SAPIENZA
UNIVERSITÀ DI ROMA

Facoltà di Lettere e Filosofia
Dipartimento Istituto Italiano di Studi Orientali

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Piṇḍaśāstra, an Āyurvedic Khotanese Text

Critical Edition, Translation, Commentary, Glossary, and Study of the Sources

Relatore: Mauro Maggi

Dottoranda: Silvia Luzzietti

XXXV Ciclo

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Abbreviations and references

Books

KBT	Bailey 1951
KT 1-7	Bailey 1945-1985
MW	Monier-Williams 1899
SGS	Emmerick 1968b
Studies 1-3	Emmerick and Skjærvø 1982-1997

Khotanese and Sanskrit Texts

A.h.	Aṣṭāṅgahṛdayasaṃhitā
A.s.	Aṣṭāṅgasaṃgraha
Ca.	Carakasaṃhitā
Ci.	Cikitsāsthāna
Hā.	Hārītasaṃhitā
JP	Jīvakapustaka
JS	Jātakastava
N	Nebenstücke
Ni.	Nidānasthāna
PiŚ	Piṇḍaśāstra
Si	Siddhasāra
Su.	Suśrutasaṃhitā
Sū.	Sūtrasthāna
Sum	Sumukhasūtra
U.	Uttaratantra
Vi.	Vimānasthāna
Vim.	Vimalakīrti

Other Abbreviations

1/2/3	first/second/third person
abl.	ablative
acc.	accusative
act.	active
adj.	adjective
adv.	adverb
Av.	Avestan
card. num.	cardinal number
Chin.	Chinese
conj.	conjunction
dat.	dative
encl.	enclitic
f.	feminine
Gāndh.	Gāndhārī
gen.	genitive
ind.	indicative
inst.	instrumental
intr.	intransitive
Ir.	Iranian
Kh.	Khotanese
LKh.	Late Khotanese
LW	loanword
m.	masculine
mid.	middle
ms	manuscript
n.	noun
nom.	nominative

nt.	neuter
OInd.	Old Indian
OIr.	Old Iranian
OKh.	Old Khotanese
opt.	optative
part. nec.	participle of necessity
perf.	perfect
pers. pron.	personal pronoun
pl.	plural
postp.	postposition
pres.	present
pres. ind.	present indicative
sg.	singular
Skt.	Sanskrit
Tib.	Tibetan
tr.	transitive
vb.	verb

Authors of plant names

Ait.	Aiton, William (1731-1793)
A. Juss	Jussieu, Adrien Henri Laurent de (1797-1853)
All.	Allioni, Carlo (1728-1804)
Batsch.	Batsch, August Johann Georg Karl (1761-1802)
Blume	Blume, Carl(Karl) Ludwig von (1796-1862)
Burm.	Burman, Nicolaas Laurens (Nicolaus Laurent) (1734-1793)
Clar.	Clarke, Charles Baron (1832-1906)
Dalz.	Dalzell, Nicol Alexander (1817-1877)
Dunal	Dunal, Michel Félix (1789-1856)
Don	Don, David (1799-1841)
Eng.	Engler, Heinrich Gustav Adolf (1844-1930)

Gmel.	Gmelin, Johann Friedrich (1748-1804)
Hook.	Hooker, Joseph Dalton (1817-1911)
Jacq.	Jacquin, Nicolaus Joseph von (1727-1817)
Kurz.	Kurz, Wilhelm Sulpiz (1834-1878)
Lind.	Lindley, John (1799-1865)
Linn.	Linnaeus, Carl (1707-1778)
Lodd.	Loddiges, George (1784-1846)
Loisel.	Loiseleur-Deslongchamps, Jean Louis August(e) (1774-1849)
Müll.Arg.	Müller Argoviensis, Johannes (Jean) (1828-1896)
Retz.	Retzius, Anders Jahan (1742-1821)
Roxb.	Roxburgh, William (1751-1815)
Schrad.	Schrader, Heinrich Adolph (1767-1836)
Vahl	Vahl, Martin (Henrichsen) (1749-1804)
Wendl.	Wendland, Johann Christoph (1755-1828)
Wight	Wight, Robert (1796-1872)
Zoll.	Zollinger, Heinrich (1818-1859)

INTRODUCTION

1. The Kingdom of Khotan and the Khotanese language

1.1 Historical background

The ancient Iranian kingdom of Khotan was located on the southern branch of the Silk Road in the present-day Xinjiang Uighur Autonomous Region of China. Khotan was an early centre of Buddhist studies of the Mahāyāna tradition during all the first millennium C.E. and played an important role in developing the knowledge received from India and transmitting it eastwards. For many centuries different cultures met and mingled in this small kingdom at the edge of the Taklamakan desert and their influence was of great importance in defining the art, literature, and traditions of the people of Khotan.[2] Reflecting on his initial exploration of Khotan's ruins, Sir Marc Aurel Stein (1862-1943) eloquently expressed, 'this bygone culture rested mainly on Indian foundations. But there has also come to light unmistakable evidence of other powerful influences, both from the West and from China, which helped to shape its growth and to invest it with an individual character and fascination of its own'.[3]

Since the majority of the local documents written in Khotanese language is datable between the eight to the tenth century, most of the historical information about the early period comes from Chinese and Tibetan accounts.[4] Four sources tell us about the foundation of this kingdom, which allegedly took place during the reign of king Aśoka of the Maurya dynasty (third century B.C.E.).[5] Known by the Indian as *Gostana* and by the Chinese as 于闐 *Yútián*, the indigenous name of Khotan and Khotanese was actually *hvatana-* (LKh. *hvaṃna-*, *hvana-*). Thus, in the fifth century *Book of Zambasta* we find *hvatäna-kṣīra* 'the Khotanese realm' and *hvatänä rre* 'the Khotanese king' (Z 5.114), and *hvatanau* 'in the Khotanese (language)' (Z 23.2).[6]

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2 See on Khotanese art Lo Muzio 2022.

3 Stein 1904: xvi.

4 Kumamoto 2022.

5 Emmerick 1992a: 1.

6 Emmerick 1968a: 88.

The first historical references on this small kingdom are found in Chinese dynastic annals from the early Han to the Tang dynasties and begin from the 140 B.C.E.[7] However, the earliest evidence of the Iranian origin of Khotanese comes from the Kharoṣṭhī documents found at the sites around Niya. In one of these documents the king of Khotan bears the Iranian title *hinajha* 'general', which shows that 'there must already at that time have been a long-established connection between the Iranian inhabitants of Khotan and the royal power'.[8]

The history of the culture that once flourished in Khotan is faithfully reflected in the biographies of Chinese Buddhist monks, who during their travelling to the Western regions and to India visited also this area. Among them, the pilgrim Fǎxiǎn **法顯** provides a fascinating description of the city and its people that hosted him for three months around the 400 C.E. In the narration of a religious procession, he puts the beauty of Khotan into words:

> 'The country is prosperous and happy; its people are well-to-do; they have all received the Faith, and find amusement in religious music. The priests number several tens of thousands, most of them belonging to the Greater Vehicle (...) Before the door of every house they build small pagodas, the smallest of which would be about twenty feet in height […]. In this country there are fourteen large monasteries, without counting the smaller ones'[9]

Buddhist monasteries, ceremonies, and religious texts are the expression of the strong Indian influence in Khotan. On the other hands, documents and letters give us a picture of daily life under the Chinese, Tibetan, and Western Turks, who rule over the country until the tenth century and its conquest by the Islamised Qarakhanids in 1005.[10]

1.2 The Khotanese manuscripts

During the expeditions in the Central Asia at the end of the nineteenth and the beginning of the twentieth century, numerous manuscripts were brought back to light. Among them, Khotanese documents were found in the area of the kingdom of Khotan and in the 'Caves of Thousand

[7] See on the early period of Khotan Kumamoto 2009a and 2022.

[8] Emmerick 1992a: 3.

[9] Translation by Giles 1923: 4-5.

[10] See Skjærvø 2004b: 34-43. On Khotan during the Islamic period see Schluessel 2022.

Buddhas' in Dunhuang (Gansu province). The manuscripts recovered, which are now preserved in different libraries, are of two types. Of the first kind are manuscripts in *poṭhi* format, which consist of bundles of large oblong paper leaves imitating the Indian palm leaf format. To the second type belong the Chinese scrolls made from sheets of paper, glued together with extreme precision. Thanks to palaeographic studies, it is now possible to establish approximate dates for those manuscripts that did not contain dating information (e.g. literary texts). Accordingly, researchers were able to distinguish between older and younger manuscripts. The former were recovered from the region of Khotan and are approximately datable between the second half of the fifth century to the first half of the ninth century. The latter come instead from Dunhuang and date back to the late ninth to all the tenth century.[11]

1.3 Stages of the Khotanese language

Among the literary finds mostly in Chinese, Sanskrit, and Tibetan from the area of Khotan, hundreds of documents written in a 'non-Sanskrit' language were recovered. To quote once again Stein's words in 1904:

> 'All the most interest attaches to the numerous documents and fragmentary texts from the same site which show an otherwise unknown language, manifestly non-Sanskrit yet written in Indian Brahmi characters; for it appears very probable that in them we have records of the tongue actually spoken at that period by the indigenous population of Khotan'[12]

In fact, the nature of this language was not immediately clear. A first study on Khotanese started in the 1897 with A. F. Rudolf Hoernle, followed by Sten Konow, and Ernst Leumann. Their contribution on the decipherment and the identification of the language have been significant.

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[11] See also Emmerick 1992a: 4-6, Maggi 2009b: 333-334, Skjærvø 2002: lxviii-lxix, and Zhang and Rong 2008.

[12] Stein 1904: xviii-xix.

Linguistically, Khotanese is a Middle Iranian language and, together with Tumšqese, a Saka dialect.[13] The different varieties of Khotanese are traditionally categorised into two different stages: Old and Late Khotanese.[14] The manuscripts recovered from the region of Khotan contain both Old Khotanese and Late Khotanese texts. On the other hand, Dunhuang manuscripts are written only in later forms of Late Khotanese.[15] Particularly remarkable are the several stages of linguistic evolution observed within the Khotanese texts. For instance, over the time Old Khotanese morphology underwent an extreme simplification due to the drastic weakening of the vowels system. This phonological change caused in Late Khotanese the loss of diphthongs, final vowels, and the merger of different vowels into a single one.[16] As a consequence, the interpretation of Late Khotanese texts is often problematic.

1.4 Script

The Khotanese texts are written in varieties of Central Asian Brāhmī, a development and adaptation of the Indian Brāhmī script. Although there are several different stages, two main varieties are distinguished and conventionally termed 'formal' and 'cursive'. The first one is found mainly in Buddhist texts and is characterised for being more elaborate and elegant. An extensive study on this script was provided by M. Leumann (1934) and L. Sander (1984). The 'cursive' *ductus* is further divided into 'formal', which is usually more accurate, and 'regular', less careful and written quickly.[17]

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[13] Emmerick 1989: 204-205. See also Schmitt 2000: 58.

[14] The existence of a third stage is posited by Skjærvø 2002: lxx-lxxi on the basis of linguistic and textual criteria. A first phase is identified in the Old Khotanese period, which corresponds to the fifth sixth century; a second one in the Middle Khotanese period, seventh to eight century; finally, the Old Khotanese period, around the ninth and tenth century. See also Skjærvø's recent study on Khotanese language 2022: 128-130.

[15] Maggi 2009b: 333.

[16] See also Skjærvø 2002: lxxi, 2004b: lxxii-lxxiv, Skjærvø 2022: 122-128, Emmerick 1989, and Schmitt 2000: 60.

[17] See also Maggi 2021, Skjærvø 2002: lxxi-lxxii and 2022: 121-122, Sander 1986: 159-192 and 2005: 133-144.

1.5 The Khotanese literature: medical texts

As previously mentioned, Khotan was an important centre of Buddhist studies. Accordingly, the vast majority of Khotanese texts are from the Mahāyāna tradition, either translations or original compositions.[18] Among the original religious compendia, some interesting titles are *The Book of Zambasta* [Z],[19] an Old Khotanese poem from ca. the fifth century on the teachings of Mahāyāna Buddhism, or the *Book of Vimalakīrti* [Vim], a Late Khotanese metrical text on Mahāyānist doctrines.[20] However, religious texts are not the only one to survive. Non-doctrinal literary texts are also extant and include lyrical and burlesque poetry, geographical texts, panegyrics, and medical texts.

The field of Khotanese medical literature holds significant importance, yet its investigation remains insufficient. Its development was profoundly shaped by the influence of Indian medicine. Specifically, Khotanese medical texts belong to the Indian Āyurvedic tradition, which was introduced to the region of Khotan concomitant with the spread of Buddhism. In the scope of this study, it is pertinent to delineate the salient characteristics of two prominent Khotanese medical texts, namely the *Siddhasāra* [Si] and the *Jīvakapustaka* [JP], alongside a concise and unidentified medical text found within the page of one of the *Siddhasāra* manuscripts.

1.5.1 Siddhasāra

The Sanskrit *Siddhasāra* by Ravigupta has been dated around 650 C.E., about the same period of Vāgbhaṭa's treatises (ca. 600) and the *Mādhavanidāna* (ca. 700). This text was held in high regard in Central Asia and it was translated in various languages such as Tibetan, Uighur, and Khotanese.[21] Parallel passages with the famous treatises of Caraka and Suśruta have been

[18] See on Khotanese literature Emmerick 1992a, Maggi 2009b, 2015: 860-870, and 2022: 133-143.

[19] For the edition and translation of the text see Emmerick 1968. Cf. Maggi 2009a: 348-357 and *Annotation on the Book of Zambasta* vols. I-VIII (2009-2020).

[20] See Maggi 2009b: 359-360.

[21] See Emmerick 1980a for a critical edition of the Sanskrit original and Emmerick 1982 for a critical edition and translation of the Tibetan version; see also Emmerick 1992a: 43-45, Meulenbeld 1999-2002, 2A: 146-148, 2B: 166-170, Maggi 2009b, and Zieme 2007: 413-416. Bailey edited the Khotanese text in *KT* 1.2-104 (manuscript Ch. ii.002 = ms Ch) and *KT* 5.315-324 (manuscript P 2892 = ms P).

identified by Emmerick in the *Siddhasāra*, which seems to have recollected the Indian Āyurvedic material of that time in 31 chapters written in verse. The Tibetan prose translation is fully preserved and, compared to the Sanskrit, is characterised by a more clear and less synthetic text. The Khotanese version is preserved within two manuscripts recovered from the Caves of Thousand Buddhas near Dunhuang, specifically the Ch. ii.002 and the Pelliot chinois 2892, the latter being a variant of fols. 5-14, both dating back to the tenth century. This is preceded by an introduction in verse where the translator explains the reason behind the translation,[22] which is based mainly on the Tibetan one. Unlike the Tibetan text, some chapters of the Khotanese version have not survived. However, a large part is still extant and its contribution to the study of the Khotanese medical vocabulary is extremely valuable.

1.5.2 Jīvakapustaka

The document referred to as the *Jīvakapustaka* is a Sanskrit/Late Khotanese bilingual treatise preserved in the incomplete manuscript Ch. ii 003, currently stored in the British Library. The Khotanese text, dating back to the tenth century, was edited and translated by S. Konow in 1941. Furthermore, it was independently edited by H. W. Bailey in *KT* 1.136-196.[23] The conventional title *Jīvakapustaka*, signifying 'The book of Jīvaka', was assigned by Harold W. Bailey. This attribution originates from the fact that the initial chapter reveals the book's self-identification as the teachings of Buddha imparted to the physician Jīvaka. The text shows an alternating composition of Sanskrit, which is extremely corrupt, alternated with Khotanese paragraphs and sentences. Additionally, the text's organization follows a categorization based on various types of preparations, including an antidote, medicaments combined with clarified butter or sesame oil, and those formulated in powder form. The *Jīvakapustaka* shows some similarities with the text that forms the subject of the present study, particularly in the use of certain ingredients and the general organisation of the material.

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[22] See Bailey 1962 and Emmerick 1983a.

[23] See Emmerick 1992a: 42-43, Maggi 2008b, 2009b: 350-351, 414-416 and 2022b, and Meulenbeld 1999-2002, 2A. 126, 2B: 144. See also the edition of the reconstructed Sanskrit text with modern Chinese translation by Chen 2005. A facsimile edition of the Khotanese *Siddhasāra* and *Jīvakapustaka* was published by Bailey 1938: 1-23, 25-141.

1.5.3 Folio 100 of ms Ch. ii002 or Piṇḍasaptaka

The folio 100 of the Ch. ii.002, the *poṭhi* manuscript containing the Late Khotanese *Siddhasāra*, belongs to an unidentified medical text. The manuscript was recovered during the second expedition of Aurel Stein (1906-1908)[24] in Dunhuang. The manuscript presumably dates back to the tenth century and is now preserved at the British Library under the shelf number IOL Khot 123/1.[25] The brief but well-preserved Late Khotanese medical text was first published in transcription by Harold W. Bailey in KT 1.34. Besides few passages and words in Bailey's *Dictionary*, the text has never been fully interpreted. The text contains Āyurvedic prescriptions, including six medicated pastes or poultices (Skt. *piṇḍa(ka)*-) and one decoction (Skt. *kaṣāya*-) against the diseases of the abdominal area, strong pains in the bones and, possibly, skin irritations (sores). I am currently working on a critical edition and translation of this concise text, which interestingly shares many characteristics, such as medical terminology, phraseology, and other pertinent features, with those found in the *Piṇḍaśāstra*. Due to the absence of an original title, I propose adopting the conventional denomination of *Piṇḍasaptaka* [PiSa], on the grounds of the Sanskrit words *piṇḍa(ka)*- signifying 'poultice' and *saptaka*- 'collection of seven'.[26] The designation reflects the content of this brief medical text, which encompass seven distinct preparation.

[24] Skjærvø 2002: xlviii.

[25] A facsimile edition was published by Bailey 1938: 24.

[26] MW 625, s.v. *piṇḍaka* and 1150, s.v. *saptaka*.

2. Indian medicine

2.1 Tracing the ancient roots of healing: Insights from Vedic texts and the Atharvaveda

Delineating the origin and the evolution of Indian medicine is an arduous task. For a long time, different traditions coexisted and often shared similar beliefs and practices. However, not all of them have survived, making impossible to follow a straight line in tracing the history of Indian medicine. Nevertheless, it is possible to identify elements concerning illness and healing since the earliest texts. "Starting with the earliest historical records of urbanization in the Indus Valley within Indian civilization, this chapter will provide a brief overview of the transition from basic concepts of medicine closely linked to magic,to the development of more organized healing systems.

The emergence of civilization in the South Asian peninsula can be traced back to the fourth millennium B.C.E., as evidenced by the first archaeological findings of the 'Indus Valley civilization', alternatively referred to as the 'Harappan civilization' on the basis of the first discovery site.[27] This civilization thrived across a vast geographical area spanning Pakistan and India, with notable centres of development in the cities of Harappa and Mohenjodaro during the fourth millennium. Recent studies on radiocarbon have contributed to establishing a comprehensive chronology for the Harappan culture, encompassing the early Harappan phase (c. 3200-2600 B.C.E.), the mature Harappan phase (c. 2600-1900 B.C.E.), and the late Harappan phase (c. 1900-1300 B.C.E.).[28] Excavations conducted at these sites have unveiled evidence of a sophisticated architectural framework, featuring houses of various sizes, potentially consisting of multiple floors, constructed with rooms arranged around a central courtyard.[29] Notably, a well-engineered drainage system was discovered, enabling the prevention of seasonal flooding and facilitating diverse applications of water, such as agricultural use, communal and private bathing, and the provision of freshwater reservoirs.[30] Remarkably, recent findings have revealed that toilets and bathing areas were prevalent in numerous households, and in the case of

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[27] Singh 2008: 137-138.

[28] Singh 2008: 138.

[29] Kenoyer 2008: 724-725 and Singh 2008: 147-148.

[30] See Dash 1999: 6-7, Kenoyer 1991: 353-354, Singh 2008: 148-149, Wujastyk 1995: 19, and Zysk 1985: 1-4.

Harappa, they were found in nearly every house.[31] Upinder Singh has noted that the emphasis on water provision for bathing suggests a keen focus on personal hygiene and, as also pointed out by Wujastyk, possibly these frequent bathings may have held religious or ritualistic significance.[32] Furthermore, it is conceivable that this advanced civilization operated within a class-based society, where individuals fulfilled specific roles, including religious functionaries who may have also served as healers.[33] However, when considering the social or religious aspects of this civilization it is important to approach these ideas with caution, as they remain tentative and speculative hypotheses due to the undeciphered script, which prevents confirmation of the only available evidence—archaeological data.[34]

During the second millennium, as the decline of the Harappan civilization gradually commenced with a process of de-urbanization, Indo-European groups made their initial appearance in South Asia.[35] Initially, they established their settlements in the north-western regions of the South Asian subcontinent, close to the Indus River system and the greater Punjab.[36] It was during this time that the traditions of these peoples were documented in a body of liturgical literature called *Vedas*.[37] Singh highlights that the Vedic texts primarily serve religious and ritualistic purposes rather than historical accounts. Nevertheless, when 'combined with the available archaeological evidence, they can be used as *sources* of information on various aspects of the life of people living in the greater Indus valley, the Indo-Gangetic divide, and the upper Ganga valley in the 2nd and 1st millennia BCE'.[38] During this new historical phase of the South Asian culture, commonly called 'Vedic period', the first significant information about diseases and healing appeared in literature. This period, when Brahmins covered a

[31] Kenoyer 2008: 725-726 and Sing 2008: 148-149.

[32] Singh 2008: 149 and Wujastyk 1995: 19. See also Kenoyer 2008: 725-733.

[33] Wujastyk 1995: 19. For further information on the Harappan people and various hypotheses regarding their social and political organization, see also Kenoyer 2008: 731-733, Parpola 1986 and 2018 (consulted online on 22 July 2023), and Singh 2008: 173-179.

[34] See Kenoyer 1998: 128 and Maas 2018: 535-536.

[35] See Proferes 2018a (consulted online on 22 July 2023).

[36] Proferes 2018a (consulted online on 22 July 2023).

[37] Wujastyk 1995: 20.

[38] Singh 2008: 183.

predominant social position in this region,[39] is typically characterized by distinct cultural and historical phases. Scholars reconstruct these stages based on the diverse phonetic, morpho-syntactic, and lexical features found within the Vedic corpus.[40] Despite the considerable difficulty in establishing an absolute chronology that directly associates the texts with specific dates, a relative dating can be achieved by dividing the 'Vedic period' into three phases.[41]

A first phase includes the oldest texts of the *Ṛgveda*, believed to have been composed between 1750 or 1500 and 1200 or 1000 B.C.E.[42] Some scholars propose that certain portions of this text were composed as early as 2000 B.C.E.[43]. The *Ṛgveda* is a collection of 1028 hymns (*sūkta*) addressed to various gods, divided in ten books, known as *maṇḍala*s.[44] The oldest books (II-VII) are referred to as 'Family Books', attributed to specific clans or tribes who marked their ownership using 'clan seals', such as refrain and poets' names.[45] Book VIII contains fewer hymns compared to the previous books and is ascribed to various families. Book IX is entirely dedicated to Soma, the ritual drink. Finally, books I and X are the latest additions to the collection.

The second phase, approximately contemporaneous with or slightly later than 1200-1000 B.C.E. witnessed a transformation in the Vedic social, religious, and political life. This change is evident in the latest hymns of the *Ṛgveda* and in the *mantra* sections of other Vedic texts, the *Sāmaveda*, *Yajurveda*, and *Atharvaveda*.[46] The *Sāmaveda*, primarily derived from the *Ṛgveda*, consists of ritualistic hymns and melodies sung by a specialised priest known as *udgātṛ* ('chanter').[47] The *Yajurveda* focuses on ritual performances, containing formulas recited by

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39 Bronkhorst 2007:3.

40 Rossi 2020: 17 and Witzel 2001: 4.

41 See Proferes 2018a (consulted online on 22 July 2023).

42 Rossi 2020: 17, Witzel 2001: 5, and Witzel and Gotō 2007: 427. For a translation with commentary of the *Ṛgveda*, see also Elizarenkova 1999, Geldner 1951, Witzel and Gotō 2007, Witzel, Gotō and Scarlata 2013.

43 Singh 2008: 184-185.

44 Jamison and Brereton 2014: 4.

45 Singh 2008: 184 and Witzel 1997: 261.

46 Proferes 2018a (consulted online on 22 July 2023).

47 Boccali, Piano, Sani 2000: 43.

priests during sacrifices.[48] Finally, the *Atharvaveda*, the most recent and distinct among the *Veda*s, encompasses hymns, spells, charms, sorcery rites, and prayers used to counter illnesses and, as pointed out by Witzel, serves as an invaluable source for understanding 'the material culture, the customs and beliefs, the desires and sorrows of everyday Vedic life'.[49] Within the traditions, nine distinct 'schools' (*śākhā*s) of practice, resulting in various recensions, can be identified for the *Atharvaveda*. However, only two versions have managed to endure to the present day: the recensions of the *Śaunaka* and the *Paippalāda* schools.[50] The well-preserved *Śaunaka Saṃhitā* includes a *padapāṭha*, an *anukramaṇī*, and a commentary by Sāyaṇa. Moreover, it is accompanied by ancillary texts.[51] Conversely, initially the *Paippalāda Saṃhitā* did not enjoy the same level of fame as the *Śaunaka*, mainly due to its preservation through a single and corrupted manuscript. However, in mid 1950s the situation changed when several manuscripts containing the *Paippalāda* recension of the *Atharvaveda* emerged from the region of Odisha (formerly Orissa). This discovery, which also showed how this version was not only the earliest but also the most influential and widespread, ignited renewed interest in the *Paippalāda* tradition among scholars.[52] In terms of linguistic style, the *Atharvaveda* exhibits a less archaic language compared to the *Veda*s mentioned above. However, from a content perspective, the material found in the *Atharvaveda*, which encompass older beliefs, superstitions, sorcery, healing rites, and elements of folklore and mystical poetry, suggests its association with an earlier era.[53]

This first group of liturgical texts (*Ṛgveda*, *Sāmaveda*, *Yajurveda*, and *Atharvaveda*), collectively referred to as *Veda*s (though the term actually encompasses also later texts), were

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48 See Boccali, Piano, Sani 2000: 40-43 and Witzel 1997: 270-275.

49 Witzel 1997: 276. On the *Atharvaveda* see Bloomfield 1897 and 1899, Gonda 1975: 267-311, and Witzel 1997: 275-283.

50 Gonda 1975: 272 and Selva 2019: 199.

51 Selva 2019: 200.

52 Rossi 2020: 12 and Selva 2019: 200 and 203-205. See also the online project of a digital critical edition of the *Paippalāda Saṃhitā* with English translation, analysis, and commentary conducted by the Department of Comparative Language Science and the Department of Indian Studies of the University of Zurich (https://www.atharvaveda-online.uzh.ch/home/paippalada-recension and https://www.atharvavedapaippalada.uzh.ch/en.html [accessed 21/07/2023]).

53 Boccali, Piano, Sani 2000: 28.

originally transmitted orally[54] and constitute the *Saṃhitā* or 'collection' of hymns and sacrificial formulas (*mantra*) of various kinds.

The Vedic period comes to an end with a third phase, spanning from 1100 to about 500 B.C.E., likely predating the birth of Buddhism.[55] Associated with the four *Veda*s, the later Vedic literature comprises a collection of prose commentaries on ritual actions and explanations of liturgical texts. This group includes the prose portions of the *Yajurveda Saṃhitā*, the prose of the *Brāhmaṇa*s, the oldest sections of the *Āraṇyaka*s and *Upaniṣad*s, and finally the oldest *Śrautasūtra*s.[56] The *Brāhmaṇa*s primarily consist of prose that elucidates and describes the performance of rituals and prayers associated with them. The *Āraṇyaka*s serve as a continuation of the *Brāhmaṇa*s and contain mystical and philosophical explications of the sacrificial rites associated with wilderness, which have to be taught in the 'forest' (*āraṇya*). Finally, the *Upaniṣad*s, also referred to as *Vedānta* 'the end of the *Veda*',[57] represent the mystical and philosophical culmination of *Veda*s[58] and comprise a collection of 108 texts the quest for liberation from *saṃsāra* ('cycle of rebirth'),[59] with the *Praśna Upaniṣad* and the *Māṇḍūkya Upaniṣad* being the most recent among them.

As time progressed, starting from the VI-III centuries B.C.E.,[60] a new body of literature emerged known as *Vedāṅga* (lit. 'a limb of the *Veda*'),[61] primarily dedicated to the exegetic

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[54] Witzel 1997: 258-259. The earliest surviving manuscripts of the texts date back to the 11th century C.E.

[55] See Proferes 2018a (consulted online on 22 July 2023) and Witzel 1987, 2003: 24-25, 2009 on the dating of Vedic texts and their corresponding geographical location. Witzel explains the challenge in establishing the precise dating of individual Vedic texts and groups. Late Vedic texts are commonly dated after the Middle and Early Vedic texts (after c. 1100 BCE), while the late ones are generally considered to predate the Buddha (Witzel 2009: 290). Gombrich 1992 has put forth a new proposal regarding the date of Buddha's death, suggesting 404 B.C.E. as opposed to the previously widely accepted date of 483.

[56] Proferes 2018b (consulted online on 22 July 2023).

[57] MW 1017.

[58] Panikkar 2001: 43.

[59] MW 1119.

[60] Boccali, Piano, Sani 2000: 62.

[61] MW 1015.

study of the *Veda*s, from the perspectives of six different disciplines: phonetics (*śikṣā*), grammar (*vyākaraṇa*), astronomy (*jyotiṣa*), metre (*chandas*), etymology (*nirukta*), and ceremonial (*kalpa*). In a generic sense, the collections dealing with rituals are referred to as *Kalpasūtra*s, which are further divided into four categories: *Śrautasūtra*, *Gṛhyasūtra*, *Śulvasūtra*, and *Dharmasūtra*. The *Śrautasūtra*s focuse on ritual practices, encompassing fire sacrifices, sacrifices for the new moon and full moon, and particularly the solemn ritual of soma sacrifice. The *Gṛhyasūtra*s are particularly intriguing, offering rules for domestic rituals, including rites of passage such as wedding or funeral ceremonies, as well as popular customs like naming a child. The *Śulvasūtra*s are closely connected with the *Śrautasūtra*, providing information about rules for constructing the altar and measuring the area where the sacrifice is performed. Lastly, the *Dharmasūtra*s are instead linked with the *Gṛhyasūtra*s and provide rules regarding castes and the various stages of life (*āśrama*).[62]

The earliest textual evidence concerning health and healing can primarily be located in the hymns of the *Atharvaveda* and certain passages within the *Ṛgveda*. Stories of mythological gods performing healing rites are portrayed in the *Ṛgveda*. Rituals, spells, and exorcisms are more common in the *Atharvaveda*, where healing herbs are invoked to expel disease-demons and to cure fever, wounds, or fractures. Kenneth G. Zysk perfectly highlighted the magico-religious nature of the medical knowledge in the *Veda*s, pointing out that 'causes of diseases are not attributed to physiological functions, but rather to external beings or forces of demonic nature who enter the body of their victim and produce sickness. The removal of such malevolent entities usually involved an elaborate ritual (…) nearly always necessitating spiritually potent and efficacious words, actions and devices'.[63] The diseases are, therefore, the expression of malevolent forces or deities expressing themselves adversely that, by way of possession, become evident through illness. Hence, no differentiation exists between possession and disease,[64] and, if the illness is caused by malevolent deities, its cure is entrusted to the officiant who, with the use of magic formulas, herbs, amulets, and assisted by benevolent forces, convinces the entity to depart from the patient or redirect its influence towards other

[62] Boccali, Piano, Sani 2000: 62-63.

[63] Zysk 1985a: 8.

[64] See on 'possession' Basu 2018 (consulted online on 22 July 2023)

victims.[65] Personifications of these spirits are found, for instance, in Taknan, the demon of 'fever', or in parasites, considered as authentic demons.[66] A representative case is the Atharvavedic hymn AVŚ 5.23, where the goddess Sarasvatī, Indra, and Agni are invoked to drive away the evil spirits and cure a child from worms:

1. ote me dyāvāpṛthivī otā devī sarasvatī |
otau ma indraś cāgniś ca krimiṃ jambhayatām iti ||

2. asyendra kumārasya krimīn dhanapate jahi |
hatā viśvā arātaya ugreṇa vacasā mama ||

3. yo akṣyau parisarpati yo nāse parisarpati |
datāṃ yo madhyaṃ gachati taṃ krimiṃ jambhayāmasi ||

(…)

10. atrivad vaḥ krimayo hanmi kaṇvavaj jamadagnivat |
agastyasya brahmaṇā saṃ pinaṣmy ahaṃ krimīn ||

11. hato rājā krimīṇām utaiṣāṃ sthapatir hataḥ |
hato hatamātā krimir hatabhrātā hatasvasā ||

12. hatāso asya veśaso hatāsaḥ pariveśasaḥ |
atho ye kṣullakā iva sarve te krimayo hatāḥ ||

13. sarveṣāṃ ca krimīṇāṃ sarvāsāṃ ca krimīnām |
bhinadmy aśmanā śiro dahāmy agninā mukham ||

1. I have called upon heaven and earth, I have called upon the goddess Sarasvati, I have called upon Indra and Agni: 'they shall crush the worm' (I said).

2. Slay the worms in this boy, O Indra, lord of treasures! Slain are all the evil powers by my fierce imprecation!

3. Him that moves about in the eyes, that moves about in the nose, that gets to the middle of the teeth, that worm do we crush.

(…)

[65] Boccali, Piano, Sani 2000: 32-34.

[66] Rossi 2020: 85.

> 10. Like Atri, like Kaṇva, and like Jamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.
>
> 11. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
>
> 12. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms are slain.
>
> 13. Of all the male worms, and of all the female worms do I split the heads with the stone, I burn their faces with fire.[67]

This and comparable incantations of the *Atharvaveda* are called *Bhaiṣajya*s, which are specific ceremonies performed as a remedy for sickness.[68] These spells provide protection against diverse illnesses, poison, worms, or snakebite, as well as promoting virility and hair growth.[69] During these ceremonies, diseases were directly confronted and depicted as malevolent demons that possess individuals, leading to a slow decline in health. As stated earlier, the responsibility for the cure falls upon the exorcist-healer, who, unable to destroy the malevolent entity, must convince it to depart from the afflicted person. Additional hymns designed to ward off disease are known as *Āyuṣya*s, which translates to 'giving long life'. These hymns primarily focus on seeking longevity and protection from diseases that may lead to premature death.[70] Apart from the aforementioned incantations, the *Atharvaveda* contains various other compositions. The majority of these include: *Pauṣṭika*s, incantations aimed at bestowing blessings for the household, agricultural activities, and business endeavours. *Strīkarma*s, also known as 'women's rites', were intended to secure marriage, offspring, and sons, but they also contain particularly intense curses aimed at love rivals or to compel people to fall in love. *Ābhicarika*s, compositions consisting of curses and exorcisms used to counter demons and sorcerers. *Rājakarma*s comprise spells designed to protect and safeguard the ruler or king.[71]

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[67] Ed. Orlandi 1991 (Consulted online on 31 July 2023 http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/1_veda/1_sam/avs_acu.htm); transl. Bloomfield 1897. Cf. Bloomfield 1897: 452-455 and Whitney and Lanman 1905: 1.262-263.

[68] MW 767.

[69] Van Schaik 2020: 19-20.

[70] Van Schaik 2020: 20 and Boccali, Piano, Sani 2000: 34.

[71] See Bloomfield 1937: vii-xvi, Van Schaik 2020: 19-23, and Boccali, Piano, Sani 2000: 32-40.

In conclusion, while Vedic medicine or science cannot be classified as a structured system like Āyurveda,[72] the hymns of the *Atharvaveda* offer valuable insights into an ancient perspective on healing and disease, that remains closely intertwined with magic and religion. More than a hundred hymns are dedicated to the healing of illnesses. As we have observed, these illnesses are caused by hostile agents that possess the individual and inflict suffering. The cure is entrusted to the exorcist-healer, who employs rituals, magical formulas, and invocations to dispel the demonic forces. These practices are complemented by the use of ritual objects such as water, fire, figurines, and often various plants. Over time, despite the transition toward more therapeutic approaches, these magic healing practices, prominent in earlier phases, did not entirely disappear; rather, they endured and persisted in subsequent traditions, even though to a lesser extent. A notable example is found in Buddhism and Āyurveda, which will be discussed later, where charms and incantations coexisted with more complex medical therapies.[73]

2.2 Ascetic movements and the evolution of healing traditions: A journey through Greater Magadha

Over the course of centuries (from around 500 B.C.E.), India witnessed the emergence of new religious groups, particularly in the region called Greater Magadha, situated east of the confluence of the Gaṅgā and the Yamunā rivers, up until close to the beginning of the Common Era.[74] This region boasted a unique culture that is believed to have existed simultaneously with Vedic culture for a considerable period,[75] and it became the birthplace of various spiritual movements. The Jainas, Ājīvikas, and Buddhists stood out as the most prominent groups, all belonging to the category of *śramaṇa*s ('ascetic monks or mendicants'). Indeed, these organised communities were known for their diverse practices of wandering asceticism or renunciation, aiming to attain liberation and break free from the cycle of rebirth (Skt. *saṃsāra*). While their

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[72] For further exploration of the concept of science in ancient history, particularly in relation to Vedic science, refer to Staal 2008: 257-287 and Wujastyk 1998a.

[73] For further insights into the role of magic in Buddhism, see Van Schaik 2020.

[74] Bronkhorst 2007: 1-4. See also Torella 2011.

[75] Bronkhorst 2007: 53. According to Bronkhorst 2007: 1-4 during Patañjali's time these regions were still not considered primarily Brahmanical territory.

doctrines shared significant aspects, such as leading an ascetic life, it is essential to note that their perspectives on *karma* and the methods to achieve liberation differed slightly. The earliest information about early Jainism can be found in the oldest books of the *Śvetāmbara* Jaina canon and in certain passages from the Buddhist canon. These sources reveal that early Jaina asceticism had the purpose of achieving liberation and ending karmic retribution through practices such as abstaining from food and practising immobility until death. It was believed that these actions led to the annihilation of past actions and the cessation of new ones.[76] The second religious movement that originated in this region and, unfortunately, left no surviving literature, is Ājīvikism. The limited information about this religious community has reached us primarily through Jaina and Buddhist texts. However, as is evident, it is important to acknowledge that these sources may not be entirely reliable, as they appear to have a biased perspective and attempt to depict these religious movement in a negative manner.[77] Like the Jainas, Ājīvikas aimed to attain liberation by ceasing mental and bodily movements. Differently from the Jainas, Ājīvikas believed that these actions did not lead to the annihilation of past *karma* but only of the present one.[78] The last of the three movements is Buddhism, founded by Siddhārta Gautama, who is widely recognized within the tradition as the Buddha, also referred to as Śakyamuni 'the Śakya sage'.[79] According to the tradition, he is believed to have been born in Lumbinī, western Nepal, around the 5th century B.C.E., while the formalisation of the Buddhist canon took place in the centuries that followed. In contrast to the previous two movements, early Buddhism diverged from the notion promoted by Jainism and Ājīvikism concerning extreme asceticism leading to liberation. According to Buddhists, *karma* is not primarily influenced by actions but rather by intention or will. Liberation becomes achievable only by eliminating this driving force behind our actions.[80]

As the Vedic texts contain evidence of healing treatments of different kind, similarly the texts of Jainism and Buddhism also document medical practices in the Greater Magadha area. As pointed out by Wujastyk 'structured systematic thought about medicine in India can first

[76] Bronkhorst 2007: 15-28 and 44-45.

[77] Bronkhorst 2007: 38.

[78] Bronkhorst 2007: 45 and 49-50.

[79] For further analysis of the naming matter, refer to Lo Turco 2018: 20.

[80] Bronkhorst 2007: 52 and Lo Turco 2018: 17.

clearly be detected in saying of the Buddha'.[81] In the Buddhist canon, in fact, the Buddha identifies eight factors that contribute to suffering: 'bile, phlegm, wind, and their pathological combination, changes of the seasons, the stress of unusual activities, external agency, as well as the ripening of bad karma'.[82] Referring back to Wujastyk's words 'This is the first moment in documented Indian history that these medical categories and explanations are combined in a clearly systematic manner, and it is these very factors which later become the cornerstone of classical Indian medical theory, or *āyurveda* (Sanskrit, "the knowledge for long life")'.[83]

Proof of the link between medical practices and fraternities of wandering ascetics can also be found in the accounts of the Greek historians and geographer, Megasthenes (IV century B.C.E.) and Strabo (I century B.C.E.).[84] These historical records shed light on the healing practices of specific *śramana*s, who were regarded as healers (Gr. *ἰατρικοί*). Their primary method of curing ailments involves the use of grain foods, ointments and poultices. Just like in Āyurvedic medicine, Zysk observed that for the *śramanic* healers the internal dietary use of foods aims to restore balance to the bodily elements and regulate the internal functions of the human organism. In contrast, the external application of drugs is directed at eradicating afflictions located on the body's surface.[85]

Returning to the Indian sources, Zysk's meticulous examination of the Pāli canon vividly illustrates the crucial role of Buddhism and Buddhist monasteries in the development and transmission of a medical tradition. In fact, the earliest Buddhist texts contain foundational elements of medicine, with medical knowledge eventually becoming 'an integral part of religious doctrines and monastic discipline'.[86] In the tradition preserved in the Buddhist *Vinaya*, for instance, a new monk entering the community (*saṅgha*) received, among four resources, cattle urine to be used as a medicine (a medical ingredient that would later on became prevalent in the early Āyurvedic tradition). This exemplifies, according to Zysk, how a first form of medicine was considered essential for the well-being of a wandering ascetic.[87] When more

[81] Wujastyk 2022: 4. See also Scharfe 1999: 612-615.

[82] Wujastyk 2022: 4.

[83] Wujastyk 2022: 4.

[84] Zysk 1991: 27.

[85] Zysk 1991: 28-29.

[86] Zysk 1991: 38.

[87] Zysk 1991: 40.

settled existence in monastic structures replaced the nomadic and ascetic life, the necessity for treatments in cases of illness endured among monks, leading to the evolution of an extensive pharmacopoeia comprising various foods and incorporating culinary practices.[88] As the concept of medical care gradually took shape, the roles of different figures also emerged. Initially, in fact, monks themselves looked after to the well-being of their fellow brothers and sisters.[89] Over time, distinct roles such as nurses, doctors, and patients came to be described in the texts (such as the *Mahāvagga*), each with their own ideal characteristics. For instance, a good patient is one who diligently follows instructions, adheres to prescribed medications, communicates symptoms clearly, and endures pain without complaint. A competent nurse possesses the knowledge to administer medications effectively, discerns what is beneficial or not, displays kindness, and remains undeterred by bodily excretions.[90] Zysk highlights the parallels between these figures in the Buddhist tradition and the traits of the same individuals, including physicians, found in the later Āyurvedic tradition, particularly in Caraka's work.[91]

To sum up, over centuries, India witnessed the rise of new religious groups in the region known as Greater Magadha, alongside Vedic culture. The Jainas, Ājīvikas, and Buddhists were prominent among them. Buddhism and Buddhist monasteries played a crucial role in the development and transmission of medical traditions, integrating medicine into religious doctrines. This religious environment was also home to a new system of theories and practices, called Āyurveda.[92]

2.3 Āyurvedic medicine

Amongst the traditional medical systems of India, Āyurveda is perhaps the most famous. The term Āyurveda literally means 'the knowledge (Skt. *veda*) of longevity (Skt. *āyus*)'. Originating in the early centuries before the Common Era, this medical tradition remains extensively practiced in present-day India. It encompasses both preventive and curative approaches, with

88 Zysk 1991: 40.

89 Wujastyk 2022: 6-7.

90 Zysk 1991: 41-42 and Wujastyk 2022: 7.

91 Zysk 1991: 42-43. For further information on the role of a doctor's assistant in the *Carakasaṃhitā* and *Suśrutasaṃhitā*, refer to Leslie and Wujastyk 1991.

92 Zysk 1991: 117-119.

the primary objective of promoting a long and healthy life for patients. In fact, Āyurvedic texts emphasise the importance of specific daily practices, including exercises, dietary choices, and personal hygiene, to cultivate a robust bodily system.[93]

Regarding its origin, past claims suggested that Āyurveda evolved from Vedic texts like the *Atharvaveda*. The compendia of Caraka and Suśruta themselves support this origin from the *Veda*s, even though this claim appears to have been made to gain social acceptance and historical validity,[94] though modern research has revealed more differences than similarities, notably the absence of the theory of *doṣa*s in the *Veda*s, challenging this idea. Later on, Jean Filliozat identified parallels between Āyurveda and Greek medical thought, supporting the hypothesis orn in the late nineteenth century that some basic tenets of Āyurveda were borrowed from Greek physicians in Gandhāra.[95] However, it is worth noting that many scholars observed the absence of Greek medical loanwords in the Sanskrit medical texts, making it challenging to support this idea.[96] As mentioned earlier, a more structured approach to medicine is found in the Pāli canon of Buddhism, and Āyurveda shares similarities with this early material. It is now believed that the foundations of classical Āyurveda were likely laid during the time of early Buddhism in the Buddhist and other ascetic communities.[97] Over the centuries, this medical doctrine gradually evolved and spread throughout Asia, alongside Buddhism, giving rise to various regional traditions once assimilated.

2.3.1 Prominent Āyurvedic sources

The ancient Indian medical system of Āyurveda draws its primary and most ancient knowledge from three collections written in classical Sanskrit. The oldest among this 'Great Triad' (Skt. *bṛhattrayī*)[98] of texts is referred to as *Carakasaṃhitā* (henceforth Ca.), whose earliest version

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93 See Dash 1999: 58-85 and 114-123.

94 Wujastyk 2003a: xxix and 2003b: 393-395.

95 Filliozat 1964.

96 Wujastyk 2003b: 395.

97 Wujastyk 2003b: 397.

98 The term is not found in the oldest sources, but was most likely coined more recently with the intention of organizing an Āyurvedic canon. This canon comes along with another trio known as the *laghutrayī* or the 'light trio' (consisting of the *Mādhavanidāna*, *Śārṅgadharasaṃhitā*, and

can be approximately dated back to the period between the second century B.C.E. and the first century C.E.[99] However, its textual history appears to be intricate. According to Dṛḍhabala (fourth-fifth century C.E.), the final redactor of the last chapters of the *Carakasaṃhitā*, the name Caraka refers to the initial editor of a compendium known as *Agniveśatantra*. In the colophons, in fact, Caraka is not considered the author but rather the revisor of a collection of knowledge gathered by Agniveśa from his teacher, the legendary sage Ātreya.[100] Comprising 120 chapters grouped in eight parts, this seminal work covers a wide range of subjects including pharmacology, diet, diseases causation, anatomy, and therapies.[101] The other significant and early text of the triad is the *Suśrutasaṃhitā*, which, like the *Carakasaṃhitā*, is characterised by its composition consisting of several historical layers.[102] Divided in six large chapters, it is famous in particular for its advanced and unique section on surgery.[103] As for its authorship, the colophons of the *Suśrutasaṃhitā* identify Suśruta as the disciple of the sage Kāśirāja Divodāsa Dhanvantari, who holds a revered position as the god of healing in later Indian tradition.[104] According to the *Suśrutasaṃhitā*, Dhanvantari received direct knowledge of Āyurveda from Indra and passed it on Suśruta. However, Dhanvantari remains a somewhat mysterious figure, much like Ātreya in the *Carakasaṃhitā*.[105] As for the dating of this treatise, its earliest layers, primarily focused on surgical practices, may have originated some centuries B.C.E. Subsequently, it underwent significant revision in the centuries leading up to 500 C.E.[106] Finally, Vāgbhaṭa completes the 'Great Triad' as the third author. The *Aṣṭāṅgahṛdayasaṃhitā* of Vāgbhaṭa holds a significant position as one of the most influential work in the field of

Bhāvaprakāśa) (Cerulli 2018, consulted online on 22 July 2023).

99 Wujastyk 2022: 14-16. See also Meulenbeld 1999-2002: 1.114. On the textual history of the *Carakasaṃhitā* see also Maas 2010.

100 Maas 2010: 1-2, Wujastyk 2003a: 4. On the figures of Ātreya and Agniveśa see also Meulenbeld 1999-2002: 1A.120-130.

101 See Meulenbeld 1999-2002: 1A.7-180.

102 Wujastyk 2003a: 64.

103 See Wujastyk 2003a: 64-71.

104 Van Alphen 1996: 255-257.

105 On the figure of Dhanvantari see Meulenbeld 1999-2002: 1A.358-361.

106 Meulenbeld 1974: 431-432 and Wujastyk 2003a: 63-64. On the textual history of the *Suśrutasaṃhitā* see also Birch et al. 2021, Harimoto 2014, Klebanov 2010, 2021a and 2021b, and Wujastyk 2006.

Āyurveda. This significant text presents a synthesis of earlier medical knowledge and is believed to have been composed around the seventh century.[107] Vāgbhaṭa is also credited with another work, the *Aṣṭāṅgasaṃgraha*, which appears to be a later and extended version, partly in prose, of the *Aṣṭāṅgahṛdaya*.[108] Despite limited information available about the author, Vāgbhaṭa himself provides a few details within the *Aṣṭāṅgasaṃgraha* (A.s.U. 50.203-204). According to the text, Vāgbhaṭa originated from Sindh, which is presently located in the southeastern region of Pakistan. His name was derived from his paternal grandfather, a renowned physician. Furthermore, Vāgbhaṭa's father, Siṃhagupta, who was also a physician, and Avalokita are mentioned as his mentors.[109]

The 'Light Triad' (Skt. *laghutrayī*), traditionally known as such, consists of the *Mādhavanidāna*, the *Śārṅgadharasaṃhitā*, and the *Bhāvaprakāśa*. The *Mādhavanidāna*, also referred to as *Rogaviniścaya* by his author, is a comprehensive compendium comprising sixty-nine chapters.[110] It primarily draws from the works of Caraka, Suśruta, and Vāgbhaṭa's *Aṣṭāṅgahṛdaya*, with minor references to the *Aṣṭāṅgasaṃgraha* and the *Siddhasāra* of Ravigupta.[111] Furthermore, certain sections of the texts may have been authored by the writer himself or originated from unidentified sources. Concerning its timeline, the composition of the *Mādhavanidāna* is likely to have occurred no earlier than 650 C.E., as indicated by quotations from the *Siddhasāra*. Meulenbeld proposes a terminus ante quem of 900 C.E., given references to the *Mādhavanidāna* found in the *Siddhayoga*.[112] A second significant text is the *Śārṅgadharasaṃhitā*, a treatise consisting of thirty-two chapters, likely dating back to around the fourteen century.[113] The text is particularly intriguing because it provides the first description of diagnosis by analysing the patients' pulse, a method that was not present in earlier Indian medical texts.[114] The *Bhāvaprakāśa*, authored by Bhāvamiśra in the sixteenth

[107] Meulenbeld 1974; see also Meulenbeld 1999-2002: 1A.631-635 and Wujastyk 2003a: 193-194.

[108] See Wujastyk 2003a: 195-196.

[109] Meulenbeld 1999-2002: 1A.597-598, Wujastyk 2003a: 194-195.

[110] See Meulenbeld 1974.

[111] Meulenbeld 1999-2002: 2A.61.

[112] Meulenbeld 1999-2002: 2A.71.

[113] Meulenbeld 1999-2002: 2A.196 and 206-207.

[114] Meulenbeld 1999-2002: 2A.199-200. Cf. Emmerick 1991.

century, is the third and final work of the minor triad. This extensive text exhibits an encyclopedic nature and is divided into three sections (*khaṇḍa*) with a glossary (*nighaṇṭu*).[115]

The Āyurvedic tradition encompasses numerous other texts that hold significant and comparable importance to the text of the two triads. One such text is the *Bhelasaṃhitā*, a comprehensive compilation divided into eight sections.[116] Its early composition is believed to have started around 400 C.E. and reached completion around 750 C.E.[117] The work, which is preserved in a single incomplete manuscript,[118] takes the form of a dialogue between the sage Ātreya, who was the same teacher of Agniveśa, and one of his students Bhela or Bheḍa. Although the *Bhelasaṃhitā* contains also information found in Suśruta's compendium, the strong agreement between the two treatises of Caraka and Bhela suggests that they both belong to the same medical school of Ātreya.[119] Another important text is the *Kāśyapasaṃhitā*, which deals with women's and children's ailments, providing insights into their diseases and treatment methods.[120] It takes the form of a dialogue between Kāśyapa, the teacher, and Vṛddhajīvaka, his pupil. Only two incomplete manuscripts of this work have been preserved, and scholars estimate its origin to be around the seventh century.[121]

In the present research, emphasis has been placed primarilyon the Āyurvedic texts of Caraka, Suśruta, and Vāgbhaṭa, traditionally regarded as the canonical texts, for the purpose of comparing and understanding the Khotanese Āyurvedic *Piṇḍaśāstra*.

2.3.2 The fundamental tenets of Āyurveda

Delineating the basic principles of Āyurveda is not an easy task, being a combination of various historical layers, traditions, and theories, developed over a long period of time in different areas of India. However, it is appropriate to introduce a basic framework for the

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[115] Meulenbeld 1999-2002: 2A.239-240.

[116] See Meulenbeld 1999-2002: 2A.13-24.

[117] Meulenbeld 1999-2002: 2A.24.

[118] The manuscript is now preserved at the Mahārāja Serfoji's Sarasvatī Mahāl Library in Tanjore (Meulenbeld 1999-2002: 2A.13).

[119] Meulenbeld 1999-2002: 2A.16.

[120] See Meulenbeld 1999-2002: 2A.25-41.

[121] Wujastyk 2003a: 164.

content of this research. For this end, I will highlight some of the key ideas from this rich medical tradition in the subsequent sections.

Undoubtedly, a well-known tenet in Āyurveda is the doctrine of the three *doṣa*s, also known as *tridoṣavāda*. *Doṣa*s are regarded as pathogenic elements or morbific entities, encompassing *vāta* (referred to as 'wind'), *pitta* (referred to as 'bile'), and *kapha* or *śleṣman* (referred to as 'phlegm'). The term *doṣa*, literally meaning 'fault, defect',[122] has frequently been rendered as 'humour'. This translation choice may derive from its resemblance, to some extent, to the Greek humour system (Gr. χυμοί 'juices') found in the Hippocratic and Galenic corpus, encompassing blood, phlegm, yellow bile, and black bile.[123] However, the term 'humour', as understood in the context of Greek fluids, does not precisely align with the *doṣa*s of Indian medicine, particularly in the case of *vāta*, which does not conform to the fluid nature indicated by the word 'humour'.[124] In addition, each of these four Greek humours, whose imbalance leads to the emergence of diseases, is characterised by a pair out of four fundamental qualities: hot/cold, dry/humid. Phlegm is characterised as cold and humid, yellow bile as hot and dry, black bile as cold and dry, and blood as hot and humid.[125] Within the context of Indian medicine, the scenario becomes somewhat more intricate, primarily as a result of the evolutionary changes that this doctrine has experienced over the course of time, influenced in part by the prevailing philosophical ideas of the Vaiśeṣika and Sāṃkhya schools of thought during the composition of medical texts.[126] Hartmut Scharfe exhaustively traced the semantic evolution of *doṣa* within the North Indian tradition.[127] Through an examination of various passages in the *Carakasaṃhitā,* he observed that in the earlier sections of the texts, *vāta*, *pitta*, and *kapha* are depicted as intrinsic elements of the human body (Ca.Sū. 18.48 and 20.9). When

[122] According to Vogel 1995: 77, the term *doṣa* can be traced back etymologically to the causative form of the verb *duṣ*-, 'to become corrupted'. As a result, he suggests that an appropriate translation for *doṣa* could be 'Fehlerquelle' ('source of fault').

[123] See Speziale 2018 for insights into the interpretation of *tridoṣa* and the translation methodology employed by Muslim and Hindu scholars for a Persian-speaking audience. Also, refer to Zimmermann 1989, where the translation of *doṣa* as 'humour' is instead explained and justified.

[124] Comba 1991: 78 and Scharfe 1999: 612.

[125] Gazzaniga 2018: 58-59.

[126] Scharfe 1999: 612. See also Comba 1991: 35-75.

[127] Scharfe 1999. See also Leslie 1992 and Wujastyk 2003a: xl-xliv.

these elements are in a state of equilibrium, they are referred to as *dhātu*s, signifying 'elements, constituents'. Conversely, if an excess of any of them is detected or they become inflamed, they assume the appellation of *doṣa* 'fault' (Ca.Sū. 7.39-41). In contrast to the *Carakasaṃhitā*, the *Suśrutasaṃhitā* introduces certain new elements. Within this text, the concept of *doṣa*s being intrinsic to the human body persists; however, these elements are also referred to as *doṣa*s even when they exist in their natural state. Moreover, they are also attributed specific primary locations within different organs in their uncorrupted state (Su.Sū. 21.7). Additionally, blood (*śoṇita*) acquires a distinctive role,[128] occupying a unique position between the *doṣa* system and the bodily elements (that will be explored subsequently).[129] Strong influence had the Sāṃkhya philosophy where the three *guṇa*s (*sattva*, *rajas*, and *tamas*) eventually evolved their meaning to connote 'good quality or virtues'. To echo Scharfe's words 'In Suśruta's view the correspondence is symmetrical: just as the three strands of Sāṃkhya [i.e. *guṇa*s] transform themselves into the world through the subtle and gross elements (*tan-mātra*, *bhūta*), the three faults [i.e. *doṣa*s] cause illnesses through the bodily elements (*dhātu*)'.[130] The homology between the three *doṣa*s and the three *guṇa*s was further reinforced in the works of Vāgbhaṭa. Moreover, in his texts, the *tridoṣa*s theory is both affirmed and systematised as the basic constituent of the body.

One of the crucial processes in the body is digestion. This physiological action is elucidated by the terms *pācana* 'cooking' or *dīpana* 'burning', while the driving force behind digestion is denoted as *agni* 'fire' or *jāṭharāgni* 'fire of the belly'.[131] Upon food ingestion, digestion segregates it into two components: 'pure matter' (*prasāda*), also referred to as *rasa*, and 'impure matter' (*kiṭṭa*).[132] The food's *rasa* (*āhārarasa*) then metamorphoses into the nutrient fluid termed *rasa*, the first among the seven body constituent elements (*sapta-dhāthu*: *rasa*, *rakta*, *māṃsa*, *medas*, *asthi*, *majjā*, and *śukra*). Through an intricate process involving all the *doṣa*s, *rasa* progressively undergoes a transformation, evolving from *rakta* 'blood' to *māṃsa*

[128] See for instance Su.Sū. 1.24 or Su.Sū. 21 where diseases are said to be caused by an imbalance of wind, bile, phlegm, and blood or by their combination.

[129] See Meulenbeld 1991 on the position of blood within the doctrine of the three *doṣa*s.

[130] Scharfe 1999: 627. See also Comba 1991: 67-71.

[131] Wujastyk 2001: 398.

[132] Maas 2018: 545.

'flesh', then to *medas* 'fat tissue', *asthi* 'bone tissue', *majjā* 'marrow', and ultimately culminating in *śukra* 'semen'.[133] The existence of semen does not align with the concept of metabolism in the female body. Suśruta's *Compendium* briefly indicates a correlation between semen and menstrual blood or female breast-milk.[134] Nevertheless, within Āyurvedic texts, this aspect is approached with a degree of ambiguity.

All these body constituent elements generate the impure matter mentioned earlier, *kiṭṭa*, which is referred to by the name *mala* 'waste product', with reference to the impure parts of the successive metabolic transformation of *dhātu*s.[135]. These include urine, sweat, faecal matter, as well as *vāta*, *pitta*, *kapha*, impurities of the ears, eyes, nose, mouth, hairs follicles and reproductive organs, head and body hairs, beard, nails, and more.[136] The proper elimination of *mala*s and an appropriate balance between *dhātu*s and *mala*s are essential in order to maintain a healthy body.

However, the question arises: how does a disease come into being? Firstly, as was discussed above, *doṣa*s circulate through the body but they also have a specific primary location. For instance, *vāta-doṣa* is said to be located mainly in the large intestine, *pitta-doṣa* in the navel, and *kapha-doṣa* in the chest. When a *doṣa* remains uncorrupted, also the body retains its state of well-being. Nonetheless, if a *doṣa* begins to accumulate within its designated location or spreads and accumulates to other areas, it provokes the onset of a disease.[137] Wujastyk particularly emphasizes this aspect, as there's a prevalent tendency in secondary sources to view illness solely as an outcome of imbalance rather than displacement of *doṣa*s. In the Āyurvedic texts, in fact, 'disease arises when a humoral substance collects in the wrong part of the body, and becomes irritated or inflamed (Skt. *prakupita* 'angered')'.[138] The causes of irritation of *doṣa*s are diverse, encompassing factors like faulty nutrition, seasonal variations, inadequate treatments, suppression of natural urges, inappropriate behaviour, or bad karma. Among the factors contributing to illness, particularly in the case of women and children, the

[133] See Comba 1991:94-100, Das 2003b: 553-558, Das 1984: 237-239, Dash 1999: 25-27, Meulenbeld 1974: 470-471, and Wujastyk 2003a: xvii-xxii.

[134] Wujastyk 2001: 399.

[135] Das 2003: 568-569. See also Meulenbeld 1974: 488-490.

[136] Meulenbeld 1974: 488.

[137] Wujastyk 2003a: xl-xli. See also Comba 1991: 78-94 and Dash 1999: 17-25.

[138] Wujastyk 2003a: xli.

presence of demon possession and its disruptive influence also plays a role.[139] It is interesting to notice that the concept of contagion (i.e. transmission of a disease through close contact) holds a limited significance in the early Āyurvedic tradition.[140] Nevertheless, this observation doesn't imply a lack of curiosity regarding why some illnesses appeared to impact entire communities. In Ca.Vi. 3, for instance, Agniveśa interrogates his teacher Ātreya, seeking an explanation for why some diseases exhibit identical symptoms in individuals with different constitutions, diets, ages, genders, and lifestyles.[141] This problem, in fact, presented a theoretical challenge, given that in Āyurveda, diseases are perceived as personal and unique, intrinsically linked to the patient's individual constitution. In response, Ātreya informs his student that epidemics are rooted in moral causality, specifically arising from conflicts and the abandonment of a virtuous life by leaders of cities or regions. This leads to the neglect of their own people and the environment, resulting in the degradation of the air. The air becomes excessively hot, cold, and humid. Similarly, water is corrupted when left unattended, leading to its turbidity and the departure of wildlife from it.

Furthermore, early Āyurvedic texts encompass a systematic classification of diverse disease types. For instance, in the Ca.Sū. 11.45-46, a comprehensive categorization of diseases is outlined, comprising three main categories: endogenous (*nija*), exogenous (*āgantu*), and mental (*mānasa*). Endogenous diseases are said to arise due to the *doṣa*s, hence affecting internal organs without immediate external signs. Exogenous diseases, on the other hand, results from factors such as trauma, fire, or contaminated air. Lastly, mental disorders arise from non-fulfilment of desires, and a wise person should abstain from unhealthy behaviours to prevent such maladies. The disease classification in the *Suśrutasaṃhitā* is more intricate. In Su.Sū. 24, Suśruta delineates suffering associated with diseases into three broader groups: of internal origin (*ādhyātmika*), of external origin (*ādhibhautika*), and of divine or atmospheric origin (*ādhidaivika*). Further subdivision places these sufferings into seven disease clusters

[139] The *Kaśyapasaṃhitā* (VII cent. C.E.) specifically focuses on the ailments afflicting women and children, along with corresponding therapeutic approaches. See on this topic Wujastyk 1998b, 1999, and 2003a: 163-189.

[140] For a comprehensive exploration of the matter of contagion in India, see Das 2000 and Conrad and Wujastyk 2000.

[141] Wujastyk 2016: 46-47. Refer also to the passage translated in Wujastyk 2003a: 38-43.

originated by effect of various causes: (1) *ādibalapravṛtta*, (2) *janmabalapravṛtta*, (3) *doṣabalapravṛtta*, (4) *saṃghātabalapravṛtta*, (5) *kālabalapravṛtta*, (6) *daivabalapravṛtta*, (7) *svabhāvabalapravṛtta*.[142] Among diseases of internal origins, the (1) *ādibalapravṛtta* category encompasses conditions inherited from one of the parents due to the defect of semen (*śukra*) or the female procreational fluid (*śoṇita* 'blood'). Instances includes *arśas* (haemorrhoids) or *kuṣṭha* (skin affliction). The (2) *janmabalapravṛtta* category comprises ailments resulting from improper behaviour of the mother during pregnancy. These include congenital blindness or deafness, dwarfisms and more. The (3) *doṣabalapravṛtta* category results from derangement of *doṣa*s due to improper diet or behaviour. These diseases can have origin in the stomach or the intestine, with potential physical or mental manifestations. External diseases encompass (4) *saṃghātabalapravṛtta*, arising from confrontations with formidable adversaries. These diseases includes illness caused by external wounds or by bite of a beast or a poisonous animal. The final category, diseases of divine or atmospheric origins, includes (5) *kālabalapravṛtta*, arising from seasonal variation, temperature, humidity, and more. (6) *Daivabalapravṛtta* disorders result from curses, transgression against deities, Atharvavedic incantations, etc. Lastly, (6) *svabhāvabalapravṛtta* represents diseases of natural origins, like hunger, thirst, or old age, categorised as *kālaja* ('timely'), when they occur at the proper time, or *akālaja (*'untimely'), when they occur prematurely. These conditions can emerge in individuals adhering to or disregarding health guidelines.

Concerning the methods employed to address diseases, the Āyurvedic texts delineate a classification of treatments into ritual and non-ritual approaches.[143] The ritual treatments includes incantations, propitiatory rites, offerings, gifts, fasting, oblations, employment of gems and botanical substances, and more, paralleling practices found in the *Atharvaveda*.[144] Non-ritual healing modalities span treatments with or without medicinal substances, along with surgical interventions. Medical treatments encompass the administration and application of carefully examined drugs, which are meticulously evaluated on the basis of their attributes, effects, natural composition, optimal collection times, patient constitution, and other factors. Non-medicinal treatments involve surprising or agitating the patient, inducing sleep, or

[142] See Meulenbeld 1999-2002: 1A.216-217.

[143] Maas 2018: 544.

[144] Ca.Vi. 8.87 and Ca.Sū. 30.20-21.

utilizing massage techniques.[145] Surgical procedures, on the other hand, encompass incisions, extractions, leech applications, or puncturing.[146] This categorization is not solely confined to early texts such as the *Carakasaṃhitā* or the *Suśrutasaṃhitā*, but also persists through the later historical phases of Āyurveda.

2.3.3 Foundations and concepts of Āyurvedic pharmacology

2.3.3.1 Botanical expertise and mastery

Caraka acknowledges the existence of various people with botanical expertise, as for instance shepherds or forest-dwellers. However, true mastery in the field of Āyurveda rests not merely on recognizing plants, but on possessing a comprehensive understanding of the qualities and actions of each medicinal substance, together with a knowledge of their proper administration. This level of expertise is essential for one to be regarded as an eminent Āyurvedic physician (Skt. *vaidya*) (Ca.Sū. 1.120-123)[147]:

oṣadhīrnāmarūpābhyāṃ jānate hyajapā vane |
avipāścaiva gopāśca ye cānye vanavāsinaḥ
na nāmajñānamātreṇa rūpajñānena vā punaḥ |
oṣadhīnāṃ parāṃ prāptiṃ kaścidveditumarhati
yogavittvapyarūpajñastāsāṃ tattvaviducyate |
kiṃ punaryo vijānīyādoṣadhīḥ sarvathā bhiṣak
yogamāsāṃ tu yo vidyāddeśakālopapāditam |
puruṣaṃ puruṣaṃ vīkṣya sa jñeyo bhiṣaguttamaḥ

[145] Ca.Vi. 8.87.

[146] Ca.Sū. 11.55 and Su.Sū. 24.1.

[147] Cf. also Ca.Sū. 4.29 and Su.Sū. 36.10.

> ‘Goatherds, shepherds, cowherds and other forest-dwellers know the plants by name and form (120). Nobody can comprehend fully about the plants only by knowing the name and forms (121). He is the real knower of them who, after knowing the name and form, has got knowledge of their administration, let alone the one who knows plants in all aspects (122). He is the best physician who knows administration of these (plants) according to place and time and also keeping in view the individual constitution (123)’.[148]

Indeed, the education of a proficient *vaidya* relied on the meticulous memorisation of Sanskrit medical texts, which served as reservoirs of knowledge about symptoms, ailments, botanical remedies, and curative methodologies. Regarding the pharmacological knowledge, his proficiency rested upon four basic concepts on which depends the efficiency of any medicinal substance: *rasa* ‘taste, flavour’, *vipāka* ‘post-digestive flavours’, *vīrya* ‘potency’, and *prabhāva* ‘specific action’.[149]

2.3.3.2 Key concepts of medicinal substances

In terms of *rasa*, the various properties of drugs are described according to their six distinct flavours (*rasa*): *madhura* ‘sweet’, *amla* ‘acid’, *lavaṇa* ‘salty’, *kaṭu* ‘pungent’, *tikta* ‘bitter’, and *kaṣāya* ‘astringent’.[150] Each taste corresponds to a set of inherent properties (*guṇa*) and actions (*karman*). It is important to note that *guṇa*s actually pertain to the inherent qualities of substances bearing the particular taste, rather than being directly linked to the taste itself.[151] These general properties (*sāmānyaguṇa*) of substances encompass a total of twenty qualities organized into ten pairs of opposites. Additionally, these properties are categorized into two distinct groups: twelve weaker properties, susceptible to the effects of digestion, and eight stronger properties that resist digestion.[152] Aligned with the theory of *rasa*s, there is the process

[148] Transl. by Sharma 1998: 13.

[149] See Meulenbeld 1987: 1-18 and Dash 1999: 56-57.

[150] See Wujastyk 2000 for insights into the interplay between *rasa*s and *doṣa*s in terms of combinatorics.

[151] Meulenbeld 1987: 5

[152] See Meulenbeld 1987: 7-8 for a precise overview of all the properties and their respective groupings.

of transformation of a particular taste during the digestion. Two processes are distinguished: *avasthāpaka* and *niṣṭhāpāka*. During *avasthāpaka* the ingested food undergoes three phases, progressively transitioning from sweet to sour and then to pungent. In contrast, *niṣṭhāpāka* marks the initiation of taste transformation that eventually leads to *vipāka*, a concept that will be explored in subsequent discussion. Notably, during the process of *niṣṭhāpāka*, the tastes of sweet, sour, and pungent remain constant, whereas the salty taste becomes sweet and the bitter and astringent tastes shift towards pungency, all of them gradually diminishing their influence as digestion advances.[153]

Next to *rasa*, *vipāka* refers to the partial transformation of flavours during the digestion, occurring subsequent to the *niṣṭhāpāka* process. As explained earlier, this transformation reduces the previous six *rasa*s to three: sweet, sour, and pungent.[154] This alteration arises due to the shift of the bitter and astringent flavours to a pungent taste, while the salty flavour transforms into sweet. According to Meulenbeld, this theory is secondary to the theory of *rasa* and influenced by the *avasthāpaka*.[155] This hypothesis is based on the observation made in Āyurvedic texts that the effects of certain substances do not align with their original taste, a phenomenon noted through the taste of eructation or vomited food after partial digestion. Furthermore, following the transformation of *rasa*s, *vipāka* gains more strength comparing to the strength of taste.

The third concept is *vīrya* 'potency'. This term encompasses a broader context, referring to all the actions induced by the *vīrya* itself within a substance, or more specifically, to the force attributed to a cluster of properties within medical drugs. The latter properties, eight in number, are arranged in pairs of opposing qualities: *uṣṇa* 'hot', *śita* 'cold', *guru* 'heavy', *laghu* 'light',[156] *snigdha* 'unctuous', *rūkṣa* 'dry', *manda* 'soft', and *tīkṣṇa* 'sharp'.[157] The properties of endure the digestive process and consequently bestow prolonged effects, prevailing over *rasa* and *vipāka*.

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[153] Meulenbeld 1987: 7. See Ca.Ci. 15.9-11, Ca.Sū. 26.57cd-58, A.h.Sū. 9.20-21.

[154] As noted by Meulenbeld 1987: 7, Suśruta (Su.Sū. 40.10-12) acknowledges only two *vipāka*, which are sweet and pungent.

[155] Meulenbeld 1987: 9.

[156] In Su.Sū 40.5 and 41.11 the couple *guru* 'heavy', *laghu* 'light' are replaced by 'clear' (*viśada*) and 'mucilaginous' (*picchila*). Meulenbeld 1987: 11.

[157] Dash 1999: 56-57.

Additionally, three gradations of *vīrya* are distinguished: pungent, acid, and salty tastes exhibit increasing heat, while bitter, astringent, and sweet tastes assume cooler qualities.[158]

The last concept in Indian pharmacology is *prabhāva* 'specific action'.[159] It can be understood as *cintyaśakti* 'conceivable power' or as *acintyaśakti* 'non-conceivable power'.[160] The former refers to the effects of a medicinal substance that can be predict trough reasoning and manifest in the actions of *rasa*, *vipāka*, and *vīrya* when they are in conformity with each other. The latter, *acintyaśakti*, refers to the effects of a substance that remain unpredictable. These effects manifest when the actions of a substance cannot be deduced from its properties.[161]

2.3.3.3 Classification of medicinal substances

More in general, Āyurvedic drugs can be classified in three categories: 1. drugs of plant origin (Skt. *audbhida*), which include fruits, seeds, flowers, barks, etc.; 2. drugs of mineral origin (Skt. *pārthiva*), such as salt, tin, clay, gems, ash, etc.; 3. drugs of animal origin (Skt. *jāṅgama*), including milk, fat, dung, urine, honey, etc. Incorporating minerals and metals, particularly mercury, became notably prevalent in the realm of Alchemy, known as *rasaśāstra*. The canonical works of this discipline are believed to have emerged during the ninth and tenth centuries C.E. However, some traces of the use of certain inorganic substances are found already in the *Carakasaṃhitā*, even though it is worth noting that the intricate preparation processes found in later Āyurvedic and alchemical texts are absent in this earlier source. In the *Carakasaṃhitā*, these substances are recommended for both internal and external applications, often in the form of powders or after being subjected to heating or mixed with other medicinal agents.[162]

2.3.3.4 Pharmaceutical processes, therapeutic regimens

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158 Meulenbeld 1987: 11-13.

159 As noted by Meulenbeld 1987: 14, the *Suśrutasaṃhitā* does not use the term *prabhāva*, even though terms with a similar meaning are found in this treatise.

160 Meulenbeld 1987: 13.

161 Meulenbeld 1987: 13 and Maas 2018: 547.

162 Meulenbeld 1999-2002: 1A.103-104. See on Sanskrit alchemical literature Hellwig 2009, White 1996, 2018 and Wujastyk 1984.

Various pharmaceutical processes are described in Āyurveda for the preparation of medicinal substances. These include prescribing medicaments in different forms such as: juice extracted from the leaves or flowers; decoctions created by boiling drugs in water, followed by filtration and often enriched with additional ingredients like butter, oil, or honey; pastes derived from grinding leaves, barks, roots, or stems of plants mixed with water; medicated oil or ghee, produced by cooking liquids with drug decoctions or pastes; alcoholic preparations like herbal wines prepared through yeast fermentation; pills; powders sourced from plants, minerals, metals, gems, etc.; and collyria. Before initiating the actual therapeutic regimen for a disease, particularly in specific cases such as rheumatic disorders, the physician frequently advises preparatory measures for the patient's body. These methods may involve the use of purgative medicaments and emetics, where the patient consumes oils of fatty substances along with food. Another approach involves fumigation of the nose and mouth or fomentation, where the patient's body is induced to sweat through various warming techniques. An alternative method could encompass applying oils to anoint the patient's body. All these techniques facilitate the unblocking of *doṣa*s, allowing them to exit the body or return to their original locations.[163]

2.3.3.5 Diet (āhāra) and daily regimens (dinacaryā)

Another significant aspect within the Āyurvedic discipline pertains to diet (*āhāra*).[164] This aspect extends beyond its relevance to patients seeking recovery and encompasses the dietary practices that both individuals aiming to preserve their well-being and those desiring a prolonged and healthy life should adopt. A fundamental principle is certainly the practice of moderation across various aspects of life and of course this applies also to food, which is categorised in appropriate and inappropriate quantity that can be consumed.[165] An appropriate quantity of food should fill the stomach to about three-quarters of its capacity. It should avoid causing a sense of heaviness in the abdomen or discomfort during sitting, lying down, or any physical activity. Moreover, it should enhance overall strength, complexion, and general well-being.[166] An inappropriate quantity of food can manifest as either insufficient or excessive.

[163] Wujastyk 2003: xx. See also Dash 1999: 27-28.

[164] See Zimmerman 1987: 202-206.

[165] Ca.Vi. 2.5.

[166] Ca.Vi. 2.3-6.

Insufficient intake can lead to a depletion of strength, complexion, and vitality, negatively affecting lifespan, virility, immunity, physical and mental well-being, and potentially giving rise to various *vāta*-related diseases. Excessive quantity, on the other hand, can concurrently aggravate all three *doṣa*s, resulting in symptoms such as colic pain, abdominal discomfort, body aches, and even fainting when *vāta* is predominant. Involvement of *pitta* can lead to fever, diarrhoea, excessive thirst, and drowsiness, while *kapha* involvement might cause vomiting, indigestion, fever, and a sensation of bodily heaviness.[167] Naturally, the quantity and nature of food that an individual should consume depends also on a multitude of other factors. Among these is digestion, which, when functioning optimally, ensures the preservation of both the three *doṣa*s and the seven *dhātu*s.

In the opening chapter of the *Vimānasthāna*,[168] Caraka exposes the eight essential factors that play a role in dietary methods, requiring the physician's careful attention. The initial factor pertains to the nature (*prakṛit*) of substances employed as food or remedies. Certain foods, for example, exhibit a light quality, stimulating the appetite, and possessing attributes of wind and fire. Conversely, others are considered heavy, characterized by earthy and watery traits, and often disrupting the *agni* (digestive force).[169] Ca.Sū. 5.10-12 enumerates foods recommended for regular consumption, such as dried meat, pork, beef, buffalo, fish, vegetables, and lotus stems. Additionally, some particular varieties of rice, namely *śāli* and *ṣaṣṭikā*, *mudga* beans, honey, ghee, barley, etc. are deemed suitable for daily consumption. Certain elements, such as pepper, alkali, and salt, should instead be ingested in moderation. The second factor encompasses the processing (*karaṇa*) of natural substances through actions like churning, exposure to water or fire, infusion, and steeping, which give new properties to the original substance. The third factor is the combination (*saṃyoga*) of two or more substances together. Quantity (*rāśi*), encompassing both total (*sarvagraha*) and individual (*parigraha*) aspects, constitutes the fourth factor. The fifth factor involves the origin (*deśa*) of the substance, determining the location of growth. The sixth factor, time (*kāla*), considers subjective elements like age alongside objective elements such as seasonal influences. Rules for prudent dietary practices (*upayogasaṃsthā*) are the seventh factor, encompassing guidance to

[167] Ca.Vi. 2.7.

[168] Ca.Vi. 1.21-25.

[169] Comba 1991: 172.

refrain from consuming new food before digesting the prior meal, maintaining an appropriate rhythm of eating, neither too fast nor too slow, avoiding simultaneous ingestion during conversations or laughter, and eating in favourable places and with favourable accessories among others. Finally, the eighth factor includes rules concerning the habits of the consumer (*upayoktar*) regarding food consumption.

With respect to the sixth factor (*kāla* 'time'), the seasonal influence holds particular importance for Indian physicians, who categorize the year into six distinct seasons: early and late winter, spring, summer, rainy season, and autumn.[170] In winter, the digestive force intensifies, enabling the body to digest any food. Consequently, diets rich in fats, oils, sour elements, heaviness, and saltiness are considered suitable. Transitioning to spring, the rising temperatures liquify accumulated *kapha*, unsettling digestion and causing diseases. To counter this, people are advised to abstain from heavy, oily, and sour foods. Instead, they may explore emetic therapies or engage in physical activities. During summer a sweet, cold, liquid and unctuous diet is suggested. The consumption of alcohol is discouraged, while adequate hydration is emphasized. The rainy season witnesses a decline in the digestive force due to vitiated *doṣa*s, in particular *vāta*. Accordingly, a diet comprising sour, salty, and unctuous elements is prescribed to restore health. Autumn marks the manifestation of vitiated *pitta* following the rainy season, necessitating the intake of cool, light, sweet, and bitter foods and beverages.

In addition to maintaining a balanced diet and using preventive medicines, Āyurvedic physicians also advise adhering to a daily regimen (*dinacaryā*) that promotes the well-being of both the body and mind. In the *Suśrutasaṃhitā* and in *Aṣṭāṅgahṛdayasaṃhitā*, guidelines for daily practices are meticulously outlined.[171] According to Suśruta, one's morning routine commences with brushing the teeth using a toothbrush (*dantapavana*) made from a twig with particular characteristics, like being straight and with a sweet, bitter, astringent, and pungent taste. Accompanying this, a toothpaste composed of honey, powdered plants, sesame oil, and rock salt is employed.[172] Vāgbhaṭa echoes these practices set forth by Suśruta, yet he suggests

[170] See Dash 1999: 74-77.

[171] Su.Ci.24 and A.h.Sū. 2.

[172] Su.Ci. 24.4-10ab.

initiating the day by voiding urine and faeces, while following some specific rules.[173] Subsequent to tooth brushing, the cleansing regimen extends to the tongue, which is addressed using a tongue scraper made of gold, silver, or wood. The morning purification continues through facial cleansing and the application of a special collyrium with properties for alleviating impurities, pain, and itching. The process advances with mouth cleansing using oils and the inclusion of betel leaves for chewing.[174] Vāgbhaṭa introduces an additional practice – the inhalation of medicinal smoke – aimed at preventing ailments arising from the increasing of *vāta* and *kapha*. Subsequently, attention is directed toward the head, recommending anointing and combing the hair to encourage strength, softness, and freedom from parasites, but also as a help against head and ear ache. Besides the head, also the body necessitates massage with oils, a technique that removes fatigue and pain while giving vigour and tonicity.[175] Of notable significance is physical exercise, promoting bodily strength, lightness, firmness, and compactness. This practice prevents digestive problems, helps enduring fatigue, variation of temperature, thirst, aids in countering the effects of ageing, and keeps disease at distance.[176] After exercise, it is important to take a bath and a massage, which effectively mitigate heat and sense of fatigue. Every aspect of the body requires consideration, and much attention is given also to the cure of the feet and nails, the use of shoes, the practice of shaving, wearing a turban, resting in a soft bed, using an umbrella, and using a stick as protection against potential hazards posed by wildlife or uneven terrain. A wise man is also advised to speak judiciously, employing a gentle tone, displaying kindness and compassion universally, while affording reverence to elders, superiors, and deities. On the other hand, he should avoid dangerous activities such tree climbing, mountain scaling, riding a wild horse, or being in contact with dangerous animals. Furthermore, emphasis is laid on the imperative of not suppressing natural urges – urination, defecation, vomiting, sneezing, ejaculation, hunger, thirst, tears, yawning, and the like.[177] Moreover, a wise person will not be guided by one's

[173] A.h.Sū. 2.1-4.

[174] Su.Ci. 24.15-24 and A.h.Sū. 2.5-7.

[175] Su.Ci. 24.25.37 and A.h.Sū. 2.8-9.

[176] Su.Ci. 24.38-51 and A.h.Sū. 2.10-13.

[177] Su.Ci. 24.89-101 and A.h.Sū. 2.19-48

emotions and thoughts, but rather will keep them under control avoiding to hurt other living being, engage in infidelity, or indulge in theft.

2.3.3.6 Challenges in translating and interpreting medical terminology in ancient texts: Insights from Āyurveda

One of the most significant challenges faced by translators of medical texts from Sanskrit, or Khotanese for that matter undoubtedly revolves around identifying appropriate translations for medical terminology, especially for diseases and anatomical terms. Certain words, in fact, carry various meanings or can be interpreted technically or non-technically.[178] As we have observed above, a term like *doṣa* serves as a prime example of this complexity and, frequently, finding suitable English equivalents for such technical terms is extremely challenging. The common approach among scholars is to minimize the use of contemporary medical vocabulary or, as Wujastyk notes, to avoid 'reading back into the ancient and medieval Sanskrit texts ideas and terms from the post scientific-revolution period'.[179] The understanding of the body's concept in ancient India was in fact quite distinct from our contemporary perspective. For instance, the lungs were not associated with breathing, the heart was seen as the centre of emotions and thoughts, and the heartbeat was not linked to blood circulation.[180] This was due also to the difficulties of observing the human body internally in ancient time. Glimpses of internal anatomy could have occurred on battlefields, execution grounds, and Vedic sacrificial rituals, which occasionally involved cattle, as in fact the terms used to describe the gastrointestinal system seem to show.[181] Rahul P. Das highlights how, however, these opportunities often lacked the detail required for thorough scientific investigation due to factors like ritualistic practices or the chaos of battle. He emphasizes that genuine investigatory dissection allowing detailed observation was a rarity in ancient India and the available evidence for such practices is insufficient.[182] Not only in India but also in various other ancient culture, in the absence of direct dissection-based knowledge, alternative sources were utilised. These sources included

[178] Wujastyk 2003a: xxxix.

[179] Wujastyk 2003a: xlv. See also Das 2011: 68 and Meulenbeld 1974: 3-4.

[180] Ferrari 2022: 225.

[181] Das 2011: 70 and Ferrari 2022: 225.

[182] Das 2011: 70-71.

extrapolating observations from animal bodies, drawing analogies from nature, or from everyday life, such as comparing food metabolism to cooking over a fire, where the pot with food symbolized the body and the fire represented bodily processes.[183]

The intricate system of tubes or vessels within the body, essential for its nourishment, is an example of the challenges in translation and interpretation of some internal body parts.[184] These conduits transport various fluids, such as blood, milk, *rasa*, *doṣa*s, or semen. These complex structures have been often identified in modern times with arteries, veins, or nerves even though there is no clear identification in the texts. I have chosen to follow Wujastyk's approach in translating these medical terms with maximum neutrality, employing terms such as tubes or vessels.[185] One of these channels is *sirā* 'ductus', with approximately 700 instances in the body, carrying blood and the three *doṣa*s. Originating from the navel, their colours differ on the basis of the carried fluid.[186] Another type of channel, *dhamanī* 'pipe', numbering 24, also originates from the navel but extends in different directions: up, down, and sideways. Those ascending carry sensory functions like sound, touch, vision, taste, smell, along with actions like yawning and laughing. Conversely, the descending ones transport *vāta*, semen, faeces, urine, and subdivide further.[187] Another significant channel is *srotas* 'tube'. According to Suśruta, the body initially contains 22 tubes, with each of the 11 substances having 2 corresponding tubes. Two tubes carry breath connected to the heart and nutritive pipes, while another set carries food linked to stomach and food pipes. Additionally, tubes transport water, nutritive juice, blood, flesh, fat, urine, faeces, semen, and menstrual blood, with corresponding attachments. Caraka adds three more categories: bone, marrow (completing the seven basic body elements), and sweat, omitting menstrual blood.[188]

This is just a single illustration of the complexity involved in interpreting the body in Āyurveda. A number of organs described in the Āyurvedic texts in fact pose challenges in terms of aligning them with modern anatomical understanding. The text of the *Piṇḍaśāstra*

[183] Das 2011: 72.

[184] See Das 2003b and Ferrari 2022 for a more detailed explanation of the *hṛdaya* system, commonly referred to as the heart, along with its associated network of tubes.

[185] Wujastyk 2001: 399-401 and 2003: xlvii.

[186] Wujastyk 2001: 399-400.

[187] Wujastyk 2001: 400.

[188] Wujastyk 2001: 400-401.

naturally brings forth similar difficulties, which will be addressed to the best extent possible in the commentary.

3. Āyurvedic medical texts across Central Asia: Manuscripts, translations, and influences

During the early centuries of the current era, Āyurvedic medicine found extensive practice in Central Asia, evidenced by the discovery of medical texts written in diverse languages such as Sanskrit, Sogdian, Tocharian, Old Uighur, and Khotanese across this extensive region. One of the most well-known examples involves the texts contained in the Bower manuscript, which dates back to the first half of the sixth century C.E.[189] The name of the manuscript is derived from H. Bower, a British lieutenant at the time, who acquired it from a local inhabitant during a mission to Kucā in 1890, a settlement located in the northof the Tarim Basin.[190] Interestingly, the manuscript was uncovered from a *stūpa* adjacent to a monastery, dedicated to its possessor, the Buddhist monk Yaśomitra. Although it is commonly referred to as the 'Bower manuscript', this appellation is somewhat imprecise, as the true possessor was likely the monk Yaśomitra. Furthermore, it is not a single manuscript but rather a collection of fragmentary manuscripts grouped together, encompassing seven treatises: three on Āyurvedic medicine, two on divination with dice, and two on incantations against snakebite.[191] A.F. Rudolf Hoernle, then serving as the government palaeographer in Calcutta, achieved the remarkable feat of deciphering the manuscript and, eventually in 1892, embarked on the ambitious project of producing a comprehensive edition complete with an English translation, glossary, and facsimile plates of the texts.[192] The manuscript is characterised by an oblong shape, in the form

[189] Wujastyk 2003a: 149.

[190] Meulenbeld 1999-2002: 2A.3.

[191] Wujastyk 2003a: 151.

[192] Hoernle's initial edition of a portion of the texts was released in 1893, followed by a second part presented in two sections during 1894-95, while the remaining content was made available in 1897. Subsequently, in 1908, the Sanskrit index was published, along with a revised translation of the medical segments (I, II, and III) in 1909. Lastly, the introduction to the work reached publication in 1912. See also Meulenbeld 1999-2002 2A.3.

of an Indian *pothī* manuscript, and comprises fifty-one birch bark leaves. The script employed is Gupta, and it is plausible that the texts were copied by four distinct scribes.[193] The language used is a mix of literary Sanskrit and a Sanskrit with various Prakrit influences. The sections of utmost relevance to the current research lie within parts I to III, which are exclusively dedicated to medicine. The first treatise, written in forty-three verses, is dedicated to garlic (*laśuna*), from its mythological origins to its medical properties. Subsequently (verses 44-132), the discourse transitions to miscellaneous subjects, embracing discussions on the digestive fire, *rasāyana* formulations, guidelines pertaining to medicinal proportions, preparations for eye lotions, collyria, facial applications, eyelid pastes, remedies for hair concerns, and treatments for cough ailments. The second treatise was divided in sixteen chapter but the last part is incomplete. The initial chapter contains recipes for powders and syrups, while the second focuses on medicated ghees, and the third revolves around medicated oils. Chapter four has a miscellaneous nature, containing various recipes against a wide range of diseases. Chapter five is devoted to enema formulas, chapter six to *rasāyana* recipes, chapter seven to gruels, and chapter eight introduces aphrodisiacs. Chapter nine and ten encompass collyria and hair dyes respectively. Chapters eleven, twelve, and thirteen offer insights into *harītakī* 'chebulic myrobalan', *śilājatu* 'molten ore', and *citraka* 'leadwort'. The fourteenth chapter, although incomplete, pertains to children diseases. The third treatise contains a fragmentary formulary, aligning its contents with the first three chapters of the second treatise. The medical treatises contained in the Bower manuscript share notable affinities with the earliest Sanskrit medical texts. It is noteworthy to recognize that the textual structure and typology not only align closely with these early Sanskrit medical works, but also establish a considerable similarity with the *Siddhasāra*, but also with the *Jīvakapustaka*, and the *Piṇḍaśāstra*, especially in the structure of the recipes and the organization of materials.

Additional Āyurvedic texts, composed in Sanskrit and discovered in Central Asia, specifically in the Caves of the Thousand Buddhas near Dunhuang, include the treatise of the *Jīvakapustaka*, originating from the tenth century. The Sanskrit text of the *Jīvakapustaka* is preserved within the manuscript Ch. ii.003 in 71 folios, where it alternates with the Khotanese translation.[194] Notably, the Sanskrit version exhibits severe corruption, suggesting that the

[193] Meulenbeld 1999-2002 2A.4.

[194] For references on the studies conducted on this text, refer to footnote 27 in paragraph 1.5.2.

copyist might have lacked a comprehensive knowledge of the language. Furthermore, in comparison with the Khotanese translation, the Sanskrit text appears to be more concise, while the Khotanese version tends to offer a more detailed elucidation concerning the nature, quantities, and use of the ingredients. While the six manuscripts containing the Sanskrit Siddhasāra of Ravigupta, of which only two hold the complete text, were not discovered in this region, the significance of the text in the spread of medical knowledge along the Silk Roads remains profound.[195] As Emmerick suggested, the author of this work could have lived contemporaneously with Vāgbhaṭa (600 C.E.) or shortly thereafter, approximately around 650 C.E.[196] Ravigupta's text involves the reorganization of traditional Indian medical material across 31 chapters, each dedicated to distinct topics. This text gained immense popularity in Tibet and Central Asia, leading to translations in Tibetan, Khotanese, and Old Uighur. Moreover, Ravigupta's work achieved recognition among Persian and Arabic scholars, leading to the integration of numerous passages into the *Kitāb al-Ḥāwī* written by Rhazes (ca. 925 C.E.). Additionally, in 1279, Faraj b. Salim translated part of it into Latin under the title *Continens*.[197] The Tibetan version is entirely preserved and finds its place in the Tibetan Tanjur. When compared to the Sanskrit original, which is a faithful prose translation, the Tibetan version emerges as clearer and less concise, featuring additional information not present in the Sanskrit source. The Khotanese version, though not fully extant, remains a substantial text, which closely corresponds to the Tibetan text. Moreover, the Khotanese introduction suggests that this version was translated directly from the Tibetan, even though in certain instances it aligns more closely with the Sanskrit original. The Old Uighur *Siddhasāra* is preserved in twelve fragments, consisting of both bilingual Sanskrit and Old Uighur portions written in Brāhmī script (edited by Dieter Maue),[198] as well as of a fragmentary monolingual Uighur version.[199] The latter are found on the reverse side of Chinese Buddhist scrolls, many of these fragments have been recognized as corresponding to passages within the *Siddhasāra*.

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[195] See Emmerick 1980: 4 for the mss. For references on the studies conducted on this text, refer to footnote 25 in paragraph 1.5.1.

[196] Emmerick 1980: 1.

[197] Zieme 2007: 310-311.

[198] Maue 1996. See also Emmerick 1980: 13 and Zieme 2007.

[199] Zieme 2007.

Staying within the framework of Uighur texts, it is evident that Indian medicine exercised a profound influence on the evolution of an Old Uighur medical literature. As previously observed, the *Siddhasāra* of Ravigupta was one of the Sanskrit texts translated into Uighur. Besides this, within the medical literature, translations of the *Yogaśataka*[200] and of Vāgbhaṭa's *Aṣṭāṅgahṛdayasaṃhitā* can also be found. In relation to the latter, its identification was first accomplished by Maue, who recognized that one of the fragments corresponded to the concluding segment of the fifth chapter within the *Nidānasthāna*. Subsequently, additional fragments were also successfully located.[201] As Maue observed, unfortunately only a mere fraction – less than 0.3 percent – of the original text has survived. Nonetheless, as Maue states, 'it is the only Central Asian testimonium of one of the most authoritative works of Indian medicine and as such a precious tessera in the fragmentary mosaic of the Silk Road cultures'.[202] The *Yogaśataka* is similarly preserved in both Sanskrit and Old Uighur bilingual and in Uighur alone. The Sanskrit original compilation of verses encompasses approximately a hundred compound medicine recipes and gained significant popularity, initially in India and later extending to Tibet and Central Asia. In fact, three Sanskrit fragments were discovered in a bilingual manuscript from Kucā, which can likely be dated to the VII century or an even earlier period.[203] This manuscript includes a translation in Tocharian B, which, while not strictly literal, is expanded and accompanied by explanatory content.[204] Beyond its translations into Old Uighur and Tocharian B, the *Yogaśataka* was also rendered into Tibetan and integrated into the Tanjur. Besides the *Yogaśataka*, Tocharian medical literature comprises approximately 70 published medical fragments, predominantly in Tocharian B, although numerous unpublished ones are found also in Tocharian A, the other language spoken up to the thirteen century in the oasis in the North of the Tarim Basin.[205] Regrettably, a substantial portion of these texts is very fragmentarily preserved, which poses challenges in identifying parallels in Sanskrit,

[200] Zieme 2007: 309

[201] Maue 2008.

[202] Maue 2008: 116.

[203] Meulenbeld 1999-2002: 140.

[204] The initial edition was published by Lévi 1911, followed by a second and comprehensive edition with facsimiles by Filliozat 1948. A subsequent revision of the Filliozat edition was carried out by Carling 2003a.

[205] Carling 2007: 324. See also Carling 2003b.

Khotanese, or other languages. Nonetheless, notable scholarly efforts have been undertaken by researchers like Gerd Carling and Federico Dragoni in the comprehensive examination of Tocharian medical terminology, particularly in discerning borrowings from neighbouring languages.[206]

Finally, within the realm of Sogdian, fragments of medical texts are also found. One notable instance is a bilingual Sanskrit and Sogdian fragmentary text written in Brāhmī.[207] The surviving sections focus on four recipes which aim at curing eye diseases. However, the fragmentary nature of the text poses challenges to its complete understanding. Additionally, other Sogdian medical text fragments emerge, including one preserved on the verso of a manuscript which features a Manichaean narrative on the recto. Plausibly dated between the 8th and 11th centuries C.E.,[208] the surviving portion of this manuscript seemingly contained medical treatments of a gynaecological nature. Notably, it presents the earliest instance from Central Asia prior to the advent of Islam, detailing a treatment for the restoration of virginity.[209] Unfortunately, our understanding of medical vocabulary in Sogdian remains limited, leaving many pharmacological and medical terms in this language untranslated. Fragments of Vāgbhaṭa's *Aṣṭāṅgahṛdayasaṃhitā* translated in Sogdian were also recently discovered.[210]

[206] See Carling 2007 and 2004 and Dragoni 2021 and 2023.

[207] See Maue and Sims-Williams 1991.

[208] Reck and Benkato 2018.

[209] Reck and Benkato 2018: 69.

[210] Reck and Wilken 2015.

4. The Dunhuang manuscripts: Pelliot chinois 2893 and Ch. 00265

4.1 The sealed library of the Mogao Caves

Located in an oasis at the edge of the Taklamakan Desert (north-west China), the ancient city of Dūnhuáng 敦煌 (in Gansu province) served as a strategic outpost at the entrance of the Hexi Corridor along the Southern branch of the Silk Road. Over the centuries, Dunhuang flourished not only as a centre of commercial exchange but also as a Buddhist centre of study and devotion, becoming a meeting point of people from different linguistic and cultural backgrounds. The historical and religious importance of this city is reflected in the shrines built by the pilgrims and monks at the Mogao cliffs, located in the south-east of Dunhuang. The Buddhist Mogao caves, also known as the 'Caves of the Thousand Buddhas', are a complex of hundreds of grottoes (ca. 500) intricately carved into the rock over time and decorated with astonishing paintings and sculptures. One of the most important discoveries was undoubtedly the Mogao Cave No. 17, also called 'library cave'. In a hidden chamber, the Daoist monk Wáng Yuánlù **王圓箓**, the self-appointed guardian and restorer of the caves, found at the beginning of 1900 thousands of well-preserved manuscripts and paintings. News of this extraordinary find reached explorers like the British-Hungarian A. Stein and the French sinologist Paul Pelliot, who hastened to the Mogao Caves. The first to arrive at the beginning of 1907 was Stein, who in *Ruins of Desert Cathay* (1912) describes the tough negotiation with Wang to obtain part of the manuscripts. This collection, which was further expanded during the third Stein's expedition (1913), is now preserved at the British Museum and the India Office Library in London.[211] Few months later, a second western explorer, the French sinologist Paul Pelliot (1878-1945), reached the library cave that he described as 'la plus fameuse découverte de manuscrits chinois que l'histoire de l'Extrême-Orient ait jamais eu à enregistrer [...]'.[212] He carefully examined the tens of thousands of manuscripts left and selected the most interesting ones. The collection is now preserved in France at the Département des manuscripts orientaux of the Bibliothèque Nationale in Paris. Recognizing the significance of the Mogao manuscripts, Chinese scholars and authorities later arranged for the collection of the remaining materials,

[211] See Skjærvø 2002.

[212] A private letter written by P. Pelliot to Émile Senart (26 March 1908) http://idp.bl.uk/database/institute.a4d?id=23 (accessed on January 2023).

now housed at the National Library of China in Beijing. Japanese expeditions led by Count Ōtani Kōzui 大谷光瑞 (1876-1948) in the 1911-1912, followed by the Russian Sergej Oldenburg (1863-1934) in the 1914-1915, also contributed to collecting these documents.[213]

The reasons behind the sealing of the library cave have been topic of discussion since Stein's expeditions.[214] Various theories have been proposed about its original function and why it was filled with manuscripts, paintings, and religious artifacts. The dating of the youngest manuscripts indicates that the cave was sealed by the beginning of the eleventh century.[215] After examining previous scholars' theories, Imre Galambos and Sam Van Schaik have identified some of the possible functions of this hidden chamber and the reasons why it was subsequently closed.[216] In the first place, it is known that, during the mid-ninth century, this hidden room was the meditation cave of the monk Hóngbiàn 洪辯 and, after his death, a funerary shrine. Therefore, it seems possible that some of the manuscripts recovered once belonged to him. A second possibility is connected with the discovery of small fragments of religious texts, besides complete documents and paintings. Most likely the cave was also an occasional location of rituals: the burial of damaged scriptures as offerings was a common practise among Chinese and, in general, Central Asian Buddhist cultures. Even though they may have been old or damaged, these documents and fragments were still considered and treated as relics, as they contained the Buddha's teachings. These theories also consider the cave's potential role as a storage space for extra manuscripts or commissioned copies donated to the monastery's library. This aligns with the belief that reproducing a Buddhist *sūtra* could generate merit for the donors.

4.1.1 Contents and languages of the manuscripts

Because of its proximity with the trade route of the Hexi Corridor, Dunhuang was a flourishing centre of trade and religion where monks, merchants, and soldiers used to exchange information about religion, politics, and cultural thoughts. The multilingual and multicultural

213 Fujieda 1966: 9-13. See on the location of manuscripts Fujieda 1966.

214 See on this topic Galambos and Van Schaik 2012: 18-28, Rong and Hansen 1999, and Rong and Galambos (transl.) 2013: 109-136.

215 Galambos and Van Schaik 2012: 27.

216 Galambos and Van Schaik 2012: 18-26.

society of Dunhuang is, as a matter of fact, reflected in the contents of the extant manuscripts. Since this town of Han origins was under the Tibetan rule from the 786 until the 848, when the whole region returned to China,[217] the two prevailing languages were accordingly Tibetan and Chinese. Hence, it is not rare to find manuscripts containing Chinese, Tibetan, and Chinese-Tibetan bilingual texts or glossaries. However, these are not the only languages found, as manuscripts containing Sanskrit, Khotanese, Sogdian, and Uighur texts are also extant. The majority of these texts are Buddhist sūtras, most of them translations from Sanskrit originals, but it is not rare to find texts of divination and astrology, official records, or medical texts.[218]

4.2 Pelliot chinois 2893 and Ch. 00265

As mentioned above, over one hundred Khotanese manuscripts were recovered from the 'Caves of Thousand Buddhas'. Amongst them, two manuscripts preserve the text studied here: Pelliot chinois 2893 and Ch. 00265.

The partial Dunhuang manuscript Pelliot chinois 2893 [P 2893] is located at the Bibliothèque Nationale in Paris. On the other hand, the also partial Ch. 00265 is preserved at the British Library, where it has the shelf number IOL Khot S 9. Like most of the Khotanese manuscripts from Dunhuang, it is now located at the British Library, after having been recovered by A. Stein during his expeditions. Hélène Vetch and Mauro Maggi provided empirical evidence to support that P 2893 and Ch. 00265 were originally part of a unified Chinese scroll manuscript.[219] Plausibly, the manuscript fell apart in ancient times and, during its reassembly in the tenth century, the sheets constituting ms Ch. 00265 were inadvertently excluded. Maggi's article provides compelling proof of a continous connection between lines 1 and 42 of the Stein manuscript and lines 91a and 91b of the Pelliot manuscript.[220]

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217 See Galambos and Van Schaik 2012: 61-67.

218 See Galambos and Van Schaik 2012:14-17 and Takata 2000.

219 See Maggi 2008a.

220 Maggi 2008a: 79-80.

4.2.1 Codicological and palaeographical features

The ms P 2893 comprises 14 leaves, the first and last one of which are mutilated, being at the extremities of the scroll. It measures now 25.2 to 26.5 × 612 cm. The paper colour is light beige and the type is coarse-grained and rather thick. The sheets are irregularly glued together, whit some spots of moisture and fat, marks of pink ink, and small holes and cracks but, overall, are in fairly good conditions. The ms Ch. 00265 measures 26 × 95 cm, comprises five leaves, and, also well preserved, inserts itself between the fifth and sixth leaves of P 2893. On average, a single line of text comprises approximately 24-27 *akṣara*s.

The recto of the manuscripts originally contained *juan 4* of the Chinese apocryphal Buddhist *Dafangbian Fo baoenjing* 大方便佛報恩經 ‘Sūtra of the great good means (*mahopāya*) used by the Buddha to repay kindness’. According to the colophon of P 2893, the copying of the *sūtra* was commissioned to a lay scribe by the Chinese monks Xìngkōng 性空 and Dàoyuán 道圓: “Record of copying done on behalf of the monks Xingkong and Daoyuan by a hired hand” 僧性空与道圓顧人. Van Schaik and Galambos identify Daoyuan with the monk who, in 936, travelled to India and spent ten years in Khotan and who around the middle of the ten century was passing through Dunhuang. They date the manuscript ‘to the decade following 965 when Daoyuan returned to China from his trip’, and, like Mauro Maggi, assign the present split condition of the manuscript to before the sealing of the Dunhuang cave in the early years of the eleventh century.[221] The recto of the manuscript contains two lines in Khotanese and a few syllables in the same script.

The verso of the manuscripts contains at the beginning of P 2893 a brief Buddhist text[222] and, starting from line 32, a medical text, both copied later than the Chinese Baoenjing. The Khotanese text is written in a very regular cursive ductus and in 20-21 lines per sheet, in a less compact and less precise manner than the Chinese text contained on recto. Before writing, thick grid lines were written on the paper perhaps to ensure that every syllable was written evenly. Where still visible, it is possible to notice that the text is written in the middle of each line and that often the written lines unexpectedly deviate from the original grid line. The name of the monk Daoyuan occurs faintly also on this side of the scroll, between the junction of two

[221] Galambos and Van Schaik 2012: 104, 107-108, 119-120, 124.

[222] See Bailey 1942: 893.

sheets and the Khotanese text, proving that the latter was written afterwards and once the sheets had been glued together.

It was noticed that the Chinese *sūtra* may not be complete and that at least three entire sheets are missing from the beginning of the manuscript, even though the first sheet is visibly damaged as is usually the case with the edge of the first and last sheets.[223] It is likely that the Khotanese medical text was written after the original scroll had been discarded and was lacking already the first three hypothetical sheet.

4.3 Pelliot chinois 2889

An additional manuscript has been taken into consideration in the present research, since its content shares similarities with the medical text found in P 2893 and Ch. 00265. The Chinese scroll Pelliot chinois 2889 [P 2889] is a small manuscript of ten leaves in dark brown paper, measuring 24.5 to 25.5 × 373.5 cm and now preserved at the Bibliothèque Nationale in Paris. The recto contains a Chinese sūtra, whose first line says 'Buddhist canon of the Kaiyuan monastery of Khotan' 于闐開元寺一切經, which shows that it is originally one of the scriptures kept in the Kaiyuan Temple in Khotan. The verso of the manuscript contains instead a Khotanese text of fifteen lines, the first one of which is mutilated. The last two lines were probably written by a second hand. Even though the whole text is written in a regular cursive ductus, the initial thirteen lines are in a lighter ink, the *akṣara*s are larger and more space is left between them. The last two lines are instead in a dark ink, the *akṣara*s are smaller and very close to each other.

The Khotanese text was edited by Harold W. Bailey in *Khotanese Texts* 3.78. Even though with some variations, ll. 2-5 correspond to ll. 16-18 of the London manuscript Ch. 00265,[224] ll. 5-8 to ll. 78-82 of the Paris manuscript P 2893,[225] and finally ll. 9-13 to *Jīvakapustaka* § 5 (50r4-v1).[226] The last two lines have yet not been identified.

[223] Galambos and Van Schaik 2012: 124.

[224] *KT* 3.17-18.

[225] *KT* 3.78.

[226] *KT* 1.141.

5. The *Piṇḍaśāstra*: a Khotanese medical text

The critical edition and translation of the medical text contained in the afore mentioned manuscripts P 2893 and Ch. 00265 are the main object of the present research. The medical text occupies the whole of the Ch. 00265 (§§ 21b-41a in my numbering) and lines 32-267 of P 2893 (§§ 1-21a and §§ 41b-128). Until now, it has only received preliminary editing by H. W. Bailey,[227] provided tentative translations for numerous short passages from the text in his *Dictionary of Khotan Saka* (henceforth *Dict.*).[228] Prods O. Skjærvø has subsequently provided a re-edition and provisional translation of manuscript Ch. 00265 only.[229] However, the most valuable contribution was provided by Ronald E. Emmerick (1937-2001), who spent decades investigating the topic of Khotanese and Khotanese medical texts and was undoubtedly the foremost authority on the subject. Emmerick worked on the manuscript P 2893 and left a draft critical edition and provisional translation that covers almost half of the text (§§ 1-21a and 41b-77). I have had the privilege to start my research from this left material and to review and complete Emmerick's unfinished work.

5.1 Content of the text

The text, written in a late variety of Late Khotanese and now identified with the conventional title of *Piṇḍaśāstra* (from hereon PiŚ),[230] is a collection of Āyurvedic prescriptions mainly of medicated pastes or poultices (Skt. *piṇḍa(ka)*-), classified by type of diseases or area where the medicament must be applied. Besides poultices, the *Piṇḍaśāstra* describes also the preparations of a few decoctions, an emetic, a fumigation, an edible medicament, and two collyria. The medical work consists of 128 paragraphs of various length, which are divided in the text by a double colon sign (::).

The paragraphs and contents of the *Piṇḍaśāstra* are as follows:

Chapter 1: §§ 1-8 Poultices for the eyes;

[227] *KT* 3.17–19 (Ch. 00265) and 82–93 (P 2893).

[228] Bailey 1979.

[229] Skjærvø 2002: 488–490 (as IOL Khot S 9).

[230] Maggi 2019a: 251, n. 30.

Chapter 2: §§ 9-14	Poultices for the stomach;
Chapter 3: §§ 15-34	Poultices for swellings;
Chapter 4: §§ 35-48	Poultices to apply on the liver;
Chapter 5: §§ 49-55	Poultices to apply on the spleen;
Chapter 6: §§ 56-62	Poultices to apply on the navel;
Chapter 7: §§ 63-73	Poultices for scrotal enlargement and downward motion;
Chapter 8: §§ 74-76	Remedies for the sexual dysfunction;
Chapter 9: §§ 77-83	Poultices for piles;
Chapter 10: §§ 84-100	Poultices for itching;
Chapter 11: §§ 101-115	Poultices for rheumatism;
Chapter 12: §§ 116-128	Prescriptions of all and every kind;

Differently from the *Siddhasāra* or the primary traditional Āyurvedic compendia, the PiŚ deviates from a systematic treatise format, focusing instead on delineating simple preparations employed as effective remedies for various ailments such as skin diseases, piles, rheumatism, respiration issues, abdominal swellings, eyes diseases, and other disorders. Notably, this book lacks any presence of medical theory and omits references to the aetiology of the diseases or the involvement of *doṣa*s. Instead, the author promptly transitions from describing the ingredients and preparation of the remedy to briefly outlining the associated symptoms.

The general structure of the *Piṇḍaśāstra* entails each chapter commencing with a concise opening line, which introduces either the name of the disorder or the specific body part affected by the diseases to be cured. An instance can be observed in § 9, where the second chapter is introduced with the subsequent sentence:

tti vā khāysāña piṇḍā

‘The following (are) poultices for the stomach’

Similarly, § 101 introduces the penultimate chapter as follows:

tti vā vāśärūṃ va piṇḍā

'These (are) poultices for rheumatism'

These general opening lines are followed by the related paragraphs. Within each paragraph, an initial presentation encompasses an inventory of ingredients, typically divided in the manuscript by a dot. I consecutively numbered each ingredient, with the exception of excipients (e.g. water) due to their role as inactive substances with distinctive functions, such as facilitating drug softening or absorption. Following the list of ingredients, detailed instructions are provided for the preparation of the medicament, which may involve processes such as grinding, mixing, and boiling. Ultimately, each paragraph concludes by imparting directions concerning the application of the medicament to the specific body part affected by the ailment.

Despite all efforts, no identifiable source material for this text has been found this far. Nonetheless, it is worth noticing that certain ingredients, particularly plants, are attributed with analogous healing properties in both the *Piṇḍaśāstra* and renowned Indian Āyurvedic compendia. This suggests a plausible scenario in which the author derived these remedies by incorporating information from diverse medical treatises.

Evidence of the text being a copy from a preceding manuscript is suggested by the presence of scribal errors, including instances of words repetition (known as dittography) and peculiar omissions resulting from visual oversight (termed homeoteleuton). It cannot be ruled out, though, that this text, which was based on the earliest Āyurvedic theories, was assimilated by the Khotanese culture and community and may contain elements of local medical tradition. These recipes may then have been the result of the author's therapeutical and herbal knowledge derived from personal practical experience, indigenous medical traditions, and an Āyurvedic education.

5.2 Translation techniques of botanical names

The *Piṇḍaśāstra*, as any Indian or Khotanese medical texts, has a multitude of herbal ingredients. Their identification has always been considered challenging. In the Āyurvedic tradition, plants may have many synonyms, and those synonyms may also be used to refer to multiple and different plants. This is due to the fact that these texts were composed in different

periods of time and geographical spaces. To quote the words of Dominik Wujastyk 'it is inevitable that some plants fell out of usage, were hard to find in new settlements, were mistaken for similar species, or were deliberately switched by opportunist suppliers of bazaar'.[231] However, it is interesting to see how over the time a complex literature of botanical thesauri was created 'in which plants are grouped by name and medical function. Often, a substitute plant either adheres to the features of the known appearance of the forgotten plant, or else has similar medical effects (whether in traditional or biometrical terms)'.[232]

Through a comparison with the Sanskrit and Khotanese text of the *Siddhasāra* and the *Jīvakapustaka*, I have tried to identify some of the plants occurring in the *Piṇḍaśāstra*. In some cases, the Khotanese borrowed the Sanskrit term, as for instance in the case of LKh. *kaṇḍārya*, a loanword from Skt. *kaṇṭakārakā* (*Solanum jacquinii* Willd.). Loanwords can also come from other languages, e.g. Tibetan, as in the case of LKh. *tharka* from Tib. *star ka* 'walnut'.[233] In other cases, plants have a Khotanese name, whose meaning is sometimes otherwise known (e.g. LKh. *hīnaā-* corresponding to Skt. *surasā*), while in other cases it is still obscure. Noteworthy is the explanation given in § 117, where the nature of the probably indigenous botanical term *ahi* is glossed by the Skt. loanword *dāttä* (Skt. *dantī*, *Baliospermum solanifolium* Burm.): *ahi : ṣi' vą dāttä* '*ahi*-plant, that is wild croton'.

5.3 Piṇḍasaptaka and the Piṇḍaśāstra

As mentioned above, the *Piṇḍaśāstra* shares similar characteristics with the Late Khotanese text contained in the fol. 100 of the Ch. ii.002, the *Piṇḍasaptaka*. It is worth noticing the use of fixed phrases, which are absent in the Khotanese *Siddhasāra* but have matches in the *Piṇḍaśāstra*, such as *thaṃjāña ysūṇāñä* 'it must be taken out (and) strained' (PiŚ §§ 8, 99; 100r5) or *paskyāṣṭä hā tcirai* '(the essence) must be put back (into the vessel)' (PiŚ §§ 6, 8; 100v1). Noteworthy is also the use of the technical words *ahā-* and *jsahāra-* to describe the abdominal area. Both terms occur solely in the *Piṇḍaśāstra* and the fol. 100 and they most likely refer to the 'stomach' (*ahā-*) and the abdomen (*jsahāra-*) of the patient. Furthermore, as

[231] Wujastyk 2003a: xxxv-xxxvi.

[232] Wujastyk 2003a: xxxvi.

[233] Emmerick 1985: 306.

Emmerick pointed out in his article on the Jīvakapustaka[234], terms of measure like *śiṃga-* or *ṣaṃga-*[235] are frequently used in the JP, PiSa, and PiŚ, while they are absent in the most famous Khotanese *Siddhasāra*.

6. Notes on the Khotanese text

The entire text of the *Piṇḍaśāstra* has been divided into chapters and each paragraph has been consecutively numbered, in order to have a reference system for the commentary and glossary. In each prescription the ingredients have been numbered progressively in both Khotanese text and translation. In the English translation medical and technical terms, such as names of ingredients, diseases, or verbs related with the preparation of the remedy, are followed by the Sanskrit corresponding word within brackets. The Sanskrit correspondences are mainly based on the comparison with the Khotanese and Sanskrit *Siddhasāra*, with the exception of a few cases where the Sanskrit parallel word is provided by other sources (e.g. *Jīvakapustaka*). Since the corresponding words may be various, only the three most frequent have been quoted in the translation. In the glossary parallel terms are differentiated from loanwords, the origin of which is indicated between square brackets. The aim is to facilitate the possible identification of the source materials of the *Piṇḍaśāstra*. Concerning the botanical names of the components, I opted for Emmerick's approach of employing common language terms in both the translation and the glossary, a choice that was influenced also by the text's style.[236] A list of botanical names for plants with clearer identification is furnished below. In cases where identification is uncertain or not possible, the name of the medicinal plant remains untranslated in both texts and glossary.

The translation is kept as literal as possible, in order to show the style of this Khotanese medical text. At times, the context of the text may complicate the understanding of allusions to specific illnesses or symptoms. It is likely that these theories or ideas were clear to the physicians of the time, who might have benefited from commentaries while reading and composing these type of texts. To clarify the meaning of phrases that may appear fragmentary

[234] Emmerick 1979a: 237.

[235] Cf. the commentary for the meaning of these two words.

[236] Emmerick 1982: 8.

in translation, additional words have been inserted in brackets. The rendering of some specific passages that I am presenting here constitutes my own interpretation, but alternative interpretations may also be plausible. From §§ 1-21a and 41b-77 I followed Emmerick's unedited translation, adapting when necessary the phraseology. The passages that diverge substantially from Emmerick's interpretation have been highlighted in the footnotes.

6.1 Conventions in the critical apparatus

The edition has the following conventions:

[...] restoration of a lacuna;

[+ +] conjectured number of *akṣara*s in a lacuna;

[-]a consonant base broken out or not visible;

[[…]] deletion in the ms;

<...> editor's supplement where the ms has no lacuna;

{…} editor's deletion;

*... editor's emendation; the ms reading will be found in the apparatus;

(…) editor's additions in the translation;

Bailey's reading of the Khotanese text has been noted in the critical apparatus with fn. 'Bailey'and is based on his *Khotanese Texts* 3.17-19 (Ch. 00265) and 82-93 (P 2893). Likewise, Skjærvø's reading has been noted with fn. 'Skjærvø' and is based on his *Khotanese Manuscripts from Chinese Turkestan* (2002).

Manuscript punctuation has been noted by . : and double colon sign :: (indicating the conclusion of the paragraph), each preceded by a space. Occasionally, the : sign appears adjacent to a syllable, in which case it holds phonetic value.

TEXT AND TRANSLATION

FIRST CHAPTER: POULTICES FOR THE EYES

§ 1 (P 2893.32)

.. viña ttā hva hva biśūṇāṃ āchāṃ va piṇḍā hvañāre u yauga :: –

Now the poultices (*piṇḍaka*) and prescriptions (*yoga*) for various diseases (*gada*, *roga*) are explained separately to you.

§ 2 (P 2893.33-34)

.. (1) halīrai . (2) vihīlai . (3) aumalai . haṃmaṃga vīśtāṇa . nauka ārāṇa (4) mākṣīna paherāṇa[237] *saṃdvena tciṃña rāhä' jidä ::*

(1) Chebulic myrobalan (*harītakī*), (2) belleric myrobalan (*vibhītaka*), (and) (3) emblic myrobalan (*āmalaka, āmalakī*, *dhātrī*) must be put in equally, ground finely, and moistened (*bhāvita*) with (4) honey (*mākṣika*). It removes (*(°)śudh*, *(°)han*, *hṛ*) pain in the eye (*akṣi*) due to a combination (*saṃnipāta*) (of the three *doṣa*s).

§ 3 (P 2893.34-35)

[237] Bailey: *paherāṇä*.

(1) phaja-vaha[238] *pau . (2) hauṣka gūra . (3) kuṃjsa . (4) būysṭ̨ña pī . hamaṃga vīśtāña*[239] *. u kūṭāña ṣi' pęṇḍai*[240] *tciña bañāña ::*

(1) Onion cooked in glowing coals, (2) dry (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (3) sesame (*tila*), (4) goat (*chāga*) fat (*medas*) must be put in equally and be pounded (*kuṭṭ*). This poultice (*piṇḍaka*) must be tied on the eye (*akṣi*).

§ 4 (P 2893.35-40)

khu beva jsa tciṃña[241] *rāha' hąme ṣi' pe'śā' āphiḍe tcịmąñvā*[242] *vī hąne *straha makauṭe*[243] *hąmāre garkhye drą̄-masi phāṃ*[244] *vaṣṭe . jsiṇūṃ jsa*[245] *ni vījseṣḍe .*

*ṣai' va pęṇḍai . (1) sauthara spyakä . (2) bā ttīma . *hąmaṃga*[246] *vīśtą̄ña . (3) ttīlaka hā haumai vimathą̄ña . hu'galakä hą̄ ṣe' pęṇḍai padīmą̄ña*[247] *. ttaṃgalakąña pe'makąña ñūṣṭyą̄ña*[248] *. grą̄makä kacau*[249] *ysai ysai*[250] *u pa'śā tcęña niśą̄ña jatte ::*

When pain occurs in the eye (*akṣi*) due to wind (*vāta*), it is disturbed (*duṣṭa*) in the evening (*nākta*, *nīśā-mukha*, *sāyāhna*), the eyelids on the eyes (*akṣi*) become stiffly closed (*mukula*)

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238 Bailey: *phaja vaha.*

239 Bailey: *vīśtą̄ña*.

240 Bailey: *paiṇḍai*.

241 Bailey: *tciña*.

242 Bailey: *tcịmeñvā*.

243 *hąne *straha makauṭe* for ms *hąne stra makauṭe* (Emmerick). Bailey: *hą̄ nestra-makauṭe*.

244 Bailey: *drą̄ma siphāṃ*.

245 *jsiṇūṃ* cf. *jsịṇä* § 8.

246 *hąmaṃga* for ms *hąmaṃ* (Bailey).

247 *haumai vimathą̄ña . hu'galakä hą̄ ṣe' pęṇḍai padīmą̄ña* cf. *hą̄mai vamathą̄ñä ṣi' piṃḍai padīmą̄ña hu'gä* l. 263.

248 *pe'makąña ñūṣṭyą̄ña* cf. *pę'mą jsä ñūṣṭyą̄ñä* § 70.

249 *grą̄makä kacau* cf. *grrāṃ grāṃ* § 5, 6, 55, 68, 70, 72, 109, 128.

250 Bailey: *ysaiysai*.

(and) heavy, there remains (*sthā*) dust the size of a hair (and) therefore one does not see in detail[251].

This is the poultice (*piṇḍaka*) for that: (1) fulsee flower (*dhātakī*), (2) dill (*śatapuṣpā*) must be put in equally, (3) a little of wheat flour (*kaṇikā*)[252] must be kneaded (*vimath*) into it. This poultice (*piṇḍaka*) must be made soft, must be wrapped (*ābaddha*) in thin woollen cloth, (and while) somewhat warm (*uṣṇa*) it must be put in the eye (*akṣi*) in the morning (*pūrvāhṇa*, *prātar*) and evening (*nākta*, *nīśā-mukha*, *sāyāhna*). It will be cured (*sidh*, *sukhī bhū*).

§ 5 (P 2893.40-43)

khu pettana u hūṇña āphārä va tciṃña rāha' hąme ṣa' śva' haḍā āpheḍe . tcį'mañī heṃjä hamāre . ysīḍaurgä vījaiṣḍe

ṣi' va peṇḍai . (1) halīrai . (2) vihīlai . (3) aumalai . (4) duma-hauṣṭa gūra . (5) kūṃjsa . hamaṃga vīśtąña . kūṭąña . (6) ṣvīdana peṇḍai pāche . grrāṃ grāṃ parye śva haḍā tciña niśąñä jatte ::

When pain occurs in the eye (*akṣi*) due to bile (*pitta*) and on account of the disturbance of the blood (*asra*, *rakta*, *śoṇita*), it is disturbed (*duṣṭa*) at midday, his eyes (*akṣi*) become red, (and) he sees (things) yellowish.

This is the poultice (*piṇḍaka*) for that: (1) chebulic myrobalan (*harītakī*), (2) belleric myrobalan (*vibhītaka*), (3) emblic myrobalan (*āmalaka, āmalakī*, *dhātrī*), (4) smoke-dried (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (5) sesame (*tila*) must be put in equally, must be pounded (*kuṭṭ*), (and) the poultice (*piṇḍaka*) must be cooked (*pac*, *śṛta*, *svinna*) with (6) milk (*kṣīra*). (While it is) quite warm (*uṣṇa*), when midday has passed, it must be inserted into the eye (*akṣi*). It will be cured (*sidh*, *sukhī bhū*).

§ 6 (P 2893.43-50)

[251] 'in detail': differently Emmerick.

[252] 'a little of wheat flour': differently Emmerick.

cu śilīṣuṃą jsi tciṃña rāhaʾ hame ṣiʾ ysai ysai[253] *āpheḍe tcimąñī garkhyä hąmāre u kyahāre . hauni*[254] *vī ṣṣaidä . drąmī hera hąma sä caṃbūlą maṃ ṣṭāre . āṣkī jsāve*

ṣaiʾ va pęṇḍai (1) kuṃjsa . (2) kuṃbā . śā śā hāḍa nauka ārąñä . u ttī (3) ysīḍā spye śā hāḍe. nauka kuṭąñä[255] *. drai vasīya uci jsa jṣą'ñąña . daṃdä khu*[256] *ra va śau vasī harśtä ttī peʾ*[257] *ysūṇąña . u paskyāṣṭä hā tcirai . ṣiʾ kuṃjsa . kuṃbā . hā tcerai . ṣiʾ huʾgä pęṇḍai pāchai . drai haḍā vaṣṭä ysai ysai*[258] *u peʾśāʾ grāṃ grāṃ dasau jūṇa tciṃña nīśąñä jatte ::*

When pain in the eye (*akṣi*) occurs due to phlegm (*śleṣman*), it is disturbed (*duṣṭa*) in the morning (*pūrvāhṇa*, *prātar*), his eyes (*akṣi*) become heavy and itch, they cling to the eyelids[259], such a thing occurs to him: '(Things) are disturbed for me.' He becomes tearful.

This is the poultice (*piṇḍaka*) for that[260]: (1) sesame (*tila*) (and) (2) linseed (*atasī*) must be finely ground, but one by one[261], and then (3) the yellow flowers (*puṣpa*) must be finely pounded (*kuṭṭ*), but alone,[262] and (the whole) must be boiled with three *vasīya*s of water (*ambu*, *jala*, *vāri*) until (only) one *vasīya* remains there. Then the essence[263] (remaining) must be strained and be put back into (the vessel). Sesame (*tila*) (and) linseed (*atasī*) must be put in. The soft poultice (*piṇḍaka*) must be cooked (*pac*, *śṛta*, *svinna*). For three days it must be inserted into the eye (*akṣi*) while quite warm (*uṣṇa*) ten times morning (*pūrvāhṇa*, *prātar*) and evening (*nākta*, *nīśā-mukha*, *sāyāhna*). It will be cured (*sidh*, *sukhī bhū*).

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253 The second *ysai* is written below the first with a caret above. Bailey: *ysaiysai*.

254 Bailey: *hauvi*.

255 Bailey *kuṭāñä*.

256 Bailey: *khū*.

257 Emmerick: *peʾśāʾ* for ms *peʾ*.

258 The second *ysai* is written below the first with a caret above. Bailey: *ysaiysai*.

259 'to the eyelids': differently Emmerick.

260 'for that': differently Emmerick.

261 'be finely ground, but one by one': differently Emmerick.

262 'but alone': differently Emmerick.

263 'Then the essence': differently Emmerick.

§ 7 (P 2893.50-54)[264]

cu[265] *drayau dūṣyau' jsa tci'ña rrāhä' hąme . ṣai' va yaugä . ttriphala . (1) halīrai . (2) vihīle . (3) aumalai . vīnau gachą̄kāṃ śā śā mācāṃgye nauka kūṭą̄ña . drai vasīya ūcä jsi jṣą̄'ñą̄ñä*[266] *khu*[267] *ra va śau vasī harśtä ysū̱ną̄ñä. na ą̄na hą̄*[268] *dvī prūyi (4) maṃgārä gvīha' rūṃ tcerai . hauda khaśa' pe'śā' khāśą̄ñä jatte . ::*

When pain in the eye (*akṣi*) occurs due to the three *doṣa*s (*doṣa*), this is the prescriptions (*yoga*) for it: the three fruits (*triphalā*) (namely) (1) chebulic myrobalan (*harītakī*), (2) belleric myrobalan (*vibhītaka*), (and) (3) emblic myrobalan (*āmalaka*, *āmalakī*, *dhātrī*), without (their) seeds (*bīja*) – one dram of each must be finely pounded (*kuṭṭ*), (the whole) must be boiled with three *vasīya*s of water (*ambu*, *jala*, *vāri*) until (only) one *vasīya* remains there, (and the preparation) must be strained. Two *prūya*s of (4) old (*purāṇa*) cow oil (*ghṛta*) must be put in from below (*adhas*). Seven drinks (*pāna*) (of this preparation) must be drunk in the evening (*nākta*, *nīśā-mukha*, *sāyāhna*). It will be cured (*sidh*, *sukhī bhū*).

§ 8 (P 2893.54-67)

ṣi' būri tciṃ'ñą̄ṣṭä rūṃ va arva jsāve . (1) vą̄mīnai rūṃ śā prūye . (2) aviṣgṭ'nai rūṃ śā prūye . (3) gvīha' <rrūṃ>[269] *dvī prūye . (4) gūrvāṃ gichanāṃ mijsą̄kāṃ jsa rūṃ dvī prūye . (5) haryāsä kuṃjsaṃna*[270] *ruṃ śau śiṃgä . (6) kapūra hālai akṣarä . (7) kṵrkāṃ śau akṣari . (8) [...]* [271]*yausa hālai akṣari . (9) cigāṃ būśą̄nai śā mācāṃgye . (10) hąma-ysā*[272] *śikarä śau akṣä . (11) nīra*

[264] Cf. § 2.

[265] Bailey: *cū*.

[266] *drai vasīya ūcä jsi jṣą̄'ñą̄ñä* cf. § 5.

[267] Bailey: *khū*.

[268] Bailey: *ą̄nahą̄*.

[269] *gvīha'* <*rrūṃ*> for ms *gvīha'*.

[270] Bailey: *kuṃjąna*.

[271] Before *yausa hālai akṣari* the ms has the words *yausa śau akṣarä hālai* deleted.

[272] Bailey: *hąma ysā*.

lqvaṃgä . dvī mācāṃgye . (12) mahābuṃjä śau sirä . bakä kūṭāṇña . drai haṃāṣkä . ūci jsä jṣā'ñāṇñä . daṃdä khu[273] ra va śau haṃākä harśtä .

*ysūṇāṇñä paskyāṣṭä ṣi' kaṣā' hāṇña tcirā . *kaṣā'ña[274] ciṃgāṃ būśāṇnai . kurkāṃ . lavagä . haṃtsä jṣā'ñāṇñä . daṃdä khu[275] ra ruṃ harśtä . khu[276] naysdä-vahä' haṃe[277] . ttī hā kapūrä . yausa . śikara tcirai . khu[278] śau dva jūṃ haṃtsä jīṣḍi' thaṃjāṇña . ysūṇāṇñä . pe'śā' kṣi' kaṇai haysgvā paśāṇñä . kamalä pāstāṃgä biysaṃjāṇñä .*

tti vā bve'jse . (1) khu bęva jsä tcį'meña āphīrārai jahāre . (2) kaṃala rrāhä' jidä . (3) khu[279] tcaïmę'ña ṣṣaidä . khu[280] ttī jsiṃṇä ni vijsyä[281], myāṃ ttira vṭna jiṃdä . biśūṃ va śira īṃdä ::

This oil (*ghṛta*) for the eye (*akṣi*) goes there as medicament: (1) one *prūya* of almond (Nadkarni *vātāma*) oil (*ghṛta*), (2) one *prūya* of pistachio nut (*abhiṣuka*) oil (*ghṛta*), (3) two *prūya*s of cow oil, (4) two *prūya*s of oil (*ghṛta*) from the ground marrow (*bīja*) of plantains (*moca*), (5) one ounce (*prastha*) of oil (*ghṛta*) from black (*asita*, *kṛṣṇa*) sesame (*tila*), (6) half an *akṣa*[282] of camphor (*karpūra*), (7) one *akṣa* of saffron (*kuṅkuma*), (8) half an *akṣa* of musk (*kastūrī*), (9) one dram of perfume of the Chinese, (10) one *akṣa* of uniform sugar (*śarkarā*, *sitā*), (11) two drams of clove (*lavaṅga*) water (*nīra*), (12) one ounce of liquorice plant (*madhuka*, *yaṣṭīmadhu*) must be pounded (*kuṭṭ*) small (and) be boiled with three bowls of water (*ambu*, *jala*, *vāri*) until (only) one bowl remains there.

It must be strained. The decoction (*kaṣāya*, *kvātha*, *sva-rasa*) must be put back into the vessel. In the decoction (*kaṣāya*, *kvātha*, *sva-rasa*) perfume of the Chinese, saffron (*kuṅkuma*),

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273 Bailey: *khū*.

274 **kaṣā'ña* for ms *kaṣą'ña* (Luzzietti).

275 Bailey: *khū*.

276 Bailey: *khū*.

277 Bailey *hame*.

278 Bailey: *khū*.

279 Bailey: *khū*.

280 Bailey: *khū*.

281 *khū ttī jsiṇä ni vijsyä* cf. § 4.

282 The use of *akṣarä, akṣari* here, presumably for the Sanskrit unit of measure *akṣa*, is surprising.

(and) cloves (*lavaṅga*) must be boiled together until (only) oil (*ghṛta*) remains. When it is nearly cooked, then camphor (*karpūra*), musk (*kastūrī*), (and) sugar (*śarkarā*, *sitā*) must be put in. When it boils together once (or) twice, it must be taken away (from the fire) (and) strained. In the evening (*nākta*, *nīśā-mukha*, *sāyāhna*) six drops must be inserted into the nostrils (*nāvana*). The head (*mūrdhan*) must be held upside down.

And these are its virtues. (1) When the eyes (*akṣi*) are disturbed (*duṣṭa*) by wind (*vāta*), they will be healed (*sidh*, *sukhī bhū*). (2) It removes headaches (*śiro-'rti*). (3) When the eyes (*akṣi*) cling so that one then does not see in detail[283], it removes such great pains in the middle (of the eye). It does good for all (three) of these (disorders).

[283] 'in detail': differently Emmerick.

SECOND CHAPTER: POULTICES FOR THE STOMACH

§ 9 (P 2893.67)

tti vā khāysāña piṇḍā .

The following (are) poultices (*piṇḍaka*) for the stomach (*āmāśaya*):

§ 10 (P 2893.67-70)

(1) āḍa hāmai . (2) vi'yaji . (3) rājā nämva[284] *(4) bi'hā'ya . haṃaṃgä viśtāñä . nauka ārāñä . (5) mauna pāchai . biṃdä (6) halīrai parkūṇāñä*[285] *. darye jsahāra nīśāñä . petta śliṣmī khāysāñä u ahaña āma naṣpaśde' ::*

(1) Barley semolina (*saktu*) (or) wheat flour (*kaṇikā*)[286], (2) *vi'yaji*, (3) salt (*lavaṇa*) from the plains (*romaka*), (4) *bi'hāya* must be put in equally (and) ground finely. (The whole) must be cooked (*pac*, *śṛta*, *svinna*) with (5) liquor (*mada*), sprinkled on a (severed) (6) chebulic myrobalan (*harītakī*), (and) the belly of the split (myrobalan) must be placed (on the stomach). It expels bile (and) phlegm (*śleṣman*) in one's stomach (*āmāśaya*) and undigested (*āma*) (food) in the belly.

§ 11 (P 2893.70-73)

(1) haryāsa sacha (2) mauna pāchai . ṣi' pęṇḍai ura biṃdä nīśāñä paṣkāsā jiṃdä ::

paḍā śā ṣavä khāysāña (1) hāma śīya ttrahe bañāñä . u biṃdä (2) śīya namva sauyāña . u ttī ustaṃ ṣi' pęṇḍai bañāñä ::

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[284] Bailey: *rājā-nämva*.

[285] Bailey: *parkūṇāñä*.

[286] 'Barley semolina (or) wheat flour': differently Emmerick.

(1) Black sida (JP *nāga-balā*) must be cooked (*pac*, *śṛta*, *svinna*) with (2) liquor (*mada*). This poultice (*piṇḍaka*) must be placed on the belly. It will remove ((°)*śudh*, *(°)han*, *hṛ*) swelling (of the stomach) (*ādhmāna*, *āhāna*).

First for one night (*uṣitaṃ*) (1) raw white radishes (*mūlaka*) must be tied (*bandh*) on the stomach (*āmāśaya*) and thereon (2) white salt (*lavaṇa*) must be rubbed and then finally this poultice (*piṇḍaka*) must be tied on (*bandh*).

§ 12 (P 2893.73-75)

(1) bāṇva ṣavarä . dva bāga . (2) hąmārnai phaura dva bāga . (3) huṣkyä ttrahe dva bāgä . (4) rrājā namva[287] *dva bāgä . (5) āḍa hąmai śau bāgä . nauka ārąñä hatsä . peṇḍai padīmąñä khāysąña āchā jiṃdä . haśä u dūvarä ::*

(1) *bāṇva ṣavarä* – two portions (*bhāga*); (2) *hąmārnai phaura* – two portions (*bhāga*); (3) dry radishes (*śuṣka-mūlaka*) – two portions (*bhāga*); (4) salt (*lavaṇa*) of the plains (*romaka*) – two portions (*bhāga*); (5) (and) one portion (*bhāga*) of barley semolina (*saktu*) (or)[288] wheat flour (*kaṇikā*) must be finely ground together. A poultice (*piṇḍaka*) must be made. It will remove ((°)*śudh*, *(°)han*, *hṛ*) diseases (*gada*, *roga*) in the stomach (*āmāśaya*), swelling (*śopha*), and dropsy (*udara*).

§ 13 (P 2893.75-78)

(1) ahaysnāva ysaraṃjsą . (2) būysţ̣ñä padī ṣū hīya ranūṣkä . (3) mau hīya purgä . (4) rūsāḍä . [[pa]][289] *hąmagä vīśtąña . hatsä kūṭąñä . peṇḍai padīmąña . bi[[dai]]dai*[290] *(5) śī bū' parkūnąña . khāysąña bañąñä . haśä tcabe'je ::*

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287 Bailey: *rājā-namva*.

288 'barley semolina': differently Emmerick.

289 Uncertain. Bailey: *rūsāḍä [sa]* with fn. 'Unclear'.

290 Uncertain. Bailey: *bi[sai] dai* with fn. 'Blurred *sai*'.

(1) Unwashed safflower (JP *kusumbha*), (2) the scrapings of burnt goat (*chāga*) horn (*viṣāṇa*), (3) the lees of liquor (*mada*), (4) (and) barley flour (*yava-kalka*) must be put in equally, be pounded (*kuṭṭ*) together, (and) a poultice (*piṇḍaka*) must be made. (5) White perfume (*kaṭabhī-śvetā*, *kunda*) must be sprinkled on it. It must be tied (*bandh*) on the stomach (*āmāśaya*). It will disperse swelling (*śopha*).

§ 14 (P 2893.78-82)

(1) aysāya . u (2) guṇāṃ u (3) gīchąnā mījsąka . (4) hūraṣṭä . (5) śī śaśvāṃ . (6) hįnąˍ . (7) ganąnai bā ttįma . (8) āra . (9) kuṃbā . (10) kuṃjsa . (11) kuṣṭä . (12) aśvagaṃdhą . (13) bara śīṃje . (14) īraṃde . biśa hąmaṃgä vīśtąñä . nauka kūṭąñä . peṇḍai-t-ūṃ jsa padįmąñä . uci jsa pāchai . khāysąña hąma bāva paśtä . haśä jiṃdä . u bāva śilīṣuma jsa[291] *āchā u phāhä' ::*

§ 14 (P 2889.5-8)

(1) aysā'ya (2) gąṇā (3) gīchanā mijsāka (4) huraṣtä (5) śī śaśvāṃ (6) hīnąˍ[293] *(7) ganāṃ bā (8) āra . (9) kāṃbā . (10) kūjsa . (11) kūṣṭa (12) aśvagadha (13) bara śīje . (14) īrade tta hamaga śtāka u paiṇḍę pāchai [×]*[294] *jsa khāysąña bañąña .*

(1) *aysā'ya* and marrow (*bīja*) of (2) *guṇăs* and (3) plantains (*moca*), (4) orrisroot (*pauṣkara*), (5) white mustard ((*śveta-*)*sarṣapa*, *siddhārtha*), (6) chaste tree (*surasā*), (7) fetid dill[292] (*śatapuṣpā*), (8) sweet flag (*vacā*), (9) linseed (*atasī*), (10) sesame (*tila*), (11) costus (*kuṣṭha*), (12) winter cherry (*aśvagandhā*), (13) jujube (*kola*, *bādara*), (14) castor-oil plant (*eraṇḍa*)

(1) *aysā'ya*, (2) (marrow) of *guṇăs*, (3) marrow of plantains (*moca*), (4) orrisroot (*pauṣkara*), (5) white mustard ((*śveta-*)*sarṣapa*, *siddhārtha*), (6) chaste tree (*surasā*), (7) fetid dill (*śatapuṣpā*), (8) sweet flag (*vacā*), (9) linseed (*atasī*), (10) sesame (*tila*), (11) costus (*kuṣṭha*), (12) winter cherry (*aśvagandhā*), (13) jujube (*kola, bādara*), (and) (14) castor-oil plant (*eraṇḍa*).

291 Bailey: *śilīṣuṃajsa*.

292 'fetid dill': differently Emmerick.

293 Bailey: *hīnāṃ* (*KT* 3 78.6).

294 Uncertain. Bailey: × with fn. 'Unclear syllables' (*KT* 3 78.8).

must all be put in equally (and) be pound (*kuṭṭ*) finely, (and) a poultice (*piṇḍaka*) must be made with them. It must be cooked (*pac*, *śṛta*, *svinna*) with water (*ambu*, *jala*, *vāri*). It matures (*pac*, *śṛta*, *svinna*) a raw root (*mūla*) in the stomach (*āmāśaya*), removes (*(°)śudh*, *(°)han*, *hṛ*) swelling (*śopha*) and diseases (*gada*, *roga*) due to wind (*vāta*) (and) phlegm (*śleṣman*), and cough (*kāsa*).

These are equally necessary and a poultice (*piṇḍaka*) must be cook with … It must be tied on the stomach (*āmāśaya*).

THIRD CHAPTER: POULTICES FOR SWELLINGS

§ 15 (P 2893.82-83)

ttī vā haśi va pęṇḍą .

The following (are) poultices (*piṇḍaka*) for swelling (*śopha*).

§ 16 (P 2893.83)

(1) huṣkyi ttrahe . (2) kuṃjsārgyä . (3) mauna pāche . ṣi' sālye' haśa va pęṇḍai ::

(1) Dry radishes (*śuṣka-mūlaka*) (and) (2) sesame oil (*taila*) cakes (*piṇyāka*) must be cooked (*pac*, *śṛta*, *svinna*) with (3) liquor (*mada*). This (is) a poultice (*piṇḍaka*) for swelling (*śopha*) of the *sālye'*.

§ 17 (P 2893.83-85)

(1) aysā'yä nauka kuṭąñä . uci jsä jṣą'ñąñä . (2) hąmai hā vamathąñä . ṣe' pęṇḍai sāḍa hasve jiṃdä ::

(1) *aysā'ya* must be pounded (*kuṭṭ*) finely (and) be boiled with water (*ambu*, *jala*, *vāri*). (2) Wheat flour (*kaṇikā*) must be kneaded (*vimath*) (into it). This poultice (*piṇḍaka*) removes (*(°)śudh*, *(°)han*, *hṛ*) cold (*śīta*) swellings (*śopha*).

§ 18 (P 2893.85-87)

(1) jsanaspāra . (2) j(aṃ)b(a)( )drre[295] *. (3) huṣkyi ttrahe . (4) bāṇva ṣavarä . (5) ba'hauya . hamaṃgä vīśtąña . nauka ārąñä . (6) mauna u (7) namvena pāchai haśa va pęṇḍai ::*

[295] *j(aṃ)b(a)( )drre* for ms *jbdrre*.

(1) *jsanaspāra*, (2) the three *jaṃbū* (*jambūtrayaṃ*), (3) dry radishes (*śuṣka-mūlaka*), (4) *bāṇva ṣavarä* , (5) *ba'hauya* must be put in equally (and) be ground finely. A poultice (*piṇḍaka*) for swelling (*śopha*) must be cooked (*pac*, *śṛta*, *svinna*) with (6) liquor (*mada*) and (7) salt (*lavaṇa*).

§ 19 (P 2893.87-88)

(1) ṣvīdana (2) rūsāḍä . paherāṯñä . (3) āḍa gūrva <...>[296]*. ā vā khāhāṃ hīye ūci jsa heṃje haśä bidä nīśāṯñä tcabe'je ::*

(2) Barley flour (*yava-kalka*) must be moistened (*bhāvita*) with (1) milk (*kṣīra*). (3) Barley semolina (*saktu*)[297] <. . > or alternatively with the water (*ambu*, *jala*, *vāri*) from springs (and) must be put on a red (*rakta*) swelling (*śopha*). (This) will disperse (it).

§ 20 (P 2893.88-91)

(1) kuṃjsa . (2) kuṃbāṯ[298] *. (3) ysarūṃ māṃgä . (4) rīysū . (5) ysīḍā spye . (6) mahābuṃji . hamaṃgä vīśtāṯña . naukä ārāṯñä . (7) ṣvīdina pęṇḍe pāche . (8) gvīha' rūṃna . gūmalyāṯñä . saṃdveṃna haśä jiṃdä . bina hūṯñä vasūje ::*

(1) Sesame (*tila*), (2) linseed (*atasī*), (3) green beans (*maudga*), (4) rice (*taṇḍula*, *śāli*), (5) the yellow flowers (*pīta-puṣpa*), (and) (6) liquorice plant (*madhuka*, *yaṣṭīmadhu*) must be put in equally, be ground finely, (and) the poultice (*piṇḍaka*) must be cooked (*pac*, *śṛta*, *svinna*) with (7) milk (*kṣīra*) (and) mixed with (8) cow oil (*ghṛta*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) swellings (*śopha*) due to a combination (*saṃnipāta*) (of the three *doṣa*s) (and) it will purify blood (*asra*, *rakta*, *śoṇita*) vitiated by wind (*vāta*).

§ 21 (P 2893.91a + Ch. 00265.1-2)

[296] Gap posited by Luzzietti.

[297] 'Barley semolina': differently Emmerick.

[298] Bailey: *kuṃbā*.

(1) mākṣīna (2) vasva uysmä paherāṇñä . ā vā (3) krreṃgīṇe āha'na (4) ārrdä māṃgä paherāṇñä . heṃje haśä tcabe'jāṇkä pęṇḍai ::

(2) Pure clay must be moistened (*bhāvita*) with (1) honey (*mākṣika*), or alternatively, (4) ground beans (*maudga*) must be moistened (*bhāvita*) with (3) a fowl's (*dakṣa*) egg (*aṇḍa*). (This) poultice (*piṇḍaka*) (is) a disperser of red (*rakta*) swelling (*śopha*).

§ 22 (Ch. 00265.2-6)

(1) īraṃde (2) kuṃjsa hamaṃgä vīśtāṇñä[299] *. nauka ārāṇñä . (3) ulīṇe tcāra jsä pęṇdai padīmāṇñä . paskyāṣṭä hvā'ñāṇñä . (4) gurgula bū' u (5) halīrai tti hā haṃmaṃgä*[300] *vīśtāṇñä . ārāṇñä . hā haṃbrrīhāṇñä . (6) gvī'hye bīysma jsä paherāṇñä . ṣi' pęṇḍai āyvāṇñä . u dirye urä biṃdä nīśāṇñä . dūvarä jiṃdä u haśä ::*

(1) Castor-oil plant (*eraṇḍa*) (and) (2) sesame (*tila*) must be put in equally (and) be ground finely. A poultice (*piṇḍaka*) must be made with (3) camel (*auṣṭra*) fat (*vasā*). Afterwards it must be made dry. (4) Bdellium perfume (*pura*) and (5) chebulic myrobalan (*harītakī*), these must be put in equally, be ground (and) be mixed in. (The whole) must be moistened (*bhāvita*) with (6) cow urine (*go-mūtra*). This poultice (*piṇḍaka*) must be heated and be placed on the bad belly. It will remove (*(°)śudh*, *(°)han*, *hṛ*) dropsy (*udara*) and swelling (*śopha*).

§ 23 (Ch. 00265.6-8)

(1) bahau'yä . (2) bauṇva ṣavarä haṃmaṃgä viśtāṇñä . haṃtsä kūṭāṇñä . haśä biṃdä bañāṇñä . heji haśä jiṃdä ::

(1) *bahau'yä* (and) (2) *bauṇva ṣavarä* must be put in equally (and) be pounded (*kuṭṭ*) together. (This poultice) must be tied (*bandh*) on the swelling (*śopha*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) red (*rakta*) swelling (*śopha*).

[299] Skjærvø and Bailey: *vīśtāñä*.

[300] Bailey: *hamaṃgä*.

§ 24 (Ch. 00265.8-11)

(1) vāṃīrāṃ . (2) aysā'yä . (3) puṣṭarāṇa . (4) huṣkyä ttrahe . (5) āḍä . (6) hāṃai . biśä haṃaṃgä vīśtāṇñä[301] *. nauka ārāṇñä . (7) mauna pāchai . (8) yamai rūṃnä gūmalyāṇñä . biṃdai (9) sadalūṃ parkūnāṇñä . khāysāṇa bañāṇñä haijä haśä jiṃdä . u paṣkāsā ::*

(1) *vāṃīrāṃ*, (2) *aysā'ya*, (3) *puṣṭarāṇa*, (4) dry radishes (*śuṣka-mūlaka*), (5) barley semolina (*saktu*), (6) wheat flour (*kaṇikā*) must all be put in equally (and) be finely ground. (The whole) must be cooked (*pac*, *śṛta*, *svinna*) with (7) liquor (*mada*) (and) be mixed with (8) the couple of oils (*ghṛta*). (9) Rock salt (*saindhava*) must be sprinkled on it. (This poultice) must be tied (*bandh*) on the stomach (*āmāśaya*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) red (*aruṇa*, *rakta*) swelling (*śopha*) and swelling (of the stomach) (*ādhmāna*, *āhāna*).

§ 25 (Ch. 00265.11-13)

(1) śvāṇña gūra . (2) huṣkyi ttrahe . hamaṃgä viśtāṇñä . kūṭāṇñä . (3) hāṃai hā haṃbrrīhāṇñä . (4) mauna pāchai khāysāṇña bañāṇñä haśä peṇḍai ::

(1) *śvāṇña gūra* (and) (2) dry radishes (*śuṣka-mūlaka*) must be put in equally (and) be pounded (*kuṭṭ*). (3) Wheat flour (*kaṇikā*) must be mixed in. (The whole) must be cooked (*pac*, *śṛta*, *svinna*) with (4) liquor (*mada*) (and) be tied (*bandh*) on the stomach (*āmāśaya*). (This is) a poultice (*piṇḍaka*) for swelling (*śopha*).

§ 26 (Ch. 00265.13-16)

(1) puṣṭirāṇa . (2) huṣkyä ttrahe . (3) haṃga . mijsāka . (4) āḍä . (5) hāṃai . (6) bauṇva ṣavarä . (7) rājā namva[302] *. (8) dājsaṃdai . (9) aṣṇūha . (10) kāṃjsą . (11) kāṃbā . tta biśä haṃagä vīśtāṇñä naukä ārāṇñä (12) mauna pāchai gūmilyāṇñä . beṃdai (13) ärä . (14) hūraṣṭi parkūnāṇñä ṣi' daśāṃgä nāṃa piṇḍai khāysāṇña bañāṇñä haśä jiṃdä ::*

[301] Bailey: *vīśtąñä*.

[302] Skjærvø and Bailey: *rājānamva*.

(1) *puṣṭarāṉna*, (2) dry radishes (*śuṣka-mūlaka*) (3) kernels (*bīja*) of bladder sorrel (*amlavetasa*), (4) barley semolina (*saktu*), (5) wheat flour (*kaṇikā*), (6) *bauṇva ṣavarä*, (7) salt (*lavaṇa*) from the plains (*romaka*), (8) *dājsaṃdai*, (9) pigeon (*kapota*) dung (*viṣ*), (10) sesame (*tila*), (11) linseed (*atasī*), all these must be put in equally (and) be finely ground. (The whole) must be cooked (*pac*, *śṛta*, *svinna*) with (12) liquor (*mada*) (and) be mixed. (13) Sweet flag (*vacā*) (and) (14) orrisroot (*pauṣkara*) must be sprinkled on it. This poultice (*piṇḍaka*) called Daśāṅga (*daśāṅga*) must be tied (*bandh*) on the stomach (*āmāśaya*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) swelling (*śopha*).

§ 27 (Ch. 00265.16-19)

(1) huṣkyi ttrahe (2) ṯraṃde . mijsāka[303] *. (3) mau hīya purga . hąmagä viśtāṉñä ārāṉñä . (4) mauna pāchai . (5) maṃgārä gvī'ha' rūṃna gūṃmalyāṉñä . bidai (6) kuṣṭi parkūnāṉñä . khāysāṉña*[304] *bañāṉñä haśä jiṃdä u jsahera vṯne ::*

(1) Dry radishes (*śuṣka-mūlaka*), (2) kernels (*bīja*) of the castor-oil plant (*eraṇḍa*) (and) (3) the lees of liquor (*mada*) must be put in equally (and) be ground. (The whole) must be cooked (*pac*, *śṛta*, *svinna*) with (4) liquor (*mada*) (and) be mixed with (5) old (*purāṇa*) cow oil (*ghṛta*). (6) Costus (*kuṣṭha*) must be

§ 27 (P 2889.3-5)

(1) hauṣkyä ttrahi . (2) īrade mījsāka (3) mauva paurgä <. . .>[305] *(4) mauna pāchai . (5) magāra gvīhą rruṃna gūmalyāṉñą bedę (6) kūṣṭä parkū[5]nāṉñä [×]*[306]

(1) Dry radishes (*śuṣka-mūlaka*), (2) kernels (*bīja*) of the castor-oil plant (*eraṇḍa*) (and) (3) the lees of liquor (*mada*) <. . .>. (The whole) must be cooked (*pac*, *śṛta*, *svinna*) with (4) liquor (*mada*) (and) be mixed with (5) old (*purāṇa*) cow oil (*ghṛta*). (6) Costus

303 Skjærvø and Bailey: *mujsāka*.

304 Skjærvø: *khāysāña*.

305 Gap posited by Luzzietti.

306 Uncertain. Bailey: *[×]* with fn. 'Unclear syllables' (*KT* 3 78.5).

sprinkled on it. It must be tied (*bandh*) on the stomach (*āmāśraya*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) swelling (*śopha*) and pains (*vedanā*) in the belly (*grahaṇī*).

(*kuṣṭha*) must be sprinkled on it.

§ 28 (Ch. 00265.19-22)

cu pā hasvīṃdä ṣi' va piṇḍai . (1) ganṯma bīsai (2) kuṃbā pattevāña . u ārāñä . (3) paysāya bisā (4) nāṃji tcerā . u (5) maṃgāra mau hīye purgyäna ṣi' piṇḍai pāchai . (6) maṃgārä gvī'ha' rūṃna gūmalyāñä . pāṃ biṃdä bañāñä . hasvai jiṃdä ::

When the feet (*pāda*) swell (*śopha*), this is the poultice (*piṇḍaka*) for that. (2) Linseed (*atasī*) must be toasted in (1) wheat (*godhūma*) and be ground. (4) *Nāṃji* must be put into (3) **paysāa-* and this poultice (*piṇḍaka*) must be cooked (*pac*, *śṛta*, *svinna*) with (5) lees of old (*purāṇa*) liquor (*mada*), be mixed with (6) old (*purāṇa*) cow oil (*ghṛta*) (and) be tied (*bandh*) on the feet (*pāda*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) swellings.

§ 29 (Ch. 00265.22-24)

(1) īraṃdāṃ hīye pirä grāmūcä bīnājāñä . (2) kujsavīnai rūṃna gūmalyāñä . biṃdai (3) sadälūṃ parkunāñä . pāṃ biṃdä bañāñä hasvai jidä ::

(1) Leaves of castor-oil plants (*eraṇḍa*) must be steeped in warm water, be mixed with (2) sesame oil (*taila*). (3) Rock salt (*saindhava*) must be sprinkled on it. (This) must be tied (*bandh*) on the feet (*pāda*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) swellings.

§ 30 (Ch. 00265.24-25)

(1) kuṃjsa . (2) ysālva . (3) mahābaujä . (4) ysīḍā spye . hamaṃgä[307] *vīśtāṇñä naukä ārāṇñä . (5) ba'hau'ya*[308] *jsä paherāñä . ttiñye*[309] *haśi jinākä peṇḍai ::*

(1) Sesame (*tila*), (2) Indian barberry (*dārvī, pīta-dāru*), (3) liquorice (*madhuka*, *yaṣṭīmadhu*) (and) (4) yellow flowers (*pīta-puṣpa*) must be put in equally, be finely ground, be moistened (*bhāvita*) with (5) *ba'hau'ya*. (This) poultice (*piṇḍaka*) (is) a remover (*(°)śudh*, *(°)han*, *hṛ*) of swelling (*śopha*) of the skin (*chavi*).

§ 31 (Ch. 00265.25-26)

(1) śī pau . (2) śī bṻ' . hamaṃgä vīśtāṇñä . haṃtsä kūṭāṇñä . (3) gvī'ha' rūṃnä mūrāṇñä . heṃje ttaudye haśä[310] *biṃdāṣṭi piṃḍai*[311] *::*

(1) White onion (and) (2) white perfume (*kunda*, *kaṭabhī-śvetā*) must be put in equally, be pounded (*kuṭṭ*) together, be rubbed with (3) cow oil (*ghṛta*). (This is) a poultice (*piṇḍaka*) (to apply) on red (*aruṇa*, *rakta*), hot (*uṣṇa*, *dāha*) swelling (*śopha*).

§ 32 (Ch. 00265.27-29)

(1) huṣkyä ttrahe . (2) mau hīya purga . (3) īraṃde . hamaṃgä vīśtāṇñä . kūṭāṇñä {maṃgārä rrū}[312] *(4) maunä ṣi' peṇḍai pāchai . (5) maṃgārä gvī'hä' rūṃna*[313] *gūmalyāṇñä bidai hā (6) kuṣṭä parkūnāṇñä . haśä jiṃdä huma bāva paśtä ::*

307 Skjærvø and Bailey: *hamaṃgā*.

308 *ya* written below between *hau*' and *jsä* with a caret above. Skjærvø and Bailey: *bahauya*.

309 Bailey: *tti ñye*.

310 Skjærvø and Bailey: *haśa*.

311 Bailey: *piṃdai*.

312 Expunction by Luzzietti.

313 Skjærvø: *rūna*.

(1) Dry radishes (*śuṣka-mūlaka*), (2) the lees of liquor (*mada*), (3) castor-oil plant (*eraṇḍa*) must be put in equally (and) be pounded (*kuṭṭ*). This poultice (*piṇḍaka*) must be cooked (*pac*, *śṛta*, *svinna*) with (4) liquor (*mada*) (and) be mixed with (5) old (*purāṇa*) cow oil (*ghṛta*). (6) Costus (*kuṣṭha*) must be sprinkled on it. It will remove (*(°)śudh*, *(°)han*, *hṛ*) swelling (*śopha*) (and) mature (*pac, śṛta, svinna*) a undigested wind (*mūla*).

§ 33 (Ch. 00265.29-30)

(1) svaṃna-gīrai . (2) hauṣkä gūra . (3) gvī'ha': rūṃna haṃmaṃgä śtākä . kuṭāṇä . (4) gvī'hye bīysmä jsa paherāṇä ṣi' peḍai hīya ttaṇä haśä jeṃdä styūda ::

(1) Red ochre (*kāñcana-gairika*) (and) (2) dry (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*) are equally necessary with (3) cow oil (*ghṛta*), must be pounded (*kuṭṭ*) (and) be moistened (*bhāvita*) with (4) cow urine (*go-mūtra*). This poultice (*piṇḍaka*), poured on the skin (*chavi*), will remove (*(°)śudh*, *(°)han*, *hṛ*) firm swelling (*śopha*).

§ 34 (Ch. 00265.31-32)

(1) arūva . (2) raustarä . (3) kuṃjsa . (4) hauṣka gūra . (5) pī .[314] *hamaṃgä vīśtāṇä*[315] *. naukä kūṭāṇä (6) gvī'ha' rūṃna mūrāṇä ṣi' ysūrgä viranāṃ haśä jinākä peṃḍai ::*

(1) Castor-oil plant (?), (2) mudar (*arka*), (3) sesame (*tila*), (4) dry (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (5) fat (*medas*) must be put in equally, be finely pounded (*kuṭṭ*) (and) rubbed with (6) cow oil (*ghṛta*). This poultice (*piṇḍaka*) is a remover (*(°)śudh*, *(°)han*, *hṛ*) of suppurating swelling (*śopha*) of the wounds (*vraṇa*).

[314] Bailey: no dot.

[315] Bailey: *vīśtāñä*.

FOURTH CHAPTER: POULTICES TO APPLY ON THE LIVER

§ 35 (Ch. 00265.32-33)

tti vā jarä bidāṣṭä piṇḍā̱ .

The following (are) the poultices (*piṇḍaka*) (to apply) on the liver.

§ 36 (Ch. 00265.33-34)

(1) būysṭ̱ña māstai . (2) nīyakä . haṃtsä mūrā̱ñä biṃdä hā śakarä parkū̱nā̱ñä u hīśa' āṣkä . jarä biṃdä bañā̱ñä jatte ::

(1) Goat (*chāga*) buttermilk (*takra*) (and) (2) butter (*navanīta*) must be rubbed together, sugar (*śarkarā*, *sitā*) and drops of *hīśa*' must be sprinkled on (it). (This poultice) must be tied on the liver. It will be cured (*sidh*, *sukhī bhū*).

§ 37 (Ch. 00265.34-35)

(1) būysṭ̱ña māstai . u (2) śīlājattä haṃtsä haṃbrrīhā̱ñä kaṃgyä biṃdä ñū̱ṣṭyā̱ñä jara biṃdā̱ṣṭä peṃdai ::

(1) Goat (*chāga*) buttermilk (*takra*) and (2) molten ore (*śilājatu*) must be mixed together, be wrapped (*ābaddha*) on the skin. (This is) a poultice (*piṇḍaka*) (to put) on the liver.

§ 38 (Ch. 00265.35-37)

(1) kuṃjsa . (2) kuṃbā . (3) ysarūṃ maugä . (4) rīysū . haṃaṃgä vīśtā̱ñä . kūṭā̱ñä . ṣvīdana ṣi' peṃḍai pāchai . bidai śakarä parkūnā̱ñä haśä jiṃdä ū ūysaṃna āphārä ::

(1) Sesame (*tila*), (2) linseed (*atasī*) (3) green beans (*mudgaḥ*), (and) (4) rice (*taṇḍula*, *śāli*) must be put in equally (and) pounded (*kuṭṭ*). This poultice (*piṇḍaka*) must be cooked with milk (*kṣīra*), sugar (*śarkarā*, *sitā*) must be sprinkled on it. It will remove (*(°)śudh*, *(°)han*, *hṛ*) swelling and the disturbance of the breath (*śvāsa*).

§ 39 (Ch. 00265.37-40)

(1) īraṃde . (2) tharka mijsā . (3) dūṃa-hauṣṭä gūra . (4) kūṃjsa . (5) drrāṃa ttīṃa . (6) ūlīña tcāra . (7) raustarä . (8) būysīña pī . hamaṃgä vīśtāñä nauka kūṭāñä ṣi' piṃḍai haṃbrrīhāñä jarä biṃdä bañāñä . hiṃja haśä jidä u phāhä' :::

(1) Castor-oil plant (*eraṇḍa*), (2) walnut (JP *akṣoṭa*) kernels, (3) smoke-dried (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (4) sesame (*tila*), (5) pomegranate (*dāḍīma*) seeds, (6) camel (*auṣṭra*) fat (*vasā*), (7) mudar (*arka*), (and) (8) goat (*chāga*) fat (*medas*) must be put in equally (and) pounded finely. This poultice (*piṇḍaka*) must be mixed (and) tied on the liver. It will remove (*(°)śudh*, *(°)han*, *hṛ*) red (*aruṇa*, *rakta*) swelling (*śopha*) and cough (*kāsa*).

§ 40 (Ch. 00265.40-42)

(1) gūra . (2) kuṃjsa . (3) hainai caṃda . (4) rrīysū . hamaṃgä vīśtāñä nauka kuṭāña . ṣvīdana pāchai . jarrä biṃdä khaiya jinākä piṃḍai : ::

(1) Grapes (*drākṣā*, *mṛdvīkā*), (2) sesame (*tila*), (3) red sandal (*rakta-candana*), (and) (4) rice (*taṇḍula*, *śāli*) must be put in equally, finely pounded (*kuṭṭ*) (and) cooked with milk (*kṣīra*). (Put) on the liver, (this) poultice (*piṇḍaka*) (is) a remover (*(°)śudh*, *(°)han*, *hṛ*) of ache.

§ 41 (Ch. 00265.42 + P 2893.91b)

(1) hauṣka gūra . (2) rūnai . (3) mahābaujä . (4) haṃga . hąmagä vīśtāñä . nauka kūṭāñä. mākṣī'na paherāñä cu jara strīśtä . vara bañāñä ṣai' vasūje ::

(1) Dry (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (2) Indian madder (*mañjiṣṭhā*), (3) liquorice plant (*madhuka*, *yaṣṭīmadhu*), (4) bladder sorrel (*amalavetasa*) must be put in equally, finely pounded (*kuṭṭ*), (and) mixed with honey (*mākṣika*). If the liver becomes stiff, (this poultice) must be tied there. It will purify (it).

§ 42 (P 2893.92-95)

(1) halīrai . (2) vihīlai . (3) āṃmalai . (4) śī sūmaṃ spye . (5) halaidrä . (6) śīlājattä[316] *. (7) dūṃ-hauṣṭä gūra . biśa haṃmaṃgä vīśtāṃñä mākṣīṃna paherāṃña . jara vī bañāṃñä . phāhi' uysänä āphārä jiṃdä ::*

(1) Chebulic myrobalan (*harītakī*), (2) belleric myrobalan (*vibhītaka*), (3) emblic myrobalan (*āmalaka*, *āmalakī*, *dhātrī*), (4) white nutmeg flower (*mālatī*), (5) turmeric (*haridrā*), (6) molten ore (*śilājatu*), (and) (7) smoke-dried (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*) must all be put in equally (and) moistened (*bhāvita*) with honey (*mākṣika*). (This poultice) must be tied on the liver. It will remove (*(°)śudh*, *(°)han*, *hṛ*) cough (*kāsa*) (and) disturbance of the breath (*śvāsa*).

§ 43 (P 2893.95-96)

(1) śī pau phaji pajsāṃñä . cipañāṃñä . biṃdai (2) śikarä parkūnāṃña . u (3) halaidrä . jara biṃdä bañāṃñä . jara vasūje ::

(1) White onion must be cooked in glowing coals, must be chopped, (2) sugar (*śarkarā*, *sitā*) and (3) turmeric (*haridrā*) must be sprinkled on it. (This poultice) must be tied on the liver. It will purify the liver.

§ 44 (P 2893.96-98)

[316] Bailey: *śīlā-jattä*.

(1) rrustiri āṣkä . u (2) śīṃji āṣkä . (3) ysarūṃ māṃgä (4) krriṃgīñä [[×]][317] āha' . haṃmaṃgä vīśtāñä . ārāña . buysṭña ṣvīdäna piṇḍai pāchai [[×]][318] jara biṃdä bañāñä ::

(1) Drops of mudar (*arka*), and (2) drops of jujube (*kola, bādara*), (3) green beans, (and) (4) an egg (*aṇḍa*) of a fowl (*dakṣa*) must be put in equally, (and) be ground. The poultice must be cooked with goat (*chāga*) milk (*kṣīra*) (and) be tied on the liver.

§ 45 (P 2893.98-100)

(1) nīyakä . (2) ahauḍi-vārrjä biṃdä būṣvāña u bidai hā (3) hama-ysā śikarä parkūnāñä . ṣi' piṇḍai paṃjsä haḍā vaṣṭä jarrä biṃdä . bañāñä . cū buri va jaraña āchā īṃde . bīśī vasūsīṃdä ::

(1) Butter (*navanīta*) must be placed upon (2) a bottle-gourd (*alābu*) leaf and (3) uniform sugar (*śarkarā*, *sitā*) must be sprinkled on it. This poultice (*piṇḍaka*) must be tied on the liver for five days. Whatever diseases (*gada*, *roga*) there are in the liver, they will all be purified for him.

§ 46 (P 2893.100-102)

(1) rūva . (2) rrustarä . (3) rūnai . (4) rrīysva gūrva . (5) būysṭñä pī . (6) hauṣkä gurä . biśä haṃmaṃgä viśtāñä naukä kūṭāñä . ṣi' jarä biṃdāṣṭä piṇḍai .

(1) Copper, (2) mudar (*arka*), (3) Indian madder (*mañjiṣṭhā*), (4) rice semolina (*lājā*, *dhānāḥ*), (5) goat (*chāga*) fat (*medas*), (6) dry (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*) must all be put in equally (and) be pounded (*kuṭṭ*) finely. This (is) a poultice (*piṇḍaka*) (to put) on the liver.

§ 47 (P 2893.102-104)

[317] Uncertain. The ms has a deleted *akṣara* after *ñä*. Bailey *[hā ?]* with fn. 'Blurred syllable'.

[318] Uncertain. The ms has a deleted *akṣara* after *chai*. Bailey *[ja]* with fn. '*ja* blurred'.

(1) rrūṇā-ttīṃ . (2) vi̓yajä . haṃagä vīśtāṇñä . kūṭāṇñä . (3) maṃgārä mauna paherāṇña . khvai va bāva pa̓jsa ṭ ttī (4) kūjsävī[[×]]nai[319] *rūṃna ā vā (5) gvī̓hä̓: rūṃna . mūrāṇñä . jarra vī bañāṇña . jara vī ttraikṣä vṭnä jiṃdä ::*

(1) Indian madder (*mañjiṣṭhā*) seed (and) (2) *vi̓yajä* must be put in equally, be pounded (*kuṭṭ*), (and) be moistened (*bhāvita*) with (3) old (*purāṇa*) liquor (*mada*). If there should be strong wind (*vāta*) for one, then (the whole) must be rubbed with (4) sesame oil (*taila*) or alternatively (5) with cow oil (*ghṛta*) (and) must be tied on the liver. It will remove (*(°)śudh*, *(°)han*, *hṛ*) severe pains in the liver.

§ 48 (P 2893.104-108)

(1) ttīra ahāḍä hīya ṣara . (2) gulä . (3) sūdā-kṣīrä[320] *. (4) rrustirä āṣkä . (5) balāttakye . (6) padīya āste . (7) caittrai hīya grūṣkä . (8) baṇījāṃ grūṣkyāṃ hīvī kṣārä . hamaṃgä vīśtāṇñä nauka kūṭāṇñä . tcāra jsä peṃḍai padīmāṇñä . jara vī . khāysāṇña . phiysgāṇña . gau̓ma jidä . u haśä jiṃdä . u parigrahä: u vāttäṣṭhṭlai biśä jiṃdä ::*

(1) The seeds of the bitter (*amla*, *tikta*, *śukta*) bottle-gourd (*alābu*), (2) crude sugar (*guḍa*, *phāṇita*), (3) milkhedge (*snuhī*), (4) drops of mudar (*arka*), (5) marking nut (*bhallātaka*), (6) burnt bones (*asthi*), (7) husk (*tvac*) of leadwort (*agni*, *citraka*, *vahni*) (and) (8) the alkali (*kṣāra*) of oak bark (*tvac*) must be put in equally (and) must be pounded (*kuṭṭ*). A poultice (*piṇḍaka*) must be made with fat. It removes (*(°)śudh*, *(°)han*, *hṛ*) tumours (*gulma*) in the liver, in the stomach (*āmāśaya*), (and) in the bladder (*vasti*), and it removes (*(°)śudh*, *(°)han*, *hṛ*) swellings (*śopha*), and altogether removes (*(°)śudh*, *(°)han*, *hṛ*) *parigraha* and wind internal tumours (*vātāṣṭhīlā*).

[319] Uncertain. The ms has a deleted *akṣara* after *vī*. Bailey: *kūjsävī[na] nai* with fn. '*na* blurred'.

[320] Bailey: *sūdākṣīrä*.

FIFTH CHAPTER: POULTICES TO APPLY ON THE SPLEEN

§ 49 (P 2893.108-109)

tti vā ṣpaijai biṃdāṣṭä piṇḍāꞯ ::

The following (are) the poultices (*piṇḍaka*) (to apply) on the spleen.

§ 50 (P 2893.109-111)

(1) īraṃde gurmāꞯñä . nauka ārāꞯñä . (2) khyera ṣvīdi jsi peṃḍai pāchai . (3) kujsavīnai rūṃna gumalyāꞯñä . bidai (4) kuṣṭä parkūnāꞯñä . u (5) spajūṃ . ṣpaijai bidä bañāꞯñä ::

(1) (The seeds of the) castor-oil plant (*eraṇḍa*) must be crushed (and) be ground finely. A poultice (*piṇḍaka*) must be cooked with (2) ass milk (*kṣīra*), be mixed with (3) sesame oil (*taila*), (and) (4) costus (*kuṣṭha*) and (5) sochal salt (*sauvarcala*) must be sprinkled on it. It must be tied on the spleen.

§ 51 (P 2893.111-112)

(1) īraṃde (2) dūmä-hauṣṭä gūra . (3) pattaudä gāꞯṇā mījsākä . hamaṃgä vīśtāꞯña . nauka ārāꞯñä . haṃtsä pāchai . ṣpaijai biṃdä bañāꞯñä ::

(1) Castor-oil plant (*eraṇḍa*), (2) smoke-dried (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (and) (3) the roasted marrow of *guṇă*s must be put in equally, must be finely ground, (and) must be cooked together. (The poultice) must be tied on the spleen.

§ 52 (P 2893.112-115)

(1) gāṇā mījsākä . (2) gīchąnā mījsāḳkä . (3) śīṃja āṣkä . (4) kuṃjsa . (5) aśä sahä' hīya ranūṣkä . (6) khūra vastąña bīsā garṣva . (7) rrājā namva[321] *. hąmaṃgä vīśtāñä . nauka ārāḳñä mauna pāchai . ṣpaijai vī bañāḳñä pari[[×]]grahä*[322] *jiṃdä u kasai vīśte ::*

(1) The marrow of *guṇắ*s, (2) the marrow of plantains (*moca*), (3) drops of jujube (*kola, bādara*), (4) sesame (*tila*), (5) the scraping of a horse's hoof, (6) *khūra* stones in the bladder, (and) (7) salt (*lavaṇa*) from the plains (*romaka*) must be put in equally, be finely ground. (The whole) must be cooked with liquor (*mada*). (The poultice) must be tied on the spleen. It will remove (*(°)śudh*, *(°)han*, *hṛ*) *parigraha* and stop fever (JP *jvara*).

§ 53 (P 2893.115-117)

(1) dājsaṃdai . mījsāḳka .(2) haṃga . (3) āra . [[×]][323] *(4) pauṣṭarä . biśi hąmaṃgä vīśtāḳñä . nauka kūṭāḳñä . (5) rrāji namve*[324] *jsa ṣi' peṃḍai pāchai . ṣpai'jai vī bañāḳñä . kasai vīśte ::*

(1) Marrows of *dājsaṃdai*, (2) bladder sorrel (*amalavetasa*), (3) sweet flag (*vacā*), (and) (4) wild Himalayan cherry (*padmaka*) must all be put in equally (and) must be finely pounded (*kuṭṭ*). This poultice (*piṇḍaka*) must be cooked with (5) salt (*lavaṇa*) of the plains (*romaka*). It must be tied on the spleen. It will stop fever (JP *jvara*).

§ 54 (P 2893.118-119)

(1) hajārnā spye . (2) tcyāṃśvīna . (3) rrāje namvena[325] *ṣi' piṇḍai pāchai . u (4)hāḳmai hā vamathauñä . ṣi' piṃḍai ṣpai'jai biṃḍä bañāḳñä . maṃgārä kasai vīśte ::*

321 *KT 3* 87.114: *rrājā-namva*.

322 Uncertain. The ms has a deleted *akṣara* after *ri*, not signalled by Bailey

323 Uncertain. The ms has a deleted *akṣara* after *ra* . . Bailey: *[a]* with fn. '*a* blurred'.

324 Bailey: *rrāji-namve*.

325 Bailey: *rrāje-namvena*.

(As for) the (1) *hajārnā* flowers, this poultice (*piṇḍaka*) must be cooked with (2) *tcāṃśvī* (and) (3) salt (*lavaṇa*) of the plains (*romaka*), and (4) wheat flour (*kaṇikā*) must be churned into it. This poultice (*piṇḍaka*) must be tied on the spleen. It will stop old fever (JP *jvara*).

§ 55 (P 2893.119-122)

(1) kuṣṭä . (2) āra . (3) spaju (4) bā ttīṃ . (5) gūrve ṯraṃde[326] *. (6) kuṃjsa . hamaṃgä vīśtāṇñä . naukä ārāṇñä . khyerye [[×]]*[327] *tcāri jsi mūrāṇñä . hau'gä peṃḍai padḭmāṇñä*[328] *. grāṃ grāṃ ṣpai'jai biṃdä bañāṇñä ṣpai'jai vī khaiya jiṃdä ::*

(1) Costus (*kuṣṭha*), (2) sweet flag (*vacā*), (3) sochal salt (*sauvarcala*), (4) dill (*śatapuṣpā*), (5) crushed (seeds of the) castor-oil plant (*eraṇḍa*), (and) (6) sesame (*tila*) must be put in equally, must be finely ground, (and) must be rubbed with ass fat (*vasā*). A soft poultice (*piṇḍaka*) must be made. (While it is) quite warm (*uṣṇa*), it must be tied on the spleen. It will remove (*(°)śudh*, *(°)han*, *hṛ*) aches (*toda*) in the spleen.

[326] Bailey: *īraṃde*.

[327] Uncertain. The ms has a deleted *akṣara* after *rye*. Bailey: *[×]* with fn. 'Blurred syllable'.

[328] Bailey: *padḭmāṇñä*.

SIXTH CHAPTER: POULTICES TO APPLY ON THE NAVEL

§ 56 (P 2893.122)

tti vā nihāṣṭä peṃdā ::

The following (are) the poultices (*piṇḍaka*) (to apply) on the navel (*nābhi*).

§ 57 (P 2893.122-124)

(1) rrvīysva gūrva . (2) halaidrä . (3) śikarä . (4) huṣkä gūrä . hamaṃgä vīśtāñä . naukä kūṭąñä . (5) ūlīñye tcāri jsä ṣi' piṇḍai pihęrąñä . neha bañąñä . aha vasūje ::

(1) Rice semolina (*lājā*, *dhānāḥ*), (2) turmeric (*haridrā*), (3) sugar (*śarkarā*, *sitā*), (and) (4) dry (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*) must be put in equally (and) must be finely pounded (*kuṭṭ*). This poultice (*piṇḍaka*) must be moistened (*bhāvita*) with (5) camel (*auṣṭra*) fat (*vasā*). It must be tied onto the navel (*nābhi*). It will cleanse the belly.

§ 58 (P 2893.124-126)

(1) gūra . (2) śī pau . tti haṃmaṃgä kūṭąñä . (3) śikarä . (4) sadalūṃ . haṃmaṃgä vīśtąñä . pātcä ārąñä . (5) gvī'ha' ruṃna mūrąñä . neha bañąñä . ṣi' ahe vasūjąkä piṇḍai ::

(1) Grapes (*drākṣā*, *mṛdvīkā*) (and) (2) white onion – these must be pounded (*kuṭṭ*) equally. (3) Sugar (*śarkarā*, *sitā*) (and) (4) rock salt (*saindhava*) must be put in equally. Then (the mixture) must be ground, must be rubbed with (5) cow oil (*ghṛta*), (and) must be tied on the navel (*nābhi*). This is a poultice (*piṇḍaka*) that cleanses the belly.

§ 59 (P 2893.126-128)

(1) kuṃjsa . (2) śikarä . (3) ttirṣcya . haṃmaṃgä vīśtāṇñä . nauka ārāṇñä . (4) gvīha' rūṃna . (5) mākṣīna paherāṇña niha bañāṇñä . ṣi' ahaṇñāṣṭä peṇḍai ::

(1) Sesame (*tila*), (2) sugar (*śarkarā*, *sitā*), and (3) oldenlandia (*parpaṭa*) must be put in equally, be finely ground, be moistened (*bhāvita*) with (4) cow oil (*ghṛta*) (and) (5) honey (*mākṣika*), (and the whole) must be tied on the navel (*nābhi*). This (is) a poultice (*piṇḍaka*) for (placing on) the belly.

§ 60 (P 2893.128-130)

(1) dūmi-hauṣṭä gūra . ttyāṃ ma dāṇa thaṃjāṇña stūra[329] *(2) būhana 6 haṃtsä naukä kūṭāṇñä . (3) gvīhä' rūṃna mūrāṇyä . ṣi' piṃḍakä neha' bañāṇñä . aha vasūje . u khāysä vī raiśä' padīme ::*

(1) Smoke-dried (*śuṣka*) grapes (*drākṣā, mṛdvīkā*) must be pulled out of their fire (*agni*, *anala*, *jyotis*) here (and) 6 large (tubers of) (2) nut grass (*musta*) must be finely pounded (*kuṭṭ*) together (and) rubbed with (3) cow oil (*ghṛta*). This poultice (*piṇḍaka*) must be tied on the navel (*nābhi*). It will cleanse the belly and create an appetite (*rocanaḥ, ruci-pradas*) for food (*anna*).

§ 61 (P 2893.130-132)

(1) dūmi-hauṣṭä gūra . (2) tharkä mījsā . (3) kuṃjsa . (4) bara śīṃje . (5) āḍä haṃmaṃgä vīśtāṇñä naukä kūṭā'ñä . pau hīye ucä jsä paherāṇñä . nihä' bañāṇñä ṣe' peṃḍai vātta-pittä jiṃdä ū dūvarä ::

(1) Smoke-dried (*śuṣka*) grapes (*drākṣā, mṛdvīkā*), (2) walnut kernels (JP *akṣoṭa*), (3) sesame (*tila*), (4) jujube (*kola, bādara*), (and) (5) barley semolina (*saktu*) must be put in equally, finely pounded (*kuṭṭ*), moistened (*bhāvita*) with the water (*ambu*, *jala*, *vāri*) of onion, (and) tied on the navel (*nābhi*). This poultice (*piṇḍaka*) will remove (*(°)śudh*, *(°)han*, *hṛ*) wind-bile (*vāta-pitta*) and dropsy (*udara*).

[329] Bailey emends *stūra* to *kastūra* but gives no justification.

§ 62 (P 2893.132-135)

(1) ysarūṃ māgä . dvyī mācāṃgye . (2) vṯna gīchāṣkāṃ halīrā dvyī mācāṃgye . (3) spajū hālā mācāṃgye . nauka ārāṣña . gvīhä' rūṃnä paherāṣñä . niha bañāṣñä ahe va piṃḍai kālī naiśtä . cī bāḍä haṃāve ::

(1) Green beans – two drams, (2) chebulic myrobalans (*harītakī*) without kernels – two drams, (and) (3) sochal salt (*sauvarcala*) – half a dram must be finely ground, moistened (*bhāvita*) with cow oil (*ghṛta*), (and) tied on the navel (*nābhi*). (This is) a poultice (*piṇḍaka*) for the belly. It is not the time (*kāla*) for it if (the belly) should become swollen.

SEVENTH CHAPTER: POULTICES FOR SCROTAL ENLARGEMENT AND DOWNWARD MOTION

§ 63 (P 2893.135)

*ttī vā naraiya va u nāṣṭä āchāṃ *va*[330] *piṇḍā* .

The following (are) poultices (*piṇḍaka*) for scrotal enlargement[331] (*vṛddhi*, JP *vardhma*) and for diseases (*gada*, *roga*) (involving) downward (motion) (*viṣṭambhin*).

§ 64 (P 2893.135-138)

cu saṃbhārä vahaiysāre . mistye hvąṇḍe . ā valakyä ṣīkä . ṣaiʾ va paiḍai . (1) hainai caṃdä[332] *. (2) kuṣṭä . (3) sidalūṃ . (4) kąṇḍārya . (5) lākṣä . (6) kastīrä biśä hąmaṃgä vīśtāṇñä . naukä kūṭāṇñä . (7) sauttäna u (8) kaujsąvīnai rūṃna ṣiʾ piṃḍai pāchai hā bañāṇñä jatte ::*

When the supports (of the intestines) descend, for an adult man (*nara*) or a young child[333] (*kaniṣṭha*) this is the poultice (*piṇḍaka*) in that case: (1) red sandal (*rakta-candana*), (2) costus (*kuṣṭha*), (3) rock salt (*saindhava*), (4) wild eggplant (*kaṇṭakārikā*, *bṛhatī*, *vyāghrī*), (5) lac (*lākṣā*), (and) (6) tin (*kastīra*) must all be put in equally, (and) be pounded (*kuṭṭ*) finely. This poultice (*piṇḍaka*) must be cooked with (7) verjuice (*śukta*) and (8) sesame oil (*taila*) and tied on. He will be cured (*sidh*, *sukhī bhū*).

§ 65 (P 2893.138-140)

ttī vā pātcä ttyau hąmyau (2) arvyau jsa u (3) suttäna (1) kuṃjsąvīnai rūṃ pāchai makṣāṇñū jsä u khāśāṇñä . naraiya jiṃdä ::

330 **va* for ms *na* (Emmerick).

331 ‘scrotal enlargement’: differently Emmerick.

332 Bailey emends **caṃdaṃ* for ms *caṃdä*.

333 ‘for an adult man or a young child’: differently Emmerick.

Then, alternatively, (1) sesame oil (*taila*) must be cooked with (2) the same drugs and with (3) verjuice (*śukta*), must be rubbed with them and must be drunk. It will remove ((°)*śudh*, *(°)han*, *hṛ*) scrotal enlargement[334] (*vṛddhi*, JP *vardhma*).

§ 66 (P 2893.140-141)

(1) vasve hāṃmai haṃtsä (2) mīṃjsāṃkīṃnai rūṃṃna mūrāṃñä . u ṣi' peṃḍai hūṣya bañāṃñä naraiye jatte ::

(1) Pure wheat flour (*kaṇikā*) must be rubbed together with the (2) oil (*ghṛta*) from kernels and this poultice (*piṇḍaka*) must be tied on the groin (JP *vankṣaṇa*). The scrotal enlargement[335] (*vṛddhi*, JP *vardhma*) will be cured (*sidh*, *sukhī bhū*).

§ 67 (P 2893.141-142)

ttī pātcä (1) nīysva jṣāṃ'ñāṃñä u ṣi' peṇḍai . hā nīśāṃñä . u (2) mījsākīṃnai rūṃ gūmalyāṃñä . hūṣya baṃñāñä naraiya jeṃdä ::

Then next (1) lentils (*masūra*) must be boiled and the (previous) poultice (*piṇḍaka*) must be put in and (2) oil (*ghṛta*) from kernels must be mixed (in). It must be tied on the groin (JP *vankṣaṇa*). It will remove ((°)*śudh*, *(°)han*, *hṛ*) scrotal enlargement[336] (*vṛddhi*, JP *vardhma*).

§ 68 (P 2893.142-145)

[334] 'scrotal enlargement': differently Emmerick.

[335] 'scrotal enlargement': differently Emmerick.

[336] 'scrotal enlargement': differently Emmerick.

cū saṃbhāra hasvīṃdä . ṣaï peṃḍai . (1) halīrai . (2) vihīlai . (3) āmalai . hamaṃgä vīśtāñä . naukä kūṭāña . paherāñä . cu saṃbhārä sāḍä haṃāṃde varaṃ [[×]][337] grāṃ grāṃ bañāñä . cū ttaudä īṃde varä pvā baṇāñä ::

When the supports (of the intestines) swell, this is the poultice (*piṇḍaka*). (1) Chebulic myrobalan (*harītakī*), (2) belleric myrobalan (*vibhītakī*), (and) (3) emblic myrobalan (*āmalaka*, *āmalakī*, *dhātrī*) must be put in equally, finely pounded (*kuṭṭ*), (and) moistened (*bhāvita*). When the supports (of the intestines) become cold (*śīta*), (this poultice) must be tied on them while quite warm (*uṣṇa*). When they are hot (*uṣṇa*, *dāha*), it must be tied on the feet.

upadaṃśa

§ 69 (P 2893.145-146)

(1) kalarbä bāta . rūṃña jṣā'ñāñä . u kūṭāñä . dahīñä . gūnai biṃdä bañāñä ūpadeśä jeṃdä ::

(1) The root (*mūla*) of *kalarba* must be boiled in oil (*ghṛta*) and pounded (*kuṭṭ*). (This poultice) must be tied on the male organ. It will remove (*(°)śudh*, *(°)han*, *hṛ*) disease of the male organ (*upadaṃśa*).

§ 70 (P 2893.146-148)

(1) ysīḍā spye . (2) īraṃde . (3) kuṃjsa . (4) sauhīya rrauṭā haṃaṃgä vīśtāñä (5) ulīñe tcāra jsä u (6) khyerye tcārä jsä mūrāñä pę'mą[338] jsä ñūṣṭyāñä grāṃ grāṃ pheysgāñä nīśāñä brūṣkyä vīnä jiṃdä ::

[337] Uncertain. The ms has a deleted *akṣara* after *varaṃ* and a vertical stroke below the *raṃ* of *varaṃ*. Bailey: *[×]* with fn. 'Blurred syllable'.

[338] Bailey: *pęmą*.

(1) Yellow flowers (*pīta-puṣpa*), (2) castor-oil plant (*eraṇḍa*), (3) sesame (*tila*), (and) (4) *sauhīya rrauṭā* must be put in equally, must be rubbed with (5) camel (*auṣṭra*) fat (*vasā*) and with (6) ass fat, must be wrapped (*ābaddha*) with a woollen cloth, (and) while quite warm (*uṣṇa*) (this poultice) must be placed on the bladder (*vasti*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) severe pain.

nāṣṭä ächāṃ

§ 71 (P 2893.148-152)

(1) bā ttīma (2) sauhīya rrauṭā .(3) kuṣṭä . (4) sidalūṃ . tti hamaṃgä vīśtāñä . nauka ārāñä . ysūnāñä . (5) kuṃjsavīnai rūṃna . śāvīña bājinakāñä . dūra padīmāñä . . cū na myāṃ nāṣṭä[339] *hasvā īṃde . varä saṃkhilyāñä . (6) cūvaṃ saṃ . khu nvaśtā himāve vara biśä . śera īṃdä ::*

(1) Dill (*śatapuṣpā*), (2) *sauhīya rrauṭā*, (3) costus (*kuṣṭha*), (and) (4) rock salt (*saindhava*) – these must be put in equally, finely ground, strained, (and) made hard with (5) sesame oil (*taila*) in a copper (*tāmra*, *śulva*) vessel. When the lower waist produces downward (*viṣṭambhin*) swellings, (6) barberry extract must be smeared on there. As soon as alleviation should occur, it will do good altogether there.

§ 72 (P 2893.152-155)

cū pyatsī ūskivaśe . kāśte . u vīnai hāme . ṣai' peṃḍai . (1) ttīrä ahauḍä[340] *hīya ṣarä . ṣi' (2) hvī ṣvīdanä . bīnāyi vīśtāñä . u dva . piṃḍā padīmāña . grāṃ grāṃ śau phiysgāña nīśāñä . u śau hā tvī tvī āyvāñä uskävaśe prrahāje ::*

When in front of one *ūskivaśe* appears and pain occurs, this (is) the poultice (*piṇḍaka*) for it: (1) the seeds of the bitter (*amla*, *tikta*, *śukta*) bottle-gourd (*alābu*) – this must be put to steep with

[339] Bailey: *myāṇāṣṭä*.

[340] The ms has *a* written below *hau*.

(2) human milk (*stanya*) and two poultices (*piṇḍaka*) must be made. While quite warm (*uṣṇa*) one must be placed on the bladder (*vasti*) and one must be heated twice as much on it. It will open the *ūskivaśe*.

§ 73 (P 2893.155-156)

(1) saunai phāṟä . (2) naṃvīṃje uci jsä pāchai . piṃḍaiyūṃ jsä padīmāṇñä . (3) kūjsąvīnai[341] *rūṃna gūmalyāṇñä . khu saṃbhārä hasvīṃdä . varä bañāṇñä ::*

(1) *saunai phāṟä* must be cooked with (2) salt (*lavaṇa*) water (*ambu*, *jala*, *vāri*). A poultice (*piṇḍaka*) must be made with them (and) it must be smeared with (3) sesame oil (*taila*). When the supports (of the intestines) swell, it must be tied thereon.

[341] Bailey: *kūjsąvīnai*.

EIGHTH CHAPTER: REMEDIES FOR THE SEXUAL DYSFUNCTION

§ 74 (P 2893.156-157)

khu ni maitträ[342] *na paṇame u ṣaï' aspaśde' ::*

When love does not arise below (*adhas*) and the following produces it.

§ 75 (P 2893.157-159)

(1) dūṃa-hauṣṭä gūrä . (2) tharkä mīṃjsā . (3) bï'gajä pī . (4) kuṃjsä . (5) īraṃde . (6) phaji-vaha' pau . (7) ūlīña tcārä . [[×]][343] *hamaṃgä vīśtāñä . haṃtsä kūṭāñä mūrāñä . ṣï' peṃḍai mijṣāṃ' phaiysgāñä bañāñä . pūrāña āchā jiṃdä ::*

(1) Smoke-dried (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (2) walnut kernels (JP *akṣoṭa*), (3) kidney fat (*medas*), (4) sesame (*tila*), (5) castor-oil plant (*eraṇḍa*), (6) an onion cooked in glowing coals, (and) (7) camel (*auṣṭra*) fat (*vasā*) must be put in equally, pounded (*kuṭṭ*) together, (and) rubbed. This poultice (*piṇḍaka*) must be tied on the bladder (*vasti*) of women. It removes (*(°)śudh*, *(°)han*, *hṛ*) diseases (*gada*, *roga*) in the womb (*yoni*).

§ 76 (P 2893.159-161)

(1) bï'jāṣīña tcārä . (2) caurśī' . (3) tharka mījsā . (4) papala . (5) ttaugarä khāśā'ñä . na maitträ[344] *paṇame . dahä pūra padīme ::*

342 Bailey: *nimaitträ*.

343 Uncertain. The ms has a deleted *akṣara*. Bailey: *[×]* with fn. 'Blurred syllable'.

344 Bailey: *namaitträ*.

(1) Fat of *bi'jāṣa*, (2) *caurśī'*, (3) walnut kernels (JP *akṣoṭa*), (4) long pepper (*pippalī*), (and) (5) ginger (*ārdraka*, *nāgara*, *viśvā*) must be drunk. Love will arise below (*adhas*) (and) she will produce a male child.

NINTH CHAPTER: POULTICES FOR PILES

§ 77 (P 2893.161)

tti vā arrjä va piṃḍą̄ .

The following (are) the poultices (*piṇḍaka*) for piles (*arśas*).

§ 78 (P 2893.161-163)

(1) cuvaṃ . (2) pṛyaṃgä . (3) vaṇḍaṃgä . (4) vą̄mīrāṃ . (5) yausa . (6) siṃjsūrä . hąmaṃgä vīśtą̄ñä . naukä ārą̄ñä . nīyakänä ṣi' peṃḍai pahairą̄ñä . cū brrāṃg~~<āṃ biṃdä hū̱ñ>~~ä[345] *narą̄me . vara bāñą̄ñä . krreṃgä-rūya arrjä jeṃdä u pīrą̄nā jeṃdä ::*

(1) Barberry extract, (2) perfumed cherry (*śyāmā*), (3) embelia (*viḍaṅga*), (4) *vą̄mīrāṃ*, (5) musk (*kastūrī*), (6) *siṃjsūrä* must be put in equally (and) be finely ground. The poultice (*piṇḍaka*) must be moistened (*bhāvita*) with butter (*navanīta*). When (the piles) come out on the thighs, it must be tied thereon. It will remove (*(°)śudh*, *(°)han*, *hṛ*) piles (*arśas*) in the anus (*guda*) and will remove (*(°)śudh*, *(°)han*, *hṛ*) worm grains (*krimi*).

§ 79 (P 2893.164-165)

(1) huṣkyä ttrahe kūṭą̄ñä . (2) maṃgārä rūṃna jṣyą̄ñą̄ñä krregä-rūya bañą̄ñä . <hū̱ña> vīśtä[346] *arrja jeṃdä ::*

[345] *brrāṃg<āṃ biṃdä hū̱ñ>ä* for ms *brrāṃgä*.

[346] *<hū̱ña> vīśtä* for ms *vīśtä*.

(1) Dry radishes (*śuṣka-mūlaka*) must be pounded (*kuṭṭ*), boiled with (2) old (*purāṇa*) oil (*ghṛta*) (and) tied on the anus (*guda*). (This poultice) will stanch the blood (*asra*, *rakta*, *śoṇita*) (and) will remove (*(°)śudh*, *(°)han*, *hṛ*) piles (*arśas*).

§ 80 (P 2893.165-166)

(1) aṃguṣḍi . (2) kuṃjsavīnai rūṇya jṣā'ñāñä . ū krreṃga-rūya bañāñä . u nihä' saṃkhalyāñä . arrjä uysbāyi thaṃję ::

(1) Asa foetida (*hiṅgu*) must be boiled in (2) sesame oil (*taila*) and be tied on the anus (*guda*) and be smeared on the navel (*nābhi*). (This poultice) will draw out (and) extract piles (*arśas*).

§ 81 (P 2893.166-168)

(1) nūvara-ysā basąkä hīvī saṃnä (2) birṣṭä ā'ysaṃ . u (3) rrājā namva[347] *. hamaṃgä vīśtāñä . kūṭāñä . kujsavīnai rūṃna pāchai arrjä biṃdä . bañāñä . hūña vīśte u arrjä jeṃdä ::*

(1) Dung (*viṭka*, *viṣ*, *śakṛt*) of a newborn calf, (2) burst millet (*nīvāra*), and (3) salt (*lavaṇa*) from the plains (*romaka*) must be put in equally (and) pounded (*kuṭṭ*). (This poultice) must be cooked with sesame oil (*taila*) (and) be tied on the piles (*arśas*). It will stanch the blood (*asra*, *rakta*, *śoṇita*) and will remove (*(°)śudh*, *(°)han*, *hṛ*) piles (*arśas*).

§ 82 (P 2893.168-169)

(1) mūla haḥvāñä . ū (2) śī pāna hatsä kūṭāñä . arrjä biṃdāṣṭä peṃḍai ::

(1) Indian asparagus must be hashed and pounded (*kuṭṭ*) together with (2) white onion. (This is) a poultice (*piṇḍaka*) (to apply) on the piles (*arśas*).

§ 83 (P 2893.169-170)

[347] Bailey: *rrājā-namva*.

pātca (1) mūla (2) sūttauña nīśāña hahvāña . u (3) mākṣīna mūrāñä . arrjä biṃdä bañāñä ::

Next, (1) Indian asparagus must be put in (2) verjuice (*śukta*), be hashed, and rubbed with (3) honey (*mākṣika*). (The poultice) must be tied on the piles (*arśas*).

TENTH CHAPTER: POULTICES FOR ITCHING

§ 84 (P 2893.170)

tti vā ā'syāṃ va yaugä u pe[[×]][348]ṇḍā

The following (are) prescriptions (*yoga*) and poultices (*piṇḍaka*) for itching (*kaṇḍū*).

§ 85 (P 2893.170-177)

ranīkä ttä cu jsiṇä ā'sye sarbīṃdä . u pi'jsa kyihāre . humari biysaṃjāre ttyāṃ va ttīrādāṇīnai[349] rūṃ pajsāṇñä . u kūṭya jastä āṇi (1) ttīrādāṇä śtākä drrai śiṃga . u (2) kahä' dva śiṃga . (3) puṣṭa-ttākavi dva śiṃga . (4) salīcä hālai śiṃgä . ṣi' biśä śūjina haṃbrrīhāṇñä . darä akūṭye bagala pyaṇāṇñä . bagala hīvī tturä gūrvyau hącänyau jsä styūdä pūṇvāṇña . styūdi śaṃdai dīraṃ juṣṭīnainai gatsä padīmāṇñä . u ṣi' bagalä pāstuṃgä vīśtāṇñä . dīnai hā grīṃja lakāṇa vīśtāña . ā vā mistä gītserä . kuṣṭä hā ṣi' ruṃ ttąśtä . u ttye bagala bidä saṃñyau jsa dai tcerai . daṃdä khu ṣi' bagala bīse herä biśä sūśtä ::

The skin irritations which slightly rise from an itching (*kaṇḍū*) and itch strongly, hold the joints (of the eyes) (*saṃdhi*) – for them *ttīrādāna* oil must be cooked and, the balls of the eyes being aching (*kuṭṭ*), (the following is) necessary: (1) *ttīrādāna* three ounces (*prastha*), and (2) hemp two ounces, (3) *puṣṭa-ttākavi* two ounces, (4) pea (*satīna*) half an ounce. All this must be mixed with one another (and) must be put in the hollow of an intact vessel. The mouth (*vaktra*) of the vessel must be firmly filled (to the brim) with ground thatch (grass) (*kāśa*). In firm ground, a hole (covered) with jute fabric must be made and the vessel must be placed upside down. Below (*adhas*) it a clay basin must be put or alternatively a large gypsum (vessel) where the oil

[348] Uncertain. The ms has a deleted *akṣara* after *pe*. Bailey: *pe[ṇḍā] ṇḍā* with fn. 'Blurred out'.

[349] Bailey: *ttīrā-dāṇīnai*.

will ooze. And over the vessel fire (*agni*, *anala*, *jyotis*) must be made with dung (*viṭka*, *viṣ*, *śakṛt*) until the stuff in the vessel burns completely.

§ 86 (P 2893.177-179)

śe' ranīkāṃ va yaugä . (1) ysaṃgarä puṣṭärä tcārbä . jseṇä jseṇä gvāśau'ñä bagṭla pyąnāṇñä[350] *tta tta pāchai khu ri ttṭrādąnṭnai*[351] *rūṃ u (2) kaura hvāṣi hvā'ñāṇñä . (3) kujsavṭnai rrūṃnä paherāṇñä kuṣṭä ranīkāṃ bidä saṃkhalyāṇñä . pīrmāttaṃ yaugä ::*

Second prescription (*yoga*) for skin irritations. (1) Old, greasy (*snigdha*) wild Himalayan cherry (*padmaka*) must be broken into very fine pieces, be put into a vessel, be cooked just like the *ttīrādāna* oil and (the oil so obtained) must be made dry in (2) *kaura*-grass. It must be moistened (*bhāvita*) with (3) sesame oil (*taila*) (and) be smeared on the irritations of the skin disease (*kuṣṭha*). (This is) the best prescription (*yoga*).

§ 87 (P 2893.179-181)

(1) būysṭña pī . (2) rrustarä . (3) rrūva . (4) drāṃma ttṭma . (5) huṣka gūra . haṃmaṃga vīśtāṇña naukä kūṭāṇña (6) gvī'hä' rūṃna mūrāṇñä . nuvara narve āsī ā viraṃ biṃdä bañāṇñä . ysū śau'le . u haṃbrrauñe ::

(1) Goat (*chāga*) fat (*medas*), (2) mudar (*arka*), (3) copper, (4) pomegranate (*dāḍīma*) seeds, (and) (5) dry (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*) must be put in equally, finely pounded (*kuṭṭ*), (and) rubbed with (6) cow oil (*ghṛta*). (This poultice) must be tied on a newly burst itching (*kaṇḍū*) or a wound (*vraṇa*). It will suck pus (*pāka*) dry and heal (illness).

§ 88 (P 2893.181-183)

[350] Bailey: *pyanāṇñä*.

[351] Bailey: *ttṭrā-dąnṭnai*.

(1) mijęjūṇa[352] *sachi perä u (2) ahaysnāva ysaraṃjsä . pattāḍä hāṃmai hamaṃgä vīśtāñä u (4) hvī ṣvīḍanä paiṇḍai padīmāñä . stāṃgä āsī haṃdäve ::*

(1) Leaves of *red sida and (2) unwashed safflower (JP *kurumbha*) (and) (3) roasted wheat flour (*kaṇikā*) must be put in equally and a poultice (*piṇḍaka*) must be made with (4) human milk (*stanya*). It will ripen a swollen itch (*kaṇḍū*).

§ 89 (P 2893.183-184)

*(1) mahābāṃji jiṣṭye kaṣe'na (2) kūṭye gau'säna paiḍai pāchai *stana-vidrradhi*[353] *tcaba'je u haṃbva' ::*

A poultice (*piṇḍaka*) must be cook with a boiled decoction (*kaṣāya*, *kvātha*, *sva-rasa*) of (1) liquorice plant (*madhuka*, *yaṣṭīmadhu*) (and) (2) pounded (*kuṭṭ*) millet (*priyaṅgu*). It will disperse mammary abscesses (*stana-vidradhi*) and fester.

§ 90 (P 2893.184-186)

(1) dājsaṃdai ttīma . (2) āra (3) tcyāña sūmaṃ . (5) aṣnūha . hamaṃgä <vīśtāñä>[354] *naukä ārāña (6) hvī' ṣvīdanä peṇḍai padīmāñä . haṃbva' tcabe'je . u hami ttaña haśä ::*

(1) Seed of *dājsaṃdai*, (2) sweet flag (*vacā*), (3) yeast (*kiṇva*) podwer (and) (4) pigeon (*kapota*) dung (*viṣ*) must be equally (and) finely ground. A poultice (*piṇḍaka*) must be made with (5) human milk (*stanya*). It will scatter fester and (if) swelling arises on the skin (*chavi*).

§ 91 (P 2893.186-189)

352 Bailey: *miję-jūṇa*.

353 **stana-vidrradhi* emended by Luzzietti for manuscript *stana-vrridhi*.

354 *hamaṃgä <vīśtāñä>* for ms *hamaṃgä*.

(1) kāṃjsą . (2) kāṃbā . (3) tcyāṉä sūṃaṃ . (4) kuṣṭä . (5) gāṇā mījsākä . (6) āḍa gūrva . (7) sadalūṃ . (8) āra (9) drrāṃa ttūma . (10) huṣka mūrau . (11) aṣṇūha . (12) bijūha . (13) mūlaṣkįñä (14) padīya gaysä virä (15) ysaṃbaste . hamaṃgä . vīśtāṉä . naukä ārrāṉä . (16) ttīra ñyena ā vā (17) āhvarai raysäna ṣi' pęṇḍai tcerai . gā'mi . habva . haśä ā'sye haṃdeve ::

(1) Sesame (*tila*), (2) linseed (*atasī*), (3) yeast (*kiṇva*) powder, (4) costus (*kuṣṭha*), (5) marrow of *guṇă̆*s, (6) barley semolina (*saktu*), (7) rock salt (*saindhava*), (8) sweet flag (*vacā*), (9) pomegranate (*dāḍīma*) seeds, (10) dry (*śuṣka*) holy basil (*māluka*), (11) pigeon (*kapota*) dung (*viṣ*), (12) sparrow dung (*viṣ*), (13) *mūlaṣkįñä*, (14) burnt roots of reed (and) (15) garlic (*laśuna*) must be put in equally (and) finely ground. This poultice (*piṇḍaka*) must be made with (16) sour (*amla*, *tikta*, *śukta*) buttermilk (*dadhi*) or alternatively (any) (17) sour juice (*āraṇala, amla-kāñjika*). It will ripen internal tumours (*gulma*), festers, swellings, (and) itchings (*kaṇḍū*).

§ 92 (P 2893.189-191)

(1) śiji āṣkä . (2) rūṇai . (3) mahābāṃji . haṃaṃgä vīśtāṉä . nauka kūṭāṉä (4) mākṣīna paherāṉä . vīranāṃ biṃdä bañāṉä haṃbrrauñākä [[×]][355] piṇḍai ::

(1) Drops of jujube (*kola*, *bādara*), (2) Indian madder (*mañjiṣṭhā*), (and) (3) liquorice plant (*madhuka*, *yaṣṭīmadhu*) must be put in equally, finely pounded (*kuṭṭ*), (and) moistened (*bhāvita*) with (4) honey (*mākṣika*). (This) poultice (*piṇḍaka*) must be tied on the wounds (*vraṇa*) as a healer.

§ 93 (P 2893.191-192)

(1) hāmai . (2) śį̄[356] bų' . (3) gvīhi' rūṃ . (4) mauna mūrāṉä . ṣi' durṣṭi āsyau bidāṣṭä peṇḍai ::

(1) Wheat flour (*kaṇikā*), (2) white perfume, (and) (3) cow oil (*ghṛta*) must be rubbed with (4) liquor (*mada*). This poultice (*piṇḍaka*) is (to apply) on itches (*kaṇḍū*) of one bitten.

[355] Uncertain. The ms has a blurred *akṣara* after *kä*. Bailey: *[piṃ]*.

[356] Bailey: *śī*.

§ 94 (P 2893.192-195)

ṣi' vā lūttä[357] *ā'sṯ biṃdāṣṭä piṇḍai . (1) avaṣāyą . (2) gvai' . (3) rahi' piṇä . (4) śīya ba'hau'yä . (5) rrustarä . (6) hinā aṣṇūha . hamaṃgä vīśtāña kūṭāñä . (7) gvī'hä' rūṃna paherāñä . ā vā gvī'ha' ysā'ysä hīye ucä jsa . ā vā ttraikṣä mauva sauttäna . duṣṭi ā'sī biṃdi bañāñä ::*

The following is the poultice (*piṇḍaka*) (to be placed) on the itch (*kaṇḍū*) from a spider (JP *lūtā*): (1) *avaṣāyą*, (2) *gvai'*, (3) *rahi' piṇä*, (4) white *ba'hau'yä*, (5) mudar (*arka*) (and) (6) red pigeon (*rakta-kapota*) dung (*viṣ*) must be put in equally, pounded (*kuṭṭ*) and moistened (*bhāvita*) with cow oil (*ghṛta*) or alternatively with water (*ambu*, *jala*, *vāri*) of cow's bile or verjuice (*śukta*) of acid liquor (*mada*). (This poultice) must be tied on the itch (*kaṇḍū*) of one bitten.

§ 95 (P 2893.195-196)

(1) padīya būhane (2) dūmi-hauṣṭä gūra . (3) pattaudä gāṇā mījsākä . haṃaṃgä vīśtauñä . kūṭāñä haṃtsä mūrrāña . ṣi' peṇḍai styūdä āsī haṃdeve ::

(1) Burnt nut grass (*musta*), (2) smoke-dried (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (and) (3) roasted marrow of *guṇă̆*s must be put in equally, pounded (*kuṭṭ*) (and) rubbed together. This poultice (*piṇḍaka*) will ripen firm (skin) itching (*kaṇḍū*).

§ 96 (P 2893.196-198)

(1) śī pau hīye ājve . (2) svaṃna-gīrai . (3) pī hamaṃgä vīśtāñä kūṭāñä haṃtsä mūrāñä . ṣi' piṇḍai nālā-virä jeṃdä ::

(1) Skins of white onion, (2) red ochre (*kāñcana-gairika*), (and) (3) fat (*medas*) must be put in equally, pounded (*kuṭṭ*) (and) rubbed together. This poultice (*piṇḍaka*) will remove (*(°)śudh*, *(°)han*, *hṛ*) tubular wound (*nāḍī-vraṇa*).

[357] Bailey: *vālūttä*. For the reading *vā lūttä* see Maggi 2018: 253.

§ 97 (P 2893.198-199)

(1) duṃi-hauṣṭä gūra . (2) būhane . (3) padīya gāṇāṃ mījsākä , haṃmaṃgä vīśtāñä haṃtsä mūrāñä . kūṭāñä ṣi' piṇdai ysvaurgä āsṭ naṣkirrdä ::

(1) Smoked-dried (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (2) nut grass (*musta*), (and) (3) burnt marrow of *guṇă*s must be put in equally, rubbed together, (and) pounded (*kuṭṭ*). This poultice (*piṇḍaka*) will *scatter suppurating itching (*kaṇḍū*).

§ 98 (P 2893.199-201)

(1) kapāysä ttīṃ kūṭāñä . cvai vā haṃdäna bīsai ysīḍai ysīrakä narāme ṣi' (2) hvī' ṣvīdänä paherāñä . rranṭkāṃ bidä saṃkhalyāña ::

(1) Seed of the cotton plant (JP *karpāsa*) must be pounded (*kuṭṭ*) and, when its yellow (*pīta*) matter inside comes out, it must be moistened (*bhāvita*) with (2) human milk (*stanya*) (and) must be smeared on the skin irritations.

§ 99 (P 2893.201-204)

śe' yaugä . (1) kūṭya rruṣṭärāṇä śau śiṃgä . (2) kūṭye mahābāṃji śau śiṃgä . (3) ūtcä śau ṣaṃgä . haṃtsä hauña tcirā daṃdä jṣā'ñāñä khū ra va drrai śiṃgä haṛśä thaṃjāña ysūṇāñä ṣi' pe'sva utcä hāñä tcerai paskyāṣṭä . ū śau śiṃgä hā (4) kahīnai rrūṃ tcerai . daṃdä pāchai khu ra va rūṃ harśtä . thaṃjāñä rranīkaṃ[358] jsä gūmalyāñä . u kuṣṭä . u biśä jāre ::

Second prescription (*yoga*). (1) Pounded (*kuṭṭ*) mudar (*arka*) grains – one ounce (*prastha*), (2) pounded (*kuṭṭ*) liquorice (*madhuka*, *yaṣṭīmadhu*) – one ounce, (and) (3) water (*ambu*, *jala*, *vāri*) – one *ṣaṃga* must be put together in a vessel. (The whole) must be boiled until three ounces of it remain there. It must be taken out (and) strained. The (still) steaming water (*ambu*, *jala*, *vāri*)

[358] Bailey: *rranīką*.

must be put back into the vessel and one ounce of (4) hemp oil (*ghṛta*) must be put in. (The preparation) must be cooked until (only) oil remains, must be taken out, the skin irritations must be besmeared thereby and the skin disease (*kuṣṭha*) and everything will be removed (*ghna*, *nud*, *prakṣīṇa*).

§ 100 (P 2893.204-206)

(1) saunūṣkä . haṃtsä (2) hvī ṣvīdäna thāsakäñä daṃdä jṣā'ñāñä . khū haṃtsä haṃbirtte khū drāṃ hąmi khū hąnājä ttī hā (3) vasve kāṃjsąvīnai rūṃ tcirai . kuṣṭä . āstaṃna rranīkāṃ bidä saṃkhalyāñä jatte ::

(1) *Saunūṣkä* must be boiled together with (2) human milk (*stanya*) in a vessel until it mixes together so that it becomes such as *hąnājä.* Then (3) pure sesame oil (*taila*) must be put in. (This poultice) must be smeared on irritations due to skin disease (*kuṣṭha*) and so on. It will be cured (*sidh*, *sukhī bhū*).

ELEVENTH CHAPTER: POULTICES FOR RHEUMATISM

§ 101 (P 2893.207)

.. tti vā vāśärūṃ va piṇḍā̱ .

The following (are) poultices (*piṇḍaka*) for rheumatism (*vāta-rakta*, *anila-rakta*).

§ 102 (P 2893.207-209)

(1) mahābāṃji . (2) ysīḍā spye . ttä haṃtsä jṣā̱'ñā̱ñä . (3) āḍä (4) hā̱mai . (5) gvīhi' saṃnä hamaṃgä vīśtā̱ñä . ttye kaṣe'na peṇḍai pāchai u (6) rūṃna gū̱malyā̱ña vāśärūṃ vī̱[359] *bañā̱ña ::*

(1) Liquorice plant (*madhuka*, *yaṣṭīmadhu*), (2) yellow flowers (*pīta-puṣpa*) – these must be boiled together. (3) Barley semolina (*saktu*), (4) wheat flour (*kaṇikā*) (and) (5) cow dung (*go-śakṛd*) must be put in equally. A poultice (*piṇḍaka*) must be cooked with this decoction (*kaṣāya*, *kvātha*, *sva-rasa*) and mixed with (6) oil (*ghṛta*). It must be tied on the rheumatism (*vāta-rakta*, *anila-rakta*).

§ 103 (P 2893.209-210)

(1) laṃgära[360] *bāvä (2) mahābāṃjä . (3) hāmai . haṃaṃgä śtākä naukä ārā̱ñä (4) hvi' ṣvīdäna pāchai . vāśärūṃ vī bañā̱ñä ::*

(1) Groundsel root (*rāsnā-mūla*), (2) liquorice plant (*madhuka*, *yaṣṭīmadhu*) (and) (3) wheat flour (*kaṇikā*) are equally necessary. They must be ground finely (and) cooked with (4) human

[359] Bailey: *vī*.

[360] The ms has *ra* written below *gä*.

milk (*stanya*). (This poultice) (*piṇḍaka*) must be tied on the rheumatism (*vāta-rakta*, *anila-rakta*).

§ 104 (P 2893.210-213)

(1) hīśa' hīyä rranū[[×]]ṣkä[361] *(2) śī pau . (3) ysīḍā [[×]]*[362] *spye . (4) mahābāṃji . tti haṃtsä [[×]]*[363] *jṣā'ñāñä . (5) kuṃjsä . (6) pattaudä hāmai . (7) pattaudä āḍä . tti pātcä hamaṃgä śtākä . ttye kaṣe' jsa ṣi' peṇḍai pāchai u yamai rūṃna gūmalyāñä . saṃdveṃna vāśärūṃ u hasvai jeṃdä ::*

(1) The scrapings of *hīśa'*, (2) white onion, (3) yellow flowers (*pīta-puṣpa*), (4) liquorice plant (*madhuka*, *yaṣṭīmadhu*) – these must be boiled together. (5) Sesame (*tila*), (6) roasted wheat flour (*kaṇikā*), (7) roasted barley semolina (*saktu*) – these are then equally necessary. This poultice (*piṇḍaka*) must be cooked with this decoction (*kaṣāya*, *kvātha*, *sva-rasa*) and be mixed with the couple of oils (*ghṛta*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*) and swellings due to a combination (of the three *doṣa*s).

§ 105 (P 2893.213-215)

(1) jīvakä . (2) raṣabhą[[×]]kä[364] *. (3) laṃgara bātä . (4) mahābauji . (5) u'śtä bāva . (6) sącha bāṭa (7) ciruttä . hąmaṃgä śtā[[×]]kä*[365] *. naukä kuṭāñä . ṣvī'da jsä peṃḍai pāchai . hąmarvā vāśūruṃ jidä ::*

(1) *jīvaka* (*jīvaka*), (2) *ṛṣabhaka* (*ṛṣabhaka*), (3) groundsel root (*rāsnā-mūla*), (4) liquorice plant (*madhuka*, *yaṣṭīmadhu*), (5) hogweed (*punarnavā*, *varṣābhū*, *vṛścīva*) root (*mūla*), (6) sida root (*balā*) (7) beeswax (*siktha*) are equally necessary. They must be finely pounded (*kuṭṭ*). The

361 Uncertain. The ms has a deleted *akṣara* after *nū*. Bailey: *rranū[ṣṭä] ṣkä* with fn. '*ṣṭä* blurred'.

362 Uncertain. The ms has a deleted *akṣara* after *ḍā*. Bailey: *[spye] spye* with fn. '*spye* blurred'.

363 Uncertain. The ms has a deleted *akṣara* after *tsä*. Bailey *[×]* with fn. 'Blurred syllable'.

364 Uncertain. The ms has a deleted *akṣara* after *bhą*. Bailey: *raṣabha[ka] kä* with fn. '*ka* blurred'.

365 Uncertain. The ms has a deleted *akṣara* after *śtā*. Bailey: *śtā[×]kä*.

poultice (*piṇḍaka*) must be cooked with milk (*kṣīra*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*) in the joints (*saṃdhi*).

§ 106 (P 2893.215-218)

(1) mida . (2) mahā-midä . (3) kākauṭä . (4) kṣīra-kākauṭä . (5) jīvakä . (6) raṣabhakä . (7) mūdgä-parṇä . (8) māṣa-parṇä . (9) jīva[[ttä]][366] *. (10) mahābāṃji . haṃmaṃgä śtākä . nauka ārāṉñä . (11) cirūttäna . (12) gvīhi': rūṃna u (13) ṣvīdä . ṣi' piṇḍai tcirai haṃmirvā bañāṉñä . vāśarūṃ jiṃdä u haṃmirvā vīne ::*

(1) Medā (*medā*), (2) Indian coral tree (*mahā-medā*), (3) kākolī (*kākolī*), (4) kṣīra-kākolī (*kṣīra-kākolī*, *kākolī-dvaya*), (5) jīvaka (*jīvaka*), (6) *ṛṣabhaka* (*ṛṣabhaka*), (7) wild green gram (*mudga-parṇī*) (8) wild black gram (*māṣa-parṇī*), (9) jīvantī (*jīvantī*), (10) liquorice plant (*madhuka*, *yaṣṭīmadhu*) are equally necessary. They must be ground finely. This poultice (*piṇḍaka*) must be made with (11) beeswax (*siktha*), (12) cow oil (*ghṛta*), and (13) milk (*kṣīra*) (and) tied on the joints (*saṃdhi*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*) and pains in the joints (*saṃdhi*).

§ 107 (P 2893.218-221)

(1) gvī'hi' <rrūṃ .>[367] *(2) kāṃjsavīnai rrūṃ . (3) mijsā . (4) pī . (5) īraṃde . (6) kuṃjsa , (7) kapāysä ttī (8) hīysämau . (9) bātą . (10) kuṣṭä (11) āra . (12) halaidrä . (13) aṃguṣḍi , (14) suttä . ūtca . (15) hąmai . biśä haṃmaṃgä vīśtąñä naukä kūṭąñä . ṣi' piṇḍai haṃmarvā bañąñä . vāśärūṃ jeṃdä: ::*

(1) Cow oil (*ghṛta*), (2) sesame oil (*taila*), (3) marrows (*majja*), (4) fat (*medas*), (5) castor-oil plant (*eraṇḍa*), (6) sesame (*tila*), (7) cotton plant (JP *karpāsa*) seed, (8) coriander (*dhānyāka*) (9) new wine, (10) costus (*kuṣṭha*), (11) sweet flag (*vacā*), (12) turmeric (*haridrā*), (13) asa foetida (*hiṅgu*), (14) verjuice (*śukta*) water (*ambu*, *jala*, *vāri*), (15) wheat flour (*kaṇikā*) must all

366 The ms has a blurred *akṣara*. Bailey: [*ttä*] with fn. '*ttä* blurred'.

367 *gvī'hi' <rrūṃ .>* for ms *gvī'hi'*.

be put in equally (and) pounded (*kuṭṭ*) finely. This poultice (*piṇḍaka*) must be tied on the joints (*saṃdhi*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*).

§ 108 (P 2893.221-223)

(1) aśvagaṃdhą . (2) pvā'śä tcāra . (3) khyerä tcārä . (4) ulīña tcārä . (5) tharkä mījsā . (6) īraṃde . (7) haṃga . biśa haṃaṃgä śtākä kūṭāña . ttyau arvyau jsä ṣi' peṃḍai pāchai . kūṣṭä haṃarvā vīna īṃde[368] *. vara bañāñä jihāre ::*

(1) Winter cherry (*aśvagandhā*), (2) pig (*vārāha*) fat (*vasā*), (3) ass fat (*vasā*), (4) camel (*auṣṭra*) fat (*vasā*), (5) walnut kernels (JP *akṣoṭa*), (6) castor-oil plant (*eraṇḍa*), (7) bladder sorrel (*amalavetasa*) are all equally necessary. They must be pounded (*kuṭṭ*). From these drugs this poultice (*piṇḍaka*) must be cooked. Where there are pains in the joints (*saṃdhi*), there it must be tied. They will be cured (*sidh*, *sukhī bhū*).

§ 109 (P 2893.223-224)

(1) khyera saṃna . (2) namva (3) mau . (4) rūṃ . haṃtsä ūysūyāña[369] *. āyvāñä . grāṃ grāṃ haṃarrvą bañāñä vāśärūṃ jeṃdä ::*

(1) Ass dung (*viṭka*, *viṣ*, *śakṛt*), (2) salt (*lavaṇa*), (3) liquor (*mada*), (and) (4) oil (*ghṛta*) must be strained together (and) heated. (This poultice) must be tied quite warm (*uṣṇa*) on the joints (*saṃdhi*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*).

§ 110 (P 2893.224-225)

(1) kāṃjsa ārāñä (2) ṣvī'dana pāchai kūṣṭä hamirvā vīna varä bañāñä vāśärūṃ va piṃḍai ::

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[368] Bailey: *īde*.

[369] Bailey: *ū(ci) ysūyāña*.

(1) Sesame (*tila*) must be ground (and) cooked with (2) milk (*kṣīra*). Where (there are) pains in the joints (*saṃdhi*), there it must be tied. (This is) a poultice (*piṇḍaka*) for rheumatism (*vāta-rakta*, *anila-rakta*).

§ 111 (P 2893.225-226)

(1) gąnaṃ kūṭāña . u (2) mahābāṃji . hąmaṃgä vīśtāñä u (3) hvį'[370] *ṣvī'danä pāchai . hamarvā bañāñä . vāśärūṃ vą paiṇḍai ::*

(1) Wheat (*godhūma*) must be pounded (*kuṭṭ*) and (2) liquorice plant (*madhuka*, *yaṣṭīmadhu*) must be put in equally and (the whole) must be cooked with (3) human milk (*stanya*). It must be tied on the joints (*saṃdhi*). (This is) a poultice (*piṇḍaka*) for rheumatism (*vāta-rakta*, *anila-rakta*).

§ 112 (P 2893.226-228)

(1) kaujsa . (2) kāṃbą̄ . (3) rrīysų biśä hąmaṃgä śtąkä . kūṭāña . (4) namvena ṣi' peṇḍai pāchai . hąmarrvą̄ vāśärūna jiṃdä[371] *::*

(1) Sesame (*tila*), (2) linseed (*atasī*), (and) (3) rice (*taṇḍula*, *śāli*) are all equally necessary. They must be pounded (*kuṭṭ*). This poultice (*piṇḍaka*) must be cooked with (4) salt (*lavaṇa*). It will remove ((°)*śudh*, (°)*han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*) in the joints (*saṃdhi*).

§ 113 (P 2893.228-229)

(1) traulä . (2) śīlājatti . (3) aśvägaṃdhä . . hamaṃgä naukä ārāña . gitsīrīña . bājinañä: jṣą̄'ñāñä . khu baysgä[372] *hąme vara saṃkhalyāñä . kuṣṭä vīna īṃde . vāśärūṃ jiṃdä ::*

[370] Bailey: *hvī'*.

[371] Bailey: *jiṃ . dä*.

[372] Bailey: *haysgä*.

(1) Turpeth (*trivṛt*), (2) molten ore (*śilājatu*) (and) (3) winter cherry (*aśvagandhā*) in equal measure must be finely ground (and) boiled in a gypsum vessel (*pātra*). When (this poultice) becomes thick, it must be smeared there where there are pains. It will remove (*(°)śudh*, *(°)han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*).

§ 114 (P 2893.230-231)

(1) kāṃjsa kūṭāṉña . (2) kāṃjīna . ā vā (3) bīśīnä vara saṃkhalyāṉñä . kuṣṭä vīna īṃde . vāśarūṃ jiṃdä ::

(1) Sesame (*tila*) must be pounded (*kuṭṭ*) (and) smeared with (2) sour gruel (*kānjika*, **sauvīra*) or with (3) buttermilk there where there are pains. It will remove (*(°)śudh*, *(°)han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*).

§ 115 (P 2893.231-233)

(1) drrāṃa . (2) hāṃai . (3) saṃdalūṃ . (4) gvīhä rūṃ . (5) kāṃjsavīnai rūṃ . (6) ganāṉai bā . haṃaṃgä śtākä . hatsä kuṭāṉñä . greña bājinañä jṣā'ñāṉñä[373] *. baysgä saṃkhalyāṉñä . ā-v-aṃ jsä . peṃḍai padīmāṉñä . vara bañāṉñä . kūṣṭä vīne . vāśärūṃ jiṃdä ::*

(1) Pomegranate (*dāḍīma*), (2) wheat flour (*kaṇikā*), (3) rock salt (*saindhava*), (4) cow oil (*ghṛta*), (5) sesame oil (*taila*) (and) (6) fetid dill (*śatapuṣpā*) are equally necessary. They must be pounded (*kuṭṭ*) together, boiled in a clay vessel (*pātra*) (and) smeared thickly (on the patient) or a poultice (*piṇḍaka*) must be made with them (and) tied there where (are) pains. It will remove (*(°)śudh*, *(°)han*, *hṛ*) rheumatism (*vāta-rakta*, *anila-rakta*).

[373] Bailey: *jṣā'ñāñä*.

TWELFTH CHAPTER: POULTICES AND PRESCRIPTIONS OF ALL AND EVERY KIND

§ 116 (P 2893.234)

. . viña ttā bīśūṇña . biśūṇñä . piṃḍā hvąñāre . u yaugä ::

Now poultices (*piṇḍaka*) and prescriptions (*yoga*) of all and every kind are explained to you.

§ 117 (P 2893.235-239)

(1) kahä:' (2) kāṃjsa . (3) kāṃbā . (4) pattaudä hąmai . (5) pattaudä vi'yaji . (6) hauṣkyä ttrahe . biśä hąmaṃgä śtākä . u ārąñä paherąñä . u naṣīyūṃ jsä pāchai . u ttī ṣi' naṣī . paskyąṣṭä ārąña . ysūnąñä (7) ttīra ñeną jsä pattrūṣa pāchai . u na ąna hā[374] *(8) anarva māśa'kä tcerą . u (9) drąma ṣīkä . ū (10) ahi: ṣi' vą dāttä . hauji pajsąñä . ārąñä . hā tcirā ṣi' pattrūṣä hverai avīysārä bąñe ::*

(1) Hemp, (2) sesame (*tila*), (3) linseed (*atasī*), (4) roasted wheat flour (*kaṇikā*), (5) roasted *vi'yaji* (and) (6) dry radishes (*śuṣka-mūlaka*) are all equally necessary and must be ground, moistened (*bhāvita*) and a *naṣī* must be cooked with them and then this *naṣī* must be ground again. (The whole) must be strained, a *pattrūṣa* must be cooked with (7) sour (*amla*, *tikta*, *śukta*) buttermilk (*dadhi*) and (8) unburst jequirity (*śārṅgaṣṭā*) must be put in from below (*adhas*) and (9) a small pomegranate (*dāḍīma*) and (10) *ahi*, that is wild croton (*dantī*), must be cooked *hauji*, ground (and) put into it. This *pattrūṣa* must be consumed (*ad*, *pralih*). It will stop diarrhoea (*atīsāra*).

§ 118 (P 2893.239-240)

[374] Bailey: *u na ąnahā*.

śau kabä (1) sperka jṣą'ñąñä . ttilakä hā (2) gvī'ha' rūṃ tcerā u (3) mākṣī . khāśąñä phāhä:' uysąnä āphārä jeṃdä ::

One *kaba* of (1) fenugreek (JP *spṛkkā*) must be boiled (and) a little (2) cow oil (*ghṛta*) and (3) honey (*mākṣika*) must be put into it. (This preparation) must be drunk. It will remove (*(°)śudh*, *(°)han*, *hṛ*) cough (*kāsa*) (and) disturbance of the breath (*śvāsa*).

§ 119 (P 2893.240-241)

(1) rrustirąnä cipañąñä kamä'ñä bañąñä paysau pettä . jīye utcī narąme ::

(1) Mudar grains must be crushed (and) tied on the head (*mūrdhān*). The *paysau* will fall (and) disappear (*ghna*, *nud*, *prakṣīṇa*), (and) the liquid (*ambu*, *jala*, *vāri*) will come out of it.

§ 120 (P 2893.241-244)

(1) ttīrä ahauḍä hīye ttīme . (2) ląvaṃgä . (3) byārä bana . (4) jiląbhaṃgä . tti biśä hąmaṃgä vīśtąñä . kūṭąñä grąmye ūci jsä haṃthrrająñä . u dva drrai jūna tta tta ysūnąñä . khū va hera vī kalamakyä na hatsīṃdä[375] *. śau vasī haṃbāyi khāśā'ñä pe'jsä bąmąñe ::*

(1) Seeds of bitter (*amla*, *tikta*, *śukta*) bottle-gourd (*alābu*), (2) cloves, (3) *bana* of melon (*ervāruka*), (and) (4) acute-angled cucumber (*jālini-phala*) – all these must be put into it equally, pounded (*kuṭṭ*), squeezed with warm (*uṣṇa*) water (*ambu*, *jala*, *vāri*), and these must be strained two or three times so that no *kalamakyä* pass through at all there. The amount of one *vasīya* must be drunk (and) vomited (*ullekhana*, *chardana*, *chardī*) forcibly.

§ 121 (P 2893.244-245)

(1) mauva sauttana hu'gä būna[376] *padīmąñä ṣūñyā*[377] *bañąñä . maṃgārä ṣūñä*[378] *rrāhi' : jeṃdä ::*

[375] Bailey: *ha tsīṃdä*.

[376] Bailey: *būna*.

A *būna* must be made soft with (1) verjuice (*śukta*) of liquor (*mada*) (and) must be tied on the loins. (This poultice) will remove (*(°)śudh*, *(°)han*, *hṛ*) pain in the loin(s) of an old (patient) (*purāṇa*).

§ 122 (P 2893.245-249)

cu paijvā vṯna u maysdärvā . vṯnä ṣai' va paiṇḍai . (1) ysarūṃ māṃgä . naukä ārāṯña ysūṯnāṯñä śau bāgä ṣi' vīśtāñä[379] *(2) ysālva (3) mahābāṃjä . (4) sijsąnā spye . (5) kujsa . tti pātcä hamaṃgä vīśtāṯñä . naukä ārāṯñä haṃbrrīhāṯñä (6) khyera ṣvṯdäna*[380] *. piṇḍai padīmāṯñä . pāchai . (7) gvṯhä' . rūṃna gūmalyāṯña . paijvā baṯñāṯñä audä svāṯmilau vī būre . ysair-banvā vṯna jiṃdä ::*

When (there are) pains in the breasts and pains in the nipples, this is the poultice (*piṇḍaka*) for that: (1) green bean must be finely ground, strained, (and) one portion of this must be put into it; (2) Indian barberry (*dārvī*, *pīta-dāru*), (3) liquorice plant (*madhuka*, *yaṣṭīmadhu*), (4) *sijsānā* flowers, (and) (5) sesame (*tila*) – these must then be put into it equally, finely ground, (and) mixed with (6) ass milk (*kṣīra*). A poultice (*piṇḍaka*) must be made, cooked, (and) mixed with cow oil (*ghṛta*). It must be tied on the breasts up to the shoulders (*aṃsa*). It will remove (*(°)śudh*, *(°)han*, *hṛ*) pains in the regions near the heart.

§ 123 (P 2893.249-250)

cu pe'jsä ttarä . ttye śe'ye haḍai (1) yąmai rrūṃna (2) cegāṃ būśāṯnai paśāṯñä ttarṯ jṯye ::

When (there is) strong thirst (*tarṣa*, *tṛṣṇā*), on the second day (2) perfume of the Chinese must be released with (1) the couple of oils (*ghṛta*). Thirst (*tarṣa*, *tṛṣṇā*) will disappear (*ghna*, *nud*, *prakṣīṇa*) for one.

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377 Bailey: *ṣūñyā*.

378 Bailey: *ṣūñä*.

379 Bailey: *vīśtāṯñä*.

380 Bailey: *ṣvīdäna*.

§ 124 (P 2893.250-254)

(1) kujsa . (2) hauṣka gūra . (3) mahābāṃjä . (4) āḍä hą̄mai . hamaṃgä . vīśtą̄ñä . ārą̄ñą mauna ṣi' piṃḍai pāchai . (5) śi' pau . phaji pajsą̄ñä bītcañą̄ñä u ttye peṇḍai bidä starāñä . (6) gvī'ha' rūna gūmilyą̄ñä . brrehä:' biṃdä bañą̄ña . brraha rāhä' jiṃdä . ttī kami'ña bañī kamala rrāhä' jeṃdä biṇa hū{na}ña vasūje ::

(1) Sesame (*tila*), (2) dry (*śuṣka*) grapes (*drākṣā*, *mṛdvīkā*), (3) liquorice plant (*madhuka*, *yaṣṭīmadhu*), (4) barley semolina (*saktu*) (or) wheat flour (*kaṇikā*) must be put into it equally (and) ground. This poultice (*piṇḍaka*) must be cooked with liquor (*mada*). (5) White onion must be cooked in glowing coals, broken up and strewn on this poultice (*piṇḍaka*). It must be mixed with (6) cow oil (*ghṛta*) (and) tied on the back: it will remove (*(°)śudh*, *(°)han*, *hṛ*) pain in the back. Then one may bind it on the head (*mūrdhān*): it will remove (*(°)śudh*, *(°)han*, *hṛ*) headache (*śiro-'rti*) (and) purify wind-blood.

§ 125 (P 2893.254-257)

(1) paṃjalau . (2) kuṣṭi . (3) āra . (4) punarṇava . (5) ttāgarä . (6) devadārä , (7) ṣala . (8) kujsa . (9) kāṃbā . (10) śaśvāṃ . (11) ṯraṃde[381] . biśä hąmaṃgä vīśtą̄ñä . (12) gvī'hä:' rūṃ . (13) kujsavīnai rrūṃ . (14) mau . (15) ṣvīdä . (16) ñye . biśä pātcä hąmaṃgä . śtą̄kä . haṃtsä haṃbrrīhą̄ñä ṣi' peṃḍai pāchai . āhusą̄ñe bināṃ[382] āchāṃ vī biśä vṯ haṃbūsaṃ ::

(1) Bell metal (*kāṃsa*), (2) costus (*kuṣṭha*), (3) sweet flag (*vacā*), (4) hogweed (*punarnavā*), (5) ginger (*ārdraka*, *nāgara*, *viśvā*), (6) deodar (*devadāru*), (7) zedoary (JP *ṣaḍī*), (8) sesame (*tila*), (9) linseed (*atasī*), (10) mustard ((*śveta-*)*sarṣapa*, *siddhārtha*), (and) (11) castor-oil plant (*eraṇḍa*) must all be put in equally. (12) Cow oil (*ghṛta*), (13) sesame oil (*taila*), (14) liquor (*mada*), (15) milk (*kṣīra*), (and) (16) buttermilk (*dadhi*) are then all equally necessary (and)

[381] Bailey: *īraṃde*.

[382] Bailey: *bi . nāṃ*.

must be mixed together. This poultice (*piṇḍaka*) must be cooked. It will make sweat (*presveda*, *sveda*, *svedana, svinna*). It is suitable for wind diseases (*māruta-roga, anila gada*) everywhere.

§ 126 (P 2893.257-258)

(1) ttrahāṃ (2) padḻyāṃ bąnījāṃ grūṣkyāṃ hīvī kṣārä nauka ārą̄ñä . (3) ttīra ñena paherą̄ñä . ṣi' piṃḍai ysauṇvañä . hasvai jiṃdä ::[383]

(1) Alkali (*kṣāra*) from radishes (*mūlaka*) (and) (2) (alkali from) burnt oak barks (*tvac*) must be finely ground (and) moistened (*bhāvita*) with (3) sour (*amla*, *tikta*, *śukta*) buttermilk (*dadhi*). This poultice (*piṇḍaka*) must be strained. It will remove (*(°)śudh*, *(°)han*, *hṛ*) swellings.

§ 127 (P 2893.258-259)

(1) gvīhä': ṣū rąnąñä cu pe'jsä haikä . ttye ranūṣkyänä padvą̄ñä[384] *. khvai ṣa' duṃi ehi haysgvą̄ ttrą̄me jatte ::*

(1) Cow horn (*viṣāṇa*) must be scraped. When (there is) strong hiccough (*hikkā*), (the patient) must be fumigated with this scraping, so that the smoke enters the mouth (*āsya*, *vadana*) and the nostrils (*nāvana*). He will be cured (*sidh*, *sukhī bhū*).

§ 128 (P 2893.260-267)

(1) ysīḍā spye . (2) mahābāṃji . tti śau śau serä śtākä . ysīra kūṭą̄ñä . u drrai śigä ucäna [da]dä jṣą̄'ñą̄ñä khu śva' jīye ttī askinąñä[385] *paskyą̄ṣṭä hą̄ñāṣṭä . ysūnąñä . ttḻ (3) kujsa (4) [. kuṃ]bā*[386] *.*

[383] Bailey does not record *:: .*

[384] Bailey: *padvāñä.*

[385] Bailey: *askināñä.*

[386] Bailey: <...> *bā.*

śā śā [hā]ḍä[387] *vīśtāṇña*[388] *. naukä ārāṇñä . hā tcerā ttye ucäna pāchai u ttilakä . [hā +] da na ji*[389] *(5) hāmai vamathāṇñä ṣi' piṃḍai padīmāṇña hu'gä . (6) gvī'hä' rūṃna . gūmalyāṇñä [biṃdai (7) + +]*[390] *(8) ārrdä hauṣka ysvālva parkūnāṇñä . ttai vā bu'jsai haijä hąśä jidä . ttauda . hūṇña va [+ + + +] bāva niṣaiṁe . vīnāṃ bidä vīna jiṃdä . u ci*[391] *ttī drāṃ tciña rāhä' hąmāve . cu ṣṣī[ve + + +] i*[392] *ysai tcime'ña ṣaidä . u haune streha hąmāre . u heṃja hąmāre . u raijsai [+ ysai ysai u]*[393] *pe'śā' hā . paiḍai nīśāṇña . hauda haṣṭä jūṃ grāṃ grāṃ . tcaura piṃḍakä padū[me]*

(1) Yellow flowers (*pīta-puṣpa*), (2) liquorice plant (*madhuka*, *yaṣṭīmadhu*), these are necessary one ounce each. They must be roughly pounded (*kuṭṭ*) and boiled with three ounces (*prastha*) of water (*ambu*, *jala*, *vāri*) until a half disappears (*ghna*, *nud*, *prakṣīṇa*). Then (the decoction) must be taken out (and) strained back into the vessel. Then (3) sesame (*tila*) (and) (4) linseed must be added, but one by one – they must be finely ground – (and) must be put in. (The whole) must be cooked with that water (*ambu*, *jala*, *vāri*) and a little of … (5) wheat flour (*kaṇikā*) must be kneaded (*vimath*) into it. This poultice (*piṇḍaka*) must be made soft. It must be mixed with (6) cow oil (and) … (8) ground dry (*śuṣka*) Indian barberry (*dārvī*, *pīta-dāru*) must be sprinkled (on it).

These are its virtues: it will remove (*(°)śudh*, *(°)han*, *hṛ*) red (*aruṇa*, *rakta*) swelling; (used) hot (*uṣṇa*, *dāha*), it extinguishes ... wind in the blood (*asra*, *rakta*, *śoṇita*); it removes (*(°)śudh*, *(°)han*, *hṛ*) pains in the aching parts (of the body); and when then such pain should arise in the eye (*akṣi*) (and) if in the night ... in the morning the eyes cling and the eyelids become stiff and become red (*aruṇa*, *rakta*) and sharp (*tīkṣṇa*), (this) poultice (*piṇḍaka*) must be inserted while quite warm (*uṣṇa*) seven or eight times in the morning and evening. (This) poultice (*piṇḍaka*) produces four (effects).

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387 Bailey: *(ā)ḍä*.

388 Bailey: *vīśtā[×]ña*.

389 Bailey: <...> *danaji*.

390 Bailey: <...> ×.

391 Bailey: *uci*.

392 Bailey: <...>-*e*.

393 Bailey: <...> ×.

COMMENTARY

1. First chapter: Poultices for the eyes

The first chapter of the *Piṇḍaśāstra* (§§ 1-8) is devoted to the treatment of eye-diseases. Five different types are described, due to deranged wind (LKh. *bāti-*), bile (LKh. *petta-*), phlegm (LKh. *śliṣma-*), blood (LKh. *hūñi-*), and all the three *doṣa*s together (LKh. *saṃdvāta-*). The eye-disease caused by wind (§ 4) is said to manifest mainly in the evening and to be characterised by pain and inability of seeing clearly and opening the the eyelids freely. When bile and blood are disturbed (§ 5), the symptoms occur at midday, the patient's eyes are red and aching, and his view is yellowish, perhaps due to some kind of secretion. The eye-disease due to phlegm (§ 6) appears in the morning, is painful and is characterised by itching and heavy eyes, that cling to the eyelids and impair the patient's vision. As for the disorder brought about the three *doṣa*s (§§ 2 and 7), the author does not provide the description of this type of disease, but most likely exhibits a combination of the symptoms mentioned above.

The *Suśrutasaṃhitā*, among the earliest Āyurvedic texts, extensively analyses the diseases affecting the eye region. The first nineteen chapters of the *Uttaratantra* are, in fact, devoted to the description of the aetiology, classification, and treatments of disorders of the eyelids, junctures, white and black portions of the eye, pupil, and whole eye.

§ 1

biśūṇāṃ: For the adjective *biśśūnia-* 'of all kinds, varied' (< *biśśa-* 'all' and OIr. **gauna-* 'kind' with the composition suffix *-ia-*) see *Dict.* 290 and Degener *Suffixe* 122, 124-125.

§ 2

saṃdvena: Kh. *saṃdvāta-* ('combination (of all the three *doṣa*s in one and the same location)') is a LKh. loanword from Gāndh. *sannipāta-* < Skt. *saṃnipāta-*. In a medical context, this term

refers to 'a complicated derangement of the three *doṣa*s or an illness produced by it'.[394] One of the earliest discussion about *saṃnipāta* is found in *Carakasaṃhitā*, *Vimānasthāna* 6.10, where the author explains as follows:

> *(prāyaḥ) śārīradoṣāṇāmekādhiṣṭhānīyānāṃ sannipātaḥ*
> *saṃsargo vā samānaguṇatvāt; doṣā hi dūṣaṇaiḥ samānāḥ ‖*
>
> '(Often) the bodily doṣas situated in one location combine together by either sannipāta (combination of all the three doṣas together) or saṃsarga (combination of two doṣas together) because of having similar properties; doṣas are similar to the vitiating factors.'[395]

Although not very frequent in LKh. medical texts, this word occurs three times in the PiŚ and two in Si. In the first treatise *saṃdvāta* seems to be the cause of pain in the eyes (§ 2 *tciṃña rāhä'*), swellings and rheumatism (§§ 20 *saṃdveṃna haśä*, 104 *saṃdveṃna vāśärūṃ u hasvai*). On the other hand, in the Si 14.1 (Ch. 104v5) *saṃdvāta* gives rise to 'yellow disease' (*ysīḍai āchai*, Skt. *pāṇḍu-roga*[396]) in the following way:

> *ṣi' pā drrayāṃ dūṣāṃ' vī hva hva śe śe dūṣä' jsa hame saṃdviṃnä haṃbirstāṃ dūṣāṃ jsa hamye līkä hīya piṣkici āstaṃna tcau-padya hame*
>
> 'It then arises due to each single humour separately in the case of the three humours and (when those three varieties are added to) the variety that has arisen due to a combination, (that is) due to the (three) humours combined, it becomes fourfold.'[397]

Additionally, the term is found in Si 3.20.11 (Ch. 17r3-4), where the consumption of sparrow meat is recommended against *saṃnipāta* diseases (*sadvinä āchai*):

> *cu biṃji hīya gūśta ṣe' sadvinä āchai jināka śilīṣāṃ u śūkrrä huṣąñāka*

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394 MW 1147, s.v. *saṃnipāta*.

395 Translation by Sharma 2014: 1.336.

396 'jaundice' MW 616.

397 Emmerick's unpublished critical text and translation.

‘As for the flesh of the sparrow, it (is) a remover of disease due to a combination (of the humours), an increaser of phlegm and semen’[398]

From the phonological point of view, it should be noted that *saṃdvāta* has a clear Gāndhārī appearance, rather than Sanskrit. Similarly to *dūvara-* (‘dropsy’ §§ 12, 22 61),[399] *saṃdvāta* is in fact one of the specialised technical terms that reached the Khotanese medical vocabulary through a Middle Indian intermediary. The evidence that supports a Gāndhārī origin is visible in the Old Khotanese form of the word. In fact, an OKh. *-saṃdävāta-*, *-sandävāta-* is already attested at an earlier stage of the language[400]. The OKh. *-nd-* cluster mirrors an unattested Gāndh. **saṃdivada-* (that must be reconstructed beside literary *saṃnipada*) with hypercorrect *-ṃd-* for OInd. *-ṃn-*, because, as illustrated already by Brough, both OInd. *-ṃn-* (i.e. *-nn-*) and *-nd-* resulted in Gāndh. *-(ṃ)n-*.[401] Accordingly, it is possible to reconstruct the development of the word from an OInd. *saṃnipāta-* > Gāndh. **saṃdivada-* → OKh. °*sandävāta-* > LKh. *saṃdvāta-*.

The LKh. instr.-abl. ending *-eṃna* (with the variant spellings *-ena*, *-i(ṃ)na*) of *saṃdvena* comes from an OKh. *-ätäna*. As in the OKh. word *hvatänaa-* ‘Khotanese’ > LKh. *hvaṃnaa-*, the loss of the glottal stop, marked orthographically through *-t-*, results in the *anusvāra -ṃ-*.[402] Furthermore, the *-e-* in the ending of *saṃdvena* should be regarded as a variant spelling for *-ai-* (cf. **-ā-äna* > *-aina* in the monosyllabic *-āa-* declension).[403] The path of development is, thus, OKh. **-ätäna* [aːʔəna] > [aiʔna] > LKh. *-eṃna* [ɛ̃na].

§ 3

phaja and **phaja-vaha**: For the meaning of *phaja* ‘glowing coals’ see *Studies* 1.80-81. Differently from Bailey,[404] on account of the voicing and fricativisation *p* > *b* > *v* in *-vaha* I

[398] Emmerick’s unpublished critical text and translation.

[399] See Luzzietti 2022: 229-235.

[400] Maggi 2017: 119.

[401] Cf. Brough 1962: 97–98 §§45-46, 100 §47.

[402] Cf. Dresden 1955: 407.

[403] SGS 305.

[404] *KT* 3.84 and 89.

consider LKh. *phaja-vaha-* a compound, where the second component *vaha-* is the ppp. (*paha*) of the verb *pajs-* 'to cook',[405] hence 'cooked in glowing coals'.

§ 4

vimath- 'to crush, churn': As was mentioned in the introduction, the *Piṇḍaśāstra* shares some characteristics with the so-called *Piṇḍasaptaka*, preserved in folio 100 of the Ch. ii.002, the *pustaka* manuscript containing the Khotanese *Siddhasāra*. The *Piṇḍasaptaka* belongs to an unidentified medical and so far untranslated text of Āyurvedic tradition. These two collections of prescriptions have in common a similar vocabulary, style and phraseology. The use of *vīśtāña-*, part. nec. from *vimath-*, in the prescriptions is one of such parallels.

The verb *vimath-* has been found only in the *Piṇḍaśāstra*, where it occurs four times (§§ 4, 17, 54, 128), and once in the *Piṇḍasaptaka* (v2 *vimathāṇ̃ą*). In his *Dictionary*, Bailey considers *vimath-* a verb or Iranian origin,[406] apparently with a preverb *vi-* < OIr. **vi-*[407] and the verb *maṃth-* 'to agitate'[408] < OIr. **manθ-*. As already supposed by Emmerick, who proposes the translation 'tear off',[409] *vimath-* is more likely to be a loanword from Skt. *vi-math-*. One of the meaning of Skt. *vi-math-* is 'to break or cut in pieces',[410] which seems to better suit the context. However, it is interesting to notice that in the *Piṇḍaśāstra* the Late Khotanese verb *vimath-* always refers to *hāmaa-* 'wheat flour' and describes the final step of the recipes, in which flour must be added to the previously processed ingredients. The verb probably refers to the action of kneading, (Skt. *ma(n)th*),[411] together all the components of the poultice in order to create a creamy substance. I hence decided to translate the LKh. verb *vimath-* as 'to knead'.

hāmaa- 'wheat flour': For *hāmaa-* 'wheat flour see *Studies* 1.128-129.

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405 Cf. SGS 65.

406 *Dict.* 375, s.v. *vamath-*.

407 Cf. SGS 241 for the preverbs.

408 SGS 108.

409 SGS 123.

410 MW 979.

411 Cf. Mayrhofer 1996: 2.311-312, s.v. *manth*^{1} and Cheung 2007: 264, s.v. **manθH*.

hą̄ne 'eyelids': For *hānā-* 'eyelids' see Emmerick and Róna-Tas 1992b: 217 and *Dict*. 477, s.v. *hāṃnā-*. This word occurs in the Turkish-Khotanese wordlist preserved in ms P2892 and corresponds to Turkish *kīräpīkä* /kirpik/.

ttīlaka- 'a little': *ttīlaka-* is attested only in the *Piṇḍaśāstra* (§§ 4, 118, and 128). The proximity with other ingredients in all the three occurrences and the similarity with *ttīla*, a loanword from a Prakritic form of Skt. *taila* 'sesamum oil'[412], may suggest that this word is also an ingredient (possibly from Skt. *tailaka* 'a small quantity of sesamum oil'). However, as Degener pointed out, *ttīlaka-* is simply an adjective formed with the Late Khotanese diminutive and suffix *-laka-*.[413] Accordingly, the three passages in the PiŚ can be translated as follows: § 4 *ttīlaka hā haumai* 'a little wheat flour', § 118 *ttilakä hā gvī'ha' rūṃ* 'a little cow oil', § 128 *ttilakä . [hā +] da na ji* 'a little *da na ji*'.

§ 6

pā'- 'force, essence': The Late Khotanese substantive *pe'* (< OKh. *päta'n-*)[414] is commonly used with the meaning of 'power, strength'.[415] This is seen, for instance, in a passage of the *Siddhasāra* (§ 1.33 (Ch. 6v1-3)), where the author enumerates some specific characteristics (of the patient, drugs, region etc.) that every physician should carefully examine before starting a treatment:

> *khvai krra āstañe . u kīrä īṃdä . (1) diśai' spāśą̄ñä u (2) bāḍä u kālä . u (3) jsīna . u (4) ttaraṃdarūṃ dai . u (5) ñūska . u (6) prrara . u (7) arva . u (8) ttaraṃdarä u (9)* ***ysirä pe'*** *(10) hauva eṣṭą̄ma . u (11) āchai khu ttika dye īṃdä u ttī-v-ai āstañą̄ñä .*
>
> When one begins one's medical treatment and is doing (one's) work, (1) the region must be looked into, and (2) the period and time, and (3) the (stage of) life, and (4) the body fire, and (5) habits, and (6) nature, and (7) drug, and (8) the body, and (9)

[412] Cf. *Studies* 1.51.

[413] Cf. 'ein wenig', Degener 1989: 305-306.

[414] Cf. SGS 341 and *Dict.* 241. See also Del Tomba 2021.

[415] *Dict,* 248, s.v. *pe'*.

> **the strength of the (patient's) heart**, and (10) (his) power (and) endurance, and (11) the disease. When one has observed those, then one must begin.[416]

Here *ysirä pe*' 'the strength of heart' corresponds to Skt. *sattva*, meaning 'strength of character, resolution, or self-command',[417] and describes one of the most important qualities of a patient, as also specified a few paragraphs before (Si 1.30 (Ch 6r3-4; P 7-9)):

> *cu āchinai hīya aṃga ṣṭāre . ṣi' jsāṃ arthäna haṃphve śtāka . u jsīñi jsa . u* ***ysira bise hota jsa haṃphve*** *cu jehavīyi āchā u asthūmājsä āchinai ttikyāṃ jatte*
>
> As for the branches of the patient, he indeed must be endowed with wealth and **be endowed** with vitality and **with strength in (his) heart**. If the diseases are curable and the patient is *strong, he will be cured of them.[418]

In § 6 of the *Piṇḍaśāstra*, however, the literal meaning 'strength' of the word *pe*' does not fit quite well the context, since it refers to the preparation of the poultice (*ttī pe*' *ysūṇāña . u paskyāṣṭä hā tcirai* 'then the *pe*' (remaining) must be strained and be put back into (the vessel)'). An alternative interpretation is suggested by the Sanskrit word *śakti*, which occurs in the Skt. Si 1.26 (Ch 5v4-5; P 1-3), referring to the potency of a substance. In fact, *śakti* 'power' has the secondary meaning of 'effectiveness or efficacy (of a remedy)'.[419] In § 6 the effectiveness of the medicine is obtained by boiling the ingredients with three *vasīya*s of water until only one remains. The result is an essence containing all the beneficial and therapeutic effects of the drugs. Hence, I translate *pe*' as 'essence', i.e. a substance containing in a very strong form the special qualities of the ingredients and from which it derives its potency.

mijsaā-, mijsāka-, and mijsākīnaa-: The word 'kernel' or 'marrow', the central and edible part of a fruit, is expressed in the *Piṇḍaśāstra* by the three related words *mijsaā-*, *mijsāka-*, and the adjective *mijsākīnaa-*.

The first one, *mijsaā-*, literally means 'marrow' and derives from IIr. **mazgakā-* (cf. Av. *mazga-* and Skt. *majjan-*, *majjā-*). This word can refer both to the bone-marrow and to the

[416] Emmerick's unpublished critical text and translation.

[417] Cf. MW 1135, s.v. *sattva*.

[418] Emmerick's unpublished critical text and translation.

[419] MW 1044.3, s.v *śakti*.

substance contained in the dried fruit. The first meaning is attested in Si 1.12 (Ch 4r5-4v1), in the description of the most important component of the body, (*cu ttaraṃdarä . ṣi' raysä u huṃñä u gūśta u pī u āṣtai u mijsā u śūkrrä* 'As for the body, it (is) chyle and blood and flesh and fat and bone and marrow and semen')[420] and Z 20.54, in a vivid description of corpses in a cemetery (*nāhune ggūne tcāra pī hūnä mäjsā māstai āṣke hvī aśśucä bīysma bile* 'Nails, hairs, grease, fat, blood, marrow, brain, tears, sweat, faeces, urine, entrails').[421] As for the second meaning, in Si 21.17 (Ch 131r2-4) *mijsaā-* is considered one of the four oily substances employed against wind diseases (*śų'mye beta vaska tcaura tcārba haurāṃñä . tta tta khu pī . mijsā . gvīhä . rruṃ . kujsavīnai rruṃ āstaṃna krra tcerai* 'For wind alone the four oily (substances) must be given. Treatment must be administered with (the four oily substances) namely, fat (Skt. *vasā*), marrow (Skt. *majjan*), cow oil (Skt. *ājya*), and sesame oil (Skt. *taila*)').[422] It is worth noticing that in both *Piṇḍaśāstra* (§§ 39 61 75 76 108) and *Jīvakapustaka* (§§ 41 (84v3) 46 (87v5)) *mijsaā-* always follows *tharka* 'walnut', with the only exception of PiŚ § 107, where *mijsaā-* occurs alone, and JP 46 (88r4) and 68 (102v3), where *mijsaā-* refers to bone-marrow (§ 46 *āsthī mījsā*, § 68 *mījsāya … āsthi*).

The second word *mijsāka-* occurs only in Late Khotanese texts and must be derived from *mijsaā-* with the diminutive suffix *-ka-*.[423] Differently from the previously mentioned *mijsaā-*, *mijsāka-* is always followed by various kinds of fruits as, for instance, the belleric myrobalan in the *Siddhasāra* (Si §§ 26.28 (Ch 148v1-2) *vihīlai hīvī mijsākä*, 26.47 (Ch 150v4-5) *vihīlai hīya mijsāka*). In the *Piṇḍaśāstra*, this word is more frequently found with the not yet identified ingredient *gāṇă-/guṇă-*,[424] whose 'kernels' are often roasted (*pattauda-*) or burnt (*padīya-*). Alongside the occurrences in the *Siddhasāra*, *Jīvakapustaka*, and *Piṇḍaśāstra*, *mijsāka-* appears also in the brief medical text contained in folio 100 of the Ch. ii.002 manuscript, the *Piṇḍasaptaka*, as *gāṇā pattoda mījsāka* 'roasted kernel of *gāṇă*'.

[420] Emmerick's unpublished critical text and translation.

[421] Text and translation from Emmerick 1968: 294-295. See also *Studies* 2.87-90.

[422] Emmerick's unpublished critical text and translation.

[423] See Degener 1989: 195.

[424] See below in the commentary, s.v. *gāṇă-/guṇă-*.

Finally, the third word *mijsākīnaa-* is the adjective derived from *mijsāka-* with the denominal suffix *īnaa-*.[425] To the best of my knowledge, this adjective is found only in the *Piṇḍaśāstra* (§§ 66 67) and is always followed by *rūna-* 'oil', referring to an unspecified 'kernel oil'.

uci jsa: 'water' see Emmerick in *Studies* 1.27, s.v. *utcā-*.

§ 7

ttriphalā- (*halīraa-*, *vihīlaa-*, and *aumalaa-*): The Indian *triphalā* is a well-recognised poly-herbal medicine consisting of three fruits, namely Skt. *harītakī*, *vibhītakī*, and *āmalakī* (LKh. *halīraa-*, *vihīlaa-*, and *aumalaa-*). There is a general agreement in identifying these plants with two species of Combretaceae and one of Euphorbiaceae: *Terminalia chebula* Retz. for *harītakī*,[426] *Terminalia bellirica* Roxb. for *vibhītakī*,[427] and *Phyllanthus emblica* Linn. for *āmalakī*.[428] The use of the three myrobalans in the traditional medicine of India is attested already in the *Carakasaṃhitā*. In the first chapter of the *Cikitsāsthāna* (1.3.41-42), Caraka describes the famous *rasāyana* properties of *triphalā*, which promotes longevity and good health:

> *abhayāmekāṃ prāgbhuktād dve bibhītake |*
> *bhuktvā tu madhusarpirbhyāṃ catvāryāmalakāni ca ||*
> *prayojayan samāmekāṃ triphalāyā rasāyanam |*
> *jīvedvarṣaśataṃ pūrṇamajaro+avyādhireva ca ||*
> *(iti triphalārasāyanam |)*

> 'One harītakī (fruit) after digestion, two bibhītaka (fruits) after meals and four āmalakī (fruits) after meals should be taken with honey and ghee for a year. This

[425] For the suffix *-īnaa-* see Degener 1989: 133-138.

[426] On the uses and the characteristics of *harītakī* see Nadkarni 1954: 1.1205-11, Sivarajan and Balachandran 1994: 172-173, and Sharma 1996: 404-412.

[427] On the uses and the characteristics of *vibhītakī* see Nadkarni 1954 : 1.1202-05, Sivarajan and Balachandran 1994: 505-506, and Sharma 1996: 266, s.v. *bibhītaka*.

[428] On the uses and the characteristics of *āmalakī* see Nadkarni 1954: 1.480-84, Sivarajan and Balachandran 1994: 28-29, and Sharma 1996: 33-39.

triphalā rasāyana makes a person live for one hundred years devoid of old age and diseases. (Thus is triphalā rasāyana).'[429]

However, *triphalā* is more than a rejuvenating formula. In fact, in the Āyurvedic tradition, the three myrobalans are recognised for their multiple therapeutic properties, perhaps comparable to a panacea. Together, or mixed with other ingredients, they promote digestion, alleviate respiratory problems, urinary diseases (*prameha*), skin diseases (*kuṣṭha*), etc.[430] Another excellent quality of *triphalā* is its beneficial effect against eye disorders, such as, for instance, *timira* 'darkness of the eye, partial blindness'.[431] This property is renowned in Late Khotanese medical texts, as well. In the *Jīvakapustaka* it is stated that *halīraa-*, *vihīlaa-*, and *aumalaa-* 'overcomes timira and all kinds of diseases in the eye' (§ 28 [74r4-5] *tcịña ttamīra jiṃda u bīśūña āchā*) or, likewise, *ṣa' rū ttamīrāṃ janāka* 'this fat [is] an overcomer of timira' (§ 29 [74v5, 75r1]).[432] Similarly in the PiŚ, the three fruits are employed against *saṃdvena tciṃña rāhä* 'pain in the eye due to a combination (of the three *doṣa*s)' (§§ 2, 7), or 'due to bile and disturbance of the blood' *pettana u hūña āphārä* (§ 5). In the remaining cases, the fruits of *triphalā* can be found in the preparation of a poultices that 'expels bile (and) phlegm in one's stomach and undigested (food) in the belly' (§ 10 *petta śliṣmī khāysāñä u ahąña āma naṣpaśde*), remove 'cough (and) disturbance of the breath' (§ 42 *phāhi' uysänä āphārä jiṃdä*), a poultice for the belly to tie on the navel (§62), and finally 'when the supports (of the intestines) swell' (§ 68 *cū saṃbhāra hasvīṃdä*).

prūyă-: a measure of weight, see also Emmerick 1979a. Cf. other unit of measure in the *Piṇḍaśāstra*: *akṣara-*, *kabă-*, *mācāṃgā-*, *vasīya-*, *śiṃga-*, *ṣaṃga-*, and *sira-*.

§ 8

arva: Cf. *arūva* mentioned below.

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[429] Translation by Sharma 1998: 2.24

[430] See on other uses of *triphalā* Sharma 1996: 173-178; see on the uses of *harītakī* Dash 1999: 155-166.

[431] MW 447, s.v. *timira*. Emmerick: 'black spots in the eye'.

[432] Transcription and translation by Konow 1941: 38-39.

kaṣā'a- 'decoction': LKh. *kaṣā'a-* is a loanword from Skt. *kaṣāya*, an adjective meaning 'astringent'. The Sanskrit term occurs also as a substantive masculine or neuter and denotes 'a decoction or infusion',[433] obtained by boiling water and several drugs together. In the PiŚ, Kh. *kaṣā'a-* occurs five times as NS (§ 8 *kaṣā'*), LS (§ 8 **kaṣą̄'ña*), and finally as IAS (§§ 89, 102 *kaṣe'na*, 104 *kaṣe' jsa*), where the IAS ending *-na* and the postposition *jsa* normally interchange in the Late Khotanese masculine *a*-declension.[434]

One expects that the word *kaṣā'a-* belongs to a masculine declension, as a loanword from Skt. *kaṣāya*. What makes one suspicious is the agreement with the participle of the verb *yan-* in § 8. In fact, in the sentence *ṣi' kaṣā' hāṃña tcirā* 'the decoction must be put back into the vessel', *tcirā* is a participle of necessity of the secondary declension (*tceraa-*) from the verb *yan-* 'to do' + L, meaning 'to put in', and should be declined as a NSm according to *kaṣā'*. Therefore, one would theoretically expect the ending *-ai* (*tcerai*)[435] and not *-ā* as in *tcirā*, which is the attested form of the NS feminine from the *-aā-* secondary declension.[436] It is plausible that *kaṣā'* (NSm) and *tcirā* (NSf) do not agree grammatically due to an occasional copyist's mistake (*-ā … -ā* instead of *-a … -ai*). However, it should not be ruled out that *tcirā* indicates a linguistic change underway in Late Khotanese involving an incipient transfer of the masculine polysyllabic *-āa-* declension to the feminine because of the formal ambiguity of some of their forms like *kaṣā'*.

būśą̄nai 'perfume': In the PiŚ, 'perfume' is expressed by *bua'-* (*bū'* § 13, *bū̧'* §§ 22 31, *bu̧'* § 93) and *būśą̄nai* (§§ 8 (2×) 123). As for *bua'-*, it was derived by Emmerick from IIr. **bauša-* (cf. *ggua'-* < IIr. **gauša-*).[437] On the other hand, *būśą̄nai* looks formally like an adjective from the verb *buśś-* 'to be fragrant' and the suffix *-ānaa-*, forming middle present participles.[438] However, in the three occurrences of the *Piṇḍaśāstra*, the word is attested as a substantive together with *ciṃga-* 'Chinese', where *cigāṃ būśą̄nai* literally means 'perfume of the Chinese'. This is confirmed by the parallels in the *Jīvakapustaka*, where *buśśānaa-* occurs several times

[433] MW 265, s.v. *kaṣāya*.

[434] Cf. SGS 260.

[435] See the NS of the masculine *-aa-* declension in SGS 297.

[436] Cf. SGS 300.

[437] SGS 332.

[438] Degener 1989: 82.

as a noun in *ttāgūttāṃ būśāṃni* ‘Tibetan perfume’[439] (§§ 50 [94r4], 51 [95r2], 57 [97v4]) and in *svarṇagūttaryāṃga būśāṃni* ‘svarṇagotra perfume’[440] (§§ 11 [58v4], 12 [60v2], 47 [91r1], 74 [105v1], 75 [106r4], 81 [110v5]). It is likely that *cigāṃ būśą̄nai* ‘Chinese perfume’ also refers to a specific plant, as in the cases of *ttāgūttāṃ būśāṃni* and *svarṇagūttaryāṃga būśāṃni* in the JP (see fns. 439 and 440), but it has not been identified so far.

akṣarä: LKh. *akṣara-* is a loanword from Skt. *akṣa-*, a measure of weight. For the unit of measure in Khotanese medical texts see Emmerick 1979a. Cf. other unit of measure in the *Piṇḍaśāstra*: *kabă-*, *prūyă-*, *mācāṃgā-*, *vasīya-*, *śiṃga-*, *ṣaṃga-*, and *sira-*.

śiṃgä: LKh. *śiṃga-* is a loanword from Chinese 升 (shēng), a measure of weight. The Chinese 升 is equivalent to 1.035 litres and should correspond to the Sanskrit measure *prastha*. See on *śiṃga-* Emmerick 1979a and *Studies* 2.139-140. Cf. other unit of measure in the *Piṇḍaśāstra*: *akṣara-*, *kabă-*, *prūyă-*, *mācāṃgā-*, *ṣaṃga-*, and *sira-*.

sirä: LKh. *sira-* is a measure of weight. Bailey probably considers it a loanword, since he does not record it in his *Dictionary.* See on the unit of measure in Khotanese medical texts Emmerick 1979a. Cf. other measures in the *Piṇḍaśāstra*: *akṣara-*, *kabă-*, *prūyă-*, *mācāṃgā-*, *śiṃga-*, and *ṣaṃga-*.

[439] Konow 1941: 91 translates *ttāgūttāṃ būśāṃni* as ‘spices of the Tanguts’, a plant that, according to him, corresponds to Skt. *aguru* ‘the fragrant Aloe wood and tree, Aquilaria Agallocha’ (cf. MW 5, s.v. *aguru*).

[440] Konow 1941: 103 translates *svarṇagūttaryāṃga būśāṃni* as ‘svarṇagotra spices’, a nard.

2. Second chapter: Poultices for the stomach

The second chapter of the *Piṇḍaśāstra* deals with disorders affecting the stomach (LKh. *khāysāna-*). In the Khotanese *Siddhasāra*, the word for stomach (*khāysāna-*) correspond to Skt. *āmāśaya* 'the receptacle of the undigested food'.[441] Caraka provides us with a description of the functions of this important organ (Ca.Vi. 2.17-18):

> *nābhistanāntaraṃ jantorāmāśaya iti smṛtaḥ |*
>
> *aśitaṃ khāditaṃ pītaṃ līḍhaṃ cātra vipacyate ||*
>
> *āmāśayagataḥ pākamāhāraḥ prāpya kevalam |*
>
> *pakvaḥ sarvāśayaṃ paścāddhamanībhiḥ prapadyate ||*
>
> 'Between navel and breast there is an organ named "āmāśaya" (stomach): eatable, chewables, drinkables and lickables are digested there. The food having gone to āmāśaya and having been digested there fully, its mature product thereafter reaches all the organs through blood vessels.'[442]

Accordingly, the stomach is responsible for one of the most important process of the body, i.e. the digestion of food. This process is described with the Sanskrit word *pācana* 'cooking', while the digestive force that 'cooks' the raw food is *agni* ('(digestive) fire') or *jāṭharāgni* ('fire in the belly').[443] It is interesting to notice that, in the *Piṇḍaśāstra* as well, the digestion is described with the LKh. verb *pajs-* 'to cook' at the 3S pres. ind. *paśtä* in the sentence of § 14 *khāysāña hāṃma bāva paśtä* 'it cooks a raw root in the stomach'.

§ 10

rrājaa- 'pertaining to the plain': For *rrājaa-* 'pertaining to the plain' (§§ 10, 12, 26, 52, 53, 54, 81) see Degener 1989: 302 (§ 48.C.14.1 suffix *-i̯a-* forming adjective from noun) and 304 s.v.

[441] MW 146, s.v. *āmāśraya*.

[442] Translation by Sharma 2014: 1.313.

[443] Wujastyk 2003: xviii.

rrājaa- (< **rāgi̯a-*, from *rrāa-* ‘plain’ < **rāka-*). In *KT 3*, Bailey transcribes all the occurrences of *rrājaa- namvā-* ‘salt from the plain’ as a compound name (*rājā-namvā*).[444] Even though a compound *rājā-namvā-* is theoretically possible, it is advisable to follow Degener’s suggestion because of the suffix *-i̯a-* and to consider *rrājaa-* as a regular adjective preceding the feminine noun *namvā-*.

biṃdä halīrai parkū̱nąñä . darye jsahāra nīśąñä: In his unpublished translation of § 10, Emmerick interprets *biṃdä halīrai parkū̱nąñä . darye jsahāra nīśąñä* as ‘it must be sprinkled on a split chebulic myrobalan, (and) placed on the belly’. In order to come to a better understanding of the phrase under consideration, let us begin with analysing this passage starting from *darye*.

darye is a GD form from a masc. sg. *dara-*. Bailey’s explanation of *dara-* as an adjective meaning ‘thick’ and derived from *dar-* ‘to hold together’[445] must be abandoned, as shown by Emmerick,[446] since *dara-* is a Late Khotanese spelling of an OKh. adj. *darra-* ‘broken’ (< IIr. **dṛna-*). The word *dara-* takes on the specific meaning ‘split, severed’ in two *Siddhasāra* passages (Si 26.55 (Ch 151v5-152r3), 26.82 (Ch 155v2-3)), one of which (Si 26.55) resembles the passage in PiŚ § 10 and is translated by Emmerick as follows:

> *pātcä sauvīraṃją aumalai kā saṃ hamāte . cūṇya gvīhä . rrū jsa u mākṣī’ jsa haṃbrrīhāñä* ****halīrąña ąna gichauka thaṃjāñä u tteña ṣkāmakaña hā tvā arva viśtąñä u darą hāmai jsa esalyāñä*** *.[...]*
>
> Next, the powder (from) antimony (or) emblic myrobalan, whichever may be appropriate, must be mixed with cow oil and honey; **the stone must be extracted from a chebulic myrobalan, and the medicament must be put into the *hole, and the split (in the myrobalan) must be smeared with dough**; [...]

In this passage, the author is describing the process of opening a chebulic myrobalan in order to place the medicament inside. As a following step, the broken fruit must be covered with an unspecified amount of dough. To describe the surface on which the dough must be smeared, the

[444] Differently from *Dict.* 361, s.v. *rrāja* where he quotes the occurrences with the adjective as *rrāja namva*, *rāja namva* and *rrāje namvena*.

[445] *Dict.* 152, s.v. *dar-*.

[446] *Studies* 1.54-55 s.vv. *dara-* and *darra-*.

translator adopted the substantivised adjective *dara-*, which Emmerick renders as 'the split (in the myrobalan)' (*darą*). In the same way, I suggest to regard the PiŚ GDSm *darye* as a noun, meaning 'of the split', differently from the original Emmerick's unpublished translation in which *darye* is considered an adjective referring to the preceding *biṃdä halīrai* ('on a split chebulic myrobalan'). This accounts better for the dot preceding *darye* in the manuscript.

Moving forward, in Emmerick's translation of § 10 *jsahāra* is interpreted as a LSm from *jsahāra-* 'belly', referred to the patient's body. Taking this into account, the medicament, after being sprinkled on the split myrobalan, should be placed on the patient's belly. However, *jsahāra* cannot be a locative since the normal ending of a LSm is *-^{i}a* < IIr. **-ayā*.[447] Therefore, the regular outcome would be *jsahera*, where *-e-* is a consequence of the palatalization of *-ā-* before *-r-*, as is attested in the aforementioned paragraph 26.55 of the *Siddhasāra* (*jsehera*), in Z 20.41 (*jsahera*), and in *Vimalakīrtinirdeśasūtra* 181 (*jsahera*). A different interpretation of the phrase is suggested once again by Si 26.55:

> *bara-śīj̈ā hīvī besu jsa dą̄ña padajsą̄ñä . daṃdą khu hāmai suśtą u dą̄mą jīye u esūjāñä u aysdemą̄ñą . **cu va halīrai jsehera arva hame ṣā' vā thaṃjāñą u kuṭą̄ñą** . halīrā hāyse dīśą̄ñą tceṃña bese arvā hīye gvehaiśkye jsa tceña neśą̄ñä . ttemīrā jenāka . pīrmāttaṃ hva ṣṭe*
>
> (the myrobalan) must be burned in a fire (made) with fuel of badaras (or) jujubes until the dough catches fire and the smoke ceases; and (the dough) must be burnt up and (the myrobalan) must be cooled. **What(ever) medicament is (still) there in the belly of the chebulic myrobalan, it must be extracted and pounded**. The chebulic myrobalans must be thrown away. (The remaining medicament) must be inserted in the eye by (means of) an instrument for (inserting) medicines in the eye. (This medicament) is said to be the best remover of (the disease of seeing) black spots

In this paragraph, *jsehera* refers figuratively to the belly of the fruit and not to the patient's body. In the same way, it is possible to consider the noun adjective *darye* in the GD as the specification of the nominative *jsahāra*, which agrees with the verb *nīśą̄ñä*. Accordingly, the

[447] Cf. SGS 260-262.

Piṇḍaśāstra passage in § 10 can be translated as follows: *biṃdä halīrai parkūṇāṃñä . darye jsahāra nīśāṃñä* 'it must be sprinkled on a (severed) chebulic myrobalan, (and) the belly of the split must be placed (on the patient's stomach)'.

§ 11

sachā- bāvā- 'Sida root' (*Sida cordifolia* Linn., *Sida rhombifolia* Linn., *Sida spinosa* Linn., *Abutilon indicum* Linn.): In the article 'Arsenic and Sida',[448] Emmerick provides evidences for the identification of the different varieties of the *sachā-* plant occurring in the Khotanese medical texts. Since the Sanskrit and Tibetan *Siddhasāra* and the Sanskrit *Jīvakapustaka* have been translated into Khotanese, it is known that *sachā- bāvā-* corresponds to Skt. *balā* and Tib. *ba-la*.[449] This drug is held in high regard by the Āyurvedic physicians, in particular for the exceptional qualities of its roots. Among the different varieties of *balā-* plants, mainly four kinds are employed in Āyurvedic medicine against all sorts of diseases (e.g. rheumatism, piles, wounds, difficult labours, etc.),[450] namely *balā*, *atibalā*, *nāgabalā*, and *mahābalā*.[451] These four types have been identified with different varieties of Sida, a genus of flowering shrubs from the Malvaceae family. There is a general agreement to equate *balā* primarily with *Sida cordifolia* Linn.,[452] *mahābalā* with *Sida rhombifolia* Linn.,[453] *nāgabalā* with *Sida spinosa* Linn.,[454] and finally *atibalā* with *Abutilon indicum* Linn.[455]

In the Khotanese medical literature as well, different varieties of Sida have been identified as parallels of the above-mentioned *balā-* plants, i.e. *sachā-* root, white *sachā-* root, black *sachā-* root, and red *sachā-* root. The first one is expressed by the simple compound *sachā-bāvā-*, which occurs in all the Khotanese medical texts. The second, 'white *sachā-* root',

[448] Emmerick 1981: 93-102.

[449] For the occurrences in the Si and JP see also Emmerick 1981: 97.

[450] For the medical use of this plant see Sharma 1996: 261-263.

[451] Cf. Sivarajan and Balachandran 1994: 71-80 for the different varieties of *balā*-plants.

[452] Sivarajan and Balachandran 1994: 71, Nadkarni 1.1134-1137, and Emmerick 1981: 93.

[453] Sivarajan and Balachandran 1994: 74, Nadkarni 1.1137-1138, and Emmerick 1981: 93.

[454] Sivarajan and Balachandran 1994: 74-75, and Nadkarni 1.1138. Emmerick 1981: 93 *Sida veronicaefolia* Lam., a variant of *Sida spinosa* Linn.

[455] Sivarajan and Balachandran 1994: 77-79, Nadkarni 1.8, and Emmerick 1981: 93.

is the translation of *śīya sacha bāva* occurring only in JP 7 (53v1) and 12 (60r4). The third 'black *sachā*- root' is found in Si 22.23 (Ch 135v3), JP 7 (53v2), PiŚ 11 and *Piṇḍasaptaka* (r4). Finally, the fourth 'red *sachā*- root' is expressed by *haija sacha bāva* (JP 7 [53v2]).

Furthermore, two additional varieties of the *sachā*- plants have been found in medical texts. However, their interpretation is more uncertain. The first one is *dajūṇa sacha bāva* (*Piṇḍasaptaka* r4), literally 'flamed-coloured (or flaming) *sachā* root'. The Late Khotanese adjective *dajūṇa* is formed of *daji*- 'flame' (< *dajs*- 'to burn')[456] and the suffix *-ūna*- (< IIr. **gauna* 'colour'))[457] and Emmerick suggests a possible yellow or white colour of the flowers.[458] The second term is found in PiŚ § 88 as *mijęjūṇa sachi perä* 'leaves of *mijęjūṇa sacha*'. According to Bailey, the meaning of LKh. *mijęjūṇa* may be compared with *dajūṇa* of the *Piṇḍasaptaka* and analysed as a compound of *mījī*, translated as 'red-coloured', and *ggūna*- 'colour'.[459] Bailey adduces in support of this interpretation the word *rijī-juṃ* 'of *rijī*- colour',[460] which he thinks may have undergone the same process of palatalisation. This analysis, though, raises morphophonological difficulties since it leaves unexplained the palatalisation of the *-g*- in a hypothetical Late Khotanese compound *mījī-jūna*- < LKh. **mījī-ggūna*-. This interpretation is implicitly rejected by Degener, who tentatively explains LKh. *mījījūna*- as an adjective containing the unknown word *mījīja*- and the suffix *-ūna*- (< IIr. **gauna* 'colour') and suggesting the translation "'rot" (?)'.[461] So far, I have not been able to find any further explanation for this word and, therefore, I decided to follow Degener's hint. Another possibility would be to interpret *mijęjūṇa sachi perä* as two independent ingredients, where *mijęjūṇa* is an unknown drug and *sachi perä* refers to the leaves of the *sachā*-plants, an alternative of the more common *sachā-bāvā*- ('*sachā*- root').

Nevertheless, Emmerick noticed that the different colours of the Khotanese *sachā*- plants do not correspond to the actual colours of the flowers from the different varieties of the Sida plants, which are know to be yellow or orange. According to Emmerick, in fact, 'the

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456 Cf. SGS 43.

457 Degener 1989: 169-170.

458 Emmerick 1981: 98. Cf. also *Dict.* 150, s.v. *daja-gūna*.

459 *Dict.* 331, s.v. *mījī*.

460 *Dict.* 363, s.v. *rijī*.

461 Degener 1989: 171.

evidence seems to suggest that the Khotanese identified the balā roots with their own sacha roots without equating any particular variety of balā with any particular variety of sacha'.[462]

§ 12

dūvara- 'dropsy': The etymology of *dūvara-* was already discussed by me in *IIJ* 65 (2022)[463] Here is a brief overview of my interpretation.

The technical term *dūvara-* is attested exclusively in Late Khotanese medical texts. Kh. *dūvara-* corresponds in the *Siddhasāra* and the *Jīvakapustaka* to Skt. *udara-* and Tib. *dmu rdzing* (Si 2.27 (Ch 14r4-5; P 155-158), 3.26.5 (Ch 20v2 *duvarä*), and 24.16 (Ch 140r1-2); JP 6 (52v2), 22 (67v4 [3×], 5 [2×]), 34 (97v3), 36 (81r2), 52 (95v3 *dūtira*), 80 (110r4), 88 (114v2)).[464] In the Piṇḍaśāstra, the term occurs three times in §§ 12, 22, 61, respectively in a poultice that 'will remove diseases in the stomach, swelling, and dropsy' (*khāysāña āchā jiṃdä . haśä u dūvarä*) and in two poultices that must be applied on the belly and the navel and that 'will remove dropsy and swelling' (*dūvarä jiṃdä u haśä*).

The Skt. word *udara-*, which originally refers to the external part of the digestive system (PIE **ud-* 'outside'),[465] was adopted in medical literature to describe any pathological 'enlargement of the abdomen' including 'dropsy'.[466] However, *udara-* is not the direct source of the Khotanese *dūvara-*. In fact, it should be regarded as a loanword from Skt. *(u)dakodara-* (from Skt. *(u)daka-* 'water' and *udara-* 'abdomen'), one of the eight kinds of 'abdominal swelling' mentioned in the canonical Āyurvedic literature. Phonology, though, indicates that this very specialized medical term have already entered Old Khotanese from Gāndhārī, as the aforementioned LKh. *saṃdvāta-* (§§ 2, 20, 104 'combination (of all the three *doṣa*s in one and the same location)').

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462 Emmerick 1981: 98.

463 Luzzietti 2022: 229-235.

464 Two more occurrences of *dūvara-* are attested in JP 68 (102v1) and 91 (115v5). However, in one case it has no Sanskrit counterpart (§ 68) and in the other it renders Skt. synonym *jaṭhara-* 'enlargement of the abdomen' (for references see Luzzietti 2022: 232 fns. 23 and 24).

465 See Ferrari 2022: 224.

466 MW 184 s.v. *udara*.

The Old Indian voiceless velar stop *k* in *dakodara-* underwent sonorization and subsequent spirantization in Gāndhārī (*k* > *g* > *ɣ*, cf. OInd. *loka-* > Gāndh. *loga-/loɣa-*) and it was the resulting Gāndh. **dagodara-* that was borrowed into Old Khotanese as **dagūvara-* [da ˈɣuːwara].[467] Intervocalic *-g-* [ɣ] was dropped early in Old Khotanese causing a hiatus orthographically marked through *-g-* or *-t-* (cf. OIr. **i̯akr̥na-* > OKh. *gyagarra-/ jatärra-* 'liver'). Similarly, the hiatus caused by the loss of the intervocalic *-d-* in **dagodara-* was filled with the glide *-v-* [w]. The outcome **datūvara-* [daˈʔuːwara] was finally reduced to LKh. *dūvara-* by the usual syncope of OKh. pretonic short *-a-* in hiatus (cf. OKh. *natālsto* > LKh. *nāṣṭa* 'downwards').[468]

To conclude, Khotanese adopted LKh. *dūvara-* (< OKh. **datūvara-* ← Gāndh. **dagūdara-* < OInd. *dakodara-*) as a general term for 'abdominal swellings'. Considering the etymology, I here translate this medical term generically as 'dropsy'.

§ 14

bara śīmja (§§ 14, 61) 'jujube (*Ziziphus jujuba* Mill., *Ziziphus mauritiana* Lam.)': The plant *bara śīmja* occurs twice in the *Piṇḍaśāstra*, in two poultices used to treat wind, wind-bile, and phlegm disorders, and other related conditions. Similarly, in the *Siddhasāra* (§ 3.22.8 [Ch 18v3-4]), this ingredient is known to be a remedy against diseases due to wind and bile (*bara śīji hīvī hīyārä bāta u ttavaṃdya jidä* 'the fruit of jujube śīji removes wind and bile').[469] As already pointed out by Emmerick,[470] LKh. *bara-* is a loanword from Sanskrit *badara-*,[471] that entered Old Khotanese early as **batara*, which is indirectly attested in a fragment of the *Vimalakīrti* as the adjective *batarīgyo* 'from the *batara* tree'.[472] In fact, in the *Siddhasāra*, LKh. *bara-* renders

[467] An occurrence of the OKh. form is found in the compound name *daga-rakṣaysyāṃ jsa* meaning 'with the water-demons' from an original Skt. *udaka-rākṣasa*. The word occurs in ms P 2787.79 (*KT* 2.104) within the 'Panegyric on King Viśa' Saṃgrāma', cf. Bailey 1965: 104.

[468] Luzzietti 2022: 234.

[469] Emmerick's unpublished critical text and translation.

[470] Emmerick 1983: 46-47.

[471] MW 719, s.v. *badara*.

[472] KT 5.314 (Otani 3-4) *suṃjsiñaṃ nūhäna bararīgyo bāggaru*. See also Skjærvø 1986: 243-244 (5.15.2) and Maggi 2022b: 126, fn. 19

Skt. *badara*, which occasionally alternates with the synonym *kola* and has been identified with the *Ziziphus jujuba* Mill. or *Ziziphus mauritiana* Lam., a fruit tree belonging to the *Rhamnaceae* family, also known in English as 'jujube tree'.[473]

On the other hand, the interpretation of *śīṃja* is still not very clear. Bailey explains it as a Khotanese word, meaning 'the thorny jujube, zizyphus jujuba'.[474] In his interpretation, therefore, *bara* and *śīṃja* are dyadic and refer to the same plant. However, Emmerick observed that *śīṃja* is used independently from *bara-* in three passages of the *Siddhasāra* (Si 2.20 [Ch 13r2-3; P 133-135] *śīṃja*, 2.21 [Ch 13r3-13v1; P 136-140] 23.19 [Ch 137v1-3] *śija* 'śīṃja').[475] In these cases, *śīṃja* corresponds to Skt. *dhava* (*Anogeissus latifolia* Roxb.)[476] which, according to Emmerick, shows a different meaning of the word when used by itself.

In my opinion too, *śīṃja* and *bara śīṃja* have to be considered two separate ingredients. The first *śīṃja* may have been borrowed from Skt. *śiṃśa* or, most likely, from Skt. *śiṃśapā* (identified with the *Dalbergia sissoo* Roxb. or *Saraca asoca* Roxb.),[477] which is found in Si 2.20 as the counterpart of Kh. *śe' pacaḍä śīṃja* 'śīṃja of a second kind'. The Khotanese spelling *śīṃja* for Sanskrit *śiṃśa* (Skt. *-ś-* → Kh. *-j-*) is not surprising, as M. Maggi showed in the occurrence of the Kh. word *dajagraiva* 'Daśagrīva' for Skt. *daśagrīva* (lit. 'the ten-necked') in Vim 197d.[478]

As for *bara śīṃja*, I follow Bailey's assumption about the Iranian origin of *śīṃja*. In this case, *bara śīmja* is an instance of what in linguistics is known as 'tautological compound' or, in other words, a compound based upon two synonyms units, and accordingly transcribed as *bara-śīṃja*. This phenomenon is common also in other languages as, for instance, in Italian *Mongibello*, a compound of It. *monte* and Arabic *ǧabal* **جبل**, both meaning 'mountain' and used to refer to the Sicilian volcan Etna, or the more famous *Sahara* desert, where *Sahara* comes from Ar. *ṣaḥrā'* **صحراء**, (plural *ṣaḥāra* صحارى) 'desert'.

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473 For the medical use of this plant see Nadkarni 1.1316 s.v. *Zyziphus jujuba* and Sharma 1996: 258-260 s.v. *badarī*.

474 *Dict.* 399, s.v. *śīmja*.

475 Emmerick's unpublished critical text and translation.

476 MW 513, s.v. *dhava*. For the medical use of this plant see Sharma 1996: 203, s.v. *dhava*.

477 MW 1069, s.v. *śiṃśapā*.

478 Maggi 2013: 143.

gāṇă-/guṇă- 'a medicament': So far, I have not been able to identify the origin and the meaning of this plant.[479] The only occurrences found are in the PiŚ §§ 14 (*guṇāṃ*) 97 (*gāṇāṃ*) 51 52 91 (*gāṇā*), and 95 (*gāṇā*) and in the *Piṇḍasaptaka* (v4 *gāṇā pattoda mījsāka* 'roasted kernel of *gāṇā*'). All the occurrences mentioned are followed by the substantive *mijsāka-* 'kernel, marrow', which occasionally can be employed in preparations as roasted or burnt.[480]

A possible explanation would be to consider LKh. *guṇă-* a Sanskrit loanword from fem. *guṇā-*. This plant is mentioned in the *Rājanighaṇṭu* (24.50-51), the largest extant medical lexicon composed by Narahari probably around the fifteenth or sixteenth century,[481] and is considered a synonym of *māṃsarohiṇī*. The plant *māṃsarohiṇī* has been identified as *Soymida febrifuga* A. Juss.[482] However, I have not found any evidence of the existence or use in medical products of the kernels of this herb and, accordingly, I decided to leave the occurrences of *gāṇă-/guṇă-* untranslated.

śī śaśvāṃ 'white mustard' (*Brassica campestris* Linn.): *śī śaśvāṃ* translates Skt. *śveta-sarṣapa* 'white mustard'. See Emmerick 1967 for the use of the word *śaśvāna-* to illustrate difference in size in Buddhist literature. See Sharma 1996: 388-390 for the use of Skt. *sarṣapa* in Āyurvedic texts.

īraṃde 'castor-oil plant' (*Ricinus communis* Linn.): This botanical term has traditionally been identified as a loanword from Sanskrit *eraṇḍa*, a term denoting the plant *Ricinus communis* Linn. of the Euphorbiaceae family, commonly referred to as the 'castor-oil plant' in English. However, if one consider it as a a noun derived from *īraṃda-*, this term exhibits an irregolar declension. Remarkable is the occurences of various NS in *-e* typically associated In Late Khotanese with the NS of the *aa*-declension. Below, I present a summary of instances within the PiŚ, Si, and JP:

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[479] Cf. *Dict.* 82, s.v. *gāṇāṃ*.

[480] See above, s.v. *mijsaā-*, *mijsāka*, *mijsākīnaa-*.

[481] See also Meulenbeld 1999-2000: 2A 265-270.

[482] For references see Meulenbeld 1999-2002: 2B 195, fn. 312.

	PiŚ	Si	JP
NS	*īraṃde* 14 22 32 39 50 51 75 107 108 *ī̱raṃde* 27 55 70 125 *īrade* 14 (P 2889) 27 (P 2889)	*īraṃde* 2.1, 2.29	*īraṃde* 6 *īrāṃde* 9
GDS		*īraṃda* 14.20, 26.10, 26.12 *īraṃdą* 21.32	*īraṃdibā* (‘root of castor-oil plant) 27 *īraṃdä* (+ *bāva*) 48 *īraṃdä (+ bā)* 69
GDP	*īraṃdāṃ*	*īraṃdāṃ* 23.19	*iraṃdāṃ*

The consistent regularity of the occurrences of a NS form in *-e* suggests instead the possibility of a loanword originating from the attested Sanskrit term *eraṇḍaka*, which lead to a LKh. form *īraṃdaa-*. The meaning would still align with the original, referring to the ‘castor-oil plant’.[483]

In terms of the properties of this substance, they are diverse and they can be extracted from the seeds, leaves, and roots. It is considered an anti-inflammatory against rheumatism or arthritis and a remedy for different disorders, as for instance dysentery, ascites, piles, cough, and headache. It alleviates splenic disorders, impurity of blood, fever, scrotal enlargement, colic, inflammation of the intestine, and diseases due to *vāta* (‘wind’) and *kapha* (‘phlegm’).[484] Similarly, in the *Piṇḍaśāstra* poultices of crushed seeds mixed with various ingredients (e.g. milk, liquor, or sesame oil) are used against diseases of wind (§125) and phlegm (§ 14), cough (§§ 14, 39), splenic disorders (§§ 50, 51, and 55), rheumatism (§ 108), different kinds of swelling (§§ 14, 22, 27, 29, 32, and 39), disorders of the female womb (§ 75), and to promote suppuration (§ 32).

[483] MW 232.

[484] See on the properties and the uses of *eraṇḍa* Nadkarni 1954: 1.1065-1070, Sivarajan and Balachandran 1994: 149-150, and Sharma 1996: 61-66.

3. Third chapter: poultices for swellings

The third chapter of the *Piṇḍaśāstra* (§§ 15-34) is devoted to the preparation of poultices against general swellings. Within the twenty paragraphs, three distinct Late Khotanese words, perhaps with a slightly different meaning, are used to refer to this condition: *haśa-*, *hasvaā-*, and *paṣkāsaā-*. From an etymological perspective, *hasvaā-* seems unproblematic, since it can be readily explained as derived from **hasutakā-* to an attested ppp. **hasuta-*, from the verb *hasv-* 'to swell' (< IIr. **pra-sav-*).[485] The Late Khotanese *paṣkāsaā-* derives instead from the inchoative verb *paṣkaus-* ('to swell')[486] and is translated by Degener as "'Blähbauch" (Name einer Krankheit)'.[487] In *Dict.* Bailey explains the verb as deriving from IIr. **pa(ti)-skauk-*,[488] while Emmerick does not offer any etymology.[489] Since *paṣkāsaā-* in medical texts may correspond to Skt. *ānāha*, it is likely that this term refers to a swollen abdomen due to constipation. On the other hand, the process of development of LKh. *haśa-* is obscure. Degener advances two hypothesis. Firstly, LKh. *haśa-* may represent the general palatalisation of the stem **haśś-* from an uncertain **hasā-*. Secondly, LKh. *haśa-* may be a derivation of OKh. **haśśā-* < IIr. **pra-spā-* (cf. Av. *spā-* 'aufschwellen'), which seems problematic but possible.[490]

In the *Siddhasāra* the first two terms, *haśa-* and *hasvaā-*, correspond to the more frequent Sanskrit word *śopha* 'morbid swelling',[491] while *paṣkāsaā-* is the translation of Skt. *ādhmāna* 'intumescence, swelling of the body'[492] and *ānāha* 'constipation'[493] Even though the etymology of the Late Khotanese words is not entirely clear, the Sanskrit parallels and the relatively clear contexts lend each other support on understanding the main topic of this long chapter, which deals with swellings originated from different causes. A concise but accurate

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485 Degener 1989: 12. See also SGS 151, s.v. *hasv-*.

486 SGS 77, s.v. *paṣkaus-*.

487 Degener 1989: 15. See also Degener 1989: 13-14.

488 *Dict*. 223, s.v. *paṣkos-*.

489 SGS 77, s.v. *paṣkaus-*.

490 Degener 1989: 12.

491 MW 1092, s.v. *śopha*.

492 MW 139, s.v. *ādhmāna*.

493 MW 140, s.v. *ānāha*.

definition of the term *haśa*-, which occurs in the chapter heading and hence includes *hasvaā*- and *paṣkāsaā*-, is found in a Si 24.1 (Ch. 138r5):

> *cu bure saṃ haśą īye gunai-v-ī ṣai'kä cu askhaukara hame* .
>
> 'Whatever swelling it may be, its characteristic is this: that a protuberance occurs.'[494]

The idea of Skt. *śopha* as a general swelling, which may appear at any part of the body and is characterised by a round shape, is shared also by the three authors of the canonical Āyurvedic treatises, Caraka, Suśruta, and Vāgbhaṭa. In terms of both disease classification and its description, there exists slight variation among the three authors. *Sūtrasthāna* 18 of the *Carakasaṃhitā* gives an account of the various types of swellings, here called *śotha*,[495] which are caused by *vāta*, *pitta*, and *kapha* (separately or combined) and are either exogenous or endogenous (Ca.Sū. 18.7-8). A considerable number of various localised swellings is described in *Cikitsāsthāna* 12, in which the condition is known as *śvayathu*. In Vagbatha's *Aṣṭāṅgaḥrdayasaṃhitā*, the treatment of *śopha* is briefly discussed in the seventeenth chapter of the *Cikitsāsthāna*.

A more in-depth analysis is instead provided by the *Suśrutasaṃhitā*, in which the description of the aetiology, characteristics, and treatments of swellings is divided into two chapters. A first discussion occurs in *Sūtrasthāna* 17, where six kinds of swelling appearing in different body parts are described. The six types of *śopha*, each having specific characteristics, are due to one of the three *doṣa*s, all of them together, blood, or trauma (Su.Sū. 17.4). A swelling caused by *vāta* can be identified mainly by the reddish or blackish hue of the skin and by a strong pain. A swelling due to *pitta* is generally yellowish, soft, and, when pressed, moves from one side of the body to another, causing a burning and painful sensation. A swelling brought about by *kapha* is grey or whitish, shiny and cold, painful and itching. When it arises from the three *doṣa*s together (*saṃnipāta*), the swelling shows the symptoms and the characteristics of each of them. A swelling due to vitiated blood or to a trauma has the same symptoms of *pitta-śopha*. Besides knowing the different kinds of swelling, a real expert in the healing art (Skt. *vaidya*) should be able to recognise the three different stages of a swelling

[494] Emmerick's unpublished critical text and translation.

[495] See MW 1091, s.v. *śotha* 'a swelling, tumour, morbid intumescence, dropsy'.

(17.6), which can be unripe (Skt. *āma*), ripening (Skt. *pacyamāna*), and ripe (Skt. *pakva*) (17.5). An immature stage is characterised by a small pain, by coldness, and by being slightly elevated. A ripening stage begins with a pricking and burning pain, when the skin shows change of colour and when fever, thirst, and other symptoms arise. When eventually the swelling matures, there is an improvement in the patient's general state. Even though pus appears, pain and swelling gradually decrease, appetite is regained, and skin recovers its natural colour (17.7-8). Moreover, only a well-trained physician knows when a swelling is ready to be opened and how to prepare the patient before the surgery. Finally, seven kinds of surgical treatments are described.

A second discussion about *śopha* is found in Suśruta's *Cikitsāsthāna* 23. In this chapter, the author provides more information regarding a second type of swelling, *sarvasara* ('anasarca'), further divided into five subgroups due to *vāta*, *pitta*, *śleṣman*, *saṃnipāta*, and *viṣa* ('poisons') (Su.Ci. 23.3). The symptoms of the first four kinds coincide with those described in Su.Sū. 17, while the *viṣa-śopha* is described as soft, moving rapidly through the body, and characterised by a burning sensation and presence of pus (23.8). The chapter then proceeds to discuss both general and specific treatments of *śopha*.

The Ravigupta's *Siddhasāra*, and therefore its Tibetan and Khotanese translations, follow the *Suśrutasaṃhitā* in its description of swellings, to which more than half of chapter 24 is devoted. Noteworthy are the parallelisms between Si 24.1-6 and Su.Sū. 17.4-5, where the features of the six kinds of *śopha* are delineated. Another similarity is found in Si 24.7 and Su.Ci. 23.6-7, where the *doṣa*s' position in the body influences the outbreak of swellings. In *Cikitsāsthāna* 23, *doṣa*s can give rise to swellings of the upper, middle, or lower part of the body depending if they are located respectively in the *amāśaya*, *pakvāśaya*, or *malāśaya*:

bhavanti cātra doṣāḥ śvayathumūrdhvaṃ hi kurvantyāmāśayasthitāḥ |

pakvāśayasthā madhye ca varcaḥsthānagatāstvadhaḥ ||

kṛtsnaṃ dehamanuprāptāḥ kuryuḥ sarvasaraṃ tathā |

śvayathurmadhyadeśe yaḥ sa kaṣṭaḥ sarvagaśca yaḥ ||

‘The aggravated Doshas of the body confined in the stomach (amāśaya) give rise to a swelling in the upper part of the body. Confined in the intestine (pakvāśaya), they give rise to a swelling in the middle part of the body. If they are confined in the receptacle of the faeces (malāśaya), the lower part of the body becomes swollen. The swelling extends all over the body in the event of their (Doshas) being diffused throughout the organism’[496]

Si 24.7 differs from Su.Ci. 23.6-7 in those swellings arising in the lower part of the body, due to *doṣa*s residing in the *pakvāśaya*:[497]

de la (1) nad gzhi pho bahi nang na gnas na ni | ro stod skrang bar ‘gyur ro ||

(2) nad gzhi long gahi nang na gnas na ni | ro smad du skrang bar ‘gyur ro ||

(3) nad gzhi bar na gnas na ni bar du skrang bar ‘gyur ro ||

(4) nad gzhi thams cad du khyab na ni | lus ril gyis skrang bar ‘gyur ro ||

‘In that (connection), (1) if the (affected) humours (*doṣaiḥ*) reside in the receptacle of undigested food (*āmāśaya-sthais*) there will be swelling in the upper part (*upary*) of the body; (2) if the humours reside in the receptacle of digested food (*pakvāśaya-gatair*) there will be swelling in the lower part (*adhaḥ*) of the body; (3) if the humours reside in the middle part (*madhya-gatair*) (of the body) there will be swelling in the middle (*madhye*); (4) if the humours penetrate (*-vyāpī*) the whole (*sarva-*) (body) there will be swelling of the entire body (*sarva-gaiḥ*)’.

With regard to the *Piṇḍaśāstra*, the information provided by the above-mentioned medical treatises may help to identify the various swellings portrayed in the *Piṇḍaśāstra*. I will, therefore, analyse each paragraph to see if a distinction exists. I divided the comment on this chapter into three distinct sections. In fact, I have reason to believe that the word *haśa*, and its synonyms, has been used to refer to different diseases, having in common the enlargement or

[496] Bhishagratna 1911: 2.476.

[497] For a better understanding of this *Siddhasāra*’s passage, I decided to quote the Tibetan text and translation (Emmerick 1982: 340-343).

the inflammation of a body part. The first subdivision includes the twelve initial paragraphs (§§ 16-27) and is related with swelling in the abdominal area; the second one is comprised of only two paragraphs (§§ 28, 29) and is connected with the disease of swollen feet; lastly, the remaining paragraphs (§§ 30-34) are devoted to cure skin swelling.

3.1 Swelling in the abdominal area

In this first section different substances are employed in the cure of swelling occurring in the ventral region. For instance, § 22 describes the preparation of a poultice that must be placed warm on the patient's 'bad belly' (*dirye urä*) and is used as a therapy against dropsy and swelling. From § 24 to § 27, the medicaments are tied directly on the stomach (LKh. *khāysāna-*, Skt. *āmāśaya*) to alleviate swelling (*haśa*), pain in the belly (§ 27 *jsahera vīne*), and a swollen belly due to constipation (§ 24 *paṣkāsā*).

Differently from the *Siddhasāra* or the major canonical Āyurvedic texts, the concise paragraphs of the *Piṇḍaśāstra* present few details about the diseases they are intended to cure. As a matter of fact, the various kinds of swelling are distinguished in some passages simply by their colour and their cold or hot state. Paragraph 17 is a first example in this respect. Here, a preparation made from churning wheat flour with an infusion of *aysā'ya* (or *aysāya*), an unknown ingredient occurring solely in the *Piṇḍaśāstra* (§§ 14, 17, 24),[498] is said to remove *sāḍa hasve* 'cold swellings'. Among the six kinds of swelling listed in the *Suśrutasaṃhitā*, only one is described as 'cold', which is the 'swelling due to phlegm' (*śleṣmaśophaḥ*). According to Su.Sū. 17.4

> *śleṣmaśophaḥ pāṇḍuḥ śuklo vā kaṭhinaḥ* ***śitaḥ*** *snigdho mandānusārī kaṇḍvādayaścātra vedanāviśeṣā bhavanti*
>
> 'a swelling, brought about through the deranged condition of the kapham, assumes a grey or whitish colour. The skin becomes glossy and **cold**, and the swelling very slowly changes its original site, if it shifts at all, accompanied by pain and itching'.[499]

[498] See also *Dict.* 6. s.v. *aysāya*.

[499] Bhishagratna 1907: 1.156.

Although PiŚ 17 does not give further details about the visible signs of this condition, it is possible to suppose that the Khotanese *sāḍa hasve* ('cold swellings') may refer to the same swelling described by Suśruta.

A second and unequivocal type of swelling occurs in § 20, where a poultice made from eight ingredients (sesame, linseed, green beans, rice, yellow flowers, liquorice, milk, and cow oil) seemingly 'will remove swellings due to a combination (of the *doṣa*s) (*saṃnipāta*) (and) it will purify blood vitiated by wind' (*saṃdveṇa haśä jiṃdä . bina hūñä vasūje*). As already described above, a swelling due to *saṃnipāta* shares the characteristics (colours and symptoms) of all the three *doṣa*s. As of my current knowledge, I have not come across any equivalent prescription to the therapy mentioned in PiŚ 20 within the Āyurvedic texts of Caraka, Suśruta, and Vāgbhaṭa. For instance, in the *Cikitsāsthāna*, Suśruta recommends drinking a decoction of clarified butter cooked with one *pātra*[500] of the milky sap from *snuhi*-plant[501] and twelve *pātra*s of fermented rice gruel mixed with the essence of *danti* (Su.Ci. 11 *sannipātaśvayathau snuhīkṣīrapātraṃ dvādaśabhiramlapātraiḥ pratisaṃsṛjya dantīdravantīpratīvāpaṃ sarpiḥ pācayitvā pāyayet*).

More frequent in the *Piṇḍaśāstra* is the occurrence of *heṃjā- haśa-* ('red swelling'), whose treatments are expounded in §§ 19, 21, 23, 24, and lastly § 31, the explanation of which will be discussed separately. The first three paragraphs are very brief prescriptions differing only in the type of ingredients, while § 24 comes as a more elaborated poultice of nine components, whose properties supposedly cure the two swellings *haśa-* and *paṣkāsaā-*. In the *Siddhasāra*, the colour red is said to be a characteristic of the swelling due to wind (§ 24.2 *cu baʾta jsa hamya līka haśą gunā . […] cha-v-ī haryāsa hame u heṃją* 'as for the characteristics of swelling that has arisen due to wind, […] its complexion becomes black and red')[502] and the one due to bile (§ 24.3 *cu ttavaṃdye jsa hamye līkye haśa gụnā . […] u ysīca . u heṃja* 'as for the characteristics of swelling that has arisen due to bile, (they are:) […] yellow and red').[503] On the other hand, in the Indian earliest tradition the part of the skin affected by the disease becomes reddish only in case of swellings arising from wind (see Ca.Sū. 18.7.1 and Su.Sū.

[500] 'a measure of capacity' MW 613, s.v. *pātra*.

[501] See on Skt. *snuhī* (LKh. *sūdā-kṣīrä*) Ferrari 2017.

[502] Emmerick's unpublished critical text and translation.

[503] Emmerick's unpublished critical text and translation.

17.4).Unfortunately, no further information is given in the *Piṇḍaśāstra* regarding the Khotanese *heṃjā- haśa-* 'red swelling', making its identification more challenging.

The remaining paragraphs of this first subdivision (§§ 18, 22, 25, 26, and 27) do not mention any specific marks of the *haśa*-disease and most likely are generic treatments. It cannot be ruled out that the *Piṇḍaśāstra* does not rigorously distinguish between the various classes of swellings, as it occurs in the *Siddhasāra* and in the Indian Āyurvedic texts such as the *Suśrutasaṃhitā*, but simply identify *haśa-* (Skt. *śopha*) with a localised swelling often accompanied by redness and pain.

3.2 Swelling of the feet

The second group of poultices for swellings (PiŚ §§ 28, 29) is devoted to the treatment of a type of swelling located in the feet. As mentioned above, the initial paragraphs of *Siddhasāra*'s chapter 24 offer details about the treatment of Skt. *śopha* (24.1-17) but, interestingly, the following §§ 24.18-20 are also devoted to the cure of another type of swelling, called *ślīpada* (LKh. *śelīpadmą*), a 'morbid enlargement of the leg' also called 'elephantiasis'.[504] This condition, known as lymphatic filariasis, is usually caused by parasitic worm infections and is characterised by the enlargement of body parts, especially the limbs.[505] In the Khotanese Si 24.18, *ślīpada* is described as follows:

> *śelīpadmą nāṃma āchai pī u guśte vū pārautta dva-v-ī pā hasvīṃdä ṣā pā drrayā dūṣā' jsa . buḍa va śelīṣā purrdą ṣṭāna hame peṣkece jsa drrai-padya hame . duṣā' hīya ttā hva hva gunā nijsvāñāre*
>
> The disease called 'elephantiasis' is based on fat and flesh. His two feet swell. Now that (elephantiasis) arises (if one is) being overcome by the three humours – the phlegm is dominant among them – (and) it becomes threefold by (reason of this) analysis. (The three kinds of elephantiasis) exhibit the respective characteristics of the humours.[506]

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[504] MW 1104, s.v. *ślīpada*.

[505] See Meulenbeld 1999-2002: 1B.117 for an extensive bibliography on filariasis in India.

[506] Emmerick's unpublished critical text and translation.

Not only in the *Siddhasāra ślīpada* is known to be initially located in the feet, but also in Caraka's *Cikitsāsthāna* it is said to occur 'in shanks starting from feet to the calf muscles'[507] (Ca.Ci. 12.98). The *Suśrutasaṃhitā* differs slightly in the description of the origin of *ślīpada* in that it identify its starting-point 'in the thighs, knee-joints, legs and the inguinal regions'[508] until it finally spreads to the feet (Su.Ni. 12.10 *vaṅkṣaṇorujānujaṅghāsvavatiṣṭhamānāḥ kālāntareṇa pādamāśritya śanaiḥ śopham janayanti*).

Although the *Piṇḍaśāstra* does not refer to 'elephantiasis' with the Late Khotanese technical term *śelīpadmą* adopted in the *Siddhasāra*, the disease described in §§ 28-29 is likely to be the same. Certainly noteworthy is the use in this context of *hasvaā-*, rather than the more frequent *haśa-*. The occurrence of *hasvaā-* also in § 126, in a poultice that should be applied 'when the lower waist produces downward swellings' (*cū na myāṃ nāṣṭä *hasvi īṃde*), may support the hypothesis of a specialised meaning of this term, denoting a swelling of the lower body parts.

3.3. Skin swelling

The last section (§§ 30-34) is devoted to a form of the *haśa-* disease affecting the skin. It is characterised by being red and hot (§ 31 *heṃje ttaudye haśä*), possibly due to some kind of inflammation, and occasionally firm (§ 33 *styūda*). A poultice is described to allow the ripening of the inflamed area (§ 32 *huṃa bāva paśtä* litt. 'it matures a raw root') or, alternatively, to remove pus when this is already mature (§ 34 *ṣi' ysūṛgä viranāṃ haśä jinākä peṃḍai* 'this poultice is a remover of suppurating swelling of the wounds'). In contrast with the previous finding, however, I have not been able to find similarities between this last group of poultices and the final part of the *Siddhasāra*'s chapter 24. Si 24.21-31 deal, in fact, with the disorders called *gala-gaṇḍa*, *gaṇḍa-mālā* (two enlargement of the thyroid gland at the base of the neck), *granthi*, and *arbuda*, which are all treated by surgery or cauterisation.

§ 18

[507] Sharma 1998: 2.202.

[508] Bhishagratna 1911: 2.83.

j(aṃ)b(a)( )drre: in *Dict*. s.v. *jbdrre* Bailey suggests to read **jabdrre* or **jabadrre* but the interpretation proposed by him as 'possibly to the base *gab*- "excellent"' is not convincing.[509] This unique word owes its existence to an unusually extended and complex *akṣara*. Taking a look at the manuscript (Fig 1.), four distinct characters are actually visible between the two dots that separate this word from the other ingredient. These characters appear to correspond rather clearly to the syllables identified by Bailey as *jbdrre*. However, despite thorough research conducted in Khotanese and other languages, no ingredients corresponding to these syllables have been discovered.

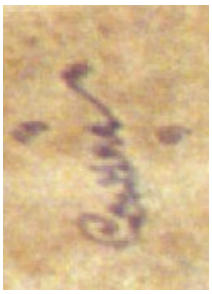

Fig. 1, § 18 (P 2893.85)

Another possible approach is to interpret this word as an abbreviation for the name of an ingredient. While abbreviations are rare, this cannot be entirely ruled out. In fact, potential candidate is suggested by Si 2.2 (Ch 10r2-4; P 74-79), where the term LKh. *jaṃba drraya* appears.[510] Cross-referencing with the Sanskrit Siddhasāra indicates that this ingredient is a loanword from Skt. *jambūtrayaṃ* 'the three *jambū*'.The Khotanese translation comes to our help further elaborating on the names: *jaṃbi*, *jalajaṃbi*, and *mahājaṃbä*. The term *jambū* has been associated with several types of *Myrtaceae*,[511] including *Syzygium cumini* Linn., *Syzygium fruticosum* DC., *Syzygium jambos* Linn., *Syzygium caryophyllaeum* Gaertn., *Syzygium operculatum* Gamble, *Syzygium rubicundum* Wight et Arn., *Syzygium herbacea* Roxb., *Ardisia humilis* Vahl. This plant, often called in English 'roseapple' and whose fruits and bark serve medicinal purposes,[512] could potentially be the ingredient mentioned in the *Piṇḍaśāstra*. The

[509] *Dict*. 113, s.v. *jbdrre*.

[510] I want to express my thanks to Mauro Maggi and Alessandro del Tomba for their helpful advice on this difficult part of the text. Once again, their insights have been enlightening.

[511] See Meulenbeld 1974: 555-556.

[512] See Sivarajan and Balachandran 1999: 188-190 and Sharma 1996: 147-148.

abbreviated syllable *jb-* might denote *jaṃba*, while the ending *-ddre* could be the numeral *drraya* 'three'. Therefore, I suggest integrating the text as follows: *j(aṃ)b(a)( )drre*.

§ 22

gurgula 'Indian bdellium' (*Balsamodendron mukul* Hook. (= *Commiphora mukul* Eng.) or *Boswellia glabra* Roxb. (= *Boswellia serrata* Roxb.))

Three occurrences of *gurgula bua*', literally '*gurgula* perfume', are attested in Late Khotanese medical texts. The first one is found in the *Piṇḍaśāstra* (§ 22), in a poultice against swelling and dropsy, while the other two occur in the *Siddhasāra*, in a group of drugs employed as a cure against pimples, itches, poison, wind, and phlegm (§ 2.4 [Ch 10v1-4; P 83-88]) and in a decoction against swelling disease (§ 24.12 [Ch 139v2-3]). Even though in the *Siddhasāra* passages the word corresponds to Skt. *pura*, both Tibetan *gu-gul* and Khotanese *gurgula* are direct loanwords from Skt. *gulgulu*.[513]

From the botanical point of view, *gulgulu* and its synonyms (*mahiṣākṣa*, *palaṃkaṣa*, and *pura*)[514] have been identified with *Balsamodendron mukul* Hook. or *Commiphora mukul* Eng., a flowering and thorny shrub or small tree from the Burseraceae family, commonly known in English as 'Indian bdellium' or 'gum-gugul'.[515] The *gulgulu* gum is renowned for its oily resin, whose fragrance resembles myrrh, and is often used in incense, perfume, or medical pastes, and ointments. In addition, *gulgulu* is also equated with *kapitthaparnī*, a similar plant identified with *Boswellia glabra* Roxb. or *Boswellia serrata* Roxb.[516] This shrub is known in English as the 'Indian olibanum' or 'Frankincense', whose 'fragrant resin is largely consumed as an incense in houses especially during religious ceremonies'.[517]

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513 Dragoni 2022:104-105 suggests a possible derivation of the loanword *kurkal* 'bdellium' in Tocharian B from a LKh. *gurgula* and hypothetically dates the borrowing after the Old Khotanese stage. See also Emmerick 1985a: 303.

514 Si.Ni 51.

515 Nadkarni 1954: 167-170

516 Zysk 1985: 258.

517 Nadkarni 1954: 211-212.

The employment of this shrub, and in particular of its resin, is widely attested in different traditions of many Indian medical systems (e.g. Siddha, Tantric, Unani, and Āyurvedic medicine). Our first knowledge on the uses of the *gulgulu* (or *guggulu)* plant dates back to the earliest textual evidence of Indian medicine, in particular in Vedic sources, where herbs and trees were considered important ritual objects with healing properties. One of the first occurrences is recorded in the Atharvaveda, in a woman's ceremonial rite, performed by the religious officiant in order to obtain a husband. In the last verses of the hymn (AVŚ 2.36.7-8), the *gulgulu* plant is listed together with gold and *aukṣa*,[518] possibly a fragrant product or a balsam:

idaṃ hiraṇyaṃ gulgulv ayam aukṣo atho bhagaḥ
ete patibhyas tvām aduḥ pratikāmāya vettave
ā te nayatu savitā nayatu patir yaḥ pratikāmyaḥ

'Here is gold, bdellium; here [is] *āukṣá*, likewise fortune; these have given thee unto husbands, in order to find one according to thy wish. Hither let Savitar conduct for thee, conduct a husband that is according to thy wish; do thou assign [him] to her, O herb'.[519]

While the ritual was recited, the maid may have been fumigated or anointed with the *gulgulu* and *aukṣa*, and adorned with gold. Perhaps, this pleasant scent combined with the incantation may have attracted into the room a benevolent demon, which would have helped her to obtain the love of a husband. Alternatively, these items may have been offered as the woman's dowry.[520] With reference to this passage, Zysk pointed out that the *gulgulu* plant 'was brought from afar by means of maritime trade. This tended to make it valuable and expensive commodity which is listed along with gold, *āukṣa* (peraphs an ointment) and fortune […] Such

[518] According to Bloomfield 1897: 324 'it seems to be simply "bull's grease"' or 'balsam'.

[519] Ed. Orlandi 1991 (consulted online on 31 July 2023 http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/1_veda/1_sam/avs_acu.htm); trans. Whitney and Lanman 1905: vol. 1, 82-83.

[520] See also Bloomfield 1897: 322-325.

an early mention of the auspicious uses of this scent is significant especially in light of the later uses of incense and fumigation in India'.[521]

In addition to being known as a valuable product acquired from far by trade, the *gulgulu* plant was also held in high regard for its healing properties against *yákṣma* disease. This disease was caused by supernatural entities, which after possessing the person's body gave rise to a wide range of disorders, whose symptoms have been identified with consumption (tubercolosis).[522] In AVŚ 19.38 a charm is recited to expel an internal demon, while burning *gulgulu* and invoking its power:

na taṃ yakṣmā arundhate nainaṃ śapatho aśnute
yaṃ bheṣajasya gulguloḥ surabhir gandho aśnute
viṣvañcas tasmād yakṣmā mṛgā aśvā iverate
yad gulgulu saindhavaṃ yad vāpy asi samudriyam
ubhayor agrabhaṃ nāmāsmā ariṣṭatātaye

'Neither the *yáksmas*, O Arundhatī, nor a curse reaches him whom the pleasent scent of the medicinal *gulgulu* (bdellium) reaches from him [who is permeated with its scent], the *yáksmas* disperse in all directions, like deer [or] horses. Whether, O *gulgulú*, you are from the Sindhu or whether [you are] from the ocean, I have taken the name of both [kinds], so that this man may be unharmed'.[523]

The magic properties of burned bdellium were known in early Tantric rituals as well. In the medieval Bhūta Tantras, whose chapters focus on curing possessions and fevers, plants play an essential role in exorcism rituals against unwanted demons.[524] An incense made of neem

[521] Zysk 1985: 14.

[522] Cf. Zysk 1985: 12-17. See on *yákṣma* also Emmerick 1993: 84-85.

[523] Ed. Orlandi 1991 (consulted online on 31 July 2023 http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/1_veda/1_sam/avs_acu.htm); trans. Zysk 1985: 17. Cf. also Bloomfield 1897: 40 (translation) and 675-676 (commentary).

[524] Slouber 2016: 145-146.

leaves and *gulgulu*, burnt while reciting a long mantra, was said to attract and trap the evil spirits into the room where the exorcism was performed.[525]

In the Āyurvedic tradition *gulgulu* was equally held in great consideration. One of the earliest discussion on this plant is found in the C*ikitsāsthāna* of the *Carakasaṃhitā*, where it is employed in the treatment of *udara* (Ca.Ci. 13.153). An accurate description of the therapeutic properties of *gulgulu* is instead offered by Suśruta in the *Cikitsāsthāna* (Su.Ci. 5.40-45). The plant is described as fragrant (*sugandi*), light (*sulaghu*), small (*sūkṣma*), sharp (*tīkṣṇa*), hot (*uṣṇa*), pungent in taste (*kaṭuka-rasa*) and digestion (*kaṭupāka*), purgative (*sara*), good for the heart (*hṛdya*), oily (*snigdha*), and slimy (*picchila*). When young, the plant is aphrodisiac (*vṛṣya*) and nourishing (*bṛṃhaṇa*); when old, it is effective against obesity. It cures a wide range of diseases, including internal tumours (*gulma*), urinary disease (*meha*), retention of discharges (*udāvarta*), enlargement of the abdomen (*udara*), and intestinal worms (*kṛmi*).[526]

ysāluā- 'Indian barberry (*Berberis aristata* DC.)': For *ysāluā-* 'barberry' (*ysālva* §§ 30 122, *ysvālva* § 128) cf. *Studies* 3.131 s.v. *ysāluā-* and 1.106 s.v. *ysālva*.

§ 34

arūva and **arva:** *arvā-* is a LKh. outcome of OKh. *aruvā'-* 'medicine, drug' and is used to render Sanskrit *auṣadha*, *dravya*, and *bheṣaja* and Tibetan *sman* in many passages of the *Siddhasāra*. The word is rather frequent also in the *Book of Zambasta*, e.g. Z 6.12 *aruvyau' jsa ṣu jīvai śūste alysāgyo āchā jändä* 'with herbs did Jīvaka treat the maiden. He removes her illnesses',[527] Z 13.103 *kye ttärä pharu hoḍe anaṃ kiṣṭä aruvo' hatäḍaru / balysä sarvaṃñi hastamä . balysä ṣä vā āchinei hämīya* 'the Buddha who once gave away so many countless medicaments, the all-knowing, best Buddha, would he then become ill?',[528] Z 13.107 *karmānu*

[525] Slouber 2016: 152-153.

[526] See on the uses of *gulgulu* Sharma 1996: 124-127. For an extensive bibliography on the actions and characteristics of this plant see Meulenbeld 1999-2002: 1B 119.

[527] Emmerick 1968: 118-119.

[528] Emmerick 1968: 200-201.

aruvo' balysä butte 'the Buddha knows the medicament for *karmas*',[529] or Z 17.6 *aruve' vicitre . raysāyana buśśañä sp[äte]* 'various herbs, elixirs, perfumes, flowers'.[530]

Among the forms of this word there is one occurrence in PiŚ § 34 that can be mistakenly interpreted as an alternative reading of LKh. *arvā-* (OKh. *aruvā'-*). The form *arūva*, in fact, might in principle be a variant spelling of OKh. *aruva'*, even though no other occurrence has been found in Khotanese texts. However, in § 34 *arūva* occurs among other ingredients, which immediately rules out the general meaning 'medicine, drug'. I suggest as an alternative to interpret *arūva* as a loanword from Skt. *uruvūka* '*Ricinus communis*',[531] which occurs in Si 5.78 (Tib. *sle tres*), not preserved in Khotanese. The development of OKh. *u-* > LKh. *a-* in an unstressed initial syllable is not unusual, as for instance in the OKh. prefix *us-* > LKh. *as-* (e.g. *aspaśd-* 'to produce, cause' [Si 19r3] for OKh. *uspaśd-*).[532] The loss of Skt. intervocalic *-k-*, to be ascribed to a Prakrit intermediary, caused a hiatus, which was filled in Khotanese with the glide *-v-* [w]. The OKh. outcome **aruvūva-* [aruwu:wa] developed regularly to LKh. *arūva*, with the usual contraction of **-uvū-* > *-ū-*.[533]

raustarä 'mudar (tree)' (*Calotropis gigantea* Linn., *Calotropis procera* Ait.): LKh. *raustara* correspond to Skt. *arka*, which is known in the Āyurvedic tradition for its strong caustic action. See on *raustara-* Emmerick 1983: 47-48, Sharma 1996: 19-23, and Sivarajan and Balachandran 1994: 52-54.

[529] Emmerick 1968: 202-203.

[530] Emmerick 1968: 256-257.

[531] MW 218 s.v. *uruvūka*.

[532] SGS 230.

[533] See also SGS 295-296.

4. Fourth chapter: Poultices to apply on the liver

The fourth chapter of the *Piṇḍaśāstra* (§§ 35-48) is devoted to the preparation of poultices that should be administered by placing them on the liver (LKh. *jara-* < OKh. *gyagarra-/ jatärra-* < OIr. **i̯akṛna-*). Each paragraph describes in a few words signs and symptoms of various disorders related to the liver and recommends a treatment. As observed by Meulenbeld, despite its importance in modern medicine as an organ performing many essential biological functions, 'diseases of the liver are rarely mentioned in Āyurvedic texts, whereas they are much more important, as well as the organ itself, in Greco-Roman medicine'.[534] It is then interesting that the *Piṇḍaśāstra* devotes a quite long section of the text to the treatment of this organ.

One of the earliest references to the liver is found in the *Vimānasthāna* of the *Carakasaṃhitā*, whose chapter five provides a description of the bodily channels, or vessels that transport *dhātu* (e.g. blood, vital breath, water, digested food, nutritive juice, muscular, fatty, and bone tissues, etc.). Here, the vessels carrying *rakta* ('blood') are considered to be originated in the liver (Skt. *yakṛt*) and spleen (Skt. *plīhan*) (Ca.Vi.5.8). The author of the *Śārṅgadhara*, a famous compendium from the 1300 ca., likewise sees the liver as the site of blood-bile and the receptacle of blood (I.5.36). Further details regarding this organ are given by Caraka in the *Śārīrasthāna* 7.10, where he mentions the liver between the fifteen viscera (Skt. *koṣṭhāṅgāni*) of the human body, together with the spleen, navel (Skt. *nābhi*), heart (Skt. *hṛdaya*), and the two receptacles of undigested and digested food (Skt. *āmāśaya* and *pakvāśaya*). According to the earliest sources, diseases affecting this organ are manifested by the enlargement of the liver. Varieties of liver enlargement (Skt. *yakṛddālyudara*) are described in the *Carakasaṃhitā* (*Cikitsāsthāna* 13), in the *Suśrutasaṃhitā* (*Nidānasthāna* 7), and in the *Aṣṭāṅgahṛdayasaṃhitā* (*Nidānasthāna* 12), where, however, in the chapters devoted to *udara*, the liver is included in the type of *udara* caused by the enlargement of the spleen (Skt. *plīhodara*). Surprisingly, the liver is not mentioned in the *Siddhasāra*, while it occurs several times in the *Jīvakapustaka* (§§ 10 [57v3], 12 [61r1], 69 [103r5], 74 [105v4], 87 [114r3]).

The therapies prescribed in the *Piṇḍaśāstra* are employed to cure not only pathologies directly related to the liver, such as severe pain (§§ 40 and 47) or stiffness (§ 41), but also disturbance of breath (§§ 38 and 42 *ūysąna āphärä*), cough (§§ 39 *phähä'* and 42 *phähi'*),

[534] Meulenbeld 1999-2002: 1B.118.

general and red swellings (§§ 38, 48 *haśä*, and 39 *hiṃja haśä*), tumours of liver, stomach, bladder, and wind internal tumour (§ 48 *jara vī . khāysą̄ña . phiysgą̄ña . gauṁa jidä […] u vāttäṣṭhī̱lai*). Furthermore, it is worth noticing the strong purifying action ascribed to these poultices, particularly in § 45 where the medicament, after being tied for five days on the liver, will cleanse it from any diseases.

§ 38

ūysąna: See Maggi in *Studies* 3.28, s.v. *uysanā-*.

5. Fifth chapter: Poultices to apply on the spleen

The brief chapter five contains six recipes of poultices that 'must be tied onto the spleen' (*ṣpaijai bidä bañāṇñä*) to overcome fever (§§ 52-54), *parigraha* (§52), and pain (§ 55). Unlike liver, more consideration is given in the Āyurvedic texts to the function of this organ and to how diseases can affect it. Located on the left side of the body, the spleen together with the liver is traditionally considered to be the origin point of vessels carrying blood (see also on chapter four). In the fourteen chapter of the *Sūtrasthāna*, Suśruta highlights the significant contribution of spleen in the metamorphosis of the nutritive juice (Skt. *rasa*) into blood. The nutritive juice is the finest essence of digested food, which sustains the whole body and from the heart, its primarily location, moves through the body, body tissues, *doṣa*s, organs, and impurities. When finally *rasa* reaches the kidneys and spleen, it becomes red and gives rise to blood (14.4-5).

Regarding the disorders that may affect this organ, the most common is certainly *plīhodara* 'swelling of the spleen', often found in the abbreviated form *plīhan*.[535] One of the first accounts on this disease occurs in the *Carakasaṃhitā*. According to the eleventh chapter of the *Sūtrasthāna*, three are the pathways of diseases: the extremities, the vital points together with the joints, and the viscera (Ca.Sū. 11.48). Caraka enumerates several disorders belonging to these categories and among the diseases that pertain to the viscera (Skt. *koṣṭha*) he includes the spleen enlargement (11.49). The aetiology, symptomatology, and treatment of different varieties of *plīhodara* are described in the three canonical Āyurvedic compendia, in particular in Ca.Ci. 13.35-38, Su.Ni. 7.14-16, Su.Ci 14.13, A.h.Ni. 12.22-27, and A.h.Ci. 15.85-98, A.s. 12.24-29, A.s.Ci. 17.33). Differently from the *Suśrutasaṃhitā*, the *Carakasaṃhitā* distinguishes two types of *plīhodara*, the first one due to the displacement of the spleen from its normal place and the second one due to the increase of blood. In Cakrapāṇidatta's commentary the first kind is furthermore divided into four doṣic types, making a total of five, including the one arising from blood.[536] Vāgbhaṭa follows the *Carakasaṃhitā* in dividing *plīhodara* into two different kinds. Meulenbeld underlines the special position that this disorder holds among the different

[535] Meulenbeld 1991: 104.

[536] Meulenbeld 1991: 95.

varieties of *udara* and its peculiar nature as a disease caused by blood.[537] The main symptoms are swelling on the left side of the abdomen, weakness, indigestion, mild fever, body-ache, etc.

Medical treatments of splenic disorders are attested in Khotanese medical texts as well. While no occurrences of *ṣpaijaa-* 'spleen' have been documented in the Khotanese *Siddhasāra*, this word is found several time in the *Jīvakapustaka* (*ṣpaijai* §§ 8 (55r1), 10 (57v4), 12 (61r1), *ṣpaijā* §§ 13 (61v3), 18 (64v5), *ṣpiṃjiṃna* § 22 (67v4), *ṣpiṃjāṃ* § 23 (69r1), *ṣpiṃjiṃ* §§ 40 (83v1), 69 (103r5),[538] 74 (105v4), 87 (114r5), 90 (115v2)) and two times in the *Piṇḍasaptaka* (*ṣpaijai* 100r1-2). As well as in the *Piṇḍaśāstra*, the *Jīvakapustaka*'s patients may exhibit fever or pain when they are suffering from spleen disorders.

§ 48

parigrahä jiṃdä: The sentence is translated as 'it will remove *parigraha*' and occurs in §§ 48 and 52. The term *parigraha* clearly refers to a symptom or to a specific disorder but its origin and meaning are unclear. *parigraha* occurs also in Z 12.71, in the sentence *ttuvare ṣṣāvyau jsai nāsāña vicittra parigraha ttrāma cu ṣṣāvānu anāśśa*, which Emmerick translates 'from him much rather than from the Śrāvakas should one accept various goods such as cannot be accepted by the Śrāvakas'.[539] Emmerick interprets this term as a loanword from Skt. *parigraha*, meaning 'possession, property'[540] and translates accordingly (i.e. 'goods'). A further occurrence is found in an Old Khotanese sūtra fragment, found in Khadaliq near Khotan, in the sentence *u ne parigrahä*.[541] However, *parigraha* is never used in medical contexts in both Sanskrit and Khotanese texts, with the only exception of the *Piṇḍaśāstra*. Another possible interpretation would be to consider *parigraha* as a compound name containing the Skt. word *graha*. This term occurs several time in the *Jīvakapustaka* and refers to different types of demoniacal

[537] Meulenbeld 1991: 95.

[538] Konow 1941: 69 translates *ṣpiṃjiṃ* as 'milt' (actually 'animal spleen', 'fish sperm') instead of 'spleen'. This is obviously due to the influence of 'milt' 'spleen' in Norwegian, Konow's native language.

[539] Emmerick 1968: 174-175.

[540] MW 371, s.v. *parigraha*.

[541] *KBT* 4.43v3.

possession'.[542] An interesting example is JP 65 (100v2-100v5) where a fat called *Yakṣataparna* is said to remove various kind of graha (*grraha jiṃda*):

ysīḍiṃ śaśvāṃ aṃgauṣḍi kuṣṭa ysaṃbastä sadhalūṃ

āra rūṣthara : ṣā' paṇa arva drriṃ drriṃ mācāṃga śtāka gvīha' rū śau śiṃga

cāṣkalīña bīysma dva śiṃga aśa hīvī saṃna hīva raysä ṣi' rūṃ pāchä yakṣa-ttarpaṇa nāṃma apasmāra graha āstaṃna

graha jiṃda : ttavi unmāda skaṃda grrahä pharāka hauvana grrahaja āchā cīra kāmanī grraha āstaṃna grraha jiṃda

'yellow mustard asa foetida, kuṣṭha, garlic, rock salt, acorus calamus, swallow-wort, – each of these drugs – 3 mācānga each required, cow's fat – 1 śinga, goat's urine – 2 śinga, juice of the dung of a pig horse; this fat should be cooked , Yakṣataparna by name, **it overcomes the grahas beginning with Apasmāragraha**, fever, unmāda, **Skandagraha, many powerful grahaborn diseases, overcomes the grahas beginning with Kāminīgraha**'.

This interpretation seems to be more suitable to the context but remains hypothetical.

[542] Konow 1941: 89.

6. Sixth chapter: Poultices to apply on the navel

This chapter deals with the preparation of poultices that must be applied on the navel. The Late Khotanese word *nihāṣṭä*, which occurs in the chapter heading (§ 56), is formed with the directional suffix *-āṣṭa* (OKh. *-ālsto*)[543] and the word *nāha-* (with the variant spellings *neha* §§ 57 58, *neha'* § 60, *niha* §§ 59 62, *nihä* § 61, and *nihä'* § 80), literally meaning 'navel'. In other Khotanese medical texts, *nāha-* occurs once in the *Siddhasāra* (*nehä* 19.11[Ch 122v4]), where the patient is said to experience heat in the navel '(in the case of obstruction of the faeces) that has arisen due to bile' (*ttavaṃḍye jsa hamye . nehä . ttausāma hame*) and once in the *Piṇḍasaptaka* (v4), although the term seems here to refer to the centre of a vessel (*gaïsa naihai* 'to the navel of the *gaïsa*-pot').

Listed among the fifteen viscera (Skt. *koṣṭhāṅgāni*) in Ca.Śā. 7.10, the navel (Skt. *nābhi*) occupies a relevant place in the Āyurvedic tradition. In *Śārirasthāna* 7, of the *Suśrutasaṃhitā* a chapter devoted to *sirā*s, that is any tubular vessels of the body, the umbilical region is considered the origin point of all these seven hundred channels that provide nourishment and sustenance to the body (7.3). Thus, the navel, seat of the *prāṇa*s, resembles the nave of a wheel that supports its spokes (7.4-5).[544] This area of the abdomen is also regarded as one of the several body *marman*, the vulnerable and vital point located in the *sirā*s, muscular tissue, ligaments, bones, and junctures (Su.Śā. 6, A.h.Śā. 4).[545] The navel, a *marman* of the legs (Su.Śā. 6.6), or of the lower body according to Vāgbhaṭa's subdivision (A.h.Śā. 4.17), is classified into the category of *sadyaḥprāṇahara*, the group of vital points considered instantly fatal (Su.Śā. 6.9). This vulnerable body part, located between the stomach and the intestine, corresponds to the size of a person's own palm (A.h.Śā. 4.60-63) and, if injured, it causes a flow of blood, excessive thirst due to the increase of heat, dizziness, sharp pain, and finally death (4.47-51).[546]

[543] See Degener 1989: 105-112 and 109 s.v. *nihāṣṭä* and *Studies* 2.72-73.

[544] Bhishagratna 1911: 2.191-192.

[545] Bhishagratna 1911: 2.173-190 and Meulenbeld 1999-2002: 1A.413. See also Wujastyk 2003: 241-242.

[546] Meulenbeld 1999-2002: 1A.413.

The *Piṇḍaśāstra* provides the recipes of six poultices (§§56-62), which are said to stimulate the appetite, remove wind-bile (Skt. *vātapitta*, a form of rheumatism)[547] and dropsy, and cleanse the belly.

§ 61

tharkä: For LKh. *tharka* 'walnut', a loanword from Tibetan *star ka*, see Emmerick 1985: 306.

§ 62

mācāṃgye: LKh. *mācāṃgā-* refers to measure of weight, see on this topic in Khotanese medical texts also Emmerick 1979a. Cf. other unit of measure in the *Piṇḍaśāstra*: *akṣara-*, *kabă-*, *prūyă-*, *vasīya-*, *śiṃga-*, *ṣaṃga-*, and *sira-*.

[547] MW 934, s.v. *vātapitta*.

7. Seventh chapter: Poultices for scrotal enlargement and downward motion

The interpretation of chapter seven, which consists of ten prescriptions (from § 64 to § 73), is problematic, as it depends on the interpretation of two diseases expressed in § 63, namely, *naraiya* and *nāṣṭä āchāṃ*.

7.1 naraiya 'scrotal enlargement'

The word *naraiya* occurs four times in the PiŚ (§§ 63, 65, 66, 67) and two times in the JP (*nariyi* § 31 [77r2], *nariṃyi* § 68 [102v1]). Under this heading, Bailey suggests the meaning 'hernia', 'from *niž-raik-* or *niž-raig-*, to Oss. D. *berindzun*, *beriγt*, *beriγd* "to stretch, yawn, press, force open (**apai-raik/g*)"',[548] In his provisional edition, Emmerick probably follows Bailey's hint and translates 'hernia' as well. On the other hand, Konow translates the occurrence in § 68 as 'hernia', while he prefers 'scrotal enlargement' in § 31.[549] In JP 31 the word corresponds to Skt. *vardhman* 'internal rupture, hernia',[550] whereas it has no Sanskrit counterpart in JP 68.

An alternative is suggested by a passage in chapter 13 of the *Siddhasāra*, where the description and the remedies against piles and genital fistula are expounded. Bailey translates in Si 13.35 (Ch 102r3-102v2) *u rīyai hā puṇvāq̃ñä* as 'and is to be inserted into the anus', where according to him *rīyai* is a hapax from *rai-* 'to defecate' or *raik-* 'to pour out, leave'.[551] Bailey's interpretation of this word is probably influenced by the same passage in the Tib. *Siddhasāra*, which reads *rkub tu brdzangs la* 'pass it into the anus'.[552] As for the initial *na-* in *naraiya*, it derives either from the preverb *na(l)-*, *naṣ-* < Ir. **niš-*/**niž-*[553] 'out' or the preverb *ni-* < Ir. **ni-*[554] 'down' and the aforementioned root *rai-*. Following this hypothesis, *naraiya* would refer

[548] *Dict*. 175, s.v. *naraiya*.

[549] Konow 1941: 41 and 67.

[550] MW 926, s.v. *vardhma*.

[551] *Dict*. 364.

[552] Transl. by Emmerick 1982: 241.

[553] See SGS 232-234.

[554] See SGS 234-235.

to a body region, more precisely an area near the anus. This is extremely hypothetical, however.

Although I have not been able to explain *naraiya* by any Iranian certain etymology, I believe that another interpretation of the word is possible, if we rely on the context and on the analogies with other Āyurvedic texts.

In *Dict.* 175 s.v. *naraiya*, Bailey quotes the Skt. word *vardhman*. Even though the earlier tradition is acquainted with this condition (see A.h.Ci. 21.33; A.s.Ci. 15.17, 18.9, A.s.Ka. 4.11, 5.55), it is only with Vṛnda's *Siddhayoga* (ca. 800-950 C.E.) that *vardhma(n)* acquires the independent status of a new disease.[555] Before that, in fact, *vardhma* was considered a synonym of '*vṛddhi* or "enlargement of the *phala-kośa* or scrotum"', as Hoernle describes it in his translation of the Bower ms where the word appears several times (II.208, 230, 272, 317, 334, 644).[556] A clear description of the aetiology and characteristics of *vṛddhi* is provided by Suśruta in chapter 12 of the *Nidānasthāna* (12.3-6), while chapter 19 of the *Ciktsāsthāna* (19.3-24) is devoted to its treatment. In Su.Ni. 12.4, Suśruta gives an accurate description of this disease:

adhaḥ prakupito anyatamo hi doṣaḥ phalakośavāhinīrabhiprapadya dhamanīḥ

phalakoṣayorvṛddhiṁ janayati tāṁ vṛddhimityācakṣate

'Any of the *doṣas* having got vitiated in the lower portion, enters the channels of scrotum and produces its swelling: the same in called *vṛddhi*'[557]

Accordingly, *vṛddhi* is considered as an 'enlargement of the scrotum' caused by the excited *doṣas* in the lower half of the abdomen. More precisely, seven different types are distinguished (Su.Ni. 12.3; 6), due to the three *doṣas*, blood (*śoṇita*), fat (*meda*), urine (*mūtra*) and intestine (*antra*). Each of them show distinct symptoms, i.e. pain in the bladder, penis, and waist, obstruction of *vāta*, swelling and pain of the scrotum (Su.Ni. 12.5).[558]

[555] Meulenbeld 1999-2002: IIB 80.

[556] Hoernle 1893: 2.105 fn. 111.

[557] Transl. by Singhal et al. 1972: 177.

[558] Singhal et al. 1972: 177-179.

The disorder of *vṛddhi* occurs also in Ravigupta's *Siddhasāra*, where chapter 18 shows some interesting correspondences with the Su.Ni. 12 and Su.Ci. 19 of the *Suśrutasaṃhitā*. This chapter is devoted to the treatments of three different diseases, translated by Emmerick as follows: Si 18.1-24 'retention of the urine' (Skt. *mūtra-kṛcchra*), Si 18.25-41 'disease of male organ' (Skt. *upadaṃśa*), and Si 18.42-57 'disease of swollen testicles' (Skt. *vṛddhi*).[559] Two of these disorders (*vṛddhi* and *upadaṃśa*) appear also in the Su.Ni. 12 and Su.Ci. 19. On the other hand, the third disease of *mūtra-kṛcchra* described in Si 18.1-24, diverges from the passages in the Su.Ni and Su.Ci, where the final paragraphs are devoted to the aetiology of *ślīpada* ('morbid enlargement of the leg, elephantiasis').[560]

Unfortunately, chapter 18 of the Khotanese *Siddhasāra* is preserved only from the fragmentary § 18.53 (Ch 121r1) to § 18.57 (Ch 121r4-5), where the treatments of *vṛddhi* due to *meda* ('fat'), *mūtra* ('urine'), and *antra* ('intestine') are described. While the Sanskrit *Siddhasāra* uses the traditional terms to refer to the three different types of *vṛddhi*, the Khotanese version prefers to adopt a full, and perhaps more comprehensive, sentence to describe the diseases.[561] Thus, we have Si 18.54 *pī huṣą̄me jsa hamye dānāṃ nirą̄me hīvī āchai* 'in the case of the disease of emerging of the testicles that has arisen due to increase of fat' (Skt. *medo-vṛddhau*), Si 18.55 *ci bīysme jsa hamye āchai* 'in the case of the disease (of emerging of the testicles) that has arisen due to urine' (Skt. *mūtra-jāṃ*), and Si 18.56 *ce rrutāṃ jsa narṣṭīką*[562] 'as for one who has a rupture due to the intestines'[563] (Skt. *āntravṛddhi*).

In the light of this information and on the correspondence between Skt. *vardhma*, a synonym of *vṛddhi*, and LKh. *nariyi* in JP 31, I translate the occurrences of *naraiya* with a generic 'enlargement of the scrotum'.

559 Emmerick 1982: 284-295.

560 MW 1104, sv. *ślīpada*.

561 This is not unusual in Khotanese medical treatises. As shown by Konow 1941: 6 groups of ingredients such as *triphala* or *daśamula* are very often substituted in the Khotanese version by an enumeration of ingredients. Likewise, in Khotanese medical texts, e.g. *Jīvakapustaka*, we find a more detailed description of medicament preparations which, according to Konow, it 'seems to point out the existence of a commentary'.

562 For *narṣṭīką* see *Studies* 1.111-112, s.v, *varṣṭe* 'to increase in size'. Emmerick here translates LKh. *narṣṭīką* as 'having a rupture or hernia' from **ni-rišta*. See also Degener 1989: 127-127.

563 Emmerick's unpublished edition and translation.

7.2 nāṣṭä āchāṃ

The word *nāṣṭä* is the Late Khotanese form of the Old Khotanese adverb *natālsto*, formed by *nata-* 'low' with the directional suffix *-ālsto* and meaning 'downwards'.[564] Since in §§ 63 and 71 *nāṣṭä* precedes the substantive *āchaa-* 'disease' (§ 63) and *hasvā-* 'swelling' (§ 71), it can be considered as an adjective and literally translated as 'downward disease' and 'downward swelling'. The term *nāṣṭä* occurs several times also in the *Siddhasāra*, where in some passages seems to refer to retention of faeces. For instance in Si 2.27 '(the disease in which) the downward motion fails' (*nāṣṭä-ga kaśte*), where the Sanskrit version has *ānāha* 'constipation', or Si 3.23.4 'when the downward movement is bound, it frees it' (*cu nāṣṭä-ga baitte ttu prahāje*). On the other hand, Si 23.7 describes a case of 'dysentery' (Skt *atisāra*) and states that the patient '(has) downward motions' (*nāṣṭą-tsụme*).

§ 64

saṃbhārä: *saṃbhāra* occurs four times in the *Piṇḍaśāstra* (§§ 64, 68 (2×), 73). This term is probably a loanword from Skt. *sambhāra* meaning 'equipment, maintenance, support'.[565] No occurrences have been found within a medical contexts, while it has been recorded in Khotanese Buddhist texts. In his provisional translation, Emmerick translates *saṃbhāra* as 'support', perhaps referring to the intestines. However, the meaning remains uncertain.

vahaiysāre 'descend': On the verb *vahīys-* see SGS 122, Emmerick and Róna-Tas 1992b: 222, and *Dict*. 382, s.v. *vahīys-*.

mistye hvąṇḍe . ā valakyä ṣīkä 'for an adult man or a young child': Under the heading *valaka* Bailey quotes this passage and translates it as 'of adult man or young child'.[566] The adjectives gen.-dat. sg. m. *mästa-* and *valaka-* may also be respectively translated as 'great, big' and 'small, little', offering the alternative interpretation of 'a big (=tall?) man and a small child'. I prefer to follow Bailey's hint, which is probably more appropriate in the present context. In

[564] See Degener 109.

[565] MW 1179, s.v. *saṃbhāra*.

[566] Dict. 378. See also 409 s.v. *ṣṣīka*. See also Degener 1898: 127-128 and 315 for a detailed analysis of *ṣṣīka*.

fact, similar expressions, in which a prescription is suitable or unsuitable for both adult (or elderly) and young people, can also be found in other medical texts. Suffice it to mention three examples, from the *Jīvakapustaka*, the *Siddhasāra*, and the *Sūtrasthāna* of the *Suśrutasaṃhitā*:

JP 11 (59r4)

valakāṃ u ysāḍāṃ *ṣi' hami ṇi māṃñaṃdä mahāveṭī rūṃ*

To young and old it is like nectar – the Mahāvaideha fat.[567]

Si 1.39 (Ch 7r3-4; P 23-24)

cu aysdau u ysaṃgarä *. ttye kṣā'rāṃ arvāṃ u dai u hūṇä paśąme khįṇḍai krra striha ni tcerā ‖ krra-v-ai hoga tcerā .*

As for young and old, to him a severe treatment like (the use of) alkalis (and) drugs and (the use of) fire and the letting of blood is not to be applied. A gentle treatment is to be applied to him.[568]

Su.Sū. 11.9

ahitastu
*raktapitta(ā.tti)jvaritapittaprakṛti**bālavṛddha**durbalabhramamadamūrcchātimiraparī tebhyo+anyebhyaścaivaṃvidhebhyaḥ*

Alkalis or alkaline potions will prove positively injurious to a patient laid up with fever or haemoptysis, to a man of bilious temperament, to an infant, or to an old man.[569]

kąṇḍārya 'wild eggplant' (*Solanum virginianum* Linn., *S. xanthocarpum* Schrad. & Wendl., *S. surattense* Burm.): The LKh. *kaṇḍārya* is a loanword from Skt. *kaṇṭakārikā* and occurs several times with variant spellings in the Khotanese Si (2.1, 2.5, 2.6, 2.11, 21.11, 26.50, 26.51, 26.79), in

[567] Konow 1941: 24-25.

[568] Emmerick's unpublished critical text and translation.

[569] Bhishagratna 1907: 80.

the JP (§ 4 [48r4], § 5 [50r1, 51r2], § 9 [56v2], § 11 [58r3], § 12 [60v2], § 18 [64v2], § 19 [65r3], § 20 [66r2], § 22 [67v2], § 24 [69r1], § 27 [73v4], § 29 [74v2], § 32 [77v2], § 34 [79v5], § 35 [80v2], § 48 [92r5], § 49 [93r3], § 63 [100v2], § 68 [102v3], § 69 [103v2], § 71 [103r5], § 72 [104v4], § 73 [104r5]), and once in the PiŚ (§ 64).

kaṇṭakārikā (or *kaṇṭakārī*) has been identified with the *Solanum virginianum* Linn. (family *Solanaceae*), also referred to as *S. xanthocarpum* Schrad. & Wendl. and *S. surattense* Burm.[570] Commonly called 'wild eggplant' in English, its Skt. name (*kaṇṭa-kārikā* 'the producer of thorns') seems to confirm the description of a prickly shrub.

This ingredient does not often appear in the Indian medical texts, but occurrences of the word exist in the four canonical collections of Āyurveda, the *Carakasaṃhitā*, the *Suśrutasaṃhitā*, and Vāgbhaṭa's *Aṣṭāṅgahṛdayasaṃhitā* and *Aṣṭāṅgasaṃgraha*. The first documented instance of *kaṇṭakārī* is found in the *Sūtrasthāna* 2.22 of the *Carakasaṃhitā*, in a prescription that alleviates dysuria (painful urination). A variety of therapeutic properties have been attributed to this plant, whose flowers, seeds, and roots are equally employed. Widely known are in particular its beneficial effects against fever, respiratory problems such as asthma, cough, and bronchitis, but also tooth-ache, rheumatism, piles, etc.[571] This drug frequently occurs in combination with other plants as, for instance, in the *kaṇṭakārīghṛta*, a group of ingredients used for the preparation of a ghee that provides relief from *vātika kāsa* (cough due to wind), promotes digestion,[572] cures *kapha* disorders, and is recommended in case of hiccup and asthma.[573]

In the Khotanese *Siddhasāra* the word *kaṇḍārya* seems to correspond to different Sanskrit and Tibetan words. It is known from the *Siddhasāra-nighaṇṭu* 10 that Skt. *kaṇṭakārī*, together with *dhāvani* and *kṣudrā*, is one of the synonyms of *nidigdhikā*, a plant name that was probably obscure to the Tibetan and Khotanese translators of Ravigupta's treatise.[574]

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570 Another variety (*S. aculeatissimum* Jacq. or *S. capsicoides* All.) used in some parts of Kerala has been identified by Sivarajan and Balachandran 1994: 211-213.

571 See on the uses and characteristics of *kaṇṭakārī* Nadkarni 1954: 1150-1151 and 1156-1158, Sharma 1996: 71-73, and Sivarajan and Balachandran 1994: 211-213.

572 Ca.Ci. 18.35.

573 Ca.Ci. 18.125-129.

574 Emmerick 1982: 7.

Accordingly, only in Si 2.6 (Ch 11r1-3; P 92-96) and JP 20 LKh. *kaṇḍārya* is the rendering of Skt. *kaṇṭakārī* and Tib. *kaṇṭa-ka-rī*, which is translated by Emmerick as 'wild eggplant'. In all the other cases *kaṇḍārya* corresponds to:

Skt. *dhāvani*[575] : Si 2.11 (11v4), JP 11 (58r2);

Skt. *vyāghrī*, Tib. *bya-ghri* : Si 21.11 (129v3) 26.50 (151r5) 26.79 (155r4), JP 18 (64r4);

Skt. *nidigdhikā* : JP 32 (77r3) 48 (92r5);

Skt. *bṛhatī*, Tib. *bri-ha-tī* : Si 2.1 (10r1) 2.5 (11r2) 26.51 (151r5), JP 5 (50r1) 11 (58r2) 35 (79v5).

While also *vyāghrī* is known to be a synonym of *kaṇṭakārī*, the identification of *bṛhatī* is more intricate. In fact, *bṛhatī* is commonly equated with the *Solanum indicum* Linn.,[576] or with the *Solanum melongena* Linn. in the Kerala tradition,[577] two similar prickly plants from the Solanaceae family. However, in the Skt. Si and JP this word occurs often as *bṛhatī-dvaya* or *bṛhatī-yugma* 'the two *bṛhatī*s'.[578] More specifically, in Si 2.1 (Ch 9v4-10r2; P 70-74) the dual *bṛhatyau* is translated in Kh. as *vāttāka . brihatta dva : kaṇḍārya* ('the two *bṛhatī*: *vārtāka* (and) *kaṇṭakārikā*), in Si 2.5 (Ch 10v4-11r1; P 88-92) *bṛhatī-yugma* corresponds to Kh. *kaṇḍārya u vāttāka cikalä* ('the shrubs *kaṇṭakārī* and *vārtāka*'),[579] and in the JP 5 (50r1) and 35 (79v5) Skt. *brrahattī-dvaya* translates Kh. *brrahatta kaṃṇḍārya* ('*bṛhatī* (and) *kaṇṭakārī*'). Only in one case (Si 26.51 (Ch 151r4-151v1) *bṛhatī-phalaiḥ*) Skt. *bṛhatī* corresponds without distinction solely to Kh. *kaṇḍārya* and Tib. *bri-ha-tīhi hbras-bu* ('the fruit of Indian nightshade').[580]

To conclude, in Khotanese medical texts *kaṇḍārya*, a loanword from *kaṇṭakārikā*, is used indistinctly in the place of different Sanskrit synonyms denoting the *Solanum virginianum* Linn. (or *S. xanthocarpum* Schrad. & Wendl.) such as *kaṇṭakārī*, *nidigdhikā*, *dhāvani*, *vyāghrī*, and *bṛhatī*. The latter occurs in the Sanskrit *Siddhasāra* and *Jīvakapustaka* as *bṛhatī-dvaya* or *bṛhatī-yugma* which is usually identified with the couple *Solanum indicum* Linn. and the *Solanum virginianum* Linn.

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575 Here Tib. has *dha-da-ki* 'fulsee flower tree', possibly from Skt. *dhātakī* (*Grislea tomentosa*, Linn.).

576 Nadkarni 1954: 1.1149-1150.

577 Sivarajan and Balachandran 1994: 100.

578 See also Hoernle 1893-1912: 91 fn. 60 s.v. *vṛhati-dvaya*.

579 See also *Dict*. 101.

580 Transl. by Emmerick 1982: 375.

§ 66

hūṣya-: I translate the loc. sg. forms of *hūṣa-* in §§ 66 and 67 following Bailey's interpretation, which, based on the Sanskrit correspondent *vankṣaṇa* 'groin, thigh-joint'[581] in JP 9 (56v2), suggests deriving this word from 'an older **vaxša-* or reduced grade **uxša* with added initial *h-*'.[582]

§ 69

ūpadeśä: LKh. *ūpadeśä* is a loanword from Skt. *upadaṃśa* and refers to a kind of venereal disease'.[583] For the aetiology, characteristics, and treatment of *upadaṃśa* in Āyurvedic texts see Su.Ni 12.7-9, Su.Ci. 19.25-51, A.h.U. 34.1-7, A.s.U. 39.17, and Si 18.25-30.

[581] MW 911, s.v. *vaṅkṣaṇa*.

[582] Bailey 1960: 31-32.

[583] MW 198, s.v. *upadaṃśa*.

8. Eighth chapter: Remedies for sexual dysfunction

This chapter features two remedies for sexual disorders (§§ 75 and 76). While the first directly refers to a female condition, it is unclear if the second one addresses a male or a female patient. A related matter is the interpretation of a Sanskrit loanword, normally used in religious contexts, but here referring to the sexual dysfunction of the patient.

maittrā- 'love' (§§ 74, 76)

The first sentence of paragraph 74 begins with the following introductory statement: *khu ni maitträ na pąname*, that literally translates as 'when love does not arise below'. Similarly, paragraph 76 closes the prescription declaring that, after drinking the decoction, 'love will arise below (and) will produce a male child' (*na maitträ pąname . dahä pūra padḭme*). The interpretation of these clauses presents a certain degree of difficulty due to the occurrence of the word *maitträ* 'love' within a medical context. In fact, LKh. *maittrā-* is a loanword from Skt. *maitrī* 'benevolence, friendliness',[584] where its meaning refers to one of the Buddhist virtues. Furthermore, in Indian Āyurvedic texts this word is endowed with religious and moral meaning. For instance, Caraka (*Sūtrasthāna* 8) includes *maitrī* among a long list of correct behaviours and habits that a person should follow to have a proper life (Ca.Sū. 8.29):

> *brahmacaryajñānadāna**maitrī**kāruṇyaharṣopekṣāpraśamaparaśca syāditi*
>
> One should be devoted to celibacy, knowledge, charity, **friendship**, compassion, cheerfulness, indifference and calmness[585]

Within the same medical context, the author of the *Carakasaṃhitā* explains that, in order to obtain the honourable degree of *vaidya*, the physician must embrace several virtues, which include *maitrī* and *kāruṇya* ('compassion') as an essential part of his relationship with the patient (Ca.Sū. 9.26):

> *maitrī kāruṇyamārteṣu śakye prītirupekṣaṇam*

[584] MW 834, s.v. *maitrī*. See also Martini 2011 for the 'great loving kindness' (Skt. *mahāmaitrī*) in Khotanese texts.

[585] Transl. by Sharma 2014: 1.61.

prakṛtistheṣu bhūteṣu vaidyavṛttiścaturvidheti

Friendliness and compassion towards the diseased, interest in the amenable and indifference to those who are moving towards end – this is the fourfold attitude of physician[586]

In Khotanese texts as well, the word *maittrā-* occurs many times in Buddhist texts carrying the same religious meaning. Some interesting examples are the various occurrences that can be found in the *Book of Zambasta*, such as fragment M 14.1 r1 *maittra: hama ju ~ biśśä sarva-satva vä[tä]* 'impartial love towards all beings'[587] or the whole chapter 3 (from fol. 180 to 192v1),[588] where the Buddha Śākyamuni explains to Maitreya the importance of 'love' to achieve *bodhi* (e.g. 3.25ab *maittre jsa byaude ~ thatau balysūstä käḍe* 'through love, *bodhi* is very quickly obtained').[589]

On the other hand, Khotanese medical texts, with the only exception of PiŚ §§ 74 and 76, do not mention *maittrā-* in any respect. There are, however, two alternative interpretations of this word within a medical context. A first possible explanation may be to translate LKh. *maittrā-* as 'passion' with reference to the 'sexual function' of a male patient. A parallel use can be found in *The Book of Vimalakīrti*, a Late Khotanese original composition of Mahāyana Buddhism,[590] where the term *brrīyaā-* 'love, desire' is used in a game of words to contrast human passion and Buddhist benevolence (Vim 223 [P2026 23-24]):

*ṣa' **brrīyā** cvai ja ni byehe*
*na ni jsā[24]ve **brrīye** rāśa'*
*satta **brrīye jsa** hamaṃga*
ba'ysūśtī naysdakä bvāṃñä

When **desire** does not get hold of him,
(then) he does not become controlled by **passion**,

[586] Transl. by Sharma 2014: 1.64.

[587] Emmerick and Vorob'ëva-Desjatovskaja 1995: 212.

[588] Emmerick 1968c: 52-77.

[589] Emmerick 1968c: 56-57.

[590] See Maggi 2009b: 359-360.

through **love** beings are (all) equal (for him),
and awakening must be known as close to him[591]

As in this occurrence *brrīyaā-* is used in the double sense of sexual passion and loving kindness, in the same way *maittrā-* may have been used in a similar way in the *Piṇḍaśāstra*. Hence, the sentence *khu ni maitträ na pąname* 'when love does not arise below' may be referring generically to a sexual dysfunction experienced by the patient. Unfortunately, the Khotanese translation of *Siddhasāra*'s chapter 28, devoted to the preparation of potency therapies (Skt. *vājīkara*),[592] is not preserved and we cannot directly compare the Khotanese version of some specific passages (e.g. Tib. Si 28.23 'one will be able to raise (*ucchrayam avāpnuyāt*) one's male organ (*dhvaja-*) and (have) sexual intercourse').[593] It should be noted that in general potency therapies in Khotanese texts are often drinks (PiŚ § 76 *khāśą'ñä* 'it must be drunk') and it is not uncommon to find ingredients such as ginger (PiŚ § 76 *ttaugarä*) and long pepper (PiŚ § 76 *papala*) in groups of drugs used for restoring male virility (e.g. JP §§ 41 [84r2-85r5], 46 [87v5-88v1], and 48 [92v4-93v1]).[594]

A second explanation is theoretically possible: the sentence *khu ni maitträ na pąname* 'when love does not arise below' can still be interpreted as referring to the sexual dysfunction of the diseased. In this hypothesis, though, the patient is a woman, who is unable to experience *maittrā* and therefore to conceive a child, due to the womb disease as mentioned in § 75 (*pūrąña āchą*). An argument in favour of this interpretation is, in my opinion, *Siddhasāra* § 29.1. Chapter 29, which has not survived in Khotanese, is devoted to the treatment of infants' diseases, beginning with the problem of conceiving a child (29.1-14). The Tibetan version of § 29.1 states as follows:

de la bud med ni dga' bar bya'o ‖

[591] Maggi's unpublished edition and translation.

[592] See Zysk 2005.

[593] Emmerick 1982: 421.

[594] Differently from the potency therapies described in the *Carakasaṃhitā* and in the *Suśrutasaṃhitā*, where formulas are meant for ingestion in the form of food (as pills, soups, cakes, or medicated clarified butter) (Zysk 2005: 110-111).

gnas dam pa yin la | bu rin thang med pa bskyed pa yin pas | de'i mo mtshan la nad byung na dga' ba dang | bu 'byung ba gnyi ga med par 'gyur te | de bas na de gso ba'i cho ga je bshad par bya'o ||

In that (connection), as for the woman (*yoṣid*), she must be made happy (*rater*). Since it is an excellent (*paraṃ*) abode (*dhāma*) and it is the producer (*-sūḥ*) of the priceless (*anargha-ratna-*) child (*apatya-*), if disease (*-vyāpattayas*) has occurred in her (*tasyāḥ*) female organ (*yoni-*), she will be without (*-vināśanāḥ*) both happiness (*rati-*) and childbirth (*prajā-*). Accordingly, the method of treating that will be expounded.[595]

This opening paragraph explains that, to begin with, the woman 'must be made happy' (*dga'-bar bya'o*) in order to conceive a child. If, however, she is affected by a disease of the 'female organs' (*mo-mtshan*), she will not be able to experience either happiness or childbirth. Noteworthy is the use, in the Sanskrit original version, of the word *rati* whereas Tibetan has *dga'-ba* ('happiness, joy'). The Skt. term *rati*, from the verb *ram-*,[596] is attested with the meaning of 'pleasure of love, sexual passion or union',[597] which recalls the Khotanese *maittrā-* occurring in PiŚ §§ 74 and 76 and Vim 223. Following this hypothesis, once the woman has been treated by the physician and is finally free from diseases, she will be in a condition to experience *maittrā* (or Skt. *rati*) again and, as a consequence, to conceive a child (PiŚ § 76 *na maitträ pąname . dahä pūra padīme* 'Love will arise below (and) she will produce a male child').[598]

It should be noted that in the Āyurvedic literature female conditions are generally treated together with child pathologies. A clear example is the *Kaśyapasaṃhitā*, a compendium

[595] Ed. and transl. by Emmerick 1982: 422-423.

[596] Cf. Mayrhofer 1996: 2.436 and for the Ir. verb **Hram* Cheung 2007: 190-191.

[597] MW 867, s.v. *rati*.

[598] See also Tib. Si 29.10 'As for the method of causing a child to be conceived after thus making (the woman) without defect and disease of the female organ […] if they have intercourse (*gacchet*), a child will be conceived' (Emmerick 1982: 425).

from the VII century C.E.[599] entirely devoted to the treatments of female and infant disorders.[600] As already mentioned, the *Siddhasāra* itself devotes chapter 29 to women's health issues, conception, and children diseases. Furthermore, I previously highlighted the vigorous properties of ginger and long pepper in men. However, these drugs are employed also for the cure of women. An additional example to the *Jīvakapustaka* passages mentioned above is Si 29.6 where, in the case of womb disease, the patient must drink the powder of long pepper (Skt. *pippali*) mixed with liquor and an other ingredient.

The second female disorder remedy can be found in the prescription for 'diseases of the womb' (*pūrāña āchā*) of § 75. The adjective *pūrāña* 'pertaining to the womb' occurs solely in Late Khotanese medical texts and corresponds in the *Siddhasāra* to Skt *yoni*, which refers to the 'female organs of generation'[601] and Tib. *mo mtshan* 'female organs' (in chapter 29) or *mngal* 'uterus, womb' (Si 2.2, 2.7, 2.26). Three different varieties of this disorder are found in the Sanskrit and Tibetan *Siddhasāra*, due to wind (Si 29.2), bile (29.3), and phlegm (29.3). In the *Jīvakapustaka* as well, *pūrāña* occurs several times, but probably the most interesting passage is the last sentence of § 15 (62v4) *pūrāña āchā jaida u yāña vīne khvaṃ jsa āsā yaṃde pūraṃ jsa byehe' : pūrāṃ vī vasauśta* 'it overcomes diseases in the womb and pains in the yoni; when she resorts to it, she thence gets sons, becomes clean in the womb'.[602] Regarding the origin of *pūrāña*, Degener explains the form by deriving it from *pūrāna-* 'Bauch, Mutterleib' and the suffix *-ya-*, which usually causes palatalisation of the preceding consonant or vowel, as in the case of *pūrāña*.[603] This suffix forming adjectives generally denotes affiliation to the original noun and indicates the local position or the origin of it, as for instance in *rrājaa-* 'from the plain' and *gvīha-* 'pertaining to the cow'.[604]

In conclusion, the sentence *khu ni maitträ na paname* 'when love does not arise below' may be interpreted as referring to the 'sexual dysfunction' experienced by the patient, with the semantic development of *maittrā-* from 'Buddhist compassion' to 'passion'. There are two

[599] Meulenbeld 1999-2002: 2A.41.

[600] See the edition by Tewari 1996.

[601] MW 858, s.v. *yoni*.

[602] Konow 1941: 29.

[603] Degener 1989: 303.

[604] Degener 1989: 302.

hypotheses about to whom the prescriptions are directed. The first one may refer generically to the sexual dysfunction experienced by a male patient. Accordingly, the drink explained in § 75 would be a potency therapy (cf. Si 28.19-25). The second hypothesis considers ch. 8 as entirely devoted to women disorders. The sentence *khu ni maitträ na pąname* 'when love does not arise below' in § 76 may still be interpreted as referring to the patient's sexual dysfunction, but to a female one, as suggested by reference to to the female 'disease of the womb' mentioned in § 75: once she is free from this disorder and through the effect of the prescribed medical drink, 'love will arise below (and) she will produce a male child' (*na maitträ pąname . dahä pūra padīme*).

§ 75

mäjṣaï- 'woman': For the etymology of *mäjṣaï-* < IIr. **miždušakī-* 'lady' see *Studies* 3.123-124, s.v. *mijṣe*', Sims-Williams 1997 (p. 337), and Maggi 1997 (pp. 43-45).

§ 76

ttaugarä 'ginger' (*Zingiber officinale* Rosc.): For LKh. *ttuṃgara-* see Dragoni 2022: 134-136, Emmerick 1985: 313, and *Dict*. 130, s.v. *ttuṃgara-*. The Khotanese word, which OKh. form Dragoni reconstructs as **tv-aṃ-garaa-* or **tv-āṃ-garaa-*, was borrowed into Tibetan as *dong gra* and Tocharian B *tvāṅkaro*.

9. Ninth chapter: Poultices for piles

This chapter (§ 77-83) concerns the treatment of *arrja-*. This is a Late Khotanese medical term borrowed from Skt. *arśas* 'haemorrhoids'.[605] Piles were undoubtedly a common and widespread condition even in the past, for the cure of which many different therapies and solutions were devised. Among the Indian Āyurvedic texts, the most interesting passages on this disorder are found in the *Carakasaṃhitā* and in Vāgbhaṭa's *Aṣṭāṅgahṛdayasaṃhitā* and *Aṣṭāṅgasaṃgrahasaṃhitā*. In the *Carakasaṃhitā*, chapter 14 of the *Cikitsāsthāna* is entirely devoted to the description of the aetiology and treatment of piles, that were considered to be congenital and already present at birth (Skt. *sahaja*) or developed at a later stage (Skt. *uttarakālaja*).[606] Caraka describes *arśas* as 'disorders characterised by growth like polypus'[607] (Ca.Ci. 14.5 *arśāṃsītyadhimāṃs avikārāḥ*) located in the ano-rectal folds[608] and made of fat flesh, and skin (14.6). *Nidānasthāna* 7 of the *Aṣṭāṅgahṛdayasaṃhitā* (= A.s.Ni. 7), also devoted to haemorrhoids, agrees with Caraka in dividing *arśas* in congenital (Skt. *sahotthāna*) and produced after birth (Skt. *janmottarotthāna*). The first group is, however, considered beyond the power of medicine and hence incurable. The second one is instead subdivided in six additional varieties arising from one, two, or all the three *doṣa*s together, and blood (7.9). Furthermore, the author distinguishes between dry (Skt. *śuṣka*) and exudative (Skt. *srāvin*) piles (7.3). The treatment of haemorrhoids through cauterization, surgery, and employment of caustics is described in Vāgbhaṭa's *Aṣṭāṅgasaṃgrahasaṃhitā*, *Cikitsitasthāna* 10, which also includes the preparation of medicinal substances to be used after treatments. An extended chapter on piles (chap. 13) is also preserved in the Sanskrit and Tibetan *Siddhasāra*, while only the second half of the Khotanese version has survived (from §13.27 (Ch 101r1) to § 13.51 (Ch 104v2-3)). Here, six kinds of *arśas* (Tib. *gzhang 'brum*) are described, which arise from the three *doṣas*

[605] MW 93, s.v. *arśas*.

[606] Ca.Ci. 14.5, Sharma 1998: 2.224.

[607] Transl. by Sharma 1998: 2.224.

[608] Caraka discusses the possible broad sense of *arśas*, which is applied by some physicians to those fleshy growths in the male and female genitals, nose, mouth, ear, eyelids, and skin. However, he states that the topic of chapter 14 is restricted to *arśas* arising from the ano-rectal region (Ca.Ci. 14.6), Meulenbeld 1999-2002: 62-63. See also Sharma 1998: 224.

(together or individually), blood, and the congenital ones. Unlike the *Siddhasāra* or the earliest Indian compendia mentioned above, both *Jīvakapustaka* and *Piṇḍaśāstra* do not distinguish between different types of piles.

As for the *Piṇḍaśāstra*, piles do often appear together with bleeding (e.g. §§ 78, 79, 81). Remedies for the treatment of bleeding piles are provided by Ca.Ci. 14, where they are said to arise when there is a predominance of *kapha* or *vāta* (14.170). Among the prescriptions suggested by Caraka, it is worth noticing that ingredients, such as *ghṛta* 'oil', butter, or cow dung, whose properties are considered to be effective in the treatments of haemorrhoids occurs also in chapter 9 of the *Piṇḍaśāstra*.

§ 78

pirānaa- 'worm grains': An additional symptom occurring together with piles is the presence of intestinal worms (§ 78 *pīrāṇā*). The Khotanese medical term *pirānaa-*, that I already discussed in detail elsewhere,[609] is used also in the *Jīvakapustaka* (8.3 (55r1) *pīrāṇā*) and several times in the *Siddhasāra* (2.24 (C 13v5, P 147-148), 3.26.5 (C 20v2), 19.21 (C 124r2), 19.22 (C 124r2-3), and 19.32 (C 125r4-5)), alongside the more frequent *pira-*, *pära-*, to render Skt. *krimi-*. Konow interpreted this word as the nom.-acc. pl. of an adjective *pīrāṃnaa-* of the secondary *-aa-* declension (from *pära-* and the suffix *-āna(a)-*)[610], that he glossed as 'worm-containing' and attributed to *āchā-* 'diseases' (*uysäna āphāra pīrāṇā jaida u ysaira vīra bīsā āchā* 'overcomes respiration troubles, diseases from worms and in the heart').[611] However, the syntax of this sentence suggests that *pīrāṇā* is an independent substantive or substantivised adjective. This is confirmed by the occurrence in the *Siddhasāra* 2.24 (C 13v5, P 147-148) (*pīrāṇāṃ hīvī āchai*), where *pīrāṇāṃ* is a gen.-dat. pl. that modifies the acc. sg. *āchai* 'disease'. The word is rather a 'compound of *pära-* 'worm' and *-ānaa-* < **dānaa-* (by regular loss of intervocalic *-d-*) < Ir. **dāna-ka-* 'grain, seed' (cf. Middle Persian *dānag*, New Persian *dāne*),[612] hence Kh. *pirānaa-* < **pira-dānaa-* 'worm grain, seed', with reference to the eggs of worms

609 Luzzietti 2022: 235-239.

610 Cf. Degener 1989: 83 §10.B.13.

611 See Konow 1941: 20–21 and 94 s.v. *pĭra-*, Chen 2005: 297–298.

612 Cf. Rastorgueva and Ėdel'man 2003: 448–450 s.vv. **dāna-*, Ḥasandust 2014: vol. 2, 1258–1259 s.v. *dāne*, and Bailey 1979: 156 s.v. *dānā-*.

released during intestinal evacuation of humans'.[613] A comparison between 'worm eggs' and 'small grains' or 'seeds' is not unusual, as shown for instance by a passage from *Atharvaveda* 2.31, in a ritual against parasites, where 'the officiant identifies himself with Indra and compares the action of mashing the worms with the action of grinding the *khálva*-grains with a millstone (2.31.1)'.[614] In conclusion, two terms related to worms have been identified, *pära*-, or *pira*- and *pirānaa*-. The first one is often used in eighth-century documents in the specialised sense of 'silkworm', as first pointed out by Duan Qing and afterwards by Skjærvø.[615] It is therefore possible that LKh. *pirānaa*- 'worm grains' was adopted in Khotanese medical texts to avoid misunderstanding.

brrāṃg<āṃ biṃdä hūṇ̃>ä: The supplement in of § 78 *cū brrāṃg<āṃ biṃdä hūṇ̃>ä narāṃme* for ms *cū brrāṃgä narāṃme* is necessary in order to arrive at a more convincing understanding of the passage. After trying to give an acceptable sense to the original reading *cū brrāṃgä narāṃme* 'when the thigh comes out', I reached the conclusion that the verb *narām*- 'to go out'[616] (3 sg. pres. ind.) must refer to something different, possibly to the flowing of blood (LKh. *hūñi*-) originated from the patient's piles. Similar passages are found in Si 13.32 (Ch 101v2) *drrāṃma arja cvai vā huṇ̃ä nirāṃme jiṃdai* 'it removes such piles as when one's blood comes out' and Si 13.33 (Ch 101v4) *cu drrāṃma arja cvai vā huṇ̃ä nirāṃme ṣe' jatte* 'one who has such piles as when his blood comes out will be cured'.[617] Moreover, the syntax seems to require the presence of a locative (**brraṃgvā*) supported by *narām*-, to express the meaning of the blood that comes out on the thighs. A construction of this verb with a locative is not recorded by Emmerick in the SGS, but occurrences can be found in the texts, as for instance in *Jīvakapustaka* § 25 74r4 *ca eha. [ha*]ysgvā nāṣṭi hūṃña narāṃmi* 'when blood comes out (and) down into the mouth and the nostrils' or, in a spell against various afflictions, *hūña haysguā narāmi* 'blood would come out in [our] nostrils'.[618] These examples are, however, possibly

[613] Luzzietti 2022: 237.

[614] Luzzietti 2022: 237, cf. also 235, fn. 35.

[615] Duan 1991: 45-50 and Skjærvø, *Studies* 3.91-93.

[616] Cf. SGS 49.

[617] Emmerick's unpublished critical text and translation.

[618] Skjærvø 2007: 388 and 393.

related to what Emmerick calls 'locative of the source of motion'[619] with reference to the place from which or where something originates. In PiŚ § 78, instead, the blood is flowing on the thighs. In this context it may be more appropriate to integrate the postposition *biṃdä*, meaning 'on, upon' and consider *brrāṃgä* as a genitive-dative singular.

brrāṃga-: Regarding the meaning of *brrāṃga-* cf. Si 1.17 (Ch 4v3-4) *cu bāva ṣi' krriṃga-rūvya u hala-brāṃgvā pārotta* 'as for wind, it is based in the anus and in the mid-thighs'.[620]

§ 79

<hūña> vīśtä: For the supplement of <*hūña*> in § 79, see also § 81 where the same sentence occurs (*hūña vīśte u arrjä jeṃdä* ' it will stanch the blood and will remove piles'). Similarly to the previous case (cf. *brrāṃg<āṃ biṃdä hūñ>ä* above), the supplement seems to be necessary since *vīśte* 3 sg. pres. ind. of *viśt-* 'to place; to stanch'[621] is transitive and requires a direct object.

§ 82

mūla *Asparagus Racemosus* Willd.: Bailey translates *mūla* (§§ 82, 83) and *mūlaṣkiñä* (§ 91), both occurring only in the *Piṇḍaśāstra*, as 'clay' and 'lump of clay' respectively.[622] The word *mūla*, however, occurs several times in Khotanese medical texts as a loanword from Skt. *mūla*, which generally refers to 'a root (of any plant or tree [...])'.[623] Occurrences of groups of *mūla* are found in the *Siddhasāra*, as for instance in Si. 26.61 *deśa-mūla* 'ten roots' (Skt. *daśa-mūla*) and Si 2.28 *paṃcä-mūla* 'five roots' (Skt. *pañca-mūla*). Alternatively, *mūla* occurs with other ingredients in reference to the part of the plant that has to be employed in the preparation of the medicine (e.g. Si 2.3 (Ch 10r4-10v1; P 79-83) *pipala mūla* 'root of long pepper', Skt. *granthika*). The occurrences of *mūla* in the *Piṇḍaśāstra* as an independent ingredient are an isolated case in Khotanese. I decided, however, to not follow Bailey's translation of *mūla* as

[619] Emmerick 1965: 33.

[620] Emmerick's unpublished critical text and translation.

[621] Cf. SGS 124.

[622] *Dict.* 337, s.v. *mūla* and *mūla-ṣkiṃñä*. The word is appropriately not mentioned in *Studies* 3.126-127 among the different occurrences of a different *mūla*, meaning 'rat', 'testicle', and 'muscles'.

[623] MW 826, s.v. *mūla*.

'clay' and consider this word as meaning 'root' like the other occurrences in the *Siddhasāra*. In fact, Skt. *mūla* can specifically refer to the *Asparagus Racemosus* Willd., also known as Indian asparagus.

§ 81

saṃnä: *saṃna-* is the Late Khotanese form of an Old Khotanese *satanä*, meaning 'dung'. See *Dict*. 418, s.v. *satanä*

10. Tenth chapter: Poultices for itching

This long chapter (§§ 84-100) offers a very interesting selection of remedies against various diseases, such as skin disorders, irritations, wounds, internal tumours, and even itching deriving from spider bites. In the following, I examine each disease individually, with the aim of shedding light on their identification.

10.1 ā'sia- 'itching' (Skt. kaṇḍū)

The opening paragraph 84 introduces the topic of the chapter which is said to be devoted to the cure of *ā'sia-* (*tti vā ā'syāṃ va yaugä u peṇḍā* 'the following (are) prescriptions and poultices for *ā'sia-*'). Although this section of the book does not focus exclusively on *ā'sia-*, this condition recurs several times within the tenth chapter. Before taking into account the meaning of *ā'sia-* and its place within the Āyurvedic tradition, it is important to notice that this word has been interpreted by Maggi as a feminine noun *ā'siā-*.[624] but a masculine form *ā'sya-* with pl. in *-e*, like the OKh. *kīra-* 'act', pl. *kīre* and *ggara-* 'mountain', pl. *ggare*, is theoretically possible.[625]

There are no occurrences of this word in the *Jīvakapustaka* and *Siddhasāra*. There is, however, an ambiguous term *isyi* in JP 38 (82v1), that Konow describes as 'some kind of tumour, perhaps corresponding to Skt. *piḍaka*, fistula'[626] and which occurs together with the same disorders of *Piṇḍaśāstra*'s chapter 10 (*haśa* 'swelling', *lūta* 'spider bite', and *kuṣṭa* 'skin disease') and *isye* in Si 2.4 (Ch 10v1-4; P 83-88). These occurrences where actually emended by Maggi as **āsyi*[627] in JP 38 and by Emmerick as **ā'sye* in Si 2.4.[628] An additional occurrence is found in a passage of ms Or. 11252.1.26 and 11252.1.40[629] in a prediction for the life of a man born in the 'year of the sheep', translated by Skjærvø as 'And on him there will be a lot of itching' (l. 26 <...> *biśau jsa biśina suhye hime u hāysai paṃdi ni himye u bedai ā'sye*) and 'And

[624] See Maggi 2018: 253.

[625] See SGS 265.

[626] Konow 1941: 86, s.v. *isya-*.

[627] Maggi 2018: 254.

[628] Emmerick's unpublished critical text and translation.

[629] *KT* 3.14-15.

a lot of itching will arise for him as well as a wound' (l. 40 *nī bedai vaśūna āchā himāre u ā'sye-t-ī sarbīdi u vranī ka*).[630]

LKh. *ā'sia-* corresponds to Skt. *kaṇḍū* and Tib. *gyah pa* 'itching'[631] in Si 2.4 (Ch 10v1-4; P 83-88) and 2.12 (Ch 11v4-5; P 108-111). In Indian Āyurvedic texts, Skt. *kaṇḍū* is a characteristic of eye and ear diseases. Caraka, *Cikitsāsthāna* 26.128, describes the eye disease (*netraroga*)[632] due to *kapha* as being characterised by heaviness and itching of the eyes, excessive slimy lacrimation, and white dirt.[633] The idea of *kaṇḍū* as a symptom of skin conditions caused by the aggravation of *kapha* is shared also by Suśruta (Su.U. 20.7-8) and Vāgbhaṭa (A.h.U. 17.12) in the diseases of the ears. In the *Siddhasāra* as well, the disease of the eyes called *abhiṣyanda* (LKh. *abhaiṣaṃnä*), which arises from phlegm, is said to produce white secretions, white and sticky tears, and to cause itching and swelling of the eyes (Si 26.7). It is worth noticing that the *Hārītasaṃhitā* (ch. 39) includes *kaṇḍū* between the eighteen types of *kuṣṭha* 'skin disease' (39.5-6), differently from other Āyurvedic works. According to Meulenbeld,[634] Hārīta's *kaṇḍū* corresponds to Caraka's *alasaka*-disease (a kind of *kuṣṭha*), which is described as follows in Ca.Ci. 7.23: *kaṇḍūmadbhiḥ sarāgaiśca gaṇḍairalasakaṃ citam sakaṇḍūrāgapiḍakaṃ dadrumaṇḍalamudgatam* 'that which is covered with itching and red glandular pimples is known as alasaka'.[635]

Returning to the *Piṇḍaśāstra*, the first prescription of the tenth chapter (§ 85) is devoted to the preparation of a medicament against a type of 'skin irritations which slightly rise from an itching and itch strongly' (*ranīkä ttä cu jsiṇä ā'sye sarbīṃdä . u pi'jsa kyihāre*). The itch is probably localised in the eyes and the eyelid joints, since the text refers immediately afterwards to the pain that the patient feels in the eyeballs. The sentence *humari biysaṃjāre* 'hold the joints

630 Skjærvø 2002: 83-84.

631 Cf. *Dict*. 28, s.v. *ā'sī*.

632 MW 569, s.v. *netra-roga*.

633 Sharma 1998: 2.438

634 Meulenbeld 1999-2002: 2A.54.

635 Transl. by Sharma 1998: 127.

(of the eyes)'[636] may be referring to the patient's inability to open his eyes due to either a sticky secretion (as in Si 26.6 [Ch 145v1-2] or Ca.Ci. 26.128)[637] or to pain.

The other occurrences with *ā'sia-* 'itching' possibly refer to various stages of this symptom. For instance, § 87 describes a 'newly burst itching' (*nuvara narve āsī*), which manifests together with 'pus' (*ysū*), §§ 88 and 95 mention two prescriptions for the ripening of a 'swollen itch' (*stāṃgä āsī*) and a 'stiff itch' (*styūdä āsī*), while § 97 treats an already 'suppurating itching' (*ysvaurgä āsī*). Moreover, §§ 93 and 94 are prescriptions against the itch caused by a spider bite.

10.2 ranīka 'skin irritation'

In *Dict*. s.v. *ranīka* Bailey suggests the meaning 'skin-diseases' and considers it 'dyadic with BS *kuṣṭha-* "(all) skin-diseases"'.[638] This statement was proved to be inexact by Emmerick in *Studies* 2.98 (s.v. **pvāttyāṃ*), since he noted that the two diseases appear together in § 100 (*kuṣṭä . āstaṃna rranīkāṃ bidä.* '(it must be smeared) on irritations due to skin disease and so on') not as synonyms but as two different conditions. The word also occurs in JP 44 (86v4) *kauṣṭä u ranīkāṃ biṃda pīsalyāña . pvā ttyāṃ va pīrmāttaṃ* which was translated by Emmerick as '(The oil) must be smeared over skin disease and skin irritation. (When applied) cold, (it is) excellent for those (conditions)'. Furthermore, Degener lists *ranīka* among the derivatives with the *-īka-* suffix and tentatively translates it as "'Hautabschürfung" (?)', by assuming a hypothetical **rană-*,[639] on the basis of Bailey's interpretation 'From "roughened skin", to base *ran-* "to scrape"'.[640] LKh. *ranīka* is, in my opinion, a symptom of *kuṣṭa*, the generic medical term used to refer to skin disease (see below).

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[636] See on LKh. *humari Studies* 1.130.

[637] Cf. also Su.U. 11.16-18 on the preparation of a collyrium against itching of the eyes.

[638] *Dict.* 357, s.v. *ranīka.* Cf. also *Dict*. 257, s.v. *pvāttyāṃ*.

[639] Degener 1989: 128.

[640] *Dict.* 357, s.v. *ranīka.*

10.3 kuṣṭa-'skin disease' (Skt. kuṣṭha)

The research into different varieties of skin diseases, which continue to cause significant morbidity in India even today, has a long-standing history. The literature on this topic is extensive[641] and I will simply outline some of the major features here. A significant analysis and discussion on the subject was carried out by Emmerick in his study on the history of leprosy in India.[642] As he pointed out, the Sanskrit medical term *kuṣṭha* (LKh. *kuṣṭa-*) is actually a generic term used to refer to cutaneous disorders. To quote his words:[643]

> 'The classical Sanskrit word *kuṣṭha* has been adopted for "leprosy" in Hindi and elsewhere, but it is clear from the ancient descriptions and classifications of *kuṣṭha* that it was used in Āyurvedic medicine to denote "skin disease" in general. Its use to denote leprosy is simply a case of specialization: leprosy was and is the skin disease par excellence'

A number of different varieties of *kuṣṭha* have been listed in the Āyurvedic texts, which seem to agree in their classification of eighteen main types. The disease is caused by the three *doṣa*s affecting distinct body elements and its identification is based on cutaneous signs. Regarding the treatments of *kuṣṭha*, Emmerick noted that some of the remedies 'are likely to have been handed down from the earlier magico-religious period of Indian medical history', where an interesting example is without any doubt the preparation of a poultice made from oil of belleric myrobalan and ashes of a black snake in Su.Ci 9.17 and used 'to remove something unnaturally white' (the cutaneous sign of skin disease) through 'the magical use of something black'.[644]

Among the therapies suggested in the Āyurvedic treatises, it is worth mentioning the *tuvaraka* oil occurring in the *Suśrutasaṃhitā* (Su.Ci 9 and 13). Its preparation and employment is particularly interesting since it reminds the Khotanese *ttīrādāna* oil (*ttīrādāṇīnai rūṃ*), which name occurs only in the *Piṇḍaśāstra*. The preparation of *tuvaraka* oil, that cures all type of *kuṣṭha*, is described in Su.Ci. 13.20-23. At the end of the chapter (13.35), Suśruta quotes the recipe of a collyrium for eye diseases made from the *majjan* ('internal pulp of the seeds') of

641 Cf. Meulenbeld 1999-2002: 1B.64 and 1B.109.

642 Emmerick 1984. See also Das 2000: 56-57.

643 Emmerick 1984: 96.

644 Emmerick 1984: 101.

tuvaraka burnt in a closed vessel and mixed with other ingredients, such as the same *tuvaraka* oil, salt and *anjana*. The plant from which the *tuvaraka* oil is made has been identified with the *Hydnocarpus wightianus* Blume,[645] also known as chaulmoogra and still employed today in the cure of leprosy.[646]

On the other hand, the only mention of the recipe of the Khotanese *ttīrādāna* oil is found in PiŚ 85, in a prescription for the treatment of some kind of eye disease. The word *ttīrādānä* occurs in § 85, together with its adjective *ttīrādą̄ṇţ̣nai* (or the variant spelling *ttţ̣rādą̄ṇţ̣nai* in § 86) and was interpreted by Bailey generically as "'medicinal plant" [...] from *ttīraa-* and *dānā-* "grain"'.[647] Theoretically, an intervocalic *-d-* is usually lost in Late Khotanese, as for instance in the case mentioned above of LKh. *pirānaa-* < **pira-dānaa-* 'worm grain'. However, it is possible that the composition process of this word dates back to a different and later phase than *pirānaa-*, which supports Bailey's interpretation of a compound name of *ttīra-* 'bitter' and *dānaa-* 'grain', literally meaning 'the bitter-grain' plant. Accordingly, *ttīrādą̄ṇţ̣nai* is the adjective formed with *ttīra-dānaa-* and the suffix *-īnaa-*, meaning 'from the bittergrain plant'.[648] In conclusion, the Sanskrit *tuvaraka* oil and Khotanese *ttīrādāna* oil seems to share not similar medical properties and preparation but also a similar name. In fact, Kh. *ttīra-* is often use in medical texts to translates Skt. *amla* 'sour, acid'[649] and, likewise Skt *tuvara*, or *tubara*, refers to the 'astringent taste'[650] of the plant.

10.4 lūttā- 'spider' (Skt. lūtā-)

Paragraphs 93 and 94 deal with the treatments of itching caused by the sting or bite of an animal. LKh. *lūttā-* is a loanword from Skt. *lūtā-*, a spider and the cutaneous disease produced by its bite.[651] As one might expect, spider and snake bites were, and still are, a major problem in some regions of the world. For a long time people from South Asia have sought a way to

[645] *Hydnocarpus laurifolia* Dennst. in Emmerick 1984: 103.

[646] See on the properties and the uses of *tuvaraka* Nadkarni 1954: 658-661 and Sharma 1996: 169.

[647] *Dict.* 129, s.v. *ttīrādānä*.

[648] Cf. Degener 1989: 143.

[649] MW 84, s.v. *amla*.

[650] MW 450, s.v. *tubara*.

[651] MW 905, s.v. *lūtā*. This disease is said to be produced also by snake bites, see also Maggi 2018.

cure them and herbal antidotes or mantras have been found in every medical tradition of India,[652] and in particular, in Āyurvedic medicine. The mythological origin of *lūtā*s spider is mentioned in the *Suśrutasaṃhitā* and the *Aṣṭāṅgasaṃgraha*, where they are said to be originated from drops of sweat of Vasiṣṭha furious with Viśvāmitra. From these drops were born innumerable and venomous spiders (Su.Ka. 8.88-93; A.s.U. 44.2).[653] Vāgbhaṭa's compendium adds two further stories about the origin of spiders. The first one suggests that *lūtā*s arose from sparks of fire of the Asuras killed in the Khāṇḍava forest (44.2). In the second story, *lūtā*s are swellings caused by poisonous substances originated from corrupted ingested food (44.4).[654]

Various classifications of *lūtā*s and approaches to the treatment of spider poison are then expounded in the main Indian compendia of Āyurveda. In the *Suśrutasaṃhitā*, for instance, the physician has to firstly examine the bite and understand whether the patient has been stung by a venomous or non-venomous *lūtā*; accordingly, he can then apply an antidote (Su.Ka.8. 75-78).[655] If not immediately and properly treated, in fact, the effects of the poison will arise slowly, starting from a light itching sensation in the area of the bite on the first day, followed by the onset of swelling on the second day, fever on the third, and so on until the death of the person (8.79-84). Eight kinds of spiders are mentioned in the Su.Ka. 8.94-95 but the conditions caused by them are different from the *Hārītasaṃhitā*, which also devotes a chapter on the cure of *lūtā*-bites. Chapter 38 of this medical text describes a disease called *lūtā-vraṇa*, an ulcer (Skt. *vraṇa*) with pus inside which small animals (*lūtā*s), of which seven kinds are known, are said to live. As a treatment it is recommended to cure the ulcer and kill these animals (38.14-23).[656]

In Khotanese medical texts there are only two occurrences of the word, one in PiŚ 94 and the other in the previously mentioned JP 38 (82v1 *lūttā*). However, chapter 27 of the *Siddhasāra*, devoted to preparation of antidotes, contains two prescriptions that removes 'the

[652] See Slouber 2012 on the history of snakebites in Gāruḍa medicine.

[653] Meulenbeld 1999-2002: 1A.298 and 583-584.

[654] Meulenbeld 1999-2002: 1A.583.

[655] Meulenbeld 1999-2002: 1A.298.

[656] See Meulenbeld 1999-2002: 2A.54. Cf. also Raison 1974.

poison (*viṣa-*) of all poison-mouthed tiny living creatures (*lūtā-*)' (Si 27.45-46).[657] Unfortunately, this chapter has not been preserved in Khotanese.

§93

durṣṭi: Regarding the two occurrences of the ppp. of **druṣ-* 'to bite, sting' (< Ir. **draṷ(H)š-*) in §§ 93 (*durṣṭi*) and 94 (*duṣṭi*) cf. Maggi 2018.

§ 85

jastā- 'eyeball': On *jastä* § 85 see Emmerick and Róna-Tas 1992b: 217-218. This word is found in the Turkish-Khotanese wordlist preserved in ms P2892 and corresponds to Turkish *yṷttä karäkä* 'pupil of the eye'.[658]

§ 89

***stana-vidrradhi* 'mammary abscesses' (Skt. *stana-vidradhi*)**: See on the treatment of 'mammary abscesses' A.h.Ci. 13.28-29 (= A.s.Ci. 15.11), in a chapter on *vidradhi* ('abscesses') and *vṛddhi* ('enlargement of the scrotum').

§ 91

āhvarai: According to Bailey and Emmerick LKh. *āhvaraa-* is an adjective formed by the negative prefix *ā-* + *hvarra-* 'sweet'.[659] See also Sims-Williams 1983, p. 42.

ñyena: Under the heading *ñe*, Bailey proposes an Iranian etymology suggesting a connection to the verb *nai-* : *ni-* meaning 'to churn', with a proposed form **nitā-* or **niyā-* meaning 'buttermilk'.[660] The meaning 'buttermilk' or 'curd' for this word is well-established since, as previously noted by Bailey,[661] it corresponds in the *Siddhasāra* to Skt. *dadhi* and Tib. *zho*, both

[657] Emmerick 1982: 413.

[658] See also Bailey 1944.

[659] *Dict*. 31, s.v. *āhvarai* and SGS 245.

[660] *Dict*. 119, s.v. *ñe*. See also Bailey 1958: 43.

[661] Bailey 1935: 131.

of which refer to coagulated or thickened sour milk. However, the inflection of this word presents some challenges. Bailey seems to interpret *ñe* as a feminine noun derived from **nitā-* or **niyā-*, presumably based on the several occurrences of IAS *ñye jsa* in the *Siddhasāra*. In his glossary, Konow as well regards this word as a feminine form *ñi-* from *i*-declension.[662] On the other hand, Emmerick analyses Si IAS *ñye jsa* as a masculine form.[663] Indeed, as Emmerick pointed out,[664] a IAS *jsa* was used interchangeably together with *-na* in Late Khotanese, occasionally in the same text as in PiŚ §§ 91 *ñyena* or 126 *ñena* and § 117 *ñenạ jsä*. The table provided below presents all the occurrences of this distinctive word in Late Khotanese medical texts, often preceded by the adjectives *ttīra-* 'sour' and *gvīha'-* 'pert. to the cow':

	PiŚ	**Si**	**JP**	**PiSa**
NS	***ñye*** 125	***ñye*** 1.56 (Ch 9r5), 3.26.7 (Ch 20v4), 25.34 (Ch 144v5) *amāstą* ***ñye*** 3.26.8 (Ch 20v4) ***ñi*** 9.14 (var.), 21.12 (var.)	***ñi*** 26 (72v5), 60 (99r2) *ttīra* ***ñi*** 21 (67r2), 31 (76v4) *gvī'ha'* ***ñi*** 16 (63r3), *gvī'ha* ***ñi*** 47 (91r2) ***ñe*** 13 (61v2) *ttīra* ***ñe*** 8 (55r1), *ttera* ***ñe*** 14 (62r3) *gvī'ha'* ***ñe*** 12 (60v4)	*ttīrą* ***ñe*** 100v5
IAS	*ttīra* ***ñyena*** 91 *ttīra* ***ñenạ jsä*** 117 *ttīra* ***ñena*** 126	***ñye jsa*** 1.56 (Ch 9r3), 21.12 (129v4), 25.8 (142v2), 26.14 (146v2-3)		

[662] Konow 1941, s.v. *ñi-*.

[663] SGS 260.

[664] SGS 260.

Further occurrences of NS have been found in the mss. P 2739 (*ñye KT* 2.85), Or. 11344 (*ñi KT* 2.36), and in the fragmentary ms H. 143 MBD 16 (*ñi KT* 5.34). The presence of multiple singular nominative forms corroborates Emmerick's hypothesis that the term for buttermilk is a masculine noun *-a*, originating from OKh. **niya* with palatalisation of *n-* to *ñ-* caused by the following *-y-*.

§ 92

***virana-* 'wound' (Skt. *vraṇa*)** and ***nālā-virä* 'tubular wound' (Skt. *nāḍī-vraṇa*):** An in-depth analysis of the characteristics and the treatments of Skt. *vraṇa* is present in all main Indian medical treatises (e.g. Ca.Ci. 25, Su.Sū. 18, Su.Ci. 1 and Ci. 2, A.h.Sū. 39, A.h.U. 25 and U. 26, A.s.U. 29 and U.30, Hā. 35). The *Siddhasāra* as well devotes a chapter (chap. 25) to this important topic. Two varieties of *vraṇa* are identified: one that occurs due to the body itself (e.g. caused by *doṣa*s) and is due to the *doṣa*s and one that occurs accidentally (e.g. because of weapons). Medications to cure an unripe, ripening, and ripe wounds, to remove pus and serum, to clean the skin, and to restore the flesh are expounded in this chapter.

LKh. *nālā-virä* is a loanword from Skt. *nāḍī-vraṇa*, which literally means 'tubular wound'. It refers to an injury of 'any tubular organ (as a vein or artery of the body)' (Skt. *nāḍī*).[665] In the Khotanese *Siddhasāra* there are only two occurrences in § 13.49 (Ch 104r4-5) *nālā-vīraṃ jiṃdä* '(That) removes tubular wound' and § 25.29 (Ch 144v1) *nālā-viraṃ hamāte* 'it should become a tubular wound'.[666]

§ 99

ṣaṃgä: A measure of weight, which together with *śiṃga-*, interestingly, does not occur in the *Siddhasāra*. See also Emmerick 1979a and *Studies* 2.139-140. Cf. other unit of measure in the *Piṇḍaśāstra*: *akṣara-*, *kabă-*, *prūyă-*, *mācāṃgā-*, *śiṃga-*, and *sira-*.

[665] MW 534, s.v. *nāḍī*.

[666] Emmerick's unpublished critical text and translation.

11. Eleventh chapter : Poultices for rheumatism

The present chapter (§§ 101-115) deals with the treatment of LKh. *vāśärūṃ*. Konow analyses this word as an adaptation from Skt. *vātaśoṇita* and interprets it as a type of leprosy,[667] but this is phonologically untenable. The *vāśärūṃ* disorder recurs frequently also in the second section of the Khotanese *Siddhāsara*'s chapter 21 (from Si 21.19 (Ch 131r5-131v2) to 21.39 (Ch 133r4-133v1)), where the word corresponds to Skt. *vātarakta* and *anilarakta*, both translated by Emmerick as 'rheumatism'.

In the *Suśrutasaṃhitā* (Su.Ci.5) Skt. *vātarakta* and *vātaśonita* are two synonyms used to refer to wind diseases, that initially manifest themself on the surface of the skin like *kuṣṭha* and slowly enter the tissue of the body (5.3). The origin of *vātarakta* is here explained as caused by the enraged *vāta* which, agitated, enters into the channels carrying blood. Since its passage is obstructed, wind and vitiated blood became mixed together giving rise to the disease called *vātarakta* (5.4). The main symptoms are pain, burning and itching sensation, swelling, weakness in the thighs, and so on.[668]

In the *Cararakasaṃhitā* (Ca.Ci. 29) two kinds of *vātaśonita* are distinguished, one superficial (Skt. *uttāna*), located in the skin and muscular tissue, and the other (Skt. *gambhīra*) located in the interior (29.19-23). The seats of *vātaśonita* are hands, feet, fingers, and joints. It is said to start from the extremities (hands and feet) and then to spread over the body through blood vessels, until it reaches the joints where it gets stuck, creating intolerable pain (29.12-15).[669]

The most surprising finding to emerge from a comparison of these passages from both *Suśrutasaṃhitā* and *Cararakasaṃhitā* and the eleventh chapter of the *Piṇḍaśāstra* is the occurrence of the same therapies and ingredients for the treatments of rheumatic disorders. Both Caraka and Suśruta suggest to treat the area affected with pastes, warm poultices, or massages; ghee, oil, fat, and marrow are of extreme importance for the preparation of medicated oils and plasters, that should be applied warm to the affected area. Recurrent ingredients in the three texts are liquorice plant (Skt. *madhuka*, LKh. *mahābuṃja-*), sida root

667 Konow 1941: 100, s.v. *vāśa/ärūṃ*.

668 See Meulenbeld 1999-2002: 1A.266.

669 See Sharma 1998: 2.487.

(Skt. *balā*, LKh. *sachā-*), sesame (Skt. *tila*, LKh. *kuṃjsata-*), castor-oil plant (Skt. *eraṇḍa*, LKh. *īraṃdaa-*), turmeric (Skt. *haridrā*, LKh. *halaidrā-*), hogweed root (Skt. *varṣābhū* LKh. *u'śtä bāva*), turpeth (Skt. *trivṛt*, LKh. *traula*), etc. Interesting is the occurrence of the so-called *jīvanīya gaṇa* (lit. 'vivifying group (of drugs)'),[670] a group of ingredients that in Su.Ci. 5.12 and in Ca.Ci. 29.61-70 is cooked with milk, clarified butter, or honey and is used to anoint the body of the patient. The *jīvaniya* group has a long history in the Āyurvedic tradition. The first mention is found in the *Carakasaṃhitā,* where the group consists of ten ingredients: *medā, mahā-medā*, *kākolī*, *kṣīra-kākolī*, *jīvaka, ṛṣabhaka*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī*, and *madhuka*. In the *Suśrutasaṃhitā* the group adopts the alternative name of *kākolyādi gaṇa* (lit. 'group of *kākolī* etc.'), occasionally still called *jīvaniya gaṇa* (cf. Su.Ci. 5.12), where eight of the original drugs are employed with other ingredients.[671] The composition of the original *jīvaniya gaṇa* evolved gradually through time, adopting the name *aṣṭavarga* (lit. 'a class of eight principal medicaments')[672] in the later traditions.[673] In the *Piṇḍaśāstra* the title *jīvaniya gaṇa* does not occur, but the ten drugs *medā, mahā-medā*, *kākolī*, *kṣīra-kākolī*, *jīvaka, ṛṣabhaka*, *mudga-parṇī*, *māṣa-parṇī*, *jīvantī*, and *madhuka* appear in § 106 where, after being cooked with milk, cow oil, and beeswax, are supposed to cure rheumatism in the joints.

§ 115

***ā-v-aṃ jsä* 'or with them':** LKh. *āvaṃjsä* was interpreted by Bailey as an adjective meaning 'compact' occurring only in this text (§ 115). He reads and translates the passage as follows: *jṣą̄'ñāñä . baysgä saṃkhalyą̄ñä . āvaṃjsä . peṃḍai padīmą̄⟦+⟧ñä* 'to be boiled, to be smeared thickly, to be made into a compact lump'.[674] Instead of Bailey's *āvaṃjsä*, I read the phrase *ā-v-aṃ jsä* 'or with them' at the junction between two ways of applying the preparation. The phrase consists of the conjunction *ā* 'or' (OKh. *o*, *au*) and the instr.-abl. of the third plural enclitic pronoun *-(a)ṃ jsä* (OKh. *-n jsa*, *-ṃ jsa*), joined by the Late Khotanese hiatus filler *-v-* regularly found after the back vowel *ā* [ɔ]. The spelling *jsä* for the postposition *jsa* is frequent in the

[670] See MW 423, s.v. *jīvana* and *jīvanīya*, and 343, s.v. *gaṇa*.

[671] Joshi 1983: 10.

[672] MW 116, s.v. *aṣṭavarga*.

[673] An interesting study on the evolution of the concept of *aṣṭavarga* is provided by Joshi 1983.

[674] *Dict*. 282, s.v. *āvaṃjsä*.

Piṇḍaśāstra. I therefore translate the clause *ā-v-aṃ jsä . peṃḍai padīmāṇñä* as ‘or a poultice must be made with them’.[675]

[675] See also Luzzietti 2022: 239-241.

12. Twelfth chapter: Prescriptions of all and every kind

The last section of the *Piṇḍaśāstra* (§§ 116-128) deals with various diseases, such as disturbance of breath, cough, hiccup, diarrhoea, excessive thirst, and so on.

12.1 A preparation against avīysāra (§ 117)

pattrūṣa: The first paragraph of this chapter (§ 117) contains several words of unknown origins. Differently from the previous prescriptions, the recipe describes the preparation of an edible medicine, identified by the name *pattrūṣa*. Bailey does not consider this word to be a loanword and records it in *Dict.* 207, s.v. *pattrūṣa* with the generic meaning 'edible medicament', apparently on the basis of the following verb *hverai* 'must be consumed' (from *hvar-* 'to consume, eat').[676] A vaguely similar word may be *pattarrā-*, which was previously interpreted by Bailey as 'food' and later corrected by Maggi as 'drink' (from **pati-tṛšnā-*).[677]

naṣī: Another obscure word in that may refer to some kind of preparation or, alternatively, an ingredient is *naṣī*, also occurring as *naṣīyūṃ jsä* (with the enclitic *-ūṃ jsä*) in § 117. Bailey translates it as 'a kind of coction' and explains as 'possibly from **niš-srita-* > **naṣ-ṣita-* > *naṣī* to base *sar-*, *srai-* "to cook" whence *ṣa-* in *ṣapā* from **ṣrta-pāka-*'.[678] This is phonologically untenable, however. Rather, *naṣī* may derive from a preverb **niš-* added to the Ir. verb **ṣṣäṣ-* 'to cling'[679] with the suffix *-a* forming substantives, hence **ni-ṣṣäṣ-* + *-a* > **niṣṣiṣa-* > **niṣṣi'a-*, with the subscript hook reflecting the loss of intervocalic *-ṣ-*. Occurrences of this verb **ṣṣäṣ-* 'to cling' in the 3P pres. ind. are found in the §§ 6 and 8 (*ṣṣaidä*) and § 128 (*ṣaidä*) < OKh. **ṣṣei'ndä*, both with omitted subscript hook. The substantive *naṣī* may, therefore, refer to a dense or viscous preparation.

u na ą̄na hā: **A** third problem is the interpretation of the sentence *u na ą̄na hā*. Bailey reads *u na-ą̄nahā anarva māśa'kä tcerą̄* which he translates 'and it (*paiṇḍaka-*) must be made with

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676 Cf. SGS 156.

677 *Studies* 3.83-84, s.v. *pattarrā-*.

678 *Dict*. 176, s.v. *naṣī*. Cf. also Bailey 1954: 130-132.

679 SGS 130, Maggi 2019c: 48.

unmoistened unbroken *māśa'kä*-plant'.[680] He interprets *na-āṇahā* as 'possibly a compound (with *na-* for *an-*) to base *naf-* (*nap-*, *nabh-*) "be moist" (…) Hence *ā-nah-* "to pour upon"'. A different, simpler interpretation is possible if one divides the words as *u na āṇa hā* and interprets the sentence *u na āṇa hā anarva māśa'kä tcerāṇ* as '*māśa'kä* must be put in from below'. In other words, *na* is here an adverb meaning 'below' (Skt. *adhas*) governed with the following postposition *āṇa* 'from' (literally 'residing'), hence 'from below'. The verb *yan-* (here occurring as the part. nec. *tcerāṇ*) usually means 'to do' but it can be construed with a locative form or a directional particle and acquire the different meaning of 'to put in', as is this case with the particle *hā*.

avīysāra: LKh. *avīysāra-* is a loanword from Skt. *atīsāra,* which refers to the disease of 'diarrhoea'. See also Ca.Ci. 19, Su.U. 40, and A.h.Ni. 8.

12.2 A drink against cough and disturbance of breath (§ 118)

This brief preparation consists of three ingredients, one of which one (LKh. *sperka*) is a loanword from Skt. *spṛkkā*. This plant corresponds to *Trigonella Corniculata* Linn., commonly known in English as fenugreek. The Khotanese word occurs also in the *Jīvakapustaka*, in particular in a prescription that, among different disorders, overcomes cough and respiration troubles (JP 74 (105v2)).

kabä 'a measure': According to Konow, *kabă-* is a loanword from Chinese *kâp*.[681] *kâp* is in fact the reconstructed Late Middle Chinese pronunciation of 合 *gĕ* and refers to 'decilitre'.[682] See on the measure of weight in Khotanese medical texts Emmerick 1979a. Cf. other unit of measure in the *Piṇḍaśāstra*: *akṣara-*, *prūyă-*, *mācāṃgā-*, *vasīya-*, *śiṃga-*, *ṣaṃga-*, and *sira-*.

12.3 A preparation against paysau (§ 119)

The sentence *paysau pettä jīye utcī narāṃme* has two possible translations. According to Bailey *paysau* is a hapax 'from **pati-zau-* to *ysū* "pus"' and means 'sour, suppurating'.[683] Together with

[680] *Dict*. 18, s.v. *ānahā*; see also *KT* 3.34.

[681] Konow 1941: 87, s.v. *kaba-*.

[682] Pulleyblank 1991: 106.

[683] *Dict.* 214, s.v. *paysau*.

the following word *pettä* ‘bile’ (Skt. *pitta*), the sentence can be translated as ‘sour bile will disappear and liquid will come out of it’. A second interpretation may be to consider *pettä* as a LKh. 3S pres. ind. act. from the verb *pat-* ‘to fall’ (OKh. *pīttä*) with the *paysau* disorder as its subject which, however, remains unexplained. Unfortunately, the context is not clear enough to be certain about which interpretation should be preferred. I decided for the second explanation and translate ‘the *paysau* will fall and disappear (and) liquid will come out of it’.

12.4 An emetic drink (§ 120)

This paragraph describes the preparation of a substance that induces strong vomiting. Emetics, sudorifics, or application of oils to the body, were commonly employed in Āyurveda before therapies. The function of these preliminaries was to ‘help to open the channels in the patient's body and to liquefy the *doṣa*s which have been causing blockages, enabling them either to flow out of the body through the digestive tract, or to return to their proper locations in the body’.[684] Caraka, for instance, recommends this as a preventive therapy three times per year (Ca.Sū 7).

Regarding PiŚ § 120, the only unclear passage is due to the word *kalamakyä* in the sentence *u dva drrai jūṇa tta tta ysūṇāṇñä . khū va hera vī kalamakyä na hatsīṃdä* ‘these must be strained two or three times so that no *kalamakyä* pass through at all there’. Degener suggests to consider this hapax a loanword from Skt. *kalama-* ‘Reissorte’[685] with the suffix *-ka*, and meaning ‘Klümpchen, Körnchen’.[686] It seems possible that *kalamakyä* may refer to the small seeds from the bitter bottle-gourd (LKh *ttṛrä ahauḍä*), melon (LKh. *byārä*), and acute-angled cucumber (*jiląbhaṃgä*), listed in the prescription.

vasī: LKh. *vasīya* is a measure of weight, see also Emmerick 1979a. Cf. other unit of measure in the *Piṇḍaśāstra*: *akṣara-*, *kabă-*, *prūyă-*, *mācāṃgā-*, *śiṃga-*, *ṣaṃga-*, and *sira-*.

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[684] Wujastyk 2003: xx.

[685] Cf. also MW 260, s.v. *kalama* and Si 3.2 (Ch 15v3-4) *cu kalama-śālä rrīysu* ‘As for *kalama-śāli* rice’ (Emmerick’s unpublished edition and translation).

[686] Degener 1989: 187.

12.5 A poultice of many virtues (§ 128)

This last paragraph contains description of a poultice for healing red swelling, wind in the blood, bodily pains, and pains in the eye. Despite the slight damages in the manuscript, the text can still be read with good continuity.

bu'jsai: Bailey interpreted the words *ttai vā bu'jsai haijä hąśä jidä* as meaning 'so for him it cures the fiery red swelling'. He translated *bu'jsai* as 'fiery' on the assumption that this is an adjective derived from the word *bu'jsa* 'flames'. He read this term in stanza 129 of the Late Khotanese *Jātakastava* (with Mark J. Dresden)[687] and that, on account of the usual Late Khotanese interchange of *u* and *ā*,[688] he connected with the OKh. derivative *bāljsakyau* in N 169.4 that he likewise translated 'with flames'.[689] However, Emmerick subsequently suggested that *bu'jsa* in *Jātakastava* 129 is really a variant spelling for OKh. *bāljse* and that this and its derivative *bāljsakyau* do not mean 'flames' but rather 'down feathers'.[690] Giotto Canevascini further showed convincingly, on the basis of the occurrence of *bāljse* in the *Saṅghāṭasūtra*, that the word simply means 'wings'.[691] Accordingly, Bailey's *bu'jsai* 'fiery' in the *Piṇḍaśāstra* is left without a starting point and remains an isolated hapax.

Actually, *bu'jsai* must be the regular Late Khotanese outcome of the OKh. nom.-acc. pl. *buljse* from *buljsaā-* 'virtue' with *-l-* > *-'-* (cf. OKh. *balysa-* 'Buddha' > LKh. *ba'ysa-*, the apostrophe transliterating the subscript hook of the Khotanese Brāhmī script, possibly expressing breathiness).[692] The substantive is preceded by *ttai* < OKh. *tte* nom.-acc. pl. f. 'these' + third singular enclitic pronoun *-ī* 'its' (rather than Bailey's *ttai* 'so for him' < *tta* + *-ī*) and refers to 'the virtues' of the poultice, that is, to its curative properties expounded next. Moreover, I read the two independent sentences *ttai vā bu'jsai* 'and these are its virtues' with implied copula and *haijä hąśä jidä* 'it removes red swelling' instead of Bailey's single sentence. The interpretation of *bu'jsai* with the specific meaning of 'curative properties' is corroborated

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687 *Dict*. 295 s.v. *bu'jsai*; cf. *Dict*. 295 s.v. *bu'jsa* 'flames' and Dresden 1955: 439, 461 and 482 s.v. *bu'jsa-* 'flashing, light, flame'.

688 See Dresden 1955: 406

689 *Dict*. 279 s.v. *bāljsakyau.*

690 See Emmerick 1985: 39-53 and *Studies* 2.27 s.v. **āstīye* and 107 s.v. *bāljsakyau*.

691 See Canevascini 1993: 154 and Emmerick, *Studies* 3.114 s.v. *bāljsaka-*.

692 See Emmerick 1992a: 158-165 on the subscript hook.

by the occurrence of the same clause in a slightly different spelling in PiŚ § 8 *tti vā bve'jse* 'and these are its virtues', where it was likewise translated by Emmerick.

Summing up, the prescription lists the ingredients, gives directions for their use in the poultice preparation, and finally enumerates the virtues and applications of the poultice, the first one being its curative property against red swelling.

INDEXES

The following indexes offer an alphabetical compilation of ingredients, names of diseases and body parts, and verbs that refer to the preparation of the medicaments, along with their corresponding Sanskrit equivalents. These indexes are mainly based on the comparison with the *Siddhasāra* and *Jīvakapustaka*. Additionally, I offer a concise index of botanical names for the most familiar plants referenced in the *Piṇḍaśāstra*, omitting entries with ambiguous meanings. To ensure accuracy, botanical names have been validated with assistance from the *International Plant Names Index* and the *Medicinal Plant Names Service* (Kew Gardens). [693]

The words of the Skt-Kh. Kh. Skt. indexes are organized in the following alphabetical order: *a ā ä/i/ī u/ū e/ai o/au k kh g c j ñ ṭ ṭh ḍ ṇ tt/t th d n p ph b m y r/rr l v ś ṣ/ṣṣ s h*.

Khotanese – Sanskrit

A

akṣara- *akṣa*

aṃguṣḍa- *hiṅgu*

arrja- *arśas*

aviṣgī'naa- *abhiṣuka*

avīysāra- *atīsāra*

aśvagaṃdhā- *aśvagandhā*

aṣṇūha *kapota viṣ*

Ā

āchaa- *gada*, *roga*; 'wind disease' *māruta-roga, anila gada*

āḍa- *saktu*

āphir- *duṣṭā*

[693] https://www.ipni.org/ (last accessed 31/01/2023) and https://mpns.science.kew.org/ (last accessed 21/08/2023). See also https://www.sanskrit-lexicon.uni-koeln.de/scans/SNPScan/2020/web/webtc/indexcaller.php. I employed the works of Sharma 1996 and Sivarajan and Balachandran 1994 for the identification of botanical elements.

āma- *āma*

āra *vacā*

āstaa- *asthi*

ā'sia- *kaṇḍū*

āha- *āsya*, *vadana*

āhā- *aṇḍa*

***āhusāñ-** *presveda*, *sveda*, *svedana*, *svinna*

āhvarai *āraṇala, amla-kāñjika*

I/Ī

īraṃdaa- *eraṇḍa*

U/Ū

utcā- *ambu*, *jala*, *vāri*

ūpadeśa *upadaṃśa*

uysana- *śvāsa*

ulīña- *auṣṭra*

ura- *udara*

u'śtä *punarnavā*, *varṣābhū*, *vṛścīva*

O/AU

aumalaa- *āmalaka*, *āmalakī*, *dhātrī*

K

kaṇḍārya *kaṇṭakārikā*, *bṛhatī*, *vyāghrī*

kapāysa- *karpāsa*

kapūra *karpūra*

kamala- *mūrdhān*

kaṣā'a- *kaṣāya*, *kvātha*, *sva-rasa*

kasaa- *jvara*

kākauṭā- *kākolī*

kāṃjia- *kānjika*, **sauvīra*

kāla- *kāla*

kuṃjsata- *tila*

kuṃjsavīnaa- rūna- *taila*

kuṃjsārgyā- *piṇyāka*

kuṃbā *atasī*

kūṭ- *kuṭṭ*

kurkāma- *kuṅkuma*

kuṣṭa- *kuṣṭha* (‘costus’)

kuṣṭa- *kuṣṭha* (‘skin disease’)

krriṃga-rūvai *guda*

kṣāra- *kṣāra*

kṣīra-kākauṭā- *kṣīra-kākolī, kākolī-dvaya*

KH

khaśa’ *pāna*

khāysa- *anna*

khāysāna- *āmāśaya*

G

ganama- *godhūma*

gichana- *moca*

ggūnaa- *rūpa*, *lakṣana*

gūra- *drākṣā*, *mṛdvīkā*

gurgula *pura*, *gulgulu*

gula- *guḍa*, *phāṇita*

gau’mā- *gulma*

gau’sä *priyaṅgu*

grrāma- *uṣṇa*

grāmaka- *uṣṇa*

grūṣka- *tvac*

C/KY

candana- *rakta-candana*

cirutta- *siktha*

caittra- *agni*, *citraka*, *vahni*

J/GY

jah- : jasta- *sidh, sukhī bhū*

j(aṃ)b(a)( )drre *jambūtrayaṃ*

jin- *(°)śudh*, *(°)han*, *hṛ*

jināka- *(°)śudh*, *(°)han*, *hṛ*

jīy- : jīta- *ghna*, *nud*, *prakṣīṇa*

jilabhaṃgä *jālini-phala*

jīvaka- *jīvaka*

jīvatti- *jīvantī*

jsahāra- *grahaṇī*

Ñ

ñe *dadhi*

ñūṣṭ- *ābaddha*

T/TT

ttani- *chavi*

ttara- *tarṣa*, *tṛṣṇā*

ttāgara- *vakra*

ttīra- *amla*, *tikta*, *śukta*

ttirṣcya *parpaṭī*

ttuṃgara- *ārdraka*, *nāgara*, *viśvā*, *śuṇṭhī*

tturra- *vaktra*

ttauda- *uṣṇa*, *dāha*

tcāra- *vasā*

tcārba- *snigdha*

tciña- *kiṇva*

tciman- *akṣi*

ttrahā- *mūlaka*

ttriphalā- *triphalā*

ttraikṣa- *tīkṣṇa*

traula *trivṛtā*

tharka- *akṣoṭa*

D

daśāṃga- *daśāṅga*

dasau *daśa*

dāa- *agni*, *anala*, *jyotis*; *dīpana*, *vahni*

dātta- *dantī*, *nikumbha*

dūvara- *udara*

dūṣa- *doṣa*

devadāra- *dāru*, *devakāṣṭha*, *devadāru*

drāṃma- *dāḍīma*

N

na *adhas*

namvā- *lavaṇa*

namvīnaa- *lavaṇa*

naraiya *vṛddhi*, JP *vardhma*

nāṣṭä *viṣṭambhin*

nāhă- *nābhi*

nīyaka- *navanīta*

nīysva *masūra*

nīra- *nīra*

P

paṃjalau *kāṃsa*

pajs- : paha- *pac, śṛta, svinna*

paṃjsa *pañca*

papala *kaṇā*, *kṛṣṇā*, *pippali*, *māgadhī*

paṣkāsaā- *ādhmāna*, *āhāna*

paher- *bhāvita*

pāa- *pāda*

pā'sa- *vārāha*

pī *medas*

piṇḍaa- *piṇḍaka*

pirānaa- *krimi*

punarṇavā- *punarnava*

puṣṭara- *padmaka*

petta- *pitta*

pe'śā'ra- *nākta*, *nīśā-mukha*, *sāyāhna*

pṛyaṃgä *priyaṅgu*, *śyāmā*

PH

phāhă'- *kāsa*

phiysgāna- *vasti*

bañ- : basta- *bandh*

B

bam- *ullekhana*, *chardana*, chardī

baysga- *bahala*

bara śīṃjă- *badarī*

balāttaka- *bhallāttaka*

bāga- *bhāga*

bājana- *pātra*

bā ttīman- *śatapuṣpā*

bāti- *vāta*

bāvā- *mūla*

bīysman- *mūtra*

bua'- *purā*

būysīña- *chāga*

būhana *musta*

byāra- *ervāruka*

M

makauṭa- *mukula*

makṣ- *mrakṣ*

maṃgāra- *purāṇa*

mahābuṃja- *madhuka*, *yaṣṭīmadhu*

mahā-midā- *mahā-medā*

mākṣia- *mākṣika*

māśa'kä *śārṅgaṣṭā*

māṣa-parṇi *māṣa-parṇī*

māsta- *takra*

mijsaā- *majjan*

mijsāka- *asthi*, *bīja*, *majjan*

midā- *medā*

mūdga-parṇi- *mudga-parṇī*

mau- *mada*

mauga- *maudga*

Y

yamai *yamaka*

yauga- *yoga*

yausā- *kastūrī*

ysaṃgara- *pravayas*

ysaṃbasta- *laśuna*

ysaraṃjsa- *kurumbha*

ysāluā- *dārvī*, *pīta-dāru*

ysīḍaa- *pīta*

ysua- *pāka*

ysai *pūrvāhṇa*, *prātar*

R/RR

raysa- *rasa*

raṣabhaka- *ṛṣabhaka*

rrājaa- *romaka*

rīysū *taṇḍula*, *śāli*

rīśä' *rocana, ruciprada*

rūna- *ghṛta*

rrūnai *mañjiṣṭhā*

rūsāḍa- *yava-kalka*

raijsaa- *tīkṣṇa*

raustara *arka*

L

laṃgara- *rāsnā*

lavaṃga- *lavaṅga*

lākṣa *lākṣā*

lūttā- *lūtā*

V

vaṇḍaṃgä *viḍaṅgā*

valaka- *kaniṣṭha*

vaṣṭ- : vistāta- *sthā*

vasta- *vasti*

vātta-pitta- *vāta-pitta*

vāttaṣṭhīla- *vātāṣṭhīlā*

vāmīnaa- *vātāma*

vāśarūṃ *vāta-rakta*, *anila-rakta*

vīnā- *ruj*, *śūla*

vimath- *vimath*

virana- *vraṇa*

vihīlaa- *vibhītaka*, *vibhītakī*, *akṣa*

Ś/ŚŚ

śaśvāna- (*śveta-*)*sarṣapa*, *siddhārtha*.

śāva- *tāmra*, *śulva*

śikarā- *śarkarā*

śiṃga- *prastha*

śīṃjǎ- *kola*, *bādara*

śīya- *pāṇḍu*, *śukla*, *sita*

śīlājattä *śilājatu*

śilīṣuma- *śleṣman*

Ṣ/ṢṢ

ṣala- *śaṭi*

ṣūa- *viṣāṇa*

ṣvīda- *kṣīra*

sachā- *balā*

sadalūna- *saindhava*

saṃdvāta- *saṃnipāta*

saṃna- *viṭka*, *viṣ*, *śakṛt*

saṃbhāra *saṃbhāra*

salīcä *satīna*

sāḍa- *śīta*

sumaṃ *mālatī*

sutta- *śukta*

sauthara spyaka- *dhātakī*

stana-vidrradhi- *stana-vidradhi*

styūda- *kaṭhina*

strīs- : strīya- *stambh*

spajūṃ *sauvarcala*

sparkā- *spṛkkā*

spyaa- *puṣpa*

svaṃna-gīraa- *kāñcana-gairika*

svāmilau *aṃsa*

H

hacäna- *kāśa*

haṃga *amlavetasa*

haṃbrrīh- *yu*, *saṃyuj*

hamaṃga *tulya*, *sama*

hamara- *saṃdhi*

haysgā- *nāvana*

haryāsa- *asita*, *kṛṣṇa*

halīraa- *harītakī*, *pathya*, *abhaya*

halaidrā- *niśā*, *haridrā*

haśa- *śopha*

hāma- *āma*

hāmaa- *kaṇikā*

hīnaā- *surasā*

hīysamau *dhānyāka*

hūñi- *asra*, *rakta*, *śoṇita*

hūraṣṭä *pauṣkara*

hūṣa *vankṣaṇa*

huṣka- *śuṣka*

haikā- *hikkā*

(henaa-), heṃjā- *aruṇa*, *rakta*

hva'nd- *nara*

hvar- : hvaḍa- *ad*, *līḍha*, *lih*

hvā'ñ- *viśoṣaṇa*

Sanskrit – Khotanese

A

akṣa *akṣara-*

akṣa *vihīlaa-*

akṣi *tciman-*

akṣoṭa *tharka-*

agni *caittra-*

agni *dāa-*

atasī *kuṃbā*

atīsāra *avīysāra-*

adhas *na*

abhaya *halīraa-*

abhiṣuka *aviṣgī'naa-*

aṇḍa *āhā-*

anala *dāa-*

anila-rakta *vāśarūṃ*

anna *khāysa-*

ambu *utcā*

ambhas *utcā-*

amla *ttīra-*

amla-kāñjika *āhvarai*

amlavetasa *haṃga*

aṃsa *svāmilau*

aruṇa *(henaa-), heṃjā-*

arka *raustara*

arśas *arrja-*

aśvagandhā *aśvagaṃdhā-*

asita *haryāsa*

asthi *āstaa-*

asthi *mijsāka-*

Ā

ājya *gvīha'- rūna-*

ādhmāna *paṣkāsaā-*

ābaddha *ñūṣṭ-*

āma *āma* 'undigested'

āma *hāma-* 'raw'

āmalaka *aumalaa-*

āmalakī *aumalaa-*

āmāśaya *khāysāna-*

āraṇala *āhvarai*

ārdraka *ttuṃgara-*

āsya *āha*

āhāna *paṣkāsaā-*

U/Ū

ūdaka *utcā-*

udara *dūvara-* ('dropsy')

udara *ura-* ('belly')

unmath *jin-*, *jināka-*

upadaṃśa *ūpadeśa*

ullekhana *bam-*

uṣṇa *grrāma-*

uṣṇa *grāmaka-*

uṣṇa *ttauda-*

E/AI

eraṇḍa *īraṃdaa-*

ervāruka *byāra-*

O/AU

auṣṭra *ulīña-*

K

kaṇā *papala*

kaṇikā *hāmaa-*

kaṇṭakārikā *kaṇḍārya*

kaṇḍū *ā'sia-*

kaniṣṭha *valaka-*

kaṭabhī-śvetā *śīya- bua'-*

kaṭhina *styūda-*

kapota viṣ *aṣṇūḫa*

karpāsa *kapāysa-*

karpūra *kapūra*

kāśa *hacäna-*

kaṣāya *kaṣā'a-*

kāsa *phāhă'-*

kastūrī *yausā-*

kākolī *kākauṭā-*

kāñcana-gairika *svaṃna-gīraa-*

kānjika *kāṃjia-*

kāla *kāla-*

kāṃsa *paṃjalau*

kāsa *phāhă'-*

kiṇva *tciña-*

kuṭṭ *kūṭ-*

kuṅkuma *kurkāma-*

kunda *śīya- bua'-*

kurumbha JP *ysaraṃjsa-*

kuṣṭha *kuṣṭha-* ('costus')

kuṣṭha *kuṣṭha-* ('skin disease')

kola *bara śīṃjǎ-*

kṣāra *kṣāra-*

kṣīra *ṣvīda-*

kṣīra-kākolī *kṣīra-kākauṭā-*

krimi *pirānaa-*

kṛṣṇa *haryāsa*

kṛṣṇā *papala*

G

gada *āchaa-*

guḍa *gula-*

guda *krriṃga-rūvai*

gulgulu *gurgula*

gulma *gauṁā-*

go-mūtra *gvīha'- bīysman-*

godhūma *ganama-*

grahaṇī *jsahāra-*

ghna *jīy- : jīta-*

ghṛta *gvīha'- rūna-*

C/CH

citraka *caittra-*

chardana *bam-*

chardī *bam-*

chavi *ttani-*

chāga *būysīña-*

J

jala *utcā-*

jambūtrayaṃ *j(aṃ)b(a)( )drre*

jālini-phala *jilabhaṃgä*

ji *jin-, jināka-*

jīvaka *jīvaka-*

jīvatti *jīvantī-*

jyotis *dāa-*

jvara *kasaa-*

T

takra *māsta-*

tarṣa *ttara-*

tāmra *śāva-*

tikta *ttīra-*

tīkṣṇa *ttraikṣa-*

tīkṣṇa *raijsaa-*

tila *kuṃjsata-*

tulya *hamaṃga*

taila *kuṃjsavīnaa- rūna-*

toya *utcā-*

triphalā *ttriphalā-*

trivṛtā *traula*

tṛṣṇā *ttara-*

tvac *grūṣka-*

D/DH

dakṣa *krreṃgīña-*

dadhi *ñe*

daśa *dasau*

daśāṅga *daśāṃga-*

dantī *dātta-*

dāḍīma *drāṃma-*

dāru *devadāra-*

dārvī *ysāluā-*

dāha *ttauda-*

dīpana *dāa-*

duṣṭa *āphir-*

devakāṣṭha *devadāra-*

devadāru *devadāra-*

doṣa *dūṣa-*

drākṣā *gūra-*

dhvaṃs *jin-*, *jināka-*

dhātakī *sauthara spyaka-*

dhātrī *aumalaa-*

N

(°)naś *jin-*, *jināka-*

nākta *pe'śā'ra-*

nāgara *ttuṃgara-*

nābhi *nāhă-*

nāvana *haysgā-*

navanīta *nīyaka-*

nikumbha *dātta-*

nīra *nīra-*

nivṛ *jin-*, *jināka-*

nīśā-mukha *pe'śā'ra-*

nud *jin-*, *jināka-*, *jīy-*

netra *tciman-*

P/PH

pac *pajs-*

pathya *halīraa-*

padmaka *puṣṭara-*

parpaṭī *ttirṣcya*

pāka *ysua-*

pātra *bājana-*

pāda *pāa-*

pañca *paṃjsa*

pāṇḍu *śīya-*

pāna *khaśa'*

piṇḍaka *piṇḍaa-*

piṇyāka *kuṃjsārgyā-*

pīta *ysīḍaa-*

pīta-dāru *ysāluā-*

pitta *petta-*

pippali *papala*

punarnava *punarnavā*

pura *gurgula*

purā *bua'-*

pūrāña- *yoni*

purāṇa *maṃgāra-*

pūrvāhṇa *ysai*

puṣpa *spyaa-*

pauṣkara *hūraṣṭä*

prakṣīṇa *jīy- : jīta-*

pravayas *ysaṃgara-*

prastha *śiṃga-*

prātar *ysai*

priyaṅgu *gau'sä*

priyaṅgu *pṛyaṃgä*

presveda **āhusāñ-*

phāṇita *gula-*

B/BH

badara *bara śīṃjǎ-*

bandh *bañ-*

bahala *baysga-*

balā *sacha*

bīja *mijsāka-*

bṛhatī *kaṇḍārya*

bhallāttaka *balāttaka-*

bhāga *bāga-*

bhāvita *paher-*

M

majjan *mijsaā-*, *mijsāka-*

mada *mau-*

madhuka *mahābuṃja-*

mañjiṣṭhā *rrūnai*

masūra *nīysva*

mahā-medā *mahā-midā-*

mākṣika *mākṣia-*

māgadhī *papala*

mālatī *sumaṃ*

māṣa-parṇī *māṣa-parṇi*

mukula *makauṭa-*

mudga-parṇī *mudga-parṇi*

mūla *bāvā-*

mūlaka *ttrahā-*

mūtra *bīysman-*

mūrdhan *kamala-*

musta *būhana*

medas *pī*

medā *midā*

moca *gichana-*

maudga *māṃga-*

mrakṣ *makṣ-*

mṛdvīkā *gūra-*

Y

yamaka *yamai*

yava-kalka *rūsāḍa-*

yu *haṃbrrīh-*

yoga *yauga-*

yoni *pūrāña-*

R

rakta *(henaa-), heṃjā-*

rakta-candana *rakta-candana-*

rasa *raysa-*

rāsnā *laṃgara-*

ruj *vīnā-*

ruciprada *rīśä'*

rūpa *ggūnaa-*

roga *āchaa-*

rocana *rīśä'*

romaka *rrājaa-*

ṛṣabhaka *raṣabhaka-*

L

lakṣana *ggūnaa-*

lavaṇa *namvā-*, *namvīnaa-*

lavaṅga *lavaṃga-*

laśuna *ysaṃbasta-*

lākṣā *lākṣa*

lūtā *lūttā*

locana *tciman-*

V

vaktra *tturra-*

vakra *ttāgara-*

vacā *āra*

vadana *āha-*

varṣābhū *u'śtä*

vasā *tcāra-*

vasti *phiysgāna-*

vasti *vasta-*

vahni *caittra-*

vahni *dāa-*

vāta *bāti-*

vāta-pitta *vātta-pitta*

vāta-rakta *vāśarūṃ*

vātāma *vāmīnaa-*

vātāṣṭhīlā *vāttaṣṭhīla-*

vārāha *pā'sa-*

vāri *utcā-*

viṭka saṃna-

viḍaṅgā *vaṇḍaṃgä*

vibhītaka *vihīlaa-*

vibhītakī *vihīlaa-*

vimath *vimath-*

viśvā *ttuṃgara-*

viṣ saṃna-

viṣāṇa *ṣūa-*

viṣṭambhin *nāṣṭä*

vedanā *vīnā-*

vyāghrī *kaṇḍārya*

vraṇa *virana-*

vṛścīva *u'śtä*

Ś

śakṛt saṃna-

śaṭi *ṣala-*

śatapuṣpā *bā ttīman-*

śam *jin-, jināka-*

śarkarā *śikarā-*

śārṅgaṣṭā *māśa'kä*

śāli *rīysū*

śīta sāḍa-

śiro-'rti *kamala- rāha-'*

śilājatu *śīlājattä*

śukta *ttīra-*

śukta *sutta-*

śukla *śīya-*

(°)śudh- *jin-, jināka-*

śuṇṭhī *ttuṃgara-*

śūla *vīnā-*

śulva- *śāva-*

śuṣka *huṣka-*

śuṣka-mūlaka *huṣka- ttrahā-*

śopha *haśa-*

śyāmā *pṛyaṃgä*

śṛta *pajs-*

śleṣman *śilīṣuma-*

śleṣman *śliṣma-*

śvāsa *uysana-*

śveta-sarṣapa *śīya- śaśvāna-*

S

saktu *āḍa-*

satīna *salīcä*

saṃbhāra saṃbhāra-

saṃdhi *hamara-*

saṃnipāta *saṃdvāta-*

sama *hamaṃga*

saṃyuj *haṃbrrīh-*

sarpis *gvīha'- rūna-*

sarṣapa *śaśvāna-*

sāyāhna *pe'śā'ra-*

siktha *cirutta-*

sita *śīya-*

sidh *jah-*

siddhārtha *śaśvāna-*

sukhī bhū *jah-*

surasā *hīnaā-*

saindhava *sadalūna-*

sauvarcala *spajūṃ*

***sauvīra** *kāṃjia-*

stana-vidradhi stana-vidrradhi

stambh *strīs- : strīya-*

sthā *vaṣṭ- : vistāta-*

snigdha *tcārba-*

spṛkkā *sparkā-*

svinna **āhusāñ-, pajs-*

sveda **āhusāñ-*

sveda **āhusāñ-*

H

hṛ *jin-, jināka-*

(°)han *jin-, jināka*

harītakī *halīraa-*

hiṅgu *aṃguṣḍa-*

Disease names (Eng.-LKh.-Skt)

Ache *khaiyaā-*

Combination (of all three *doṣa*s) *saṃdvāta-* ; *saṃnipāta-*

Cough *phāhǎ'-* ; *kāsa*

Cutaneous disease due to spider bite *lūttā-* ; *lūtā*

Diarrhoea *avīysāra-* ; *atīsāra*

Disease of the womb *pūrāña- āchaa-*; *yoni-doṣa, yoni-śūla, yoni-vyāpatti*

Dropsy *dūvara-* ; *udara*

Dust (inside the eyes) *phāna-*

Fester, ulcer *haṃbva'-*

Fever *kasaa-*, *parigraha* (uncertain); *jvara*

Headache *kamala- rāha* ; *śiro-'rti*

Hiccough *haikā-* ; *hikkā*

Internal tumour *gauṁā-* ; gulma

Itching *ā'sia-* **;** *kaṇḍū*

Joint *hamara-* ; *saṃdhi*

Kidney (adj.) *bi'gaji*

Mammary abscesses *stana-vidrradhi-* ; *stana-vidradhi*

Pain *rāha-*

Pain *vīnā-* ; *ruj*, *śūla*

Piles *arrja-* ; *arśas*

Pus *ysua-* **;** *pāka*

Pus *ysūrga*

Rheumatism *vāśarūṃ* ; *vāta-rakta*, *anila-rakta*

Scrotal enlargement *naraiya* ; *vṛddhi*, JP *vardhma*

Skin disease *kuṣṭa-* ; *kuṣṭha*

Skin disease *ranīka-*

Suppurating (adj.) *ysvaurga-*

Swelling (of the stomach due to constipation) *paṣkāsaā-* ; *ādhmāna*, *āhāna*

Swelling *haśa-, hasvaā-* ; *śopha*

Swelling *hasvā-*

Swollen (adj.) *stānga-*

Thirst *ttara-* ; *tarṣa, tṛṣṇā*

Tubular wound *nālā-virä* ; *nāḍī-vraṇa*

Venereal disease *ūpadeśa* ; *upadaṃśa*

Vomit (vb.) *bam-* ; *ullekhana, chardana, chardī*

Wind disease ...; *māruta-roga, anila gada*

Worm grains *pirānaa-* ; *krimi*

Wind-bile *vātta-pitta-* ; *vāta-pitta*

Wind tumour *vāttaṣṭhīla-* ; *vātāṣṭhīlā*

Wound *virana-* ; *vraṇa*

Body parts (Eng.-LKh.-Skt)

Abdomen *ura* ; *udara*

Anus *krriṃga-rūvai* ; *guda*

Back *brraha-*

Belly *aha-*

Belly *jsahāra-* ; *udara*

Bile *petta-* ; *pitta*

Bile *ysā'ysa-*

Bladder *phiysgāna-* ; *vasti*

Bladder *vasta* ; *vasti*

Blood *hūñi-* ; *asra, rakta, śoṇita*

Bone *āstaa-* ; *asthi*

Breath *uysana-* ; *śvāsa*

Breast *paija-*

Eye *tcinan-* ; *akṣi*

Eyeball *jastā-*

Eyelids *hāṇā-*

Foot *pāa-* ; *pāda*

Groin, thigh-joint *hūṣa* ; *vankṣaṇa*

Head *kamala* ; *mūrdhān*

Doṣas *dūṣa-* ; *doṣa*

Liver *gyagarra-*

Loin **ṣūni-*

(Mid-)thigh *brrāṃga-*

Mouth *āha-* ; *āsya*, *vadana*

Navel *nāhă-* ; *nābhi*

Nipple *maysdara-*

Nostril *haysgā-* ; *nāvana*

Phlegm *śilīṣuma-*, *śliṣma-* ; *śleṣman*

Region near the heart *ysair-bana-*

Shoulder *svāmilau* ; *aṃsa*

Skin *kaṅga-*

Skin *ttani-* ; *chavi*

Stomach *khāysāna-* ; *āmāśaya*

Spleen *ṣpaijaa-*

Support (of the intestines) *saṃbhāra* ; *saṃbhāra*

Urine *bīysman-* ; *mūtra*

Waist *myāna-*

Womb (female organs) *pūrāña-*; *yoni*

Wind *bāti-* ; *vāta*

Plant names (Eng.-LKh.-Skt.)

This index serves a purely instrumental purpose, aimed at assisting readers in enhancing their comprehension of the text and offering a foundation for potential future investigations. It's important to note that the index is not exhaustive in its coverage of Khotanese botanical terms. Instead, it focuses solely on terms that possess one or more corresponding Sanskrit equivalents in the *Siddhasāra* and *Jīvakapustaka*.

Almond (adj.) (*Prunus amygdalus* Batsch.) *vāmīnaa-* ; *vātāma*

Asa foetida (*Ferula assa-foetida* Linn.) *aṃguṣḍa* ; *hiṅgu*

Indian barberry (*Berberis aristata* DC.) *ysāluā-* ; *dārvī*, *pīta-dāru*

Bean (*Vigna radiata* Linn.) *mauga-* ; *maudga*

Belleric myrobalan (*Terminalia bellirica* Roxb.) *vihīlaa-* ; *vibhītaka*, *vibhītakī*, *akṣa*

Bladder sorrel (*Garcinia pedunculata* Roxb.) *haṃga* ; *amlavetasa*

Castor-oil plant (*Ricinus communis* Linn.) *īraṃdaa-* ; *eraṇḍa*

Chaste tree (*Vitex trifolia* Linn., *Vitex negundo* Linn.) *hīnaā-* ; *surasā*

Chebulic myrobalan (*Terminalia chebula* Retz.) *halīraa-* ; *harītakī*, *pathya*, *abhaya*

Cloves (*Syzygium aromaticum* Linn.) *lavaṃga-* ; *lavaṅga*

Coriander (*Coriandrum sativum* Linn.) *hīysamau* ; *dhānyāka*

Costus (*Saussurea lappa* Clar.) *kuṣṭa-* ; *kuṣṭha*

Cotton plant (*Gossypium herbaceum* Linn.) *kapāysa-* ; *karpāsa*

Deodar (*Cedrus deodara* Roxb.) *devadāra-* ; *dāru*, *devakāṣṭha*, *devadāru*

Dill (*Anethum graveolens subsp. Sowa* Roxb.) *bā ttīman-* ; *śatapuṣpā*

Embelia ribes (*Embelia ribes* Burm.) *vaṇḍaṃgä* ; *viḍaṅgā*

Emblic myrobalan (*Phyllanthus emblica* Linn.) *aumalaa* ; *āmalaka*, *āmalakī*, *dhātrī*

Fulsee flower (*Woodfordia fruticosa* Kurz.) *sauthara spyaka-* ; *dhātakī*

Ginger (*Zingiber officinale* Rosc.) *ttuṃgara-* ; *ārdraka*, *nāgara*, *viśvā*, *śuṇṭhī*

Groundsel (*Pluchea lanceolata* Clar.) *laṃgara-* ; *rāsnā*

Hogweed (*Boerhaavia diffusa* Linn.) *u'śtä* ; *punarnavā*, *varṣābhū*, *vṛścīva*

Indian bdellium (*Balsamodendron mukul* Hook. (= *Commiphora mukul* Eng.), or Boswellia glabra Roxb. (= *Boswellia serrata* Roxb.)) *gurgula* ; *mahiṣākṣa*, *palaṃkaṣa*, *pura*

Indian coral tree (*Erythrina indica* Zoll.) *mahā-midā-* ; *mahā-medā-*

Indian madder (*Rubia munjista* Roxb) *rrūnai* ; *mañjiṣṭhā*

Indian valerian (*Tabernaemontana Coronaria* Roxb.) *ttāgara-* ; *vakra*

jīvantī (*Holostemma ada-kodien* Schult., *Leptadenia reticulata* Wight & Arn., *Flickingeria nodosa* Dalz., *Dendrobium macraei* Lindl.) *jīvatti-* ; *jīvantī*

Jujube (*Ziziphus jujuba* Mill., *Ziziphus mauritiana* Lam.) *bara śīṃjă-* ; *kola*, *badarī*

Leadwort (*Plumbago zeylanica* Linn.) *caittra-* ; *agni*, *citraka*, *vahni*

Liquorice (*Madhuca indica* Gmel.) *mahābuṃja-* ; *madhuka*, *yaṣṭīmadhu*

Long pepper (*Piper longum* Linn.) *papala* ; *kaṇā*, *kṛṣṇā*, *pippali*, *māgadhī*

Marking nut (*Semecarpus anacardium* Linn.) *balāttaka-* ; *bhallāttaka*

Mudar (tree) (*Calotropis gigantea* Linn., *Calotropis procera* Ait.) *raustara* ; *arka*

Mustard (*Brassica campestris* Linn.) *śaśvāna-* ; (*śveta-*)*sarṣapa*, *siddhārtha*

Nut grass (*Cyperus rotundus* Linn.) *būhana* ; *musta*

Oldenlandia (*Fumaria vailantii* Loisel.) *ttirṣcya* ; *parpaṭī*

Orrisroot (*Inula racemosa* Hook., *Psilanthus travancorensis* Wight & Arn., *Iris germanica* Linn.) *hūraṣṭä* ; *pauṣkara*

Pea (*Pisum sativum* Linn.) *salīcä* ; *satīna*

Perfumed cherry (*Callicarpa macrophylla* Vahl) *pṛyaṃgä* ; *priyaṅgu*, *śyāmā*

Pomegranate (*Punica granatum* Linn.) *drāṃma-* ; *dāḍīma*

Radish (*Raphanus sativus* Linn.) *ttrahā-* ; *mūlaka*

Roseapple (*Syzygium cumini* Linn., *Syzygium fruticosum* DC., *Syzygium jambos* Linn., *Syzygium caryophyllaeum* Gaertn., *Syzygium operculatum* Gamble, *Syzygium rubicundum* Wight et Arn., *Syzygium herbacea* Roxb., *Ardisia humilis* Vahl.) *jaṃba* (*drraya*); *jambū(trayaṃ)*

Saffron (*Crocus sativus* Linn.) *kurkāma-* ; *kuṅkuma*

Sesame (*Sesamum indicum* Linn.) *kuṃjsata-* ; *tila*

Sida root (*Sida cordifolia* Linn., *Sida rhombifolia* Linn., *Sida spinosa* Linn., Abutilon indicum Linn.) *sachā- bāvā-* ; *balā*

Sweet flag (*Acorus calamus* Linn.) *āra* ; *vacā*

Turmeric (*Curcuma longa* Linn.) *halaidrā-* ; *niśā*, *haridrā*

Turpeth (*Operculina turpethum* Linn.) traula ; *trivṛtā*

Wild croton (*Baliospermum montanum* Müll.Arg.) *dātta-* ; *dantī*, *nikumbha*

Wild eggplant (*Solanum virginianum* Linn., *S. xanthocarpum* Schrad. & Wendl., *S. surattense* Burm.) *kaṇḍārya* ; *kaṇṭakārikā*, *bṛhatī*, *vyāghrī*

Wild Himalayan cherry (*Prunus cerasoides* Don) *puṣṭara-* ; *padmaka*

Winter cherry (*Withania somnifera* Dunal) *aśvagaṃdhā-* ; *aśvagandhā*

Zedoary (*Hedychium spicatum* Lodd.) *ṣala-* ; *śaṭi*

GLOSSARY

The words are listed in the following alphabetical order: *a ā ä/i/ī u/ū e/ai o/au k kh g c j ñ ṭ ṭh ḍ ṇ tt/t th d n p ph b m y r/rr l v ś ṣ/ṣṣ s h*. *Anusvāra* (*ṃ*) and subscript hook (’) have not been considered in the alphabetic order. Nasalised vowels (i.e. unetymological *anusvāra*) are treated as the alphabetic equivalent of non-nasalised vowels (e.g. ą = a). The nasalised vowels are also not considered in the headings. No distinction has been made between *ä/i/ī u/ū e/ai o/au*, differently from *a* and *ā*.

The headings reflect, as much as possible, the Late Khotanese spellings in PiŚ. The precedence to more conservative forms is given when more variant spellings are available. In a more general context, the words listed in the glossary may have several meanings. In the present glossary, only the meaning pertaining with the context has been recorded. On the base of a comparison with the *Siddhasāra* and the *Jīvakapustaka*, the corresponding Sanskrit meaning has been recorded between round brackets. The abbreviation LW indicates that the word is an Indian loanword, unless is stated otherwise. In the case of several terms, it was not possible to establish the gender or meaning (e.g. names of unknown ingredients). When gender is uncertain, it is indicated by ‘n.’, the abbreviation for ‘noun’.

Occurrences containing the editor’s supplements or emendations are marked by an asterisk * before the paragraph number. *Akṣara*s or part of *akṣara*s deleted either by the copyist (marked with double square brackets [[...]] in the text) or the editor (with braces {…}) are not taken into consideration in the glossary. Grammatical terms are abbreviated as follows: N = nominative, A = accusative, GD = genitive-dative, IA = instrumental-ablative, L =locative, S = singular, P = plural.

A

akūṭ- vb. ‘to be unbroken’: ppp. *akūṭya-*: GDSm *akūṭye* 85.

akṣara- m. ‘*akṣa*’ [LW ← Skt. *akṣa* ‘a measure of weight’]: NS *akṣarä* 8, *akṣari* 8 (2×), *akṣä* 8.

aṃguṣḍa- m. ‘asa foetida (Skt. *hiṅgu*)’: NS *aṃguṣḍi* 80, *aṃguṣḍi* 107.

anarva- adj. ‘unburst’: NS *anarva* 117.

aysā'yă- n. 'a medicament': NS *aysā'yä* 17 24, *aysā'ya* 14 (P 2889), *aysāya* 14.

aysu pers. pron. 'I': GD *maṃ* 6.

arrja- m. 'piles (Skt. *arśas*) [LW]: GDS *arrjä* 77 81 82 83; NAP *arrja* 79, *arrjä* 78 80 81.

arūvā- f. 'castor-oil plant (?)' [LW]: NS *arūva* 34.

arvā- f. 'medicament, drug (Skt. *auṣadha*, *dravya*, *bheṣaja*)': NS *arva* 8; IAP *arvyau jsa* 65, *arvyau jsä* 108.

avaṣāyă- n. 'a medicament': N *avaṣāyą* 94.

aviṣgī'naa- adj. 'pert. to pistachio nut (Skt. *abhiṣuka*)' [LW + *-īnaa-*]: NS *aviṣgį'nai* 8.

avīysāra- m. 'diarrhoea (Skt. *atīsāra*)' [LW]: AS *avīysārä* 117.

aśa- m. 'horse': GDS *aśä* 52.

aśvagaṃdhā- f. 'winter cherry (Skt. *aśvagandhā*)' [LW]: NS *aśvagaṃdhą* 14 108, *aśvägaṃdhä* 113, *aśvagadha* 14 (P 2889).

aṣṇūha- m. 'pigeon (Skt. *kapota*) dung (Skt. *viṣ*)': NAP *aṣṇūha* 26 94, *aṣṇūha* 90 91.

askin- vb. 'to take out': part. nec. *askināña-*: NSm *askināñä* 128.

ah- : ya- vb. B act. intr. (perf. intr.) 'to be, exist': negative 3S pres. ind. *naiśtä* 62; 3P pres. ind. *īṃde* 45 68 108 113 114; 3S pres. opt. *į* 47.

aha- m. 'belly': AS *aha* 57 60; GDS *ahe* 58 62; LS *ahąña* 10, *ahąñāṣṭä* (+ *āṣṭä*) 59.

ahaysnāva- adj. 'unwashed': NSm *ahaysnāva* 13.

ahi n. 'a medicament': NS *ahi:* 117.

ahauḍa- m. 'bottle-gourd (Skt. *alābu*)': GDS *ahauḍä* 120, *ahāḍä* 48 72.

ahauḍi-vārrja- m. 'bottle-gourd leaf': GDS *ahauḍi-vārrjä* 45.

Ā

ā conj. 'or': *ā* 87, *ā-v-aṃ jsä* (+ *-aṃ jsä*) 115. Phrase: **ā vā** 'or alternatively' 19 21 47 64 85 91 94 (2×) 114.

āchaa- m. 'disease (Skt. *gada*, *roga;* 'wind disease' *māruta-roga, anila gada*)': NAP *āchā* 12 14 45, *āchą* 75; GDP *āchāṃ* 1 63 125.

ājvā- f. 'skin': NAP *ājve* 96.

āḍa- m. 'barley semolina (Skt. *saktu*)' [LW]: NS *āḍä* 24 26 61 102 104 124, *āḍa* 10 12 19 91. Compound: **rūsāḍa-**.

ą̄na postp. + L or adv. 'from': *ą̄na* 7 117.

āphāra- m. 'disturbance': GDS *āphārä* 5; AS *āphārä* 38 42 118.

āphir- vb. A mid. intr. ‘to be disturbed (Skt. *duṣṭā*)’: 3S pres. ind. *āphiḍe* 4, *āpheḍe* 5 6; 3P pres. ind. *āphīrārai* 8.

āma- adj. ‘undigested’ [LW ← Skt. *āma*]: ASm *āma* 10.

āyv- vb. tr. ‘to heat’: part. nec. *āyvāña-*: NSm *āyvą̄ñä* 22 72; NAPm *āyvą̄ñä* 109.

ā’ysaṃ m. ‘millet’: NS *ā’ysaṃ* 81.

ār- : ārrda- vb. tr. ‘to grind’: part. nec. *ārāña-*: NSm *ārą̄ñä* 50 58 110 126, *ārą̄ña* 122; NS *ārą̄ñä* 28; NAPm *ārą̄ña* 2 44 62 90, *ārą̄ñą* 124, *ārą̄ñä* 6 10 12 20 22 24 26 27 30 51 52 55 59 71 103 106 117 (2×) 122 128, *ārrą̄ñä* 91; NAP *ārą̄ña* 113, *ārą̄ñä* 18 78; N *ārą̄ña* 117; ppp. *ārrda-*: NSm *ārrdä* 21; N *ārrdä* 127.

ārə̆- n. ‘sweet flag (Skt. *vacā*)’ [LW]: NS *āra* 14 14 (P 2889) 53 55 90 91 107 125, *ārä* 26.

āṣka- m. ‘drop’: NAP *āṣkä* 36 44 (2×) 48 52 92.

āṣkia- adj. ‘tearful’: NSm *āṣkī* 6.

-āṣṭä directional suffix + L or adv.: see **aha-, niha-, tciman-**, **biṃdä, hāna-**.

āstaa- m. ‘bone (Skt. *asthi*)’: NAP *āste* 48.

āstaṃna postp. + GD ‘beginning with, and so on’: *āstaṃna* 100.

ā’sia- m. ‘itching (Skt. *kaṇḍū*)’: AS *ā’sį̄* 94, *āsį̄* 97, *āsī* 88 95; GDS *ā’sī* 94, *āsī* 87; IAS *ā’sye* 85; NAP *ā’sye* 91; GDP *ā’syāṃ* 84, *āsyau* 93.

āh- : āsta- vb. B mid. intr. (perf. intr.) ‘sit, dwell’: part. pres. NAPf *ą̄ni* 85.

āha- m. ‘mouth (Skt. *āsya*, *vadana*)’: LS *ehi* 127.

āhā- f. ‘egg (Skt. *aṇḍa*)’: NS *āha’* 44; IAS *āha’na* 21.

***āhusāñ-** vb. A tr. ‘to make sweat (Skt. *presveda*, *sveda*, *svedana*, *svinna*)’: 3S pres. ind. *āhusą̄ñe* 125.

āhvaraa- adj. ‘sour (Skt. *āraṇala, amla-kāñjika*)’: IAS *āhvarai* 91.

I/Ī

-ī encl. 3S pron.: *-i/-ä* + *-ī* > *-ī* see **tciman-**, **drāma-**, **śliṣma-**; *-i/-ä* + *-ī* > *-ai* see **biṃdä**, **ṣi’**.

īraṃdaa- m. ‘castor-oil plant (Skt. *eraṇḍa*)’ [LW]: NS *īraṃde* 14 22 32 39 50 51 75 107 108, *įraṃde* 27 55 70 125, *īrade* 14 (P 2889) 27 (P 2889); GDP *īraṃdāṃ* 29.

U/Ū

u conj. ‘and’: *u* 1 3 4 5 6 (4×) 10 11 (2×) 12 14 (4×) 14 (P 2889) 18 22 (3×) 24 27 28 (2×) 36 37 39 43 44 45 48 (3×) 50 52 54 60 63 64 65 66 67 (2×) 69 70 72 (3×) 74 78 80 81 (2×) 83 84

85 (5×) 86 87 88 (2×) 89 90 99 (2×) 102 104 (2×) 106 (2×) 111 (2×) 116 117 (5×) 118 120 122 124 128 (6×), *ū* 38 61 80 82 99 117.

-ūṃ, -ṃ encl. 3P pron.: see **biśa-, vara**[2]; *-ūṃ jsa* see **jseṇa**, **piṇḍaa-**, *-ūṃ jsä* see **piṇḍaa-, naṣa-**, *-ṃ jsä-* see **ranīka-**, *-aṃ jsä* see **ā**, *ū jsä* see **makṣ-**.

utcā- f. 'water (Skt. *ambu*, *jala*, *vāri*, etc.)': NS *ūtca* 107, *ūtcä* 99 (2×), *utcī* (+ *-ī*) 119; IAS *uci jsa* 6 14, *uci jsä* 17 73, *ūci jsa* 19, *ūci jsä* 8 120, *ūcä jsi* 7, *ucä jsä* 61, *ucä jsa* 94, *ucäna* 128 (2×).

ūpadeśă- n. 'venereal disease' [LW ← Skt. *upadaṃśa*]: AS *ūpadeśä* 69.

uysanā- f. 'breath (Skt. *śvāsa*)': GDS *ūysąna* 38, *uysąnä* 118, *uysänä* 42.

ūysūy- : *uysuta- vb. tr. 'to strain out': part. nec. *ūysūyāña-*: NAPm *ūysūyą̄ña* 109.

uysbāy- vb. A tr. 'to draw out': 3S pres. ind. *uysbāyi* 80.

uysmă- n. 'clay': NS *uysmä* 21.

ura- m. 'belly (Skt. *udara*)': GDS *ura* 11, *urä* 22.

ulīña- adj. 'pert. to the camel (Skt. *auṣṭra*)': NSf *ulį̄ña* 75 108, *ūlį̄ña* 39; IASf *ulį̄ñe* 22 70, *ūlį̄ñye* 57.

u'ştă- 'hogweed (Skt. *punarnavā*, *varṣābhū*, *vṛścīva*)': NS *u'ştä* 105.

ūskivaśe n. 'a disease (?)': N *ūskivaśe* 72; A *uskävaśe* 72.

ustama- adv. 'finally': *ustaṃ* 11.

uspaśd- vb. tr. A 'to produce': 3S pres. ind. *aspaśde*' 74.

O/AU

auda adv. 'up to': *audä* 122.

aumalaa- m. 'emblic myrobalan (Skt. *āmalaka*, *āmalakī*, *dhātrī*)' [LW]: NS *aumalai* 2 5 7, *ą̄malai* 42 68.

K

kaṅga- m. 'skin': GDS *kaṃgyä* 37.

kacau adv. 'somewhat': *kacau* 4.

kanaā- f. 'drop': NAP *kąnai* 8.

kaṇḍāriā- f. 'wild eggplant (Skt. *kaṇṭakārikā*, *bṛhatī*, *vyāghrī*)' [LW ← Skt. *kaṇṭakārikā*]: NS *kąṇḍārya* 64.

kapāysa- m. 'cotton plant (Skt. JP *karpāsa*)' [LW]: NS *kapāysä* 98 107.

kapūra- m. 'camphor (Skt. *karpūra*)' [LW]: NS *kapūrä* 8, *kapūra* 8.

kabă- n. ‘a measure’ [LW ← Chin. *kâp* (合 gě)]: NS *kabä* 118.

kamala- m. ‘head (Skt. *mūrdhān*)’: NS *kamalä* 8; GDS *kąmala* 8; LS *kamä’ñä* 119, *kami’ña* 124. Phrase: see **rāha-**.

kalamakyă- n. ‘?’: NAP *kalamakyä* 120.

kalarbă- n. ‘a medicament’: NS *kalarbä* 69.

kaśś- : kaṣṭa- vb. mid. intr. B ‘to appear’: 3S pres. ind. *kąśte* 72.

kaṣā’a- m. ‘decoction (Skt. *kaṣāya*, *kvātha*, *sva-rasa*, etc.)’ [LW ← Skt. *kaṣāya*]: NS *kaṣā’* 8; IAS *kaṣe’na* 89 102, *kaṣe’ jsa* 104; LS *kaṣą’ña* *8.

kasaa- m. ‘fever (Skt. *jvara* JP)’: AS *kasai* 52 53 54.

kastīră- n. ‘tin’: NS *kastīrä* 64.

kaṃha- m. ‘hemp’: NS *kahä’* 85, *kahä:’* 117.

kaṃhīnaa- adj. ‘pert. to hemp’: NSm *kahīnai* 99.

kākauṭi- f. ‘a medicament (Skt. *kākolī*)’ [LW]: NS *kākauṭä* 106.

kāṃjia- m. ‘sour gruel (Skt. *kānjika*, **sauvīra*)’ [LW]: IAS *kāṃjīna* 114.

kāla- m. ‘time (Skt. *kāla*)’: NS kālī (+ *-ī*) 62.

kuṃjsata- m. ‘sesame (Skt. *tila*)’: NS *kuṃjsa* 3 6 (2×) 14 20 22 30 34 38 40 52 55 59 61 70 107, *kūṃjsa* 5 39, *kuṃjsä* 75 104, *kāṃjsą* 26 91, *kāṃjsa* 110 114 117, *kujsa* 122 124 125 128, *kūjsa* 14 (P 2889), *kaujsa* 112; IAS *kuṃjsaṃna* 8.

kuṃjsavīnaa- adj. ‘pert. to sesame (Skt. ‘sesame oil’ *taila*)’: NSm *kuṃjsąvīnai* 65, *kujsavīnai* 125, *kāṃjsavīnai* 107, *kāṃjsavi̯nai* 115, *kąṃjsąvīnai* 100; IASm *kuṃjsavi̯nai* 71, *kujsavi̯nai* 86, *kujsavīnai* 29 50 81, *kūjsąvi̯nai* 73, *kūjsävīnai* 47, *kaujsąvīnai* 64; LSm *kuṃjsavīnai* 80.

kuṃjsārgyā- f. ‘sesame oil cake (Skt. *piṇyāka*)’: NAP *kuṃjsārgyä* 16.

kuṃbā n. ‘linseed (Skt. *atasī*)’: N *kuṃbā* 6 (2×) 14 28 38, *kuṃbą* 20, *kāṃbā* 14 (P 2889) 26 91 117 125, *kāṃbą* 112.

kūṭ- : *kūṭäta- vb. tr. ‘to pound; to ache’ [LW ← Skt. *kuṭṭ*]: part. nec. *kuṭāña-*: NSm *kūṭąñä* 98, *kūṭąña* 111 114; NSf *kūṭąñä* 69; NS *kūṭąñä* 82, *kuṭąñä* 17; NAPm *kūṭąña* 3 5 7 8 68 87 108 112, *kūṭąñä* 14 25 31 32 34 38 39 41 46 47 48 53 57 58 60 64 75 81 92 95 96 97 107 120 128, *kuṭąña* 40, *kuṭąñä* 6 13 33 115, *kūṭą’ñä* 61; NAPf *kūṭąñä* 79; NAP *kūṭąñä* 23 94, *kuṭąñä* 105; ppp. **kūṭäta-*: NSm *kūṭye* 99; IASm *kūṭye* 89; NAPf *kūṭya* 85 99.

kurkāma- m. ‘saffron (Skt. *kuṅkuma*)’ [LW]: NS *kurkāṃ* 8, *kųrkāṃ* 8.

kuṣṭa- m. ‘costus (Skt. *kuṣṭha*)’ [LW]: NS *kuṣṭä* 14 32 50 55 64 71 91 107, *kuṣṭi* 27 125, *kūṣṭä* 27 (P 2889), *kūṣṭa* 14 (P 2889).

kuṣṭa- m. ‘skin disease (Skt. *kuṣṭha*)’ [LW]: NS *kuṣṭä* 99; GDS *kuṣṭä* 86 100.

kūṣṭa conj. ‘where’: *kūṣṭä* 108 110 115, *kuṣṭä* 85 113 114.

kaura hvāṣa- m. ‘*kaura*-grass’: LS *kaura hvāṣi* 86.

kyahai- vb. C mid. intr. ‘to itch’: 3P pres. ind. *kyahāre* 6, *kyihāre* 85.

krreṃgīña- adj. ‘pert. to the fowl (Skt. *dakṣa*)’: NSf *krriṃgīñä* 44; IASm *krreṃgīñe* *21.

krriṃga-rūvaa- m. ‘anus (Skt. *guda*)’: LS *krreṃga-rūya* 80, *krreṃgä-rūya* 78, *krregä-rūya* 79.

kṣāra- m. ‘alkali (Skt. *kṣāra*)’ [LW]: NS *kṣārä* 48 126.

kṣi’ card. num. ‘six’: NA *kṣi’* 8.

kṣīra-kākauṭā- f. ‘a medicament (Skt. *kṣīra-kākolī, kākolī-dvaya*)’: NAP *kṣīra-kākauṭä* 106.

KH

khaśa’- m. ‘drink (Skt. *pāna*)’: NAP *khaśa’* 7.

khāysa- m. ‘food (Skt. *anna*)’: GDS *khāysä* 60.

khāysāna- m. ‘stomach (Skt. *āmāśaya*)’: LS *khāysāña* 9 11 12 13 14 14 (P 2889) 24 25 26 27 48, *khāysāñä* 10.

khāś- vb. A act. tr. (perf. tr.) ‘to drink’: part. nec. *khāśāñä-*: NSm *khāśā’ñä* 120, *khāśāñä* 65 118; NAPm *khāśāñä* 7, *khāśā’ñä* 76.

khāhā- f. ‘spring’: GDP *khāhāṃ* 19.

khu conj. ‘when, if, as soon as; so that, that’: ‘when, if, as soon as’ *khu* 4 5 8 (4×) 71 73 74, *khvai* (+ *-ī*) 47; ‘so that’ *khu* 8, *khū* 100 120, *khvai* (+ *-ī*) 127; ‘that, as’ *khū* 100 (2×). Phrases: **khu ra** ‘until’: *khu ra* 7, *khu ri* 86; see also **daṃdä**.

khūra- adj. ‘?’: NAPm *khūra* 52.

khaiyā- f. ‘ache’: AS *khaiya* 55; GDS *khaiya* 40.

khyera- adj. ‘pert. to the ass’: NSm *khyera* 109; IASm *khyera* 50 122; NSf *khyerä* 108; IASf *khyerye* 55 70.

G

gachāka- m. ‘kernel’: GDP *gachāḳāṃ* 7, *gīchāḳāṃ* 62.

ganama- m. ‘wheat (Skt. *godhūma*)’: NS *gaṇaṃ* 111; LS *ganīma* 28.

ganānaa- adj. ‘stinking, fetid’: NSm *ganāṇai* 14 *ganāṇai* 115, *ganāṃ* 14 (P 2889).

ggaṃtsa- m. ‘hole’: NS *gatsä* 85.

gaysa- m. ‘reed’: GDS *gaysä* 91.

garkha- adj. ‘heavy’: NAPf *garkhye* 4; *garkhyä* 6.

garṣva- m. ‘stone (?)’: NAP *garṣva* 52.

gichana- m. ‘plantain (Skt. *moca*)’: GDP *gichanāṃ* 8, *gīchąnā* 14 52, *gīchanā* 14 (P 2889).

gitsīrinaa- adj. ‘of gypsum’: LSm *gitsīrį̄ña* 123.

gītsera- m. ‘gypsum’: NS *gītserä* 85.

guṇă-/gāṇă- n. ‘a medicament’: GDP *gu̧ṇāṃ* 14, *gāṇāṃ* 97, *gāṇā* 14 (P 2889) 51 52 91, *gāṇā* 95.

ggūnaa- m. ‘mark, sign (Skt. *rūpa*, *lakṣana*)’: GDS *gū̧nai* 69.

gumal- vb. tr. ‘to mix; to besmear’: part. nec. *gūmalyāñä-*: NSm *gū̧malyāñä* 27 28 32 73, *gū̧malyāña* 102, *gūmalyāñä* 20 24 67 104 127, *gūmalyāñą* 27 (P 2889), *gūmalyāña* 122, *gumalyāñä* 50, *gū̧milyāñä* 26, *gūmilyāñä* 124; NAPm *gūmalyāñä* 99; NAP *gūmalyāñä* 29.

gūra- m. ‘grape (Skt. *drākṣā*, *mṛdvīkā*)’: NAP *gūra* 3 5 25 33 34 39 40 41 42 51 58 60 61 87 95 97 124, *gūrä* 75, *gurä* 46 57.

gurgulă- n. ‘bdellium (Skt. *pura*)’ [LW ← Skt. *gulgulu*]: NS *gurgula* 22.

gurmāña- vb. ‘to be broken (?)’: part. nec. *gurmāña-* : NSm *gurmāñä* 50.

gūrva- m. ‘semolina’: NAP *gūrva* 19 46 57 91.

gūrva- adj. ‘ground’: NSm *gūrve* 55; IAPm *gūrvyau* 85, *gūrvāṃ* 8.

gula- m. ‘crude sugar (Skt. *guḍa*, *phāṇita*)’ [LW ← Skt. *guḍa*]: NS *gulä* 48.

gau’ma- m. ‘internal tumour (Skt. *gulma*)’ [LW ← Skt. *gulma*]: NAP *gau’ma* 48, *gā’mi* 91.

gau’sa- m. ‘millet (Skt. *priyaṅgu*)’: IAS *gau’säna* 89.

grrāma- adj. ‘hot, warm (Skt. *uṣṇa*)’: reduplicated NSm *grrāṃ grāṃ* 5, *grāṃ grāṃ* 6 55 68 70 72 109 128; IASf *grāmye* 120.

grāmaka- adj. ‘warm (Skt. *uṣṇa*)’: NSm *grāmakä* 4.

grāmūtcā- f. ‘warm water’: LS *grāmūcä* 29.

grūṣka- m. ‘skin, bark (Skt. *tvac*)’: NS *grūṣkä* 48; GDP *grūṣkyāṃ* 48 126.

grrainaa-, grīṃjā- adj. ‘of clay’: LSm *greña* 115; NSf *grīṃja* 85.

gvāś- vb. act. tr. ‘to separate’: part. nec. *gvāśa’ña-*: NSm *gvāśau’ñä* 86.

gvīha’- adj. ‘pert. to the cow’: NSm *gvīha’* 7 8, *gvīhä’:* 127, *gvīhä* 115, *gvīhi’* 93 102, *gvī’ha’* 118, *gvī’hi’* 107, *gvī’hä’:* 125; GDSm *gvī’ha’* 94; IASm *gvīha’* 20 59, *gvīhä’* 60 62, *gvį̄hä’* 122,

gvī'ha' 27 28 31 34 58 124, *gvī'hä'* 32 87 94 128, *gvī'hä':* 47, *gvīhi':* 106, *gvī'ha':* 33, *gvīhą* 27 (P 2889), *gvī'hye* 22 33.

gvai' n. 'a medicament': N *gvai'* 94.

C/KY

candana- m. 'sandal-wood (Skt. *rakta-candana*)' [LW]: NS *caṃda* 40, *caṃdä* 64.

caṃbūla- adj. 'disturbed': NAPm *caṃbūlą* 6.

cī conj. 'if': *cī* 62.

ciṃga- m. 'Chinese person': GDPm *ciṃgāṃ* 8, *cigāṃ* 8, *cegāṃ* 123.

cipan- vb. B 'to cut up, chop, crush': part. nec. *cipañāña-*: NSm *cipañāñä* 43; NAPf *cipañāñä* 119.

cirutta- m. 'beeswax (Skt. *siktha*)': NS *ciruttä* 105; IAS *cirūttäna* 106.

cu conj. 'when, if, which, that': *cu* 6 7 28 41 64 68 85 127, *cū* 68 (2×) 71 72 78 122 123 127, *ci* 128, *cvai* (+ *ī*) 98.

cū indef. pron. 'whatever': *cū* 45.

cūvaṃ n. 'barberry extract': NS *cūvaṃ* 71, *cuvaṃ* 78.

caittraa- m. 'leadwort (Skt. *agni*, *citraka*, *vahni*)' [LW ← Skt. *citraka*]: GDS *caittrai* 48.

caurśi' n. 'a medicament': NS *caurśī'* 76.

J/GY

jarra- m. 'liver': NS *jara* 41; AS *jara* 43; GDS *jara* 37 42 43 44 47 48, *jarä* 35 36 39 46, *jarra* 47, *jarrä* 40 45; LS *jaraña* 45.

jastā- f. 'eyeball': NAP *jastä* 85.

jah- : jasta- vb. B mid. intr. 'to be cured (Skt. *sidh*, *sukhī bhū*)': 3S pres. ind. *jatte* 4 5 6 7 36 64 66 100 127; 3P pres. ind. *jahāre* 8, *jihāre* 108.

jin- vb. B act. tr. (perf. tr.) 'to remove' (Skt. *(°)śudh*, *(°)han*, *hṛ*, etc.): 3S pres. ind. *jiṃdä* 8 11 12 14 17 20 22 23 24 26 27 28 32 38 42 47 48 (2×) 52 55 61 65 70 75 106 112 113 114 115 122 124 126 128, *jidä* 2 8 29 39 48 105 128, *jeṃdä* 33 67 69 78 (2×) 79 81 96 104 109 118 121 124, *jeṃdä:* 107.

jināka- m. 'remover' (Skt. *(°)śudh*, *(°)han*, *hṛ*, etc.): NS *jinākä* 30 34 40.

jīy- : jīta- vb. B mid. intr. 'to disappear; be removed (Skt. *ghna*, *nud*, *prakṣīṇa*, etc.)': 3S pres. ind. *jīye* 119 128, *jīye* 123; 3P pres. ind. *jāre* 99.

jilabhaṃga- m. 'acute-angled cucumber (Skt. *jālini-phala*)': NS *jiląbhaṃgä* 120.

jīvaka- m. ‘a medicament (Skt. *jīvaka*)’ [LW]: NS *jīvaka* 105, *jīvakä* 106.

jīvatti- f. ‘a medicament (Skt. *jīvantī*)’ [LW]: NS *jīvattä* 106.

jīṣ- : jiṣṭa- vb. B mid. intr. ‘to boil’: 3S pres. ind. *jīṣḍi* 8; ppp. *jiṣṭa-*: IASm *jiṣṭye* 89.

jūna- m. ‘time (Italian *volta*)’: NAP *jūn̨a* 6 120, *jūṃ* 8 128.

juṣṭīnaa- m. ‘jute fabric’: IAS *juṣṭīn̨ainai* (+ *-ī*) 85.

jaṃbā- f. ‘applerose (Skt. *jambū*)’ [LW]: NAP *j(aṃ)b(a)* *18.

jṣą̄’ñ- vb. act. tr. ‘to boil’: part. nec. *jṣā’ñāña-*: NSm *jṣą̄’ñą̄ñä* 80 99; NSf *jṣą̄’ñą̄ñä* 69 118; NAPm *jṣą̄’ñą̄ñä* 102 104 115 128; NAPf *jṣyą̄ñą̄ñä* 79; NS *jṣą̄’ñą̄ñä* 17 100; NAP *jṣą̄’ñą̄ña* 6, *jṣą̄’ñą̄ñä* 7 8 (2×) 67 113.

jsanaspārə̆- n. ‘a medicament’: NS *jsanaspāra* 18.

jsahāra- m. ‘belly (Skt. *udara*)’: NS *jsahāra* 10; LS *jsahera* 27.

jsā- vb. B mid. intr. ‘to go’: 3S pres. ind. *jsāve* 6 8.

jseṇä adv. ‘finely, in detail; slightly’: *jsi̯ṇä* 8, *jsiṇä* 85; reduplicated *jseṇä jseṇä* 86; + *-ūṃ jsa*: *jsiṇūṃ jsa* 4.

Ñ

ñya- m. ‘buttermilk (Skt *dadhi*)’: NS *ñye* 125; IAS *ñyena* 91, *ñeną jsä* 117, *ñena* 126.

ñūṣṭ- vb. act. tr. (perf. tr.) ‘to wrap (Skt. *ābaddha*)’: part. nec. *ñūṣṭyāña-*: NSm *ñūṣṭyą̄ña* 4; NAPm *ñūṣṭyą̄ñä* 70, *ñūṣṭyą̄ñä* 37.

T/TT

tta adv. ‘so’: reduplicated *tta tta* 86.

ttajs- vb. B act. intr. ‘to ooze’: 3S pres. ind. *ttąśtä* 85.

ttaṃgalaka- adj. ‘thin’: LSm *ttaṃgalakąña* 4.

ttani- f. ‘skin (Skt. *chavi*)’: GDS *ttiñye* 30; LS *ttąñä* 33, *ttąña* 90.

ttara- m. ‘thirst (Skt. *tarṣa*, *tṛṣṇā*)’: NS *ttarä* 123, *ttarī̯* (+ *-ī*) 123.

ttā directional particle for actions directed towards the person addressed: *ttā* 1 116.

ttī adv. ‘then’: *ttī* 6 (2×) 8 (2×) 11 47 65 67 100 117 124 128 (2×), *ttī̯* 128.

ttīman- nt. ‘seed’: NS *ttī̯ma* 39 87 90 91, *ttīṃ* 98, *ttī* 107; NAP *ttī̯me* 120.

ttira- adj. ‘such great’: ASf *ttira* 8.

ttīra- adj. ‘bitter, sour (Skt. *amla*, *tikta*, *śukta*)’: GDSm *ttīra* 48, *ttīrä* 72, *ttī̯rä* 120; IASm *ttīra* 91 117 126.

ttīrādānā- f. ‘a medicament’: NAP *ttīrādą̄nä* 85.

ttīrādānīnaa- adj. ‘pert. to the *ttīrādānā* plant’: NSm *ttīrādąnį̄nai* 85, *ttį̄rādąnį̄nai* 86.

ttīlaka- adj. ‘little’: NSm *ttilakä* 118 128, *ttīlaka* 4.

ttirṣcyă- n. ‘oldenlandia (Skt. *parpaṭī*)’: NS *ttirṣcya* 59.

ttuṃgara- m. ‘ginger (Skt. *ārdraka*, *nāgara*, *viśvā*, *śuṇṭhī*)’: NS *ttaugarä* 76, *ttāgarä* 125.

tturra- m. ‘mouth (Skt. *vaktra*)’: NS *tturä* 85.

ttauda- adj. ‘hot (Skt. *uṣṇa*, *dāha*)’: NSm *ttauda* 128; GDSm *ttaudye* 31; NAP *ttaudä* 68.

tcabe’j- : tcabrīya- vb. A tr. (perf. tr.) ‘to scatter, disperse’: 3S pres. ind. *tcabe’je* 13 19 90, *tcaba’je* 89.

tcabe’jāka- m. ‘disperser’: NS *tcabe’jąkä* 21.

tcāṃśvă- n. ‘a medicament’: IA *tcyāṃśvīna* 54.

tcārā- f. ‘(liquid) fat (Skt. *vasā*)’: NS *tcāra* 39 108, *tcārä* 75 76 108 (2×); IAS *tcāra jsä* 22 48 70, *tcārä jsä* 70, *tcāri jsä* 57, *tcāri jsi* 55.

tcārba- adj. ‘greasy (Skt. *snigdha*)’: NSm *tcārbä* 86.

tciña- m. ‘yeast (Skt. *kiṇva*)’: NS *tcyąña* 90, *tcyąñä* 91.

tciman- nt. ‘eye (Skt. *akṣi*)’: LS *tciṃña* 2 4 5 6 (2×), *tci’ña* 7, *tciña* 3 5 128; *tcęña* 4, *tciṃ’ñąṣṭä* (+ *-āṣṭä*) 8; NAP *tcime’ña* 127, *tcaïmę’ña* 8, *tcį’me’ñą* 8, *tcį’mañī* (+ *-ī*) 5, *tcimąñī* (+ *-ī*) 6; GDP *tcįmąñvā* 4.

tcaura- card. num. ‘four’: NAm *tcaura* 127.

ttrahā- f. ‘radish (Skt. *mūlaka*)’: NAP *ttrahe* 11 12 16 18 24 25 26 27 32 79 117, *ttrahi* 27 (P 2889); GDP *ttrahāṃ* 126.

ttrām- : ttranda- vb. A act./mid. tr./intr. (perf. intr.) ‘to enter’: 3S pres. ind. *ttrąme* 127.

ttriphalā- f. ‘the three fruits (Skt. *triphalā*)’ [LW]: NS *ttriphala* 7.

ttraikṣa- adj. ‘severe; acid’ [LW ← Gandh. < Skt. *tīkṣṇa*]: GDSm *ttraikṣä* 94; NAPf *ttraikṣä* 47.

traulă- n. ‘turpeth (Skt. *trivṛtā*)’: NS *traulä* 113.

TH

thaṃj- vb. A mid. tr. (perf. tr.) ‘to pull, take out’: 3S pres. ind. *thaṃję* 80; part. nec. *thaṃjāña-*: NSm *thaṃjąña* 8 99, *thaṃjąñä* 99; NAPm *thaṃjąña* 60.

tharka- m. ‘walnut (JP *akṣoṭa*)’ [LW ← Tib. *star ka*]: GDS *tharka* 39 76, *tharkä* 61 75 108.

thāsakă- n. ‘a vessel’: LS *thāsakäñä* 100.

D

daṃdä adv. ‘so much, so long’: Phrase: ***daṃdä khu ra*** ‘until’: *daṃdä khu ra* 6 8 (2×) 99, *daṃdä khū ra* 99, *daṃdä khu* 85, *daṃdä…khū* 100, *dadä...khu* 128.

dara- adj. ‘split’: GDSm *darye* 10.

dara- m. ‘hollow’: LS *darä* 85.

daśāṃga- m. ‘Daśāṅga’ [LW ← Skt. *daśāṅga*]: NS *daśāṃgä* 26.

dasau card. num. ‘ten (Skt. *daśa*)’: NA *dasau* 6.

daha- m. ‘man’: AS *dahä* 76.

dahīña- adj. ‘male’: GDSm *dahīñä* 69.

dāa- m. ‘fire (Skt. *agni*, *anala*, *jyotis*; ‘(digestive) fire’ *dīpana*, *vahni*): NS *dai* 85; IAS *dāṇa* 60.

dājsaṃdaa- m. ‘a medicament’: NS *dājsaṃdai* 26 53 90.

dātti- m. ‘wild croton (Skt. *dantī*, *nikumbha*)’ [LW ← Skt. *dantī*]: NS *dāttä* 117.

dīna prep. ‘below’: *dīnai* (+ *-ī*) 85.

dīra- adj. ‘bad’: GDSm *dirye* 22.

dīrą posp. + GD ‘below, in’: *dīrą* 85.

dūmă- n. ‘smoke’: NS *duṃi* 127.

dūma-hauṣṭa- adj. ‘smoke-dried’: NAPm *dūma-hauṣṭa* 5 *dūma-hauṣṭä* 39, *dūmä-hauṣṭä* 51, *dūṃa-hauṣṭä* 42 75, *dūṃi-hauṣṭä* 60 61, *dūmi-hauṣṭä* 95, *duṃi-hauṣṭä* 97.

dūra- adj. ‘hard’: NAPm *dūra* 71.

dūvara- m. ‘dropsy (Skt. *udara*)’ [LW ← Gandh. < Skt. *udakodara*]: AS *dūvarä* 12 22 61.

dūṣa- m. ‘doṣa’ [LW ← Skt. *doṣa*]: IAP *dūṣyau’ jsa* 7.

devadāra- m. ‘deodar (Skt. *dāru*, *devakāṣṭha*, *devadāru*)’ [LW ← Skt. *devadāru*]: NS *devadārä* 125.

***druṣ- : durṣṭa-** vb. ‘to bite’: ppp. *durṣṭa-*: GDS *duṣṭi* 94, *durṣṭi* 93.

drą̄-masi indecl. adj. ‘having the size of a hair’: *drą̄-masi* 4.

drāma- adj. ‘such’: NS *drāṃ* 100 128, *drą̄mī* (+ *-ī*) 6.

drāṃma- m. ‘pomegranate (Skt. *dāḍīma*)’: NS *drrą̄ma* 39 91 115, *drą̄ma* 87 117.

drai card. num. ‘three’: NA *drai* 6 (2×) 7 8, *drrai* 85 99 120 128, *drre* *18; IA *drayau* 7.

dva card. num. ‘two’: NAm *dva* 8 12 (4×) 72 85 (2×) 120; NAf *dvī* 7 8 (2×), *dvyī* 62 (2×).

N

na adv. ‘below (Skt. *adhas*)’: *na* 7 74 76 117.

nata- adj. ‘lower’: NSm *na* 71.

namvā- f. ‘salt (Skt. *lavaṇa*)’: NS *nämva* 10, *namva* 11 12 26 52 81 109; IAS *namve jsa* 53, *namvena* 18 54 112.

namvīnaa-, namvīṃjā- adj. ‘salted (Skt. *lavaṇa*)’: IASf *naṃvīṃje* 73.

naysdä-vaha’- adj. ‘nearly cooked’: NSm *naysdä-vahä’* 8.

narām- : naranda- vb. act. tr./intr. (perf. intr.) ‘to come out’: 3S pres. ind. *narą̄me* 78 98 119.

naraiyă̆- n. ‘scrotal enlargement (Skt. *vṛddhi*, JP *vardhma*)’: AS *naraiya* 65 67, *naraiye* 66; GDS *naraiya* 63.

nālā-viră̆- n. ‘tubular wound (Skt *nāḍī-vraṇa*)’ [LW]: AS *nālā-virä* 96.

naṣi n. ‘coction’: N *naṣī* 117, *naṣīyūṃ jsä* (+ *-ūṃ jsä*)117.

naṣkirr- vb. B tr. ‘scatter (?)’: 3S pres. ind. *naṣkirrdä* 97.

naṣpaśd- vb. A tr. ‘to remove, expel’: 3S pres. ind. *naṣpaśde’* 10.

nāṃji f. ‘a medicament’: N *nāṃji* 28.

nāman- nt. ‘name’: AS *nąma* 26.

nāṣṭä adv. ‘downwards (‘downwards motion’ Skt. *viṣṭambhin*)’: *nāṣṭä* 63 71.

nāha- m. ‘navel (Skt. *nābhi*)’: LS *neha* 57 58, *neha’* 60, *niha* 59 62, *nihä* 61, *nihä’* 80, *nihāṣṭä* (+ *-āṣṭä*) 56.

ni adv. ‘not’: *ni* 4 74, *nä* 8, *na* 120.

nīyaka- m. ‘(fresh) butter’ (Skt. *navanīta*): NS *nīyakä* 36 45; IAS *nīyakänä* 78.

nīysua- m. ‘lentil (Skt. *masūra*)’: NAP *nīysva* 67.

nīra- m. ‘water’ [LW ← Skt. *nīra*]: NS *nīra* 8.

nirūj- : *niruta- vb. tr. ‘to burst’: ppp. **niruta-*: GDSf *narve* 87.

niś- : niśāta- vb. A act. tr. (perf. tr.) ‘to put in, insert’: part. nec. *niśāña-*: NSm *niśą̄ñä* 5, *niśą̄ña* 4, *nīśą̄ñä* 6 10 11 19 22 67 70 72, *nīśą̄ña* 127; NS *nīśą̄ña* 83.

niṣem- : näṣaunda- vb. A tr. ‘to extinguish’: 3S pres. ind. *niṣaïme* 128.

nūvara- adj. ‘new’: GDSf *nuvara* 87.

nūvara-ysāta- adj. ‘new born’: GDSm *nūvara-ysā* 81.

nauka adv. ‘finely’: *nauka* 2 6 (2×) 7 10 12 14 17 18 22 24 39 40 41 48 50 51 52 53 59 62 71 92 106 126, *naukä* 20 26 30 34 46 55 57 60 61 64 68 78 87 90 91 103 105 107 113 122 (2×) 127.

P

paṃjalau n. ‘bell metal (Skt. *kāṃsa*)’: NS *paṃjalau* 125.

pajs- : paha- vb. B act. tr. 'to cook, mature (Skt. *pac, śṛta, svinna*)': 3S pres. ind. *paśtä* 14 32; part. nec. *pächaa-*: NSm *päche* 5 20, *pächai* 6 10 14 14 (P 2889) 18 24 25 26 27 27 (P 2889) 28 32 38 40 44 50 51 52 53 54 64 65 81 86 89 99 102 103 104 105 108 110 111 112 122 124 125 128, *pajsą̄ñä* 43 85 124; NSf *pächai* 11; NAPm *pajsą̄ñä* 117; NAPf *päche* 16; N *pächai* 73 117 (2×).

pa'jsa- adj. 'strong': NSm *pe'jsä* 123; NSf *pa'jsa* 47, *pe'jsä* 127.

paṃjsa card. num 'five (Skt. *pañca*)': NA *paṃjsä* 45.

pat- : pasta- vb. B act. intr. (perf. intr.) 'to fall': 3S pres. ind. *pettä* 119.

pattev- pattauda- vb. 'to toast, roast': part. nec. *pattevāña-*: NS *pattevą̄ña* 28; ppp. *pattauda-*: NSm *pattaudä* 51 104 (2×) 117, *pattą̄dä* 88; GDP *pattaudä* 95; NS *pattaudä* 117.

pattrūṣă- n. 'a medicament': N *pattrūṣä* 117, *pattrūṣa* 117.

paḍā adv. 'first': *paḍā* 11.

padajs- : padīya- vb. B act. tr. (perf. tr.) 'to burn': ppp. *padīya-*: GDSm *padī* 13; NAPm *padīya* 48 91 97; GDPm *padį̄yāṃ* 126; N *padīya* 95.

padav- : *paduta- vb. B act. tr./ mid. intr. 'to fumigate': part. nec. *padvāña-*: NSm *padvą̄ñä* 127.

padīm- vb. A mid. tr. (perf. tr.) 'to make': 3S pres. ind. *padį̄me* 60 76; part. nec. *padīmāña-*: NSm *padį̄mą̄ñä* 12 14 22 48 55 88 90 115, *padīmą̄ña* 4 13 127, *padīmą̄ñä* 73 85 122; NS *padį̄mą̄ñä* 121; NAPm *padį̄mą̄ña* 72, *padį̄mą̄ñä* 71, *padį̄* 127.

panam- : panata- vb. mid. intr. A (perf. intr,) 'to rise': 3S pres. ind. *pąname* 74 76.

papală̆- n. 'long pepper (Skt. *kaṇā*, *kṛṣṇā*, *pippali*, *māgadhī*)' [LW ← Skt. *pippali*]: NS *papala* 76.

***paysāa-** m. 'a medicament (?)': LS *paysāya* 28.

paysau n. '(?)': NS *paysau* 119.

parigrahă̆- n. 'a disease': AS *parigrahä* 52, *parigrahä:* 48.

parkūn- vb. tr. 'to sprinkle': part. nec. *parkūnāña-* : NSm *parkūną̄ñä* 24 27 27 (P 2889) 32 50, *parkį̄ną̄ñä* 10 36, *parkūną̄ña* 13, *parkuną̄ñä* 29 38; NSf *parkūną̄ña* 43, *parkūną̄ñä* 45; NAP *parkūną̄ñä* 26; N *parkūną̄ñä* 127.

pars- : parya- vb. B act. intr. (perf. intr.) 'to escape; to pass (of time)': ppp. *parya-*: ASm *parye* 5.

paś- vb. A act. tr. (perf. tr.) 'to let go, release': part. nec. *paśāña-*: NSm *paśą̄ñä* 123; NAPf *paśą̄ñä* 8.

paṣkāsaā- f. ‘swelling (of the stomach) (Skt. *ādhmāna*, *āhāna*)’: AS *paṣkāsā* 24, *paṣkąsā* 11.

paskyāṣṭä adv. ‘back, again; afterwards’: *paskyąṣṭä* 99 117 128, *paskyāṣṭä* 6 8 22.

paher- vb. tr. ‘to moisten (Skt. *bhāvita*)’: part. nec. *paherāña-*: NSm *paherąñä* 19 21 (2×) 22 86 98 126, *pahairąñä* 78, *piherąñä* 57; NAPm *paherąña* 2 42 47 59, *paherāñä* 30, *paherąñä* 33 41 61 62 68 92 117; NAP *paherąñä* 94.

pāa- m. ‘foot (Skt. *pāda*)’: NAP *pā* 28, *pvā* 68; GDP *pāṃ* 28 29.

pātcä adv. ‘then, next’: *pātcä* 58 65 66 104 122 125, *pātca* 83.

pāri- f. ‘leaf’: NAP *perä* 88, *pirä* 29.

pā’sa- m. ‘pig (Skt. *vārāha*)’: GDS *pvā’śä* 108.

pāstāṃga- adj. ‘upside down’: NSm *pāstāṃgä* 8, *pāstuṃgä* 85.

pī n. ‘fat (Skt. *medas*)’: NS *pī* 3 34 39 46 75 87 96 107.

pi’jsa adv. ‘strongly’: *pi’jsa* 85, *pe’jsä* 120.

piṇḍaa- m. ‘poultice (Skt. *piṇḍaka*)’ [LW]: NS *piṇḍai* 26, *piṃḍai* 31 39 40 62 64 110 124 126 128, *pįṇḍai* 28 (2×) 44 45 46 54 (2×) 57 58 92 96 97 106 107 122, *peṇḍai* 5 93, *peṃḍai* 34 37 38 48 50 53 55 61 66 68 72 75 78 82 105 108 115 125, *pęṇḍai* 3 4 (2×) 5 6 (2×) 11 (2×) 12 13 16 17 18 21 22 25 32 59 67 90 91 95 102 104 112, *peḍai* 33, *pęṇḍe* 20, *paiṇḍai* 88 111 122, *paiḍai* 64 89 128, *paiṇḍę* 14 (P 2889), *piṃḍai-y-ūṃ jsä* (+ *-ūṃ jsä*) 73, *peṇḍai-t-ūṃ jsa* (+ *-ūṃ jsa*) 14; GDS *pęṇḍai* 124; NAP *piṃḍā* 116, *piṃḍą* 77, *pįṇḍą* 1 9 35 49 101, *pįṇḍā* 72, *pęṇḍą* 15, *peṇḍā* 84, *peṃdā* 56.

piṇḍaka- m. ‘poultice (Skt. *piṇḍaka*)’ [LW]: NS *piṃḍakä* 60 128.

pirānaa- m. ‘worm grain (Skt. *krimi*)’: NAP *pīrąnā* 78.

pīrmāttama- superl. adj. ‘best’: NSm *pīrmāttaṃ* 86.

pūṇvāña- vb. ‘to be filled’: part. nec. NSm *pūṇvąña* 85.

punarṇavā- f. ‘hogweed (Skt. *punarnavā*)’ [LW]: NS *punarṇava* 125.

pūra- m. ‘child’: AS *pūra* 76.

pūrāña- adj. ‘pert. to the womb (Skt. *yoni*)’: NAPm *pūrąña* 75.

purgā- f. ‘lees’: NS *purgä* 13, *purga* 27 32, *paurgä* 27 (P 2889); IAS *purgyäna* 28.

puṣṭa-ttākavi n. ‘a medicament’: NAP *puṣṭa-ttākavi* 85.

puṣṭara- m. ‘wild Himalayan cherry (Skt. *padmaka*)’: NS *puṣṭärä* 86, *pauṣṭarä* 53.

puṣṭarānă̄- n. ‘a medicament’: NS *puṣṭarąna* 24, *puṣṭirąna* 26.

pe’- m. ‘force; essence’: NS *pe’* 6.

paijā- f. ‘breast’: LP *paijvā* 122 (2×).

petta- m. ‘bile’ [LW ← Skt. *pitta*]: AS *petta* 10; IAS *pettana* 5.

pe’ma- m. ‘woollen cloth’: IAS *pę’mą jsä* 70.

pe’maka- m. ‘woollen cloth’: LS *pe’makąña* 4.

pe’śā’ra- ‘evening (Skt. *nākta*, *nīśā-mukha*, *sāyāhna*)’: GDS *pe’śā’* 4 6 7 8, *pa’śā* 4, *pe’śā’* 128.

pe’sva- adj. ‘steaming’: NSf *pe’sva* 99.

pau- m. ‘onion’: NS *pau* 3 31 43 58 75 104 124; GDS *pau* 61 96; IAS *pąna* 82.

pyan- : pyanda- vb. A/B act. tr. (perf. tr.) ‘to insert’: part. nec. *pyanāña-*: NSm *pyąnąñä* 86, *pyąnąñä* 85.

pyaṃtsa adv. ‘in front of’: *pyatsī* (+ *-ī*) 72.

prahālj- : pṛhīya- vb. tr. A (perf. tr.) ‘to open’: 3S pres. ind. *prrahāje* 72.

prūyă- n. ‘a measure’: NS *prūye* 8 (2×); NAP *prūyi* 7, *prūye* 8 (2×).

pṛyaṃgă- n. ‘perfumed cherry (Skt. *priyaṅgu*, *śyāmā*)’ [LW ← Skt. *priyaṅgu*]: NS *pṛyaṃgä* 78.

PH

phaja- m. ‘glowing coals’: LS *phaji* 43 124.

phaja-vaha- ‘cooked in glowing coals’: NSm *phaja-vaha* 3, *phaji-vaha’* 75.

phāna- m. ‘dust’: NS *phāṃ* 4.

phāhă’- n. ‘cough (Skt. *kāsa*)’: AS *phāhä’* 14 39, *phāhä:’* 118, *phāhi’* 42.

phiysgāna- m. ‘bladder (Skt. *vasti*)’: LS *phiysgąña* 48 72, *phaiysgąñä* 75, *pheysgąñä* 70.

B

baka adv. ‘small, finely’: *bakä* 8.

bagala- m. ‘vessel’: NS *bagalä* 85, *bagala* 85; GDS *bagala* 85 (3×); LS *bagṭla* 86.

bañ- : basta- vb. A act. tr. (perf. tr.) ‘to bind, tie (Skt. *bandh*)’: 3S pres. ind. *bąñe* 117; 3S pres. opt. *bañī* (+ *-ī*) 124; part. nec. *bañąña-*: NSm *bañąña* 3 14 (P2889) 47 102 124, *bąñäñä* 67 68, *bañąñä* 11 13 23 24 25 26 27 28 29 36 39 41 42 43 44 45 50 51 52 53 54 55 57 58 59 60 61 62 64 68 69 73 75 80 81 83 87 92 94 106 107 108 109 110 111 115, *bąñąñä* 122, *bāñąñä* 78; NSf *bañąñä* 119; NS *bañąñä* 121; NAPf *bañąñä* 11 79.

bana n. ‘?’: N *bana* 120.

banīja- m. ‘oak’: GDP *bąnījāṃ* 48 126.

bam- vb. A tr. (perf. intr.) ‘to vomit (Skt. *ullekhana*, *chardana*, *chardī*)’: part. nec. *bamāña-*: NSm *bąmąñe* 120.

baysga- adj. ‘thick (Skt. *bahala*)’: NSm *baysgä* 113.

baysga adv. ‘thickly’: *baysgä* 115.

bara śīṃjǎ- n. ‘jujube (Skt. *kola*, *badarī*)’ [LW + Kh.]: N *bara śīṃje* 14 61, *bara śīje* 14 (P 2889).

balāttaka- m. ‘marking nut’ [LW ← Skt. *bhallātaka*]: NAP *balāttakye* 48.

basaka- m. ‘calf’: GDS *basąkä* 81.

ba’hauyǎ- n. ‘a medicament’: NS *ba’hauya* 18, *ba’hauyä* 23, *ba’hau’yä* 94; IAS *ba’hau’ya jsä* 30.

bāga- m. ‘portion’ [LW ← Skt. *bhāga*]: NS *bāgä* 12 122; NAP *bāga* 12 (2×), *bāgä* 12 (2×).

bājana- m. ‘vessel (Skt. *pātra*)’: LS *bājinañä* 115, *bājinañä:* 113.

bājinaka- m. ‘vessel’: LS *bąjinakąñä* 71.

bāṇva ṣavarǎ- n. ‘a medicament’: N *bāṇva ṣavarä* 12 18, *bauṇva ṣavarä* 23 26.

bā m. ‘dill’: NSm *bā* 14 (P 2889) 115.

bā ttīman- nt. ‘dill (Skt. *śatapuṣpā*)’: NS *bā ttīma* 4, *bā ttį̄ma* 14 71, *bā ttīṃ* 55.

bātaa- m. ‘new wine’: NAP *bātą* 107.

bāvā- f. ‘root (Skt. *mūla*)’: NS *bāva* 105, *bāvä* 103, *bāta* 69, *bąta* 105, *bātä* 105; AS *bāva* 14 32.

bāvi- f. ‘wind (*doṣa*) (Skt. *vāta*)’: NS *bāva* 47; AS *bāva* 128; IAS *beva jsa* 4, *bęva jsä* 8, *bāva* 14.

bi’gaja- adj. ‘of the kidney’: NSm *bi’gajä* 75.

bi’jąsīña- adj. ‘of the *bi’jąsana*’: NSf *bi’jąsīña* 76.

biṃjūha- m. ‘sparrow dung’: N *bijūha* 91.

bina- adj. ‘pert. to the wind’: ASf *bina* 20, *bįna* 124; GDPm *bināṃ* 125.

bīnāj- : bīnāya- vb. tr. ‘to steep’: part. nec. *bīnājāña-*: NAP *bį̄nājąñä* 29; ppp. *bīnāya-*: NAP *bīnąyi* 72.

biṃdä prep. and postp. + GD ‘on’: prep. *biṃdä* 10 36 (2×), *biṃdai* (+ *-ī*) 24 29 43, *beṃdai* (+ *-ī*) 26, *bidai* (+ *-ī*) 13 27 32 38 45 50, *bedę (+ -ī)* 27 (P 2889); postp. *biṃdä* 11 22 23 28 29 37 39 40 43 44 45 (2×) 51 54 55 69 78 81 83 87 92 124, *biṃdi* 94, *bidä* 19 50 85 86 98 100 124 128, *biṃdāṣṭä* (+ *-āṣṭä*) 37, *biṃdāṣṭä* 46 49 82, *bidāṣṭä* 35 93, *biṃdāṣṭi* 31.

biṃdä adv. ‘thereon’: *biṃdä* 11.

bitcañ- vb. tr. ‘to break up’: part. nec. *bītcañāña-*: NSm *bītcañąñä* 124.

biysaṃj- vb. mid. tr. (perf. tr.) ‘to hold’: 3P pres. ind. *biysaṃjāre* 85; part. nec. *biysaṃjāña-*: NSm *biysaṃjąñä* 8.

bīysman- nt. ‘urine (Skt. *mūtra*)’: IAS *bīysma jsä* 22, *bīysmä jsa* 33.

birṣṭa- adj. ‘burst’: NS *birṣṭä* 81

biśa- adj. ‘all’; adv. ‘completely’: ‘all’ NSm *biśä* 99; NAPm *biśä* 24 26 46 48 64 71 85 107 112 117 120 125 (2×), *biśa* 14 42, *bīśī* 45, *biśi* 53 108; GDPm *biśūṃ* (+ *-ūṃ*) 8; ‘completely’ *biśä* 85. Adv. phrase *biśä vṝ* ‘everywhere’ 125.

bīśia- m. ‘buttermilk’: IAS *bīśṝnä* 114.

biśūña-/biśśūnia- adj. ‘various’: GDPm *biśūṝñāṃ* 1.

bisaa- adj. ‘dwelling; located; inside’: used as a mark of locative NSm *bīsai* 28 98, *bīse* 85; NAPm *bīsā* 52; N *bisā* 28.

bi’hą̄’yă- n. ‘a medicament’: NS *bi’hą̄’ya* 10.

bua’- m. ‘perfume (Skt. *purā*)’: NS *bū’* 13, *bṝ’* 22 31, *bṛ’* 93. Phrase: see **śīya-**.

bu’jsaā- f. ‘virtue’: NAP *bu’jsai* 128, *bve’jse* 8.

buḍära- comp. adj. ‘bigger’: NSm *bāḍä* 62.

būnă- n. ‘?’: NS *būṝna* 121.

būri indefinite particle: *būri* 8, *buri* 45, *būre* 122.

būysīña- adj. ‘pert. to goat (Skt. *chāga*)’: NSm *būysṝña* 36 37; IASm *buysṝña* 44; NS *būysṝña* 3 39 87, *būysṝñä* 46; GDS *būysṝñä* 13.

būśānaa- m. ‘perfume’: NS *būśą̄nai* 8 (2×) 123.

būṣv- vb. tr. ‘to place’: part. nec. *būṣvą̄ña-* : NSm *būṣvą̄ña* 45.

būhană- n. ‘nut grass (Skt. *musta*)’: N *būhana* 60, *būhane* 95 97.

byāra- m. ‘melon (Skt. *ervāruka*)’: NS *byārä* 120.

brrāṃgā- f. ‘thigh’: NAP *brrāṃgä* 78.

brūṣka- adj. ‘severe’: NAPf *brūṣkyä* 70.

brreha- m. ‘back (body part)’: GDS *brrehä:’* 124; LS *brraha* 124.

M

makauṭa- adj. ‘closed’ [LW ← Skt. *mukula*]: NAPf *makauṭe* 4.

makṣ- vb. tr. ‘to rub’ [LW ← Pkt. < Skt. *mrakṣ*]: part. nec. *makṣā’ña-*: NSm *makṣą̄ñū* (+ *-ū jsä*) 65.

maṃgāra- adj. ‘old (Skt. *purāṇa*)’: NSm *maṃgārä* 7; GDSm *maṃgārä* 121, *maṃgāra* 28; ASm *maṃgārä* 54; IASm *maṃgārä* 27 28 32 47 79, *magāra* 27 (P 2889).

maysdara- m. ‘nipple’: LP *maysdärvā* 122.

mara adv. ‘here’: *ma* 60.

mahābuṃja- m. ‘liquorice plant (Skt. *madhuka*, *yaṣṭīmadhu*)’ [LW ← Skt. **mahābhūrja*]: NS *mahābuṃjä* 8, *mahābuṃji* 20, *mahābāṃjä* 103 122 124, *mahābāṃji* 91 99 102 104 106 111 128, *mahābaujä* 30 41, *mahābauji* 105; GDS *mahābāṃji* 89.

mahā-midā- f. ‘Indian coral tree’ [LW ← Skt. *mahā-medā*]: NS *mahā-midä* 106.

mākṣia- m. ‘honey (Skt. *mākṣika*)’ [LW]: NS *mākṣī* 118; IAS *mākṣīna* 2 92, *mākṣī̧na* 21 42 59 83, *mākṣī̧’na* 41.

mācāṃgā- f. ‘a measure, dram’: NS *mācāṃgye* 7 8; NAP *mācāṃgye* 8 62 (3×).

māśa’kă- n. ‘jequirity (Skt. *śārṅgaṣṭā*)’: NS *māśa’kä* 117.

māṣa-parṇi- f. ‘wild black gram’ [LW]: N *māṣa-parṇä* 106.

māstaa- m. ‘buttermilk’ (Skt. *takra*): NS *māstai* 36 37.

mijejūna- adj. ‘*of red colour’: GDSf *mijẹjū̧na* 88.

mäjṣaï’- f. ‘woman’: GDP *mijṣāṃ’* 75.

mijsāa- m. ‘marrow (Skt. *majjan*)’: NAP *mijsā* 39 107, *mī̧jsā* 75, *mījsā* 61 76 108.

mijsāka- m. ‘kernel, marrow (Skt. *asthi*, *bīja*, *majjan*)’: NAP *mījsą̄ka* 14 52, *mijsāka* 14 (P 2889) 26 27, *mījsāka* 27 (P 2889), *mījsą̄kä* 52 91, *mījsākä* 51 52 95 97; IAP *mijsą̄kāṃ jsa* 8.

mijsākīnaa- adj. ‘from marrow or kernel’: NSm *mījsākī̧nai* 67; IAPm *mī̧jsą̄kī̧nai* 66.

midā- f. ‘a medicament’ [LW ← Skt. *medā*]: NS *mida* 106.

mästa- adj. ‘great’: NSm *mistä* 85; GDSm *mistye* 64.

mūdga-parṇi- f. ‘wild green gram (Skt. *mudga-parṇī*)’ [LW]: NS *mūdgä-parṇä* 106.

mūr- vb. tr. (perf. tr.) ‘to rub; to crush’: part. nec. *mūrāña-*: NSm *mūrą̄ñä* 47 58 66; NS *mūrą̄ñä* 83; NAPm *mūrą̄ñä* 31 34 36 55 70 75 87 93 96 97, *mūrrą̄ña* 95, *mūrą̄ñyä* 60.

mūrau n. ‘holy basil’: N *mūrau* 91.

mūlă- n. ‘Indian asparagus’: N *mūla* 82 83.

maittrā- f. ‘love’ [LW ← Skt. *maitrī*]: NS *maitträ* 74 76.

mūlaṣkį̄ñă- n. ‘a medicament’: NS *mūlaṣkį̄ñä* 91.

mau- m. ‘liquor (Skt. *mada*)’: NS *mau* 109 125; GDS *mau* 13 27 28 32, *mauva* 27 (P 2889) 94 121; IAS *mauna* 10 11 16 18 24 25 26 27 27 (P 2889) 47 52 93 124, *maunä* 32.

mauga- m. ‘bean’ [LW ← Skt. *maudga*]: NS *maugä* 38, *māṃgä* 20 21 44 122, *māgä* 62.

myāṃ adv. ‘in the middle’: *myāṃ* 8.

myāna- m. ‘waist’: NS *myāṃ* 71.

Y

yan- : yiḍa- vb. B act. or mid. tr. (perf. tr.) ‘to do’; + L ‘to put in’:3S pres. ind. *īṃde* 71; part. nec. *tceraa-*: NSm *tcerai* 85 91 99, *tcirai* 6 100 106; NSf *tcerai* (+ *utcä* f.!) 99, *tcirā* (+ *kaṣā’* m.!) 8; NAPm *tcerai* 6, *tcerā* 118 128, *tcirai* 8, *tcirā* 117, *tcirą̄* 99; NAPf *tcerai* 7; NS *tcerą̄* 117; N *tcerā* 28. Phrase: **śira yan-** ‘to do good’: 3S pres. ind. *śira īṃdä* 8, *śera īṃdä* 71.

yamaa- adj. ‘twin’ [LW ← Skt. *yamaka*]: IASm *yamai* 24 104, *yąmai* 123.

yauga- m. ‘ prescription (Skt. *yoga*)’ [LW]: NS *yaugä* 7 86 (2×) 99; NAP *yauga* 1, *yaugä* 84 116.

yausā- f. ‘musk (Skt. *kastūrī*)’: NS *yausa* 8 (2×) 78.

ysaṃgara- adj. ‘old (Skt. *pravayas*)’: NSm *ysaṃgarä* 86.

ysaṃbasta- m. ‘garlic (Skt. *laśuna*)’: NS *ysaṃbaste* 91.

ysaraṃjsă- n. ‘safflower (Skt. *kurumbha* JP)’: NS *ysaraṃjsą* 13, *ysaraṃjsä* 88.

ysarūna- adj. ‘green’: NSm *ysarūṃ* 20 38 44 62 122.

ysā’ysa- m. ‘bile’: GDS *ysā’ysä* 94.

ysāluā- f. ‘Indian barberry (Skt. *dārvī*, *pīta-dāru*)’: NS *ysālva* 30 122, *ysvālva* 128.

ysīḍaa- adj. ‘yellow (Skt. *pīta*)’: NSm *ysīḍai* 98; NAPm *ysīḍā* 6 20 30 70 102 104 128.

ysīḍaurga- adj. ‘yellowish’: ASm *ysīḍaurgä* 5.

ysīra adv. ‘roughly’: *ysīra* 128.

ysīraka- m. ‘matter’: NS *ysīrakä* 98.

ysua- m. ‘pus (Skt. *pāka*)’: AS *ysū* 87.

ysūn- : ysva- vb. act. ‘to strain’: part. nec. *ysūnāña-*: NSm *ysūn̨ą̄ña* 6, *ysūn̨ą̄ñä* 7 8 (2×) 99 122 128, *ysūnąñä* 117, *ysauṇvañä* 126; NAPm *ysūyąñа* 109, *ysūn̨ą̄ñä* 71 120.

ysai adv. ‘early, in the morning (Skt. *pūrvāhṇa*, *prātar*)’: *ysai* 127; reduplicated *ysai ysai* 4 6 (2×) 127.

ysair-bana- m. ‘region near the heart’: LP *ysair-banvā* 122.

ysvaurga- adj. ‘suppurating’: GDSm *ysūrgä* 34; ASf *ysvaurgä* 87.

R/RR

ra coordinating conj. ‘and, also’: *ra* 7. Phrase: see **daṃdä**.

***rran-** vb. tr. ‘to scrape’: part. nec. *ranāña-*: NSm *rąnąñä* 127.

rranīka- m. ‘skin irritation’: NAP *ranīkä* 85, *rranīka-ṃ jsä* (+ *-ṃ jsä*) 99; GDP *rranīkāṃ* 100, *rranį̄kāṃ* 98, *ranīkāṃ* 86 (2×).

rranūṣka- m. ‘scrapings’: IAS *ranūṣkyänä* 127; NAP *rranūṣkä* 104, *ranūṣkä* 13 52.

raysa- m. ‘juice’ [LW ← Skt. *rasa*]: IAS *raysäna* 91.

raṣabhaka- m. ‘a medicament (Skt. *ṛṣabhaka*)’ [LW]: NS *raṣabhąkä* 105, *raṣabhakä* 106.

rahi̯ pi̯ṇä n. ‘a medicament’: N *rahi̯ pi̯ṇä* 94.

rrājaa- adj. ‘pertaining to the plain (Skt. *romaka*)’: NSf *rājā* 10 26, *rrājā* 12 52 81; IASf *rrāji* 53, *rrāje* 54.

rrāha- m. ‘pain’: NS *rrāhä’* 7, *rāhä’* 128, *rāha’* 4 5 6; AS *rrāhä’* 8, *rāhä’* 2 124, *rrāhi̯’* 121. Phrase: **kamala- rāha-** ‘headache (Skt. *śiro-’rti*)’: AS *kamala rrāhä’* 124, *kąmala rrāhä’* 8.

rrīysū ‘rice (Skt. *taṇḍula*, *śāli*)’: N *rīysū* 20 38, *rrīysų̄* 40 112, *rrīysva* 46. *rrvīysva* 57.

rīśă’- n. ‘appetite (Skt. *rocanaḥ, ruci-pradas*)’: AS *raiśä’* 60.

rrūna- m. ‘oil (Skt. *ghṛta*)’: NS *rrūṃ* 99 107 125, *rūṃ* 7 8 (4×) 65 67 85 (2×) 86 93 99 100 109 115 (2×) 118 125, *ruṃ* 8 (2×); IAS *rūṃna* 20 27 28 29 32 33 34 47 (2×) 50 59 60 64 66 71 73 79 81 87 94 102 104 106 122 127, *rūṃnä* 24 31 62, *rrūṃnä* 86, *rrūṃna* 123, *rruṃna* 27 (P 2889), *ruṃna* 58, *rūna* 124; LS *rūṃña* 69, *rų̄ña* 80.

rrūnaa- ‘Indian madder (Skt. *mañjiṣṭhā*)’: NS *rų̄nai* 41 46 92.

rrūnā-ttīman- nt. ‘Indian madder seed’: NS *rrų̄nā-ttīṃ* 47.

rrūvă- n. ‘copper’: N *rūva* 46.

rūsāḍa- m. ‘barley flour (Skt. *yava-kalke*)’: NS *rūsāḍä* 13 19.

raijsaa- adj. ‘sharp (Skt. *tīkṣṇa*)’: NAPf *raijsai* 128.

rraustara- m. ‘mudar (tree) (Skt. *arka*)’: NS *raustarä* 34 39 46, *rrustarä* 87 94; GDS *rrustiri* 44, *rrustirä* 48.

rraustarānā- f. ‘mudar grain’: NAP *rruṣṭärą̄nä* 99, *rrustirą̄nä* 119.

L

lakānā- f. ‘basin’: NS *laką̄na* 85.

laṃgara- m. ‘groundsel (Skt. *rāsnā*)’: GDS *laṃgära* 103, *laṃgara* 105.

lavaṃga- m. ‘cloves’ [LW ← Skt. *lavaṅga*]: NS *ląvaṃgä* 120, *lavagä* 8; GDS *ląvaṃgä* 8.

lākṣă- n. ‘lac (Skt. *lākṣā*)’ [LW]: NS *lākṣä* 64.

lūttā- f. ‘spider’ [LW ←Skt. *lūtā* JP]: GDS *lų̄ttä* 94.

V

va[1] postpos. + GD or encl. pers. pron. (OKh. *vaska*) ‘on account of, for’: *va* 1 4 5 6 7 8 15 16 18 62 63 *63 77 84 85 86 101 110 128, *vą* 111.

va² adv. ‘there; in that case’: *va* 5 6 7 8 (2×) 28 45 47 64 99 (2×) 120 122.

va[3] part. indef.: *vą* 117.

vaṇḍaṃgă- n. ‘embelia ribes’ [LW ←Skt. *viḍaṅgā*]: NS *vaṇḍaṃgä* 78.

vara[1] adv. ‘on it, on there, on them’: *vara* 41 71 78 108 113 115, *varä* 71 73 110.

vara[2] prep. + A ‘on’: *varä* 68, *varaṃ* (+ *-ṃ*).

valaka- adj. ‘young (Skt. *kaniṣṭha*)’: GDSm *valakyä* 64.

vaṣṭ- : vistāta- vb. A act. intr. (perf. intr.) ‘to remain’ (Skt. *sthā*): 3S pres. ind. *vaṣṭe* 4.

vaṣṭä post. + A ‘throughout’: *vaṣṭä* 6 45.

vasīya- m. ‘a measure’ [LW]: NS *vasī* 6 7 120; NAP *vasīya* 6 7.

vasūj- vb. A act. tr. (perf. tr.) ‘to purify’: 3Sm pres. ind. *vasūje* 20 57, *vasūǰe* 41 43 60 124; 3Pm pres. ind. *vasūṣīṃdä* 45.

vasūjāka- m. ‘a purifier’: NS *vasūjāḳä* 58.

vasta- m. ‘bladder’ [LW ← Skt. *vasti*]: LS *vastaña* 52.

vasva- adj. ‘pure’: NSm *vasve* 66 100; NS *vasva* 21.

vahīys- : vahäṣṭa- vb. B mid. intr. (perf. intr.) ‘to descend’: 3P pres. ind. *vahaiysāre* 64.

vā enclitic conj. ‘but, however, and; instead’: *vā* 8 9 15 35 49 56 63 65 77 84 94 98 101 128. Phrase: see **ā vā** ‘or alternatively’ 19 21 47 64 85 91 94 (2×) 114.

vātta-pitta- m. ‘wind-bile’ [LW ←Skt. *vāta-pitta*]: AS *vātta-pittä* 61.

vāttaṣṭhīlā- f. ‘wind tumour’ [LW ←Skt. *vātāṣṭhīlā*]: NAP *vāttäṣṭhǰlai* 48.

vāmīnaa- adj. ‘pert. to almond (Skt. *vātāma*)’ [LW + *-īnaa-*]: NS *vāḳmīnai* 8.

vāmīrāṃ n. ‘a medicament’: NS *vāḳmīrāṃ* 24 78.

vāśarūna- m. ‘rheumatism (Skt. *vāta-rakta*, *anila-rakta*)’ [LW]: AS *vāśarūṃ* 106 114, *vāśärūṃ* 104 107 109 113 115, *vāśūruṃ* 105; GDS *vāśärūṃ* 101 102 103 110 111; NAP *vāśärūǰna* 112.

vī postpos. + A or GD ‘on, to’: + A *vī* 6 122, *vǰ* 125; + GD *vī* 4 42 47 (2×) (?) 48 52 53 55 60 103, *vǰ* 102. **Phrase: see biśa-, hera vī.**

vījseṣ- : vijsiṣṭa- vb. B mid. tr. (perf. tr.) ‘to see’: 3S pres. ind. *vījseṣḍe* 4, *vījaiṣḍe* 5; 3S pres. opt. *vijsyä* 8.

viña adv. ‘now’: *viña* 1 116.

vīnaa- m. ‘aching part’: GDP *vīnāṃ* 128.

vīnā- f. ‘pain (Skt. *ruj*, *śūla*)’ [LW ← Skt. *vedanā*]: NAP *vīne* 106, *vi̯ne* 27 115, *vi̯nä* 47 70 122, *vīna* 128, *vi̯na* 8 108 110 113 114 122 (2×), *vīnai* 72.

vīnau prep. + GD ‘without’: *vīnau* 7, *vi̯na* 62.

vimath- vb. tr. ‘to knead’ [LW ← Skt. *vimath*]: part. nec. *vimathāña-*: NSm *vimathą̄ña* 4, *vamathą̄ñä* 17 128, *vamathauñä* 54.

vi’yaji n. ‘a medicament’: NS *vi’yaji* 10 117, *vi’yajä* 47.

vīra- m. ‘root’: NAP *virä* 91.

virana- m. ‘wound’ [LW ← Skt. *vraṇa*]: GDS *viraṃ* 87; GDP *viranāṃ* 34, *vīranāṃ* 92.

vīšt- : vistāta- vb. A act. tr. (perf. tr.) ‘to place; to stanch, stop’: 3S pres. ind. *vīštä* 79, *vīšte* 52 53 54 81; part. nec. *vīštāña-*: NSm *vīštą̄ñä* 72 85 111 122; NSf *vīštāña* 85; NAPm *vīštāña* 3, *vīštą̄ña* 2 4 5 13 20 51 87 128, *vīštāñä* 57 68 102 122, *vištą̄ñä* 10 25 27 46, *vīštą̄ñä* 14 22 (2×) 24 26 30 31 32 34 38 39 40 41 42 44 47 48 52 53 55 58 59 61 64 70 71 75 81 88 91 92 96 97 107 120 124 125, *vīštauñä* 95; NAP *vīštą̄ña* 18 94, *vīštą̄ñä* 78, *vištą̄ñä* 23.

vihīlaa- m. ‘belleric myrobalan (Skt. *vibhītaka*, *vibhītakī*, *akṣa*, etc.)’ [LW]: NS *vihīlai* 2 5 42 68, *vihīle* 7.

Š/ŠŠ

šaṃdā- f. ‘ground’: GDS *šaṃdai* 85.

šašvāna- m. ‘mustard (Skt. (*šveta-*)*sarṣapa*, *siddhārtha*)’: NS *šašvāṃ* 14 14 (P 2889) 125.

šāva- adj. ‘pert. to copper (Skt. *tāmra*, *śulva*)’: LSm *šāvi̯ña* 71.

šikara- m. ‘sugar (Skt. *šarkarā*, *sitā*)’ [LW ← Pkt. < Skt. *šarkarā*]: NS *šikarä* 8 43 45 57 58 59, *šikara* 8, *šakarä* 36 38.

šiṃga- m. ‘a measure, ounce (Skt. *prastha*)’ [LW ← Chin. 升 (shēng)]: NS *šiṃgä* 8 85 99 (4×); NAP *šiṃga* 85 (3×), *šigä* 128.

šīṃjă- n. ‘jujube (Skt. *kola*, *bādara*)’: GDS *šīṃja* 52, *šiji* 92. See also **bara šīṃjă-**.

šīya- adj. ‘white (Skt. *pāṇḍu*, *šukla*, *sita*)’: NSm *šī* 14 14 (P 2889) 31 42 43 58 104, *ši’* 124; GDSm *šī* 96; IASm *šī* 82; NSf *šīya* 11; NAPf *šīya* 11; NS *šīya* 94. Phrase: **šīya- bua’-** ‘white perfume (Skt. *kunda*, *kaṭabhī-švetā*)’: NSm *šī bū’* 13, *šī bu̯’* 31, *šu̯ bu̯’* 93.

šira- adj. ‘good’. Phrase: see **yan-**.

šīlājattă- n. ‘molten ore (Skt. *šilājatu*)’ [LW]: NS *šīlājattä* 37, *šīlājattä* 42, *šīlājatti* 113.

šilīšuma- m. ‘phlegm (*doša*)’ [LW ← Pkt. < Skt. *šleṣman*]: IAS *šilīšu̯mą jsa* 14, *šilīšu̯mą jsi* 6.

šš̄ūjäta- rec. pron. ‘one another’: IASm *šūjina* 85.

śe' adj. 'second': NSm *śe'* 86, *śe* 99; GDSm *śe'ye* 123.

śau card. num. 'one': N *śau* 6 7 8 (5×) 12 72 (2×) 99 (4×) 118 120 122, *śā* 6 8 (3×); A *śau* 8, f *śā* 11; reduplicated 'every single one, each one': N *śau śau* 128, *śā śā* 6 7 128.

śaul- vb. A tr. 'to suck dry: 3S pres. ind. *śau'le* 87.

śtāka- adj. 'necessary': NAPm *śtākä* 33 85 103 104 105 106 108 115 117 128, *śtāṣkä* 112 125, *śtāka* 14 (P 2889).

śliṣma- m. 'phlegm (*doṣa*)' [LW ← Skt. *śleṣman*]: AS (+ *-ī*) *śliṣmī* 10.

śva'- adj. 'mid, half': NSm *śva'* 128. *śva'- haḍāa-* m. 'midday': AS *śva' haḍā* 5; *śva haḍā* 5.

śvāña adj. '?': NAPm *śvāṣña* 25.

Ṣ/ṢṢ

ṣaṃga- m. 'a measure': NS *ṣaṃgä* 99.

ṣala- m. 'zedoary (Skt. *ṣaḍī* JP)': NS *ṣala* 125.

ṣarǎ- n. 'seed': NAP *ṣara* 48, *ṣarä* 72.

ṣavā- f. 'night': AS *ṣavä* 11.

ṣi' dem. pron. 'this': NSm *ṣi'* 3 4 5 6 (3×) 8 11 (2×) 16 22 26 28 (2×) 32 33 34 38 39 45 46 53 54 (2×) 57 58 59 60 64 66 67 72 75 78 85 (4×) 91 93 94 95 96 97 98 99 104 106 107 108 112 117 (3×) 122 124 125 126 127, *ṣe'* 4 17 61, *ṣa'* 5 127, *ṣai'* (+ *-ī*) 4 6 7 41 64 68 72 74 122; GDSm *ttye* 85 123 124; IASm *ttye* 102 104 127; NSf *ṣi'* 99; IASf *ttye* 128; NAPm *ttä* 85 102, *tti* 9 15 22 35 49 56 58 71 77 84 101 104 120 122 128, *ttī* 63, *tta* 26 14 (P 2889), *tta tta* 120; GDPm *ttyāṃ* 60 85; IAPm *ttyau* 65; NAPf *tti* 8, *ttai* (+ *-ī*) 128; IAPf *ttyau* 108; *tvī tvī* 72.

ṣīka- m. 'child': NS *ṣīkä* 117; GDS *ṣīkä* 64.

ṣūa- m. 'horn (Skt. *viṣāṇa*)': NS *ṣū* 127; GDS *ṣū* 13.

***ṣūni-** f. 'loin': GDS *ṣūṣñä* 121; LP *ṣūṣñyā* 121.

ṣṣaiṣ- vb. B act. intr. 'to cling': 3P pres. ind. *ṣṣaidä* 6 8, *ṣaidä* 128.

ṣpaijaa- m. 'spleen': GDS *ṣpaijai* 49 50 51 52, *ṣpai'jai* 53 54 55 (2×).

ṣṭ- vb. A mid. intr. (perf. intr.) 'to stand; be': 3P pres. ind. *ṣṭāre* 6.

ṣvīda- m. 'milk (Skt. *kṣīra*; 'human milk' *stanya*)': NS *ṣvīdä* 125; IAS *ṣvīdana* 5 19 38 40, *ṣvṣdäna* 100 122, *ṣvṣdanä* 72 88, *ṣvīdanä* 90, *ṣvīdänä* 98, *ṣvīdäna* 44 103, *ṣvīdina* 20, *ṣvī'dana* 110, *ṣvī'danä* 111, *ṣvī'da jsä* 105, *ṣvīdi jsi* 50, *ṣvṣdä* 106.

S

saṃkhal- : **saṃkhilsta-** vb. B act. tr. ‘to smear (Skt. *pradeha*, *pralip*, *lepa*)’: part. nec. *saṃkhilyāña-*: NSm *saṃkhalyą̄ñä* 80 86 100 113 114 114, *saṃkhalyą̄ña* 98; NS *saṃkhilyą̄ñä* 71. NAPm *saṃkhalyą̄ñä* 115.

sachā- f. ‘sida (Skt. *balā*)’: NS *sącha* 105, *sacha* 11; GDS *sachi* 88.

sadalūna- m. ‘rock salt (Skt. *saindhava*)’ [LW ← Pkt. < Skt. *sindhu-lavaṇa*]: NS *sadalūṃ* 24 58 91, *sadälūṃ* 29, *saṃdalūṃ* 115, *sidalūṃ* 64 71.

saṃ adv. ‘precisely, just’: *saṃ* 71.

saṃdvāta- m. ‘combination (of all three *doṣa*s)’ [LW ← Gāndh. < Skt. *saṃnipāta-*]: IAS *saṃdvena* 2, *saṃdveṃna* 20 104.

saṃna- m. ‘dung (Skt. *viṭka*, *viṣ*, *śakṛt*)’: NS *saṃnä* 81 102, *saṃna* 109; IAP *saṃñyau jsa* 85.

saṃbhārǎ- n. ‘support (of the intestines)’ [LW ← Skt. *saṃbhāra*]: NAP *saṃbhāra* 68, *saṃbhārä* 64 68 73.

sarb- : sata- vb. A act. intr. (perf. intr,) ‘to rise’: 3P pres. ind. *sarbīṃdä* 85.

salīcä n. ‘pea (Skt. *satīna*)’: N *salīcä* 85.

saha- m. ‘hoof’: GDS *sahä’* 52.

sāḍa- adj. ‘cold (Skt. *śīta*)’: NAPf *sāḍa* 17; NAP *sāḍä* 68.

sālye’ ‘?’: GDS *sālye’* 16.

sä particle introducing direct speech: *sä* 6.

sijsānǎ- n. ‘a medicament’: N sijsąnā 122.

siṃjsūrǎ- n. ‘a medicament’: N *siṃjsūrä* 78.

sira- m. ‘a measure, ounce’: NS *sirä* 8, *serä* 128.

sūjs- : sūta- vb. B act. intr. ‘to burn’: 3S pres. ind. *sūśtä* 85.

sūdā-kṣīra- m. ‘milkhedge (Skt. *snuhī*) [LW ← Skt. *sudhā-kṣīra-*]: NS *sūdā-kṣīrä* 48.

sumaṃ n. ‘powder; nutmeg (Skt. *mālatī*)’: NS *sūmaṃ* 90 91, *sūmaṃ* 42.

sutta- m. ‘verjuice (Skt. *śukta*)’: NS *suttä* 107; IAS *suttäna* 65, *sauttäna* 64 94, *sauttana* 121; LS *sūttauña* 83.

sauthara spyaka- m. ‘fulsee flower (Skt. *dhātakī*)’: NS *sauthara spyakä* 4.

saunūṣkǎ- n. ‘a medicament’: N *saunūṣkä* 100.

saunai phārǎ- n. ‘a medicament’: N *saunai phą̄rä* 73.

sauy- vb. tr. ‘to rub’: part nec. *sauyāña-*: NSf *sauyą̄ña* 11.

sauhīya rrauṭǎ- ‘a medicament’: N *sauhīya rrauṭā* 70, *sauhīya rrauṭā* 71.

stana-vidrradhi- f. ‘mammary abscesses’ [LW ← Skt. *stana-vidradhi*]: NAP *stana-vidrradhi* *89.

starr- : starrda- vb. tr. ‘to strew’: part. nec. *starāña-*: NSm *starāñä* 124.

stāṃga- adj. ‘swollen’: ASm *stāṃgä* 88.

stūra- adj. ‘large’: NS *stūra* 60.

styūda- adj. ‘firm (Skt. *kaṭhina*)’: ASm *styūdä* 95, *styūda* 33; GDSf *styūdi* 85; ASn as adv. ‘firmly’: *styu̯dä* 85.

straha adv. ‘stiffly’: *straha* **4.

strīs- : strīya- vb. B act. intr. (perf. intr.) ‘to become stiff (Skt. *stambh*)’: 3Sm pres. ind. *strīśtä* 41.

sträha- adj. ‘stiff’: NAPf *streha* 127.

spajūṃ n. ‘sochal salt (Skt. *sauvarcala*)’: NS *spajūṃ* 50, *spajū* 62, *spaju* 55.

sparkā- f. ‘fenugreek’ [LW ← Skt. *spṛkkā*]: NS *sperka* 118.

spyaa- m. ‘flower (Skt. *puṣpa*)’: NS *spye* 42; NAP *spye* 6 20 30 70 102 104 122 128. See also **hajārnā spyaa-**.

svaṃna-gīraa- m. ‘red ochre (Skt. *kāñcana-gairika*)’ [LW ← *suvarṇa-gairika*]: NS *svaṃna-gīrai* 33 96.

svāmilă- n. ‘shoulder (Skt. *aṃsa*)’: GDP *svą̄milau* 122.

H

hacäna- m. ‘thatch (Skt. *kāśa*)’: IAP *hącänyau jsä* 85.

haḍāa- m. ‘day’: GDS *haḍai* 123; NAP *haḍā* 6 45. See also ***śva’-***.

haṃgă- n. ‘bladder sorrel (Skt. *amlavetasa*)’: NS *haṃga* 26 41 52 108.

hajārnā spyaa- m. ‘a type of flower’: NAP *hajārnā spye* 54.

hatsuta- vb. intr. ‘to come out, pass through’: 3P pres. ind. *hatsīṃdä* 120.

haṃthraj- : haṃthrīya- vb. A/B act. tr. (perf. tr.) ‘to squeeze’: part. nec. *haṃthrajāña-*: NAPm *haṃthrrają̄ñä* 120.

hanājă- n. ‘?’: N *hąnājä* 100.

haṃbāa- ‘amount’: NS *haṃbāyi* (+ *-ī*) 120.

haṃbusana- adj. ‘suitable’: NSm *haṃbūsaṃ* 125.

haṃbrāñ- vb. A tr. ‘to heal’: 3S pres. ind. *haṃbrrauñe* 87; nom. ag. : NSm *haṃbrrauñākä* 92.

haṃbrrīh- vb. B mid. tr. ‘to mix (Skt. *yu*, *saṃyuj*)’: 3S pres. *haṃbirtte* ind. 100; part. nec. *haṃbrrīhāña-*: NSm *haṃbrrīhą̃ñä* 25 39 85; NAPm *haṃbrrīhą̃ñä* 22 37 (m.?) 122 125.

haṃbva’- m. ‘fester, ulcer’: NAP *haṃbva’* 89 90, *habva* 91.

haṃtsä adv. ‘together’: *haṃtsä* 8 (2×) 23 31 36 37 51 60 66 75 95 96 97 99 100 (2×) 102 104 109 125, *hatsä* 12 13 82 115.

haṃdana adv. ‘inside’: *haṃdäna* 98.

haṃdev- vb. tr. A ‘to ripen’: 3S pres. ind. *haṃdäve* 88, *haṃdeve* 91 95.

ham- : **hamya-** vb. A mid. intr. ‘to become, occur, arise’: 3S pres. ind. *hame* 6, *hąme* 4 5 7 8 72 113, *hąma* 6, *hąmi* 100, *hami* 90; 3P pres. ind. *hamāre* 5, *hąmāre* 4 6 128 (2×), *hąmāṃde* 68; 3S pres. subj. *hąmāve* 62 128.

hama- adj. ‘same’: IAPm *hąmyau* 65.

hamaṃga adv. ‘equally’: *hamaṃga* 3 5 71, *hąmaṃga* 2 87, *hamaṃgä* 18 20 25 30 31 32 34 38 39 40 48 51 55 57 68 75 81 88 90 91 94 96 102 104 113 122 124, *hąmaṃgä* 10 14 22 23 24 33 42 44 46 52 53 58 (2×) 59 61 64 70 78 92 95 97 103 105 106 108 111 112 115 117 120 125 (3×), *hąmagä* 13 26 27 41 47, *hamaga* 14 (P 2889), *hąmaṃga* *4.

hamata- emphatic refl. pron. ‘(one)self’: NSm *hami* 90.

hama-ysāta- adj. ‘uniform’: NSf *hama-ysā* 45, *hąma-ysā* 8.

hamara- m. ‘joint (Skt. *saṃdhi*)’: NAP *humari* 85; LP *hamarvā* 111, *hąmarvā* 105 107 108, *hąmarrvą̄* 109 112, *hąmirvā* 106 (2×), *hamirvā* 110.

hamāka- m. ‘bowl’: NS *hąmākä* 8; NAP *hąmą̄kä* 8.

hamārnai phaurą̆- n. ‘a medicament’: N *hąmārnai phaura* 12.

haysgā- f. ‘nostril (Skt. *nāvana*)’: LP *haysgvā* 8, *haysgvą̄* 127.

haryāsa- adj. ‘black (Skt. *asita*, *kr̥ṣṇa*)’: NSf *haryāsa* 11; IASm *haryāsä* 8.

hars- vb. B act. intr. (perf. intr.) ‘to remain’: 3S pres. ind. *harśtä* 6 7 8 (2×) 99; 3S pres. opt. *hąrśä* 99.

halīraa- m. ‘chebulic myrobalan (Skt. *harītakī*, *pathya*, *abhaya*) [LW ← Skt. *harītakī*]’: NS *halīrai* 2 5 7 22 42 68; GDS *halīrai* 10; NAP *halīrā* 62.

halaidrā- f. ‘turmeric (Skt. *niśā*, *haridrā*)’ [LW←Skt. *haridrā*]: NS *halaidrä* 42 43 57 107.

haśa- m. ‘swelling (Skt. *śopha*)’: AS *haśä* 12 13 14 20 22 23 24 26 27 31 32 33 38 39 48 90, *hąśä* 128; GDS *haśi* 15 30, *haśä* 19 21 23 25 34, *haśa* 16 18; NAP *haśä* 91.

haṣṭä card. num. ‘eight’: NA *haṣṭä* 127.

hasv- vb. act. intr. A/B 'to swell': 3P pres. ind. *hasvīṃdä* 28 68 73.

hasvā- f. 'swelling': NAP *hasve* 17, *hasvai* 28 29 104 126, *hasvā* 71.

***hahvah-** vb. tr. 'to hash': part. nec. *hahvāña-*: NS *hahvą̄ña* 83, *hąhvą̄ñä* 82.

hā directional particle: *hā* 4 6 (2×) 8 17 22 (2×) 25 32 36 45 54 64 67 72 85 (2×) 99 100 117 (2×) 118 128; *hą̄* 4 7 128.

hāḍa conj. 'but, nevertheless': *hāḍa* 6; *hāḍe* 6.

hāna- m. 'vessel': LS *hą̄ña* 8, *hą̄ñä* 99, *hauña* 99, *hą̄ñāṣṭä* (+ *-āṣṭä*) 128.

hānā- f. 'eyelids': NAP *hą̄ne* 4, *hauni* 6, *haune* 128.

hāma- adj. 'uncooked, raw (Skt. *āma*)': ASf *hą̄ma* 14, *huma* 32; NAPf *hą̄ma* 11.

hāmaa- m. 'wheat flour (Skt. *kaṇikā*)': NS *hą̄mai* 10 12 17 24 25 26 54 66 88 93 102 104 107 115 117 124 128, *hāmai* 103, *haumai* 4.

hālaa- m. 'half': NS *hālai* 8 (2×) 85, *hālā* 62.

hīnaā- f. 'chaste tree (Skt. *surasā*)': NS *hį̄nā̧* 14, *hīnā̧* (P 2889).

hīvia- 'one's own': used as a mark of genitive NSm *hīya* 48, *hīvī* 48 81 85 126; NAPm *hīya* 13 52, *hīyä* 104; NSf *hīya* 13 27 32; IASf *hīye* 19 28 61 94; NAPf *hīye* 96 120; NAP *hīya* 48 72, *hīye* 29.

hīya- ppp. 'poured': NSm *hīya* 33.

härа- m 'stuff': NS *herä* 85.

hīśa' n. 'a medicament': NS *hīśa'* 36; GDS *hīśa'* 104.

hīysamau n. 'coriander (Skt. *dhānyāka*)': NS *hīysämau* 107.

hu'ga- adj. 'soft': NSm *hu'gä* 6 127, *hau'gä* 55; NS *hu'gä* 121.

hu'galaka- adj. 'soft': NSm *hu'galakä* 4.

hūñi- f. 'blood (Skt. *asra*, *rakta*, *śoṇita*)': NS *hū̧ñä* *78; AS *hū̧ña* *79 81 124, *hū̧ñä* 20; GDS *hū̧ña* 5 128.

hūraṣṭă- n. 'orrisroot (Skt. *pauṣkara*)': NS *hūraṣṭä* 14, *hūraṣtä* 14 (P 2889), *hūraṣṭi* 26.

hūṣă- m. 'groin, thigh-joint (Skt. *vankṣaṇa* JP)': LS *hūṣya* 66 67.

huṣka- adj. 'dry (Skt. *śuṣka*)': NAPm *huṣka* 87, *huṣkä* 57, *hauṣka* 3 34 41 124, *hauṣkä* 33 46; NAPf *huṣkyi* 16 18 25 27, *hū̧ṣkyä* 79, *huṣkyä* 12 24 26 32, *hauṣkyä* 27 (P 2889) 117; N *huṣka* 91, *hauṣka* 127.

haikā- f. 'hiccough (Skt. *hikkā*)' [LW]: NS *haikä* 127.

henaa-, heṃjā- adj. ‘red (Skt. *aruṇa*, *rakta*)’: NSm *hainai* 40 64; ASm *heji* 23, *hiṃja* 39, *haijä* 24 128; GDSm *heṃje* 19 21 31; NAPm *hinąˀ* 94; NAPf *heṃja* 128, *heṃjä* 5.

hera ‘thing’: *hera* 6.

hera vī adv. ‘really’: *hera vī* 120.

hauji ‘?’: *hauji* 117.

hauda card. num. ‘seven’: NA *hauda* 7 127.

hva adv. ‘separately’: reduplicated *hva hva* 1.

hvañ- vb. A mid. intr. (= pass.) (perf. tr.) ‘to be called; to be explained’: pres. ind. 3P *hvañāre* 1, *hvąñāre* 116.

hva’nd- m. ‘man (Skt. *nara*)’: GDS *hvąṇḍe* 64.

hvar- : hvaḍa- vb. **B** act. tr. (perf. tr.) ‘to eat (Skt. *ad*, *līḍha*, *lih*)’: part. nec. *hveraa-* : N *hverai* 117.

hvā’ñ- vb. A tr. ‘to make dry (Skt. *viśoṣaṇa*)’: part. nec. *hvā’ñāña-*: NSm *hvā’ñąñä* 86, *hvą’ñąñä* 22.

hvīya’- adj. ‘human’: IASm *hvī* 72 88 100, *hvī’* 90 98, *hvį’* 111, *hvi’* 103.

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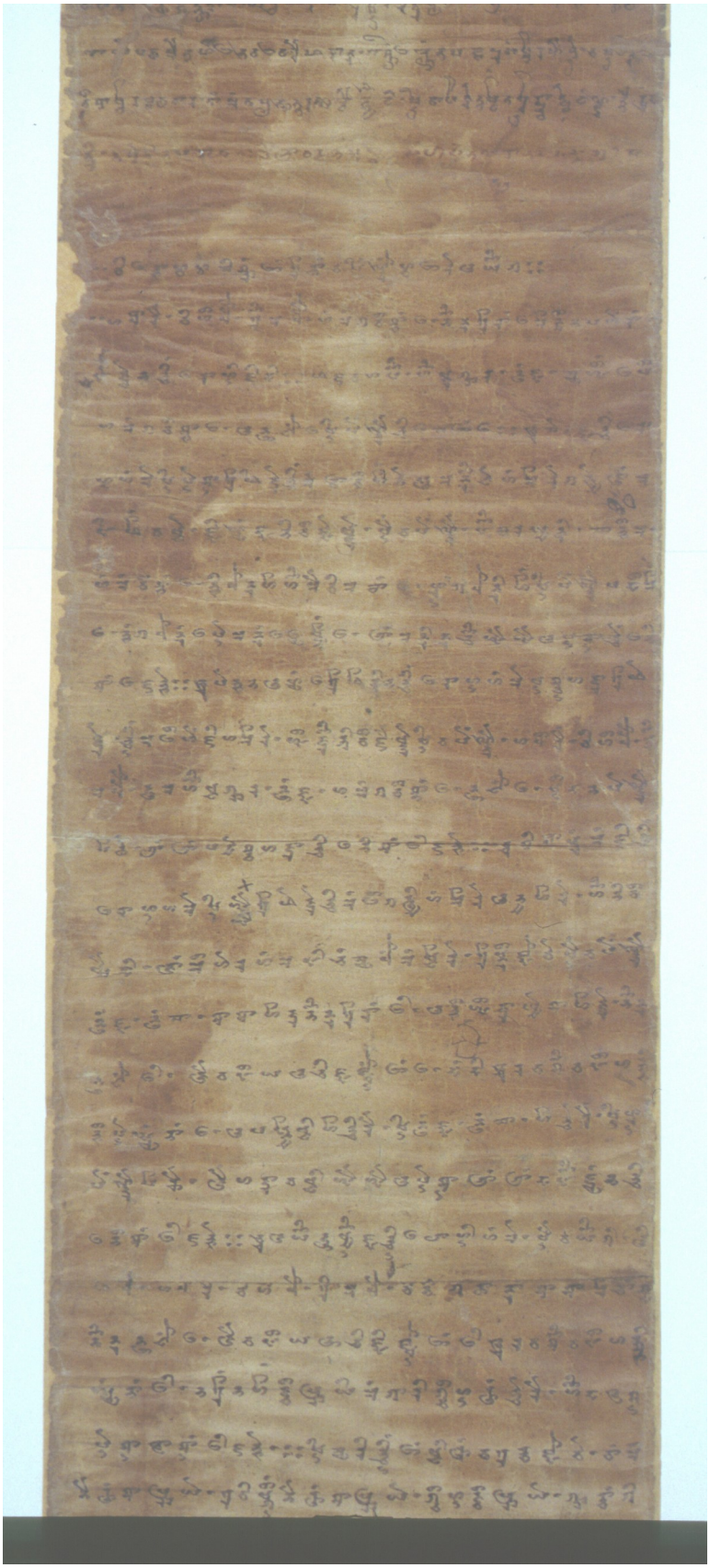

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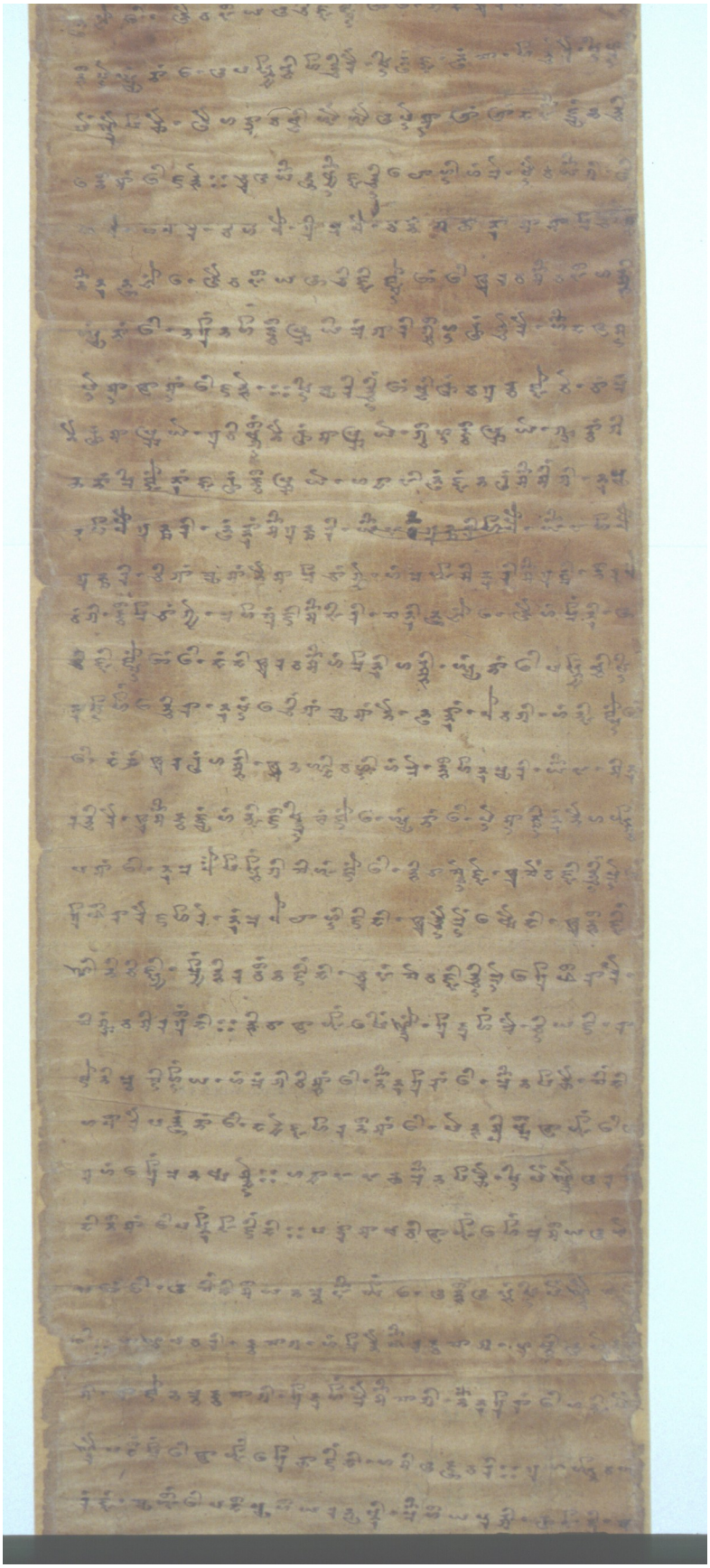

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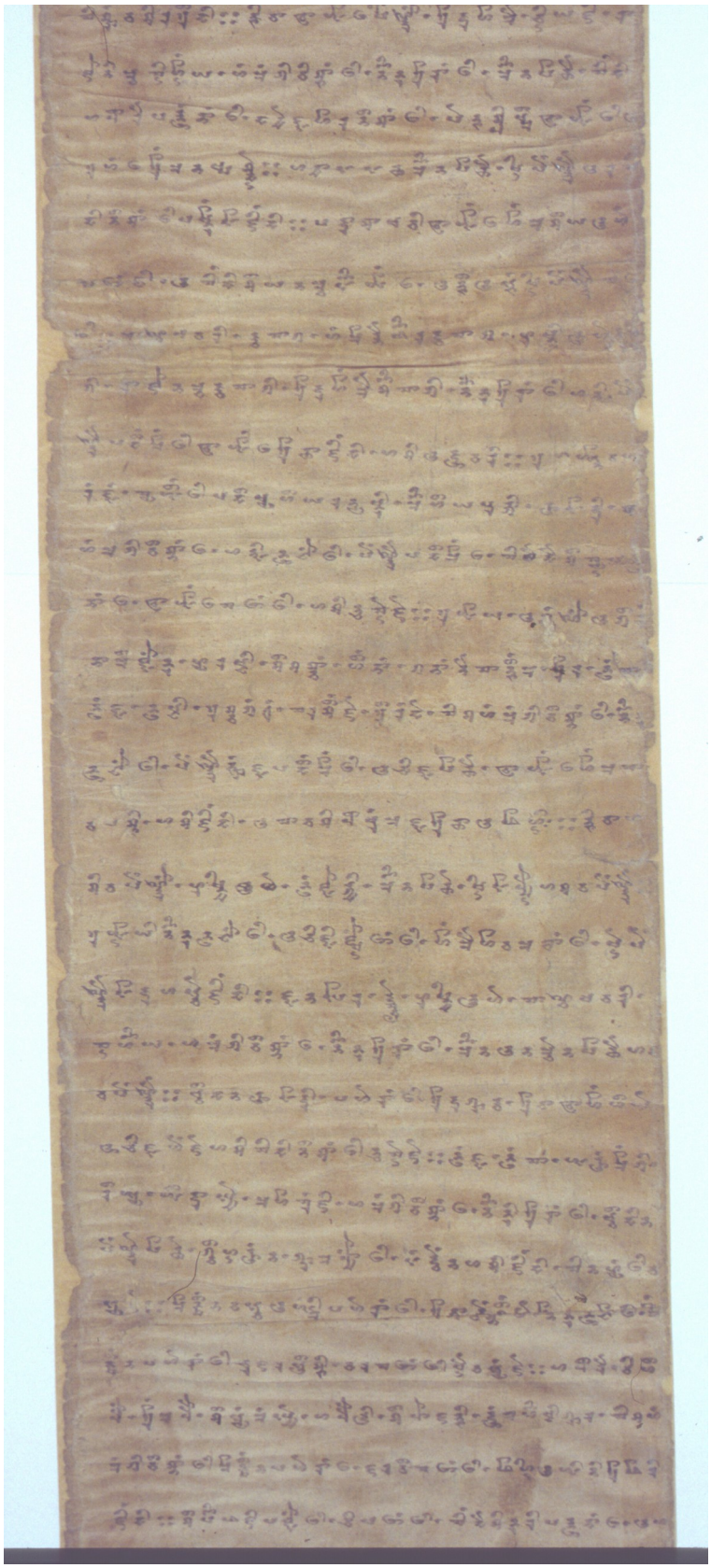

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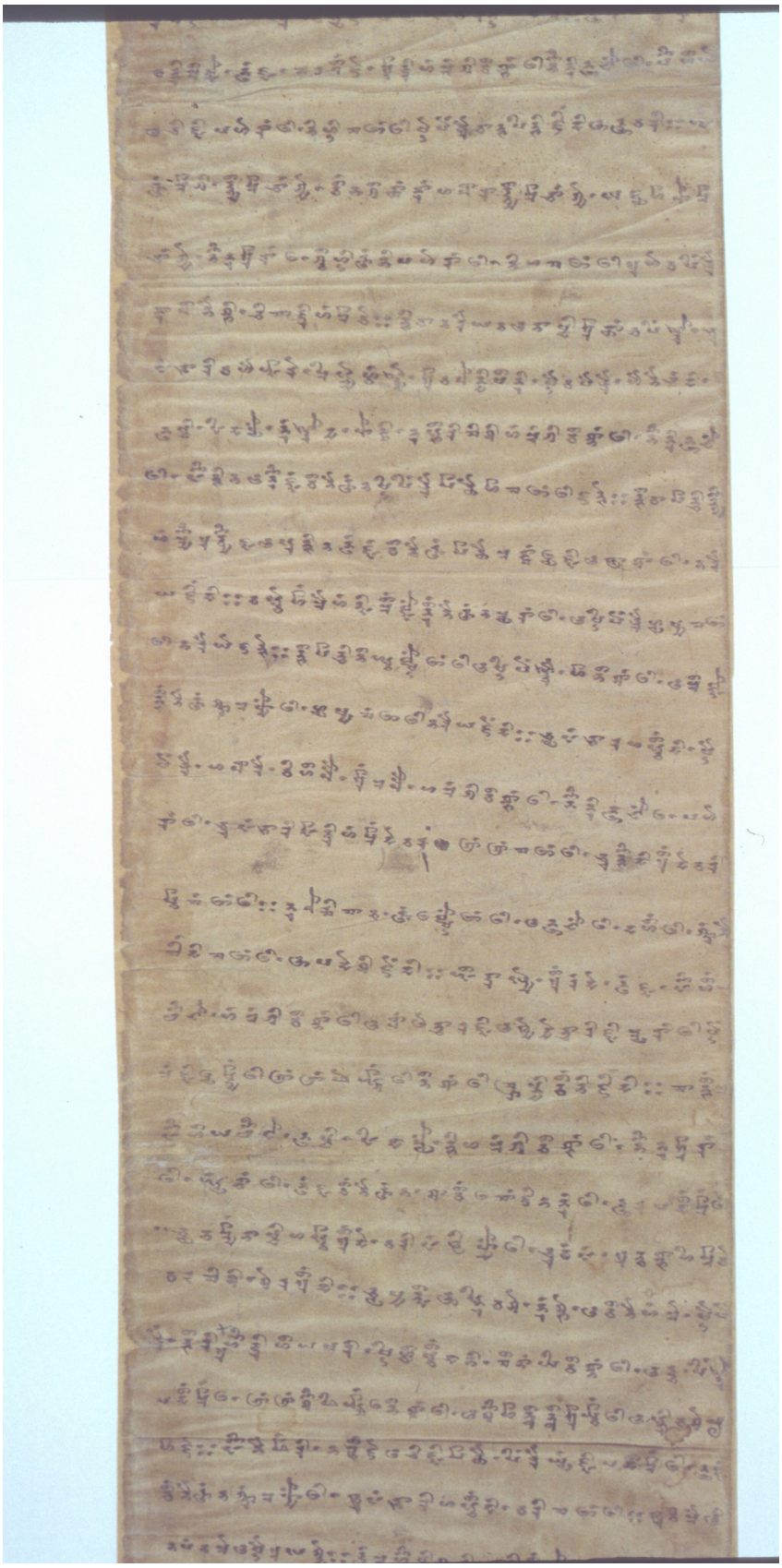

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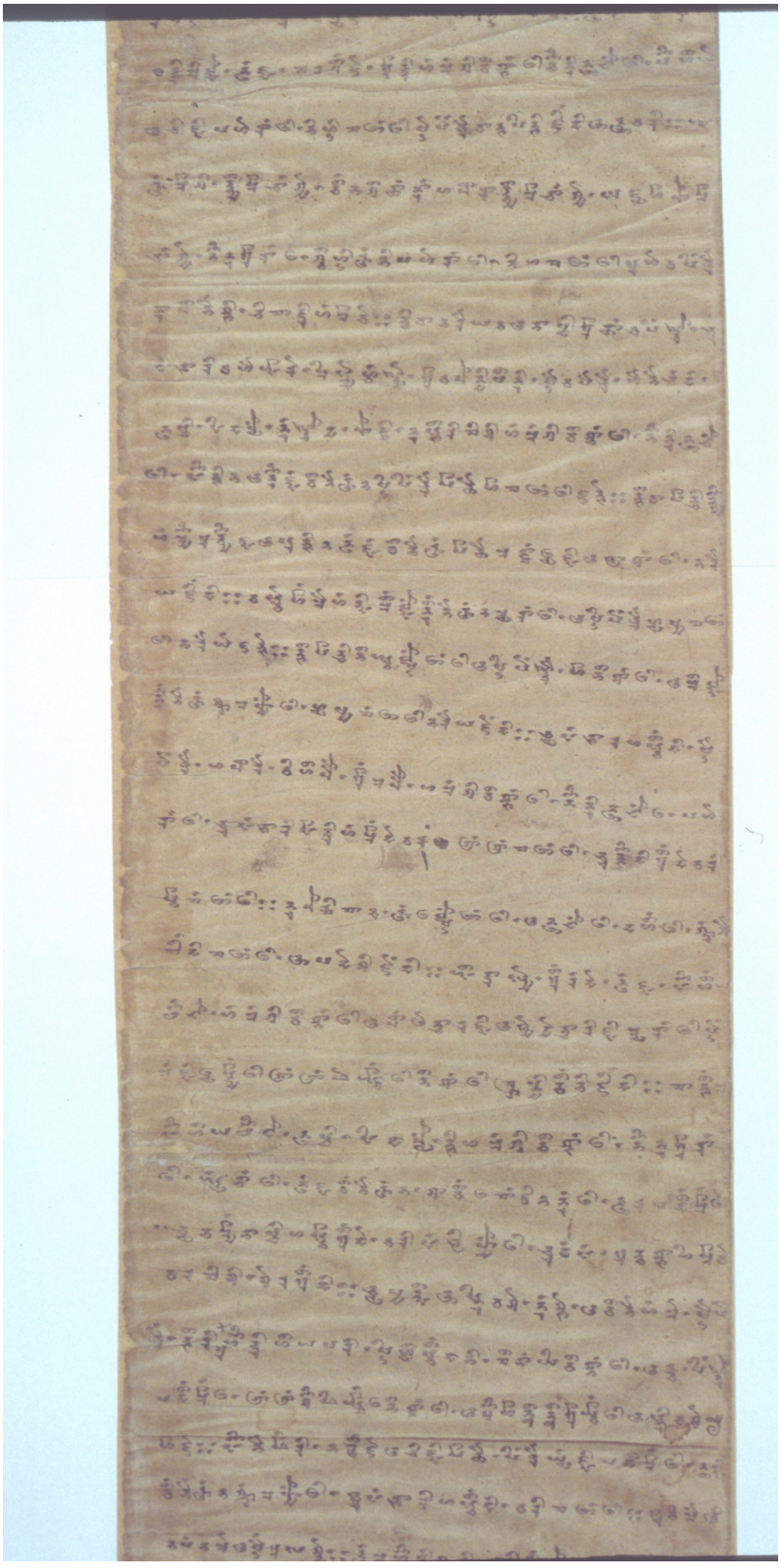

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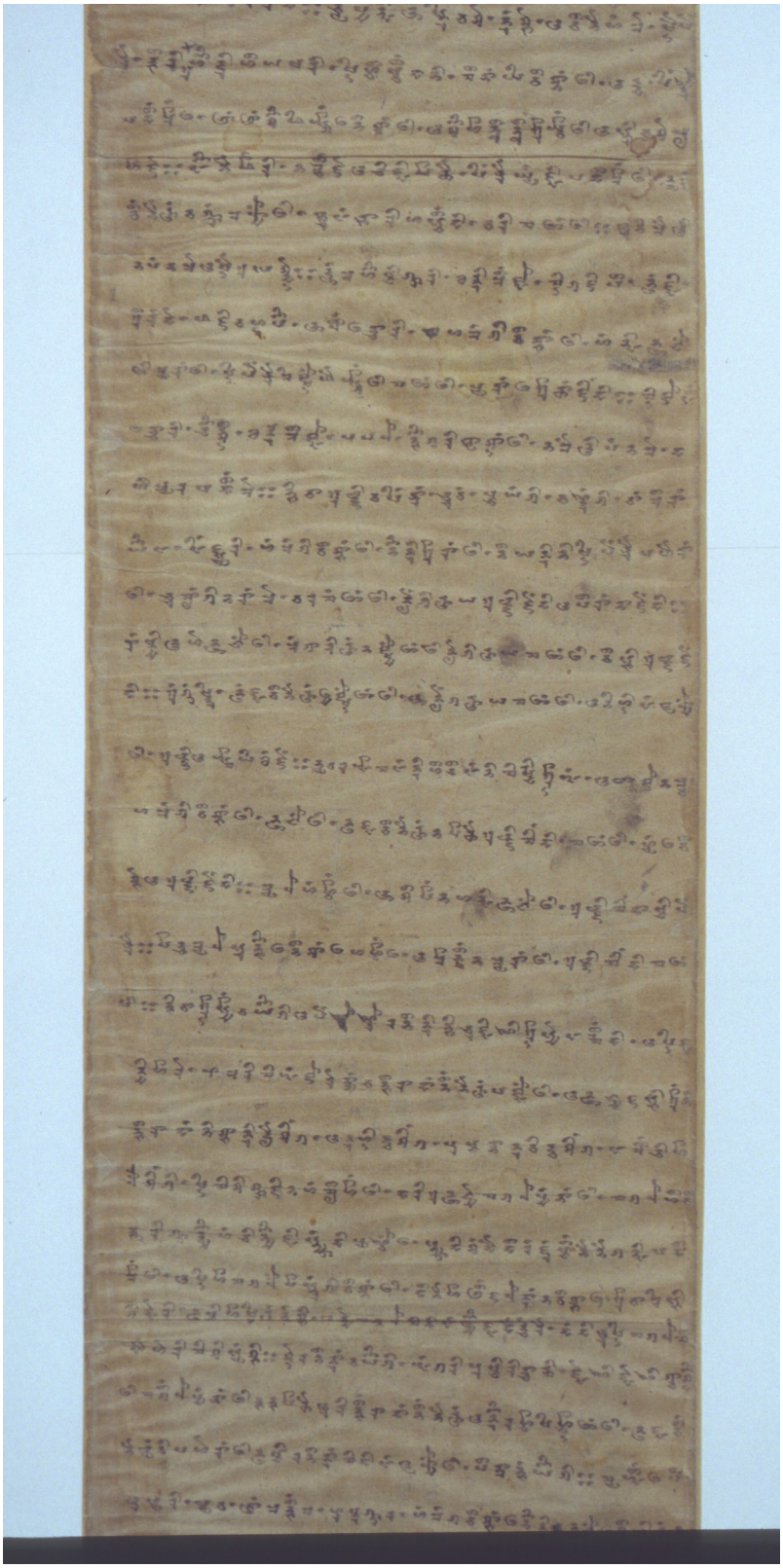

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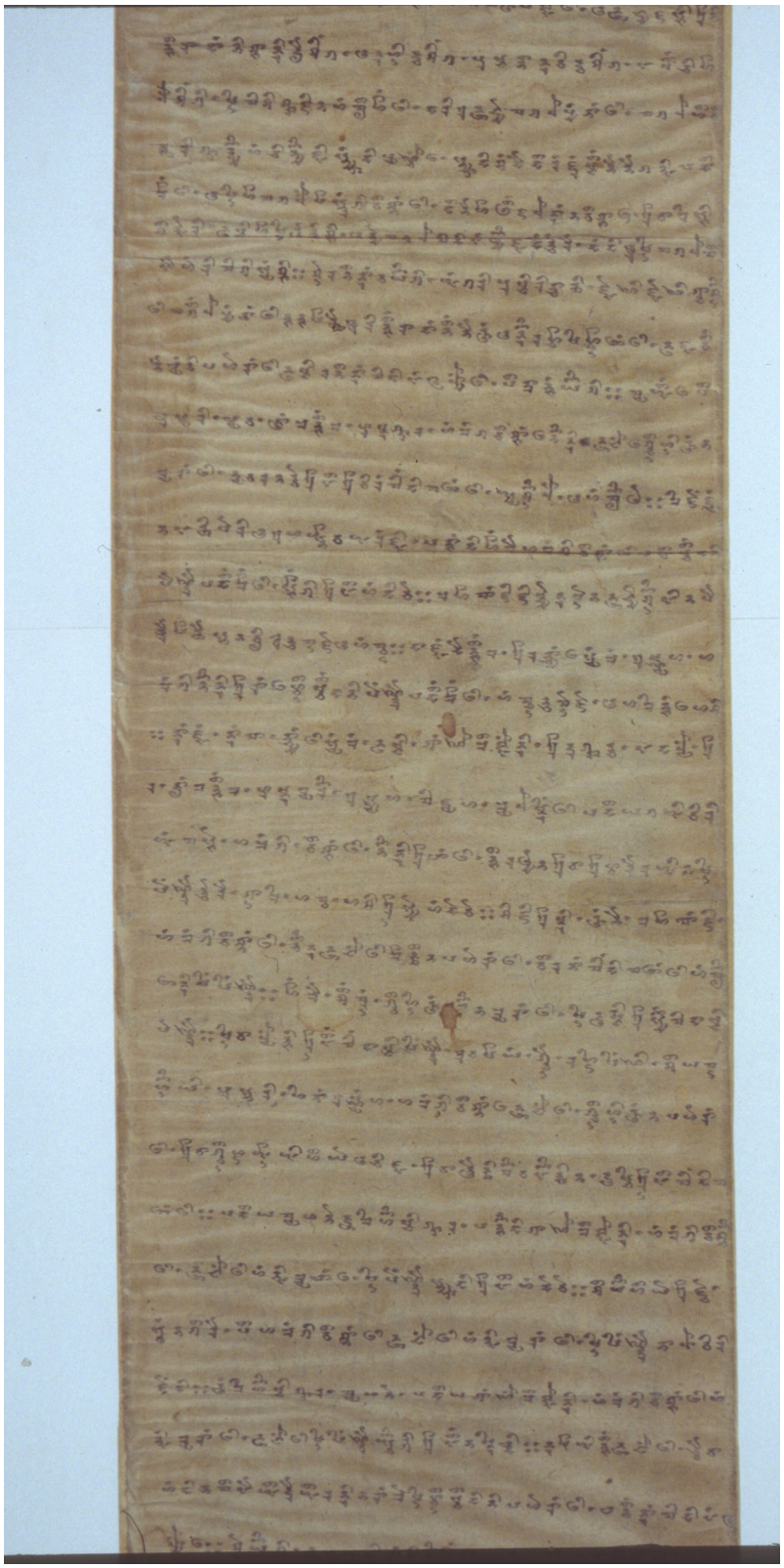

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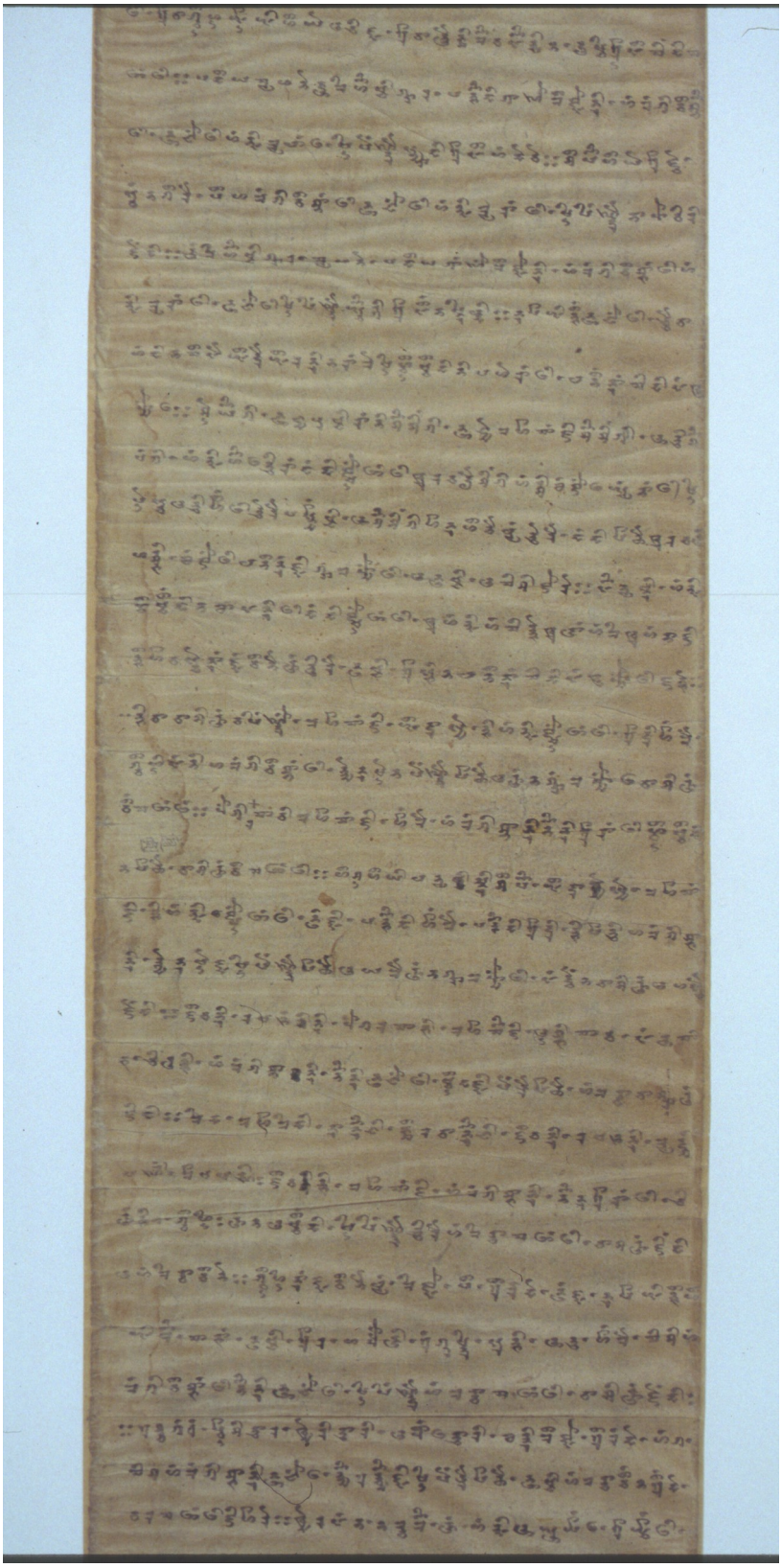

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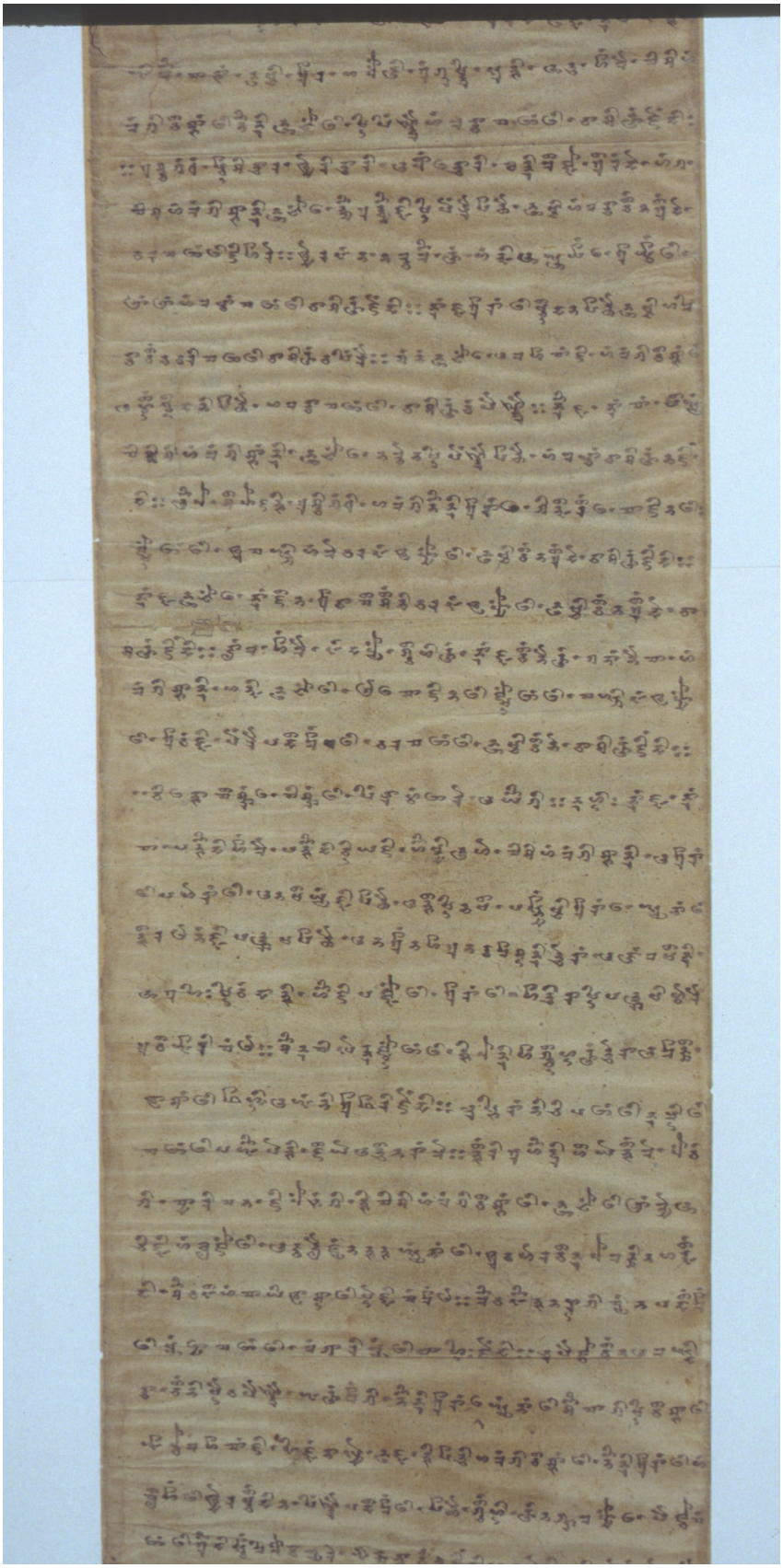

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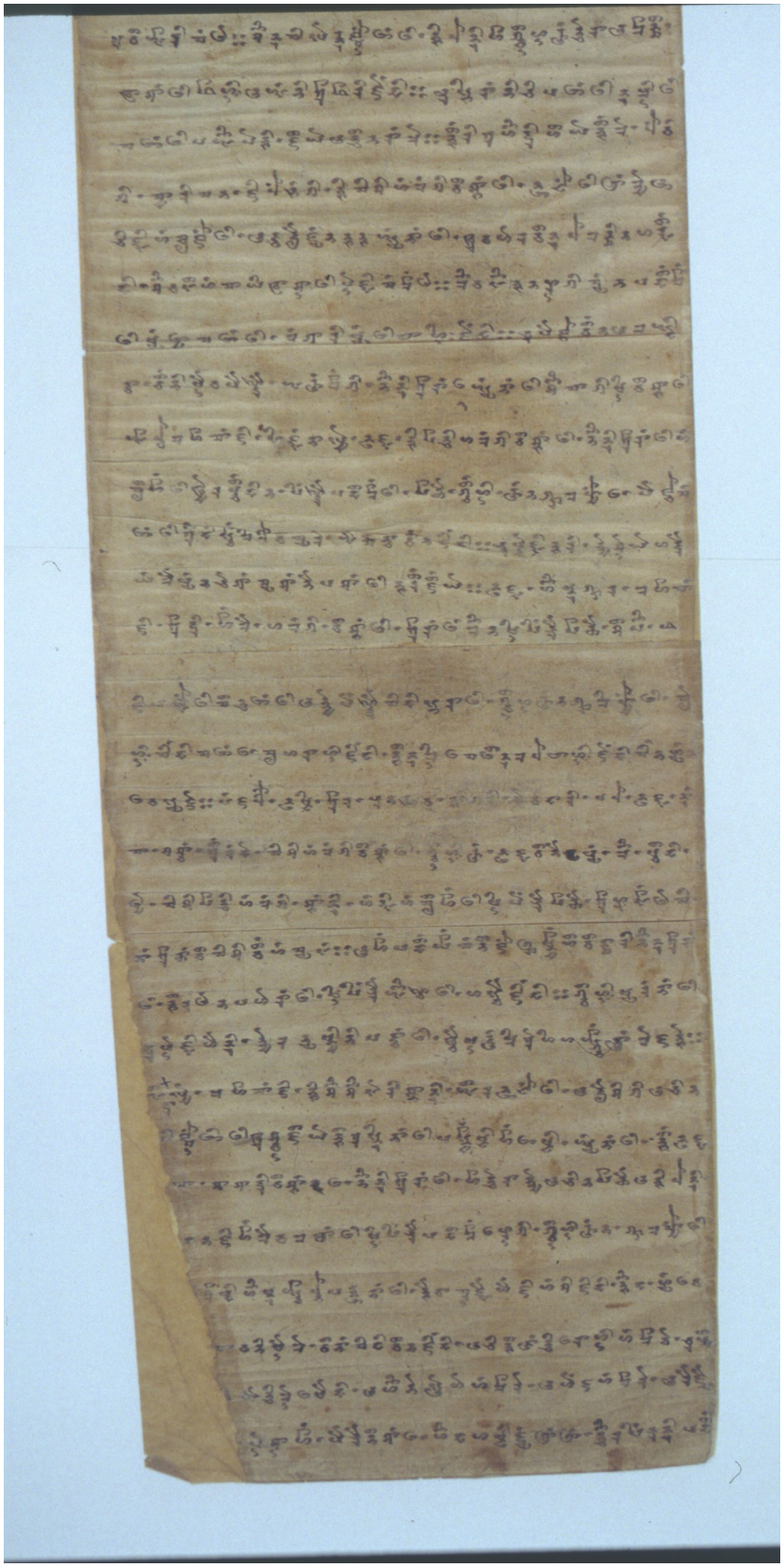

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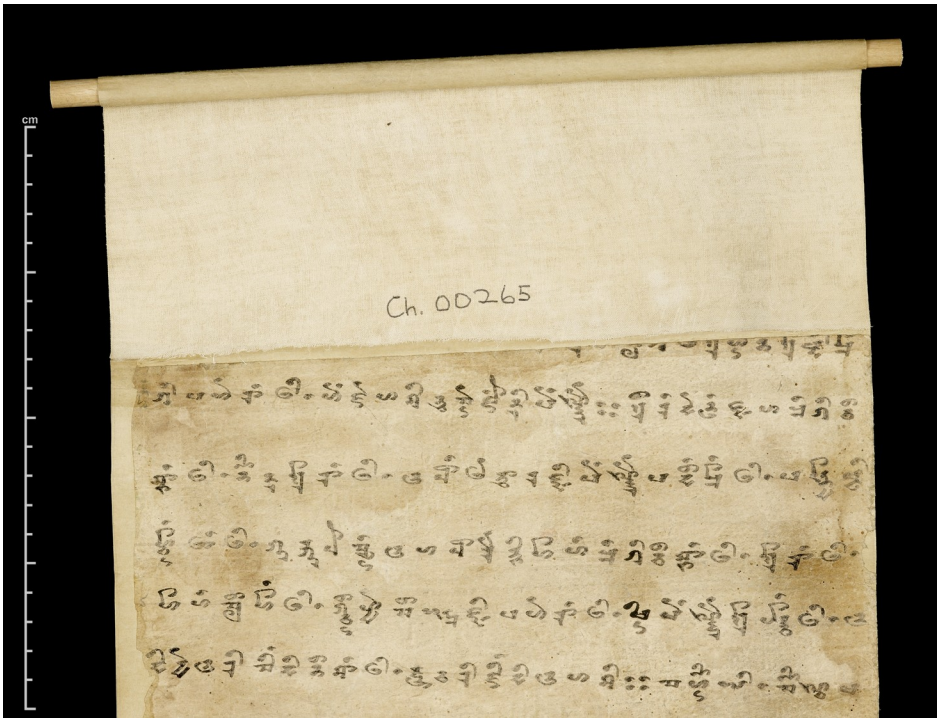

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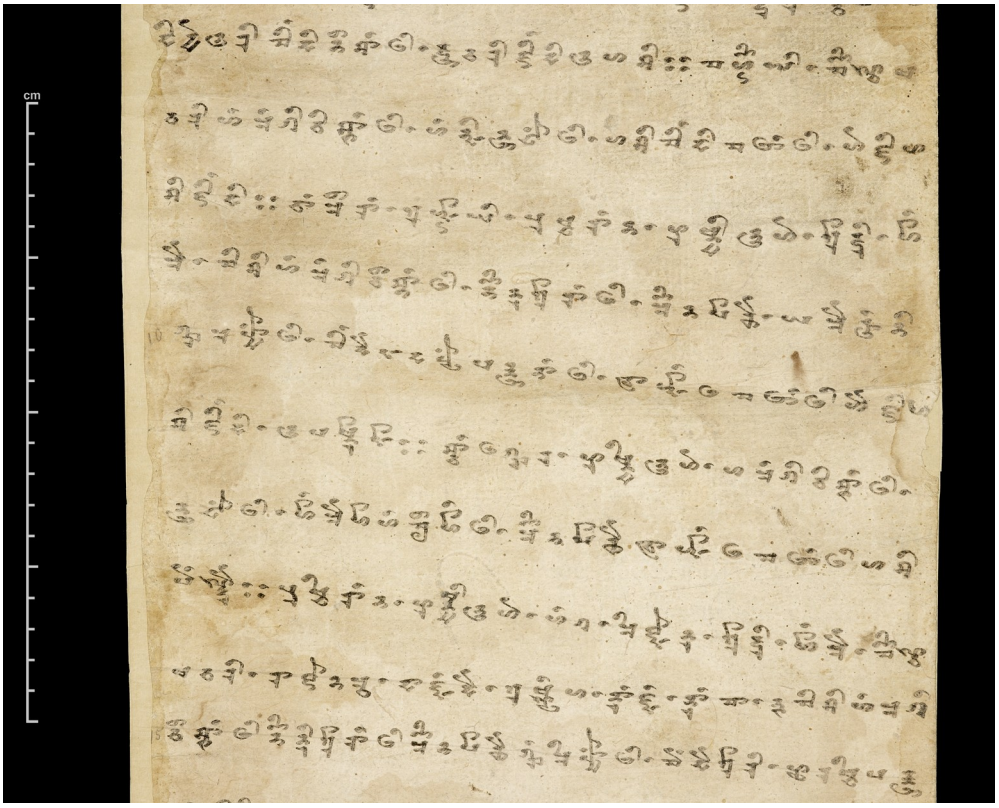

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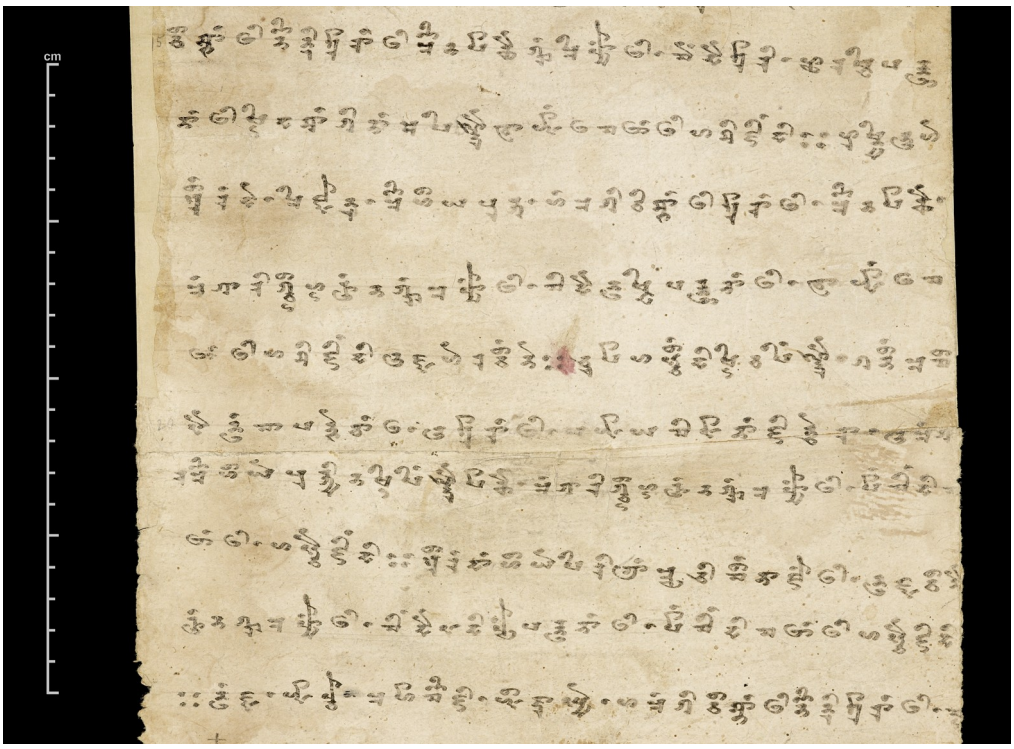

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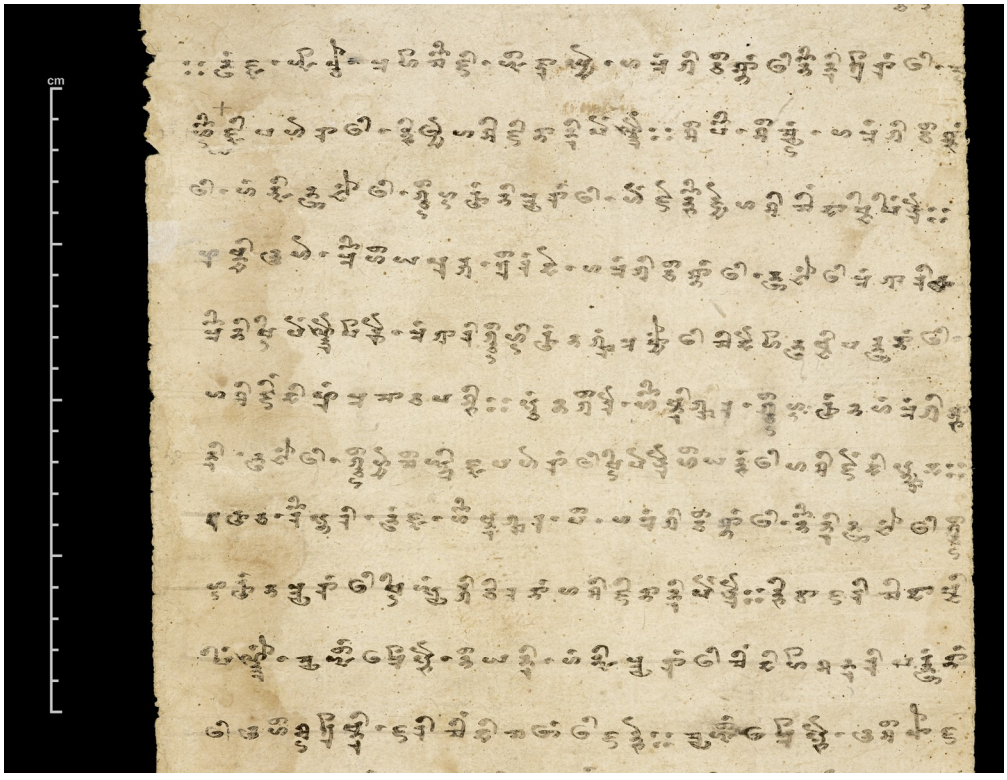

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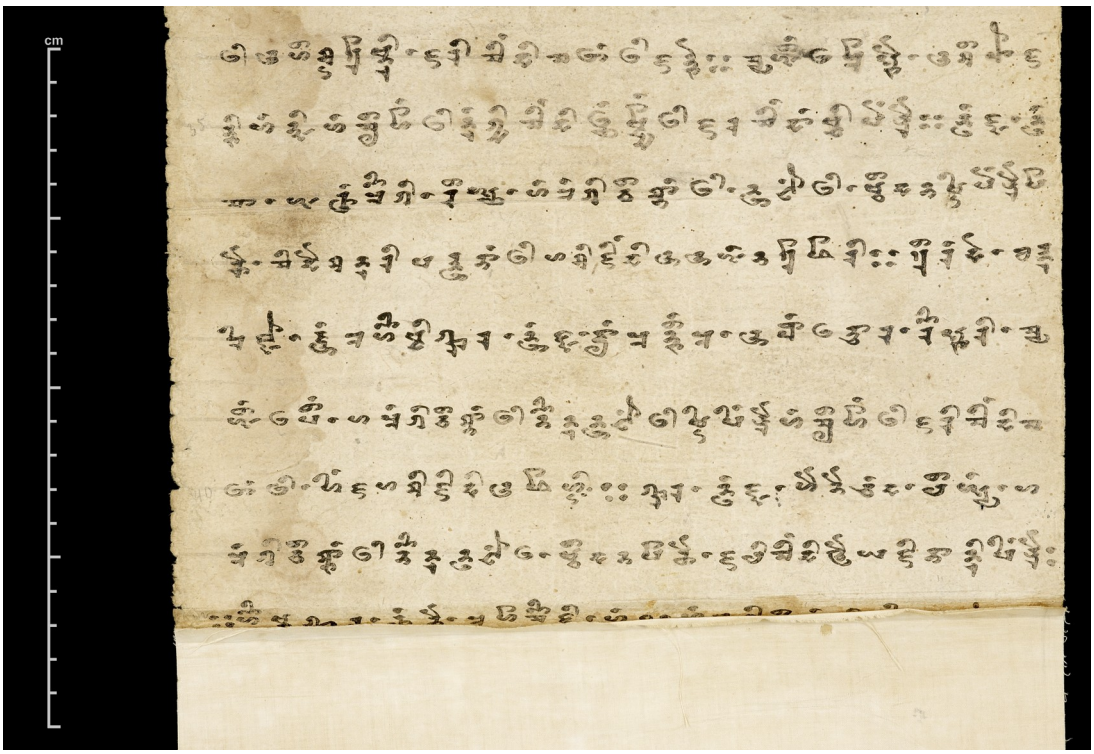

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