

The Dispensatory of Ibn at-Tilmīd

ARABIC TEXT, ENGLISH TRANSLATION,

STUDY AND GLOSSARIES



BY

OLIVER KAHL

The Dispensatory of Ibn at-Tilmīd

Islamic Philosophy, Theology and Science

Texts and Studies

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H. Daiber

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Study and Glossaries

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For Karine

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O. Kahl

INTRODUCTION¹

“Pharmacy then is the knowledge of chosen simple drugs in regard to their species, varieties and forms, as well as the mixture of compound drugs on the basis of written prescriptions or in accordance with what a trustworthy and skilful man may have contrived”

The Muslim polymath Abū r-Raiḥān al-Bīrūnī in the preface to his *Kitāb aṣ-Ṣaidana fī ṭ-ṭibb* (completed mid 11th century CE)²

1. *Towards a History of Arabic Pharmacology*³

If we were to compare Arabic pharmacology to a building, we would be looking at a very elaborate and complex architectural structure, made by using materials and styles from different parts of the world and joining them together in an ingenious though somewhat idiosyncratic fashion. Studying such a structure is necessarily both challenging and rewarding—the challenge arising from its compositional diversity, the reward resulting from its conceptual harmony. The conditions for the rise of Arabic pharmacology are varied. First and foremost there is the Arabic reception of foreign scientific traditions in the course of a translation movement which took place between the middle of the 2nd/8th and the end of the 4th/10th centuries in Baghdad,⁴ and which acquainted the Arabs with the medico-philosophical theories as well as the medico-pharmacological practices notably of the Greeks and Indians, either through direct translations from Greek and Sanskrit or through Syriac and Pahlavi intermediates; the translation movement also played a major rôle in the formation of a professional language, that is in developing Arabic into a language of scientific and philosophical discourse. Then there are the commercial and to some

¹ The system of transliteration used in this book is that of the *Deutsche Morgenländische Gesellschaft*.

² See Meyerhof *Vorwort* 10,9ff. (Arabic text).

³ Here and in the following the term “Arab(ic)” is used to denote the language only, bearing no reference to race or religion.

⁴ Dates separated by a slash refer to the Islamic and Christian calendars respectively.

extent cultural relations with at least the southern regions of China, which brought the Arabs in contact with certain aspects of Chinese herbal medicine. And lastly there is the enormous geographical extension of the Abbasid empire, stretching from the Atlantic to the Indian Ocean and from the Caucasus down to the Horn of Africa, which facilitated trade and made possible the acquisition and relatively safe transport of medicinal drugs from all corners of the then known world. The earliest pharmacological works in Arabic of which we possess more or less complete textual witnesses appeared, seemingly out of nowhere, around the middle of the 3rd/9th century, and in their high degree of literary organization and deliberate use of technical jargon they already bear the markings of a scientific genre. Due to a lack of authentic Arabic source material for the formative period we can only employ common sense and draw the general conclusion that the old Arab scholars sliced and spliced preceding pharmacological traditions with remarkable swiftness, great skill, and a fair measure of intuition. The particular scientific form which Arabic pharmacology had assumed in the course of the 3rd/9th century was to become the basic pattern for almost all later literary activities in the field, and it is in precisely this form that we find Arabic pharmacology also lying at the crossroads of other, related scientific genres—medicine with its semiphilosophical base of humoral pathology; botany both theoretical and applied;⁵ mineralogy; zoology; alchemy insofar as its chemical principles may be concerned; and occasionally even astrology as a means to iatromathematical ends.

It follows from all this that an adequate understanding of the structural features of Arabic pharmacology requires an extremely broad approach, whilst its expressional features can only be studied through a magnifying glass. For certain periods in the history of Arabic pharmacology, that is with regard to specific pharmacological texts in historical settings which are reasonably well known, this task can today be tackled with a good chance of success, though still a relatively large amount of effort. Yet a general history of Arabic pharmacology above and beyond a merely chronological or descriptive

⁵ Applied botany in this context means pharmacognosy. The Arabs considered the writings which deal with simple drugs (*adwiya mufrada*) as belonging to a different branch of pharmaceutical literature than the writings which deal with compound drugs (*adwiya murakkaba*), and we are going along with this classification; cf. also Ullmann *Medizin* 257 and 295.

plane—an ‘inner’ history of the subject that proceeds to interpret its heterogeneous origins, diverging and converging lines of development, classic manifestations, and eventual stagnation at the very point of congruency with other scientific structures in late mediaeval Arab society—such a thing must remain in the realm of the future.⁶ There are several reasons which call for restraint. Arabic pharmacological texts inevitably cover vast, and partly still uncharted territories. We already mentioned the different scientific disciplines which intersect with mediaeval Arabic pharmacology, and which must be understood well enough to inform its study on the level of natural principles; but there is also a delicate range of source languages which need to be considered in order to arrive at justifiable historical interpretations of the subject, and which include, apart from the obvious Arabic, at least Greek, Syriac and Persian, and ideally also Sanskrit and Chinese. Rare exceptions granted, the individual scholar of modern day more often than not finds himself stretched beyond the limits of his expertise when trying to adequately deal with the diverse material under his hands, and wishes for institutional conditions and intellectual attitudes more favourable to interdisciplinary collaboration—as matters stand, the historian of Arabic pharmacology better get used to single-tracking. Another problem is the lack of calibrated theoretical tools with which to work the material, and the absence of generally acknowledged methodological approaches even among historians, let alone representatives of ‘exact’ science—this means that already the most basic questions, like how the achievements of earlier scientific traditions ought to be measured, remain subject to dissent. Then there is in our contemporary world an ever widening gap between the natural and the social sciences which renders next to impossible any attempts at re-establishing a mutually comprehensible terminology,

⁶ Here we should contemplate Martin Levey’s *Early Arabic Pharmacology*, which is the only explicit (though hardly serious) attempt so far at presenting a general survey of the subject. Let it be said at the outset that I am a great admirer of Levey’s scholarly achievements, just as I readily admit that his linguistic theories left their mark on my own approach to Arabic pharmacology. But the book in question, even by the modest standards of positivistic historiography, can only be described as a disaster. It appeared in 1973, more than three years after Levey’s death, and features a short ‘Preface’ apparently written by Levey himself. The rest of the book, however, looks as if it were printed straight off a card-case, it is badly organized, incoherent, uncritical, full of mistakes and misconceptions, and in all its prematurity certainly not the kind of stuff Levey would have approved for publication had he been alive.

and which is also responsible for the fact that no pharmacodynamic investigations are being carried out with regard to historical bodies of medicinal drugs—we have no idea whether these drugs actually did what they were supposed to do, and therefore even the most circumspect translations of relevant historical texts can be accused of being hypothetical. Next we have to accept that many important pharmacological works in the Arabic language simply did not make it across time,⁷ and then acknowledge that many other, equally important works have not yet been resurrected from the archives and turned into publications⁸—without a broad and solid basis, however, no historical study, not even the most humble one, will rise much above the level of speculation. Finally there is an obstacle of a purely philological but no less crucial nature, namely the nonexistence of a historico-critical Arabic reference dictionary except for the two letters *kāf* and *lām*, which in our case is aggravated by a dearth of reliable medico-pharmacological glossaries derived from the sources—many a linguistic commodity the classicist and even the sinologist take for granted is a pie in the sky to the arabist, who constantly has to recur to indigenous lexicology which, in turn, poses hermeneutic problems similar to those he is trying to solve. Bearing all this in mind, it is also clear that readers of my book who may hope for highflying theoretical expositions will be disappointed, as there is no meaning to theories which are based on insufficient data.

In conclusion of this preliminary section and before embarking on a more detailed investigation into Ibn at-Tilmīd's dispensatory in subsequent sections, I will now try to put down a rough template and briefly delineate the historical position and scientific significance of

⁷ For example the key dispensaries of the 3rd/9th century physicians Yūhannā ibn Sarābiyūn, Ḥunain ibn Ishāq, and 'Abdūs ibn Zaid, or that of the 4th/10th century Andalusian Ḥāmid ibn Samağūn, see Ullmann *Medizin* 103, 299f., and 302 with *GaS* 3/242, 255, 264, and 317.

⁸ For example Muḥammad ibn Zakarīyā' ar-Rāzī's (d. 313/925 or 323/935) *al-Aqrābādīn al-kabīr*, see Ullmann *Medizin* 303 and *GaS* 3/283; Sahlān ibn 'Utmān ibn Kaisān's (d. 380/990) *al-Aqrābādīn*, see *GaS* 3/310; the revised and abridged edition of the *large* version of Sābūr ibn Sahl's (d. 255/869) dispensatory as prepared during the first half of the 5th/11th century by the physicians of the 'Aḍudī hospital in Baghdad s.t. *Muḥtasar min Aqrābādīn Sābūr fi ta'līf al-adwiya*, see Kahl *Sābūr*¹ 18 and 22; or Nağībaddīn as-Samarqandī's (d. 619/1222) second and major dispensatory entitled *al-Qarābādīn 'alā tartīb al-'ilal*, see Ullmann *Medizin* 308. To this selection can be added almost all of those manuscripts which belong to the *muğarrabāt* or "empirical (drugs)" category of pharmacological literature, see Ullmann *Medizin* 311ff.

that text in the general framework of mediaeval Arabic pharmacology. It is not known when exactly Ibn at-Tilmīd wrote his dispensatory, but biographical accounts point to the fourth decade of the 6th/12th century as the presumable time of compilation. The dispensatory of Ibn at-Tilmīd thus already stands near the end of a relatively long chain of inventive pharmacological development in the Arab world, and insofar as clinical pharmacology is concerned undoubtedly marks the apogee of this genre of scientific literature.⁹ According to the Arabic historiographical tradition, it was Ibn at-Tilmīd's dispensatory which soon after its appearance became the pharmacological standard work in the hospitals and apothecs of Baghdad if not the Arab East—replacing, after almost 300 years, the hitherto indispensable dispensatory of Sābūr ibn Sahl (d. 255/869);¹⁰ it turned out to be the most renowned and widely circulated of all his writings,¹¹ and for at least the following 200 years, possibly longer, it was considered in medical circles to be the final say on the matter.¹² The dispensatory of Ibn at-Tilmīd, as is recorded in subtitles to some of its manuscripts, was “compiled from a number of (other) dispensatories” (*muntazaʿ min ʿiddat aqrābādīnāt*).¹³ Here we have to think in the first place of those sources, strictly pharmacological or not, which Ibn at-Tilmīd explicitly quotes along the way,¹⁴ bearing in mind that he is far from being consistent in this department and quite capable of copying a written source verbatim without even hinting at it—in particular, he

⁹ The equally celebrated dispensatory which Badraddīn al-Qalānisī wrote a few years later in 590/1194 represents a very different breed of pharmacological writing—it is much more comprehensive than the dispensatory of Ibn at-Tilmīd, and contains a lot of practical explanations and theoretical excursions which Ibn at-Tilmīd dismisses completely; but it is also quite wordy and homiletic in style, and in that respect clearly addressed to the generalist rather than the specialist: Ibn at-Tilmīd gave an analytical handbook to the pharmacist, al-Qalānisī a synthetical textbook to the physician. For an edition of al-Qalānisī's dispensatory see Qalānisī *Aqrābādīn*, for a (mediocre) study of it see Fellmann *Qalānisī*.

¹⁰ See Kahl *Sābūr* 1 21 note 69.

¹¹ See Ibn Abī Uṣaibī'a *ʿUyūn* 1/276.

¹² See Ibn Ḥallikān *Wafayāt* 6/75 and Abū l-Fidā *Muḥtaṣar* 3/57. Apparently there also once existed a version of Ibn at-Tilmīd's dispensatory in 13 (instead of 20) chapters, see Ullmann *Medizin* 306; it is this shorter version which Ibn Abī Uṣaibī'a *ʿUyūn* 1/276 refers to as “hospital epitome” (*mūḡaz bīmāristānī*), and which Yāqūt *Iršād* 7/245 calls the “small” (*ṣaḡīr*) as opposed to the “large” (*kabīr*) dispensatory of Ibn at-Tilmīd.

¹³ Compare section 3.a. (manuscripts BD, then A).

¹⁴ For a discussion of Ibn at-Tilmīd's sources and the problems entailed by source criticism in Arabic pharmacy see section 3.c.

owes much more to the dispensatory of the aforementioned Sābūr ibn Sahl than the few quotations would suggest, and completely adopts the latter's principles of formal arrangement.¹⁵ The value of Ibn at-Tilmīd's dispensatory can of course neither be judged by his nonchalant manner of citation nor be diminished by his habit to hang on to materials and structures he was familiar with and deemed useful. The mind of a mediaeval scholar cannot be measured against our own ideas of scientific progress, and not be grasped by modern concepts of originality or innovation—science in the Middle Ages is essentially conservative and speculative, and deeply embedded in a received system of physical and spiritual truths which is considered in itself stable and worthy of preservation. With this picture in the background, Ibn at-Tilmīd's decision to reject whole clusters of obsolete 'traditional' prescriptions is a most remarkable achievement, and compared to earlier works on the subject his dispensatory can therefore be said to have stretched the rational or else scientific elements in mediaeval Arabic pharmacology to the very limits of a system of preconceived universal truths.¹⁶ It is by a combination of brevity and clarity, expertise and experience, and not least by an undogmatic pragmatism rare in those days that the dispensatory of Ibn at-Tilmīd is distinguished from most other manifestations of mediaeval Arabic pharmacology—in these respects, it had few precursors indeed, and has never been succeeded.

¹⁵ In this context we also have to remember the updated synopsis of Sābūr's *large* dispensatory which for a good century had been the vade-mecum of the pharmacists in the 'Aḍudī hospital in Baghdad when Ibn at-Tilmīd was put in charge of that same institution, cf. note 8 above.

¹⁶ Among the prescriptions Ibn at-Tilmīd eliminated we find *inter alia* the Greek *mithridatium* and *sūṭīrā* 'panaceas', the Syrian *šiltā* 'panacea', the Indo-Persian *qafta/āraḡān* and *zāmīhrān* as well as the Indian *ḡ/kalkalānaḡ* group of remedies, and also the bulk of the 'classic' Greek *hierata*, see e.g. Kahl *Sābūr*¹ nos. 16, 34, 48–49, 51, 54–55, 57, 67–71, and 73 (Arabic text) or Ibn Sīnā *Qānūn* 3/315, 317, 318ff., 322f., 334f., 335f., and 341–347; these time-honoured but often woolly and complicated drugs were semifictional accessories which owed their survival through the centuries and across different cultures to magical or ritual rather than practical observations, and some of them were probably in no circumstances ever actually prepared and/or used.

2. *Ibn at-Tilmīd*¹⁷a. *Life*

Muwaffaqalmulk Amīnaddaula Abū l-Ḥasan Hibatallāh ibn Ṣāʿid ibn Hibatallāh ibn Ibrāhīm ibn ʿAlī Ibn at-Tilmīd was, for all we know, born in Baghdad around the year 466/1074, into a Christian Arab family of the Nestorian persuasion. We do not know, of course, whether it was sung to him at his cradle but we can safely say that he turned out to be one of the most celebrated and influential physicians of his century, and a littérateur and poet of some repute, too. There is little doubt that his general interest in medicine, and presumably an early inclination towards this profession, were fostered by his maternal grandfather Muʿtamadmulk Abū l-Farağ Yaḥyā ibn at-Tilmīd, a distinguished scholar and physician, and by his father Abū l-ʿAlāʾ Ṣāʿid who also had made himself a name as a medical practitioner; but it was his teacher Abū l-Ḥasan Saʿīd ibn Hibatallāh (d. 495/1102), physician to the Abbasid palace, who had the greatest impact on the shape and direction of Ibn at-Tilmīd's career, and who at the time was already well-known as the author of a number of important medical books.¹⁸ Apart from receiving a thorough medical training, the young and unusually gifted Ibn at-Tilmīd was also instructed in other branches of learning, such as Christian and Muslim theology, theosophy, logic, poetry, music, and calligraphy. He thus not only deepened his knowledge of the Syriac language but gradually acquired a most profound understanding of Arabic, too, the language of his literary productions to come.

Then his years of travel began and he made long journeys in Persia, about which we know virtually nothing. We only hear that he was once

¹⁷ This bio-bibliographical sketch is based on the following Arabic sources (in chronological order): Baihaqī (d. 565/1170) *Tatimma* 144ff., Iṣfahānī (d. 597/1201) *Ḥarīda* (after Cheikho Mağānī 4/303ff. [missing from the *Ḥarīda*-edition as quoted in the bibliography s.n. Iṣfahānī]), Yāqūt (d. 626/1229) *Iršād* 7/243–247, Ibn al-Qifṭī (d. 646/1248) *Ḥukamāʾ* 340ff., Ibn Abī Uṣaibīʿa (d. 668/1270) *ʿUyūn* 1/259–276, Ibn Ḥallikān (d. 681/1282) *Wafayāt* 6/69–77, Barhebraeus (d. 685/1286) *Duwal* 209f., Abū l-Fidā (d. 732/1331) *Muḥtaṣar* 3/56f., Yāfiʿī (d. 768/1367) *Mirʾāt* 3/344, Ibn al-ʿImād (d. 1089/1679) *Šaḍarāt* 4/190f.; cf. further Bağdādī *Hadīya* 2/505, Cheikho Šuʿarāʾ 315–334, ʿAlūčī *Taʾrīḥ* 457 and passim, Ziriklī *Aʿlām* 8/72, Kaḥḥāla *Muʿjam* 13/138f. Corresponding information is provided by Wüstenfeld *Geschichte* 97f., Leclerc *Histoire* 2/24–27, Sarton *History* 2/234, *Gal* 1/642 with *Suppl.* 1/891, Graf *Geschichte* 2/199f., Elgood *History* 165ff., Ullmann *Medizin* 163f., Meyerhof “Ibn al-Tilmīdh” 956f., Hamarneh “Ibn al-Tilmīdh” 415f.

¹⁸ See Ullmann *Medizin* 160f.

called out to treat the ‘Supreme Sultan’ of the Great Seljuks, Saṅḡar ibn Malikšāh,¹⁹ who resided in the city of Marw in Khurasan, and who had assumed this title in 511/1118—if this is anything to go by, Ibn at-Tilmīd would have still been in Persia in his mid-forties. However that may be, he eventually returned to Iraq and settled in his home town Baghdad, now being proficient in Persian as well.²⁰ Upon his return he learned that his maternal grandfather and mentor of his youth had long since died. He took his place (*qāma maqāmahū*), and with it he took that part of his grandfather’s name under which he then became known: Ibn at-Tilmīd.

What follows is a success story as good as it gets. In a large house bordering on the Niẓāmīya college²¹ he set up a medical practice. This is where he lived, and where the majority of consultations took place. It was not unusual for him to provide severe or important cases with free board and lodging, and his clientèle in those days included impoverished scholars just as well as ‘foreign kings’ complete with entourage. He had also started to give lectures on medicine, and we hear that the number of his regular students reached 50 before long. These lectures were always attended by two grammarians, whom Ibn at-Tilmīd paid to listen very carefully; when a student, asked to read out a passage in a medical text, made a lot of grammatical mistakes or mispronounced words, the master would get one of the grammarians to read it out again correctly, and then charge the student a small fee on behalf of the grammarian. It may be remarked here in passing that Ibn at-Tilmīd seems to have advocated, quite against the current opinion, the theory of infectious and contagious diseases.²² His reputation as a physician and teacher spread, and so it is no surprise that a few years later he was appointed head physician (*sā‘ūr*)²³ of the

¹⁹ See Baihaqī *Tatimma* 144f.

²⁰ According to Yāqūt *Irsād* 7/243, Ibn at-Tilmīd also knew Greek; this is of course not impossible, but it is an isolated claim.

²¹ Founded in 457/1065 on the bank of the Tigris in the eastern part of Baghdad by the Seljuk vizier Niẓāmalmulk and opened in 459/1067, the so-called Niẓāmīya college was a celebrated institution of learning which flourished for at least three centuries, possibly longer. On the Niẓāmīya college and its location see Le Strange *Baghdad* 297–300 with map 8 no. 32; further Pedersen/Makdisi “Madrasa” 1126.

²² His poem in which a fly “leaves a wound to rot” exemplifies this, see specimen 3 below; it also underlies his saying that certain diseases come “out of the blue” (*min ʔariq as-samāwa*), see Ibn Abī Uṣaibī’a ‘*Uyūn* 1/267.

²³ On this loan word from Syriac see Payne Smith *Thesaurus* 2/2688 with Margoliouth *Supplement* 237, and then Lane *Lexicon* 4/1364.

famous ‘Aḍudī hospital,²⁴ a post for life. Besides his medical career, Ibn at-Tilmīd also appears to have played an important rôle in the social life and administrative organization of the Christian community in Baghdad, who elected him as their leader (*ra’s*) and gave him the office of presbyter (*qissīs*).

Less blessed, though, was the relationship he had with his son, Raḍiaddaula Abū Naṣr, who seems to have been a rather difficult, maladjusted and somewhat deranged individual, causing his father a lot of grief and despair which he occasionally expressed in the form of bitter poetic complaints; there is also a letter of admonition, considered a classic example of successful prose writing, which Ibn at-Tilmīd had composed in very polished and elaborate Arabic, engaging even Plato,²⁵ urging his son to turn away from his pranks, to learn something, to stop talking nonsense and wasting his time, and to do something useful with his life.²⁶

Apart from suchlike domestic worries, which may now and then have cast a shadow over his life, Ibn at-Tilmīd did just fine. His practice brought him wealth, his headship at the hospital brought him fame, and his ecclesiastical offices brought him honour and, more importantly,

²⁴ Founded in 368/979 at the bend of the Tigris in the western part of Baghdad by the Buyid prince ‘Aḍudaddaula and opened shortly before his death in 372/983, the so-called ‘Aḍudī hospital was the best institution of its kind in the whole of Baghdad for more than 250 years; a combination of natural and political catastrophes around the middle of the 7th/13th century led to its decline, and when the Arab traveller Ibn Baṭṭūṭa visited Baghdad in 730/1330 he found of the hospital’s former buildings no more than traces of walls. On the ‘Aḍudī hospital and its location see Le Strange *Baghdad* 103ff. with map 8 no. 39; further Dunlop “Bīmāristān” 1223f.

²⁵ *al-faḍā’il murrat al-wird ḥulwat aṣ-ṣadar war-raḍā’il ḥulwat al-wird murrat aṣ-ṣadar* “Virtues are bitter to arrive at (but) sweet to return from, and vices are sweet to arrive at (but) bitter to return from”, see e.g. Yāqūt *Iršād* 7/246. A slightly different, somewhat less archaic version of this (pseudo-?)Platonic *gnomologium* can be found here and there in Arabic wisdom literature, see Gutas *Gnomologia* 140f. no. 54; the Greek original, if there ever was one, seems to be lost.

²⁶ This unfortunate relationship between father and son naturally aroused the curiosity of the Arab biographers, and it is indeed difficult to read the character of Raḍiaddaula Abū Naṣr. On the whole, he is portrayed as a downright fool—one who believed that there is a huge drill in the southern hemisphere wherefrom smoke arises and spirits descend, one who intended to build a wooden cart with big wheels to carry visitors home to Damascus fast and easy on the grounds that the journey goes ‘downhill’, one who in the presence of guests lathered his whole face, save the eyes, with soap, one who, in short, was not at all into anything his father would have considered worthwhile; see e.g. Ibn Abī Uṣaibī’a *Uyūn* 1/263f. On the other hand, there are reports which describe him as a very diligent medical practitioner “who could see the diseases as though they were behind glass” (*yarā l-amrāḍ ka-annahā min warā’ zuḡāḡ*); see e.g. Ibn Ḥallikān *Wafayāt* 6/77.

political influence. Despite all this success, or possibly just because of it, he remained a modest and down-to-earth person, kept treating the poor free of charge, and apparently even went so far as to take an oath not to accept any ‘gifts’ except from a caliph or sultan.²⁷ It was only a matter of time until the palace, too, took notice. Ibn at-Tilmīd was in his early sixties when the Abbasid caliph al-Muqtafi (reg. 530/1136–555/1160) entrusted him with the supervision (*ri’āsa*) of medicine in Baghdad and the surrounding districts, which basically meant the promotion of some kind of licensing authority. It would appear that this took the form of an examination (*imtiḥān*), however informal, whereby groups of medical practitioners were summoned under the chairmanship of Ibn at-Tilmīd who talked to them one by one in the presence of the others; standard questions included “Who were your teachers in medicine?” and “Which medical books have you read?”, implying that the emphasis was laid rather on theory than practice; old and experienced practitioners without such references, however, were allowed to continue to practise medicine under the conditions not to put a patient knowingly at risk (!), not to perform venesections, and not to prescribe strong purgative drugs.

It must have been round about this time that Ibn at-Tilmīd’s annual salary (*marsūm*) began to exceed 20,000 gold coins (*dīnār*)—the claim that he used to spend all this money on itinerant scholars and other lost souls²⁸ is no doubt a well-intended exaggeration, but it does reflect his reputation of being a very generous and charitable man. He also owned a large landed estate (*ḍa’ī’a* or *iqṭā’*), and the caliph himself once declared all of Ibn at-Tilmīd’s property inviolable. Ibn at-Tilmīd had by now, if not earlier, firmly established himself in Baghdad—not only as a physician and church representative, but also as an associate of the ruling classes and member of various literary and scientific circles. We may consider this a reflection of his political instincts as much as his wide-ranging intellectual interests. He particularly loved music and poetry, and liked to surround himself with musicians, poets, and men of letters; but among those who frequently visited his house we also find philosophers, astrologers, architects, and engineers. Ibn

²⁷ It is said that he once refused to accept 4,000 gold coins (*dīnār*), four saddles covered with ornate embroidery (*tuḥūt ‘attābī* [on the latter term and its origin see Dozy *Supplément* 2/93]), four white slaves, and four horses which had been sent to him as a gift from a grateful wealthy patient, see Ibn Abī Uṣaibi’a *ʿUyūn* 1/260f.

²⁸ See Baihaqī *Tatimma* 145.

at-Tilmīd was a prolific poet himself, and also on occasion liked to exchange stanzas with poetically disposed patients or politicians, notably to accompany a gift. Besides, he conducted over many years a lively artistic correspondence (*tarassul*), namely with high-ranking government officials (*kuttāb*).

The culmination of his career, though, was being appointed court physician, in which capacity he served the aforesaid caliph al-Muqtafi for more than two decades, and then the latter's son and successor al-Mustanḡid (reg. 555/1160–566/1170), up until his own death. To honour this appointment, Ibn at-Tilmīd moved to another house in the eastern part of Baghdad, on the street which led from the perfume market along the northern precinct wall of the caliphal palaces, past the so-called willow-tree gate, down to the bank of the Tigris.²⁹ His early days as a court physician were spoiled to a certain measure by a feud between him and the Jew Auḡadazzamān Abū l-Barakāt, a former fellow student who had pursued a double career as a philosopher and physician, recently converted to Islam, and a long-standing ambition to get his foot in the door to the palace. The two men had never liked each other, but so far managed to stay out of each other's way—this was now impossible.³⁰ Apparently in the end Abū l-Barakāt fell victim to his own cunning, a petty and silly intrigue backfired on him, he was lucky to get away with his life, and died in exile a few years later. Ibn at-Tilmīd must have served the Abbasid caliphs well, for they in turn honoured, trusted, and protected the old man. So we hear that Ibn at-Tilmīd, who came to see the caliph once a week, was allowed to sit down in the latter's presence—a most remarkable token of reverence.³¹

Ibn at-Tilmīd died in Baghdad on 28 Rabī' I 560/12 February 1165,³² at the age of 94 lunar (91 solar) years, in full possession of his mental

²⁹ For the approximate location of this house cf. *Le Strange Baghdad* map 8 nos. 8 and 26.

³⁰ The feud between Ibn at-Tilmīd and Abū l-Barakāt was notorious, as the following poem by their contemporary, the astronomer-poet al-Badī' al-Ašturlābī, shows:

*Abū l-Ḥasan, the physician,
And Abū l-Barakāt, his mime,
Stand in total opposition:
One's humbly amidst the Pleiades found,
The other's proudly on the ground!*

For the poem see e.g. Ibn Ḥallikān *Wafayāt* 6/75.

³¹ See Ibn al-Qiftī *Ḥukamā'* 341.

³² See e.g. Yāqūt *Iršād* 7/245 and Ibn Abī Uṣaybī'a *Uyūn* 1/264; cf., however, Ibn al-Qiftī *Ḥukamā'* 342 and (after him) Barhebraeus *Duwal* 209: "Ṣafar 560 [mid December

faculties. He was buried in a courtyard nearby the old Nestorian church and great monastery in the Christian quarter of Baghdad,³³ and we hear that there was nobody from the two sides of Baghdad who did not come to the church and attend the funeral procession.³⁴

Ibn at-Tilmīḍ left to his son and only heir a considerable fortune, both liquid assets and real estate, and a large library of inestimable worth. When the son, who had become a Muslim in his old age, choked to death in a corridor of his house, all his property was seized, and the books were taken on twelve camels to the house of al-Mağḍ Ibn aṣ-Ṣāhib, a high-ranking eunuch of the palace. A few years later the library resurfaces in the possession of the Abbasid caliph an-Nāṣir (reg. 575/1180–622/1225) who, in a fit of gratitude, passed it on to his ageing court physician Saʿīd ibn Abī l-Ḥair al-Masīḥī,³⁵ one of Ibn at-Tilmīḍ's pupils as it were.

Unfortunately, we possess only one unmediated eyewitness account on Ibn at-Tilmīḍ, that of his much younger contemporary ʿImādaddīn al-Kātib al-ʿIṣfahānī, the famous stylist and historian, who was born in Persia in 519/1125 and died in Syria in 597/1201. ʿImādaddīn lived in Baghdad at least until the year 551/1156, possibly longer, and met Ibn at-Tilmīḍ on several occasions, towards the end of the latter's life. ʿImādaddīn's account is short, and written in a scholarly and mannered style, as is his wont. Here is an abridged translation focusing on those passages that contain a personal judgement: "Ibn at-Tilmīḍ [...] was the world's destination for the science of medicine. He was the Hippocrates of his epoch and the Galen of his time. He set his seal on this science, for nobody in the past had taken it thus far [...] When I saw him he was an old man with an elegant and pleasing appearance, a friendly, witty, refined and charming character, quite cheerful, high-minded, full of bright ideas, a man with an acute mind and a good judgement [...] He understood many sciences [...] His company was better than moulded gold and strung pearls. And looking at him made one wonder why a man of his understanding, intellect and knowledge

1164–mid January 1165]”, to which Ibn Ḥallikān *Wafayāt* 6/76 (after Ibn al-Azraq al-Fāriqī [d. ca. 577/1181]) adds *fi ʿid an-naṣārā* “at Christmas” (normally ‘Easter’). The claim made Baihaqī *Tatimma* 145: “some time (*fi šuhūr*) in [5]49[1154]”, is based on hearsay alone.

³³ See Cheikho *Šuʿarāʾ* 315; for a fine description of this site see *Le Strange Baghdad* 208 with map 5 no. 56.

³⁴ See ʿIṣfahānī *Ḥarīda* (after Cheikho *Mağānī* 4/305).

³⁵ See Ibn Abī Uṣaiḇī'a *Uyūn* 1/302.

refused Islam”.³⁶ And all we can add to this is the laconic statement of an even younger contemporary of Ibn at-Tilmīd, that of the lute player Sa’daddīn Ibn Abī s-Sahl al-Baġdādī, who was still alive in 620/1223. As a young man, he had met Ibn at-Tilmīd, and this is what he remembered: “He was a venerable old man of medium build, with a full beard, an engaging person, and a great raconteur”.³⁷

Ibn at-Tilmīd may have had only one rather awkward son but he had no lack of gifted and able students, some of whom went on to become famous physicians themselves. We already mentioned Sa’īd ibn Abī l-Ḥair al-Masīḥī (d. after 589/1193) who for his part served the Abbasid caliphs in Baghdad, or Abū l-Faraġ Ibn Tūmā (d. 620/1223) whose rank in the palace equalled that of a vizier. Others left Baghdad for Damascus after their teacher’s death, no doubt attracted by the Nūrī hospital which had recently been established there, and by the rising star of the Ayyubid dynasty: Muḥaddībaddīn (Ibn) an-Naqqāš (d. 574/1178), Muwaffaqaddīn Ibn al-Muṭrān (d. 587/1191), Raḍīaddīn ar-Raḥbī (d. 631/1233, aged 97!)—they were among the founding fathers of the new medical schools which began to flourish in Syria and then Egypt in the 7th/13th century.³⁸ Thus, to give but one example, there is a straight line leading from the two last-named physicians, through Muḥaddībaddīn ad-Daḥwār (d. 628/1230), to Ibn an-Nafīs (d. 687/1288), the man who discovered the pulmonary circuit some 300 years before Servetus and Colombo.

b. Works

As for Ibn at-Tilmīd’s works, which are almost exclusively dedicated to medicine and pharmacy, we possess manuscripts and/or bibliographical records of the following:

1. Independent writings: *al-Aqrābādīn* “The Dispensatory”;³⁹ *Quwā l-adwiya al-mufrada* “The Faculties of Simple Drugs” (preserved), see *GaL* 1/642 = *Hamarneh Catalogue* 139f.; *al-Muġarrabāt* “The Empirical (Drugs)” (preserved), see *GaL* 1/642 = *Ullmann Medizin* 312; *al-Maqāla al-Amīniya fī l-adwiya al-bīmāristāniya* “Amīn[addaulla]’s Treatise on

³⁶ See Iṣfahānī *Ḥarīda* (after Cheikho *Maġānī* 4/303f.).

³⁷ See Ibn Abī Uṣaibi’a ‘*Uyūn* 1/262f.

³⁸ Compare Savage-Smith “Medicine” 930–933.

³⁹ See section 3.a.

Hospital Drugs” (preserved), see Iskandar *Catalogue* 129f. = Ullmann *Medizin* 306f.; *Maqāla fī l-Faṣḍ* “A Treatise on Phlebotomy” (preserved), see *Gal* 1/642, Iskandar *Catalogue* 130f., Ullmann *Medizin* 163f., Hamarneh *Catalogue* 140;⁴⁰ *al-Kunnāṣ* “The (Medical) Handbook” (lost?), see e.g. Yāqūt *Iršād* 7/245, Ibn Abī Uṣaibi’a *‘Uyūn* 1/276, Ibn Ḥallikān *Wafayāt* 6/75.⁴¹

2. Nonindependent writings:⁴² a) Commentaries on: Galen’s (d. 199 CE) *Ḥīlat al-bur* Ἱεροπευτικὴ μέθοδος; the medical aphorisms attributed to the prophet Muḥammad (d. 11/632) (*aḥādīṭ nabawīya taštamil ‘alā masā’il ṭibbīya*); Ḥunain ibn Ishāq’s (d. 260/873 or 264/877) *al-Masā’il fī ṭ-ṭibb*; Ibn Sīnā’s (d. 428/1037) *al-Qānūn fī ṭ-ṭibb*;⁴³ b) Summaries of or selections from: Galen’s *Abdāl al-adwīya* Περὶ ἀντεμβαλλομένων; Galen’s commentary on Hippocrates’ (d. ca. 375 BCE) *al-Fuṣūl* Ἀφορισμοί, i.e. *Tafsīr Ḡālīnūs li-Fuṣūl Buqrāt* Εἰς τοὺς Ἱπποκράτους ἀφορισμοὺς ὑπομνήματα; Galen’s commentary on Hippocrates’ *Taqdimat al-mā’rifā* Προγνωστικόν, i.e. *Tafsīr Ḡālīnūs li-kitāb Buqrāt fī Taqdimat al-mā’rifā* Εἰς τὸ Ἱπποκράτους προγνωστικόν ὑπομνήματα; ar-Rāzī’s (d. 313/925 or 323/935) *al-Ḥāwī fī ṭ-ṭibb*; Miskawaih’s (d. 421/1030) *al-Ašriba*; Sa’īd ibn Hibatallāh’s (d. 495/1102) *Ḥalq al-insān*;⁴⁴ c) Notes on or glosses to: Abū Sahl al-Masīḥī’s (d. 401/1010) *al-Mī’a fī ṣ-ṣinā’a aṭ-ṭibbīya*; Ibn Ḡazla’s (d. 493/1100) *Minhāḡ al-bayān*.

Apparently there once also existed a large volume of collected letters (*dīwān rasā’il*),⁴⁵ as well as a small volume of collected poetry (*dīwān šīr*).

⁴⁰ According to *Gal Suppl.* 1/891 this treatise is published: “gedr[u]ckt Lucknow 1308[1890]” (?).

⁴¹ *Alūcī Ta’rīḥ* 492 attributes to Ibn at-Tilmīd another (independent) writing s.t. *an-Nahḡ al-wāḡiḥ* “The Obvious Method” (medicine?), and so does Ziriklī *A’lām* 8/72 s.t. *Maqāla fī Uṣūl at-tašrī’ inda l-masīḥīyīn* “A Treatise on the Sources of Legislation among the Christians”—where this information comes from, though, is not clear in either case; cf. further Cheikho *Šu’arā* 318; *risāla* [. . .] *fī iṭbāt ‘aqā’id ad-dīn al-masīḥī* (was in Diyarbekir in 1895).

⁴² Unless otherwise noted none of these writings seem to be preserved; for records of their previous existence see e.g. Yāqūt *Iršād* 7/244f. and Ibn Abī Uṣaibi’a *‘Uyūn* 1/276.

⁴³ For an edition and translation of the surviving parts of this marginal commentary, preserved in the author’s own hand, see Iskandar “Autograph” 192–235 with Iskandar “Fragment” 256–261.

⁴⁴ According to Ebied *Bibliography* 107 this ‘selection’ is published: “Beirut 1912” (?).

⁴⁵ It is likely that the book called *at-Tauqī’āt wal-murāsālāt* “Sketches and Correspondence”, which is mentioned Baḡdādī *Hadīya* 2/505, refers to this collection; cf. Ibn Abī Uṣaibi’a *‘Uyūn* 1/276: *kitāb yaštamil ‘alā tauqī’āt wa-murāsālāt*.

Finally, to give the reader an idea of the nature of Ibn at-Tilmīd's poetry, I have translated below a few specimens of it, arranged under the headings of ethics, metaphysics, love, satire, humour, and enigmas—though the boundaries between these different 'genres' are, of course, not always clear cut. However, the selected specimens are fairly representative of Ibn at-Tilmīd's favourite topics of poetic contemplation. There is, to be sure, no 'medical' poetry as such, but images and similes of medicine now and then reveal the poet's profession.⁴⁶

Ethics

تواضع كالبدر استنار لناظر * على صفحات الماء وهو رفيع
ومن دونه يسمو الى المجد صاعدا * سمو دخان النار وهو وضع

*Modesty is like a moon
Whose disk has risen to the sky,
Yet on the surface of the water
It still illuminates the eye.
Without it, aiming high and yonder,
To glory people would aspire
Like smoke that fleetingly arises
From a lowly burning fire.*

العلم للرجل اللبيب زيادة * وتقيصة للاحمق الطباش
مثل النهار يزيد ابصار الورى * نورا ويغشى اعين الخفاش

*Knowledge benefits a wise man,
But is no good for a prat—
Daylight, which helps humans see,
Dims the eyesight of the bat.*

⁴⁶ It may be worth noting that the old Arab biographers considered Ibn at-Tilmīd's poetry inferior to his prose writing, see e.g. Yāqūt *Iršād* 7/243; unfortunately, hardly anything of the latter has come down to us. They also observed that he seemed to have been more at ease with the composition of short poems, normally consisting of two or three verses, rather than longer poems (*qaṣā'id*), of which we possess a very small number of examples (elegies and panegyrics), see e.g. Cheikho *Šu'arā'* 319–334. All the translated specimens are taken from Ibn Abī Uṣaibi'a *Uyūn* 1/268–273; parallel transmissions are found here and there in the Arabic sources referred to in note 17 above.

لا تحقرن عدوا لان جانبه * ولو يكون قليل البطش والجلد
فللذباة في الجرح الممد يد * تنال ما قصرت عنه يد الاسد

*Never scorn an enemy
For his friendliness,
Even if he's little strong
And almost powerless—
So it is the tiny fly
That leaves a wound to rot,
Thus completing what the lion's
Mighty hand could not.*

Metaphysics

لولا حجاب امام النفس يمنعها * عن الحقيقة فيما كان في الازل
لادركت كل شيء عز مطلبه * حتى الحقيقة في المعلول والعلل

*The soul exists behind a curtain,
Unable to make out for certain
Events in past infinity—
Or else it surely could have solved
Each problem, though it be involved,
In fact, causality.*

اذا وجد الشيخ في نفسه * نشاطا فذلك موت خفي
الست ترى ان ضوء السراج * له لهب قبل ان ينطفى

*A vital spark in an old man's soul
Is a death in disguise—
Can't you see a lamplight flashes
Just before it dies?*

Love

عانتها وظلام الليل منسدل * ثم انتبهت ببرد الحلى في الغلس
فبت احميه خوفا ان يذوبها * واتقى ان اذيب العقد بالنفس

*When the darkness of the night fell
Long in my embrace she lay;
Then I woke and found her jewels
Cold before the break of day;
And I warmed them with my breath,*

*Lest to chase her sleep away,
Anxious not to melt the lace—
So I held the day at bay.*

برانى الهوى برى المدى فاذابنى * صدودك حتى صرت انحل من امس
ولست ارى حتى اراك وانما * يبين هباء الذر فى افق الشمس

*Love has wasted me away,
I can't take it any more!
Your refusal eats me up—
A victim of the day before!
All I care to see is you,
Not the gaily dancing motes
On the sun's remotest shore.*

Satire

قالوا فلان قد وزر * فقلت كلا لا وزر
والله لو حكمت فيه * جعلته يرعى البقر

*So-and-so is now vizier?
Never! Not this nerd!
By God, if it were up to me,
I'd make him cattleherd!*

(on the appointment of ad-Darkazīnī⁴⁷ to the post of vizier)

⁴⁷ There are several viziers of the Great Seljuks in the 6th/12th century who were known under the name of ad-Darkazīnī. The most 'distinguished' of those was Qiwāmaddīn Zainalmulk 'Imādaddaula Abū l-Qāsim Nāṣir ibn 'Alī ad-Darkazīnī al-Ansābādī, whose first appointment to the post of vizier fell in the year 518/1124 while his fourth and final appointment in 527/1133 also marked the year of his execution. Abū l-Qāsim ad-Darkazīnī, the son of a peasant from the village of Ansābād near the town of Darkazīn in the Hamadan province of western central Iran, was stigmatized by many of his contemporaries for his plebeian background; more importantly, though, he was infamous for his ruthlessness, intriguing, financial exactions, and general mismanagement of affairs, incurring along the way a great deal of both fear and enmity. On him and some other members of his clan see Bosworth "Dargazīnī" 33; for the exact location of Darkazīn see Aḡkāṭī "Darjazīn" 55f. with Le Strange *Lands* map 5 s.n. Darguzin.

مدور العين فاتخذه * لتل غرس وتل عرش
لو رمقت عينه الثريا * اخرجها في بنات نعش

*His eye's revolving in its socket!
He should sow seed or topple a throne,
Look long enough at the Pleiades
And spin them in the Great Bear's pocket!
(on a person with a goggle)*

أكثرت حسو البيض كما يستديم قيام ايرك
ما لا يقوم بيضتيك فلا يقوم بيض غيرك

*You slurped away a lot of eggs
To make your penis stronger?
There are no eggs that can replace
What's in your own no longer!*

Humour

بزجاجتين قطعت عمري * وعليها عولت دهري
بزجاجة ملئت بجزر * وزجاجة ملئت بجزر
فبذى اثبت حكمتي * وبذى ازيل هموم صدرى

*I broke my life in these two glasses,
And this is how my lifetime passes:
One glass is filled with writing-ink,
The other one with wine to drink—
The former makes my wisdom stay,
The latter puts my grief away.*

كاس يطفى لهب الاوام * ثان يعين هاضم الطعام
وللسرور ثالث المدام * والعقل ينفيه مزيد جام

*One glass of wine to cool the chest,
A second one to help digest,
A third one, then, just to unwind,
Another one will shift your mind!*

Enigmas

وهاجم ليس له من عدوى * مستبدل بكل مثنوى مثنوى
بكاؤه وضحكته في معنى * اذا بكى اضحك اهل الدنيا

*It is forceful but not vile,
Forever changes domicile,
Cries and laughs the very while,
Weeps and makes all people smile.
(the cloud)*

وشىء من الاجسام غير مجسم * له حركات تارة وسكون
يتم اوانى كونه وفساده * وفي وقت محياه المحاق يكون
اذا بانء الانوار بان لناظر * واما اذا بانء فليس يبين

*It springs from bodies but a body it's not,
It moves at times or stays on the spot,
It comes into being and passes away,
Its hour of birth bears the seed of decay,
It doesn't go out when the lights are gone
But is otherwhile seen by everyone.
(the shadow)*

3. The Dispensatory

a. Arabic Manuscripts

The edition of the Arabic text containing the dispensatory of Ibn at-Tilmīḍ is based on the following manuscripts:

(A) London *British Library* Or. 8293/1, fols. 2a–128b. 11 lines per page of large vocalized calligraphic Nashī. Title (fol. 2a) *Iqrābādīn* [sic] *Madīnat as-Salām Baḡdād*⁴⁸ and (fol. 2b) *Kitāb Qarābādīn*, subtitle (fol. 2a)

⁴⁸ A dispensatory entitled *Aqrābādīn Madīnat as-Salām* or *Aqrābādīn Baḡdādī* figures among the writings attributed to Ibn at-Tilmīḍ's teacher Sa'īd ibn Hibatallāh (d. 495/1102) in *Gal. Suppl.* 1/888 and then Ullmann *Medizin* 306; this information, however, which seems to be based on a couple of manuscript witnesses, is not confirmed by Ibn Abī Uṣaybī'a 'Uyūn 1/254f. or, for that matter, by any other indigenous bio-bibliographical source.

intaza'ahu [scil. Ibn at-Tilmīd] *min 'iddat aqrābādīnāt*; author's name (fol. 2a) *Hibatallāh ibn Ṣā'id ibn Ibrāhīm al-ma'rūf bi-Ibn at-Tilmīd*,⁴⁹ copyist (fol. 2a) 'Alī ibn Abī Ṭālib ibn 'Alī ibn 'Alī ibn 'Alī ibn Ḥasīr [sic] al-Ḥalabī; date (fol. 2a) 625[/1228]. The manuscript was collated with an autographed text, by the copyist himself and by another subsequent owner/user, who in the form of five marginal glosses introduced variant readings by the phrase *min/bi-ḥaṭṭ al-muṣannif* (fols. 83b, 95b, 113b, 119a, and 120b).⁵⁰ The textual quality of this manuscript is outstanding. Missing recipes: 90, 91, most of 121 through to the end of 135 (was originally there), 175, 360, 372, 391, 418, the second half of 421 with the first half of 422; due to a binding mistake, recipes 298–300 and the beginning of 301 occur in the manuscript as part of chapter 10.—Cf. Hamarneh *Catalogue* 139 no. 158; for a specimen see plate 1.

(B) London *Wellcome Library* Or. 9/4, fols. 79a–128b. 17 lines per page of medium-sized partly vocalized Nashī; the chapters on the contents page (fol. 79a) and in the headings of the main text are numbered by the letters of the *abjad* alphabet. Title (fols. 79a and 128b) *(al-)Aqrābādīn*, subtitle (fol. 79a) *muntaza' min 'iddat aqrābādīnāt*; author's name (fol. 128b) *Amīnaddaula Muwaffaqalmulk Ra'īs al-Ḥukamā' [!] Abū l-Ḥasan Hibatallāh ibn Ṣā'id al-ma'rūf bi-Ibn at-Tilmīd*; copyist (after Iskandar [as quoted below]) Ibrāhīm ibn Naṣr ibn Ibrāhīm ibn Muḥammad ibn al-Ḥasan ibn Ibrāhīm ibn Munīr al-Kindī, a physician; date (after Iskandar [as quoted below]) 597[/1200].⁵¹ The textual quality of this manuscript is very good. Missing recipes: 39, the end of 50 through to the end of 62 (was originally there), 202, most of 213 through to the end of 221 (was originally there), 360, 372, most of 407 through to 415 (was originally there), the first half of 417; recipes in reversed order: 416 and 417; recipe 232 appears twice in full; the 'modern leaves' cover the recipes 131–139.—Cf. Iskandar *Catalogue* 78; for a specimen see plate 2.

(C) Bethesda *National Library* A 31/1, fols. 1b–66b. 19 lines on average per page of small to medium-sized normally unvocalized Nashī; the leaves are numbered in Coptic numerals. Title (fol. 1b) *Afrādābādīn*

⁴⁹ Additionally referred to as *al-ḥakīm al-failasūf* (fol. 2b).

⁵⁰ Brockelmann misread the date of copying as 525, see *Gal* 1/642; based on this error, Dietrich *Medicinalia* 231 and then Ullmann *Medizin* 306 note 4 suggested the manuscript itself might be an autograph.

⁵¹ Two 'modern leaves' (95ab and 96ab, 19th century); five blank leaves (85ab, 86ab, 105ab, 106ab, and 127ab).

[sic] and (fol. 66b) *al-Aqrābādīn*; author's name (fol. 1b) *Amīnaddaula* and (fol. 66b) *Amīnaddaula Muwaffaqalmulk Ra'īs al-Ḥukamā'* [!] *Abū l-Ḥasan Hibatallāh Ṣā'id ibn at-Tilmīd*; copyist unnamed; date (fol. 66b) 25 Rabī I 902 [/1 December 1496]. The textual quality of this manuscript is very good. Missing recipes: 250–262, 264, the second half of 265 with the first half of 266, 267, 268, 270–273, 275–279, 302, 306–308, 368, the second half of 421 with the first half of 422; recipes in reversed order: 29 and 30, 159 and 160, 204 and 205, 331 and 332, 364 and 365, 416 and 417; recipe 176 precedes 174; recipe 232 appears twice in full; a wrong chapter heading at the wrong place (fol. 39a).—Cf. *Savage-Smith Manuscripts* s.v. *Aqrabadhin*; for a specimen see plate 3.

(D) Oxford *Bodleian Library* Marsh 537/10, fols. 182b–226b. 23 lines per page of small erratically vocalized Nashī; the chapters on the contents page (fol. 182b) are numbered by the letters of the *abjad* alphabet. Title (fol. 182b) *Aqrābādīn*, subtitle (fol. 182b) *muntaza' min 'iddat aqrābādīnāt talhīs* [Ibn at-Tilmīd] *lil-bīmāristān al-'aḍudī*; author's name (fol. 182b) *Amīnaddaula Abū l-'Alā' Ṣā'id ibn* [addidit in margine *Hibatallāh ibn Ibrāhīm al-ma'rūf bi-Ibn*] *at-Tilmīd*;⁵² copyist (?); date (1000[/1591]?). The manuscript represents a strand of transmission different but not entirely disconnected from AB and C—quite a few recipes are missing, and a lot of interpolations and additions (approximating 135 in total), generally short and to the point, now form an integral part of the main text;⁵³ the quantity of alterations, though, decreases as the text progresses, such that from chapter 12 onwards the manuscript is again completely in line with AB and C; occasionally, the copyist refers to “another copy” (*nusha uḥrā*, e.g. fol. 208b). This manuscript has proved to be of only limited value for the establishment of the text. Missing recipes: 29, 34, 39, 43, 44, 56, 61, 69, 70, 80, 82, 84, 86, 91, 95, 100, 101, 104, 105, 159, 175, 176, 181–183, 188, 193, 196, 207, 210, 211, 214–217, 232, 239, 252, 254, 255, 262, 264–268,

⁵² This is a confusion with Ibn at-Tilmīd's father, who is not known to be the author of any pharmacological work.

⁵³ Most of these *addenda* are of little interest to us, but some do actually deserve to be mentioned, i.e. a variation on the famous *saḡḡiznāyā* recipe (fol. 197b); a recipe against loss of memory after [‘Alī ibn Sahl Rabban] aṭ-Ṭabarī (fol. 198a); a recipe against the signs of old age ascribed to the Greek philosopher Pythagoras (*Fīṭāḡūras*) as allegedly found engraved on a golden plate in the treasury of Ḥālid ibn Barmak (fol. 198b); and three different versions of Sābūr ibn Sahl's *diyāqūd* (fol. 205b).

270–273, 275, 284–286, 289, 290, 300–302, 309, 312, 358, 360, 372, most of 411 through to the end (was originally there); recipe 74 is placed at the end of chapter 4.—The item is, as far as I can see, not registered in *BBC*; for a specimen see plate 4.

(E) Berlin *Staatsbibliothek* Petermann II 487, fol. 1ab then pp. 1–160. 13 later 11 lines per page of large generously vocalized *Nashī*. Title (fol. 1a) *Kitāb [Aq]rābādīn malīh* [sic] and (p. 160) *al-Aqrābādīn*; author's name not given; copyist unnamed; date (after Ahlwardt [as quoted below]) ca. 900[1494]. The manuscript represents a strand of transmission which seems to be related to D but clearly distinct from AB and C—thus, many recipes are missing or rearranged within and across the chapters, some only correspond in name, and the numerous, now fully integrated interpolations and additions (amounting to $\frac{1}{3}$ of the total material) are no doubt the result of later revisions and often even written in a different style;⁵⁴ the copyist sometimes refers to “a second copy” (*nusha tāniya*, e.g. p. 63) when introducing variant readings. This manuscript stands at the end of a possibly long chain of modification if not corruption, and in this respect its value for the establishment of the text is very limited indeed. Missing recipes: 12, 22, 24, 29, 30, 32, 36, 37, 39–44, 46, 47, 51, 57, 61, 62, 64, 67, 73, 75, 80, 89, 94, 95, 100, 101, 103, 109, 114, 115, 119, 120, 122–125, 127, 130–133, 136–138, 140, 142, 143, 145, 146, 148, 150, 152, 153, 155, 156, 159, 167, 171, 174–176, 178, 179, 181, 192, 202–205, 207, 209–211, 213–216, the first half of 217, 221, 241, 244, 246, 255, 273, 277, 288, 300–302, 312, 314, 321, 325, 326, 330–332, 335–337, 339, 340, 342, 343, 346, 348–351, 354–357, 359–363, 365, 372, 376, 377, 379–381, 390, 391, 394–396, 401, 402, 404, 405, 407, 413, 417, 418, the second half of 421 with the first half of 422; the second half of recipe 406 is placed at the end of 408.—Cf. Ahlwardt *Verzeichniss* 5/640 no. 6442 with Fonahn “Handschrift” passim; for a specimen see plate 5.⁵⁵

⁵⁴ The general drift of suchlike *addenda* may be exemplified by two short passages which in the manuscript follow upon recipes 4 and 35 respectively:

(٤) ...ويستعمل منه مثقالين للرجل ومثقال للصغير مع قدح ماء تمرهندي وحب الرمان والاميرباريس مع سكنجبين والغذاء مع فروج زيرباج برغيف خبز البيت ويمتنع من السفرجل المقطع في ماء الورد بعد ساعة من تناول الغذاء، (٣٥) عمل المحمودة تقطع تفاحة او سفرجلة تصفين ويخرج حبها وتضع المحمودة في موضع الحب ويضرب فيها مسبار خشب وتضع في النار وان تعذرت الفاكهة فتكون في دقيق شعير.

⁵⁵ Two extant manuscripts of the dispensatory could not be collated: Cairo *Dār al-Kutub Ṭibb* 141/3 (see *Šabbūh Fihris* 23f. no. 24 = Munağğid “Mašādīr” 253 no. 42) and

Apart from the usual and notorious deviations from common Arabic ‘orthography’, the individual manuscripts show the following more unusual, and hence noteworthy cases:

(A) The verb سلق is always spelled صلِق, similarly مصطكى is once spelled مسطكا; the word حضض is spelled حَضْض; the word توت is once spelled توث; the words بغداد and بغدادى are spelled بغداد and بغدادى; the letter س occasionally receives two or three dots underneath to distinguish it from ش; نصف occurs once as an abbreviation of درهم; once, a word is separated at the end of the line, i.e. بوزا يدان (loan-word!).

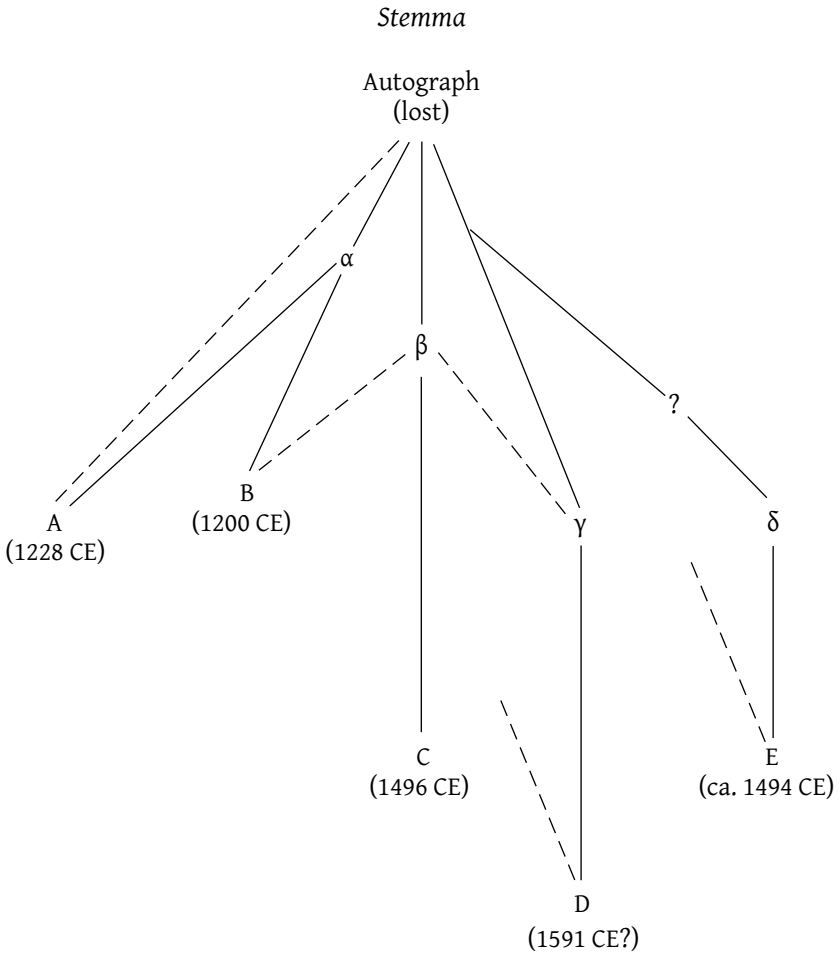
(B) The verb سلق is sometimes spelled صلِق; the word فرظ is spelled قرض; the word توت is once spelled توث, likewise حلتيت is once spelled حلتيت; the word درهم, being the most frequent metrological unit, is considered implicit and largely omitted; the specifications of weight and, occasionally, of time appear generally in numerical figures, with zero being represented by ٥ and five by ٥; on the ‘modern leaves’, و is three times separated from the following word at the end of the line and, quite remarkably, even a short and genuine Arabic word is once split in this fashion, i.e. ورق.

(C) The verb سلق is sometimes spelled صلِق, likewise احترس is spelled احترص; the words دوقو and ليمو are spelled دوقوا and ليموا respectively; the weight من pl. امنان is also spelled منا pl. امناء; occasionally, نصف occurs as an abbreviation of درهم, further ثلثم for دراهم and, more often, دم for درهم or دراهم.

(D) The word دوقو is spelled دوقوا; the word توت is once spelled توث, likewise حلتيت is often spelled حلتيت; the letter س occasionally receives three dots underneath to distinguish it from ش; towards the end, specifications of weight begin to appear in numerical figures; once, و is separated from the following word at the end of the line.

(E) The verb سلق is twice spelled صلِق; the verb در is occasionally spelled ذر; the word قرظ is spelled قرض, similarly هضم is once spelled هضم; the word كبريت is once spelled كبريث; twice, a word is separated at the end of the line, i.e. هوفاء قسطيداس and امير باريس (loan-words!).

Manisa *Kitapsaray* 1781/9 (see Dietrich *Medicinalia* 231f. no. 116). Whether or not the manuscript Cairo *Ṭalʿat Ṭibb* 511 (see Munagǧīd “Maṣādir” 253 no. 42), the “unidentified copy” Cairo *Dār al-Kutub Ṭibb* 1212 (see Hamarneh *Catalogue* 139), and the “Rabat copies” (see Hamarneh *Origins* 146 note 64) actually belong here is a moot point.



The edition of the text is eclectic in principle. However, A and to a lesser extent B served as ‘guide’ manuscripts, for they represent the oldest and best strand of transmission. The rigorous and indiscriminate application of a *purely* eclectic method tends to create a formally ‘correct’ but ahistorical and therefore in the end fictitious text, which cannot be the aim of textual criticism.

The collation of Arabic pharmacological manuscripts almost always produces a huge number of variant readings—some important, but many with no relevance for the philological reconstruction or practical interpretation of the text. Therefore, and in order not to load the apparatus unnecessarily with information of little or no value, the

following variants have not been included: the arbitrary addition or omission of the conjunction *wa-* in the list of ingredients and procedure of preparation as well as the unmotivated change from *wa-* to *fa-* or *ṭumma*, and vice versa, in the procedure of preparation; changes in the use of Impf. Sg. 3. masc. or fem. respectively, when the verb refers either to the preceding ingredients (fem.) or to the following preparation of the pharmacological product (masc.); idiosyncrasies or plain mistakes in the construction of numerals; haplographies and dittographies, unless there is an etymological implication. Certain other types of variants have been disregarded by adopting in most cases the reading of one of the 'guide' manuscripts AB: the definite article *al-* when arbitrarily added to or omitted from the name of a drug or drug category, also in the construct state (e.g. [*al-*]iyārağ, bizr [*al-*]qittā); the prepositions *bi-*, *fī*, *ḥattā*, *ilā*, *li-*, *ma'a*, and *min* when arbitrarily added to or omitted from a pharmacological specification, a specification of time or place, and when used synonymically or repetitively (e.g. raṭl [*min*] sukkar, aš-šurba [*minhu*] dirham, yušrab *minhu* [*min*] miṭqāl ilā dirhamain, x wa-y [*min*] kull wāḥid dirham, yuḥarrak [*fī*] kull yaum marrāt, yakūn maudī'uhu [*fī*] makān raiyih, maḥlūl *fī/bi-*šarāb, yu'ād *fī/ilā* l-qidr, yağmud *fī/ma'a* t-tahrīk, an-nāfi'a *fī/min* dālīka, ḥattā/ilā an yağiff, yuḥall *bi-sukkar* au [*bi-*]asal, an-nāfi' li-x wa-[*li-*]y); the synonymic use of singular or plural forms in pharmacological specifications and, with regard to drug categories, in the headings of the recipes (e.g. qišr/qušūr, qurs/aqrās); the synonymic use of non-technical specifications as well as synonymic markers (e.g. mārīstānī/bīmārīstānī, maqšūr/muqaššar, nāfi'/yanfa' min, yudaqq na'iman/nā'iman, dafa'āt/dufū'/marrāt/mirār/nuwab, ağzā' sawā'/mutasāwiya, x ḥamsa wa-y ḥamsa / x wa-y ḥamsa ḥamsa, min kull wāḥid miṭqāl / miṭqāl miṭqāl, [*nāfi'*] li-x, [*duhn*] šīrağ, [*lubb*] bizr ḥiyār, [*lubb*] al-qurṭum, tamar[at] aṭ-ṭarfā', isfīdāğ [*ar-raşās*], sunbul [*aṭ-ṭib*]); the arbitrary use of the nominative or accusative cases in singular nouns of specification (e.g. min at-tīn 'aşara 'adad[an], ḥaşab al-kādī madqūq[an], yudāf ilaihi miṭluhu sukkar[an]); random repetitions of pharmacological specifications (e.g. aṣl ar-rāziyānağ wa-[aṣl] al-karafs, bizr qittā' wa-[bizr] ḥiyār, bi-duhn al-ās wa-[duhn] al-ḥilāf, waraq al-ğāfit wa-[waraq] al-afsantīn); syntactic metatheses and the like of pharmacological or medical terms and specifications (e.g. ihlilağ aṣfar wa-aswad wa-kābulī / ihlilağ kābulī wa-aṣfar wa-aswad, al-mā' al-ḥārr / al-ḥārr min al-mā', ḥalīb mā'iz / laban mā'iz ḥalīban, al-kabid waṭ-ṭihāl / aṭ-ṭihāl wal-kabid, du'f al-ḥaşā wa-riqqatuhā / du'f wa-riqqat al-ḥaşā, ba'd lattihī/

ba'd an yulatt, yudaqq al-ğamī' /yuğma' wa-yudaqq); demonstratives and words such as *adwiya, ğamī', kull*, and *wāhid* when used merely for the purpose of emphasis (e.g. *tudaqq [hāđihi] al-adwiya, tuğma' [al-adwiya] wa-tudaqq, yuħammaş [al-ğamī'] wa-yudaqq, yuğma' [đālika/kulluhu] wa-yuşhaq, yu'ħađ ratl [wāhid]*); the words *yu'ħađ* and *yusta'mal* as arbitrarily used at the beginning or end of a prescription; the word *wazn* as arbitrarily used in metrological specifications; the word *ğuz'* when used as a synonym of *dirham*. Plain variants of drug names have only been recorded *once* at the first occurrence in each collated manuscript, unless they reappear in a different form and/or there is an etymological implication. Finally, there is a group of variants which clearly represent later additions on the part of the copyists of the different manuscripts—these variants, which occur sporadically and irregularly and which are of no contextual relevance, have neither been included into the text nor into the apparatus: eulogies (e.g. *bi-ıđn Allāh, in şā'a llāh, raħimahu llāh*); the word *şifa* as arbitrarily added to or omitted from the headings of the recipes; the word *nāfi'* when used isolated at the end of a recipe.

b. External Structure

The dispensatory of Ibn at-Tilmīđ is divided into 20 chapters, comprising a total of 424 recipes. The medico-pharmacological material is arranged systematically according to certain drug categories and/or forms of application,⁵⁶ and the resulting compounds may involve any number of simples up to 45. The chapters are the following:

One	Pastilles (<i>aqrāş</i>)
Two	Pills and Hierata (<i>ħubūb wa-iyārağāt</i>)
Three	Powders (<i>safūfāt</i>)
Four	Electuaries (<i>ma'āğm</i>)
Five	Stomachics (<i>ğawārişnāt</i>)

⁵⁶ Under the influence of Galen's (d. 199 CE) Περὶ συνθέσεως φαρμάκων, the remedies in mediaeval Arabic dispensaries are organized either according to the location of the disease (κατὰ τόπους) or according to the category of the drug (κατὰ γένη); the categorical arrangement was adopted *inter alios* by Ibn at-Tilmīđ's predecessor Sābūr ibn Sahl (d. 255/869) and, though it seems less convenient than the topological arrangement, henceforth favoured by the majority of Arab physicians and pharmacologists, cf. Ullmann *Medizin* 48f. and 299–311. For system overlaps see English translation notes 69, 213, 239, and 253.

Six	Lohochs and Robs (<i>la'ūqāt wa-rubūb</i>)
Seven	Beverages (<i>ašriba</i>)
Eight	Preserves (<i>murabbayāt</i>)
Nine	Decoctions (<i>maṭbūḥāt</i>)
Ten	Collyria, Cataplasms, and Ophthalmics (<i>akḥāl wa-darūrāt wa-šiyāfāt</i>)
Eleven	Oils (<i>adhān</i>)
Twelve	Liniments (<i>marāhim</i>)
Thirteen	Cataplasms and Ointments (<i>ḍimādāt wa-aṭliya</i>)
Fourteen	Enemas and Suppositories (<i>ḥuqan wa-fatā'il</i>)
Fifteen	Dry Preparations and Dentifrices (<i>adwiya yābisa wa-sanūnāt</i>)
Sixteen	Nutrition (<i>simna</i>)
Seventeen	Snuffs and Gargles (<i>sa'ūṭāt wa-ḡarḡarāt</i>)
Eighteen	Rhinorrhoeal Preparations (<i>adwiyat ar-ru'āf</i>)
Nineteen	Emetical Preparations (<i>adwiyat al-qai'</i>)
Twenty	What Promotes and Prohibits Perspiration (<i>mā yudirr al-'araq wa-yahbisuhu</i>) ⁵⁷

Within these chapters, the individual recipes are built more or less consequently around the same formal skeleton, whose essential parts can be described as follows:

name and/or category of the drug⁵⁸
range of its application

⁵⁷ For a list of *all* drug categories and/or forms of application occurring in the text see section 3.f.

⁵⁸ About 40% of all compound drugs in the present text have a 'proper' name, that is some sort of a label under which they were known, quoted, and dealt with among specialists, and which in etymological terms may be derived from Arabic, Greek, Syriac, Persian, or Sanskrit. As a rule of thumb, compounds which are naturally durable or made durable by using acetic or saccharic acids more frequently carry a label than others which are less durable and/or prepared *ad hoc*. From the material on hand it follows that a drug may be named after one, two, or the total number of its ingredients; after the individual(s) to whom its composition is attributed, with whom it is associated, or for whom it is intended; after the medical condition it is expected to improve, its therapeutic effect, or the organ(s) affected; after specific aspects of its preparation or administration including colour, shape, taste, mode, and timing; after certain parascientific properties it is supposed to hold or its desired function; after its alleged provenance or metaphorical value; and after the category to which it belongs; occasionally, a drug may have two names. For a complete list of drug names in the text see technical terms 3; cf. also Kahl *Sābūr*² 15 note 57 for a preliminary evaluation of relevant material from the 3rd/9th century.

list of its ingredients with doses⁵⁹
instructions for combining the ingredients⁶⁰
directions for use⁶¹

c. *Internal Structure*

Apart from various natural or artificial products, the dispensatory of Ibn at-Tilmīd implies in principle the availability of 433 simple drugs, of which there are 328 vegetable, 49 animal, and 56 mineral substances; thus, the vegetable substances roughly make up 76%, the animal substances 11%, and the mineral substances 13% of the total *materia medica*.⁶² The distribution of these substances and products as ingredients over the total number of recipes varies considerably, such that some occur only once in the whole text while others are employed more often; among the ingredients which come up most frequently are almond, aloe, anise, bole, celery, ceruse, cinnamom, clove, coriander, emblic, fennel, frankincense, ginger, gum-arabic, honey, liquorice, mastic, myrobalan, myrrh, myrtle, opium, oxymel, pepper, pomegranate, quince, rose, saffron, salt, spikenard, sugar, tragacanth, vinegar, water, and wine.⁶³ As regards their geographical provenance, it can be said that the various substances are dispersed over the whole of the Near and Middle East (i.e. Indo-Arabia), North and East Africa, Southern and Eastern Europe, Central Asia, South East Asia, and the Far East.⁶⁴ The goods were brought to Iraq via a network of trade routes either by caravans or by seafaring merchants, who all participated in a semiglobal market that had become possible with the consolidation of Abbasid power in Baghdad and continued to run in

⁵⁹ For weights and measures see section 3.d.

⁶⁰ For pharmacological utensils see section 3.e.

⁶¹ As far as timing is concerned, relevant directions are frequently given in hours, days, weeks, or months, also occasionally by referring to particular times of day or night, and further in relation to patterns of sleeping or eating.

⁶² This account, insofar as vegetable and animal substances are concerned, only includes whole species; what was normally used were in the case of plants the different rhizomatous and aerial parts or products (e.g. seed, root, stem, twig, bark, leaf, flower, fruit, sap, resin, ashes) and in the case of animals certain organs or organic products (e.g. gall, lungs, testicles, rennet, marrow, fat, excrement, horn, shell, milk, honey, ashes).

⁶³ For a complete list of substances and products in the text see technical terms 1.

⁶⁴ This is also reflected in the rather arbitrary use of 'taxonomic' markers which may precede the name of a substance and refer to its actual or alleged place of cultivation, manufacture, or sale.

the same veins for over half a millennium up until the disintegration of the Mongol empire.⁶⁵

The question of the origin of the recipes themselves is much more delicate and can, in truth, only be answered on a rather superficial plane. Pharmacological knowledge grows out of long, oral, and by no means consistent popular traditions, whose traces tend to disappear in time and whose eventual emergence in the form of more or less systematic writings is a relatively late, albeit for us often the only visible stage of this development. The appropriation of ancient skills by a class of specialized professionals quite naturally goes hand in hand with various attempts at attributing and thereby ‘authorizing’ the individual components of that received body of knowledge, creating many fictitious quantities along the way. In reality the very nature of suchlike material undermines, then as now, the search for the ‘inventor’ of a given recipe—any pharmacologist of an age of literacy can only incidentally be identified as an ‘author’, and more often than not his ‘authorship’ will manifest itself in the realm of modification rather than ‘invention’. General labels like “Greek” or “Indian” indeed point to a recipe’s Hippocratic or Ayurvedic extraction, but this does not mean that the supposed archetype can be recovered; and even in the case of generic drug names whose non-Arabic etymologies seem to suggest specific origins of the recipes so named, matters are never straightforward and immensely impeded by a dearth of comparative literature. Such are the limits of our task. Having established that, we can now turn to have a look, not at the corpus of pharmacological material which Ibn at-Tilmīd implicitly uses but rather at those less remote sources which he explicitly quotes. Here we have to distinguish between specific and unspecific quotations, the former being more or less precise. Specific quotations include (in chronological order): Galen (d. 199 CE), see recipes 65, 201, 309; Zahrūn al-Ḥarrānī (fl. mid 3rd/9th century), see recipes 35 (then 36), 183, 374; Sābūr ibn Sahl (d. 255/869), see recipes 29, 155, 204, 246; [Ya‘qūb ibn Ishāq] al-Kindī (d. shortly after 256/870), see recipes 115, 136; Ḥunain [ibn Ishāq al-‘Ibādī] (d. 260/873 or 264/877), see recipes 15, 307, 347, 351; [Ṭābit ibn Qurra al-Ḥarrānī] (d. 288/901) *ad-Daḥīra*, see recipe 68; Quṣṭā [ibn Lūqā al-Ba‘labakkī] (d. ca. 300/912), see recipe 85; [Muḥammad ibn Zakarīyā]

⁶⁵ For a graphical representation of the Arab trade routes “c. AD 1100”, that is in the days of Ibn at-Tilmīd, see *HAI* 9.

ar-Rāzī (d. 313/925 or 323/935), see recipes 65 (*al-Muršid*), 269, 360; Abū l-Ḥasan [Ṭābit] ibn Sinān (d. 365/976), see recipe 331; ‘Alī ibn al-‘Abbās [al-Mağūsī] (d. late 4th/10th century), see recipe 69; [Ṭsā ibn Yaḥyā] al-Masīḥī (d. 401/1010), see recipe 96; [al-Ḥusain ibn ‘Abdallāh] Ibn Sīnā (d. 428/1037), see recipe 140; Rağā’[addīn] al-Iṣfahānī (fl. first half of 5th/11th century), see recipe 138; and Abū l-‘Alā’ Ṣā‘id ibn at-Tilmīd (fl. second half of 5th/11th century), see recipes 50, 244. Unspecific quotations, which may refer to written sources or oral informants, include certain “copies” (*nusha* pl. *nusah*), “physicians” (*aṭibbā’*), and “people” (*qaum*), just as well as phrases like “they say” (*ḍakarū*) and “it is said” (*zu‘ima*), see recipes 34 (twice), 54, 75, 134 (twice), 136, 183, 185, 193, 208, 280 (twice), 329.⁶⁶ Finally, there is a small number of self-quotations and short personal statements which appear in either the first or the third person as “[lit.] I have tried it” (*ğarrabtuhu*), “in my opinion” (*‘indī*), “[lit.] he says” (*qāla*), and “[lit.] by him” (*lahu*), see recipes 29, 65 (twice), 89, 96, 159, 257 (twice), 309, 329, 393;⁶⁷ the phraseogram *lahu* is also used three times to claim the ‘invention’ of a drug by the author, see recipes 45, 217, 365.

Another question which needs to be dealt with is that of the health standard. A statistical evaluation of the material relating to pathology and anatomy, as it is normally found at the beginning of a recipe, will give us some information about what kind of health problems the people had who lived in Iraq in the 12th century CE. Putting aside all those conditions which can be identified as parasitic or systemic disorders (12.1%), complaints whose treatment falls rather under cosmetics, dietetics, or hygienics (6.3%), and injuries that result from accidents, warfare, or poisoning (3.7%), we can describe the specified diseases⁶⁸ as affecting or involving the

⁶⁶ Sporadic mentions of “hospital(s)” (*[bī]māristān[āt]*), insofar as they involve drugs which belonged to the regular pharmacological stock of these institutions, may also be considered unspecific references, see recipes 21, 33, 34, 49, 67, 84, 137, 183, 230 (as a generic drug name), 277, 310, 329; likewise phrases such as “generally used” (*ma‘mūl ‘alaihi*) or “remedy of traditional choice” (*dawā’ as-sunna*), see recipes 29, 34, 148.

⁶⁷ Once, Ibn at-Tilmīd seems to quote himself by name but this could be a later addition to the text, see recipe 30.

⁶⁸ The fact that the old Arab physicians did not always distinguish as sharply as the moderns do between a sign or a symptom on the one hand and the underlying disease on the other hand, is not a mistake in reasoning but inherent in the holistic system of humoralism; it also means, of course, that any data based on current medical criteria will necessarily comprise a number of ambiguous cases. For full details on pathology and anatomy in the text see technical terms 2.

gastro-intestinal tract	16.5%
eyes	11.9%
skin	10.1%
respiratory organs	7.3%
nervous system	6.4%
urinary tract	3.7%
blood vessels	3.3%
psyche	2.7%
liver	2.5%
teeth and gums	2.5%
reproductive organs	2.4%
brain	1.8%
spleen	1.8%
ear, nose and throat	1.8%
heart	1.1%
others	2.1%

As regards the clientèle for whom the drugs were prepared, we hardly get any direct information from the text itself. Considering its broad range of therapeutic applications, the dispensatory of Ibn at-Tilmīd is based on an inclusive design, covering not only the most common diseases of the time but also patients of all ages and walks of life, whether male or female. This observation is confirmed by the frequent occurrence of recipes which involve large quantities of ingredients and further by a number of preparations which are clearly linked to clinical settings—these drugs were made by professional pharmacists to meet the demands of public health institutions like hospitals, which were generally classless and free of charge.⁶⁹ However, as already indicated, explicit information about patients is scarce and only expressed in the shortest of terms—in fact, even the word “patient” (*‘alīl* or *marīd*) occurs as such only three times in the whole text, see recipes 225, 269, 424; the “unborn” (*ağinna*), “children” (*ṣibyān*), “adolescents” (*ṣabāb*), a “breast-feeding pregnant woman” (*ğā’ila*), “old men” (*mašāyih*), the “ordinary” (*ğumhūr*), and “those who live a life of luxury” (*mutrafūn*) are mentioned by name about a dozen times altogether, see recipes 34, 48, 102, 120, 122, 179, 204, 298, 330, 346 (twice).

⁶⁹ For “hospital” drugs cf. note 66 above; for a classic example see recipe 230. An isolated claim that the officials who oversaw the public markets in Baghdad obliged the drug retailers to abide by the dispensatory of Ibn at-Tilmīd is made by ‘Alūcī *Ta’rīḥ* 109.

It has already been said that about 40% of compound drugs in the text carry a generic name, which may be Arabic in origin or derived from another language⁷⁰—I have tried to establish etymologies for non-Arabic names in the notes to my translation. Yet there is a small number of foreign terms (eight drug names, two products, one substance) which Ibn at-Tilmīd himself, in a rather arbitrary fashion, felt inclined to explain: Persian, see recipes 174, 217 (twice), 251, 389; Greek, see recipes 56, 250, 296; and Syriac, see recipes 24 (twice), 258.

Turning to the pharmaceutical nomenclature proper, that is to say the various substances and products which form the core material of the dispensatory, an etymological investigation results in the following figures:

Arabic	40.3%
Persian	30.1%
Greek	12.7%
Syriac	5.6%
Sanskrit	4.8%
<i>Others</i>	6.5%

The only data currently available for comparison are based on similar evaluations of the pharmaceutical nomenclature in three Arabic dispensaries from the middle of the 3rd/9th century.⁷¹ Here it would appear that in the course of the 300 years which separate these dispensaries from the dispensatory of Ibn at-Tilmīd, the process of terminological levelling in the Arab East had worked towards an average increase of Persian loan-words by 5% and a decrease of Greek loan-words by 4%, whilst the amount of Arabic, Syriac, and Sanskrit terms basically stayed the same. Whether this observation is generally applicable or merely down to the fact that Ibn at-Tilmīd spent so much time of his life in Persia, remains to be seen as future research into the lexicon of later Arabic dispensaries may be conducted. As regards the medical nomenclature, that is the various pathological and anatomical terms employed by Ibn at-Tilmīd, the number of non-Arabic contributions is, not surprisingly, just as low as it was three centuries earlier, i.e. roughly 2%.

⁷⁰ Compare note 58 above.

⁷¹ See Kahl *Sābūr*² 24ff.

Finally, it seems worth noting that only once, in the context of a surgical procedure, Ibn at-Tilmīd explicitly refers to the “physician” (*ṭabīb*), see recipe 384; another time, he mentions in passing the “alchemists” (*aṣḥāb al-kīmiyā*), see recipe 389; and on one occasion, in the context of a minor operation, a patient is “put to sleep” (*nwm II*), see recipe 269. The somewhat ambiguous term *muḡarrab*, here always translated “proven by experience”, accompanies a small number of drugs, see recipes 19, 126, 257, 331, 393.

d. Metrological Units

The weights and measures employed in the text can be divided into three groups:

Specific⁷²

<i>dāniq</i>	0.52–0.74g [recipe 33 and passim]
<i>dirham</i>	3.125g [recipe 1 and passim]
<i>istār</i>	~20g [recipe 211]
<i>kailaḡa</i>	~680g [recipe 230 and passim]
<i>makkūk</i>	~2040g [recipe 230 and passim]
<i>mann</i>	~816g [recipe 116 and passim]
<i>miṭqāl</i>	4.46g [recipe 1 and passim]
<i>qīrāt</i>	0.223g [recipe 89 and passim]
<i>ratl</i>	~406g [recipe 43 and passim]
<i>ūqīya</i>	~33g [recipe 35 and passim]

Semispecific

cupful (<i>uskurruḡa</i>)	[recipe 288]
fistful (<i>qabḡa</i>)	[recipe 367 and passim]
handful (<i>kaff</i> or <i>ḡafna</i>)	[recipes 334, 400 and passim]
jugful (<i>dauraq</i>)	[recipe 174 and passim]
mouthful (<i>ḡur'a</i>)	[recipe 66]
spoonful (<i>mil'aqa</i>)	[recipe 114 and passim]

or when referring to the weight and/or shape of an

acorn (<i>ballūṭa</i>)	[recipe 371]
broad bean (<i>bāqillāh</i>)	[recipe 111]

⁷² For basic conversions and comparative data still see Hinz *Masse* passim; for Arabic source literature on the subject see Ullmann *Medizin* 316–320.

chickpea (*himmaṣa*) [recipe 49 and passim]
 hazelnut (*bunduqa*) [recipe 52 and passim]
 lentil ('*adasa*) [recipe 409]
 peppercorn (*fulfula*) [recipe 48 and passim]
 service fruit (*nawāh al-ġubairā'*) [recipe 373]
 walnut (*ġauza*) [recipe 126 and passim]

Nonspecific

amount (*miqdār* or *taqdār*) [recipes 69, 235 and passim]
 bunch (*bāqa* or *ṭāqa*) [recipes 138, 178 and passim]
 drop (*qaṭra*) [recipe 51 and passim]
 measure (*wazn*) [recipe 156]
 measure, standard ('*iyār*) [recipe 211]
 number ('*adad*) [recipe 171 and passim]
 part (*ġuz'*) [recipe 5 and passim]
 portion (*ġuz'*) [recipe 419]
 quantity (*miqdār* or *qadr*) [recipes 126, 297 and passim]
 quantity, relevant (*ḥasab*) [recipe 280]
 share (*maṭal*) [recipe 297]
 weight (*wazn*) [recipe 19 and passim]

e. *Pharmacological Apparatus*

The following utensils, including also a few therapeutic auxiliaries, are mentioned in the text:

aludel (*uṭāl*) [recipe 389]
 bag of cotton, new (*kīs kirbās ġadīd*) [recipe 290]
 basket of palm-leaves, densely woven (*zanbīl ḥūṣ ṣafīq an-nasġ*)
 [recipe 226]
 bowl, earthen (*bustūqa*) [recipe 121]
 branch of palm-leaf, skinned (*aṣl sa'afa maqšūra*) [recipe 309]
 cauldron (*tinġīr*) [recipe 297 and passim]
 cauldron of stone (*tinġīr ḥaġar*) [recipe 226]
 cloth (*ḥirqa*) [recipe 138 and passim]
 cloth, dark-blue (*ḥirqa kuḥlīya*) [recipe 378]
 cloth, double (*ḥirqa muḍā'afa*) [recipe 138]
 cloth, soft (*ḥirqa nā'ima*) [recipe 384]
 cloth of cotton (*ḥirqa kirbās*) [recipe 290]
 cloth of linen (*ḥirqa kattān*) [recipe 207 and passim]

- cloth of linen, double (*ḥirqa kattān muḍā'afa*) [recipe 138]
 cloth of linen, thick (*ḥirqa kattān ṣafiqa*) [recipe 183 and passim]
 cloth of linen, thin (*ḥirqa kattān raqīqa*) [recipe 208]
 cloth of silk (*ḥarīr[a]*) [recipes 22, 276 and passim]
 cooking-pot (*qidr*) [recipe 183 and passim]
 cooking-pot of baked clay and hair (*qidr ma'mūla min ṭīn wa-šā'r mufahhara*) [recipe 55]
 cooking-pot of clay, new (*qidr ḥazaf ḡadīd*) [recipe 211]
 cooking-pot of stone (*qidr ḥaḡar*) [recipe 223]
 cup (*uskurruḡa*) [recipe 288]
 fans (*marāwih*) [recipe 424]
 file, small-toothed (*mibrad daqīq an-naqš*) [recipe 121]
 flannel (*labad*) [recipe 342]
 flask (*qārūra*) [recipe 285 and passim]
 frying-pan, new (*miqlan ḡadīd*) [recipe 281]
 jug (*barnīya* or *dauraq*) [recipes 122, 174 and passim]
 jug of alabaster (*barnīya qawārīr*) [recipe 207]
 jug of china, broad (*barnīya šīnī wāsi'a*) [recipe 121]
 jug of glass (*barnīya zuḡāḡ*) [recipe 221]
 knife (*sikkīn*) [recipe 229]
 knife, wooden (*sikkīn ḥašab*) [recipe 186]
 mortar (*hāwun*) [recipe 159 and passim]
 napkin (*qimāṭ*) [recipe 376]
 oven (*tannūr*) [recipe 55 and passim]
 pestle (*dastaḡ al-hāwun*) [recipe 302]
 piece of barked fig-wood, fresh (*ḥašaba min ḥašab at-tīn raṭba ma'hūd 'anhā liḥā'uhā*) [recipe 226]
 piece of hare's fur (*wabar al-arnab*) [recipe 388 and passim]
 piece of paper (*kāḡid*) [recipe 339]
 piece of willow-wood, fresh (*ḥašabat ḥilāf raṭba*) [recipe 226]
 piece of wood (*ḥašaba*) [recipe 280 and passim]
 pipette (*zarrāqa*) [recipe 377]
 plate of marble (*[ṭabaq] ruḥāma*) [recipes 133, 134 and passim]
 plate of silver (*ṭabaq fidḡa*) [recipe 133]
 pot (*qidr*) [recipe 216 and passim]
 pot, double (*qidr muḍā'afa*) [recipe 282]
 pot, earthen (*qidr faḥḥār*) [recipe 380]
 pot of stone (*qidr birām*) [recipe 376]
 pouch (*ṣurra*) [recipe 206]
 receptacle (*zarf*) [recipe 138]

shred of linen (*ḥirqa kattān*) [recipe 410 and passim]
 sieve (*munḥal*) [recipe 32 and passim]
 sieve, fine-meshed (*munḥal ṣafīq*) [recipe 141]
 slab of stone (*ṣalāya*) [recipe 310]
 spoon (*mil'aqa*) [recipe 114 and passim]
 stick, surgical (*mīl*) [recipe 257 and passim]
 stick of willow-wood, broad (*'ūd ḥilāf' arīd*) [recipe 136]
 tampon (*ḥamūl*) [recipe 378]
 tampons of gauze (*fital*) [recipe 307]
 thread (*ḥait*) [recipe 372 and passim]
 threads of soft linen (*ḥuyūṭ kattān nā'ima*) [recipe 395]
 trough (*iḡḡāna*) [recipe 383]
 trough, green (*iḡḡāna ḥadrā'*) [recipe 174 and passim]
 trough of porcelain (*iḡḡāna muḡaḍḍara*) [recipe 247]
 tube of reed (*unbūb min qaṣab*) [recipe 412]
 tube of silver (*unbūb min fiḍda*) [recipe 412]
 veil of cotton (*izār kirbās*) [recipe 290]
 vessel (*inā'*) [recipe 74 and passim]
 vessel, tarred (*inā' muqaiyar*) [recipe 210]
 vessel of alabaster (*qawārīr*) [recipe 212 and passim]
 vessel of brass (*inā' ṣufr*) [recipe 254]
 vessel of clay (*inā' ḥazaf*) [recipe 338]
 vessel of clay, new (*inā' ḥazaf ḡadīd*) [recipe 152]
 vessel of glass (*[inā'] zuḡāḡ*) [recipes 105, 133 and passim]
 vessel of glass, broad-brimmed (*inā' zuḡāḡ wāsi' ar-ra's*) [recipe 244]
 vessel of porcelain (*inā' muḡaḍḍar* or *ḡuḍār[a]*) [recipes 116, 138 and 287]
 whetstone (*misann*) [recipe 263]
 whetstone, new (*misann ḡadīd*) [recipe 121]
 wick (*fatīla*) [recipe 382 and passim]

f. *Applicative Categories*

The following drug categories and/or forms of application occur in the text:

analgesic (*musakkin lil-waḡa'*) [recipe 309]
 beverage (*ṣarāb*) [recipe 7 and passim]
 catapasm (*darūr* or *darīra*) [recipes 259, 374 and passim]
 cataplasm (*ḍimād*) [recipe 310 and passim]

cautery (*kaiy*) [recipe 389]
collyrium (*kuḥl*) [recipe 256 and passim]
condensation (*'aqīd*) [recipe 237]
coolant (*barūd*) [recipe 247 and passim]
corrosive (*akūl*) [recipe 383]
decoction (*maṭbūḥ* or *ṭabīḥ*) [recipes 99, 158 and passim]
dentifrice (*sanūn*) [recipe 396 and passim]
desiccative (*muḡaffif*) [recipe 309]
detergent (*ḡasūl*) [recipe 329 and passim]
diuretic (*mudīrr lil-bawl*) [recipe 52]
dye (*ḥiḏāb*) [recipe 334 and passim]
electuary (*ma'ḡūn*) [recipe 75 and passim]
'elixir' (*iksīrīn*) [recipes 272 and 308]
enema (*ḥuḡna*) [recipe 22 and passim]
errhine (*mus'it*) [recipe 406]
foot-wrap (*kafūfa*) [recipe 349]
gargle (*ḡarḡara*) [recipe 408]
'hazelnuts' (*banādiq*) [recipes 20 and 53]
hiera (*iyāraḡ*) [recipe 56 and passim]
infusion (*naqī'* or *naqū'*) [recipes 98, 244 and passim]
injection (*tazrīq*) [recipe 379]
laxative (*mudīrr*) [recipe 339]
linctus (*miṭaḥṭā*) [recipe 154]
liniment (*marham*) [recipe 291 and passim]
lohoch (*la'ūq*) [recipe 61 and passim]
narcotic (*muḡaddir*) [recipe 309]
nutritive (*musammin* or *simna*) [recipes 399, 400 and passim]
oil (*duhn*) [recipe 280 and passim]
ointment (*tilā'*) [recipe 323 and passim]
ophthalmic (*šiyāf*) [recipe 263 and passim]
paste (*ṭaly*) [recipe 328 and passim]
pastille (*qurs*) [recipe 1 and passim]
pill (*ḥabb*) [recipe 48 and passim]
plaster, adhesive (*lāzūq*) [recipe 388]
polish (*ḡilā'*) [recipe 393]
potion (*šurba*) [recipe 1 and passim]
powder (*saff* or *safūf* or *šiyāf*) [recipes 35, 76, 274 and passim]
preserve (*murabban*) [recipe 218 and passim]
purgative (*mushil*) [recipe 65 and passim]

rob (*rubb*) [recipe 2 and passim]
snuff (*sa'ūt*) [recipe 405 and passim]
stomachic (*ǧawārišn*) [recipe 50 and passim]
suppository (*šiyāf[a]*) [recipes 371, 373 and passim]
treacle (*tiryāq*) [recipe 129 and passim]
unguent (*ṭilā' or masūḥ*) [recipes 21 and 406]
vomitive (*muqaiyi'*) [recipe 339]
wax-liniment (*qīrūṭī [aš-šam']*) [recipes 304 and 314]

وَتُعَلَى عَلَيْهِ غَلِيًّا نَاجِدًا ثُمَّ مَخْرُجٌ عَزَّ ذَلِكِ الْمَاءُ الْعَسَلُ وَنَقْرُصٌ
 صَفَرًا وَبَلَقِي عَلَيْهِ عَسَلٌ مِنْ رُوعِ الرَّغْوَةِ بِأَيْغَرِهِ وَبِزْ
 الْأَفَاوِيدِ نَائِلِقِي عَلَى الْأَهْلِيحِ الْمَزَابِ وَيُسْمَعُ لَهُ

الْبَابُ النَّاسِعُ

فِي الْمَطْبُوحَاتِ

طِينُ الزُّوفِ وَاللُّرْبِ

فِي الْأَمْزَاجِ الْحَسَّارَةِ

زَبِ رَازِيَةٌ حَمْسَةٌ عَشْرٌ سَاعَابٌ وَشَبْتَانٌ مِنْ كُلِّ

وَاحِدٍ عَشْرِينَ جَدُّ شَعِيرٌ مَقْشُورٌ عَشْرَةٌ سِمٌ خَشْمَاشٌ

أَيْضٌ أَرْبَعَةٌ سِمٌ نَفْتِيحٌ وَيَلُوفٌ وَبَزْرُ الْجَبَّارِ وَبَزْرُ قَلَهٍ وَبِزْ شَا
 رَشَانٌ

وَاصِلُ السُّوسِ عَكْرٌ مَرَضُوضٌ وَزَوْقٌ بِأَبْسٍ مِنْ كُلِّ وَاحِدٍ

Plate 1

MS. London British Library fol. 70a

الشيفاء في الامراض المزمنة و صمغ عربي و اقليميا الذهبك من علاج الرصاصة
 من كل احد في بغداد من الهون في بلاد سمرقند من كل احد في بلاد
 زنجبار من كل احد في بلاد الهند و بلاد العرب و بلاد افريقية
 شيفاء في الامراض المزمنة بقايا الرمد و غلظ الاجفان
 من كل احد في بلاد فارس و بلاد الهند و بلاد العرب و بلاد افريقية
 من كل احد في بلاد الهند و بلاد العرب و بلاد افريقية
 و بلاد الهند و بلاد العرب و بلاد افريقية
 من كل احد في بلاد الهند و بلاد العرب و بلاد افريقية
 من كل احد في بلاد الهند و بلاد العرب و بلاد افريقية
 من كل احد في بلاد الهند و بلاد العرب و بلاد افريقية
 من كل احد في بلاد الهند و بلاد العرب و بلاد افريقية
 من كل احد في بلاد الهند و بلاد العرب و بلاد افريقية
 من كل احد في بلاد الهند و بلاد العرب و بلاد افريقية

Plate 2
MS. London Wellcome Library fol. 112b

خمسة دراهم طين رومي سبعة دراهم شير ابلج خمسة
 عشر درهم خشب صندل مقاصيركي درهمين كسفره
 يابسه درهمين قشر المستنق الا علا درهمين درويج
 رومي درهمين بهمنين وكهريا ولسيد ولولو غير ثقوب
 من كل واحد درهمين زعفران دانقن ذهب
 ابريز فضه صافيه من كل واحد مثقال يا قوت اخمر
 نصف مثقال ابريسم خام محرق في ستوقه مسدودة
 اليراس درهم تدق الادويه ويحبل الذهب انا
 ان يحك على مسن جديد ويغسل واما ان يبرد
 رفيع النقش وتجمع الجملة مسحوقه ثم يؤخذ من ماء
 التفاح الحامض ونا الا تخرج من كل واحد خمسة عشر
 درهما ومن السكر الحوزي متوين يد اب السكر بالميا
 وتكشط الدرغوه وتعطى قوام العسل ويوضع في برنيه
 صيني واسعه حتى يتنفس ويستعمل عند الحاجة من خمسة
 دراهم الى خمسة مثاقيل

صفة اطر بفل

ينقى المعدة وتواجها والراش من البلغم والسودا سلم
 الغايلة د اهلج كابل واصفر وهندي وبليلج وابلج

صفة بياض العين الرطبة الحارة وقروح العين الحارة
 واحد نصف كحل حريف التين والورد والورد والورد
 صفة بياض العين الحارة وقروح العين الحارة
 رائحة وماء من ورد الورد طويل من كل واحد نصف وطول
 كحل حريف واستعمل صفة طلي الجرب طيب اللحية لميران وجب الطيب
 واشياق مايشا وتسعاجلو ورتة وهو البندق الهندي وعسل البياض
 وهو ضرب من البعوض السائلة وزيق من كل واحد جرو ودرق وحرزيت
 واستعمل صفة طلي الجرب بيارستان وهو الشهد التامة كندس
 ومرداسخ واطلما الفضة وبورق وملح وورق وشب ونوشادر وشو
 وقلبي وعروق صفرو وزيق مقبول وكبريت ابيض من كل واحد جرو
 يدق في اربعة اجزا يدق الجميع ويزابا بالشيح واستعمل الحام ويصير حتى
 ينصب المحرق ثم يغسل بالاشنان وبعده بالعسولات اللينة وهي روق
 الشعير ودرق العدن صفة طلي الجرب الرطبة الموقنين دقلى
 اوزنق مقبول واطلما الفضة ومرداسخ يدق واستعمل درهمين ودره
 صفة طلي الجرب عن ابي الحسن سنا مجرب مرداسخ وتيسل
 وعروق الكرم وورق الدفلى اجزا سوا بزبا جزوين درهم ودرق جرو
 واستعمل صفة طلي الجرب زربخ احمد درهمين كندس درهمين
 وزيق مقبول درهمين ونصف ميعه سايله درهم وتلك كبريت درهم
 بزبا الجميع خمسة عشر درهما ريت خالص ويطبخ الحام ويغسل بعده بالاشنان
 الحاضر ويسير ملح ويصير عليه هنيهة وحصيل بعده بالوصولة للسكنة
 للذع كدقيق الشعير والعدس ويزر الطبخ وكوهاه صفة طلي الجرب
 البياض عروق حركم وبورق وملح العجين ومرداسخ وطول وكندس
 من كل واحد درهم سائله خمسة دراهم بزبا درهمين ودرق ويصير طلي
 ثلث

Plate 4 MS. Oxford Bodleian Library fol. 221a

وسكان ولولو غير منقوب من كل واحد درهمين زعفران
 دافقين ذهباً بربزو فضة من كل واحد مثقالاً ياقوت
 احمر نصف مثقال برسيم خام محروق بربستونه مسدود
 اللاس درهم تدق الادويه وتخلو وتسخى المذهب والفضة
 واما ان تحرك على مسر جديد ويغسل واما ان تبرد بمبرد
 شرير وتسخى البران ثم يوحذما النفاح الحامض ومن
 ما حماض لا تخرج من كل واحد ربعين درهم من السكر
 الخوزي منبزي يذاب السكر بالمياه وينزع عنه الرغوة
 ويعطى قوام العسل ويوضع في برنيه صيدني واسعة حتى
 يتنفس ويستعمل عند الحاجة خمسة دراهم على معلقة
 رب النفاح محلول كما ورد نافع مجرب معجون نافع
 من البرص اقبون افرطحي حديث احمر تلتوز درهم
 هليلج اصفر ثلثة عشر درهما هليلج اسود وكابلي من كل

ذهب وفضة
 وياقوت
 زعفران
 برسيم
 زعفران
 زعفران

والله

Plate 5
MS. Berlin Staatsbibliothek p. 42

ARABIC TEXT

اقرا باذنين ابن التلميذ

- الباب الاول فى الاقراص^١
الباب الثانى فى الحبوب^٢ والايارجات^٣
الباب الثالث فى السفوفات
الباب الرابع فى المعاجين
الباب الخامس فى الجوارشنت^٤
الباب السادس فى اللعوقات والريوب^٥
الباب السابع فى الاشرية
الباب الثامن فى المربيات
الباب التاسع فى المطبوخات
الباب العاشر فى الاكحال والذرورات والشيافات^٦
الباب الحادى عشر فى الادهان
الباب الثانى عشر فى المراهم
الباب الثالث عشر فى الضمادات والاطلية^٧
الباب الرابع عشر فى الحقن^٨ والفتائل
الباب الخامس عشر فى الادوية اليابسة والسنونات^٩
الباب السادس عشر فى السمنة^{١٠}
الباب السابع عشر فى السعوطات والغرغات^{١١}
الباب الثامن عشر فى ادوية الرعاف
الباب التاسع عشر فى ادوية القىء^{١٢}
الباب العشرون فى ما يدر العرق ويجبسه

^١ الاقراص: الاقراصات D

^٢ الحبوب: الحبوبات D

^٣ والايارجات: - C

^٤ الجوارشنت: الجوارشات E

^٥ والريوب: - C، والريوبات DE

^٦ والشيافات: - C، والاشيافات D

^٧ والاطلية: - B، + والخضاب C، + والخضابات D

^٨ الحقن: + والشيافات C

^٩ والسنونات: - C

^{١٠} فى: + ادويه D

^{١١} السمنة: السمن C، المسمنات E

^{١٢} الغرغات: الغراغر C، الغرغة D

^{١٣} القىء: + والسنونات C

الباب الاول

فى الاقراص

(١)

قرص الطباشير بالترنجبين
للحمى الحادة والعطش والاعتقال

طباشير اربعة دراهم ترنجبين خمسة دراهم بزر قثاء وبزر خيار وقرع من كل واحد ثلاثة دراهم نشاء وخشخاش ابيض وكثيراء وصمغ عربى من كل واحد درهم تجمع الادوية ويدق^{١٤} كل واحد على حدته^{١٥} وينخل^{١٦} ويعجن بلعاب البزرقطونا ويقرص من مثقال الشربة قرص فى ماء الشعير

(٢)

قرص الطباشير ببزر الحماض
لاستطلاق البطن ونفث الدم^{١٧} والسعال
وغلبة المرار

يؤخذ بزر حماض^{١٨} منقى وطين مختوم وصمغ عربى وحب الآس من كل واحد عشرة دراهم حب الامبرباريس^{١٩} وطباشير من كل واحد ثمانية دراهم ورد منزوع الاقماع سبعة دراهم^{٢٠} نشاء محمص خمسة دراهم بلوط اربعة دراهم زعفران وكهرباء ويسذ كل واحد ثلاثة دراهم كافور فنصورى^{٢١} نصف درهم يدق وينخل ويعجن بماء ورد ويقرص من درهم ويجفف^{٢٢} ويستعمل برب الآس الساذج

^{١٤} يدق: تخذل A

^{١٥} حدته: حدة C

^{١٦} وينخل: - A

^{١٧} الدم: المده C

^{١٨} حماض: حميض C

^{١٩} الامبرباريس: الامبرباريس D

^{٢٠} سبعة دراهم: - A

^{٢١} فنصورى: قيصورى E

^{٢٢} ويجفف: - BC

(٣)

قرص الاميرباريس الصغير

النافع من الحمى والعطش والكرب

لحم حب^{٢٣} الاميرباريس^{٢٤} ورب السوس وطباشير من كل واحد ثلاثة دراهم سنبل الطيب
درهمان بزر خيار ثلاثة دراهم ونصف ورد منزوع الاقماغ ستة دراهم بزر بقلة وزعفران ونشاء
وكثيراء من كل واحد درهمان كافور فنصوري نصف درهم يسحق ويعجن بماء الترنجيبين
ويقرص من مثقال ويجفف^{٢٥}

(٤)

قرص الاميرباريس الكبير

النافع من ورم الكبد والمعدة وابتداء الاستسقاء

والحميات العتيقة واليرقان الاصفر

لحم حب الاميرباريس الحديث ورب السوس وورد احمر وبزر القثاء وبزر البطيخ مقشر^{٢٦}
من كل واحد ثلاثة دراهم مصطكي وسنبل الطيب وعصارة الغافت وقوة الصباغين ولك البسر
وعصارة الافسننتين واسارون وققاح الاذخر وبزر الشاهترج^{٢٧} وبزر هندباء وكشوث^{٢٨} وريوند^{٢٩}
صيني وزعفران وطباشير من كل واحد درهمان ترنجيبين ستة دراهم يحل الترنجيبين بماء حار
وتعجن به الادوية ويقرص من مثقال ويجفف ويستعمل

(٥)

قرص السماق

للزحير وقيام الدم

ثمرة الطرفاء وسماق شامى وحب الآس وصمغ عربي وجلنار وقاقلة وافيون مصرى جزء جزء
يعجن بماء التفاح ويقرص من درهم الشربة قرص واحد

٢٣ حب - B

٢٤ الاميرباريس: البرباريس C

٢٥ ويجفف: - AB

٢٦ مقشر: مقشوره B

٢٧ الشاهترج: الشاهيرج E

٢٨ كشوث: الاكشوث E

٢٩ ريوند: راوند CDE

(٦)

اقراص تشد البطن اذا كان

انحلاله من ضعف الحشا ورقتها

ورد وجلنار من كل واحد اربعة دراهم افاقيا^{٣٠} ثلاثة دراهم صمغ عربي وكثيراء من كل واحد درهمان قشار الكندر وعود هندي خام من كل واحد درهم سك وزعفران من كل واحد نصف درهم يدق ويجمع وينخل^{٣١} ويعجن بماء الطلع او^{٣٢} البلح^{٣٣} او^{٣٤} الخس ويقرص من درهمين ويجفف في الظل ويستعمل

(٧)

قرص مبرد بالكافور

النافع من التلهب وبقايا الحميات

والعطش وضعف المعدة

بزر البقلة الحمقاء وبزر قثاء وخيار وقرع مقشرة من كل واحد خمسة دراهم عصارة الاميرباريس الهشة او لحم حب الاميرباريس وخشخاش ابيض واسود من كل واحد سبعة دراهم بزر الخس وخشب الصندل الابيض المقاصيري وطباشير ولب حب السفرجل ونشاء وصمغ عربي من كل واحد اربعة دراهم سكر العشر^{٣٥} ثمانية دراهم كافور فنصوري نصف مثقال يسحق كل واحد مفردا ويخلط ويعجن بلعاب بزرقطونا ويقرص من مثقال ويستعمل بماء بزر البقلة وشراب الرمان

(٨)

اقراص الغافت

للحمى المتطاولة مع ناض

تستعمل مع اسكنجين^{٣٦} ساذج وماء الورد

ورد ولك البسر وعصارة الغافت من كل واحد درهم بزر البقلة الحمقاء درهمان طباشير نصف درهم رب السوس ربع درهم يعجن بماء ورد ويقرص من درهم

^{٣٠} افاقيا: فاقيا E^{٣١} وينخل: - BC^{٣٢} او: و B^{٣٣} او البلح: - C^{٣٤} او: و B^{٣٥} العشر: نبات D^{٣٦} اسكنجين: سكنجين BCDE

(٩)

اقراص الكبر
لصلافة الطحال وكبره

قشور اصل الكبر اربعة دراهم بزر الفنجكشت^{٣٧} وفلفل اسود واسارون وزراوند طويل واصل السوسن الآسمانجوني^{٣٨} وسنبل الطيب من كل واحد درهمان زعفران نصف درهم يعجن بميفختج^{٣٩} ويقرص من درهم ويستعمل بسكنجيين بزورى

(١٠)

اقراص الخشخاش
لحمى الكبد

خشخاش ابيض واسود من كل واحد اربعة دراهم بزر قثاء وخيار وقرع وبقلة حمقاء مقشرة ونشاء وصمغ عربى من كل واحد جزء يدق ويعجن بماء ويقرص من مثقال ويشرب بماء البزور ويشرب الرمان وسكنجيينه

(١١)

اقراص الجلنار

للسحج وقيام الدم ونشئه والزجير

سليخة وطين ارمنى وصمغ عربى من كل واحد اربعة دراهم افاقيا وورد منزوع الاقماع وجلنار من كل واحد ثمانية دراهم كثيرا درهم ونصف يعجن بماء الجلنار الرطب^{٤٠} المطبوخ او ماء الورد ويجفف الشربة من درهمين^{٤١}

(١٢)

اقراص البسذ

النافعة من قيام الدم والسل والمدة

بسذ خمسة عشر درهما لبان ذكر^{٤٢} وجلنار وفاقيا من كل واحد اربعة دراهم صمغ عربى ودار صيني من كل واحد نصف درهم يسحق وينخل ويعجن ببياض البيض ويقرص من درهم^{٤٣} ويشرب بماء

^{٣٧} الفنجكشت: الفنجكست E

^{٣٨} اصل السوسن الآسمانجوني: ايرسا D

^{٣٩} بميفختج: بمفختج AC، + وهو نبيذ جيد صافي عتيق عطر الراححة D، بميفختج E

^{٤٠} الرطب: + او C

^{٤١} من درهمين: - C

^{٤٢} لبان ذكر: كندر D

^{٤٣} درهم: درهمين C

(١٣)

اقراص الاقاقيا

النافعة من النزف وبول الدم ونفته

اقاقيا عشرون^{٤٤} درهما سماق ثلاثة دراهم اقماغ الرمان وجلنار وعصارة لسان الحمل من كل واحد درهمان ونصف طين ارمنى مغسول وشاذنج مغسول^{٤٥} من كل واحد درهم قرن ايل محرق وكاربا^{٤٦} عظمى وبسذ وودع وافيون من كل واحد درهم يقرص بماء من مثقال ويشرب بعد ستة اشهر برب الآس وكذلك كل قرص وغيره من المركبات المشروبات التي يقع فيها الافيون فانها انما^{٤٧} تشرب بعد ستة اشهر ولا تستعمل قبل ذلك

(١٤)

اقراص الراوند

لصلابة الطحال والكبد والحميات العتيقة

ريوند لك فوة بزر الكرفس عصارة غافت انيسون اجزاء سواء يعجن بماء ويقرص من درهم ويشرب بالاسكنجين

(١٥)

اقراص الكهرباء

نسخة حنين

لسيلان الدم جملة^{٤٨}

كهرباء وبسذ وبزر البقلة من كل واحد اربعة دراهم قرن ايل محرق وصمغ عربي من كل واحد ثلاثة دراهم كسفرة محمصة وخشخاش ابيض من كل واحد ستة^{٤٩} دراهم ودع محرق وبزر بنبج وشاذنج وطين مختوم من كل واحد ثلاثة دراهم يدق وينخل ويعجن بماء ورد ويقرص من درهم ويجفف الشربة درهم

^{٤٤} عشرون: اثني عشر C^{٤٥} وشاذنج مغسول: - C^{٤٦} كاربا: كهربا BCD^{٤٧} انما: - C^{٤٨} جملة: من حيث كان C^{٤٩} ستة: B V

(١٦)

قرص الكاكيج الجبلى^{٥٠}

النافع من بول الدم والمدة

خشخاش ابيض عشرة دراهم بزر الكرفس وشيخ^{٥١} وشهدانج^{٥٢} من كل واحد ستة دراهم
زعفران وافيون وبزر الحماض البرى ولوز الصنوبر ولوز مقشر من كل واحد ثلاثة دراهم بزر
الرازيانج درهمان حب الكاكيج خمسون عددا لبان^{٥٣} و^{٥٤} كثيرا من كل واحد درهمان يدق
وينخل ويعجن بمثلث ويقرص ويجفف فى الظل الشربة منه^{٥٥} بعد ستة اشهر

(١٧)

اقراص لبول الدم

طين ارمنى عشرة دراهم كهرباء واقاقيا وجلنار وصغ عربى من كل واحد عشرة^{٥٦} دراهم
عصارة لحية التيس ثلاثة دراهم بزر البنج درهمان افسنتين^{٥٧} درهم يدق وينخل ويعجن بماء
ويقصر من درهمين

(١٨)

اقراص الافسنتين

النافعة من سدد الكبد

انيسون وبزر الكرفس واسارون ولوز مقشر مر وافسنتين اجزاء سواء يدق وينخل ويعجن
بماء ويقصر من مثقال ويشرب مسحوقا بسكنجبين

(١٩)

قرص السوسن

لصلابة الطحال

اصل السوسن الآسمانجونى اربعة دراهم فلفل ابيض سنبل الطيب اشق من كل واحد درهمان
يدق وينخل وينقع الاشق بخل خمر وتعجن به الادوية الشربة منه وزن درهم مع سكنجبين
اللزور وهذا القرص قوى فى اذابة صلابة^{٥٨} الطحال مجرب

٥٠ الجبلى: - C

٥١ شيخ: شيخ C

٥٢ شهدانج: شاهدانج D

٥٣ لبان: + ذكر C

٥٤ و: مو A

٥٥ الشربة منه: ويستعمل B

٥٦ عشرة: خمسة عشر C

٥٧ افسنتين: افيون C

٥٨ صلابة: - A

(٢٠)

بناقد البزور

لحرقة البول وبول المدة وعسر البول

صمغ عربي وخنشخاش ابيض وبزر قثاء مقشور ونشاء وبزر كنان اجزاء متساوية بزر كرفس ثلث
جزء يعجن بماء ويحبب الشربة درهم بشراب خنشخاش وماء البزور

(٢١)

الاقراص المثلثة

للصداع والسهر تطلى^{٥٩} على الجبهة

مر وافيون وبزر البنج وقشور اصل اللقاح ولفاح يابس اجزاء متساوية زعفران ثلث جزء
يعجن بماء الخس وماء عنب الثعلب ويقرص مثلثة هذه^{٦٠} انما تتخذ مثلثة لثلا يغلط^{٦١} فيها
فتشرب وسيلها ان تستعمل من خارج طلاء فقط وعساها غلط بها في بعض البيمارستانات^{٦٢}
فاحترس بتغيير^{٦٣} شكلها بعد ذلك

(٢٢)

اقراص الهوقسطيناس^{٦٤}

المستعملة في حقن السحوج

قرطاس مصرى محرق وشاذنج مغسول وهو حجر الدم وقرن ايل محرق وكهرباء واقاقيا
وطين ارمنى مغسول واسفيداج الرصاص ودم الاخوين وهو القاطر وعصارة لسان الحمل^{٦٥}
وعصارة لحية التيس وهى^{٦٦} الهوقسطيناس^{٦٧} من كل واحد عشرة دراهم كعك محرق ثمانية
دراهم ودع محرق ثلاثة دراهم جلنار خمسة دراهم زعفران ثلاثة دراهم افيون اربعة دراهم كندر
ثلاثة دراهم يدق الجميع وينخل بحريرة ويعجن بماء الجلنار او ماء الورد ويقرص كل قرص ثلاثة
دراهم ونصف ويستعمل في الحقنة قرصا مسحوقا وتديبر الحقنة مذکور في باب الحقن

^{٥٩} تطلى: يطلى C^{٦٠} هذه: هذا B^{٦١} يغلط: يغلط C^{٦٢} البيمارستانات: البيمارستان A^{٦٣} بتغيير: يتغير C^{٦٤} الهوقسطيناس: الهوقسطيناس B، الهوقسطيناس C، الهوقسطيناس D^{٦٥} وعصارة لسان الحمل: - B^{٦٦} هي: هو AC^{٦٧} الهوقسطيناس: الهوقسطيناس B

(٢٣)

قرص لمن يتقيا طعامه

ورد طباشير كمون منقح في خل خمر مجفف من كل واحد درهم سماق ثلاثة دراهم^{٦٨} كسفرة
منقعة في خل خمر مجففة محمصة درهمان سويق حب الرمان درهمان قشور الفستق درهم
مصطكى نصف درهم يعجن بماء ورد ويشرب منه مثقال الى درهمين بشارب الرمان^{٦٩} المنعنع

(٢٤)

قرص الكوكب

ويسمى لا مزدخيانا اى غير مغلوب^{٧٠}

لقوة اثره فيما زعموا

وانما سمي قرص الكوكب لان فيه الطلق

وهو^{٧١} بالسريانية كوكب^{٧٢} ارعا^{٧٣}

اى كوكب الارض

وهو نافع للمعدة الضعيفة التى تقبل الفضول

وللجشاء الحامض ولوجع الراس اذا شرب

وطلى على الجبهة بالخل^{٧٤} ولنفت الدموالزكام والسعال^{٧٥} المزمن والحميات التىبادوار ولوجع الأذان^{٧٦} اذا صب منهفيها بماء المرزنجوش^{٧٧} ولنزف الدمووجع العمور والاسنان اذا عجنته^{٧٨}بالبارز وجعلته^{٧٩} فى المتاكل^{٦٨} ثلاثة دراهم: - C^{٦٩} الرمان: الورد B^{٧٠} مغلوب: + القوه A^{٧١} هو: + يسمى BC^{٧٢} كوكب: كوكب C^{٧٣} ارعا: ارعا A^{٧٤} بالخل: + التقيف C^{٧٥} والسعال: - C^{٧٦} الأذان: الأذن BC^{٧٧} المرزنجوش: المرزنجوش BC^{٧٨} عجنته: عجننت BC^{٧٩} جعلته: جعلت BC

مر جنديديستر^{٨٠} سنبل سليخة طين مختوم قشور اصل اللفاح من كل واحد خمسة دراهم خشخاش ستة دراهم دوقو ايسون سساليوس^{٨١} بزر البنج الابيض ميعة بزر الكرفس من كل واحد درهم طلق اربعة دراهم يدق ويجمع ويقرص من نصف درهم ويجفف

(٢٥)

اقراص الورد

النافعة من الحميات البلغمية

ومن وجع المعدة

ورد جزآن سنبل الطيب ورب السوس من كل واحد جزء يعجن بمثلث ويقرص من مثقال ويستعمل

(٢٦)

اقراص الورد بالطباشير

النافعة من شطر الغب

ورد احمر منزوع الاقماح خمسة دراهم سنبل الطيب درهمن طباشير درهم^{٨٢} عصارة غافت ثمانية دراهم يجمع ويسحق وينخل ويعجن بماء ويقرص ويجفف في الظل ويشرب منه مثقال بسكنجبين

(٢٧)

اقراص المازريون

لاصحاب الاستسقاء مع ضعف قوة

بزر الهندباء عشرة دراهم مازريون وغاريقون^{٨٣} من كل واحد درهم وثلاثا درهم بزر الخيار مقشر درهمن ونصف ورد فارسي منزوع الاقماح مثله يدق الجميع وتعمل عشرة اقراص ويتناول كل يوم قرص بسكنجبين سفرجل

(٢٨)

قرص العود

لبرد المعدة

ورد احمر منزوع الاقماح اصل السوسن محكوك من كل واحد خمسة دراهم مصطكي قاقلة سنبل الطيب ساذج هندي من كل واحد درهمن مرماحوز^{٨٤} وعود هندي من كل واحد درهم زعفران نصف درهم يدق ويعجن بماء ورد ويقرص من مثقال الشربة قرص بمبيه

^{٨٠} جنديديستر: جنديديستر D^{٨١} سساليوس: سساليوس D^{٨٢} درهم: - C^{٨٣} غاريقون: اغاريقون B^{٨٤} مرماحوز: مرماحوز BE

(٢٩)

قرص اللك

لضعف الكبد

لك منقى وفوة عيدان وانيسون وبزر كرفس وعصارة افسنتين او حشيشه ولوز مر مقشور وقسط مر وراشن يابس ودار صيني وزراوند طويل وعصارة الغافت او عروقه من كل واحد درهم يجمع ذلك كله ويسحق وينخل ويعجن بماء عذب ويقرص ويجفف فى الظل الشربة وزن مثقال بماء فاتر وسكنجبين^{٨٥} قال سابور بن سهل وجد فى نسخة اخرى بدل دار صيني راوند^{٨٦} صيني وزيادة عصارة برباريس ورب السوس مثل اجزاء البواقى من الادوية قال ولم يوجد فيها للراشن ذكر^{٨٧} له المعمول عليه هو الاول^{٨٨}

(٣٠)

اقراص اللك

النافعة من ضعف الكبد والاستسقاء اللحمي

مما اختاره الاجل^{٨٩} هبة الله بن صاعدبن ابراهيم^{٩٠} ابن التلميذ^{٩١}

لك البسر وريوند صيني ومصطكي من كل واحد ثلاثة دراهم سنبل بزر الكرفس نانخواه اذخر ابهل لوز مر قسط فوة عصارة الغافت اسارون زراوند مدحرج جنطيانا^{٩٢} من كل واحد درهم ونصف يتخذ اقراصا ويشرب منها مثقال بماء الاصول المتخذ^{٩٣} من اصل الهندباء والكرفس والرازبانج والاذخر

^{٨٥} وسكنجبين: - B^{٨٦} راوند: زراوند A، ريوند B^{٨٧} قال ولم يوجد فيها للراشن ذكر: - B^{٨٨} هو الاول: هذا C^{٨٩} الاجل: امين الدوله B، + امين الدوله موفق الدين C^{٩٠} بن ابراهيم: - C^{٩١} ابن التلميذ: - BC^{٩٢} جنطيانا: حنطيانا A^{٩٣} المتخذ: المتخذ B

(٣١)

دواء يعرف بالبرمكى

ينقى المعدة والامعاء من البلاغم

ويمنع من^{٩٤} تسرع^{٩٥} الشيب

اهليلج اصفر واسود وكابلى وبليج واملج وبرنج^{٩٦} من كل واحد جزء ترمس جزآن ومن
الفانيد^{٩٧} وزن الجميع يحل الفانيد ويتخذ منه كالجلاب القوى وتعجن به الادوية ويتخذ اقراصا
كل قرص عشرة دراهم ويجفف ويستعمل

(٣٢)

دواء نافع من الصرع

تؤخذ الادوية المذكورة فى الدواء البرمكى المذكور قبل هذا فتضاف اليها^{٩٨} هذه الادوية^{٩٩}
اسطوخودس^{١٠٠} وبسبايج^{١٠١} ومصطكى وسليخة واسارون من كل واحد نصف جزء ويجعل
الفانيد مثل الجملة ويؤخذ الفانيد فيرش عليه بعد دقه الماء الحار ويصب عليه منه اذا انحل ما
يغمره ثم يصفى اذا ذاب بمنخل^{١٠٢} وتعجن به الادوية ويتخذ اقراصا كل قرص عشرة دراهم
الشربة قرصة^{١٠٣} محلولة فى ماء حار سحرا

(٣٣)

قرص البنفسج البيمارستانى

بنفسج عسكرى درهمان تريذ ابيض درهم^{١٠٤} رب سوس اربعة دوانيق محمودة^{١٠٥} انطاكى
مشوى دائق انيسون وكثيراء من كل واحد ثلث^{١٠٦} درهم تجمع^{١٠٧} وهى شربة واحدة

٩٤ من: ان BC

٩٥ تسرع: يسرع B

٩٦ برنج: ابرنج DE

٩٧ من الفانيد: مثل الفانيد مثل C

٩٨ اليها: اليه C

٩٩ الادوية: + المذكوره C

١٠٠ اسطوخودس: اسطوخودس D

١٠١ بسبايج: بسفايج BCD

١٠٢ بمنخل: بمنجل A

١٠٣ قرصة: قرص B

١٠٤ درهم: - A, + اهليلج اصفر ١ B

١٠٥ محمودة: + وهى سقمونيا BC

١٠٦ ثلث: ثلاثة C

١٠٧ تجمع: - C

(٣٤)

اقراص البنفسج المسهلة

بنفسج درهمان تريذ اجوف درهم رب سوس اربعة دوانيق سقمونيا دانق^{١٠٨} وفي نسخة دانق ونصف والمعمول عليه في البيمارستانات^{١٠٩} دانق وفي نسخة انيسون وزن دانقين وليس يلقيه في هذا القرص المتخذ للجمهور

(٣٥)

قرص بنفسج عن زهرون^{١١٠}

سكر عشر اواق بنفسج عسكري ست اواق تريذ اوقية غاريقون^{١١١} ورب السوس من كل واحد نصف اوقية سقمونيا ثلث اوقية يدق الشربة من الجميع سفا^{١١٢} اربعة عشر درهما

(٣٦)

قرص بنفسج آخر عنه

بنفسج مائة درهم رب السوس خمسة وعشرون درهما انيسون وملح هندي من كل واحد اثنا عشر درهما ونصف محمودة^{١١٣} عشرة دراهم الشربة منه اربعة دراهم

(٣٧)

اقراص الفؤاق^{١١٤} الامتلائي

قسط مر وصبر واذخر ونمام يابس وفوذنج^{١١٥} جبلى ونعنع يابس وسذاب يابس وبزر كرفس وكندر ذكر واسارون من كل واحد درهمان^{١١٦} افيون مصرى وورد احمر منزوع الاقماع من كل واحد نصف درهم يدق ويعجن بشراب او جمهورى او مثلث ويقرص من مثقال ويجفف ويستعمل

١٠٨ سقمونيا دانق: - C

١٠٩ البيمارستانات: البيمارستان BC

١١٠ زهرون: هرون D

١١١ غاريقون: اغاريقون C

١١٢ سفا: - A، شفا C

١١٣ محمودة: سقمونيا BD

١١٤ الفؤاق: للفؤاق C

١١٥ فوذنج: فوتنج CD

١١٦ درهمان: اثني عشر درهم C

(٣٨)

اقراص ايلوس
وتنفع القيء^{١١٧} عن برد المعدة والجوف
بزر كرفس وانيسون من كل واحد ثمانية عشر درهما افسنتين اثنا عشر درهما سليخة اربعة
وعشرون^{١١٨} درهما مر ولفل وافيون وجندبادستر^{١١٩} من كل واحد خمسة دراهم يدق
ويعجن بماء ويجفف في الظل ويستعمل بعد ستة اشهر الشربة درهم^{١٢٠}

(٣٩)

اقراص مازريون
للاستسقاء اذا كانت القوة ضعيفة
بزر هندباء عشرة دراهم ورق مازريون ينقع في خل ثم يجفف درهم ثلثا درهم غاريقون بزر
الخيار درهمن ونصف ورد مزروع الاقماع درهمن ونصف يتخذ ذلك عشرة اقراص الشربة
قرص بسكنجين السفرجل^{١٢١}

(٤٠)

قرص مازريون آخر
مازريون وافثيمون وتريد^{١٢٢} من كل واحد درهم كمون كرمانى وملح هندي واهليلج كابل
واصفر من كل واحد نصف درهم تجمع مسحوقة الشربة درهم^{١٢٣} بماء حار

(٤١)

اقراص السنبل
للورم^{١٢٤} العتيق في المعدة
فقاح^{١٢٥} الاذخر سليخة ورد ريوند قصب الذريرة سنبل من كل واحد ثلاثة دراهم زعفران
وانيسون وقسط ولفل من كل واحد درهم مقل ازرق ثلاثة دراهم مصطكى درهمن اشق
درهم يقرص الشربة في كل يوم مثقال بميفختج

^{١١٧} القيء: + اذا كان C^{١١٨} وعشرون: عشر C^{١١٩} جندبادستر: جندبيدستر BC^{١٢٠} درهم: B -^{١٢١} السفرجل: سفرجلي C^{١٢٢} تريد: ترنجبين C^{١٢٣} درهم: درهمن C^{١٢٤} للورم: + الحار C^{١٢٥} فقاح: فحاح C

(٤٢)

قرص للسعفة المزمنة

زاج وملح محرقين وكبريت وتراب الزئبق وعفص وعروق ومرداسنج من كل واحد جزء يدق وينخل^{١٢٦} ويعجن بماء ويقرص كل قرص من ثلاثة دراهم ويجفف^{١٢٧} ويستعمل بعد ان يحك موضع السعفة ويطلّى عليه خل خمر وعسل وملح واشنان اخضر

(٤٣)

قرص للسعفة الرطبة

اسفيداج الرصاص وقنبيل وقرظ وطباشير وجلنار من كل واحد نصف رطل خرف التنور رطل يدق وينخل ويعجن بدهن ورد وخل خمر ويستعمل

(٤٤)

قرص للسعفة^{١٢٨} اليابسة

جلنار وعروق الصباغين ومرداسنج من كل واحد جزء راتينج وعدس مر وماميران وزراوند طويل من كل واحد نصف جزء يدق ويعجن بخل خمر ويستعمل

(٤٥)

قرص للمطحولين له^{١٢٩}

عصارة غافت مثقالان ايرسا^{١٣٠} مثقالان^{١٣١} قشور اصل الكبر اربعة لب بزر القثاء وبزر بطيخ خمسة خمسة بزر هندباء وكشوث ثلاثة ثلاثة ايسون وبزر كرفس وبزر رازيانج درهمان درهمان لوز مر ثلاثة اسقولوفندريون خمسة دراهم يدق ويعجن بماء الهندباء المرة او بخل قد انقع فيه^{١٣٢} اشق ويقرص من مثقال

١٢٦ وينخل: C -

١٢٧ ويجفف: A -

١٢٨ للسعفة: + المزمنة A

١٢٩ له: CE -

١٣٠ ايرسا: C -، اصل السوسن الازرق D

١٣١ مثقالان: C -

١٣٢ فيه: A -

(٤٦)

وللطحال الصلب^{١٣٣}

استقولوفندريون يطبخ في شراب ويصفي ويشرب على الريق اياما ويحله التضميد بالاشق
والخل كالطين

(٤٧)

ولذلك

بزر فنجنكشت قشور اصل الكبر من كل واحد خمسة دراهم ينقع في خل ويجفف ويدق
وتؤخذ من الجملة ثلاثة دراهم في كل يوم بشراب سكنجبين يبرئه^{١٣٤} في اسبوع

الباب الثاني

في

الحبوب والايارجات^{١٣٥}

(٤٨)

حب لسعال^{١٣٦} الصبيان^{١٣٧} الذينالح^{١٣٨} بهم قىء^{١٣٩} مع شدة سعالهم

افيون درهم نشاء صمغ عربي رب سوس خشخاش ابيض من كل واحد درهم يدق ويعجن
بلعاب بزرقطونا ويحبب كالفلفل ويوضع في الفم واحدة عند النوم لا يقصد بلعها

(٤٩)

حب للسعال بيمارستاني^{١٤٠}

رب السوس نشاء كثيرء لوز حلو صمغ عربي من كل واحد ثلاثة دراهم سكر طبرزد خمسة
دراهم يدق وينخل ويعجن بلعاب حب السفرجل ويحبب كالحمص ويستعمل

١٣٣ - الصلب: C

١٣٤ يبرئه: شرية A

١٣٥ الايارجات: الجوارشات E

١٣٦ لسعال: السعال B

١٣٧ الصبيان: - A

١٣٨ الح: لِح BC

١٣٩ قىء: - C

١٤٠ للسعال بيمارستاني: السعال المارستاني B

(٥٠)

حب للسعال^{١٤١} مع سهولة الطبع
 نشاء^{١٤٢} كئيداء صمغ عربي لوز باقلى مقشور^{١٤٣} طين ارمنى اجزاء متساوية ويعجن بلعاب بزرقطونا
 قال الشيخ ابو العلاء^{١٤٤} صاعد بن التلميذ فى مداواة^{١٤٥} ملاسة المعدة وزلتها ان جوارشن^{١٤٦}
 الخرنوب بماء العوسج الرطب من اقوى مخشناتها ودونه قرص الجلنار برب^{١٤٧} الآس وجوارشن
 السفرجل الممسك برب التفاح الحامض وتضمد المعدة بورد وعود وزعفران وقصب الذريرة وسعد
 ورامك معجونة بماء الآس^{١٤٨} وماء النعنع والغذاء من دراج او من طيهوج^{١٤٩} مطجن او مشوى
 فان ضعف عن هضمها فزيرباجة^{١٥٠} فان كرهها فتسلق فى الخل ثم تطفى

(٥١)

للسعال الرطب والشرق بفيض
 رطوبة من المعدة ورشحها من المرىء
 تريذ مصغ درهمان لوز حلو مقشر اربعة دراهم سكر ثمانية دراهم يدق ويعجن بقطرات شراب
 ميفخنج ويتخذ حبا ويتلغ وقت^{١٥١} قبل النوم

(٥٢)

مدر للبول
 بزر الكرفس فوة الصباغين بزر الجزر فطراساليون ابهل اسارون نانخواه رازيانج سنبل الطيب
 قسط لوز مر من كل واحد عشرة دراهم بزر البطيخ خمسة دراهم اشق ثلاثة دراهم يحل
 بشراب ويعمل بنادق الشربة وزن ثلاثة دراهم

١٤١ للسعال: السعال B

١٤٢ نشاء: - C

١٤٣ مقشور: مقشوران A، مقشورين B

١٤٤ العلاء: + ابن C

١٤٥ مداواة: مداواته الامراض فى E

١٤٦ جوارشن: جوارش E

١٤٧ برب: توب C

١٤٨ بماء الآس: بالآس C

١٤٩ طيهوج: طيهوج C

١٥٠ فزيرباجة: فزيرباجة C

١٥١ يتلغ وقت: يتلغ C

(٥٣)

بنادق لحرقه البول وقروح المثانة

بزر بطيخ عشرة دراهم بزر خيار خمسة دراهم بزر قرع خمسة دراهم بزر بقلة درهمان بزر بنج
وبزر^{١٥٢} خطمي ولوز وكثيراء ورب السوس وخصخاش ايض ونشاء وطين ارمني وبزر كرفس
من كل واحد درهمان^{١٥٣} يعجن بماء ويحبب ويستعمل

(٥٤)

مفتت^{١٥٤} للحصى

حب البلسان بزر الفجل دوقو فطراساليون قشور اصل الكبر قشور اصل^{١٥٥} الجاوشير لوز
مر حب الغار اذخر سعد سنبل الطيب استقولونديون حرمل جنطيانا زراوند اسارون حجر
يهودي قردمانا مر اشق سكبينج^{١٥٦} مقل فلفل وج اجزاء متساوية يدق ما يدق منها ويلت
بدهن البلسان وتقع البواقي وهي الصمغ يبسير ماء وتعجن بها الادوية ويتخذ حبا ويستقى في
كل يوم درهم مع دائق رماد العقارب فانه في اربعة عشر^{١٥٧} يوما يفتت الحصى فيما ذكروا

(٥٥)

رماد العقارب

تؤخذ العقارب فتوضع في قدر معمولة من طين وشعر مفخرة ويسد راسها وتوضع على آجرة في
تنور قد سكن حره قليلا بعد ان يسجر^{١٥٨} التنور بست ساعات ويرفع ويستعمل

(٥٦)

الايارج فيقرا

ومعنى الايارج الالاهي وفيقرا المر

مصطكي زعفران سنبل الطيب حب البلسان عيدان البلسان اسارون سليخة دار صيني من
كل واحد درهم صبر ستة عشر درهما الشربة درهمان

١٥٢ وبزر: بربر A

١٥٣ درهمان: + يدق و C

١٥٤ مفتت: سفوف C

١٥٥ اصل: + لحا A

١٥٦ سكبينج: سكبنيخ D

١٥٧ اربعة عشر: اربعين C

١٥٨ يسجر: يشجر A، يسخن C

(٥٧)

حب الأيارج

أيارج فيقرا وتريد أبيض من كل واحد عشرة دراهم أهليلج أصفر وكابلي وأنيسون من كل واحد خمسة دراهم ملح هندي درهمان سقمونيا مشوي في السفرجل^{١٥٩} درهمان ونصف يدق ويعجن بماء الكرفس النبطي الشربة درهمان ونصف

(٥٨)

حب الصبر

صبر عشرة دراهم ورد وأهليلج كابلي ومصطكي من كل واحد خمسة دراهم زعفران درهم يحب بماء الكرفس منقعا^{١٦٠} فيه مقل الشربة درهمان ونصف

(٥٩)

حب السورنجان

صبر وسورنجان وأهليلج أصفر من كل واحد جزء سقمونيا انطاكي سدس جزء الشربة درهمان ونصف

(٦٠)

حب المفاصل

سورنجان وبوزيدان وماهيزهره^{١٦١} وفاوانيا^{١٦٢} وقنطاريون دقيق وتريد وصبر وأهليلج أسود من كل واحد جزء يدق ويعجن بماء حار ويحبب الشربة درهمان ونصف محمودة دانق لكل شربة

(٦١)

لعوق الاجاص

نصف اوقية منه مع دانق محمودة شربة^{١٦٣}

^{١٥٩} السفرجل: + او التفاح C

^{١٦٠} منقعا: منقعا C

^{١٦١} ماهيزهره: ماهيزهرج D

^{١٦٢} فاوانيا: فاويا C، + وهو عود الصليب E

^{١٦٣} شربة: + تامه C

(٦٢)

حب الاصطمخيقون^{١٦٤}

حب البلسان وعيدان البلسان وسليخة وسنبل واسارون^{١٦٥} ودار صيني واصل الاذخر وزعفران ومصطكى وعود الوج وعصارة الافسننتين وزراوند مدحرج وملح هندي من كل واحد درهم صبر سقوطرى^{١٦٦} خمسة عشر درهما محمودة وغاريقون وشحم الحنظل من كل واحد اربعة دراهم تجمع مدقوقة منخولة وتعجن بماء الكرفس ويجب كالفلفل الشربة درهما بماء حار

(٦٣)

حب نافع من المايخوليا^{١٦٧}

افثيمون عشرون^{١٦٨} درهما بسبايج عشرة دراهم غاريقون^{١٦٩} عشرة دراهم خربق اسود درهما ونصف ملح هندي درهما ونصف اسطوخودس^{١٧٠} سبعة دراهم ايارح فيقرا خمسة عشر^{١٧١} درهما يجمع ويدق وينخل ويجب الشربة ثلاثة دراهم الى اربعة^{١٧٢}

(٦٤)

حب الشيبان

صبر ثلاثة دراهم مصطكى وورد من كل واحد درهم يدق ويجب ويجفف^{١٧٣} الشربة عند النوم ميثقال الى درهمن

^{١٦٤} الاصطمخيقون: الاصطخيقون C^{١٦٥} وسنبل واسارون: - C^{١٦٦} سقوطرى: اسقطرى C، اسقوطرى D^{١٦٧} المايخوليا: المايخوليا B، المايخوليا E^{١٦٨} عشرون: اثني عشر C^{١٦٩} غاريقون: اغاريقون D^{١٧٠} اسطوخودس: اسطوخودس D^{١٧١} عشر: - A^{١٧٢} الى اربعة: - B^{١٧٣} ويجفف: - A

(٦٥)

حب قوقايا^{١٧٤}ينسب الى جالينوس وهو المشهور^{١٧٥}

وقد ذكره الرازي في المرشد متمثلا به

في تركيب الادوية المسهلة

صبر ومصطكي وعصارة الافسننتين او ورقه وسقمونيا وشحم الحنظل اجزاء سواء يجمع بماء الكرفس الشربة من درهم ونصف الى درهمين له ان الدرهمين من هذا يكون فيها اربعة دوانيق سقمونيا وشحم حنظل مناصفة وهو قوى جدا ويجب عندي ان تكون الشربة من نصف درهم الى درهم حتى يكون في النصف درهم^{١٧٦} دائق منهما^{١٧٧} وهي شربة ضعيفة وفي الدرهم دائقان وهي شربة جيدة^{١٧٨} وعساه ان استعمل^{١٧٩} في قوى قولنجي بلغ به الدرهمين كما ذكر^{١٨٠}

(٦٦)

حب يخرج الدود وحب القرع

سرخس وقنبيل وحب النيل وابرنج كابلې وترمس وترنذ ابيض واهليلج اصفر وشيح تركي^{١٨١} من كل واحد نصف رطل ويضاف اليه مثله سكرًا ويدق ويحبب الشربة منه ستة دراهم وقبل تناوله يشرب نصف رطل لبن ماعز حليبا وبعده يتجرع جرع خل خمر

(٦٧)

حب ينقى الصدر مارستاني

غاريقون ابيض ثلاثة دراهم رب السوس وزن درهم فراسيون درهم^{١٨٢} ترنذ ثلاثة دراهم ايارح فيقرا احد عشر درهما^{١٨٣} شحم حنظل وانزروت من كل واحد درهما يدق ويحبب الشربة درهما

^{١٧٤} قوقايا: قوقاي D^{١٧٥} ينسب الى جالينوس وهو المشهور: وهو المشهور ينسب الى جالينوس A^{١٧٦} درهم: درهمين C^{١٧٧} منهما: منها A^{١٧٨} وفي الدرهم دائقان وهي شربة جيدة: - C^{١٧٩} استعمل: يستعمل C^{١٨٠} ذكر: ذكره C^{١٨١} شيح تركي: وخشيزج D^{١٨٢} فراسيون درهم: - C^{١٨٣} احد عشر درهما: درهم C

(٦٨)

حب للبخر^{١٨٤} من الذخيرة

عود^{١٨٥} وقرنفل ومصطكى بالسوية تعجن مدقوقة بصمغ محلول في شراب ريحاني ويجب ويوضع في الفم

(٦٩)

ايارج

ذكره على بن العباس

ينقى المعدة والامعاء والدماغ والاعصاب

من الفضول ويحلل الرياح ويفتح السدد

ويجود الشهوة ويقوى الاستمراء ويصفي

الذهن وييطئ بالشيب نافع في حفظ الصحة

لا سيما لمن^{١٨٦} غلب على طبعه البلغم

بزر كرفس وانيسون من كل واحد اربعة دراهم بزر رازيانج وافستنتين ونانخواه من كل واحد ثلاثة دراهم مصطكى وسنبل هندی ودار صيني من كل واحد وزن درهمين اصل السوس مدقوقا بعد حكه ثلاثة دراهم صبر اسقوطرى ثلاثون درهما يدق ناعما وينخل ويعجن للمبلغين بماء ورق الاترج وللصفراويين بالسكنجيين وللسوداويين يخلط بهذه الجملة خمسة دراهم افثيمون ويعجن بماء الباذرنجويه^{١٨٧} وماء الفوذنج^{١٨٨} ومن كان بمقعدته الم او باسور^{١٨٩} واضطر الى هذا الدواء^{١٩٠} فليعجنه بماء المقل الازرق وليكن مقدار المقل مع كل شربة نحو نصف درهم الشربة من درهمين الى ثلاثة فانه عجيب

١٨٤ للبخر: للبخر AB

١٨٥ عود: + ني BC

١٨٦ لمن: من C

١٨٧ الباذرنجويه: الباذرنجويه E

١٨٨ الفوذنج: الفوذنج B

١٨٩ باسور: ناسور C

١٩٠ الدواء: - B

(٧٠)

دواء المسك

وهو دواء المسك بالافسننتين
نافع من الخفقان والوسواس واورام
الحنجرة ويجفف بلة المعدة

افسننتين صبر من كل واحد ثمانية^{١٩١} دراهم ريوند صيني ستة دراهم نانخواه وزعفران^{١٩٢}
وزر كرفس من كل واحد اربعة دراهم مسك و ناردين وساذج^{١٩٣} ومر من كل واحد درهمان
جندبادستر درهم ونصف يدق ويعجن بعسل الشربة التامة مثقال

(٧١)

حب يصلح لليرقان في أكثر الاحوال

غاريقون سبعة دراهم ايارج فيقرا ستة دراهم بزر الكشوث ستة دراهم اهليلج اصفر ووزر
قطف من كل واحد خمسة دراهم افثيمون حديث واهليلج اسود من كل واحد اربعة دراهم
ملح هندي بزر الفجل سقمونيا من كل واحد ثلاثة دراهم انيسون بزر الكرفس رازيانج من كل
واحد درهمان يعجن بماء ورق الفجل النيء الشربة من درهمين الى مثقالين

(٧٢)

بنادق البزور

قوية الادرار

بزر كرفس مو فو دوقو^{١٩٤} فطراساليون ابهل اسارون نانخواه بزر الرازيانج سنبل لوز مر من
كل واحد عشرون درهما بزر بطيخ مقشور عشرة دراهم^{١٩٥} اشق ثلاثة دراهم يحل الاشق في
شراب وتعجن به ويبندق الشربة ثلاث بنادق او خمس

(٧٣)

لحب^{١٩٦} القرع والديدان الكبار

سرخس وبرنج وقنبيل وترنيد وترمس ومر متساوية الشربة اربعة دراهم بماء حار

^{١٩١} ثمانية: B ٩^{١٩٢} وزعفران: C -^{١٩٣} ساذج: E^{١٩٤} دوقو: A -^{١٩٥} عشرة دراهم: C^{١٩٦} لحب: دواء لحب C

(٧٤)

دواء المسك الحلو^{١٩٧}

للخفقان وامراض السوداء وعسر النفس

والصرع والفالج والقوة والربيع

يؤخذ زرنباذ وذرونج^{١٩٨} من كل واحد درهم لؤلؤ صغار^{١٩٩} وكهرباء وبسذ وحرير خام محرق
من كل واحد درهم ونصف بهمن احمر وبهمن ابيض وساذج^{٢٠٠} هندي وسنبل وقاقلة وقرنفل
وجندبادستر واشنة من كل واحد نصف درهم زنجبيل ودار فلفل من كل واحد اربعة دوايق
مسك دانق ونصف تدق الادوية وتنخل بحريرة^{٢٠١} تعجن بعسل شهد خام لم تصبه نار للواحد
ثلاثة اجزاء عسلا ويرفع في اناء ويستعمل بعد شهرين الشربة منه كالحمصاة بشراب ريحاني

(٧٥)

حب نافع من أكثر اصناف القولنج

شحم حنظل سقمونيا^{٢٠٢} من كل واحد درهمان صبر ثلاثة دراهم بورق مقل من كل واحد
درهم يحجب الشربة من درهم الى مثقال
ومن المعجونات النافعة في حل القولنج التمرى والشهرياران^{٢٠٣} وفي تسكين وجعه الفلونيا
الرومي والفارسي زعم والمشهور عند غيره في ذلك الرومي خاصة وايارج فيقرا قوى المنفعة
في تسكين غثيان القولنجيين

١٩٧ الحلو: A -

١٩٨ ذرونج: روح E

١٩٩ صغار: C -

٢٠٠ ساذج: شادنج C

٢٠١ بحريرة و: حرير وتستعمل بعد ان A

٢٠٢ سقمونيا: محموده C

٢٠٣ الشهرياران: الشهريارات C

الباب الثالث
في
السفوفات

(٧٦)

سفوف الطين
للسحج والخلفة الصفراوية

بزر الريحان بزر لسان الحمل بزر حماض نشاء صمغ عربي بزر بقله من كل واحد جزء طين
ارمني وبزر الورد وجلنار من كل واحد جزء ونصف^{٢٠٤} يحمص سوى الطين ويستف منه ثلاثة
دراهم برب السفرجل الساذج

(٧٧)

سفوف حب الرمان
المقوى للمعدة والامعاء

حب الرمان وحب الحصرم وحب العنب وحب الآس وخرنوب شامي^{٢٠٥} وخرنوب نبطى
وبلوط وكسفرة^{٢٠٦} منقعة في ماء السماق مجففة وسماق من كل واحد جزء قرظ وطراثيث من
كل واحد جزء ونصف ثم يحمص الجميع ويدق ويستعمل الشربة ثلاثة دراهم

(٧٨)

سفوف الاسوقة

غبيراء ونبق وبلح^{٢٠٧} وسفرجل وخرنوب شامي وتوت^{٢٠٨} فح تحمص اسوقتها وتجمع متساوية
وتستعمل

(٧٩)

سفوف لاصحاب السعال مع خلفة

شاه بلوط وقشور اللوز الاحمر الرقيق وخروب^{٢٠٩} شامي^{٢١٠} وخرنوب نبطى وطين ارمنى
مغسول وصمغ عربي ونشاء وبزر بقله وخشخاش يحمص سوى الطين ويستعمل

٢٠٤ جزء ونصف: نصف جزء A
٢٠٥ وخرنوب شامي: - C
٢٠٦ كسفرة: كزبرة D
٢٠٧ وبلح: - C
٢٠٨ شامي وتوت: - C
٢٠٩ خروب: خرنوب B
٢١٠ وخرنوب شامي: - C

(٨٠)

سفوف ممسك للبول

سعد سنبل اسطوخودس^{٢١١} كندر قشار الكندر جفت البلوط مشوى اجزاء سواء يدق
ويجمع ويتناول منه بالغدوات^{٢١٢} مثقال وآخر النهار مثقال

(٨١)

سفوف يمسك البول السلس

بلوط قشار الكندر مر راشن بالسوية يدق ويستف منه مثقال وقد يجب بميفختج ويستعمل
ويغتذى عليه^{٢١٣} بمدقه سماق

(٨٢)

سفوف السرطانات

لنفث المدة^{٢١٤}

رماد السرطانات النهريّة عشرة دراهم صمغ عربي وطين قبرسى وخصخاش ابيض واسود من
كل واحد خمسة دراهم كثيرا ثلاثة دراهم يدق ناعما الشربة وزن درهمين بلبن الاتن له
اربعون درهما وقد يشرب بشراب عناب اوقيتين ويؤخذ منه ايضا فى آخر النهار مثقال مع
شراب خصخاش

(٨٣)

سفوف مقلباتا

للاسعال القديم والزحير وضعف

المعدة والبرد والبواسير

حرف^{٢١٥} مقلو رطل ونصف بزر كراث وكمون من كل واحد نصف رطل بزر كنان ثلث رطل
مصطكى اوقية اهليلج كالبى واسود هندی مقلو بسمن البقر ربع رطل منهما^{٢١٦} يحمص^{٢١٧}
الجميع ويجمع ويستعمل

^{٢١١} اسطوخودس: اسطوخودوس C^{٢١٢} بالغدوات: بالعاذ B^{٢١٣} عليه: بعده C^{٢١٤} المدة: الدم C^{٢١٥} حرف: خزف C^{٢١٦} منهما: منها A، - C^{٢١٧} يحمص: يدق C

(٨٤)

سفوف المقلياثا البيمارستاني

اهليلج كابلې وبلوط وجلنار وقرظ من كل واحد جزء حب رمان جزآن عقص نصف جزء
يرض الاهليلج^{٢١٨} والبلوط والعقص ويقلى بدهن ورد ويحمص حب الرمان ويدق ويستعمل

(٨٥)

سفوف ينفع من الصرع عن قسطا^{٢١٩}

اهليلج كابلې^{٢٢٠} وبليلج ومصطكى واسطوخودس^{٢٢١} وبسبايج اجزاء سواء يستقى منه فى كل
يوم ثلاثة دراهم

(٨٦)

السفوف المسهل مع ماء الجبن

اهليلج اصفر وصبر اسقوطرى وورد وكثيراء وسقمونيا مشوى^{٢٢٢} فى السفرجل وانيسون
وحجر ارمنى مغسول^{٢٢٣} وافثيمون وافسننتين واسطوخودس^{٢٢٤} وبزر الشاهترج وبسبايج
ولسان الثور وتريد وغاريقون يؤخذ منها ما يناسب الحال التى يستقى^{٢٢٥} لها وتستف منه ثلاثة
دراهم وقد يقتصر على ثلاثة دراهم من الاهليلج الاصفر مسحوقا كالكحل ملتوتا بدهن لوز
حلو مع مثله سكر يستف ويشرب عليه ماء الجبن وربما اخذ بالاهليلج^{٢٢٦} الاسود الهندى
مع دانقين ملح هندى وسقمونيا مشوى ويؤخذ للتبريد بسكر وطباشير واما المبدل مع ماء
الجبن فقد يتخذ بطباشير^{٢٢٧} ولحم حب الاميرباريس وورد وبزر قثاء وبزر خيار وقرع حلو
مقشورة^{٢٢٨} وبزر بقلة وخشخاش ابيض وصندل ابيض^{٢٢٩} ونحوها وهو نافع للامزاج الحارة

٢١٨ الاهليلج: الهليلج C

٢١٩ قسطا: + بن لوقا D

٢٢٠ كابلې: - B

٢٢١ اسطوخودس: اسطوخودس E

٢٢٢ سقمونيا مشوى: محموده مشويه C

٢٢٣ مغسول: مغسوله C

٢٢٤ اسطوخودس: اسطوخودس B

٢٢٥ يستقى: سقى C

٢٢٦ اخذ بالاهليلج: اخذنا الاهليلج A

٢٢٧ واما المبدل مع ماء الجبن فقد يتخذ بطباشير: - B

٢٢٨ مقشورة: مقشور C

٢٢٩ وصندل ابيض: - A

(٨٧)

دواء يسهل فضلا لزجا لعابيا
زنجبيل وتريد وسكر اجزاء سواء تجمع مسحوقة منخولة^{٢٣٠} وتستف الشربة درهمان بماء
حار

(٨٨)

دواء^{٢٣١} مسهل^{٢٣٢} بماء بارد
تريد درهم ملح هندي درهم ونصف يجمعان مسحوقين منخولين^{٢٣٣} ويستف ويشرب بعده
الماء البارد^{٢٣٤} فان شرب الماء الحار يقطع^{٢٣٥} اختلافه

(٨٩)

دواء^{٢٣٦} يشرب بماء حار
يخرج البلغم اللزج والمرة السوداء
سقمونيا سبعة قراريط صبر اسقوطري عشرة قراريط افثيمون اقريطى^{٢٣٧} اثنا عشر قيراطا
بسبايج خمسة قراريط تجمع منخولة وتستف ويؤخذ بعدها^{٢٣٨} ماء حار له^{٢٣٩} فيمن لا يحتمل
ذلك السقمونيا دانق والبسبايج درهم والجملة شربة تامة

(٩٠)

دواء يقطع شهوة الطين
كمون كرماني ونانخواه من كل واحد جزء يمضغ ويتلغ قبل الطعام

٢٣٠ منخولة: - A

٢٣١ دواء: + اخر B

٢٣٢ مسهل: + يشرب BC

٢٣٣ منخولين: - C

٢٣٤ البارد: + وان عطش فليشرب الماء البارد BC

٢٣٥ يقطع: انقطع C

٢٣٦ دواء: + اخر B

٢٣٧ اقريطى: اقريطى AC

٢٣٨ بعدها: بعده A

٢٣٩ له: + يجعل BC

(٩١)

آخر لذلك

قاقلة كبار وصغار وكبابة من كل واحد جزء سكر مثل الجميع يسحق ويستف منه على الريق

(٩٢)

دواء^{٢٤٠} يقطع شهوة الطين

ونحوه من الاشياء الردية ويطرد الرياح

كمون كرمانى وانيسون من كل واحد درهمان سعد ونعنع^{٢٤١} يابس وفوتنج^{٢٤٢} من كل واحد
مثقال اهليلج كابلى ولبليج واملج من كل واحد ثلاثة دراهم تدق الادوية ويضاف اليها بوزنها
سكر طبرزد الشربة درهم واحد بماء بارد

(٩٣)

سفوف آخر مسهل للسوداء

يشرب بماء الجبن

بسبايح وافتمون من كل واحد درهمان اهليلج كابلى واسود من كل واحد خمسة دراهم لسان
الثور وورق الباذرنجبويه من كل واحد ثلاثة دراهم حجر ارمنى مغسول درهم الشربة من درهم
الى درهمين اولا وضعفها آخرا

(٩٤)

سفوف يعدل مزاج كبد^{٢٤٣}

صاحب اليرقان بعد استقراغه

ورد طباشير من كل واحد درهمان لك نصف درهم زعفران ريوند من كل واحد ربع درهم
كافور دائق يؤخذ اذا كانت الطبيعة معتقلة بماء الاجاص والتمرهندي والترنجبين واذا كانت
معتدلة فبسكنجبين

(٩٥)

قرص لذلك ايضا

زرشك طباشير ورد من كل واحد ثلاثة دراهم بزر هندباء وقرع وخيار وبزر بقلة حمقاء وخس
وصندل ابيض من كل واحد درهم كافور ربع درهم يقرص من درهمين

^{٢٤٠} دواء: سفوف BC^{٢٤١} نعنع: نعاغ D^{٢٤٢} وفوتنج: - C^{٢٤٣} كبد: - A

(٩٦)

دواء لمن فسد طعامه ولم ينحدر
يلين البطن^{٢٤٤} من غير لذع ولا اذى
للمسيحي

تين يابس ولباب القرطم من كل واحد جزء يدقان ويجعل فيهما شيء من الاثيمون الحديث
مدقوقا ويستعمل بقدر الحاجة له اذا كان التين والقرطم مائة درهم منهما فليكن الاثيمون من
عشرة دراهم الى عشرة مثاقيل وليؤخذ منه من عشرة دراهم الى^{٢٤٥} خمسة عشر درهما

(٩٧)

سفوف لخفقان القلب عن حرارة

لب بزر قثاء وبزر خيار وقرع واميرباريس^{٢٤٦} وطين ارمني وورد وطباشير من كل واحد
درهمان كهرباء وعود صرف من كل واحد درهم كافور فنصوري^{٢٤٧} ربع درهم مصطكي ثلث^{٢٤٨}
درهم يدق الجميع ويستف منه عند الحاجة بماء التفاح او بماء الرمان

(٩٨)

سفوف يقطع قيام الدم

شاذنج^{٢٤٩} وكهرباء ودم الاخوين وبسذ وشب يمانى وجلنار وطين ارمني من كل واحد خمسة
دراهم يدق ويستف مع تقيع السماق ويعطى منه سبعة ايام

(٩٩)

سفوف مفتت للحصى

بزر الخيار والقرع والقثاء والبطيخ وخطمي وراز يانج من كل واحد درهم حب القلت^{٢٥٠} وصمغ
الاجاص من كل واحد درهمان حجر يهودى نصف درهم يدق^{٢٥١} وينخل ويشرب مع مطبوخ
هذه صفته بزر الحسك درهمان يغلى باثني عشر درهما ماء حتى يبقى النصف ويلقى عليه
اوقية لعاب بزرقطونا وخمسة دراهم سكر ويدام عليه سبعة ايام

^{٢٤٤} البطن: الطبع A

^{٢٤٥} عشرة مثاقيل وليؤخذ منه من عشرة دراهم الى: - B

^{٢٤٦} اميرباريس: براريس D

^{٢٤٧} فنصوري: قيصوري C

^{٢٤٨} ثلث: ثلاثة C

^{٢٤٩} شاذنج: ساذج B

^{٢٥٠} القلت: القلب A

^{٢٥١} يدق: - C

(١٠٠)

سفوف مفتت للحصى للبارد المزاج

حب البلسان بزر الفجل قشور اصل الكبر قشور اصل الجاوشير لوز مر حب الغار اذخر
سعد سنبل الطيب اسقولوفندريون حرمل جنطيانا رومي زراوند اسارون الحجر اليهودي
قرمانا اشق مر سكينج مقل فلفل وح اجزاء سواء تدق وتلت بدهن البلسان لتا جيدا
وتعجن بالصمغ المذكورة في جملتها بعد حلها^{٢٥٢} وتتخذ حبوبا الشربة منها وزن درهم مع دائق
من رماد العقارب

(١٠١)

سفوف آخر^{٢٥٣} للحصى^{٢٥٤}

في الحار المزاج

لب حب القثاء والخيار والقرع والبطيخ وحمص اسود وبزر خطمي وبزر رازيانج ورماد
العقارب من كل واحد ثلاثة دراهم صمغ الاجاص خمسة دراهم^{٢٥٥} حجر يهودي خمسة دراهم
برشياوشان^{٢٥٦} ثلاثة دراهم قشور البيض المفرخ مكلسا وزن درهمين يدق ويجمع ويستعمل
الشربة منه وزن درهمين بماء قد طبخ فيه بزر الحسك

(١٠٢)

سفوف يفتت حصى الصبيان

بزر بطيخ عشرة صمغ الاجاص وحب القلت من كل واحد خمسة دراهم يجمع و^{٢٥٧} يدق
ويستعمل

(١٠٣)

سفوف^{٢٥٨} لذياييطا^{٢٥٩}

كسفرة يابسة ورد احمر من كل واحد خمسة دراهم حب الرمان الحامض عشرة دراهم حب
الآس^{٢٦٠} اربعة دراهم يحمص سوى الورد ويدق وينخل الشربة ثلاثة دراهم

٢٥٢ حلها: حكاها AC

٢٥٣ آخر: + مفتت B، مفتت C

٢٥٤ للحصى: الحصى C

٢٥٥ خمسة دراهم: - AC

٢٥٦ برشياوشان: برشاوشان C

٢٥٧ يجمع و: - A

٢٥٨ سفوف: - B

٢٥٩ لذياييطا: لذوسنطاريا D

٢٦٠ عشرة دراهم حب الآس: - C

الباب الرابع
في
المعاجين^{٢٦١}

(١٠٤)

معجون يزيد في الباه

بزر الجزر بزر البصل بزر الفجل بزر الجرجير بزر الرطبة لب حب القطن بوزيدان قسط حلو
زنجيل تؤذرى السنة العصافير ششقاقل^{٢٦٢} بهمنان دار فلفل حلتيت جزء جزء يدق الجميع
ويؤخذ منه غدوة ثلاثة دراهم وكذلك قبل النوم والغذاء اسفيداجه^{٢٦٣} بلحم سمين وباقي
وحمص وبياض البيض ودار صيني وخولنجان ومن السمك الكباب والمشوى

(١٠٥)

اصفر سليم
للخفقان السوداوى^{٢٦٤}

فلفل ايض زنجيل ملح هندي^{٢٦٥} من كل واحد ستة دراهم افيون وجندبادستر وقرنفل
ومصطكي وعافر قرحا وقسط من كل واحد خمسة دراهم هزارجشان^{٢٦٦} وهو الفاشرا^{٢٦٧}
وفاشرشتين وهو ششبندان^{٢٦٨} وسعد وزرنياد وذرونج وزراوند طويل من كل واحد درهمان
دهن البلسان وماء الكافور من كل واحد اربعة دراهم تجمع مدقوقة منخولة وتعجن بعسل
منزوع الرغوة ويوضع^{٢٦٩} في اناء زجاج ويترك دون الملاان

^{٢٦١} المعاجين: + والاطرفلات A

^{٢٦٢} ششقاقل: شقاقل C

^{٢٦٣} اسفيداجه: اسفيداجه BE، اسفيداجه C

^{٢٦٤} السوداوى: - A

^{٢٦٥} هندي: - C

^{٢٦٦} هزارجشان: هزارجشان C

^{٢٦٧} الفاشرا: الفاشر E

^{٢٦٨} ششبندان: سسبدان C، سسنديدار E

^{٢٦٩} يوضع: ترفع BC

(١٠٦)

الاطريفل الاصغر^{٢٧٠}

النافع من استرخاء المعدة ومن رطوبتها
ورياح البواسير ويصفي الدهن ويحسن اللون
اهليلج كالبلى واصفر واسود وبليلج واملج منزوعة النوى اجزاء متساوية يدق وينخل ويبلت
بدهن لوز حلو ويعجن بعسل منزوع الرغوة ويرفع فى اناء ويستعمل الشربة ثلاثة دراهم^{٢٧١}

(١٠٧)

الاطريفل الاكبر

يزيد فى باه المرطوبين المبرودين
اهليلج كالبلى واسود وبليلج وشير امليج منزوعة النوى وقلقل ودار فلفل من كل واحد ثلاثة
دراهم زنجبيل وبوزيدان وبسباسة وشيطرح هندي وششقاقل^{٢٧٢} وتوذرى^{٢٧٣} احمر وابيض
ولسان العصافير وبزر الرمان البرى وهو حب قلقل وسمسم مقشور وسكر طبرزد وخشخاش
ابيض وبهمنان من كل واحد درهم تجمع مدقوقة منخولة وتعجن بعسل منزوع الرغوة بعد لته
بسمن البقر ويرفع فى اناء ويستعمل

(١٠٨)

معجون الزيب

لاصحاب الصرع

اهليلج كالبلى واصفر وبليلج واملج واسطوخودس من كل واحد عشرة دراهم عود الصليب
وهو فاوانيا^{٢٧٤} خمسة دراهم عاقر قرحا سبعة دراهم يدق ويجمع ويؤخذ زيب منزوع العجم
رطل يدق وتعجن به الادوية الشربة خمسة دراهم

^{٢٧٠} الاصغر: الصغير وهو يسمى جوارشن خوزى ايضا D^{٢٧١} الشربة ثلاثة دراهم: - A^{٢٧٢} ششقاقل: شقاقل DE^{٢٧٣} توذرى: بوذرى C, توذريج D^{٢٧٤} فاوانيا: فاوانيا C

(١٠٩)

المعجون الفوذنجي

للاوجاع الباردة في الاحشاء

فوذنج نهري وجبلي وفطراساليون وسساليوس^{٢٧٥} من كل واحد اثنا عشر درهما بزر كرفس
وبابونج وحاشا من كل واحد اربعة دراهم كاشم خمسة عشر^{٢٧٦} درهما فلفل اسود اربعة
واربعون^{٢٧٧} درهما تجمع^{٢٧٨} مدقوقة منخولة بثلاثة امثالها عسلا منزوع الرغوة الشربة مثقال
واحد بماء حار

(١١٠)

معجون النجاح

النافع من المايخوليا^{٢٧٩}

اهليلج اسود وبليج واملج من كل واحد عشرة دراهم بسبايح وافثيمون واسطوخودس وتريد
من كل واحد خمسة دراهم يدق ويعجن الشربة خمسة دراهم^{٢٨٠} وقد يقوى لتحريك الطبع
يوم الحاجة الى ذلك بحجر ارميني وغاريقون بحسب الحاجة يضاف منهما^{٢٨١} خمسة دراهم الى
درهم او^{٢٨٢} الى مثقال العسل^{٢٨٣} تعجن هذه الادوية ضعفها او فويق^{٢٨٤} ذلك وقد يتخذ مكان
العسل بسكر محلول معقد^{٢٨٥} كالعسل

(١١١)

معجون الطين المختوم الرومي

النافع من السموم القتالة المشروبة والمنصبة

من الهوام والدواب في ابدان الناس

طين رومي وحب الغار من كل واحد درهما انقحة طبي ثمانية دراهم انقحة ارنب اربعة دراهم
جنطيانا^{٢٨٦} رومي زراوند مدحرج بزر السذاب مر ورق الغار من كل واحد درهم تجمع منخولة
وتعجن بعسل منزوع الرغوة ويرفع ويستعمل عند الحاجة الشربة مثل الباقلاة

^{٢٧٥} سساليوس: سساليون C^{٢٧٦} عشر: - A^{٢٧٧} اربعة واربعون: اثني عشر C^{٢٧٨} تجمع: - A^{٢٧٩} المايخوليا: + هندي C^{٢٨٠} خمسة دراهم: درهم C^{٢٨١} منهما: منها A^{٢٨٢} خمسة دراهم الى درهم او: الى خمسة دراهم من درهم BC^{٢٨٣} العسل: - C^{٢٨٤} ضعفها او فويق: بضعفها عسل فوق C^{٢٨٥} معقد: نعتقد، B، - C^{٢٨٦} جنطيانا: جنطيانا B

(١١٢)

معجون^{٢٨٧} مفرح حار^{٢٨٨}

للخفقان الحادث عن البرد ويسخن

القلب ويقويه وكذلك يفعل بالمعدة

قرفة قرنفل دار صيني سنبل الطيب جزء جزء اشنة اظفار الطيب نارمشك فرنجمشك^{٢٨٩}
من كل واحد جزآن زعفران مصطكى من كل واحد نصف جزء يسحق ويعجن بعسل منزوع
المرغوة

(١١٣)

مفرح بارد

وهو صالح للكبد الحارة ايضا

ومنافعه ضد منافع الاول

خشخاش ابيض كزبرة^{٢٩٠} يابسة بزر بطيخ حلو من كل واحد ثلاثة اجزاء طباشير ابيض ورد
احمر لسان ثور من كل واحد جزء ونصف عصارة اميرباريس وطين مختوم من كل واحد جزء
يسحق ويعجن بعسل قد ربي فيه الاهليلج

(١١٤)

مفرح^{٢٩١} معتدل

بهمنان من كل واحد خمسة اجزاء اهليلج كابلې منزوع النوى عشرون^{٢٩٢} درهما شاهترج
لسان ثور باذرنجبويه من كل واحد عشرة دراهم^{٢٩٣} كسفرة وطباشير وطين مختوم من كل
واحد ثلاثة دراهم ابريسم^{٢٩٤} خام محرق غير مرمد^{٢٩٥} بل يشيط في محاره^{٢٩٦} حتى يتفحم
بحيث يتسحق^{٢٩٧} وخبث الصندل المقاصيري وجفت الفستق من كل واحد درهمان بسد
ولؤلؤ وكهرباء عظمى من كل واحد درهم عود هندي خام نصف مثقال تدق هذه الادوية
وتخلط ويؤخذ من ماء التفاح والسفرجل العطر وماء حماض الاترج وماء الاميرباريس وماء

٢٨٧ معجون: C -

٢٨٨ حار: B -

٢٨٩ فرنجمشك: افرنجمشك DE

٢٩٠ كزبرة: كسفرة BCE

٢٩١ مفرح: شراب مفرح C

٢٩٢ عشرون: اثني عشر C

٢٩٣ عشرة دراهم: درهم C

٢٩٤ ابريسم: C -

٢٩٥ مرمد: مرمل C

٢٩٦ محاره: فخاره C

٢٩٧ يتسحق: ينسحق C

الرمان المز وماء الورد وسلافة الشراب الريحاني او الجمهورى من كل واحد ربع رطل تجمع المياه ويسبك بها ثلاثة اربال سكرًا تقيًا وتكشط الرغوة ويعطى قوام العسل وتعجن به الادوية ويرفع ويؤخذ منه في كل يوم ملعقة^{٢٩٨} نحو خمسة دراهم والغذاء عليه في اكثر الاحوال من زرشكية او زيرباج^{٢٩٩} محلى

(١١٥)

معجون يعين المرطوبين
على جودة الحفظ
للكندى^{٣٠٠}

بزر الرطبة درهمان وج درهم يدق ويلت بسمن بقر ويعجن بعسل

(١١٦)

مفرح ياقوتى مصلح

لسان الثور الجبلى وباذرنجبويه^{٣٠١} وبزر فرنجمشك وبهمن احمر وايض من كل واحد سبعة دراهم دار صيني وكزبرة يابسة وطباشير وكهرباء ويسد وعود هندي خام وابريسم خام محرق كما وصفنا قبل من كل واحد وزن درهمين طين مختوم ولؤلؤ غير منقوب من كل واحد مثقال زعفران درهم قرنفل درهمان زرنباذ وذرونج من كل واحد ثلاثة دراهم سحالة الذهب والفضة والياقوت الاحمر من كل واحد دانقان زرنب درهمان كباية وقاقلة من كل واحد ثلاثة دراهم امليج ينقع في الشراب الريحاني ويقل^{٣٠٢} بعد ذلك عشرون^{٣٠٣} درهما ورد فارسي منزوع الاقماغ خمسة دراهم^{٣٠٤} جردة الصندل المقاصيري ثلاثة دراهم تدق الادوية نعما وتجمع ويؤخذ من عسل الاهليج الكابلي المرابي نصف رطل ومن الجلاب المعطى قوام العسل منا ونصف اكثره ومن الزيبب الرازقي المنقى من عجمه رطل واحد يدق الزيبب مرشوشا عليه ماورد وقليل شراب ريحاني حتى يتخضب جدا^{٣٠٥} ويخلط به ويعسل الاهليج والجلاب المقوى جميع الادوية ويساط^{٣٠٦} جيدا حتى تستوى اجزاؤه ويرفع في اناء^{٣٠٧} زجاج او مغضر ويستعمل من مثقالين الى ثلاثة كل يوم

٢٩٨ ملعقة: ملعقة C

٢٩٩ زيرباج: زيرباج C

٣٠٠ للكندى: الكندى B

٣٠١ باذرنجبويه: باذرنجبويه E

٣٠٢ يقل: يعل C

٣٠٣ عشرون: اثني عشر C

٣٠٤ خمسة دراهم: - A

٣٠٥ جدا: - C

٣٠٦ يساط: نشاط B, نشاط C

٣٠٧ اناء: - BC

(١١٧)

مفرج معتدل ايضا

بهمنان اهليلج كابلې سنا شاهترج ورد^{٣٠٨} لسان الثور اجزاء متساوية تعجن بعسل ثلاثة امثالها

(١١٨)

معجون الحلثيت

حلثيت فلفل مر ورق السذاب اجزاء متساوية يعجن بعسل^{٣٠٩} الشربة درهم

(١١٩)

الفلونيا الرومي

المسكن للاوجاع القولنجية وغيرها^{٣١٠}

فلفل ابيض وبزر بنج من كل واحد عشرون^{٣١١} مثقالا افيون عشرة مثاقيل زعفران خمسة مثاقيل افربيون^{٣١٢} وسنبل وعافر قرحا من كل واحد مثقال يعجن بعسل منزوع الرغوة الشربة حمصة بماء فاتر

(١٢٠)

الفلونيا الفارسي

للنزف وانحلال الطبع ويحفظ الاجنة

فلفل ابيض وبزر بنج من كل واحد عشرون درهما^{٣١٣} افيون وطنين مختوم من كل واحد عشرة دراهم زعفران خمسة دراهم فرييون وسنبل وعافر قرحا من كل واحد درهمان جندبادستر درهم زرنباذ وذرونج ولؤلؤ غير مثقوب ومسك^{٣١٤} من كل واحد نصف درهم كافور دائق ونصف عسل منزوع الرغوة ما تعجن به الشربة درهم بما يوافق من الاشربة

^{٣٠٨} ورد: ورق C^{٣٠٩} بعسل: A -^{٣١٠} غيرها: + ايضا C^{٣١١} عشرون: اثني عشر C^{٣١٢} افربيون: اوفربيون B، فرييون C^{٣١٣} عشرون درهما: درهين C^{٣١٤} ومسك: C -

(١٢١)

مفرح بارد

طباشير عشرة دراهم ورد منزوع الاقماغ خمسة دراهم لسان الثور عشرة دراهم عصارة الاميرباريس خمسة دراهم طين رومي سبعة دراهم شير امليج خمسة عشر درهما خشب صندل مقاصيري درهمن كسفرة يابسة درهمن قشر الفستق الاعلى درهمن ذرونج رومي درهمن بهمنان وكهرباء وبسد ولؤلؤ غير مثقوب من كل واحد درهمن زعفران دانقان ذهب ابريز فضة صافية من كل واحد مثقال ياقوت احمر نصف مثقال ابريسم خام محرق^{٣١٥} في بستوقة مسدودة الراس درهم تدق الادوية ويسحل الذهب والفضة^{٣١٦} اما بان يحك على مسن جديد ويغسل واما بان يبرد بمبرد دقيق^{٣١٧} النقش وتجمع الجملة مسحوفة ثم يؤخذ من ماء التفاح الحامض ومن ماء حماض^{٣١٨} الاترج من كل واحد خمسة عشر^{٣١٩} درهما ومن السكر الخوزي منوان يذاب السكر بالمياه وتكشط الرغوة ويعطى قوام العسل ويوضع في برنية صيني واسعة حتى يتنفس ويستعمل عند الحاجة من خمسة دراهم الى خمسة مثاقيل

(١٢٢)

اطريفل

ينقى المعدة ونواحيها والراس

من البلغم والسوداء سليم الغائلة

اهليلج كالبلي واصفر واسود^{٣٢٠} هندي وبلبلج وامليج منزوعة النوى من كل واحد اثنا عشر^{٣٢١} درهما تريذ ابيض مصمغ محكوك عشرة دراهم انيسون درهمن افثيمون حديث خمسة دراهم يدق ويلت باربعين درهما دهن لوز حلو ويعجن بثلاثة ارطال من السكر الخوزي المطبوخ بمنا من ماء الورد وماء لسان الثور المصعدين^{٣٢٢} مناصفة ويقوم بعد كشط الرغوة حتى يبلغ قوام العسل ويرفع في برنية الشربة خمسة مثاقيل

٣١٥ محرق: بحرق B

٣١٦ والفضة: - C

٣١٧ دقيق: رفيع C

٣١٨ حماض: - C

٣١٩ خمسة عشر: B ٤٠

٣٢٠ اسود: - C

٣٢١ اثنا عشر: B ٢٠

٣٢٢ المصعدين: المصعد B

(١٢٣)

معجون النجاح
لاصحاب المايخوليا

اهليلج اسود ولبيلج واملج من كل واحد عشرة دراهم بسفايج وافثيمون واسطوخودس وتريد
من كل واحد خمسة دراهم يدق ويعجن بعسل^{٣٢٣} الشربة خمسة دراهم وان احتيج الى تقوية
اسهاله جعل فيه الغاريقون والحجر الارمنى على الشربة الواحدة مثقال منهما

(١٢٤)

معجون ينفع من الصرع

حب الغار اربعة دراهم سساليوس ثلاثة دراهم زراوند مدحرج درهمان اصل فاوانيا ثلاثة دراهم
جندبيدستر درهمان اقراص الاسقيل درهم يعجن ويسقى منه ملقعة بماء العسل او سكنجبين
عنصلى وعافر قرحا وحده معجوننا بعسل ينفع من الصرع

(١٢٥)

معجون يحفظ من السموم

يؤخذ طين مختوم وحب الغار من كل واحد عشرة دراهم يدق وينخل ويعجن بسمن البقر
وعسل منزوع الرغوة ويستعمل قبل الطعام وبعده

(١٢٦)

معجون نافع من البرص مجرب^{٣٢٤}

افثيمون اقريطى احمر ثلاثة عشر^{٣٢٥} درهما اهليلج اصفر اثنا وثلاثون^{٣٢٦} درهما اهليلج اسود
وكابلى من كل واحد سبعة دراهم زيب شديد الحلاوة منزوع العجم اثنا عشر^{٣٢٧} درهما يدق
الجميع حتى يصير مثل المخ ويسحق بدهن بنفسج او دهن لوز ويؤخذ منه فى كل غداة مقدار
الجوزة وكذلك فى العشى

٣٢٣ بعسل: + منزوع C

٣٢٤ مجرب: - B

٣٢٥ ثلاثة عشر: ٣٠ B

٣٢٦ اثنا وثلاثون: ٢٣ B

٣٢٧ اثنا عشر: ٢٠ B

(١٢٧)

معجون نافع من التفريح والسوداء
اهليلج اسود اثنا عشر^{٣٢٨} افثيمون خمسة عشر حرمل وبزر الريحان ومرو ابيض وغاريقون
وخريق اسود ولسان الثور من كل واحد خمسة عشر^{٣٢٩} اسطوخودس عشرة قرنفل درهمان
بأذرنجبويه وقصور الاترح وفرنجمشك من كل واحد ثلاثة دراهم جوز بوا وسك من كل واحد
درهم يدق ناعما ويعجن بقشمش وعسل ويستعمل

(١٢٨)

معجون نافع من اللقوة
كمون كرماني خمسة دراهم كندر مثقال زوفرا وهو الحزاء درهمان فلفل ابيض درهم قرنفل
وجوز بوا وزعفران من كل واحد نصف مثقال يدق الجميع ناعما^{٣٣٠} ويعجن بعسل منزوع الرغوة
الشربة من درهم الى درهمين

(١٢٩)

البلاذرى الكبير
وهو ترياق الفالج والرعشة والسكنة
خاصة وجميع العلل الباردة
زنجبيل عاقر قرحا حبة السوداء قسط فلفل دار فلفل وج من كل واحد عشرة دراهم ورق
السذاب وحلتيت^{٣٣١} وجنطيانا وزراوند وحب الغار وجندبيدستر وشيطرح وخردل من كل
واحد خمسة دراهم عسل البلاذر خمسة دراهم وثلث يدق ناعما ويبت بدهن الجوز ويعجن
بعسل منزوع الرغوة الشربة منه كالبندقة

(١٣٠)

البلاذرى الصغير
للبهق وضعف البصر والشيب والنسيان
اهليلج اسود ولبليج واملج من كل واحد عشرة دراهم كندر وزوفرا^{٣٣٢} وفلفل وزنجبيل وعسل
البلاذر من كل واحد خمسة دراهم عسل النحل ما يجمعه الشربة كالأول وقد يزداد فيه وج
وسعد وسنبل من كل واحد خمسة دراهم

^{٣٢٨} اثنا عشر: B ٢٠^{٣٢٩} خمسة عشر: B ٥^{٣٣٠} ناعما: ونخل B^{٣٣١} حلتيت: حلتيب C^{٣٣٢} زوفرا: Zofra B

(١٣١)

معجون نافع من الصرع جدا^{٣٣٣}
عاقر قرحا وسساليوس^{٣٣٤} واسطوخودس من كل واحد عشرة دراهم غاريقون وقرمانا وحلتيت
طيب وزراوند مدحرج وخنثي وهو اصل الاشراس وحب البلسان وعود الصليب من كل
واحد درهما ونصف اهليلج كابلي واصفر واسود^{٣٣٥} هندي^{٣٣٦} من كل واحد خمسة عشر
درهما يعتصر ماء العنصل ويصب عليه مثله عسلا ويطبخ وتعجن به الادوية وهو جيد بالغ
وينفع منه غاية النفع ايارج هرمس والبلاذري الصغير اذا ادمن

(١٣٢)

معجون نافع من الابدرة
ويزيد في الجماع
خولنجان^{٣٣٧} اثنا عشر^{٣٣٨} درهما بزر الجزر وبزر الجرجير من كل واحد خمسة عشر^{٣٣٩} درهما
يدق الجميع ناعما ويعجن بعسل منزوع الرغوة الشربة مثل الجوزة عند النوم

الباب الخامس

في

الجوارشنيات^{٣٤٠}

(١٣٣)

جوارشن^{٣٤١} الخبث
النافع من ضعف المعدة
ورد فارسي منزوع الاقماع وصندل مقاصيري وسنبل الطيب ولحم حب الاميرباريس واهليلج
كابلي واصفر واسود وبليلج واملج وطين ارمني مغسول وكسفرة وطباشير ولسان الثور ودار
صيني^{٣٤٢} وكبابة وقاقلة ومصطكى وفوفل وسعد وقشور الفستق وعود صنفى ونعنع يابس وآس

٣٣٣ جدا: - C

٣٣٤ سساليوس: ساساليوس B

٣٣٥ اسود: - C

٣٣٦ هندي: - B

٣٣٧ خولنجان: خولنجان D

٣٣٨ اثنا عشر: ٢٠ B

٣٣٩ خمسة عشر: ٥٠ B

٣٤٠ الجوارشنيات: الجوارشيات B

٣٤١ جوارشن: جوارش B

٣٤٢ صيني: الصين B، + الصين C

وقشور الاترج الاصفر دون شحمه مجففاً من كل واحد جزء خبث الحديد البصرى المدبر بالخل الثقيف^{٣٤٣} والقلى ثلاثة اجزاء تدق هذه الادوية ناعماً وتخلط وتتخذ امثالها مجموعة من السكر الخوزى فيحل بماورد وتكشط الرغوة ويقوم حتى يلصق باليد قليلاً وتتثر عليه الادوية ويساط^{٣٤٤} حتى يتخذ الاجزاء ويدهن طبق فضة او رخامة^{٣٤٥} بدهن ورد فائق ويبسط عليه الجوارشن ويقطع كالشوايبر^{٣٤٦} ويترك حتى يجف ويرفع في زجاج ويستعمل منه مثقال او^{٣٤٧} مثقالان

(١٣٤)

جوارشن السفرجل الممسك^{٣٤٨}

يؤخذ سفرجل منقى الجوف مقشر وعسل منزوع الرغوة من كل واحد رطلان فلفل ودار فلفل وزنجبيل من كل واحد خمسة^{٣٤٩} دراهم هال^{٣٥٠} بوا درهم قاقلة وقرنفل وسنبل الطيب ودار صيني وزعفران من كل واحد درهماً تجمع هذه الادوية مدقوقة منخولة ويؤخذ السفرجل فيطبخ بشراب وهو الاصل او الجمهورى او مثلث او نبيذ الزبيب والعسل ومن الاطباء من يطبخه بخل عطر والشراب الريحاني هو اوفق ثم ينزل عن النار ويصفي حتى ينزل عنه ما فيه من الرطوبة ويدق ناعماً ثم يؤخذ العسل الصعترى الفائق المصفي فيطبخ بنار لينة وتذر عليه الادوية ويخلط^{٣٥١} حتى يستوى ويبسط^{٣٥٢} على رخامة^{٣٥٣} مدهونة بدهن ورد فائق ويقطع كالشوايبر^{٣٥٤} كل واحد^{٣٥٥} نحو اربعة مثاقيل ويدرج في ورق الاترج ويرفع في زجاج ومن الاطباء من يضيف اليه قليلاً من المسك التبتى^{٣٥٦}

(١٣٥)

جوارشن السفرجل المسهل

يؤخذ سفرجل مقشر رطلان عسل منزوع الرغوة رطلان زنجبيل ودار فلفل من كل واحد اربعة دراهم دار صيني درهماً هال وقاقلة وزعفران من كل واحد ثلاثة دراهم مصطكى خمسة

٣٤٣ الثقيف: والتجفف B

٣٤٤ يساط: يشاط C

٣٤٥ رخامة: جامه C

٣٤٦ كالشوايبر: كالشوايبر B

٣٤٧ او: الي B

٣٤٨ الممسك: القابض B

٣٤٩ خمسة: اربعة B

٣٥٠ هال: هيل DE

٣٥١ يخلط: يساط B

٣٥٢ ويبسط: - B

٣٥٣ رخامة: زجاجه C

٣٥٤ كالشوايبر: كالشوايبر B

٣٥٥ واحد: واحدة C

٣٥٦ التبتى: التبتى C

دراهم سقمونيا عشرة دراهم تریذ ایض ثلاثة عشر^{٣٥٧} درهما تجمع مدقوقة منخولة ويطبخ
السفرجل بالشراب او^{٣٥٨} الجمهوری او نبیذ الزیبد و^{٣٥٩} عسل ویفعل به كالذی قبله^{٣٦٠} سواء
ویرفع الشربة منه اربعة دراهم بماء حار

(١٣٦)

جوارشن مفرح للكندى

ورد ستة دراهم سعد خمسة قرنفل ومصطكى وسنبل واسارون من كل واحد ثلاثة دراهم^{٣٦١}
قرفة وزرنب وزعفران من كل واحد درهمان هال وبسباسة و^{٣٦٢} قاقلة وجوز بوا من كل
واحد^{٣٦٣} درهم يسحق وينخل بحريرة ثم يؤخذ املج رطل فيطبخ بتسعة ارطال ماء حتى يبقى
ثلثه ويلقى عليه نصف رطل عسل النحل ويطبخ حتى يغلظ وتثر عليه الادوية ويحرك يعود
خلاف عريض ويرفع الشربة مثقالان ونصف وقد يلتقى فى الادوية^{٣٦٤} فرنجمشك وبادرنجبويه
ولؤلؤ وساذج من كل واحد درهمان وقد يضاف اليه دانق مسك وقوم يجعلون البسباسة
والقاقلة وجوز بوا درهمين درهمين

(١٣٧)

جوارشن ينفع^{٣٦٥} من سلس البولوهو^{٣٦٦} ماسك البول^{٣٦٧} مارستانى

سعد سنبل اسطوخودس كندر قشار الكندر بلوط جفت البلوط كمون اجزاء سواء الشربة^{٣٦٨}
غدوة مثقال ومثله عشية

٣٥٧ ثلاثة عشر: B ٣

٣٥٨ او: - C

٣٥٩ و: او C

٣٦٠ قبله: - B

٣٦١ دراهم: + هال وبسباسة و C

٣٦٢ هال وبسباسة و: - C

٣٦٣ درهمان هال وبسباسة وقاقلة وجوز بوا من كل واحد: - B

٣٦٤ فى الادوية: فيه C

٣٦٥ ينفع: تنفع A

٣٦٦ هو: - C

٣٦٧ البول: للبول C

٣٦٨ الشربة: - A

(١٣٨)

دواء الخبث المسمى فنجنوش

عن رجاء الاصفهاني^{٣٦٩}نافع من^{٣٧٠} ضعف المعدة والكبدمحسن اللون^{٣٧١}

اهليلج اصفر واسود هندي وكابلي ولبليج^{٣٧٢} وشير^{٣٧٣} امليج منقى من كل واحد سبعة دراهم اميرباريس وسماق وورد وشاهترج من كل واحد خمسة^{٣٧٤} دراهم بزر الرازيانج والهندباء والكشوث المجفف البغدادي وكسبرة يابسة وكمون كرماني من كل واحد ثلاثة قراريط^{٣٧٥} طرائيث وصندل مقاصيري من كل واحد درهمان يدق الجميع جريشا ويصير^{٣٧٦} في خرقة كتان مضاعفة ويؤخذ من خبث الحديد البصري المتفتت^{٣٧٧} الهش^{٣٧٨} الخفيف المنقع في الخل اربعة عشر يوما المجفف بعد ذلك المقلو نصف رطل ويسحق ويصير^{٣٧٩} في خرقة اخرى مضاعفة وتعلق الخرقتان في آنية غضار ويصب عليهما^{٣٨٠} من الرائب الطري رطل ونصف وتلقى فيه^{٣٨١} هذه البقول سذاب وكرفس ونعنع وباذروج ورازيانج رطب^{٣٨٢} من كل واحد باقة لطيفة ويترك يوما وليلة ثم يصفى عنه كل يوم نصف رطل بعد ان تمرس الخرقتان فيه دفعات وتدر عليه هذه الادوية وهي طباشير ابيض وعصارة الاميرباريس الهشة وريوند صيني من كل واحد درهم لك منقى وجلنار فارسي من كل واحد نصف مثقال تسحق ويذر عليه من جملتها نصف مثقال كل يوم ويتناول وتجدد البقول في كل ثلاثة ايام والرائب كل يوم بدل المشروب عنه ويغسل الطرف كل يومين او ثلاثة بالرائب حتى لا يتكبرج وينظف راس الاناء من الشيء الذي يعلو عليه مرات في اليوم ويكون موضعه بالنهار في مكان ريح وفي الليل مكشوف اناء للهواء مستورا بخرقة

^{٣٦٩} رجاء الاصفهاني: رحا لاصفهاني B^{٣٧٠} من: عن A^{٣٧١} اللون: لون C^{٣٧٢} ولبليج: - C^{٣٧٣} شير: قشر B^{٣٧٤} خمسة: اربعة B^{٣٧٥} قراريط: دراهم قرط و C^{٣٧٦} يصير: يصر C^{٣٧٧} المتفتت: المثقب BC^{٣٧٨} الهش: - C^{٣٧٩} يصير: يصر C^{٣٨٠} عليهما: عليها B^{٣٨١} فيه: + هذه الادوية و C^{٣٨٢} رطب: - C

(١٣٩)

جوارشن عود

يقوى^{٣٨٣} المعدة الباردة وليس يقوى الاسخانويهضم^{٣٨٤} الطعام وينشف^{٣٨٥} البلغم

سنبل هندي وهو سنبل الطيب وسنبل رومي وهو الناردين الاقليطي ويسمى مبيخوشة
 ويزر كرفس وايسون ومصطكي من كل واحد درهم عود ثلاثة دراهم قرنفل درهمان بسباسة
 درهمان ونصف قرفة وسك^{٣٨٦} من كل واحد درهمان اهليلج كابلي منقع^{٣٨٧} في شراب درهمان
 ونصف جوز بوا درهم ونصف مرماحوز ثلاثة دراهم ورد^{٣٨٨} وقصب الذريرة من كل واحد
 درهمان يعجن بميه الشربة مثقالان

(١٤٠)

جوارشن عود لابن سينا

هال وزنجبيل ودار صيني وسليخة وزعفران ولفل وفلنجمشك وزرنباذ من كل واحد خمسة
 دراهم سعد وزرنب وساذج^{٣٨٩} هندي وقرنفل من كل واحد ثلاثة دراهم عود خام سبعة دراهم
 عنبر مثقال لازورد مثله كافور دافقان تريذ اربعة دراهم ملح هندي درهم^{٣٩٠} يسحق الجميع
 ويتخذ جوارشن بعسل او^{٣٩١} سكر

(١٤١)

جوارشن الاسقف

يلين^{٣٩٢} البطن ويطرد^{٣٩٣} الرياح

وينفع من الخام وارواح البواسير

ووجع الخاصرة والحالبين والقولنج

ويزيد في الباه

يؤخذ من التريذ الابيض والسقمونيا من كل واحد خمسة مثاقيل فلفل ابيض وقاقلة من كل
 واحد ثلاثة مثاقيل زنجبيل ودار صيني واملج وبسباسة وقرنفل وجوز بوا من كل واحد مثقال

٣٨٣ يقوى: تقوى A

٣٨٤ يهضم: تهضم A

٣٨٥ ينشف: تشف A

٣٨٦ سك: مسك B

٣٨٧ منقع: ينقع BC

٣٨٨ ورد: - C

٣٨٩ ساذج: شاذج C

٣٩٠ درهم: - A

٣٩١ او: و C

٣٩٢ يلين: تلين A

٣٩٣ يطرد: تطرد A

سكر ابيض نصف رطل يدق الجميع وينخل وينخل بمنخل صفيق ويعجن بعسل منزوع الرغوة ويستعمل عند الحاجة الشربة اربعة مثاقيل

(١٤٢)

جوارشن عود

عود هندي ثلاثة دراهم قشور الاترج الاصفر بشحمه درهمان دار صيني وانيسون من كل واحد درهم زعفران نصف درهم سكر منا

(١٤٣)

جوارشن عود آخر

زنجبيل درهمان دار صيني ثلاثة دراهم قرنفل ثلاثة دراهم مرماحوز ثلاثة دراهم انيسون ثلاثة دراهم مصطكي درهمان زعفران درهم عود خمسة دراهم بسباسة درهمان زرباذ درهمان سكر منا شراب ريحاني رطل يطبخ وتجمع الادوية مسحوقة وتتخذ وتلف في ورق الاترج

(١٤٤)

الجوارشن الكموني

للأبردة والجشاء الحامض

كمون كرمانى منقع فى خل خمر يوما وليلة مجفف مقلو وورق السذاب المجفف فى الظل ولفلل وزنجبيل من كل واحد ثلاثون^{٣٩٤} درهما بورق ارمنى عشرة ينخل ويعجن بعسل منزوع الرغوة ثلاثة امثالها الشربة من درهم الى درهمين

(١٤٥)

الجوارشن التمرى

للحصر^{٣٩٥} والاسر اذا كانا من برد

بورق ارمنى وكمون كرمانى وفطراساليون وزنجبيل ولفلل ابيض من كل واحد اثنا عشر درهما سقمونيا خمسة دراهم تمر هيرون او صرفان منقى من النوى ولب اللوز وورق السذاب من كل واحد عشرة دراهم ينقع التمر بخل خمر يوما وليلة ويدق ويعجن مع باقى الادوية بضعف الجملة من العسل

^{٣٩٤} ثلاثون : ثلاثة عشر C

^{٣٩٥} للحصر : للخصر B

(١٤٦)

جوارشن لضعف المعدة مع برد^{٣٩٦}
نانخواه كندر^{٣٩٧} دار صيني مصطكى عود نىء قشور فستق يعجن بعسل وماء الاملج
المطبوخ

(١٤٧)

جوارشن البزور
النافع من نفخ المعدة
كروياء^{٣٩٨} وانيسون وكمون كرمانى وقاقلة كبار وقرفة وناخواه وبزر كرفس من كل واحد درهمان
قرنفل وقاقلة صغار من كل واحد نصف درهم زنجبيل ودار فلفل من كل واحد^{٣٩٩} دانقان سكر
عشرون مثقالا يجمع ويستف عند الحاجة درهمان

(١٤٨)

جوارشن الملوك
وهو دواء السنة شريف الضمانات
للمبرودين المرطوبين^{٤٠٠}
اهليلج اسود وبلبلج واملج منزوعة من كل واحد ستة وثلاثون مثقالا شونيز اربعة وعشرون
مثقالا فلفل واشق ودار فلفل وزنجبيل^{٤٠١} وفلفلوميه^{٤٠٢} من كل واحد مثقالان كباية وبلاذر من
كل واحد ستة مثاقيل يسحق ويحل بست مائة^{٤٠٣} درهم من الفانيد السجزى^{٤٠٤} او الخزانى
ويعجن ويستعمل ويتخذ بنادق وتلوث اليد عند اتخاذه^{٤٠٥} بسمن بقر وتؤخذ منه بندقة

٣٩٦ برد: برودة BC

٣٩٧ كندر: - C

٣٩٨ كروياء: كراويا CE

٣٩٩ نصف درهم زنجبيل ودار فلفل من كل واحد: - C

٤٠٠ وهو دواء السنة شريف الضمانات للمبرودين المرطوبين: - B

٤٠١ وزنجبيل: - A

٤٠٢ فلفلوميه: فلفلومونه C

٤٠٣ بست مائة: ستمايه AB

٤٠٤ السجزى: السجزى AB

٤٠٥ اتخاذه: الحاجة C

(١٤٩)

جوارشن المسك^{٤٠٦}
لبرد الاحشاء ولخفقان القلب^{٤٠٧}

مسك نصف مثقال دار صيني وجوز بوا وقرفة وقاقلة صغار وقرنفل وخولنجان ودار فلفل وعود
هندي من كل واحد نصف اوقية زعفران درهمان سكر طبرزد نصف رطل يجمع الجميع ويدق
وينخل ويؤخذ عسل مقدار الحاجة ويغلى وتنزع رغوته وتذر الادوية عليه ويلقى على رخامة^{٤٠٨}
ويبسط ويقطع شواير

(١٥٠)

جوارشن طيب مسهل

تريذ درهمان قرنفل وجوز بوا وزعفران وعود من كل^{٤٠٩} واحد دانقان سقمونيا قيراط يدق
وينخل ويعمل جوارشن بعسل الطبرزد وهو شربة واحدة

(١٥١)

جوارشن النانخواه^{٤١٠}

النافع من المغص وضعف المعدة والنفخ

نانخواه وبزر الكرفس وشونيز من كل واحد عشرة دراهم زنجبيل درهمان ونصف يسحق ويغلى
عسل وتنزع رغوته وتذر عليه الادوية ويعمل عمل الجوارشنات

(١٥٢)

جوارشن الهال

ينفع^{٤١١} من وجع القولنج

والاعلال الباردة

تريذ ابيض درهمان^{٤١٢} زنجبيل صيني عشرة دراهم هيل وسقمونيا انطاكي من كل واحد خمسة
دراهم زعفران درهم يجمع ويدق وينخل ويغلى عسل^{٤١٣} حتى ينعقد وتذر الادوية عليه ويحرك

^{٤٠٦} المسك: الممسك B

^{٤٠٧} القلب: الفواد C

^{٤٠٨} رخامة: زجاجه C

^{٤٠٩} كل: - A

^{٤١٠} النانخواه: النخواه C

^{٤١١} ينفع: تنفع A

^{٤١٢} درهمان: ٢٠ B، اثني عشر درهم C

^{٤١٣} عسل: بعسل A

ويلقى على رخامة ويبسط ويقطع شوابير ويرفع في اناء خزف جديد الشربة ثلاثة متاقيل الى خمسة

(١٥٣)

جوارشن يسهل^{٤١٤} البلغم

هال وانيسون من كل واحد درهم دار صيني وملح هندي وسقمونيا من كل واحد نصف درهم^{٤١٥} دار فلفل خمسة قرايط سكر اربعة دراهم يدق ويعمل جوارشن الشربة اربعة دراهم بماء فاتر^{٤١٦}

الباب السادس

في

المعوقات والريوب^{٤١٧}

(١٥٤)

مطحنا^{٤١٨} اللوز

للسعال وخشونة الحنجرة

صمغ عربي ونشاء وكثيراء ورب السوس وفانيد سجزى^{٤١٩} من كل واحد جزء لب حب السفرجل ولب حب القرع الحلو ولوز حلو مقشور من كل واحد نصف جزء يدق نعما ويعجن بجلاب ويستعمل عند الحاجة مع دهن لوز حلو

(١٥٥)

دياقوذ^{٤٢٠} لسابور^{٤٢١} بن سهل^{٤٢٢}

خشخاش ابيض عشرة دراهم خشخاش اسود عشرة دراهم بزر خطمي وكثيراء وصمغ عربي وبزر خبازى^{٤٢٣} وبزر قطونا وحب السفرجل من كل واحد خمسة دراهم اصل السوس محكوك

^{٤١٤} يسهل: تسهل A

^{٤١٥} دار صيني وملح هندي وسقمونيا من كل واحد نصف درهم: - A

^{٤١٦} فاتر: + جملة الادوية اربعة دراهم C

^{٤١٧} والريوب: - D

^{٤١٨} مطحنا: مطحنا C

^{٤١٩} سجزى: شخري C

^{٤٢٠} دياقوذ: دياقوذ CD

^{٤٢١} لسابور: لسابور D

^{٤٢٢} بن سهل: - BCD

^{٤٢٣} وبزر خبازى: - A

مرضوض درهمان^{٤٢٤} ينتقع الجميع بخمسة ارطال ماء المطر يوما وليلة ويطبخ حتى يذهب نصف^{٤٢٥} الماء ويصفي على رطلين سلافة ورطل فانيد خزائني ويعقد بنار لينة حتى يصير له قوام اللعوق ويرفع ويستعمل

(١٥٦)

لعوق العنب

خشخاش ابيض خمسون^{٤٢٦} درهما يدق يسيرا ويطبخ مع برشياوشان عشرون^{٤٢٧} درهما رازيانج ربع^{٤٢٨} بزر الخبازي وبزر الخطمي من كل واحد نصف ربع^{٤٢٩} سبستان ربع^{٤٣٠} اصل السوس^{٤٣١} عشرة دراهم حب السفرجل عشرة دراهم يطبخ الجميع بعشرة ارطال ماء المطر بعد انقاعه فيه يوما وليلة حتى يذهب النصف ويصفي على سلافة العنب النضيج بوزنه وفانيد خزائني مثل نصف السلافة ويعقد حتى يصير له قوام اللعوق ويلتقي عليه بعد الطبخ كثيرا^{٤٣٢} وصمغ فارسي وهو صمغ اللوز منخولة من كل واحد خمسة دراهم ويرفع

(١٥٧)

لعوق الخشخاش الاسود

للمسلولين

خشخاش ابيض مرضوض عشرة دراهم بزر قطونا ثلاثة دراهم بزر الخبازي والخطمي من كل واحد سبعة دراهم يطبخ الجميع برطل ماء حتى يبتقي النصف ويصفي ويطبخ مع رطل فانيد ويخلط مع اوقية ونصف صمغ عربي وعشرة دراهم خشخاش اسود مصري مسحوقين ويعقد ويرفع

(١٥٨)

لعوق نافع من الربو

لوز مقشر خمسة دراهم برشياوشان درهمان^{٤٣٣} رب السوس درهم حب الصنوبر الكبير^{٤٣٤} وفستق من كل واحد ثلاثة دراهم بزر الرازيانج وزوفا يابس من كل واحد مثقال حب^{٤٣٥}

٤٢٤ درهمان: B ٢٠، اثني عشر درهم C

٤٢٥ نصف: - B

٤٢٦ خمسون: خمسة عشر C

٤٢٧ عشرون: اثني عشر C

٤٢٨ ربع: اربعة دراهم C

٤٢٩ نصف ربع: دراهم C

٤٣٠ ربع: - C

٤٣١ السوس: + من كل واحد C

٤٣٢ كثيرا: كثيرا C

٤٣٣ درهمان: ثلثه درهم A

٤٣٤ الكبير: الكبير C

٤٣٥ حب: - C

الكرسنة والحلبة من كل واحد درهمان تجمع مدقوقة^{٤٣٦} بعسل او طبيخ التين ويستعمل ذلك بماء الزبيب او بماء العسل من مثقال الى مثقالين من المعجون وليكن ماء الزبيب و^{٤٣٧} العسل حارا

(١٥٩)

لعوق الزوفا

لاصحاب الربو^{٤٣٨}

زوفا يابس وفراسيون وبزر الرازيانج من كل واحد ثلاثة دراهم برشياوشان ورب السوس من كل واحد سبعة دراهم صمغ البطم وحلبة من كل واحد درهمان زبيب منزوع العجم عشرون^{٤٣٩} درهما تستحق الادوية وينقع الزبيب والصمغ بميفخنج ويسحق في الهاون ويعجن بعسل منزوع الرغوة رطل يستعمل عند الحاجة الشربة وزن مثقال مع طبيخ التين ودهن اللوز المر له الشربة لاصحاب الخلط الغليظ اكثر مما ذكرنا^{٤٤٠} بكثير

(١٦٠)

لعوق ينقى البلغم الغليظ من الصدر

مر صاف وعسل اللبني واصل^{٤٤١} السوسن الآسمانجوني من كل واحد ثلاثة دراهم عسل الزبيب المنقى والتين والسكر يصفى من مجموعها نصف رطل يخلط وتؤخذ منه ملعقة ليلا

(١٦١)

رب السفرجل

يطبخ ماء السفرجل حتى ينقص^{٤٤٢} الربع ويصفى ويترك حتى يتم صفاؤه ويعاد طبخه حتى يبقى النصف اعنى من الماء الاول

(١٦٢)

رب التفاح

يغلى ماؤه حتى يبقى الربع ثم يرفع وقد يحتاج^{٤٤٣} ان يشمس اذا كان رقيقا

٤٣٦ مدقوقة: مسحوقه C

٤٣٧ و: او C

٤٣٨ الربو: السعال C

٤٣٩ عشرون: اثنى عشر C

٤٤٠ ذكرنا: ذكر AB

٤٤١ اصل: عرق C

٤٤٢ ينقص: يبتى AB

٤٤٣ يحتاج: + الى B

(١٦٣)

رب الرمان الساذج

يعتصر^{٤٤٤} الرمان المز النضيج ويغلى ماؤه حتى يبقى الربع ويشمس وكذلك^{٤٤٥} رب الحصرم
فاذا اردت اخذ هذه الربوب محلى فاطبخ الماء حتى يبقى النصف والبق على ما يبقى مثله من
السكر وقومه

(١٦٤)

رب التوت

يعتصر^{٤٤٦} ماء التوت الشامى النضيج ويغلى حتى يبقى الربع اذا اريد ساذجا وقد يضاف اليه
مر وشب وزعفران درهم درهم الى رطل من الرب

(١٦٥)

رب الجوز

يتخذ من قشره الاعلى الاخضر كذلك ويقوى^{٤٤٧} من المر والشب والزعفران كمثل^{٤٤٨} ذلك

(١٦٦)

رب الآس

يعتصر حبه النضيج ويغلى ماؤه حتى يبقى الربع

(١٦٧)

رب البسر^{٤٤٩} الجيسوان^{٤٥٠}

يستخرج ماؤه ويغلى حتى يبقى الثلث^{٤٥١}

(١٦٨)

رب حماض الاترج

يغلى ماؤه برفق حتى يبقى الربع

^{٤٤٤} يعتصر: يعصر C

^{٤٤٥} وكذلك: - B

^{٤٤٦} يعتصر: يعصر C

^{٤٤٧} يقوى: + ويلقى عليه C

^{٤٤٨} كمثل: بمثل B

^{٤٤٩} البسر: الاترج B

^{٤٥٠} الجيسوان: الجيسوانى C

^{٤٥١} الثلث: الربع A

(١٦٩)

رب الخشخاش الابيض

يرض الخشخاش الابيض^{٤٥٢} كما هو بقشره ويعتصر ويصفي^{٤٥٣} ويسبك بذلك الماء^{٤٥٤} مثل
نصفه سكر ويقوم

(١٧٠)

لعوق رب السوس

للفضول اللزجة في الصدر

رب السوس وكثيراء اوقية لوز^{٤٥٥} مقشر من القشرين ورازيانج اجزاء سواء يدق ما يندق^{٤٥٦}
وينقع ما يستنقع^{٤٥٧} ويعجن بعسل منزوع الرغوة ويستعمل كالبندقة بطبيخ الزوفا

(١٧١)

لعوق عنب

للربو^{٤٥٨}

بزر الرازيانج خمسة دراهم سساليوس درهمان تين شاهنجير خمس عشرة حبة عددا يطبخ
ذلك في منا سلافة عنب نضيج مع نصف رطل من سكر خوزى حتى يبقى النصف ويصفي
ويضاف اليه رب السوس مسحوقا عشرة دراهم ويقوم

(١٧٢)

للسعال المزمن البارد

الغليظ المادة

يؤكل التين بلب^{٤٥٩} الجوز ويتخذ لعوق من عسل زعتري^{٤٦٠} وعسل لبنى وفودنج^{٤٦١} وصمغ بطم

^{٤٥٢} يرض الخشخاش الابيض: - C

^{٤٥٣} ويصفي: - A

^{٤٥٤} الماء: - C

^{٤٥٥} لوز: لو مر B، + مر C

^{٤٥٦} يندق: يدق C

^{٤٥٧} يستنقع: ينتقع B، ينتقع C

^{٤٥٨} للربو: - B

^{٤٥٩} بلب: بر ب C

^{٤٦٠} زعتري: صعترى BC

^{٤٦١} فودنج: فوتنج E

(١٧٣)

لعوق التين
لاصحاب الربو

تين برشياوشان^{٤٦٢} فوتنج يطبخ التين ويؤخذ غسله فيقوم ويضاف من تلك بقدر الحاجة او
تطبخ معه ويصفي

(١٧٤)

رب^{٤٦٣} الموردانج^{٤٦٤}
وهو حب الآس

لاستطلاق البطن والقيء النزيع

يؤخذ من الطلاء الاسود العتيق^{٤٦٥} الثخين اربعة دوازيق ومن الموردانج^{٤٦٦} الاسود النضيج ستة
ارطال ونصف يصب عليه ذلك الطلاء في اجانة خضراء ويترك ستة ايام ويعتصر^{٤٦٧} فيخرج
ماؤه عند تصفيته في الطلاء ويصير في اناء من آنية الطلاء ويستعمل بعد ستة اشهر^{٤٦٨}

(١٧٥)

الموردانج^{٤٦٩} الساذج
لمشى الدم والاغراس والسعال

يعتصر ماء الموردانج^{٤٧٠} ويطبخ حتى يذهب دون النصف الشربة ملعقة واحدة

(١٧٦)

رب الرمان^{٤٧١}

يتخذ بان يغلى ماؤه حتى يتقوم

^{٤٦٢} برشياوشان: برشاوشان E

^{٤٦٣} رب: لعوق B

^{٤٦٤} الموردانج: الموردانج AD، الموردانج B، الموردانج C

^{٤٦٥} العتيق: - C

^{٤٦٦} الموردانج: الموردانج A

^{٤٦٧} يعتصر: يعتصر B

^{٤٦٨} بعد ستة اشهر: - A

^{٤٦٩} الموردانج: رب الموردانج C

^{٤٧٠} ماء الموردانج: الموردانج الرطب C

^{٤٧١} الرمان: + الساذج C

(١٧٧)

لعوق الحلبة

النافع من السعال

بزركتان خمسة عشر درهما حلبة شامية ولوز حلو مقشر من كل واحد اربعة دراهم كثيراء واصل السوس محكوك ولوز الصنوبر مقشر ولوز مر مقشر ونشاستج^{٤٧٢} الحنطة وصمغ عربي من كل واحد درهمان تجمع الادوية ويسحق ما يحتاج ان يسحق وينقع ما يحتاج ان ينقع ثم يؤخذ مثلث ويغلى حتى يقارب الانعقاد وتسرح الادوية عليه ويخلط خطأ جيدا ويرفع في اناء زجاج

(١٧٨)

لعوق المنجج

ورد وسويق الغبيراء^{٤٧٣} وقشور الفستق الاعلى وحب الرمان وحب الاميرباريس من كل واحد خمسة عشر^{٤٧٤} درهما سماق سبعة دراهم ننع^{٤٧٥} وآس طاقتان^{٤٧٦} يطبخ بثلاثة ارطال ماء الى ان يبقى رطل ويصفى ويضاف اليه ماء التمرهندي وماء الليمو وماء الحصرم وماء السفرجل وخل خمر من كل واحد خمسة عشر درهما يجمع ويضاف اليه منوان سكر طبرزد ويغلى حتى يصير له قوام ثم يرفع الى الشمس حتى يصير له قوام^{٤٧٧} اللعوقات ويرفع

(١٧٩)

لعوق للصبيان ويستقون منه مع لبن

النساء للحرارة والخشونة في الصدر

رب السوس وكثيراء وصمغ عربي وفانيد من كل واحد ثمانية^{٤٧٨} دراهم لعاب حب السفرجل درهمان سكر طبرزد خمسون درهما يحل الفانيد والسكر بماء عذب ويطبخ حتى ينعقد ويدق ما يجب دقه من الادوية ويلقى عليه ايضا قليل دهن لوز حلو ويضرب حتى يختلط ويرفع

^{٤٧٢} نشاستج: نشاستح B^{٤٧٣} الغبيراء: الغنبرا B^{٤٧٤} عشر: - A^{٤٧٥} ننع: - A^{٤٧٦} طاقتان: طاقت B، من كل واحد طاقه C^{٤٧٧} حتى يصير له قوام: - C^{٤٧٨} ثمانية: سبعة C

(١٨٠)

لعوق الرمان الامليسي

يؤخذ ماء الرمان ويغلى وتنزع رغوته فاذا تقي يلتقى عليه النصف من وزنه سكر طبرزد ويوقد تحته بنار لينة الى ان يصير له قوام اللعوق وربما اضيف اليه صمغ عربي ونشاء وكثيراء من كل واحد نصف العشر^{٤٧٩} من ماء الرمان

(١٨١)

لعوق للسعال القديم والبجوحة^{٤٨٠}

سليخة ولبان من كل واحد عشرة دراهم اصل السوس درهمان مر وسنبل وكثيراء من كل واحد اربعة دراهم غسل بقدر الحاجة^{٤٨١} يدق ناعما ويعمل كاللعوقات

(١٨٢)

لعوق للسعال اليابس

لوز حلو ولوز مر مقشران وميعة سائلة وبزركتان وانيسون وكثيراء وصمغ عربي من كل واحد اربعة دراهم سكر وفانيد من كل واحد خمسة دراهم يدق ويعجن بماء الرازيانج الطرى ويرفع

الباب السابع

في

الاشربة

(١٨٣)

شراب الكدر

للجدري والحصبة

نسخة البيمارستان

عمل^{٤٨٢} زهرون^{٤٨٣}

خشب الكاذى مدقوق جريشا وعيدان الرازيانج وبزره وقشور اصله وتمرهندي مكى^{٤٨٤} منزوع النوى من كل واحد رطل ورد احمر نصف رطل سنبل ولك منقى^{٤٨٥} من كل واحد

^{٤٧٩} العشر: للعشر B^{٤٨٠} البجوحة: البجوحة C^{٤٨١} الحاجة: الكفاية BC^{٤٨٢} عمل: عمله C^{٤٨٣} زهرون: + القس C، بهرون E^{٤٨٤} مكى: - A^{٤٨٥} منقى: + من خشبه BC

اربعة دراهم صندل غير محكوك احمر وابيض مقاصيرى من كل واحد اربعة دراهم يجمع ويرض ما يرض منه وتقع فى اربعة امثالها ماء عذبا يوما وليلة ثم يطبخ بنار لينة^{٤٨٦} حتى يبقى الربع ويمرس ويصفى بخرقه كتان صفيقة ويرد الى القدر ويلقى عليه خل خمر مقدار رطلين ومن ماء الرمان^{٤٨٧} الحامض والحلو من كل واحد رطل ويطبخ بنار هادئة حتى يصير له قوام ما ويلقى عليه منا سكر طبرزد ويطرك على الجمر^{٤٨٨} حتى تعلقو رغوته فتنزح ويحط عن النار ويذاف^{٤٨٩} فيه ثلاثة دراهم كافور فنصورى وثلاثة دراهم زعفران شعر^{٤٩٠} مسحوقين نعمما ويرفع فى اناة زجاج الشربة من درهم الى ثلاثة دراهم

(١٨٤)

شراب الورد

يؤخذ من الورد الاحمر^{٤٩١} جزء فيطبخ فى عشرة اجزاء ماء حتى يذهب من الماء جزء ويعصر الورد ويعاد غوصه^{٤٩٢} كذلك عدة نوب على حسب ما يراد قوة اسهاله فاكثره ان يبقى عشر الماء واقله ان يبقى نصفه ثم يؤخذ^{٤٩٣} من الماء الذى كرر فيه الورد فيسبك به مثله سكرنا ثقيا ويعطى قوام السكنجبين الشربة اربع اواق مع ثلاثين درهما من الثلج^{٤٩٤} فيسهل الصفراء بالعصر ويعين^{٤٩٥} عصره الثلج^{٤٩٦} ويسهل اخلاطا رقيقة من غير الصفراء

(١٨٥)

السكنجبين الساذج^{٤٩٧}

يؤخذ لكل منا من السكر ثمانى اواق خل خمر^{٤٩٨} وربع رطل ماء عذب ويضرب فى الماء بياض^{٤٩٩} بيضتين ويخلط^{٥٠٠} وتكشط رغوته دفعات حتى ينقى ويرفع وقوم يصنعونه بغير^{٥٠١} نار حتى ينحل السكر ويزعمون انه اجود^{٥٠٢}

٤٨٦ لينة: - C

٤٨٧ الرمان: الرمانين C

٤٨٨ الجمر: النار C

٤٨٩ يذاف: يداب C

٤٩٠ شعر: - C

٤٩١ الاحمر: - B

٤٩٢ غوصه: عوضه AB، عوضه يفعل C

٤٩٣ يؤخذ: + ما يبقى BC

٤٩٤ الثلج: البلج A

٤٩٥ يعين: + على C

٤٩٦ الثلج: البلج A

٤٩٧ الساذج: - C

٤٩٨ خمر: - B

٤٩٩ بياض: بياض B

٥٠٠ ويخلط: - B

٥٠١ بغير: - A

٥٠٢ وقوم يصنعونه بغير نار حتى ينحل السكر ويزعمون انه اجود: - C

(١٨٦)

سكنجبين العنصل
للاخلاق^{٥٠٣} والغليظة وفساد اللون
وسوء الفتية^{٥٠٤}

بصل العنصل جزء خل عشرة اجزاء يطبخ حتى يتهرا بعد تقطيعه بسكين خشب ويصفي
ويطرح على كل رطل من الخل رطل ونصف من السكر الطبرزد ويحكم^{٥٠٥} ويرفع

(١٨٧)

شراب^{٥٠٦} الليمو^{٥٠٧}

يغلي ماء الليمو حتى يذهب نصفه^{٥٠٨} ويطرح على ما بقي مثله سكر ويحكم ويرفع في اناء^{٥٠٩}
زجاج

(١٨٨)

شراب المنجج^{٥١٠}

حب الاميرباريس عشرة دراهم سماق منقى من حبه ستة دراهم تمرهندي منقى من نواه
اوقيتان آس درهمان ننعع يابس وكبابة وقاقلة من كل واحد درهمان قرنفل ثلاثة دراهم ورد
ثلاثة دراهم خشب الصندل ثلاثة دراهم قشور الفستق الخارج اربعة دراهم قسب ربع رطل
يطبخ باربعة ارطال ماء حتى يبقى رطل ويعاد بعد تصفيته الى القدر ويضاف اليه خل خمر
وماء الحصرم وماء السفرجل وماء التفاح الحامض من كل واحد عشرون^{٥١١} درهما وتسبك بها
ثلاثة ارطال من السكر الطبرزد ويحط^{٥١٢} ويلقى عليه ماء الليمو الطرى خمسة عشر درهما
ماء حماض الاترج عشرة دراهم ماء الورد اوقية ماء الرمان الحامض اوقية ويغلي ايضا ثم يطيب
بكافور دائق ويوضع في اناء زجاج وقد يضاف اليه ماء الليمو المذكور وما بعده ولا يغلي بل
يوضع في الزجاج ويسد^{٥١٣} راسه ويوضع في الشمس حتى ينحكم^{٥١٤} ويستعمل

^{٥٠٣} سكنجبين العنصل للاخلاق: شراب العنصل لتفتيح السدد وتقطيع الاخلاق C

^{٥٠٤} الفتية: الفتية C

^{٥٠٥} ويحكم: - C

^{٥٠٦} شراب: رب C

^{٥٠٧} الليمو: الليمون E

^{٥٠٨} نصفه: بعضه BC

^{٥٠٩} اناء: - BC

^{٥١٠} المنجج: + المقوى للمعدة القاطع للقي C

^{٥١١} عشرون: عشرة C

^{٥١٢} يحط: يخلط C

^{٥١٣} يسد: يشد B

^{٥١٤} ينحكم: + ويرفع C

(١٨٩)

السكنجين البزورى

بزر الكرفس والرازيانج وانيسون من كل واحد جزء يرض ويغلى بعشرة اجزاء خل حاذق حتى يذهب النصف ويصفي ويسبك بكل ثمانى اواق من الخل منا سكر

(١٩٠)

الدينارى^{٥١٥}

يتخذ من بزر الهندباء على تلك النسبة بان يغلى جزء منه مرضوضا فى ثلاثة امثاله او زيادة من الخل حتى يتنصف ويصفي^{٥١٦} ويسبك به السكر^{٥١٧} وقد يضاف الى ذلك اصول الهندباء مرضوضه بعد غسلها وقد يستخرج ماء الهندباء المرة غير المغسولة فيسبك ثمانى اواق منه بعد صفائه واضافة اوقيتين من الخل الحاذق منا سكر

(١٩١)

شراب خشخاش

يؤخذ بزر الخشخاش الابيض خمسون درهما فيسلق فى منا ماء حتى يبقى^{٥١٨} رطل ويصفي ويسبك به منا سكر

(١٩٢)

شراب الصندل

خشب الصندل المقاصيرى خمسة^{٥١٩} دراهم يرض ويغلى فى منا ماء حتى يبقى رطل ويسبك به منا سكر

(١٩٣)

شراب الريباس

يعتصر^{٥٢٠} ماء الريباس الغض ويسبك به منا سكر وريه الساذج لرقه مائتته ربما خلص جزء منه من عشرين جزء من مائه ولا يكاد يتريب^{٥٢١} الا بقليل سكر وقوم يصنعونه بغير نار حتى ينحل السكر ثم يطبخونه ويزعمون انه اجود^{٥٢٢}

^{٥١٥} الدينارى: الشراب الدينارى B، شراب الدينارى C

^{٥١٦} ويصفي: - A

^{٥١٧} السكر: - BC

^{٥١٨} يبقى: + ريع A

^{٥١٩} خمسة: خمسون A

^{٥٢٠} يعتصر: يعصر C

^{٥٢١} يتريب: يترتب B

^{٥٢٢} وقوم يصنعونه بغير نار حتى ينحل السكر ثم يطبخونه ويزعمون انه اجود: - B

(١٩٤)

شراب الرمان

يؤخذ لكل منا من السكر رطل او عشر اواق من ماء الرمان الحامض ويعمل كالاول وان
اضيف الى ماء الرمان الحلو والحامض شيء من النعنع فهو شراب الرمان المنعنع^{٥٢٣} يصلح
للغثيان وهذا لا يتخذ بخل

(١٩٥)

سكنجبين^{٥٢٤} السفرجل

اربع اواق خل ونصف رطل ماء السفرجل ومنا سكر يطبخ كالاول^{٥٢٥}

(١٩٦)

شراب التفاح

يؤخذ من ماء التفاح المنقى الجوف المقشر جزء ومن السكر الطبرزد او^{٥٢٦} العسل المصفي
جزء ومن ماء المطر جزآن يطبخ

(١٩٧)

شراب الاترج المتخذ بورقه

وهو نافع من برد الاحشاء

يؤخذ ورق الاترج فيمسح^{٥٢٧} غباره وينقع في الشراب الجيد الجوهر سبعة ايام ويصفي
الشراب ويلقى على كل ستة اجزاء منه جزء من العسل المصفي ويطبخ وتنزع رغوته ويرفع

(١٩٨)

شراب الاترج المتخذ بماء حماضه

وهو نافع من حر^{٥٢٨} الاحشاء

يعتصر ماء حماض الاترج النضيج بعد تنقيته من حبه ويلقى على كل رطل منه منا من السكر
الفائق ويترك حتى يذوب بغير نار ثم يغلى بنار هادئة^{٥٢٩} وتؤخذ رغوته ويقوم

^{٥٢٣} فهو شراب الرمان المنعنع: - B^{٥٢٤} سكنجبين: شراب سكنجبين C^{٥٢٥} كالاول: + ايضا C^{٥٢٦} او: و B^{٥٢٧} فيمسح: فيسحق ويمسح A^{٥٢٨} حر: برد A^{٥٢٩} هادئة: لينه C

(١٩٩)

شراب^{٥٣٠} الآس المتخذ بحبه

يرض حب الآس وينقع في شراب جيد الجوهر سبعة ايام ويطبخ برفق ويصفى ويقوم قليلا^{٥٣١}

(٢٠٠)

شراب الرمان المنع

يقشر الرمان الحلو والمز ويدقان بشحمهما ويعتصر ماؤهما ويترك حتى يصفو وتؤخذ منه اربعة ارطال فيطبخ مع باقة ننع حتى يبقى نصف الماء ويطبخ بعد تصفيته مع رطل سكر حتى يبقى النصف ويرفع

(٢٠١)

الميه الساذج^{٥٣٢} لجالينوس

لنقصان الشهوة مع سوء مزاج حار في

الكبد والمعدة وانصاب المرار^{٥٣٣} اليها

يؤخذ سفرجل كبار طيب الرائحة فيقشر من خارج وينقى من داخل ثم يدق ويعتصر^{٥٣٤} من مائه ثلاثة ارطال ويخلط معه من العسل الجيد الفائق مثله ومن اراد ان يجعل مكان العسل سكرًا فليعمل ذلك ويخلط معه من الخل الثقيف رطلان ويرفع على نار جمر وتؤخذ رغوته كلما ارتفعت حتى يصير في قوام العسل ويستعمل فان كان مزاج الكبد والمعدة الى البرد فليخلط معه^{٥٣٥} زنجبيل ثلاثة دراهم فلفل ابيض درهمان ويطيب بقليل مصطكى وعود ومسك ونحو ذلك والشربة قبل الطعام من ثلاثة مثاقيل الى ستة وقد يتناول هذا المقدار عند النوم ايضا

(٢٠٢)

شراب العنصل

لتفتيح السدد ويقطع الاخلاط

ولا يكاد يترب^{٥٣٦} الا بقليل سكر

٥٣٠ شراب: + طيب C

٥٣١ قليلا: + ويرفع C

٥٣٢ الساذج: الساذجة C

٥٣٣ المرار: المرار C

٥٣٤ يعتصر: يعصر C

٥٣٥ معه: معها BC

٥٣٦ يترب: يتقى C

(٢٠٣)

شراب التين

للقولنجيين

اما الساذج منه فيلقى على عسل^{٥٣٧} التين المستخرج بطبخه^{٥٣٨} مثل ربه من الفانيد السجزي ويقوم واما المقوى فيضاف الى الرطل من الشراب المذكور دار صيني وخولنجان ودار^{٥٣٩} فلفل من كل واحد درهم مسحوق وهذا يصلح للقولنج من بلغم غليظ ورياح^{٥٤٠} باردة

(٢٠٤)

خنديقون^{٥٤١}

نافع من برد المعدة وسوء

الهضم وحمى الربيع ووجع

الجوف ويقوى المشايخ

لسابور بن سهل

يؤخذ عسل النحل منزوع الرغوة ثلاثة امانء ويلقى عليه شراب صاف عتيق جيد الجوهر وهو الاصل او جمهورى عشرة امانء ونصف ويصير فيه زنجبيل خمسة دراهم قاقلة كبار وصغار من كل واحد نصف درهم قرنفل دائق دار صيني نصف درهم زعفران غير^{٥٤٢} مسحوق^{٥٤٣} نصف درهم دار فلفل دائق ونصف تسحق الادوية جريشا ما خلا الزعفران فانه لا يسحق ويترك فى خرقة فى الشراب ثلاثة ايام فى موضع دفيء ويحرك كل يوم ثلاث مرات وبعد ذلك يصفى تصفية جيدة ويصير فيه مسك مسحوق دائق ويرفع فى اناء زجاج

(٢٠٥)

خبث الحديد بالشراب

لضعف المعدة مع برد

بزر كرفس رازيانج ايسون كمون^{٥٤٤} انجذان نانخواه صعتر كاشم كروياء كزبرة دار فلفل فلفل دار صيني كندر^{٥٤٥} سنبل قرنفل جوز بوا سعد زنجبيل مثقال مثقال خبث الحديد البصرى^{٥٤٦} عشرة

٥٣٧ عسل: - A

٥٣٨ بطبخه: بطبخه A

٥٣٩ دار: - BC

٥٤٠ رياح: ربح A

٥٤١ خنديقون: خنديقون B

٥٤٢ غير: - AC

٥٤٣ مسحوق: - C

٥٤٤ كمون: - C

٥٤٥ كندر: - C

٥٤٦ البصرى: - BC

مناقيل تطبخ الجملة بستة امثالها شرابا حتى يبقى نصف الشراب ويشرب كل يوم من ذلك الشراب ثلاثون درهما ويخفف الغذاء ويشرب ثلاثة اسابيع ويمنع من الحامض والفاكهة الرطبة

(٢٠٦)

مبيه مطيب^{٥٤٧}

ماء السفرجل الحامض مروقا يومين جزء شراب عتيق جزء يطبخان برفق وتؤخذ الرغوة ويضاف الى كل رطل منها زنجبيل درهم قرفة درهم مصطكى درهمان يرض ويصير في صرة ويلقى آخر الطبخ ويغلى غليتين او ثلاثة ويصنى ويرفع

(٢٠٧)

الميسوسن

النافع من الاعياء والفتور^{٥٤٨}

والضعف والقيء وضعف المعدة

والكبد من برد تغمس فيه^{٥٤٩} خرقة

وتوضع^{٥٥٠} على اليدين والرجلين

والعنق ويوضع^{٥٥١} على المعدة

ويبين^{٥٥٢} الكتفين وعلى المفاصل

ومجامع العروق والعصب

يؤخذ قسط وقصب الذريرة وسليخة وقرنفل من كل واحد اربع اواق سنبل اوقيتان ملح نقطى ست اواق زعفران اوقية حماما وبسباسة وعلك رومي من كل واحد اوقيتان عسل لبنى ست اواق تدق اليابسة وتنخل ويسحق الزعفران و^{٥٥٣} العلك واللبنى بالطلاء العتيق ثم يجمع جمعا ويؤخذ من السوسن الآزاد الابيض ثمانى مائة راس وتمسح صفرتة بخرقه كتان^{٥٥٤} ويجعل في برنية قوارير ساف من السوسن وساف من الافاويه حتى ينفذ ثم تصب عليه من الطلاء عشرة دواريق ويسد^{٥٥٥} راسه ويطين^{٥٥٦} ويوضع في بيت ستة اشهر^{٥٥٧} وقد يضاف اليه مسك قليل

^{٥٤٧} مطيب: مطيبه C

^{٥٤٨} الفتور: البثور C

^{٥٤٩} تغمس فيه: يغمس في C

^{٥٥٠} توضع: يوضع C

^{٥٥١} يوضع: يوضع B

^{٥٥٢} بين: A -

^{٥٥٣} و: او A

^{٥٥٤} كتان: + بيضا BC

^{٥٥٥} يسد: يشد C

^{٥٥٦} ويطين: يطين C

^{٥٥٧} اشهر: + ويعمل مع ذلك عود بلسان ستة اواق مشكطرامشبخ ستة اواق دار صيني مثقال مصطكا وقرنفل من كل واحد مثقالين قرفة ثلاثة مناقيل يدق C

(٢٠٨)

الميه

لاستطلاق البطن ويس الهوات زعم

يؤخذ من السفرجل في اول الشتاء فينقى من قشره وحبه وينقع في الطلاء العتيق يوما وليلة ثم يدق ناعما وتؤخذ من عصيره اربعة دوايق فيطبخ حتى يصير على النصف ثم يصفى ويعاد في القدر ويطرح عليه من العسل المنزوع الرغوة دورق ومن القاقلة ومن الهيل من كل واحد اربعة مثاقيل دار صيني مثقال علك رومي وقرنفل من كل واحد مثقالان قرفة ثلاثة مثاقيل تدق الادوية وتصير في خرقة كتان رقيقة وتصير وتلقى في القدر ثم يطبخ حتى يغلظ قليلا ثم يصفى في اناء زجاج ويسحق من المسك ربع مثقال ومن الكافور نصف مثقال ويذر عليه ويساط حتى يتخذ^{٥٥٨} الشربة ملعقة بماء بارد

(٢٠٩)

ميشاب قريب المنفعة من الميه

يؤخذ عصير التفاح المز دورقان عسل منزوع الرغوة نصف دورق يطبخان حتى يمضي^{٥٥٩} الثلث ثم يوضع في اناء زجاج ويسحق قرنفل ودار صيني من كل واحد اربعة مثاقيل ويذر عليه ويسد راسه ويطين ويستعمل بعد ستة اشهر

(٢١٠)

خنديقون

طلاء عتيق اربعة دوايق عسل منزوع الرغوة دورق يخلط وتسحق^{٥٦٠} اوقية فلفل ونصف اوقية سك ومثله قرفة وسنبل ويخلط^{٥٦١} ويكون زعفران^{٥٦٢} ويصير في اناء مقير ويطين راسه ويترك حتى يطيب ويستعمل ومن احب ان يصير^{٥٦٣} فيه نحو مثقال من مسك^{٥٦٤} وزعفران^{٥٦٥} فعل

^{٥٥٨} يتخذ: ينحل C^{٥٥٩} يمضي: يذهب BC^{٥٦٠} تسحق: + نصف B^{٥٦١} يخلط: + به BC^{٥٦٢} زعفران: بزعفران C^{٥٦٣} يصير: يصر C^{٥٦٤} مسك: سك A^{٥٦٥} وزعفران: - C

(٢١١)

شراب الاسقيل^{٥٦٦}

تاخذ من اصول السوسن اربعة ارطال ومن الافثيمون رطلان ومن الغاريقون رطل واحد ومن الاسقيل رطل ومن الفوتنج البستاني سبعة عشر استارا يجعل في قدر خزف جديد^{٥٦٧} ويصب عليه دورقان ماء ويطبخ حتى يصير على النصف بعد انقاعه^{٥٦٨} قبل طبخه ويستعمل بعد شهر^{٥٦٩}

الانبة^{٥٧٠} عيار اتخاذ الانبة^{٥٧١} التمرية والزيبية والقشمشية للواحد ثلاثة امثاله ماء يطبخ حتى يمضى ثلثا الماء ويبقى الثلث ويصفي ويفوه وينذ مطبيا حتى يطيب والافاويه مختلفة^{٥٧٢} بحسب الحاجة سعد قرنفل دار صيني خولنجان كشوث ورق السوسن زنجبيل افسنتين مصطكى سنبل الطيب ورد جوز بوا قسط ششقاقل زعفران عود هندي يتخير^{٥٧٣} ويقدر وقد يحلى بسكر او بعسل

(٢١٢)

شراب فوتنج

للخلفة والقيء الذريع الرطوبي والمرى

ماء الرمان الحلو والحامض من كل واحد جزآن يطبخان حتى يبقى النصف ويضاف اليه جزآن من عسل منزوع الرغوة ومن عصير الفوتنج الطرى جزء يطبخ بزيت ويبرد ويرفع في القوارير

(٢١٣)

ابو ميلي^{٥٧٤}

عسل خمسة ارطال ماء عذب اربعة^{٥٧٥} ارطال يصير فيهما سعد ومصطكى ودار صيني من كل واحد ثلاثة دراهم زعفران درهم يطبخ بنار لينة حتى يتنصف بعد نزع رغوته ويبرد في القوارير

^{٥٦٦} الاسقيل: اشقيل بالادويه BC^{٥٦٧} جديد: - C^{٥٦٨} انقاعه: A^{٥٦٩} شهر: + ويحلى حتى يحتم C^{٥٧٠} الانبة: - C^{٥٧١} الانبة: الاشرية C^{٥٧٢} يطيب والافاويه مختلفة: تطيب الافاويه C^{٥٧٣} عود هندي يتخير: بخر C^{٥٧٤} ميلي: مالي C^{٥٧٥} اربعة: خمسة C

(٢١٤)

انجور^{٥٧٦} افشرح^{٥٧٧}

يؤخذ من عصير العنب الحلو والمنصف اى الذى فيه بقية^{٥٧٨} حموضة عشرة دوايق^{٥٧٩} ومن العسل المنزوع الرغوة دورقان يطبخ برفق حتى يثخن ويستعمل تجلو^{٥٨٠} المعدة ملعقة منه بماء بارد ويقوبها ايضا

(٢١٥)

شراب الفاكهة

يقوى المعدة ويسكن القيء

ويعقل البطن

يؤخذ ماء السفرجل الحامض والرمان المز والتفاح والسماق وحب الآس وغبيراء و^{٥٨١} حماض الاترج ونبق يطبخ بماء نقل^{٥٨٢} عصارته بماء ويصفى ويضاف اليه مياه البواقى ويريب^{٥٨٣} ويستعمل

(٢١٦)

شراب الآس

يؤخذ آس طرى وفيه حبه ويخرط ويرش عليه الماء ويدق ويعتصر ويؤخذ جزآن من مائه ومن العسل المنزوع الرغوة^{٥٨٤} جزآن ونصف يصيران فى قدر ويطبخان حتى ينعقد^{٥٨٥} ثم يطيب بسنبل وقرنفل ودار صينى وجوز بوا على نسبة^{٥٨٦} الافاويه فيما تقدم فاذا برد صفى وجعل فى القوارير^{٥٨٧}

٥٧٦ انجور: الحور C

٥٧٧ افشرح: اقشرح A

٥٧٨ بقية: - C

٥٧٩ دوايق: دوايق C

٥٨٠ تجلو: بخلو C

٥٨١ و: او C

٥٨٢ بماء نقل: ما C

٥٨٣ يريب: يريب A

٥٨٤ الرغوة: - A

٥٨٥ ينعقد: ينعقد C

٥٨٦ نسبة: نسبة C

٥٨٧ القوارير: القوارير C

(٢١٧)

سكنجيين^{٥٨٨}للمطحولين له^{٥٨٩}

قشور اصل الكبر خمسة^{٥٩٠} دراهم اسقولوفنديرون^{٥٩١} خمسة دراهم افثيمون خمسة دراهم
ثمرة الطرفاء ثلاثة دراهم فوة ثلاثة دراهم^{٥٩٢} اسارون ثلث^{٥٩٣} درهم وج ثلاثة دراهم لحى شجرة
الخلاف ستة دراهم يغلى اذا كانت الاوزان دراهم فى رطل واحد من خل خمر حتى يذهب
عنه ثلثه ويصفى ويسبك بالباقي منا سكر

الاشربة الشراب الصافي الجيد الجوهر اعنى الخمر الفائق يسمى الطلاء والجمهورى هو نوع
من الميفختج^{٥٩٤} لم^{٥٩٥} يخرج عن الشرايية الى الدوشايية والميفختج معناه النبيذ المطبوخ^{٥٩٦}
ويسمى بالعريية الطلاء والمثلث نوع من الميفختج طبخ حتى مضى ثلثاه ونبيذ الزيب والعسل
متخذ منهما والخنديقون شراب معسل مفوه^{٥٩٧} مبيه فارسى اى شراب سفرجل اى خمر
سفرجل وكان يجب بحسب التسمية ان يكون مكان الخل فيه خمر

الباب الثامن

فى

المريبات

(٢١٨)

الورد المربى بالعسل او بالسكر

للجزء^{٥٩٨} من ورق الورد الفارسى مثلاه من احدهما^{٥٩٩}^{٥٨٨} سكنجيين: شراب سكنجيين C^{٥٨٩} له: - C^{٥٩٠} خمسة: خمسة عشر C^{٥٩١} اسقولوفنديرون: سقولوفنديرون C^{٥٩٢} فوة ثلاثة دراهم: - C^{٥٩٣} ثلث: ثلاثة C^{٥٩٤} الميفختج: المبيختج E^{٥٩٥} لم: ثم C^{٥٩٦} النبيذ المطبوخ: الشراب المطبوخ ويقال له المنفح C^{٥٩٧} مفوه: مفوه A^{٥٩٨} للجزء: + جزين C^{٥٩٩} احدهما: احدهما A

(٢١٩)

البنفسج المرى^{٦٠٠}

للجزء من زهر البنفسج جزآن من السكر

(٢٢٠)

قشور الاترج المرى

للجزء من قشور الاترج الاصفر مع شحمه الماخوذ عنه ما يماش الحماض المغسول بالملح والماء المنشف بعد ذلك جزء من العسل المصنفي يطبخ به ويرفع في برنية وكلما ارخى ماء اخرج عن عسله وخرط بالاصبع واغلى العسل اغلاء^{٦٠١} حتى^{٦٠٢} تذهب مائته واعيد اليه وكذلك حتى ينعقد فلا توجد فيه مائة^{٦٠٣} بل يكون العسل لاصقا بالقشور متقوما حينئذ رفع وقد يطيب باخره بشيء من زعفران ومثل ذلك القرع المرى والتفاح المرى والسفرجل المرى

(٢٢١)

بسر مرى

نافع لاصحاب المعد^{٦٠٤}

الباردة الرطبة

يؤخذ بسر قريبا^{٦٠٥} لم يرطب فيغلى عليه اول شيء ثم تنزع نواه واقماعه ثم يحشى عسلا وقرنفلا ودار صيني وزنجبيل وزعفران مسحوقا مكان النوى ثم ترد اقماعه عليه ويصير في برنية زجاج ويصب عليه عسل منزوع الرغوة بقدر^{٦٠٦} ما يغمره

(٢٢٢)

جزر مرى

يؤخذ جزر احمر فيشوى ويقشر ويسل جوفه جزء ومن العسل المصنفي جزء ويتعاهد عسله^{٦٠٧} في كل خمسة ايام بان يغلى ويعاد عليه

^{٦٠٠} المرى: + بالسكر C^{٦٠١} العسل اغلاء: بالعسل C^{٦٠٢} حتى: A -^{٦٠٣} واعيد اليه وكذلك حتى ينعقد فلا توجد فيه مائة: - A^{٦٠٤} المعد: المعدة C^{٦٠٥} قريبا: قرثا A^{٦٠٦} بقدر: - C^{٦٠٧} عسله: غسله C

(٢٢٣)

زنجبيل مريى

زنجبيل صينى يقطع كبارا وينقع فى ماء عشرين يوما وينشف من الماء ويلقى عليه ماء وعسل ما يغمره ويصير فى قدر حجر^{٦٠٨} ويغلى عليه^{٦٠٩} غليانا جيدا ثم يخرج عن ذلك الماء والعسل ويقصر صغارا ويلقى عليه عسل منزوع الرغوة ما يغمره ومن الافاويه ما يلتقى على الاهليلج^{٦١٠} المريى ويستعمل

الباب التاسع

فى

المطبوعات

(٢٢٤)

طبيخ الزوفا

للربو فى الامزاج الحارة

زيب رازقى خمسة عشر درهما عناب وسبستان^{٦١١} من كل واحد عشرون حبة شعير مقشور عشرة دراهم خشخاش ابيض اربعة دراهم بنفسج ونيلوفر وبزر الخيار وبزر بقلة وبرشياوشان واصل السوس محكوك مرضوض وزوفا يابس من كل واحد ثلاثة دراهم تين لجم اصفر وهو الشاهنجير^{٦١٢} سبعة عددا صمغ عربى درهمان يطبخ الجميع فى خمسة ارطال ماء حتى يبقى الثلث ويصفى الشربة^{٦١٣} اربع اواق مع خمسة دراهم سكر طبرزد ودرهم دهن لوز حلو وقد يعمل بغير صمغ اذا كان النفث عسر البروز منعقدا

(٢٢٥)

ماء الاصول

المفتح للسدد الملطف للاخلاط الغليظة^{٦١٤}

قشور اصل الرازيانج وقشور اصل الكرفس واصل الاذخر وبزر الرازيانج وبزر الكرفس وانيسون وسنبيل الطيب ومصطكى وفوة الصباغين من كل واحد جزء زيب منزوع العجم جزآن

٦٠٨ حجر: حجاره B

٦٠٩ عليه: - B

٦١٠ الاهليلج: الهليلج B

٦١١ سبستان: سفستان B

٦١٢ الشاهنجير: الشاهجير C

٦١٣ الشربة: - B

٦١٤ الغليظة: - C

تطبخ ويصفي ماؤها بعد اكتسابه قواها ويؤخذ منه اربع اواق فيشرب حاره باعتدال وقد يضاف اليه ^{٦١٥} دهن الخروع درهمان ودهن لوز حلو درهم ^{٦١٦} وقد يستعمل مكان الدهنين المذكورين دهن اللوز المر وحده بوزنهما وقد يستعمل ماء الاصول في تفتيت الحصى فيضاد في طبيخه اسقولوفنديرون ^{٦١٧} ويشرب بالحجر اليهودى وقد يستعمل في الاسترخاء والرغشة والامراض البلغمية مع بعض المعاجين كدواء الكركم والامروسيا ^{٦١٨} على ما يوجبه حال المريض

(٢٢٦)

ماء الجبن

ويستعمل ^{٦١٩} في الربيع

يتخذ من لبن ^{٦٢٠} الماعز ^{٦٢١} الفتية التي عهدها بالولادة ^{٦٢٢} نحو شهر وتختار الشاة حمراء زرقاء ^{٦٢٣} فتواء فهو صنف جيد المزاج وتعلف قبل استعمال لبنها اياما شعيرا مجروشا مبلولا مع نخالة وثيل ^{٦٢٤} وهندباء وشاهترج ثم يخلب رطلان من لبنها كل يوم ويطبخ في طنجير حجر بنار هادئة ويحرك بخشبة من خشب التين رطبة ^{٦٢٥} ماخوذ عنها لهاؤها مرضوضة يقصد بذلك ان يعلق بماء الجبن من اللبنية التوعوية التي في خشب التين الرطب قوة تعينه على الاسهال في رفق وقد يعتاض عنه بخشبة خلاف رطبة اذا لم يقصد ما ذكر من خشب التين وكان سقى ماء الجبن للترطيب دون الاسهال ويمسح حول القدر اعنى حافاتهما ^{٦٢٦} بخرقة مبلولة بماء عذب فاذا غلى اللبن فليزل ^{٦٢٧} الطنجير عن ^{٦٢٨} ناره ويرش على اللبن الذي فيه ثلاثون درهما من السكنجبين الساذج السكرى وربما رش معه نحو ثلاثة دراهم من خل الخمر الحاذق الصافي وليكن السكنجبين والخل باردين جدا يسرع بالقائهما عليه لتمييز ^{٦٢٩} الجبنية من المائية ويحرك بالعود المذكور ^{٦٣٠} ويترك هنيهة حتى يجمد وتتميز المائية ^{٦٣١} ثم يصفى في خرقة كتان

^{٦١٥} اليه: اليها C^{٦١٦} درهم: A -^{٦١٧} اسقولوفنديرون: اسقولوفنديرون E^{٦١٨} الامروسيا: الامروسيا وغيرهما B، + وغيرهما C^{٦١٩} ويستعمل: A -^{٦٢٠} لبن: B -^{٦٢١} الماعز: المعز BC^{٦٢٢} بالولادة: بالولاد C^{٦٢٣} زرقاء: الزرقا العين E^{٦٢٤} ثيل: ثين C^{٦٢٥} خشبة من خشب التين رطبة: بعدتين رطب C^{٦٢٦} حافاتهما: حافتها B، حلقها C^{٦٢٧} فليزل: فليترك C^{٦٢٨} عن: على C^{٦٢٩} لتمييز: تميز BC^{٦٣٠} المذكور: + ويغطا C^{٦٣١} المائية: + من الجبنية C

صفيقة او زنبيل خوص صفيق النسج ويلق حتى ينقطع سيلان الماء^{٦٣٢} عنه وتبقى فيه الجبينية وتعاد المائية الى الطنجير بعد غسله ويغلى برفق ويلقى عليها^{٦٣٣} نصف درهم من ملح ذرآني مسحوق^{٦٣٤} ويصفي ثانيا^{٦٣٥} ويؤخذ من ماء الجبن المذكور من نصف رطل الى ثلثي رطل على تدرج بسكر طبرزد وقد يؤخذ في وقت بسفوف^{٦٣٦} مسهل وفي وقت^{٦٣٧} بسفوف^{٦٣٨} مبدل

(٢٢٧)

ماء الهندباء

تؤخذ هندباء طرية غير مغسولة^{٦٣٩} فتقطع اسافلها^{٦٤٠} ويستخرج ماؤها ويشرب من ثلاثين درهما الى نصف رطل مع سكبجين ساذج لتفتيح^{٦٤١} السدد وقد يعطى مع بعض الاقراص النافعة في ذلك كقرص الافستينين

(٢٢٨)

ماء البطيخ الهندي

وهو الرقي والفلسطيني^{٦٤٢}

يؤخذ البالغ منه وهو ما اسود حبه^{٦٤٣} فتقطع البطيخة نصفين ويقطع شحمها ولا يخرج حتى ترشح ماأينته ويصفي ويؤخذ من خمسين درهما الى نصف رطل مع ما يقتضيه الحال من الاشربة كشراب الرمان او غيره من الاشربة المبردة

(٢٢٩)

ماء اليقطين المشوى^{٦٤٤}

تؤخذ يقطينة رطبة فتجرح بسكين في عدة مواضع عند قطافها ثم يؤخذ طين احمر فيعجن مع دقيق شعير بماء عذب وتطان^{٦٤٥} اليقطينة جميعا^{٦٤٦} بذلك بحيث يصير عليها^{٦٤٧} كالقميص ولا

٦٣٢ الماء: ما الجبن BC

٦٣٣ عليها: عليه B

٦٣٤ ذرآني مسحوق: اندراني C

٦٣٥ ثانيا: ثانياه C

٦٣٦ بسفوف: سفوف C

٦٣٧ مسهل وفي وقت: - A

٦٣٨ بسفوف: - A، سفوف C

٦٣٩ مغسولة: مغسولين C

٦٤٠ اسافلها: اسفالها C

٦٤١ لتفتيح: ليفتح C

٦٤٢ الفلستيني: + والدلاع A

٦٤٣ وهو ما اسود حبه: - A

٦٤٤ المشوى: - A

٦٤٥ تطان: تطاف C

٦٤٦ جميعا: جميعها BC

٦٤٧ عليها: عليه B

يتعدى ذلك الى ثخانة أكثر فيمنع باطنها ان ينضج وتحط الى تنور قد هدات^{٦٤٨} ناره ووضع في اسفله طاقتان^{٦٤٩} من طين احدهما^{٦٥٠} فوق الاخرى فتوضع البقطينة المطبنة عليهما فاذا جف الطين جفوا^{٦٥١} محكما رفعت وتركت حتى تبرد وقشرت ونزل^{٦٥٢} ماؤها واخذ منه من خمسين درهما الى ستين درهما مع بعض الاشربة المبردة كشراب الرمان والحشخاش

(٢٣٠)

المطبوخ البيمارستاني

اجاص حلواني^{٦٥٣} خمسة امناء عناب جرجاني منوان ونصف مشمش خراساني^{٦٥٤} خمسة امناء تمرهندي مكي^{٦٥٥} خمسة امناء سبستان منا زبيب رازقي^{٦٥٦} خمسة امناء بنفسج ريحاني ونيلوفر^{٦٥٧} من كل واحد ثلاثة ارطال ورد منا اهليلج كابلي واصفر واسود هندي^{٦٥٨} منزوعة النوى مرضوضة من الجميع خمسة امناء بليج وامليج وشير امليج^{٦٥٩} من كل واحد منا سنا مكي ثلاثة ارطال بسفايح^{٦٦٠} فستقي^{٦٦١} واصل السوس محكوك مرضوض من كل واحد رطل ونصف اسطوخودس وكمافيطوس وكماذريوس وشكاعي وبذاورد^{٦٦٢} وورق الباذرنجبويه^{٦٦٣} وبزره^{٦٦٤} من كل واحد رطلان ونصف ورق الافسننتين منا قنطريون^{٦٦٥} دقيق ثلاثة ارطال خشخاش ابيض خمسة ارطال بزر قثاء وبزر خيار وبقلة مرضوضة من كل واحد^{٦٦٦} كيلجة^{٦٦٧} بزر الرازيانج والكرفس والكشوث من كل واحد^{٦٦٨} كيلجة^{٦٦٩} حب رمان وحب اميرباريس^{٦٧٠}

- ٦٤٨ هدات: هدت C
٦٤٩ طاقتان: طاقتان BC
٦٥٠ احدهما: احدهما C
٦٥١ جفوا: جفوا C
٦٥٢ قشرت ونزل: يقثب وينزل C
٦٥٣ حلواني: حلو C
٦٥٤ خراساني: - C
٦٥٥ مكي: - C
٦٥٦ رازقي: دمشقي D
٦٥٧ نيلوفر: لينوفر D
٦٥٨ هندي: - A
٦٥٩ وشير امليج: - C
٦٦٠ بسفايح: بسبايح E
٦٦١ فستقي: + المكسر C
٦٦٢ شكاعي وبذاورد: شكاع وبذاورد E
٦٦٣ الباذرنجبويه: الباذر E
٦٦٤ بزره: بزرها C
٦٦٥ قنطريون: قنطريون E
٦٦٦ من كل واحد: - C
٦٦٧ كيلجة: كيلجة B، - C
٦٦٨ بزر الرازيانج والكرفس والكشوث من كل واحد: - A
٦٦٩ كيلجة: - A، كيلجة BC
٦٧٠ اميرباريس: انبرباريس E

من كل واحد منا كسفرة مكوك لسان الثور خمسة ارطال افثيمون اقريطى مصرور فى خرقة
كتان يلتقى آخر الطبخ^{٦٧١} رطل هندباء ونعنع من كل واحد باقة بزر الفرنجمشك^{٦٧٢} منا ورق
الغافت رطل ونصف تربذ وغاريقون من كل واحد منا يطبخ الجميع بالف رطل ماء عذب حتى
يبقى الثلث ويصفى

(٢٣١)

التقوية البيمارستانية^{٦٧٣}

لهذا المطبوخ

تربذ صبر رب السوس محمودة اجزاء متساوية الشربة من التقوية درهم فى اول الليل وفى
السحر رطل من المطبوخ مع اوقيتين ترنجبين واوقيتين فلوس خيار شنبر يحلان^{٦٧٤} فيه
ويصفى^{٦٧٥} ويضاف اليه اوقيتان جلاب ونصف درهم حجر ارمنى مغسول ونصف درهم حجر
اللازورد ويشرب

(٢٣٢)

طبخ الزوفا^{٦٧٦}

مع حرارة

زبيب رازقى خمسة عشر درهما عناب وسبستان من كل واحد عشرون حبة وقد مضى ذكره

(٢٣٣)

فاما^{٦٧٧} طبخ الزوفا

لخلط غليظ

فيتخذ^{٦٧٨} من ماء النخالة الجريشة والتين الشاهنجير ولحم^{٦٧٩} الزبيب والعناب واصل السوس
والرازيانج ويزره وبرشياوشان وزوفا يابس وسساليوس^{٦٨٠} وبنفسج مع فانيد ودهن لوز مر

٦٧١ يلتقى آخر الطبخ: يطرح اخر الغليان C

٦٧٢ الفرنجمشك: الأفرنجمشك BC

٦٧٣ البيمارستانية: - B

٦٧٤ يحلان: جلاب C

٦٧٥ ويصفى: - A

٦٧٦ الزوفا: + للربو C

٦٧٧ فاما: ما B

٦٧٨ فيتخذ: فتأخذ C

٦٧٩ لحم: لحم C

٦٨٠ سساليوس: سالوس E

وتختلف مقاديرها بحسب الحاجة اما^{٦٨١} الكثيراء والصمغ والسبستان ونحوها فلا تستعمل هاهنا

(٢٣٤)

تقيع الصبر
للصداع الحار

يعصر ماء الهندباء غير المغسولة ويطرح في مائها شيء من الصبر الجيد وشيء من كثيراء ويتركان حتى ينحلا ثم يشرب بقدر الحاجة

(٢٣٥)

تقيع الصبر
للصداع البارد^{٦٨٢} البلغمي
ينقى الراس والمعدة تنقية بالغة

اهليلج اسود وبليلج واملج من كل واحد عشرة دراهم اصل الرازيانج والكرفس واصل الاذخر واصل السوس من كل واحد ثمانية دراهم سنبل^{٦٨٣} وقصب الذريرة من كل واحد اربعة دراهم شكاعي^{٦٨٤} وبذاورد من كل واحد خمسة دراهم شحم الحنظل درهما يطبخ الجميع بخمسة ارطال ماء حتى يبقى رطل ونصف ويطرح فيه من الصبر الاسقوطرى^{٦٨٥} اوقية ويجعل^{٦٨٦} في الشمس في اناء زجاج ثلاثة ايام ويسقى عند الحاجة من اوقية الى اوقيتين ينبغي ان يقدر الصبر في تقيع الصبر الاول الذى للصداع الحار على نحو تقديره^{٦٨٧} هاهنا

(٢٣٦)

طبيخ للربو اذا لم تكن^{٦٨٨} حمى
تين زيب بزر^{٦٨٩} كرفس بزر الرازيانج برشياوشان زوفا يابس فراسيون اصل^{٦٩٠} السوس قردمانا لوز مر زراوند مدحرج بقدر الحاجة^{٦٩١} ويستعمل طبيخا و^{٦٩٢} معجونا

^{٦٨١} اما: فاما B

^{٦٨٢} البارد: - C

^{٦٨٣} سنبل: سبيل A

^{٦٨٤} شكاعي: شكاع D

^{٦٨٥} الاسقوطرى: اسقوطرى C

^{٦٨٦} فيه من الصبر الاسقوطرى اوقية ويجعل: - B

^{٦٨٧} تقديره: تقريره C

^{٦٨٨} تكن: يكن AC

^{٦٨٩} بزر: - C

^{٦٩٠} اصل: عرق C

^{٦٩١} بقدر الحاجة: يقدر B

^{٦٩٢} و او B

(٢٣٧)

ومن مسهلاتهم^{٦٩٣}

غاريقون وشحم حنظل ورب السوس وفراسيون وترند وايارح فيقرا يقدر ويحبب بميفخنج
وتتخذ لهم لعوقات^{٦٩٤} من اسقيل مشوى^{٦٩٥} وفراسيون وايرسا وزراوند طويل وشيخ وراوند^{٦٩٦}
ومر^{٦٩٧} وزعفران يقدر بحسب الحاجة ويعقد بعسل او طبخ تين او عقيد عنب ويستعمل

(٢٣٨)

ولذلك^{٦٩٨}

رثة الثعلب محففة وفوذنج وبزر كرفس وساذج وحماما يجمع بعسل التين ويحبب ويستعمل
عند النوم

(٢٣٩)

ولذلك

حلبة حب الصنوبر كبار فراسيون يطبخ ويصفي على عسل ويعقد

(٢٤٠)

طبخ الاصول

للحميات الطويلة^{٦٩٩} السوداء

والبلغمية واوجاع الكبد والطحال

وفساد المزاج

قشور اصل الرازيانج واصول الكرفس والاذخر وبزر الرازيانج وبزر كرفس وانيسون ومصطكى
وسنبل الطيب وورد احمر منزوع الاقماع وشكاعى وباداورد وورق الغافت وورق الافستلين
وفوة عيدان^{٧٠٠} ولك منقى^{٧٠١} وراوند صيني وزبيب منزوع العجم بقدر الحاجة تطبخ بماء عذب
ويستخرج ماؤها ويستقى مع دهن لوز حلو او مر

٦٩٣ مسهلاتهم: مسهلاته E

٦٩٤ لعوقات: لعوقا C

٦٩٥ مشوى: - C

٦٩٦ راوند: زراوند A

٦٩٧ شيخ وراوند ومر: شيخ C

٦٩٨ لذلك: كذلك C

٦٩٩ الطويلة: + و B

٧٠٠ فوة عيدان: عيدان الفوه C

٧٠١ منقى: - C

(٢٤١)

ومن المسهلات السليمة

لاصحاب اللقوة والفالج

طبخ الاهليلج الكابلي وحده^{٧٠٢} خمسون درهما من اصل عشرة دراهم درهم^{٧٠٣} اهليلج
مصفى^{٧٠٤} مع دائق شحم الحنظل مسحوقا

(٢٤٢)

مطبوخ الافثيمون

ينفع من الامراض السوداوية

والجرب والقوابى والبهق الاسود

اهليلج اسود عشرة دراهم بسبايج خمسة دراهم سنا مكى وزيب رازقى منزوع العجم من كل
واحد سبعة دراهم تريذ اربعة دراهم اسطوخودس وافثيمون من كل واحد عشرة دراهم يجمع
ويرض ما يجب رضه ويطبخ فى اربعة ارطال ماء عذبا^{٧٠٥} ويجب ان يشد الافثيمون فى خرقة
كتان ويلقى فى آخر الطبخ ويترك على النار حتى يعود الى رطل ويصفى ويشرب مع حب
يخرج السوداء^{٧٠٦} مع الغاريقون والصبر والملح الهندى والخرق الاسود

(٢٤٣)

طبخ يدر الطمث

يؤخذ بزر الهندباء وبزر الكشوث وانيسون^{٧٠٧} وبزر الكرفس ورازبانج من كل واحد درهمان
عنا ب جرجانى ثلاثون حبة زيب رازقى منزوع العجم خمسون لوبياء احمر ثمن حمص عشرة
دراهم تين شاهنجير عشرة^{٧٠٨} عددا كسيرة يابسة خمسة دراهم^{٧٠٩} سذاب طاقتان يجمع ويطبخ
برطلين ماء ويصفى ويؤخذ منه ستون درهما مع اوقية سكنجبين البزور^{٧١٠}

٧٠٢ وحده: وجه A

٧٠٣ درهم: B -

٧٠٤ من اصل عشرة دراهم درهم اهليلج مصفى: C -

٧٠٥ عذبا: هندبا C

٧٠٦ و: او B

٧٠٧ وانيسون: C -

٧٠٨ حبة زيب رازقى منزوع العجم خمسون لوبياء احمر ثمن حمص عشرة دراهم تين شاهنجير عشرة: C -

٧٠٩ خمسة دراهم: A -

٧١٠ البزور: بزورى ويؤخذ C

(٢٤٤)

نقوع مشمس^{٧١١} لصاعد

عنباب واجاص من كل واحد ثلاثون درهما^{٧١٢} تمرهندي منزوع^{٧١٣} عشرون شاهترج^{٧١٤}
عشرون درهما نيلوفر خمسة دراهم ورد عشرة دراهم^{٧١٥} سنا مكي ثلاثة دراهم بزر هندباء
وكشوث ولسان الثور من كل واحد ثلاثة دراهم اصل السوس ويسبايج وبليلج واملج
مرضوطة من كل واحد ثلاثة دراهم^{٧١٦} بزر قثاء وخيار وقرع وبقلة مرضوطة من كل واحد^{٧١٧}
عشرة دراهم حب الاميرباريس عشرة دراهم حب رمان خمسة دراهم كسفرة خمسة دراهم
اهليلج اصفر وكابلي منزوعة من كل واحد خمسة دراهم لسان الحمل خمسة دراهم^{٧١٨} يجمع
ذلك وينقع في عشرة ارطال ماء^{٧١٩} ويغلى اغلاء^{٧٢٠} خفيفة ويحط عن النار ويترك في اناء
زجاج واسع الراس ويشد راسه جيدا ويوضع في الشمس ويحرك غدوة وعشية مدة اسبوع او
عشرة ايام ثم يؤخذ من الماء غداة كل يوم ثلاثون درهما الى اربعين بحسب ما يحتمله الشارب
ويلقى عليه وقت الشرب مثقال لب بزر يقطين^{٧٢١} مدقوقا ودانقان حجر ارمني مغسول ونصف
درهم عصارة الاميرباريس وربع درهم طباشير واوقية سكنجبين الرمان بغير خل واوقية جلاب
ودرهم دهن اللوز والغذاء من مزورة بماء الحصرم او فروج وقت العصر ويستعمل من خمسة
ايام الى اسبوع^{٧٢٢}

٧١١ مشمس: شمسي BC

٧١٢ درهما: حبه C

٧١٣ منزوع: - C

٧١٤ شاهترج: شاهنجير C

٧١٥ عشرة دراهم: درهم C

٧١٦ ثلاثة دراهم: - AC

٧١٧ بزر قثاء وخيار وقرع وبقلة مرضوطة من كل واحد: - A

٧١٨ كسفرة خمسة دراهم اهليلج اصفر وكابلي منزوعة من كل واحد خمسة دراهم لسان الحمل خمسة دراهم: - C

٧١٩ ماء: + ويصفي C

٧٢٠ اغلاء: غليه C

٧٢١ يقطين: قرع C

٧٢٢ اسبوع: سبعة ايام C

الباب العاشر
في
الأكحال والذرورات والشفافات

(٢٤٥)

الاغبر^{٧٢٣}

توتياء كرماني وحسك^{٧٢٤} محرق^{٧٢٥} من كل واحد جزء سكر^{٧٢٦} ربع جزء ينخل بعد سحقه ويستعمل

(٢٤٦)

الجلاء لسابور

نشاء اربعة اجزاء صمغ عربي جزآن اسفيداج اقليمياء الفضة اثمء من كل واحد جزء يسحق ويستعمل

(٢٤٧)

برود^{٧٢٧} الحصرم^{٧٢٨}

توتياء واهليلج اصفر من كل واحد خمسة عشر درهما زنجبيل سبعة دراهم ونصف دار فلفل ثلاثة دراهم ونصف عروق خمسة عشر درهما املج^{٧٢٩} وماميران من كل واحد درهما يدق الجميع وينخل^{٧٣٠} ويربي بماء الحصرم الطرى فى اجانة خضراء اى مغضرة سبعة ايام ويجفف ويعاد سحقه ويستعمل

(٢٤٨)

الرمادى

يقوى البصر وينشف الدمعة

كحل^{٧٣١} وتوتياء هندي وتوبال النحاس وشيح^{٧٣٢} محرق من كل واحد جزء ماميران ربع جزء يدق وينخل بحريرة ويرفع

^{٧٢٣} الاغبر: + لجرب الجفن والسبل الحامى وقروح العين B، - C

^{٧٢٤} حسك: حبك A، حنك B، سنج D

^{٧٢٥} وحسك محرق: مربا وشيح محرق مربا C

^{٧٢٦} سكر: + نقي C

^{٧٢٧} برود: توتياء B

^{٧٢٨} الحصرم: + للسلاق ورطوبة العين وجريها والسبل والدمعة B

^{٧٢٩} املج: املج هندي B

^{٧٣٠} وينخل: - C

^{٧٣١} كحل: + اصفهاني D، اثمء E

^{٧٣٢} شيح: شنج B، سنج D

(٢٤٩)

العزیز^{٧٣٣}ینفع الظلمة^{٧٣٤} وینشف الدمعة

ویقوی العین

اقليمياء الذهب وتوبال نحاس وتوتياء هندی وسرطان بحری واثمد وساذج ولفل اسود
وابيض ودار فلفل ونوشاذر من كل واحد درهم زعفران درهمان فرنجمشك نصف درهم مسك
قيراط يجاد سحقه ونخله ويرفع

(٢٥٠)

الباسليقون

ومعناه الملوكي او الملكي

لحكة^{٧٣٥} العین وظلمة البصر^{٧٣٦}

اقليمياء الفضة وزيد البحر مقشر من كل واحد عشرة دراهم نحاس محرق خمسة دراهم
اسبيذاج الرصاص وملح ذرآئي^{٧٣٧} ونوشاذر وجعدة ولفل اسود ودار فلفل من كل واحد
درهمان ونصف قرنفل واشنة من كل واحد درهم يدق الجميع وينخل ويستعمل

(٢٥١)

الروشنائي

ومعناه النور

نافع من ضعف البصر والغشاوة

شاذنج نحاس محرق اقليمياء الفضة ملح هندی بورق ارمني زنجار فلفل اسود وابيض دار
لفل زيد البحر من كل واحد اربعة اجزاء صبر اسقوطرى وسنبل الطيب وقرنفل من كل واحد
جزء ونصف زنجبيل نیلنج^{٧٣٨} من كل واحد جزآن يجمع^{٧٣٩} ويستعمل

٧٣٣ العزیز: العزیز B

٧٣٤ الظلمة: ظلمة البصر C

٧٣٥ لحكة: لحدة A

٧٣٦ البصر: + والسبل والجرب العتيق B

٧٣٧ ذرآئي: اندرائي DE

٧٣٨ نيلنج: ليلنج B

٧٣٩ يجمع: + تجمع مسحوقه B

(٢٥٢)

برود النقاشين
وهو برود الرمان
يحد البصر

توتياء مربى بماء الرمان الاحمر المصنفي سبعة ايام يسحق ويستعمل

(٢٥٣)

برود يثبت هذب العين
وينفع الدمعة

حجر اللازورد ونوى التمر الصيحاتى او البرنى مسحوقا ودخان البستج^{٧٤٠} يسحق وينخل
ويستعمل

(٢٥٤)

برود هندي
للجرب الرطب

نحاس محرق وتوبال الحديد من كل واحد ثمانية دراهم صبر اربعة دراهم ملح وبورق ارمنى
وفلفل وزنجبيل وزاج بصرى من كل واحد درهما زبد القوارير وهو مسحوقا القوارير^{٧٤١}
وخردل ابيض وكندر ذكر محرق من كل واحد درهم يدق ويعجن بخل خمر ويترك فى اناء
صفر فى الشمس الى ان يجف ويستعمل

(٢٥٥)

برود حصرم
للامزاج الحارة والسلاق
وحى العين

توتياء مربى بماء الحصرم الطرى^{٧٤٢} المروق سبعة ايام ويستعمل

(٢٥٦)

كحل للبياض

انزروت مربى بلبن الاتن سبعة دراهم زعفران دانقان شياف ماميثا دانقان يسحق ويستعمل

^{٧٤٠} البستج: الشيخ A

^{٧٤١} مسحوقا القوارير: الفزاز البكر الابيض E

^{٧٤٢} الطرى: - B

(٢٥٧)

كحل آخر للبياض في العين

قشور بيض النعام وخزف الغضار الصيني وتوتياء وزنجار^{٧٤٣} وكحل شلوذى وهو ضرب من
 الأثمد مدمج يضرب الى الحمرة يشبه الخماهن خمسة خمسة سرطان بحرى وتوتياء هندی
 وطباشير من كل واحد درهمان بعز الضب وتغيرا^{٧٤٤} وهو حجر ابيض مدمج يشبه الرخام
 الابيض الا انه اعنى^{٧٤٥} التغيرا اخف واشد بياضا واندماجا وليس فيه اشفاف ويكون في بعض
 الرخام من كل واحد درهم فلفل اسود نصف درهم سكر العشر ثلاثة دراهم شاذنج مغسول
 ثلاثة دراهم حجر المسن الجديد ومارقشيثا^{٧٤٦} درهمان درهمان تجمع مصولة وتستعمل كحلا
 ويخص بامرار الميل^{٧٤٧} موضع البياض فانه نافع له جرته^{٧٤٨} مجرب

(٢٥٨)

الملكايا

اي الملكي

للرمد الحديث^{٧٤٩}

انزروت مربي بلبن الاتن ونشاء وسكر طبرزد يدق وينخل ويستعمل

(٢٥٩)

الذرور الاصفر

لاوجاع العين من رطوبة

وللرمد العتيق

انزروت مربي خمسة دراهم ماميثا درهمان صبر وبزر الورد وزعفران من كل واحد نصف درهم
 افيون اربعة دوانيق يدق وينخل ويستعمل

^{٧٤٣} وزنجار: زنجارى B^{٧٤٤} تغيرا: نعرا E^{٧٤٥} اعنى: - A^{٧٤٦} مارقشيثا: مرقيشيثا E^{٧٤٧} الميل: + بها B^{٧٤٨} له جرته: - B^{٧٤٩} الحديث: + منسوب الى الملايكة لسرعه اثره في العلاج ينفع من الوردبج ويحلل بقايا الرمد B

(٢٦٠)

المنصف

مجموع من الذرورين الابيض والاصفر مناصفة

(٢٦١)

الوردى

النافع من القروح والرمد والبثور

اسفيداج الرصاص ثمانية^{٧٥٠} اجزاء اقليمياء الفضة وصمغ عربى وشاذنج من كل واحد اربعة اجزاء افيون وبسباسة ونحاس محرق وزعفران من كل واحد جزء كافور قيراط تجمع مسحوقة وتستعمل

(٢٦٢)

وردى آخر للقروح

خرم وشاذنج مغسول من كل واحد جزء يسحقان ويستعمل

(٢٦٣)

شياف^{٧٥١} ابيض

لابتداء الرمد الحار

والحرقة فى العين

صمغ عربى وكثيراء ونشاء من كل واحد درهمان اسفيداج الرصاص خمسة دراهم افيون ثلثا درهم يسحق وينخل^{٧٥٢} ويعجن ببياض البيض او بماء المطر ويشيف ويحك على مسن^{٧٥٣} ويستعمل

^{٧٥٠} ثمانية: B ٩^{٧٥١} شياف: اشياف CDE^{٧٥٢} وينخل: - C^{٧٥٣} مسن: + بلبن جاريه B

(٢٦٤)

شيفاف الديرج^{٧٥٤}

للظفرة والسبل العتيق

والجرب العتيق والبياض

الغليظ اذا لم تكن^{٧٥٥} حرارة

صمغ عربي اقليمياء الذهب اسفيداج الرصاص من كل واحد اربعة دراهم زنجار درهمان^{٧٥٦} مر
افيون جندبادستر حوض بارزد^{٧٥٧} من كل واحد ربع درهم يسحق وينخل بحريرة ويعجن بماء
الكراث او بماء السذاب او بشراب ويشيف

(٢٦٥)

شيفاف احمر لين

لبقايا الرمد^{٧٥٨} وغلظ الاجفان

صمغ عربي كثيرء نشاء اسفيداج نحاس محرق شاذنج ساذج هندي اجزاء متساوية يدق
وينخل بحريرة ويعجن بماء ويشيف

(٢٦٦)

شيفاف احمر حاد

للسلاق والجرب والكمنة

واسترخاء الاجفان والسبل

شاذنج اثنا عشر درهما صمغ عربي عشرة دراهم افيون وصبر من كل واحد ستة دراهم زنجار
سته دراهم مر وزعفران من كل واحد نصف درهم قاطر درهمان يسحق وينخل بحريرة
ويشيف بماء ويستعمل

E الديرج: الديرج^{٧٥٤}A تكن: يكن^{٧٥٥}B درهمان: ٦^{٧٥٦}E بارزد: قنه^{٧٥٧}C - لين لبقايا الرمد: -^{٧٥٨}

(٢٦٧)

شياف اخضر

للجرب العتيق وغلظ الاجفان والسبل

العتيق الذى هو خال من حمرة وحدة

والغشاوة والبياض

اسفيداج الرصاص واشق وصمغ عربى من كل واحد درهمان نشاء درهم زنجار درهمان^{٧٥٩}
يسحق ويعجن بماء السذاب ويشيف

(٢٦٨)

شياف اسود

وهو شياف الابار

يملا القروح

رصاص اسود محرق وكحل ونحاس محرق وتوتياء وصمغ عربى وكثيراء من كل واحد جزء
افيون نصف جزء يدق وينخل بحريرة ويعجن ويشيف ويستعمل

(٢٦٩)

شياف للناصور

ذكره الرازى ونسبه الى

نفسه اذ يقول لى^{٧٦٠}

صبر وكندر ذكر وانزروت ودم الاخوين وجلنار وكحل اعنى الاثمد وشب اجزاء سواء زنجار
ربع جزء يدق الجميع وينخل بحريرة ويشيف واستعماله يكون بان ينوم الغليل على الجانب
الصحيح ويعصر الناصور اعنى ناصور الماق الاكبر عصرا جيدا ويقطر فيه من هذا الشياف
ثلاث قطرات بين كل قطرتين ساعة وينام ساعتين ويواصل استعمال ذلك اسبوعا^{٧٦١} حتى
اذا عصر لم يخرج منه شىء ثم يقطع علاجه

(٢٧٠)

شياف المرارات

لابتداء الماء

مرارة البقر والشبوط والكركى والبازى والعقاب والحجل يجفف ويؤخذ لجزء منها^{٧٦٢} مثل عشره
فريون ومثل العشر ايضا شحم الحنظل ومن السكبينج كذلك يجمع بماء الرازيانج ويشيف

^{٧٥٩} درهمان: ٣ B^{٧٦٠} اذ يقول لى: - BC^{٧٦١} ذلك اسبوعا: سبعة ايام C^{٧٦٢} منها: منه A

(٢٧١)

كحل التوتياء الهندي
للبياض

زيد البحر واقليمياء الذهب وبعر الضب وزيد القوارير ومسمن جديد وسرطان بحرى ومرقشينا ذهبى من كل واحد اربعة دوانيق^{٧٦٣} كحل شلوذى^{٧٦٤} وشاذنج مغسول ولؤلؤ غير مثقوب من كل واحد نصف درهم سكر العشر درهم زنجار ونشاذر^{٧٦٥} ولفل ودار فلفل وقرنفل وسنبل الطيب من كل واحد دائق ونصف ماميران صيني دانقان خرف الغضار الصينى وقشر بيض النعام من كل واحد درهم ملح هندي دانقان زجاج شامى نصف درهم توتياء هندي درهم يدق الجميع نعما ويسحق وينخل بحريرة ويكتحل به غدوة وعشبة

(٢٧٢)

اكسيرين احمر
لقروح العين

افيون وشاذنج مغسول ونحاس محرق ونشاء من كل واحد ثمانية دراهم صمغ عربى ثمانية واربعون درهما اسفيداج اربعة^{٧٦٦} دراهم اقليمياء فضى ثمانية وعشرون درهما يسحق الشاذنج والنحاس بالماء جيدا ثم يجفف ويجمع مع البواقى ويكتحل به كالاشد

(٢٧٣)

شيف يقال له النفاحى^{٧٦٧}
ينفع من البثر والقروح الغائرة
والموسج

اقليمياء فضى محرق مطفا فى لبن النساء ستة عشر مثقالا اسفيداج الرصاص مغسول ثمانية مثاقيل زعفران اربعة مثاقيل كثيراء مثقالان يعجن بماء المطر ويشيف ويستعمل محكوكا ببياض بيض

(٢٧٤)

ذرور ينفع الحكمة والجرب

صبر وحضض واهليلج اصفر وشيف ماميثا اجزاء سواء يسحق ويكتحل به

^{٧٦٣} دوانيق: دوايق A

^{٧٦٤} شلوذى: شلورى وهو كحل عتيق E

^{٧٦٥} نشاذر: نوشاذر BE

^{٧٦٦} اربعة: ٤٠ B

^{٧٦٧} النفاحى: التفاحى B

(٢٧٥)

برود الآس

توتياء عشرة دراهم كحل ثلاثة دراهم اقليمياء الذهب وقاقيا وماميران من كل واحد درهمان
شب يمانى ثمانية دراهم اهليلج اصفر ستة دراهم شاذنج مغسول خمسة دراهم يدق الجميع
نعما ويربى بماء الآس وماء السماق سبعة ايام فى الشمس

(٢٧٦)

الكحل الاثاعشرى

النافع من ظلمة البصر

شاذنج مغسول عشرة دراهم توتياء هندی وطباشيرى وافيون وتوبال النحاس ولؤلؤ غير
مثقوب ومامينئا وصبر اسقوطرى وفيلزهره^{٧٦٨} وزعفران ونحاس محرق وماميران صينى من
كل واحد درهمان تجمع الادوية وتدق وتنخل بالحرير وتلين فى الهاون حتى تصير مثل الغبار
ويكثحل به^{٧٦٩}

(٢٧٧)

برود مارستاني

يرفع الاجفان وينبت الشعر

ناردين ونوى محرق اجزاء سواء يدق ويستعمل

(٢٧٨)

ذرور الشاذنج

النافع من السبل وغلظ الاجفان

شاذنج عشرة دراهم صبر اسقوطرى^{٧٧٠} وحضض وهليلج اسود وكابلى من كل واحد خمسة
دراهم زعفران شعر مثقال تجمع الادوية وتسحق وتنخل بالحرير وتستعمل

(٢٧٩)

ذرور نافع من البياض

زيد البحر وقشور البيض من كل واحد خمسة دراهم سكر وانزروت واسبينداج^{٧٧١} من كل
واحد اربعة دراهم نشاء درهم يدق نعما وينخل بالحرير ويستعمل

^{٧٦٨} اسقوطرى وفيلزهره: سقوطرى وقيل زهرا وهو حضض هندی E

^{٧٦٩} به: بها B

^{٧٧٠} اسقوطرى: + وانزروت B، اسقوطرى E

^{٧٧١} اسبينداج: اسفنداج B

الباب الحادى عشر
فى
الادهان

(٢٨٠)

دهن الآس

يسود الشعر ويقويه

يؤخذ املج منزوع النوى ثلاث اواق يطبخ بثلاثة ارطال ماء حتى يبقى النصف وقوم يجعلون عوض الماء شرابا ويصفى ويلقى عليه ماء الآس الرطب رطل يطبخ حتى يتنصف ويلقى عليه دهن بنفسج رطل ويطبخ ثلاثة حتى يذهب الماء ويبقى الدهن وعلامة ذلك ان تغوص فيه خشبة وتشعل فان نشت فقد بقى من الماء شىء وان لم تنش فيحط عن النار وقبل نزوله عن النار يلقي فيه خمسة دراهم لاذن خالص وفي بعض النسخ ماء الآس حسب يطبخ مع مثله دهن حل

(٢٨١)

دهن البيض

ينبت الشعر

يؤخذ عدد من البيض ويسلق جيدا حتى ينضج ثم يؤخذ البياض ويرمى به وتفرك الصفرة فركا جيدا وتطرح^{٧٧٢} فى مقلى جديد ويوقد تحته ويميل جانب المقلى حتى يجرى الدهن الى الجانب الفارغ ويصفى اولا فاولا ويحتفظ به

(٢٨٢)

دهن المصطكى

النافع من ضعف المعدة

يؤخذ دهن حل^{٧٧٣} ثلاثة ارطال مصطكى ست اواق يطبخ بنار لينة فى قدر مضاعفة حتى يدوب المصطكى فى الدهن ويتخذ^{٧٧٤} به وينزل عن النار ويبرد ويرفع

^{٧٧٢} وتطرح: - C

^{٧٧٣} حل: C

^{٧٧٤} يتخذ: ينحل C

(٢٨٣)

دهن القرع

تعمد^{٧٧٥} الى قرعة رطبة فيعصر ماؤها ويصفي ويلقى على كل منوين من ماء القرع رطل من دهن الحل^{٧٧٦} ويطبخ بنار لينة حتى يذهب الماء ويبقى الدهن ويرفع

(٢٨٤)

دهن الشاهسفرم^{٧٧٧}

ماء الريحان الطرى جزء دهن حل^{٧٧٨} جزء يطبخ الجميع حتى يذهب الماء ويبقى الدهن ويرفع

(٢٨٥)

دهن يمرخ به القضب

اذا حدث به استرخاء عند الجماع

بزر الانجرة^{٧٧٩} وجندبادستر وحلتيت من كل واحد درهمان لبان ذكر ثلاثة دراهم يجمع ويرض ما يجب رضه ويجعل في قارورة ويلقى عليه دهن خيري ودهن الياسمين ودهن النرجس من كل واحد عشرة دراهم ويغلى حتى ينحل اللبان فيه وتختلط^{٧٨٠} به الادوية ويرفع على هيئته كما يكون ثقله فيه^{٧٨١} ويشد راس القارورة ويشمع^{٧٨٢} ويرفع

(٢٨٦)

دهن آخر للناعاظ

دهن النرجس ودهن الخيري من كل واحد اربع اواق يفتق فيها افريون درهم^{٧٨٣} نظرون نصف درهم مسك دائق يدهن بها القضب^{٧٨٤} والعانة عند الحاجة

^{٧٧٥} تعمد: يعمل C^{٧٧٦} الحل: الخل C^{٧٧٧} الشاهسفرم: الشاهسفرم C^{٧٧٨} حل: خل C^{٧٧٩} الانجرة: الانجر B، + وهو القرص E^{٧٨٠} تختلط: يخاط C^{٧٨١} هيئته كما يكون ثقله فيه: هيته كما يكون ثقله C^{٧٨٢} ويشمع: بسمع C^{٧٨٣} درهم: + وهو صمغ السداب C^{٧٨٤} يدهن بها القضب: يمسح به القضب والاثيان B، يمرخ بها الذكر C

(٢٨٧)

دهن الافسننتين

دهن حل^{٧٨٥} منا يوضع في اناء زجاج ويلقى عليه من فقاح الافسننتين اوقيتان ويصير في اناء زجاج او غضارة^{٧٨٦} ويترك في الشمس اربعين يوما ويصفي الدهن ويستعمل وكذلك دهن الشبث المعمول من بزره

(٢٨٨)

دهن الحسك

حسك مريض عشرة دراهم زنجبيل اربعة دراهم دهن حل اسكرجة^{٧٨٧} ماء عذب خمس عشرة اسكرجة^{٧٨٨} يطبخ في قدر^{٧٨٩} بنار لينة حتى يذهب الماء ويبقى الدهن وينزل^{٧٩٠} عن النار ويصفي ويحتقن^{٧٩١} به من خلف ومن قدام بالتزريق في الاحليل واذا مرخ به نحو^{٧٩٢} العانة حل^{٧٩٣} اسر البول

(٢٨٩)

دهن يطول شعر الراس

واللحية ويسرع خروجهما

يؤخذ شعير حديث مقشر ايض فينقع في ماء حار حتى يربو وينتفخ فاذا امكن ان يعتصر عصر واخذ نشاسته فيؤخذ منه جزء ومن اللادن القبرسي جزء ومن ماء^{٧٩٤} الشيراملج بعد ان ينقع ثلاثة ايام جزء^{٧٩٥} ويؤخذ من دهن البان مثل وزن الجميع ويغلى بنار لينة حتى تذهب المياه ويبقى الدهن ويبقى شبيهها^{٧٩٦} بالغرا ثم يصفى الدهن ناحية^{٧٩٧} ويغلف^{٧٩٨} بالثفل من الليل^{٧٩٩} ويغسل بالعادة^{٨٠٠} ويستعمل الدهن بعد غسل الشعر وجفافه^{٨٠١}

٧٨٥ حل: خل C

٧٨٦ او غضارة: - C

٧٨٧ حل اسكرجة: حل سكرجه C

٧٨٨ اسكرجة: سكرجه B

٧٨٩ قدر: + نظيفه BC

٧٩٠ ينزل: يترك C

٧٩١ يحتقن: يحقن C

٧٩٢ نحو: - A

٧٩٣ حل: حلل BC

٧٩٤ ماء: - C

٧٩٥ جزء: - C

٧٩٦ ويبقى شبيهها: ويكون شبيهه B، شبيهه C

٧٩٧ ناحية: + والفل ناحية B

٧٩٨ يغلف: نغلف B، يعتلف C

٧٩٩ من الليل: بالليل C

٨٠٠ بالعادة: بالنهار C

٨٠١ جفافه: + ويرفع BC

(٢٩٠)

دهن البنفسج

يؤخذ سمسم مقشور مخلوع غير مقلى^{٨٠٢} مجفف ويجعل في كيس كرباس جديد ساف سمسم وساف زهر بنفسج^{٨٠٣} منقى مقطوع الساق غير مبلول لا كثير التندية فيعضن ولا قليلها بل متوسط ويشد راس الكيس ويغطي الكيس^{٨٠٤} بخرقة كرباس ويترك ثلاثة ايام او اربعة ويخرج ويبسط على ازار كرباس في غرفة لا يقربه دخان البتة حتى يجف ويرمى عنه^{٨٠٥} البنفسج يفعل به ذلك ثلاث مرات او اربع او أكثر^{٨٠٦} على قدر ما يقيم البنفسج ثم يبسط ويجفف تجفيفا جيدا ويطحن ويستخرج^{٨٠٧} دهنه ويجعل في اناء زجاج وكلما ركد في اسفل الاناء شيء روق الى اناء آخر يفعل به ذلك^{٨٠٨} مرارا عدة حتى يصفو^{٨٠٩} وعلى هذا المثال يتخذ دهن البنفسج بلب اللوز^{٨١٠} وكذلك يفعل بدهن الورد والتيلوفر^{٨١١} والزرجس وغيره من الادهان^{٨١٢}

الباب الثاني عشر

في

المراهم

(٢٩١)

مرهم ابيض

اسفيداج الرصاص نصف رطل شمع^{٨١٣} مصفى نصف رطل في زمان الصبف وخمس اواق في الشتاء دهن بزجي^{٨١٤} منا يذاب الشمع بالدهن بنار لبنة ويضرب جزء^{٨١٥} مع الاسفيداج في الهاون ولا يزال يحرك اولا فاولا حتى يبرد ويجمد مع التحريك لثلا يرسب الاسفيداج ويرفع ويستعمل

٨٠٢ مقلى: مقلى C

٨٠٣ بنفسج: - B

٨٠٤ الكيس: - C

٨٠٥ كرباس ويترك ثلاثة ايام او اربعة ويخرج ويبسط على ازار كرباس في غرفة لا يقربه دخان البتة حتى يجف ويرمى

عنه: - C

٨٠٦ او أكثر: - C

٨٠٧ يستخرج: يخرج C

٨٠٨ ذلك: - C

٨٠٩ حتى يصفو: - A

٨١٠ اللوز: الجوز A

٨١١ التيلوفر: اللينوفر C

٨١٢ الادهان: الازهار A

٨١٣ شمع: + ابيض C

٨١٤ بزجي: خيرى C

٨١٥ جزء: + منه B

(٢٩٢)

مرهم الخل

مرداسنج ذهبى يسحق وينخل منه جزء ويلقى فى اجانة خضراء ويعجن بزيت جزئين ويضرب باليد نعمًا وتلقى عليه اربعة اجزاء من الخل قليلا قليلا وهو يضرب حتى ينحكم ويرفع

(٢٩٣)

مرهم الزنجار

شمع ربع^{٨١٦} رطل علك اوقية اشق اوقيتان يحل الاشق بخل^{٨١٧} خمر وزيت رطلين يذاب به الشمع على النار ويخلط مع البواقى ويلقى عليه زنجار مسحوق اوقيتين ونصف قليلا قليلا ويضرب جيدا ويترك حتى يبرد ويستعمل

(٢٩٤)

المرهم الاسود

وهو مرهم الزفت

شمع جزء ونصف زفت وراتينج جزء جزء يذاب بزيت ثلاثة امثالها ويصنى بمنخل ويترك حتى يجمد ويرفع

(٢٩٥)

مرهم النورة

لحرق النار

تؤخذ نورة محرقة فتغسل سبع نوب بماء عذب وتعجن بزيت قليلا قليلا حتى يخرج من جسم النورة الماء ويبقى الزيت ويستعمل

(٢٩٦)

مرهم الدياتلون^{٨١٨}

اى اللعابات

لعاب بزركتان^{٨١٩} وبزر مرو وبزر خطمى ابيض ولعاب الحلبة من كل واحد نصف رطل شمع ربع رطل يعقد برطل ونصف من زيت ويرفع^{٨٢٠}

^{٨١٦} ربع: C -^{٨١٧} اشق اوقيتان يحل الاشق بخل: زييق اوقيتين خل C^{٨١٨} الدياتلون: الدياتلون B، الدياتلون C، الدياتلون E^{٨١٩} بزركتان: بزركطونا C^{٨٢٠} ويرفع: عتيق وكلما تقادم عهد الزيت كان اجود C

(٢٩٧)

مرهم نافع لقروح الراس
وابتداء السعفة

نوى الاهليلج وعفص من كل واحد خمسة اجزاء يرض^{٨٢١} الجميع ويحرق بشيرج في طنجير
ثم يسحق في الهاون ويلقى عليه جزآن من الآس المسحوق ونصف جزء^{٨٢٢} من الملح
الذرائى^{٨٢٣} ثم يلقى عليه شمع ودهن بزجى قدر الكفاية اعنى من جملتها خمسة امثال الادوية
ويكون من تلك الخمسة الامثال مثل واحد من الشمع واربعة امثال من دهن ويوضع على
القروح ويوضع عليه السلق والهندباء^{٨٢٤}

(٢٩٨)

مرهم الشاذنج
النافع من التزحر والشقوق
للصبيان^{٨٢٥} ولقروح الفرج
والقضب اذا زرق به مع لبن
جارية وزنبق بيض ودهن ورد

دهن بنفسج وورد من كل واحد اوقية شمع مصفى مغسول خمسة دراهم^{٨٢٦} يذاب الشمع
ويلقى في الهاون على هذه الادوية وهى مسحوقة وهى اسفيداج الرصاص ثلاثة دراهم شاذنج
مغسول طين ارمنى طين قبرسى^{٨٢٧} من كل واحد درهمان عصارة لحية التيس ثلاثة دراهم
افيون خمسة دوانيق زعفران^{٨٢٨} درهم^{٨٢٩} يخلط جيدا

(٢٩٩)

غسل الشمع والدهن

يذاب ويلقى في ماء ثم يعاد ذوبه والقاؤه في الماء حتى يخلو الماء من طعم الشمع^{٨٣٠}

^{٨٢١} يرض: يلق C

^{٨٢٢} نصف جزء: جزء ونصف B

^{٨٢٣} الذرائى: الدارائى C

^{٨٢٤} والهندباء: - C

^{٨٢٥} الشقوق للصبيان: الشقاق بالصبيان C

^{٨٢٦} خمسة دراهم: - A

^{٨٢٧} قبرسى: قبرصى E

^{٨٢٨} زعفران: + نصف B

^{٨٢٩} افيون خمسة دوانيق زعفران درهم: - C

^{٨٣٠} الشمع: + وكذلك يغسل الزيت ونحوه B

(٣٠٠)

غسل الزيت

لتقل حدته واسخانه يضرب كما قلنا بماء صاف زمانا طويلا ضربا جيدا ويسكن فاذا طفا اخذ^{٨٣١} و^{٨٣١} قلب ذلك الماء وطرح الزيت في ماء آخر^{٨٣٢} ويفعل^{٨٣٣} به ذلك دفعات حتى يرى لونه قد تقي وطاب طعمه واذا عتق اعيد غسله واستعمل

(٣٠١)

غسل الزيت

يؤخذ من الزيت اصفاه مقدار ما يراد فيجعل في طنجير ويصب عليه قليل ماء قراح وتلقى فيه تمرتان ومقدار كف سويق مصرور في خرقة كنان ويغلى عليانا رقيقا^{٨٣٤} بنار لينه^{٨٣٥} حتى يذهب الماء ويبقى الزيت صافيا ثم يخرج عنه السويق والتمر ويبرد الزيت ويستعمل عند الحاجة

(٣٠٢)

غسل اللك

يؤخذ اللك المنقى من عيدانه ويسحق ويصب عليه ماء لتقل حدته واسخانه^{٨٣٦} مغلى قد طبخ فيه ريوند واصول الاذخر ويحرك بدستج الهاون نعما ويصفي في منخل ويرمي بالثفل ثم تعاود^{٨٣٧} عليه التصفية ويؤخذ الرائق منه ويجفف ويستعمل في دواء اللك

(٣٠٣)

مرهم للبرص الابيض الحديث^{٨٣٨}

نحاس محرق وهو^{٨٣٩} الروسختج وزرنيخ اصفر وشيطرح ونورة لم تظفا وقلبي^{٨٤٠} اجزاء متساوية تربي مدقوقة ببول الصبيان في الشمس او بخل خمر^{٨٤١} ويحرك كل يوم يفعل ذلك به اربعة ايام ويرفع ويستعمل بعد ان يغسل الموضع^{٨٤٢} قبل الاستعمال ببول الصبيان او بخل خمر

٨٣١ اخذ و: - C

٨٣٢ آخر: غيره B

٨٣٣ يفعل: فعل BC

٨٣٤ رقيقا: جيدا رقيقا C

٨٣٥ لينه: هاديه C

٨٣٦ لتقل حدته واسخانه: - B

٨٣٧ تعاود: يعاد B

٨٣٨ الحديث: الجديد B

٨٣٩ هو: + الراسخت وسمى C

٨٤٠ وقلبي: - C

٨٤١ خمر: + سد B، - C

٨٤٢ الموضع: + المتوصح B

(٣٠٤)

القبروطى المبرد^{٨٤٣}شمع جزء دهن ورد ثلاثة اجزاء يذاب^{٨٤٤} ويخلط فى الهاون بماء الهندباء جيدا

(٣٠٥)

مرهم الرسل

وهو مرهم الحواريين

للنواصير والخنازير الصعبة

وهو منق مدمل

شمع ابيض ورائينج من كل واحد ثمانية وعشرون^{٨٤٥} درهما زراوند طويل وكندر ذكر من كل واحد ستة دراهم مر وقتة من كل واحد اربعة دراهم مقل ستة دراهم^{٨٤٦} مرداسنج تسعة دراهم^{٨٤٧} جاوشير وزنجار من كل واحد اربعة دراهم اشق^{٨٤٨} اربعة عشر^{٨٤٩} درهما ينقع المقل بخل خمر ويطبخ فى الصيف برطلين زيت وفى الشتاء بثلاثة ارطال

(٣٠٦)

مرهم المقل والسنام

للبواسير

شمع اصفر دهن حل شحم البط مخ ساق البقر سمن سنام الجمل مقل يحل المقل بلعاب البزركتان ويجمع الجميع ويرفع

(٣٠٧)

مرهم يخرج النصول من

الاعضاء عن غير حنين

يؤخذ زفت رومى وعلك الانباط وعلك الصنوبر واشج^{٨٥٠} ومقل وجاوشير وسكبينج من كل واحد وزن مثقال زنجار وحمص وزن ثلاثة دراهم سمن بقر عتيق وزن خمسة دراهم زراوند مدحرج ثلاثة دراهم شمع طرى وزن اربعة يذوب ما يذوب ويدق ما يدق^{٨٥١} وتخلط الجملة

^{٨٤٣} المبرد: الممرده B^{٨٤٤} يذاب: - B^{٨٤٥} ثمانية وعشرون: B ٢٩^{٨٤٦} ستة دراهم: و C^{٨٤٧} تسعة دراهم: و C^{٨٤٨} من كل واحد اربعة دراهم اشق: ووشق من كل واحد C^{٨٤٩} اربعة عشر: B ٤^{٨٥٠} اشج: راسح B^{٨٥١} يدق: يندق B

وترفع في اناء ويطلى منه على خرقه وتوضع على الموضوع حتى تفتحته ثم يطلى منه على ^{٨٥٢} فتل ويحشى بها العضو الذى فيه النصل فانه يخرجها ويجذبه ^{٨٥٣}

(٣٠٨)

أكسيرين ^{٨٥٤} ينفع من القروح

التي تلتحم وتنتقض

مر وشب ولبان من كل واحد جزء اسليذاج مثل الجميع يلت بدهن ويعجن بشراب ويستعمل

(٣٠٩)

المرهم المتخذ بالقلقطار

وهو الذى يسميه جالينوس النخلى

وهو مرهم يدمل ويلحم القروح ^{٨٥٥}

ويذهب الاورام والنقرس ووجع

المفاصل واورام اللحم الرخو

ويحلل الخراجات ^{٨٥٦} ويصلح

لحرق النار وللقروح في اليدين

والرجلين من قبل الثلج ولكسر

العظام وفسخ اللحم والقبيلة بعد

شقها ^{٨٥٧} وانما يستعمل في وجع

المفاصل اذا لم يكن معه وجع

ولا الم بل اذا كان ^{٨٥٨} ورم غير

مؤلم او قليل الالم واورام المعدة

والعانة وللضربة ^{٨٥٩} تصيب الاعضاء

اذا ربط ^{٨٦٠} فوق ^{٨٦١} تلك الاعضاء

وينفع التهبج والخضرة عن وكز ^{٨٦٢}

^{٨٥٢} على: - A

^{٨٥٣} يجذبه: + بقوه B

^{٨٥٤} أكسيرين: أكسرين D

^{٨٥٥} يدمل ويلحم القروح: مدمل وملحم للقروح C

^{٨٥٦} الخراجات: الجراجات AB

^{٨٥٧} شقها: + اذا ربط فوقه C

^{٨٥٨} اذا كان: - BC

^{٨٥٩} للضربة: الضربه الى C

^{٨٦٠} ربط: ربطت ABC

^{٨٦١} فوق: فوهت A

^{٨٦٢} وكز: الضرب C

شحم خنزير عتيق غير مملوح مذاب بعد تنقيته من اغشيته رطلان وزيت عتيق^{٨٦٣} صاف ثلاثة اربطال مرتك ثلاثة^{٨٦٤} قلقطار وهو نوع من الزاج الاصفر اربع اواق يسحق القلقطار والمرتك نعما ويخلطان مع الشحم والزيت المذكورين^{٨٦٥} في هاون ويضربان^{٨٦٦} نعما ثم يصير الجميع في طنجير ويحرك باصل سعفة مقشورة وتقطع بقية السعفة قطعاً صغاراً وتلقى في طبيخ^{٨٦٧} المرهم ليمتص المرهم رطوبة السعفة من الخوص^{٨٦٨} المتخذ^{٨٦٩} من اصلها وسائرهما المقشور المقطع^{٨٧٠} ثم يرفع جرم السعفة عن المرهم اذا صار في قوام المراهم وقد يزداد في الابدان الصلبة اوقية اخرى من القلقطار او^{٨٧١} اوقيتان حتى يبلغ نصف رطل فينبغي ان تكون السعفة رطبة لترسل رطوبتها في الطبخ قال اذا كانت الاورام المذكورة مبتدئة او متزيدة رقق المرهم بشراب قابض شديد القبض غير شديد العتق ولا قريباً من العصير^{٨٧٢} طراة وليكن شراباً صافياً لطيف الجوهر يغوص بقوة الدواء وليدرش منه ويخلط بالمرهم مقدار ما ينشفه واذا كانت في المنتهى فيترك ويسقط الشراب بالواحدة ويجعل مكانه الزيت العتيق في ترقيق المرهم المذكور ليقوى^{٨٧٣} تحليله فان الشراب في الاول اريد^{٨٧٤} بقضه الردع وقد يجعل مكان الزيت العتيق دهن الخروج^{٨٧٥} ويجب ان يكون المرهم مثلاً عشرة اجزاء والدهن المذكور تسعة اجزاء^{٨٧٦} اعنى الدهن^{٨٧٧} الذى يرقق به للتحليل هذا صيفا وربيعا وفي الشتاء يكون الدهن مع عشرة اجزاء من المرهم سبعة^{٨٧٨} ليظهر قوة الدواء فيقاوم الشتاء واذا جعل الدهن دهن ورد كان مسكناً للوجع مجففاً وقد يحل بخل فيكون^{٨٧٩} ابلغ في علاج حرق النار خاصة واذا كان البدن كثير الحس وفيه كيموسات رديئة اضيف الى هذا المرهم في علاج التفسخ^{٨٨٠} والكسر عصارة مخدرة اما عصارة البنج الطرى^{٨٨١} او البيروج او اللفاح النضيج او افيون والماميثا ايضا وعصارة

٨٦٣ عتيق: طيب C

٨٦٤ مرتك ثلاثة: - B, مرداسنج مثله C

٨٦٥ المذكورين: - B

٨٦٦ يضربان: + معهما BC

٨٦٧ طبيخ: طنجير C

٨٦٨ الخوص: المحوص B

٨٦٩ المتخذ: المحرف C

٨٧٠ المقشور المقطع: القشور المقطعة C

٨٧١ او: و AC

٨٧٢ من العصير: سن العطر C

٨٧٣ ويسقط الشراب بالواحدة ويجعل مكانه الزيت العتيق في ترقيق المرهم المذكور ليقوى: - A

٨٧٤ اريد: ازيد C

٨٧٥ الردع وقد يجعل مكان الزيت العتيق دهن الخروج: - C

٨٧٦ دهن الخروج ويجب ان يكون المرهم مثلاً عشرة اجزاء والدهن المذكور تسعة اجزاء: - A

٨٧٧ الدهن: - B

٨٧٨ سبعة: - B

٨٧٩ فيكون: - B

٨٨٠ التفسخ: البنفسج A، الفسخ C

٨٨١ الطرى: المصرى C

الخس والهندباء^{٨٨٢} وعصارة عصا الراعي وعصارة آذان الفار^{٨٨٣} والطحلب الا ان عصارة آذان الفار ضعيفة التبريد فان لم تحضر هذه العصارات فخل وماء ويبرد في هذا المقام الدواء بالثلج او^{٨٨٤} بالماء البارد الا ان تكون هناك خضرة لكل رطل من المرهم اوقية من العصارة وتزيد وتنقص بحسب الدواعي وبدهن ورد ايضا يوافق^{٨٨٥} مثل هذه الحال ويستعمل للاورام الحارة الدموية المائلة الى طبيعة الورم المسمى حمرة بدهن ورد وعصارة عنب الثعلب او^{٨٨٦} عصارة حصرم او^{٨٨٧} البقلة الحمقاء او حى العالم الا ان عصارة الحصرم شديدة القبض فلا تستعمل في ذلك وحدها لئلا تحضر فلتستعمل^{٨٨٨} مع عصارة البقلة الحمقاء

الباب الثالث عشر

في

الضمادات والاطلية^{٨٨٩}

(٣١٠)

ضماد^{٨٩٠} للفتق مارستاني

مصطكى وقشار الكندر وجوز السرو وورقه ومر وانزروت^{٨٩١} وغرا السمك اجزاء متساوية يسحق سوى الغرا فانه يحل بخل خمر وماء فاتر فاذا انحل خلط^{٨٩٢} بالادوية ويبسط الجميع على صلاية فاذا جف سحق وبل بماء^{٨٩٣} واستعمل

^{٨٨٢} وعصارة الخس والهندباء: - C

^{٨٨٣} وعصارة آذان الفار: - C

^{٨٨٤} او: و AC

^{٨٨٥} يوافق: موافق C

^{٨٨٦} او: و C

^{٨٨٧} او: و C

^{٨٨٨} فلتستعمل: فيستعمل A

^{٨٨٩} الاطلية: + والخضاب BC، + والخضابات E

^{٨٩٠} ضمد: - C

^{٨٩١} وانزروت: وانزوت B، - C، وعنزروت E

^{٨٩٢} خلط: خلطها C

^{٨٩٣} بماء: - C

(٣١١)

ضماد الجبر^{٨٩٤}

اقاقيا ومغاث وصبر وطين ارمنى وخطمي واشراس^{٨٩٥} وهو اصل الخنثى ويسمى شراس^{٨٩٦} الاساكمة من كل واحد جزء يدق ويبل بماء الآس^{٨٩٧} ويستعمل

(٣١٢)

ضماد آخر للجبر

مغاث خمسة امناء طين^{٨٩٨} ارمنى منا^{٨٩٩} ونصف خطمي ايض منا^{٩٠٠} آس وماش^{٩٠١} من كل واحد منا اقايا واشراس^{٩٠٢} من كل واحد رطل واحد ومن الصبر ست اواق يدق الجميع وينخل ويستعمل

(٣١٣)

ضماد للمعدة الحارة

ماء الآس الرطب وماء السفرجل وماء الورد وماء التفاح واقايا وقسب وكعك وصندل ولاذن ينقع بماء الورد وقد يضاف اليه عفض و^{٩٠٣} زعفران يجمع ويستعمل

(٣١٤)

ضماد لضعف المعدة

اذا لم تكن حرارة

وانحل الطبع وعرض قىء

يزاد فى الضماد الاول مصطكى وصبر وافستنتين ومر تجعل هذه مع جزء من تلك الجملة ويعمل منه قيروطى الشمع^{٩٠٤} ودهن ورد

^{٨٩٤} الجبر: اخر C^{٨٩٥} اشراس: شراس B^{٨٩٦} وهو اصل الخنثى ويسمى شراس: - C^{٨٩٧} بماء الآس: بالآس C^{٨٩٨} طين: طينى C^{٨٩٩} منا: درهم A^{٩٠٠} منا: درهم A^{٩٠١} آس وماش: ما الاس وآس C^{٩٠٢} اشراس: + وماش C^{٩٠٣} عفض و: - C^{٩٠٤} الشمع: بشمع BC

(٣١٥)

ضماد للورم الرخو في الاطراف
كبريت^{٩٠٥} اخشاء البقر حلبة اجزاء متساوية يبل بخل خمر^{٩٠٦} ويستعمل

(٣١٦)

ضماد للقرو الجاسي^{٩٠٧}
زبيب منزوع العجم وشحم الماعز طريا وباقلي مقشور مسلوق وعدس وورق الكاكيج ودقيق
شعير وصفرة بيض ودهن ورد يعمل كالمرهم ويضمده به

(٣١٧)

ضماد^{٩٠٨} للديلات^{٩٠٩}
خمير الحنطة ثلاثة اجزاء بورق ارمني وانجرة وملح وحاشا^{٩١٠} وخروء الحمام ونعنع يابس
يسحق^{٩١١} ويعجن بزيت ويستعمل

(٣١٨)

ضماد للخراجات^{٩١٢}
تين يابس اصفر يطبخ بماء حتى ينضج ويسحق ويخلط معه بورق ودهن شيرج^{٩١٣} وسمن
البقر وزيت

(٣١٩)

ضماد لتشنج العصب
مقل اوقية شحم الدجاج وشحم البط ومخ ساق البقر من كل واحد نصف رطل يحل المقل
بغمرة ماء حار ويخلط الجميع في الهاون ويستعمل

٩٠٥ كبريت: كزب BC

٩٠٦ خمر: - C

٩٠٧ الجاسي: الجاشي B

٩٠٨ ضمد: طلا C

٩٠٩ الديلات: للديلات B

٩١٠ وملح وحاشا: - C

٩١١ يسحق: مسحوق C

٩١٢ للخراجات: الجراجات A، للجراجات B

٩١٣ شيرج: خل C

(٣٢٠)

ضماد لنفور العصب وتعقده^{٩١٤}
سمسم مقشور وورق المرزنجوش^{٩١٥} الرطب يدعكان في الهاون ويطلّى ذلك على خرقة
ويوضع عليه

(٣٢١)

ضماد التين
لصلابة الطحال
مقل اوقيتان اشق اوقية دقيق باقلى^{٩١٦} ودقيق ترمس واكيليل الملك وحلبة وبزركتان وبابونج
وسنبل الطيب من كل واحد خمسة دراهم تين اصفر يابس رطل يطبخ التين حتى ينحل
ويصير بالدق كالمرهم وتلقى عليه الادوية في الهاون بعد ان يحل^{٩١٧} الاشق والمقل بماء
ويخص بدهن بابونج او^{٩١٨} دهن سذاب ويستعمل

(٣٢٢)

ضماد كالمرهم للنار الفارسي
ولحرق النار والبثور
نورة مغسولة سبع نوب مصفاة مجففة اربع اواق ورق السلق اوقيتان شمع اربع اواق دهن ورد
نصف رطل يسحق الجميع في هاون نعما ويستعمل

(٣٢٣)

طلاء للاورام الحارة
ويعرف بالزرد^{٩١٩}
صندل احمر وطين قيموليا من كل واحد خمسة دراهم صندل ابيض وشياف ماميثا من كل
واحد ثلاثة دراهم طين ارمني عشرة دراهم فوفل وقاقيا^{٩٢٠} وحضض من كل واحد درهمان
اسبيذاج الرصاص ومرداسنج من كل واحد درهم يسحق الجميع نعما ويعجن بماء الهندباء
ويعمل كالزرد ويحك^{٩٢١} عند الحاجة

^{٩١٤} تعقده: تققره C^{٩١٥} المرزنجوش: المردقوش C^{٩١٦} باقلى: دفلا C^{٩١٧} يحل: ينحل C^{٩١٨} او: و A^{٩١٩} بالزرد: بالمبرد C^{٩٢٠} قاقيا: افاقيا BC^{٩٢١} كالزرد ويحك: كالبرد ويحل C

(٣٢٤)

طلاء للوضح

شيطرح وقشور اصل الكبر وخریق^{٩٢٢} اجزاء متساوية يدق ويعجن^{٩٢٣} ويبل بخل خمر
وعسل ويطلی فی الحمام

(٣٢٥)

طلاء للبهق الاسود

بزر الجرجير وشيطرح وبزر الفجل وكندس وخردل وبزر بطيخ متساوية يدق وينخل ويبل
بخل خمر وعسل ويستعمل فی الحمام

(٣٢٦)

دواء للسعفة الرطبة

اسبيذاج وقنبيل وقرظ وطراثيث^{٩٢٤} وطباشير وجلنار من كل واحد نصف رطل خزف التنور
رطل يدق ويعجن بخل خمر ودهن ورد

(٣٢٧)

دواء للسعفة اليابسة

جلنار وعروق^{٩٢٥} من كل واحد جزء راتينج عدس مر ماميران صيني زراوند طويل^{٩٢٦} من كل
واحد نصف جزء يدق ويعجن بخل خمر

(٣٢٨)

طلي للجرب طيب الرائحة

ماميران شياف ماميثا قسط حلو حب المحلب رته وهو البندق الهندي عسل لبني ابيض وهو
ضرب من الميعة السائلة زئبق من كل واحد جزء يدق ويعجن بزيت انفاق

^{٩٢٢} خریق: + اسود B^{٩٢٣} يعجن: بخل B، سحل C^{٩٢٤} وطراثيث: - BC^{٩٢٥} عروق: + مرداسنج B^{٩٢٦} طويل: صيني A

(٣٢٩)

طلى للجرب مارستاني
النسخة التامة

كندس ومرداسنج واقليمياء الفضة وبورق وملح وزرنيخ وشب الحمرة ونوشاذر^{٩٢٧} وشونيز
وقلى وعروق وزئبق مقتول وكبريت ابيض من كل واحد جزء دفلى اربعة اجزاء يدق الجميع
ويربى بالشيرج ويستعمل في الحمام ويصبر^{٩٢٨} حتى ينصب^{٩٢٩} العرق ثم يغسل بالاشنان ثم
بعده^{٩٣٠} بالغسولات اللينة^{٩٣١} كدقيق الشعير والعدس قال الزئبق المقتول هو الزئبق المذوف
فيه ملح ورماد زمانا طويلا حتى يتماسك^{٩٣٢}

(٣٣٠)

طلى للجرب الرطب^{٩٣٣}
في المترفين

زئبق مقتول واقليمياء الفضة ومرداسنج ودفلى يدق ويستعمل بدهن ورد

(٣٣١)

طلى^{٩٣٤} للجرب
عن ابي الحسن بن سنان^{٩٣٥}
مجب

مرداسنج قنبيل عروق الكركم ورق الدفلى اجزاء سواء يربى بجزئين دهن ورد وجزء^{٩٣٦} خل
خمر ويستعمل

^{٩٢٧} نوشاذر: نشادر C

^{٩٢٨} يصبر: + عليه B

^{٩٢٩} ينصب: يتصب B

^{٩٣٠} بالاشنان ثم بعده: - C

^{٩٣١} اللينة: - C

^{٩٣٢} قال الزئبق المقتول هو الزئبق المذوف فيه ملح ورماد زمانا طويلا حتى يتماسك: - BC

^{٩٣٣} الرطب: - C

^{٩٣٤} طلى: + اخر B

^{٩٣٥} سنان: سبنا A، سنا D

^{٩٣٦} جزء: - A

(٣٣٢)

طلّي آخر^{٩٣٧} للجرب

زرنّخ احمر درهمان مرداسنج مثله كندس اربعة دوانبق زبّق مقتول درهمان ونصف^{٩٣٨} ميعة سائلة درهم وتلت كبريت درهم ونصف يقتل الزّبّق كما ذكرنا ويربى الجميع بخمسة عشر درهما زيتا خالصا ويطلى في الحمام باشنان اخضر وملح يسير يصبر عليه هنيهة ثم يغسل بالغسولات المسكنة للذع كدقيق الشعير والعدس وبزر البطيخ ونحوها

(٣٣٣)

طلّي^{٩٣٩} للجرب الياس

عروق وبورق^{٩٤٠} وملح العجين ومر وقسط حلو وكندس درهمان درهمان ميعة سائلة خمسة دراهم يربى بدهن ورد ويصبر عليه ثلاث ساعات ويغسل بماء فاتر

(٣٣٤)

خضاب يسود الشعر

يؤخذ دقيق الشعير فيخمر تخميرا جيدا حتى يحمض ويضاف الى كف منه اوقية روسختج وهو^{٩٤١} النحاس المحرق فيدق وينخل بحريرة ويماع قليلا قليلا بخل خمر حاذق حتى يصير اعنى ذلك الخمير المخلوط بالروسختج^{٩٤٢} في قوام السدر المضروب ثم يغلف به ويحشى الشعر^{٩٤٣} بورق السلق او الخس^{٩٤٤} او ورق الكرم^{٩٤٥} او ورق القرع بحيث يمنع ان ينشف^{٩٤٦} الخضاب ويترك عليه اثنتا عشرة ساعة ويحل بعد ذلك وينفض عن الشعر ويكون قد اعد له عشرون عفسة غير مثقوبة تحرق حتى اذا قاربت تمام الاحتراق^{٩٤٧} اطفئت بان تداس وفيها بعض القوة وتسحق وتنخل بحريرة وتبل بماء ويغلف الشعر وبورق ويترك اثنتا عشرة ساعة كالأول ثم يحل ويغسل فانه يخرج مليح السواد بعيد النصول

٩٣٧ آخر: - C

٩٣٨ ونصف: - C

٩٣٩ طلي: + اخر B

٩٤٠ بورق: هي الورس C

٩٤١ روسختج وهو: - C

٩٤٢ بالروسختج: بالنحاس المحرق C

٩٤٣ ويحشى الشعر: الشعر ويغلى C

٩٤٤ السلق او الخس: - B

٩٤٥ او ورق الكرم: - C

٩٤٦ ينشف: بصف C

٩٤٧ الاحتراق: الاحتراق C

(٣٣٥)

طلى للبهق الابيض

شيطرح هندی اربع اواق زرنیخ احمر اوقية كندس اوقيتان^{٩٤٨} نحاس محرق ونورة وقلی من كل واحد اوقية تجمع مدقوقة وتبل بخل خمر

(٣٣٦)

ضماذ^{٩٤٩} للديدان فى البطن

اما الضماذ لقتلها^{٩٥٠} فالقلقت والتریاق بماء الشیخ وماء القسط المر وماء القيصوم^{٩٥١} واما^{٩٥٢} المستفرغ لها فالترمس معجون بالقطران وشحم الحنظل والصبر یوضع على السرة

(٣٣٧)

ضماذ^{٩٥٣} للاستسقاء الرقی^{٩٥٤}

دقیق شعیر وسعد وبعر الغنم وبورق^{٩٥٥} وطین ارمنى اجزاء سواء یبل بخل^{٩٥٦} ویطلى

(٣٣٨)

ضماذ^{٩٥٧} للمفاصل وعرق النساء

تؤخذ حلبة وتطرح فى اناء خزف ویطرح علیها خل خمر ممزوج^{٩٥٨} وتطبخ على الجمر الى ان تنهرا ثم یطرح علیها غسل ویغلى ثانيا على الجمر ويرفع^{٩٥٩} ویضمد به

^{٩٤٨} اوقيتان: اوقیه C^{٩٤٩} ضماذ: طلا B^{٩٥٠} لقتلها: الذى یقتلها C^{٩٥١} القيصوم: القيسوم D^{٩٥٢} اما: + الضماذ BC^{٩٥٣} ضماذ: طلا B^{٩٥٤} الرقی: الذقی C^{٩٥٥} وبورق: - A^{٩٥٦} بخل: بحلی B^{٩٥٧} ضماذ: طلا B^{٩٥٨} ممزوج: - C^{٩٥٩} ويرفع: - C

(٣٣٩)

ضماد^{٩٦٠} مقيى مسهل مدر للطمثإذا اختلفت مواضعه^{٩٦١}على فم المعدة يقيى^{٩٦٢} وعلى السرةيسهل^{٩٦٣} وعلى العانة يدر^{٩٦٤}

ابرنج^{٩٦٥} وعصارة قثاء الحمار من كل واحد ثلاثة مثاقيل خريق ابيض^{٩٦٦} ومرداسنج من كل واحد اربعة دراهم ثرب الماعز خمسة دراهم عكر الزيت عشرة مثاقيل شمع خمسة دراهم^{٩٦٧} يذاب الشمع بعكر الزيت ويخلط بالادوية ويطللى على كاغذ ويلصق

(٣٤٠)

ضماد يفجر^{٩٦٨} الديليات

بابونج دقيق شعير شبت خطمى كف كف مقل اليهود عشرون درهما يحل المقل بلعاب بزركنان ولعاب بزر مرو ويسحق مع الادوية بعد دقها ويوضع عند^{٩٦٩} خلو المعدة ويرفع وقت الاعتداء الى ان يتم الاستمراء

(٣٤١)

ضماد لعضة الكلب الكلب

رماد شنفس الكرم يعجن به شىء من ترياق ويضمد به

(٣٤٢)

ضماد لصلابة الطحال

يطبخ خمس طاقات سذاب فى نصف رطل خل خمر مع خمسة دراهم زراوند وخمسة دراهم^{٩٧٠} افسنتين ويصفى ويحل فى الخل من الاشق خمسة دراهم ثم يؤخذ دقيق شعير

٩٦٠ ضماد: طلا B

٩٦١ مواضعه: + وهو C

٩٦٢ يقيى: مقيى C

٩٦٣ يسهل: مسهل C

٩٦٤ يدر: مدر C

٩٦٥ ابرنج: بابونج A

٩٦٦ ابيض: - C

٩٦٧ عكر الزيت عشرة مثاقيل شمع خمسة دراهم: - C

٩٦٨ يفجر: ينضج BC

٩٦٩ عند: بعد C

٩٧٠ زراوند وخمسة دراهم: - C

ودقيق شيلم من كل واحد عشرة دراهم ومن التين عشرة عددا ومن ورق الطرفاء خمسة دراهم يدق ويعجن بذلك الخل ويضمد به بعد ان يكمد الطحال بلبد مغموس^{٩٧١} في خل مسخن ثم يوضع^{٩٧٢} الضماد على هذه الصلابة الليل اجمع

(٣٤٣)

ضماد للمعدة الباردة

سعد سنبل اذخر^{٩٧٣} افسنتين قصب الذريرة مصطكى يجمع بشراب عتيق وماء سفرجل

(٣٤٤)

للجرب الغليظ بلا حرارة

ورد يسحق بخل حاذق حتى يصير له قوام ثم يخلط به مقدار نصف الورد كبريت مسحوق ويدلك به البدن في الحمام ويغتسل منه بالغسولات اللينة

(٣٤٥)

وللحكة

ماء الكرفس وخل في الحمام

(٣٤٦)

مفردات للجرب

يركب منها بحسب الحاجة

كبريت زرينخ اصفر^{٩٧٤} زرينخ احمر نوشادر معدني نوشادر مصنوع^{٩٧٥} ملح باصنافه^{٩٧٦} بزر ريباس زئبق مقتول رماد الكرم اقليمياء فضي^{٩٧٧} اقليمياء ذهبي مرداسنج ورق دفلى كدس بورق شب الحمرة قلى شونيز عروق قنبيل ميعة سائلة ماميران ماميثا قسط حب المحلب يستعمل من الادهان بالزيت او^{٩٧٨} الشيرج او دهن البنفسج والورد ومع الخل ويحمض الاترج ويتبع^{٩٧٩} باشنان وصنوف الغسولات وقد تكسر قوة بعضها بكافور في الجرب المتقرح الحاد^{٩٨٠} للمتفرين والشباب في الصيف

٩٧١ مغموس: معمول A

٩٧٢ يوضع: ضع A

٩٧٣ اذخر: - B

٩٧٤ زرينخ اصفر: - C

٩٧٥ مصنوع: مصبوغ C

٩٧٦ باصنافه: باضافه مصل A، + مصل C

٩٧٧ اقليمياء فضي: - C

٩٧٨ او: و C

٩٧٩ يتبع: يغسل B

٩٨٠ الحاد: الحار A

(٣٤٧)

للتآليل

اختيار حنين

ثمرة الطرفاء مدقوقة بخل يضمد بها او مقل ازرق وراتنج وقشور اصل الكبر بخل^{٩٨١} ايضا

(٣٤٨)

للقوباء

قرن ايل محرق بخل وايقضا صمغ يذاب بخل

(٣٤٩)

كفوفة^{٩٨٢} الظفر

بزركتان وحلبة يدقان ويعجان بعسل وشمع مذاب ويضمد به

(٣٥٠)

للخيلان في الوجه

كدس ابيض^{٩٨٣} مثقال ست لوزات مقشورة سكر ابيض مثقال ونصف يطلى به ويواصل
عشرة ايام

(٣٥١)

طلى للكلف

اختيار حنين

نشارة العاج وبزر التين ولوبياء احمر وماش ولوز مر يذاف^{٩٨٤} بماء الشعير ويطلى ليلا ويكرر
للحمام^{٩٨٥}

(٣٥٢)

دواء للتآليل العدسية

زيد البحر جزء بورق جزء لوز مقشر جزآن

^{٩٨١} بخل: نخل A^{٩٨٢} كفوفة: لقوبه B، لفوفه D^{٩٨٣} ابيض: - B^{٩٨٤} يذاف: يذاب BC^{٩٨٥} للحمام: الحمام B

(٣٥٣)

ولذلك

دقيق الترمس وزبد البحر محرق بالسوية يذاب^{٩٨٦} بدهن النرجس ويطلّى به

(٣٥٤)

للآثار السود في الوجه

دقيق الشعير والباقلي واصل السوسن الآسمانجوني درهم درهم نوشاذر واشق من كل واحد درهمان يحل بماء حار ويعجن مع البواقي ويتخذ اقراصا وعند الحاجة يحل ببياض البيض ويطلّى

(٣٥٥)

طلّى للنمش والكلف

زبل الحمام وبورق بالسوية يدق ويعجن ويطلّى به الوجه مرارا كثيرة

(٣٥٦)

للخنازير

رماد حافر البرذون بزيت ويضمّد به

(٣٥٧)

خضاب يسود

يخلط بالحناء ثم بالوسمة^{٩٨٧} وهي ورق النيل ماء قشور الجوز الرطب او^{٩٨٨} ماء السماق مع درهم قرنفل ويخضب^{٩٨٩} به^{٩٩٠}

(٣٥٨)

دهن القسط

يمنع الشيب

ودهن الشونيز اقوى منه فيما زعموا

^{٩٨٦} يذاب: يداف C^{٩٨٧} بالوسمة: بالوشمه B^{٩٨٨} او: و A^{٩٨٩} يخضب: يختضب C^{٩٩٠} ويخضب به: - B

(٣٥٩)

طلى للوضح^{٩٩١}

ذرايح زرينخ شيطرح يسحق بخل وعسل ويطلق به

(٣٦٠)

دواء من تأليف الرازي

لثقل اللسان

نوشاذر وعافر قرحا ووح ولفل وخردل بالسوية يسحق ويدلك به تحته وفوقه في اليوم
مرات

(٣٦١)

طلى لثقل اللسان

عافر قرحا قسط بحري جندبادستر يسحق ويطلق عليه^{٩٩٢} ولا يبلع ماؤه

(٣٦٢)

طلى يذهب آثار الجدري

مرداسنج مربي واصل القصب اليابس ودقيق الحمص وعظام بالية ودقيق الارز ويزر بطيخ
وحب البان وقشور الرمان الحلو من كل واحد بقدر الحاجة يجمع ويسحق ويطلق ليلا بماء
بزر البطيخ ويغسل في الغد^{٩٩٣} في الحمام

(٣٦٣)

طلى للبرص

شيطرح وكبيكج وميويج^{٩٩٤} ويطون الذرايح^{٩٩٥} من كل واحد جزء يعجن بطبيخ الفوة وخل
خمر^{٩٩٦}

^{٩٩١} للوضح: الوصح B^{٩٩٢} عليه: - C^{٩٩٣} في الغد: بالغداه B^{٩٩٤} ميويج: ميويج B^{٩٩٥} الذرايح: الرازيانج C^{٩٩٦} خمر: ويطلق به C

(٣٦٤)

طلى للقمم والقمام في اللحية
 زبيب جبلي^{٩٩٧} درهمان بورق وسماق وقسط وخرنوب وشياف^{٩٩٨} ماميثا من كل واحد درهم
 يدق وينخل ويعجن بدهن بنفسج وخل خمر ويطلق به

(٣٦٥)

طلى للبهق الابيض له^{٩٩٩}
 بزر الفجل بزر الرشاد من كل واحد خمسة دراهم اشنان اخضر عشرة دراهم بورق درهمان
 تدق وتعجن بخل خمر وعسل ويطلق بها^{١٠٠٠} قبل دخول الحمام

الباب الرابع عشر
 في
 الحقن والفتائل

(٣٦٦)

حقنة لينة

تستعمل في الامراض الحادة

شعير مقشور مرضوض كف بنفسج يابس ونيلوفر^{١٠٠١} وخطى مصرور^{١٠٠٢} في خرقة كتان
 ونخالة مصرورة في خرقة كتان^{١٠٠٣} من كل واحد خمسة دراهم يطبخ برطلين ماء حتى يمتي
 ثمانى اواق ويصفى ويؤخذ من جملته خمسون درهما تحل فيه اوقية ونصف دهن بنفسج او
 دهن لوز واوقية ونصف سكر مع مثقال ملح العجين ويستعمل فان اجاب الطبع والا اعيد

٩٩٧ جبلي: جبل C

٩٩٨ شياف: اشياف B

٩٩٩ له: - B

١٠٠٠ بها: به B

١٠٠١ نيلوفر: لينوفر E

١٠٠٢ مصرور: مصروره B

١٠٠٣ كتان: - A

(٣٦٧)

حقنة اقوى من الاولة^{١٠٠٤}

مسهلة متوسطة

سلق باقة يقطع صغارا تين اصفر عشرون عددا بنفسج ونبلوفر^{١٠٠٥} وشعير مرضوض من كل واحد قبضة خطمي اخضر^{١٠٠٦} ونخالة مصرورة في خرقة كتان من كل واحد خمسة دراهم بابونج سبعة دراهم يطبخ الجميع باربعة ارطال ماء حتى يبقى الثلث^{١٠٠٧} ويؤخذ منه مصفى^{١٠٠٨} ثمانى اواق وتمرس فيه^{١٠٠٩} اوقية ونصف فلوس خيار شنبر واوقيتان سكر احمر وخمسة دراهم دهن بزجى^{١٠١٠} وخمسة دراهم مرى نبطى ودرهمان ملح العجين ويستعمل فاترا فان اجابت الطبيعة والا اعيد كالاول^{١٠١١}

(٣٦٨)

حقنة لوجع القولنج

من رطوبة وريح

بابونج واكيل الملك وحسك وقنطوريون دقيق وشبث وبزركتان وقرطم من كل واحد عشرة دراهم سلق مقطع باقة تين اصفر مقطع^{١٠١٢} خمس وعشرون حبة نخالة وخطمي عشرة دراهم يطبخ برطلين ماء ويصفى منه مثل الاول ويقوى كما يقوى^{١٠١٣} الاول ويستعمل

(٣٦٩)

حقنة لوجع الظهر والوركين

وابتداء عرق النسا وعلل الارحام

والبيس العارض من كثرة الجماع

بابونج واكيل الملك وبنفسج ونبلوفر من كل واحد خمسة دراهم شعير كف سبستان ثلاثون حبة يطبخ بثلاثة ارطال ماء حتى يبقى الثلث ويؤخذ منه ستون درهما تخلط به^{١٠١٤} اوقية

^{١٠٠٤} الاولة: الاولى BC^{١٠٠٥} نبلوفر: لينوفر C، نوفر E^{١٠٠٦} اخضر: - C^{١٠٠٧} الثلث: + ويصفى C^{١٠٠٨} مصفى: - C^{١٠٠٩} فيه: ويصفى على C^{١٠١٠} بزجى: B^{١٠١١} كالاول: - B^{١٠١٢} مقطع: - B^{١٠١٣} يقوى: قوى B^{١٠١٤} به: - B

دهن بنفسج ودهن الدجاج وشحم كلى الماعز^{١٠١٥} ودهن شمع وزيد من كل واحد خمسة دراهم ويستعمل

(٣٧٠)

حقنة للسحج

شعير محمص مرضوض وارز احمر وجاورس وعدس مقشور من كل واحد قبضة ورد وجلنار وآس ولسان الحمل وجفت البلوط من كل واحد اربعة دراهم يطبخ برطلين ماء حتى يتنصف ويصفي ويؤخذ منه وزن خمسين درهما ويستعمل فاترا مع صفرة^{١٠١٦} بيض مسلوق بخل خمر مع خمسة^{١٠١٧} دراهم دهن ورد^{١٠١٨} وقرص من اقراص الهوفاقسطيناس^{١٠١٩} وقد ذكر^{١٠٢٠} فى باب الاقراص^{١٠٢١}

(٣٧١)

شيافة^{١٠٢٢} محركة للطبع
وهى اللطيفة^{١٠٢٣}

سكر احمر ملح العجين من كل واحد جزء يذاب السكر ويعقد مع الملح المسحوق ويعمل بلوط ويحتمل ملوثا بدهن وقد يزداد فيه بورق ويزاد فيه شحم حنظل وقد يتخذ مع خطمية بيضاء

(٣٧٢)

شيافة تحمل لقطع الدم
من المقعدة

كهرباء وجلنار ومقل ازرق ودم الاخوين ومصطكى واقاقيا وزر ورد منزوع الاقماع وصمغ عربى وانزروت من كل واحد جزء تدق الادوية وتنخل وتعجن بماء كراث البقل وتشيف فى خيط وتجفف فى الظل

^{١٠١٥} الماعز: المعز B

^{١٠١٦} صفرة: صفوه A

^{١٠١٧} خمسة: اربعين C

^{١٠١٨} ورد: لوز B

^{١٠١٩} الهوفاقسطيناس: الهوفاقسطيناس B

^{١٠٢٠} ذكر: ذكرت C

^{١٠٢١} وقد ذكر فى باب الاقراص: - A

^{١٠٢٢} شيافة: حقنه B

^{١٠٢٣} وهى اللطيفة: - C

(٣٧٣)

شياف^{١٠٢٤} الخيط

للزحير والدم من المقعدة

مر وافيون وكندر ذكر^{١٠٢٥} وزعفران اجزاء سواء يعجن بماء الكزبرة ويشيف في راس خيط
قدر نواة الغبراء^{١٠٢٦} او اكبر ويحتمل ويخرج بالخيط عند الحاجة

(٣٧٤)

حقنة الفها زهرون الحراني^{١٠٢٧}

للسحج

ارز احمر وحلال^{١٠٢٨} السويق الشعيري من كل واحد خمسة عشر درهما آس يابس وورد
وجلنار وجفت بلوط من كل واحد عشرة دراهم لسان الحمل يابس عشرة دراهم يغلى بستة
ارطال ماء حتى يبقى الثلث ويصفى منه ثلاث اواق وتذاف^{١٠٢٩} فيه صفرة بيضة مسلوقة في
ماء السماق او خل او هما^{١٠٣٠} وثلاثة دراهم دهن ورد ودرهمان من ذريرة السحج ويحتقن^{١٠٣١}
به باردا في الصيف وفاترا في الشتاء

(٣٧٥)

حقنة جامعة

تحل أكثر اصناف القولنج

حلبة بزركتان من كل واحد اوقية حب الخروج الحديد ثلاثون درهما تين اسود شاهنجير
عشرة^{١٠٣٢} عددا لب القرطم ثلاثون درهما سذاب رطب باقة صغيرة كمون اوقية نخالة كف
لوز مقشر اوقية سبستان اصل السلق اصل الكرنب من كل واحد اوقيتان يطبخ ويصفى وان
لم تجف حرارة^{١٠٣٣} الصموغ جعل فيه مقل اليهود نصف اوقية سكينج اشق جاوشير من كل
واحد مثقال وينبغي ان يكون الماء عشرة امثال الادوية مجموعة ويبقى منه بعد الطبخ السدس

١٠٢٤ شياف: شيافه C

١٠٢٥ ذكر: - C

١٠٢٦ الغبراء: الغبيرة E

١٠٢٧ زهرون الحراني: هرون E

١٠٢٨ حلال: جلال C

١٠٢٩ تذاف: يذاب BC

١٠٣٠ هما: + جميعا C

١٠٣١ يحتقن: يحقن C

١٠٣٢ عشرة: ثلاثون A

١٠٣٣ تجف حرارة: تخف لحرارة C

والصموغ المذكورة لذلك السدس المقدر بحسب ما سبق تقدير الادوية وينقص^{١٠٣٤} ويزاد في جميع ذلك بحسب الدواعى ومقدار الحقنة^{١٠٣٥} من هذا خمس اواق مع اوقية دهن ناردين واوقيتان مرى واوقيتان غسل واوقية شحم الدجاج المذاب ويحتقن به

(٣٧٦)

حقنة تعين على الباه

يؤخذ راس حولى الضان السمين واكارعه وخصيتاه^{١٠٣٦} وكليته مع شحمهما وجنبه الايمن وقطعة من اليته يرض فى قدر برام مع حنطة مهروسة عشرون درهما وحمص مثله وحسك وقرطم وبطم ويزر جزر ويزر كراث ويزر هليون ويزر رطبة مرضوضة من كل واحد خمسة دراهم يطبخ ذلك حتى ينهرا ويصنى من المرق والدسم نصف رطل وتضاف اليه عشرة دراهم سكر شامى ويستعمل بعد ان تستعمل اولا حقنة لاستنطاف الاثقال^{١٠٣٧} تتخذ من ماء السلق^{١٠٣٨} والشيرج والمرى والسكر يكرر مرتين حتى تخلو^{١٠٣٩} الامعاء^{١٠٤٠} وتوصل تلك وبنام عليها متشددا بقماط ثم يقضى^{١٠٤١} بها وان امسكها قدر ثلاث ساعات او اربع اكنفى

(٣٧٧)

ماء الرماد

النافع اذا احتقن^{١٠٤٢} به فى المئانة

من احتباس البول بجمود^{١٠٤٣} مدة

او ورم^{١٠٤٤} فى سبيلها

يؤخذ رماد البلوط او^{١٠٤٥} رماد خشب الكرم وقلى ونورة يصب عليها من الماء ما يغمرها ويترك ثلاثة ايام ثم يصنى ويحتقن^{١٠٤٦} به بزراقة القضيب

^{١٠٣٤} ينقص: مفض C

^{١٠٣٥} الحقنة: الحفيه A

^{١٠٣٦} خصيتاه: خصياه B

^{١٠٣٧} حقنة لاستنطاف الاثقال: لاستنطاف الاثقال C

^{١٠٣٨} السلق: السماق C

^{١٠٣٩} تخلو: يجلو C

^{١٠٤٠} الامعاء: المعاء BC

^{١٠٤١} يقضى: يفضى C

^{١٠٤٢} احتقن: حقنت BC

^{١٠٤٣} بجمود: لجمود B

^{١٠٤٤} ورم: دم BC

^{١٠٤٥} او: و C

^{١٠٤٦} يحتقن: يحقن BC

(٣٧٨)

حمول لاورام الرحم
عصارة السوسن^{١٠٤٧} مع شحم ودهن ورد^{١٠٤٨} في خرقة كحلية

(٣٧٩)

تزييق لقروح القضييب
ماء لسان الحمل ودهن ورد وشياف^{١٠٤٩} ابيض المتخذ لرمد العين يحل بلبن النساء وزنبق
البيض ويخلط ويستعمل

(٣٨٠)

حقنة لوجع المفاصل
حلبة ولوز مر وخروع وبزركتان من كل واحد كف حب الغار وبابونج وشبث من كل واحد
ثلاثون درهما حسك ثلاثون درهما سورنجان ومقل اليهود وخربق ابيض من كل واحد عشرة
دراهم قنطوريون خمسة وعشرون درهما اشق وسكبينج وجاوشير وحنظل من كل واحد
سته دراهم بزر الكرفس خمسة عشر^{١٠٥٠} درهما بزر الشبث وبزر السذاب من كل واحد
اثنا عشر درهما تين حلواني عشرة عددا عناب جرجاني عشرة^{١٠٥١} عددا سبستان اربعون^{١٠٥٢}
عددا يجمع ويطبخ بنار لينة في قدر فخار ويترك في التنور الى الغد ويؤخذ ثمانى اواق ويلقى
عليه سمن البقر ودهن خيري من كل واحد اوقية ويحتقن^{١٠٥٣} به فاترا

(٣٨١)

حقنة نافعة لقروح الامعاء
ماء الارز وسويق الشعير المطبوخ مع شحم كلى الماعز^{١٠٥٤} غير مملح من كل واحد^{١٠٥٥} اثنا
عشر درهما وتلقى عليه هذه الادوية مدقوقة منخولة اسبيذاج الرصاص وقرطاس محرق وصمغ
عربي واقاقيا ودم الاخوين من كل واحد درهم صفرة البيض ثلاثة مسلوقة بخل خمر ودهن
ورد يخالط الجميع جيدا ويحتقن^{١٠٥٦} به

١٠٤٧ السوسن: السوس B

١٠٤٨ ورد: - C

١٠٤٩ شياف: اشياف BC

١٠٥٠ عشر: - A

١٠٥١ عشرة: ٢٠ B، اثني عشر C

١٠٥٢ اربعون: اربعة A

١٠٥٣ يحتقن: يحقن C

١٠٥٤ الماعز: المعز A

١٠٥٥ من كل واحد: - C

١٠٥٦ يحتقن: يحقن C

(٣٨٢)

شياف لقروح الاذن
انزروت ودم الاخوين وكندر^{١٠٥٧} ومر وزيد البحر وبورق ارمنى وخبث الحديد وزنجار وصبر
من كل واحد بقدر الحاجة يدق نعمًا ويعمل شياف^{١٠٥٨} ويقطر منه في الاذن بخل وماء مرات
ثم تعمل فتيلة وتطلى بعسل وتمر في^{١٠٥٩} هذا الدواء وتدخل في الاذن

الباب الخامس عشر

في

الادوية اليابسة والسنونات

(٣٨٣)

قلقديقون^{١٠٦٠}

وهو دواء آكل

يعمل في حزيران وتموز وآب

زرنخ اصفر^{١٠٦١} وزرنخ احمر^{١٠٦٢} وهو المستعمل مع النورة من كل واحد نصف رطل^{١٠٦٣}
بورق ونشادر وزنجار من كل واحد نصف رطل قلى ثلاثة ارطال نورة غير مطفاة^{١٠٦٤} مثل
الجميع تسحق الادوية وتلقى في اجانة ويلقى عليها خل خمر وتحرك بخشبة وتترك مستقبله
الشمس وكلما نقص الخل التقي عليه مكان الناقص وليكن خل خمر حاذق ابيض اللون يكرر
ذلك ثلاث دفعات ثم تجفف الادوية وتوضع في تنور قد اوقد على آجرة قد اكتسبت^{١٠٦٥}
شدة حرارة التنور وتترك في داخله حتى يبرد التنور ويخرج منه الدواء ويخزن ويسحق عند
الحاجة ويستعمل

١٠٥٧ كندر: كدس C

١٠٥٨ شياف: اشياف B، شيافات C

١٠٥٩ تمر في: تمر في B، تمر C

١٠٦٠ قلقديقون: قلقديقون A، فلتيقون BD، فلتيقون C، قلقديقون E

١٠٦١ اصفر: احمر A

١٠٦٢ احمر: اصفر A

١٠٦٣ رطل: جز C

١٠٦٤ مطفاة: مطفيه A

١٠٦٥ اكتسبت: اكتسب C

(٣٨٤)

السورتيخان^{١٠٦٦}لعفونة اللثات^{١٠٦٧} واسترخائها

عروق وشب واقايا وجلنار وعفص وسماق وقشور الرمان وملح اجزاء متساوية يدق ويستعمل بالخل ويتمضمض^{١٠٦٨} بعده بماء السماق ودهن ورد وانما يكون استعماله على طرف ميل تلف عليه خرقة ناعمة وتبل بالخل ويمر عليها^{١٠٦٩} الدواء مسحوقا وتصاب بها من اللثات المواضع التي تحتاج اليها^{١٠٧٠} يفعل ذلك الطبيب في موضع مضى وربما ذلك به لحم الاشداق اذا عفن ايضا

(٣٨٥)

برود الورد

لحمي اللثات وتنفطها^{١٠٧١}ويسمى ادتيخان^{١٠٧٢}

ورد وكرمازج^{١٠٧٣} وعافر قرحا وكسفرة محمصة وبزر بقلة اجزاء سواء يدق ويرفع ويستعمل واذا كانت حرارة غالبية استعمال^{١٠٧٤} بغير عافر قرحا

(٣٨٦)

الكبوس

لاسترخاء المقعدة^{١٠٧٥} وبروزها

جفت البلوط كندر قشار الكندر شيخ^{١٠٧٦} محرق عفص جلنار محرق^{١٠٧٧} قرن ايل^{١٠٧٨} مرداسنج ودع محرق قدمياء وهو الاقليمياء^{١٠٧٩} اجزاء متساوية يسحق ويستعمل

١٠٦٦ السورتيخان: السورتيخان، C، السوتجان E

١٠٦٧ اللثات: اللثة C

١٠٦٨ يتمضمض: مضمض B

١٠٦٩ عليها: على BC

١٠٧٠ اللثات المواضع التي تحتاج اليها: اللثة المواضع التي تحتاج اليه C

١٠٧١ تنفطها: تنفطها C

١٠٧٢ ادتيخان: ادسحان B، ادتيخان C، اذرتجان D، ادبيحان E

١٠٧٣ كرمازج: كرمازك CE

١٠٧٤ استعمال: استعمال BC

١٠٧٥ المقعدة: المعدة C

١٠٧٦ شيخ: شيخ C

١٠٧٧ محرق: - B

١٠٧٨ ايل: + محرق B

١٠٧٩ الاقليمياء: القليما C

(٣٨٧)

الدواء اليابس

لقطع الدم من جراحة

جلنار وقشار الكندر ودم الاخوين وانزروت ومر^{١٠٨٠} وسعد محرق وقرن ايل محرق وقرطاس
مصرى محرق من كل واحد جزء طين ارمنى مغسول جزء يدق ويرفع ويستعمل

(٣٨٨)

لازوق لقطع دم الشرايين^{١٠٨١}

دم الاخوين انزروت شب قلقطار اقايا جلنار صبر دقاق الكندر من كل واحد جزء صمغ عربى
جزآن يدق ويعجن ببياض البيض ويجعل على وبر الارنب ويوضع ويشد ولا يرفع اياما

(٣٨٩)

الديك بر ديك

اى قدر على قدر

يؤخذ زرنخ اصفر وقلى ونورة وزنجار من كل واحد نصف رطل زئبق^{١٠٨٢} ونوشاذر من كل
واحد ربع رطل يسحق بالماء الاول الذى سنصفه حتى يموت الزئبق ويجفف ويوضع فى الآلة
التى^{١٠٨٣} يسميها اصحاب الكيمياء^{١٠٨٤} الاثال ويوقد تحته حتى يصعد ويؤخذ^{١٠٨٥} ما سعد فى
قارورة ويدر على ما يراد ان يسقط كالناصر^{١٠٨٦} وغيره^{١٠٨٧} ويقوم مقام الكى

(٣٩٠)

الماء الاول

تؤخذ نورة لم يصبها الماء وقلى من كل واحد جزء فيصب عليها^{١٠٨٨} بعد سحق القلى ستة
امثالهما^{١٠٨٩} ماء ويرفع ويساط ثلاثة ايام فى كل يوم ثلاث مرات ثم يصفى ويطبخ حتى يصير
كالخلوق فى الشخن ويترك فى الشمس حتى يغلظ ويتخذ اقراصا ويجفف ويرفع فى موضع لا
يصيبه الندى وعند الحاجة يسحق ناعما ويستعمل

١٠٨٠ ومر: - C

١٠٨١ الشرايين: الشريان C

١٠٨٢ زئبق: زئبق C

١٠٨٣ التى: الذى A

١٠٨٤ الكيمياء: الكيمياء B

١٠٨٥ يؤخذ: يوضع B

١٠٨٦ كالناصر: كالناسور A، كالناسور B

١٠٨٧ غيره: + فانه يسقطه B، + فانه يسقط C

١٠٨٨ عليها: عليهما B

١٠٨٩ امثالهما: امثالها C

(٣٩١)

دواء يابس

لقطع الدم من جراحة

جلنار ودم الاخوين وشاذنج مغسول من كل واحد جزء صمغ عربي جزآن يدق ويعجن ببياض البيض ويجعل على وبر الارنب ويوضع ويشد ولا يرفع اياما

(٣٩٢)

برود الفم

بزر بقلة ورد طباشير كسبرة جلنار سماق اهليلج اصفر عدس مقشر من كل واحد جزء يدق ويضاف اليه يسير كافور

(٣٩٣)

الجلاء^{١٠٩٠} للاسنان^{١٠٩١}ويشد^{١٠٩٢} اللثة ويطيب^{١٠٩٣} النكهةقال^{١٠٩٤} محرب

شعير محرق^{١٠٩٥} ملح ذرآني^{١٠٩٦} زيد البحر من كل واحد عشرة دراهم عاقر قرحا كبابة ثمر الطرفاء من كل واحد خمسة دراهم شب يماني درهمان سماق اربعة دراهم قرنفل درهمان تجمع هذه الادوية وتدق وتنخل وتستعمل

(٣٩٤)

ذرية السحج

اسفيداج الرصاص وصمغ عربي ونشاء مقلوين وعصارة لحية^{١٠٩٧} التيس وعصارة لسان الحمل وطين ارمني وطين قبرسي من كل واحد درهمان كهرباء وشاذنج مغسول واقاقيا ودم الاخوين من كل واحد درهم^{١٠٩٨} يدق ويستعمل

^{١٠٩٠} الجلاء: طلا^{١٠٩١} للاسنان: الاسنان A^{١٠٩٢} يشد: شد A^{١٠٩٣} يطيب: تطيب A^{١٠٩٤} قال: - BC^{١٠٩٥} محرق: - C^{١٠٩٦} ذرآني: انثرائي C^{١٠٩٧} لحية: لحم C^{١٠٩٨} درهم: درهمين C

(٣٩٥)

ولتقطع^{١٠٩٩} دم الشرايين^{١١٠٠}
بياض البيض ونورة غير مطفاة ووبر الأرنب وخبوط كتان ناعمة يضمند ويشد به

(٣٩٦)

سنون^{١١٠١} ينفع من حركة الاسنان
جلنار ورد كزمازج شب من كل واحد جزء يدق ناعما^{١١٠٢} ويلصق على اللثة وقد تضاف اليه
نشارة الصندل واهليلج اصفر وكسبرة وعروق الصيغ من كل واحد جزء

(٣٩٧)

سنون^{١١٠٣} لوجع الاسنان من برودة
فلفل عشرة دراهم عاقر قرحا زنجبيل ميوزج من كل واحد اربعة دراهم بورق ارمني ستة دراهم
تجمع مدقوقة منخولة وتكبس بها الاسنان

(٣٩٨)

دواء لتتن الابط
شب يمانى درهمان مر ثلاثة دراهم ورد ستة دراهم مرداسنج ثمانية دراهم آس ستة دراهم^{١١٠٤}
يدق ناعما ويغسل الابط بالاشنان ويستعمل

الباب السادس عشر

١١٠٥

في
السمنة^{١١٠٦}

١٠٩٩ لتقطع: يتقطع C
١١٠٠ الشرايين: للشرايين A
١١٠١ سنون: سفوف C
١١٠٢ ناعما: - B
١١٠٣ سنون: سفوف C
١١٠٤ آس ستة دراهم: - C
١١٠٥ في: + ادوية E
١١٠٦ السمنة: السمن C

(٣٩٩)

مسمن

مغاث جوز جندم^{١١٠٧} بهمن زرنباذ كثيرا بزر خشخاش كهرباء من كل واحد ثلاثة^{١١٠٨} دراهم يدق ويلقى^{١١٠٩} بسمن قليلا ويخلط بسويق الحنطة منوين ومنا سكر ويؤخذ من الجملة كل يوم عشرون درهما ويطبخ برطل لبن حليب ويلقى عليه شيء من السمن الطرى العذب او من دهن لوز حلو فيمن يكره السمن ويتحسى حارا

(٤٠٠)

سمنة للحر المزاج

باقلى مقشر وحب القرع مقشر من كل واحد جزء يدق ناعما ويعجن بدهن لوز وتؤخذ منه حفنة فيطبخ في ماء الشعير قدر رطل ويشرب ويستعمل بعده ماء الرمان

(٤٠١)

سمنة للمعتدل المزاج

حمص ينقع في لبن حليب غمره ويترك حتى يتشرب اللبن ثم يجفف ويؤخذ منه جزء فيطبخ بلبن حتى^{١١١٠} ينضج جيدا فاذا نضج يلقي^{١١١١} عليه^{١١١٢} سميد مجفف مدقوق وسكر طبرزد من كل واحد ثلاثة اجزاء ويزاد لبن ويجعل كالحساء وقد يقع^{١١١٣} فيه كمون ويستعمل

(٤٠٢)

سمنة اخرى

دقيق سميد كيلجة انزروت ايض اوقية ونصف يسحق الانزروت نعما ويخلط بالدقيق ويلت بسمن البقر او دهن اللوز لتا رويا ويعجن ويخمر ويجفف^{١١١٤} ويؤخذ منه كل يوم عشرة دراهم بماء بارد اياما متواليه

^{١١٠٧} جوز جندم: كوز كدم BCD، كور كدر E

^{١١٠٨} ثلاثة: ثمانية C

^{١١٠٩} يلقي: يغلى C

^{١١١٠} حتى: و B

^{١١١١} يلقي:لقى C

^{١١١٢} عليه: + جزء A، + خبز C

^{١١١٣} يقع: يوضع C

^{١١١٤} ويجفف: - C

(٤٠٣)

سمنة جيدة

حمص ابيض منقوع في لبن حليب مجفف مدقوق خمسون درهما باقلى وماش و ارز ابيض وحنطة مقشورة وشعير مقشور وعدس مقشر^{١١١٥} ومغاث ابيض وخشخاش ابيض وقلب^{١١١٦} اللوز مقشر وبزر اليقطين مقشر ولب الكعك من كل واحد خمسة و^{١١١٧} عشرون درهما لب بزر القثاء وصمغ اللوز ولب بزر الخيار وبزر بقلة مغسولة مجففة وسمسم مقشر وكثيراء من كل واحد سبعة دراهم يدق الجميع ناعما وينخل وتؤخذ منه حفنة ويطبخ بلبن حليب كالحساء ويلقى عليه ملح وكمون يسير ودهن اللوز ويرفع ويتحسى ويمتص قبله وبعده الرمان المنز يستعمل ذلك مدة خمسة عشر يوما

(٤٠٤)

سمنة اخرى^{١١١٨}

كثيراء وبهمن ابيض وخشخاش اسود وايض وكوز كدم وناخواه من كل واحد عشرة دراهم يجمع ويدق وينخل ويقلى بسمن ويخلط في مكوك سويق ويشرب منها بالغداة

الباب السابع عشر

في

السعوطات والغرغرات^{١١١٩}

(٤٠٥)

من السعوطات^{١١٢٠} السليمة

لاصحاب اللقوة والفالج

الفوتج الجبلى اليابس مسحوقا ويخلط به اليسير من الكندس والقنطوريون الدقيق مسحوقا ويخور مريم قوى والكندس وحده قوى

^{١١١٥} وشعير مقشور وعدس مقشر: - C^{١١١٦} قلب: لب BC^{١١١٧} خمسة و: - C^{١١١٨} اخرى: + مجريه BC^{١١١٩} الغرغرات: الغرغر C^{١١٢٠} السعوطات: المعطسات BC، المسعطات D

(٤٠٦)

ومن مسعطاتهم^{١١٢١}

شونيز محرق بماء الشبابك او بماء المرزنجوش والجنديديستر بذلك او بماء الفوتنج وينفع من الفالج شم النمام والمرزنجوش لا سيما اليابس والسوسن وهو الآسمانجونى والرازقى وهو السوسن^{١١٢٢} الابيض ودهن الرازقى^{١١٢٣} ايضا مسوح جيد لهم

(٤٠٧)

سعوط نافع من الفالج والقوة

والصداع الكائن من برودة

خريق ايض^{١١٢٤} اربعة دراهم صبر وشونيز وفريون وجاوشير من كل واحد ثلاثة دراهم بورق ارمنى وكندس من كل واحد درهما جنديديستر وزعفران من كل واحد^{١١٢٥} درهم ونصف يدق الجميع ويعجن بماء السلق ويحبب صغارا ويستعمل عند الحاجة منه بوزن قيراط بدهن خيرى

(٤٠٨)

غرغرة نافعة من الفالج

واللقوة والسكنة

يارج فيقرا ووج وخردل وميوزح وعافر قرحا وزنجبيل وشونيز وفوتنج^{١١٢٦} وصعتر واصل السوسن الآسمانجونى وقشور اصل الكرفس من كل واحد خمسة دراهم يدق الجميع نعمًا كل واحد على حدته ويخلط وينخل بالحرير ويرفع فى اناء ويتغرغر به مع سكنجبين او ماء العسل فى الحمام

(٤٠٩)

سعوط نافع من ارواح السبل

وغلظ الاجفان ورطوبتها^{١١٢٧}

كندس درهم مر وزعفران وصبر اسقوطرى من كل واحد دانقان حضض دانق يدق وينخل ويعجن بماء المرزنجوش او بماء الريحان ويحبب كالعدس ويجفف فى الظل وعند الحاجة^{١١٢٨}

^{١١٢١} مسعطاتهم: سعوطاتهم BCD

^{١١٢٢} السوسن: - B

^{١١٢٣} دهن الرازقى: هو A

^{١١٢٤} ايض: اسود A

^{١١٢٥} ثلاثة دراهم بورق ارمنى وكندس من كل واحد درهما جنديديستر وزعفران من كل واحد: - C

^{١١٢٦} وفوتنج: - C

^{١١٢٧} رطوبتها: كدوراتها C

^{١١٢٨} كالعدس ويجفف فى الظل وعند الحاجة: و C

تؤخذ منه حبة وتحل بلبن جارية ودهن بنفسج ويسعط بذلك وتدللك ببعضه^{١١٢٩} الجبهة والانف

الباب الثامن عشر
في
ادوية الرعاف

(٤١٠)

يغسل اولاً المنخران^{١١٣٠} بخل خمر جيد ويؤخذ افيون مصرى وزعفران من كل واحد قيراط يدقان ناعماً وتتخذ فتيلة من خرقة كتان وتبل بخل خمر وتلوث بالدواء وتصير في كل واحد من جانبي المنخرين^{١١٣١}

(٤١١)

سعوط يقطع الرعاف

قرطاس محرق واقافيا وشب وافيون مصرى ورامك البلح^{١١٣٢} وكافور من كل واحد خمسة دراهم زاج وجلنار وسياه داوران^{١١٣٣} ورامك العفص^{١١٣٤} وودع محرق وعفص محرق^{١١٣٥} مطفا بخل خمر ولسان الحمل^{١١٣٦} من كل واحد عشرة دراهم عصارة لحية التيس ودم الاخوين وشيح^{١١٣٧} محرق من كل واحد سبعة دراهم كزبرة يابسة محرقة ثمانية دراهم يدق الجميع ناعماً ويعجن بماء لسان الحمل ويقرص ويستعمل منه وقت الحاجة دانتان بماء لسان الحمل

(٤١٢)

دواء نافع من الرعاف

شب يمانى وقلقطار محرق وقلقديس وزاج وقرطاس محرق وقرن ايل محرق مغسول مجفف وودع محرق مغسول مجفف وعفص محرق مطفا في خل خمر وكافور بقدر الحاجة^{١١٣٨} يدق وينفخ في الانف بانبوب من قصب او فضة بعد ان تغسل المنخرين بخل خمر

^{١١٢٩} ببعضه: بعقبه C

^{١١٣٠} يغسل اولاً المنخران: تغسل اولاً المنخرين C

^{١١٣١} واحد من جانبي المنخرين: جانب من المنخرين فتيله C

^{١١٣٢} البلح: العفص C

^{١١٣٣} سياه داوران: سادروان C

^{١١٣٤} العفص: البلح C

^{١١٣٥} وعفص محرق: - C

^{١١٣٦} الحمل: - C

^{١١٣٧} شيح: ديباج CE

^{١١٣٨} الحاجة: - C

(٤١٣)

وايضا للرعاف

يسعط بماء القثاء المر او بماء القاقلى او فتيلة من خرقة كتان تغمس فى حبر ويذر عليها زاج وتوضع فى الانف

(٤١٤)

آخر للرعاف

قشار الكندر وقرطاس محرق وزاج مصرى من كل واحد خمسة دراهم يدق الجميع ناعما وينخل وينفخ فى الانف بعد غسل المنخرين^{١١٣٩} بخل خمر

الباب التاسع عشر

فى

ادوية القىء

(٤١٥)

دواء للقىء

يخرج صفراء وسوداء ويتقيا به

فى الحميات غير الحادة

صمغ الكنكر^{١١٤٠} وجوز القىء وبزر الجرجير وبزر الفجل وبزر الشبث وبزر السرمق وملح هندي اجزاء سواء تجمع مسحوفة ويؤخذ منها بقدر الحاجة ويشرب منها بماء حار وعسل

(٤١٦)

دواء يقبئ المرة السوداء

والسم المشروب

ملح هندي وعصارة قثاء الحمار وبورق من كل واحد^{١١٤١} جزء خردل نصف جزء يدق ويجمع^{١١٤٢} وينخل ويشرب بماء العسل و^{١١٤٣} بماء الشبث

^{١١٣٩} المنخرين: - C^{١١٤٠} الكنكر: الكنكرزد C^{١١٤١} واحد: + نصف A^{١١٤٢} يدق ويجمع: تجمع وتدق B^{١١٤٣} و: او A

(٤١٧)

آخر للقيء

فجل مقطع عشرون درهما عيدان الشبث عشرة دراهم ملح هندي بزر البطيخ بزر^{١١٤٤}
السرمق من كل واحد خمسة دراهم يطبخ باربعة ارطال ماء عذب الى ان يبقى الثلث ويصفي
الماء الباقي^{١١٤٥} ويمرس فيه عسل او اسكنجبين العسل نحو اوقيتين او اقل او اكثر ويشرب
وهو فاتر ويستقصى في القيء

(٤١٨)

آخر للقيء

جوز القيء وككرزد وبزر الفجل من كل واحد درهما خردل وملح هندي من كل واحد درهم
بزر السرمق ثلاثة دراهم^{١١٤٦} يدق وتؤخذ منه ثلاثة دراهم مع ثلاثين درهما سکنجبين قد انقع
فيه فجل مقطع من الليل بماء حار مغلي فيه شبث ويشرب ويستقصى في القيء

(٤١٩)

دواء يقبئ مرارا اصفر

ماء السرمق وماء الخبازي وماء الشبث المطبوخ فيه الصعتر وسکنجبين وبقاع ويلقى عليه جزء
من ملح جريش ويشرب وهو فاتر

(٤٢٠)

دواء يقطع القيء الصفراوي

ويسكن الغثي

حب الامبرباريس وحب الرمان الحامض وسماق من كل واحد عشرة دراهم طباشير وورد
وحب الحصرم وقشر الفستق الخارج من كل واحد خمسة دراهم يجمع ويدق^{١١٤٧} وينخل
ويشرب منه درهما^{١١٤٨} بماء التفاح وماء السفرجل وشراب الرمان المنعنع

١١٤٤ بزر: او C

١١٤٥ الماء الباقي: - B

١١٤٦ بزر السرمق ثلاثة دراهم: - C

١١٤٧ ويدق: - B

١١٤٨ درهما: درهم C

الباب العشرون
في
ما يدر العرق ويمسكه

(٤٢١)

لادرار العرق
البورق الارمنى يحل بدهن البابونج ويطلّى به^{١١٤٩} البدن ودهن البابونج وحده يدر العرق

(٤٢٢)

آخر
عاقر قرحا يطبخ بدهن السمسم ويطلّى به البدن فانه ينفض^{١١٥٠} العرق وينفع من البرد الحادث في الحميات

(٤٢٣)

لجسس^{١١٥١} العرق
كسفرة يابسة سماق منقى ارز مغسول دفعات من كل واحد عشرة دراهم يطبخ الجميع بثلاثة اربطال ماء حتى يبقى ثلثه ثم يصفى ويشرب منه في كل يوم ثلاث اواق ويدهن ايضا بدنه بدهن السفرجل وينثر على بدنه طين ارمنى وآس وورق الطرفاء مدقوقة كالغبار وايضا يتدهن^{١١٥٢} بدهن الآس والخلاف

(٤٢٤)

ومما يمنع العرق
ان^{١١٥٣} يمسح البدن بدهن الورد ودهن الآس ويصب عليه ماء الورد ويروح بالمراوح وينام العليل في موضع قد صير فيه ورق الخلاف وورق الكرم والآس والكَمْثرى والتفاح

تم

^{١١٤٩} به: + على B

^{١١٥٠} ينفض: ينقص B

^{١١٥١} لجسس: مما يجسس C

^{١١٥٢} يتدهن: يندهن C

^{١١٥٣} ان: A -

ENGLISH TRANSLATION

The Dispensatory of Ibn at-Tilmīd

- Chapter One on Pastilles
- Chapter Two on Pills and Hierata
- Chapter Three on Powders
- Chapter Four on Electuaries
- Chapter Five on Stomachics
- Chapter Six on Lohochs and Robs
- Chapter Seven on Beverages
- Chapter Eight on Preserves
- Chapter Nine on Decoctions
- Chapter Ten on Collyria, Cataplasms, and Ophthalmics
- Chapter Eleven on Oils
- Chapter Twelve on Liniments
- Chapter Thirteen on Cataplasms and Ointments
- Chapter Fourteen on Enemas and Suppositories
- Chapter Fifteen on Dry Preparations and Dentifrices
- Chapter Sixteen on Nutrition
- Chapter Seventeen on Snuffs and Gargles
- Chapter Eighteen on Rhinorrhoeal Preparations
- Chapter Nineteen on Emetical Preparations
- Chapter Twenty on What Promotes and Prohibits Perspiration

Chapter One
on
Pastilles

(1)

The *tabasheer* pastille with alhagi

for (the treatment of) acute fever, thirst, and cramp

Tabasheer four *dirham*; alhagi five *dirham*; serpent melon seeds, cucumber seeds, and gourd (seeds) three *dirham* of each; starch, light-coloured poppy, tragacanth, and gum-arabic one *dirham* of each. The ingredients are brought together, and each one is pounded and strained separately. (This) is kneaded with the maceration of fleawort seeds, formed into pastilles of one *miṭqāl*, (and) a potion (may be made by using) one pastille in barley-water.

(2)

The *tabasheer* pastille with sorrel seeds

for (the treatment of) abdominal disorder,
bloody expectoration, cough, and a
predominance of biliousness

Take fine sorrel seeds, sealing bole, gum-arabic, and myrtle seeds ten *dirham* of each; barberry seeds and tabasheer eight *dirham* of each; rose petals seven *dirham*; roasted starch five *dirham*; acorn four *dirham*; saffron, amber, and red coral three *dirham* each; Faṣṣūr camphor¹ half a *dirham*. (This) is pounded, strained, kneaded with rose-water, formed into pastilles of one *dirham*, dried, and used with the *myrtle only* rob.²

¹ Faṣṣūr is the Arabic name for the modern district of Barus on the northwest coast of Sumatra which was famous for the best varieties of camphor, see Tibbetts *Study* 140f. with map 7[a]; the 'variant' *qaiṣūri* (instead of *faṣṣūri*), as it often occurs in the literature (e.g. Gassānī *Mu'tamad* 404 and Dozy *Supplément* 2/440), is in fact a ghostword and should accordingly be amended.

² Compare recipe 166.

(3)

The *small barberry* pastille

which is useful against fever, thirst, and anxiety

The flesh of the barberry, liquorice rob, and tabasheer three *dirham* of each; Indian spikenard two *dirham*; cucumber seeds three and a half *dirham*; rose petals six *dirham*; purslane seeds, saffron, starch, and tragacanth two *dirham* of each; Fanṣūr camphor³ half a *dirham*. (This) is ground, kneaded with alhagi-water, formed into pastilles of one *miṭqāl*, and dried.

(4)

The *large barberry* pastille

which is useful against tumours of the liver
and stomach, the early stages of dropsy,
inveterate fevers, and yellow jaundice

The flesh of the fresh barberry, liquorice rob, red roses, serpent melon seeds, and the peeled seeds of musk melon three *dirham* of each; mastic, Indian spikenard, agrimony sap, dyer's madder, the resin of unripe dates, absinthe sap, asarabacca, citronella blades, fumitory seeds, endive seeds, flax dodder, Chinese rhubarb, saffron, and tabasheer two *dirham* of each; alhagi six *dirham*. The alhagi is dissolved in hot water, and the (other) ingredients are kneaded with it. (This) is formed into pastilles of one *miṭqāl*, dried, and used.

(5)

The *sumach* pastille

for (the treatment of) dysentery and haemorrhage

The fruit of the tarfa, Syrian sumach, myrtle seeds, gum-arabic, pomegranate flowers, grains of paradise, and Egyptian opium one part of each. (This) is kneaded with apple-water, formed into pastilles of one *dirham*, (and) a potion (may be made by using) just one pastille.

³ On Fanṣūr see note 1 above.

(6)

Pastilles which tighten the belly
if its laxity is due to weakness
and softness of the bowels

Roses and pomegranate flowers four *dirham* of each; gum-senegal three *dirham*; gum-arabic and tragacanth two *dirham* of each; the bark of the frankincense(-tree) and raw Indian lignaloes one *dirham* of each; *sukk*⁴ and saffron half a *dirham* of each. (This) is pounded, brought together, strained, kneaded with the water from the spadix of the palm tree or date(-water) or lettuce(-water), formed into pastilles of two *dirham*, put in the shade to dry, and used.

(7)

A cooling pastille with camphor
which is useful against flaming sensations,
remnants of fevers, thirst, and gastric debility

Purslane seeds and the peeled seeds of serpent melon, cucumber, and gourd five *dirham* of each; fresh barberry sap or the flesh of the barberry, and light-coloured and dark-coloured poppy seven *dirham* of each; lettuce seeds, white Maqāṣīr sandalwood,⁵ tabasheer, quince seed pulp, starch, and gum-arabic four *dirham* of each; yercum sugar eight *dirham*; Fanṣūr camphor⁶ half a *miṭqāl*. Each (ingredient) is ground on its own, (then) mixed together, kneaded with the maceration of fleawort seeds, formed into pastilles of one *miṭqāl*, and used with the water of purslane seeds and the *pomegranate* beverage.⁷

⁴ *sukk* is the name of a 'perfume', that is to say a medicinal preparation of which there are many different compositions; the basic ingredients seem to include musk, dates, gallnuts, oil, and certain other aromatics originally of Indian provenance, see e.g. Levey *Kindī* 294 and the very detailed descriptions in Wiedemann *Schriften* 2/821–826.

⁵ Maqāṣīr, a variant spelling of Maqāṣar, is the Arabic name for presumably the whole of the island of Celebes, see Tibbetts *Study* 255 with map 7[b] and the discussion in Dozy *Supplément* 2/366f.

⁶ On Fanṣūr see note 1 above.

⁷ See recipe 194.

(8)

The *agrimony* pastilles
for (the treatment of) prolonged fever
accompanied by shivering; they are
used with plain oxymel⁸ and rose-water

Roses, the resin of unripe dates, and agrimony sap one *dirham* of each; purslane seeds two *dirham*; tabasheer half a *dirham*; liquorice rob one fourth of a *dirham*. (This) is kneaded with rose-water, and formed into pastilles of one *dirham*.

(9)

The *caper* pastilles
for (the treatment of) sclerosis
and enlargement of the spleen

The peels of the caper root four *dirham*; the seeds of agnus castus, black pepper, asarabacca, 'long' birthwort, the root of the sky-coloured iris, and Indian spikenard two *dirham* of each; saffron half a *dirham*. (This) is kneaded with wine boiled down to one quarter, formed into pastilles of one *dirham*, and used with seeded oxymel.⁹

(10)

The *poppy* pastilles
for (the treatment of) hepatic fever

Light-coloured and dark-coloured poppy four *dirham* of each; the peeled seeds of serpent melon, cucumber, gourd, and purslane, and starch and gum-arabic one part of each. (This) is pounded, kneaded with water, formed into pastilles of one *mitqāl*, and drunk with seed-water, and with the *pomegranate* beverage¹⁰ and its oxymel.

(11)

The *pomegranate flower* pastilles
for (the treatment of) abrasion, haemorrhage,
bloody expectoration, and dysentery

Cassia, Armenian bole, and gum-arabic four *dirham* of each; gum-senegal, rose petals, and pomegranate flowers eight *dirham* of each;

⁸ See recipe 185.

⁹ See recipe 189.

¹⁰ See recipe 194.

tragacanth one and a half *dirham*. (This) is kneaded with the cooked water of fresh pomegranate flowers or rose-water, dried, (and) a potion (may be made by using) two *dirham* (of it).

(12)

The *red coral* pastilles
which are useful against haemorrhage,
consumption, and purulent matter

Red coral fifteen *dirham*; Oriental frankincense, pomegranate flowers, and gum-senegal four *dirham* of each; gum-arabic and cinnamon half a *dirham* of each. (This) is ground, strained, kneaded with egg white, formed into pastilles of one *dirham*, and drunk with water.

(13)

The *gum-senegal* pastilles
which are useful against bleeding,
urinating blood, and bloody expectoration

Gum-senegal twenty *dirham*; sumach three *dirham*; the seed vessels and flowers of the pomegranate, and plantain sap two and a half *dirham* of each; washed Armenian bole and washed haematite one *dirham* of each; burnt staghorn, the finest amber, red coral, mussel shells, and opium one *dirham* of each. (This) is formed into pastilles of one *miṭqāl* by (using) water, and drunk after six months with the *myrtle* rob.¹¹ And so it is with all pastilles and other drinkable compounds which contain opium—they are only drunk after six months and not used before that.

(14)

The *rhubarb* pastilles
for (the treatment of) sclerosis of the spleen
and liver, and inveterate fevers

Rhubarb, lac, madder, celery seeds, agrimony sap, and anise in equal parts. (This) is kneaded with water, formed into pastilles of one *dirham*, and drunk with oxymel.

¹¹ See recipe 166.

(15)

The *amber* pastilles—(according to) Ḥunain's copy¹²—

for (the treatment of) hyperaemia in general

Amber, red coral, and purslane seeds four *dirham* of each; burnt stag-horn and gum-arabic three *dirham* of each; roasted coriander and light-coloured poppy six *dirham* of each; burnt mussel shells, henbane seeds, haematite, and sealing bole three *dirham* of each. (This) is pounded, strained, kneaded with rose-water, formed into pastilles of one *dirham*, dried, (and) a potion (may be made by using) one *dirham* (of it).

(16)

The *mountain alkekengi* pastille

which is useful against urinating blood

and purulent matter

Light-coloured poppy ten *dirham*; celery seeds, wormwood, and marijuana six *dirham* of each; saffron, opium, wild sorrel seeds, pine nuts, and peeled almonds three *dirham* of each; fennel seeds two *dirham*; fifty alkekengi berries; olibanum and tragacanth two *dirham* of each. (This) is pounded, strained, kneaded with wine boiled down to one third, formed into pastilles, put in the shade to dry, (and) after six months a potion (may be made) from it.

(17)

Pastilles for (the treatment of) urinating blood

Armenian bole ten *dirham*; amber, gum-senegal, pomegranate flowers, and gum-arabic ten *dirham* of each; salsify sap three *dirham*; henbane seeds two *dirham*; absinthe one *dirham*. (This) is pounded, strained, kneaded with water, and formed into pastilles of two *dirham*.

¹² Ḥunain ibn Ishāq al-'Ibādī (d. 260/873 or 264/877) was one of the leading minds of the receptive period in Arabic scientific history, an ingenious translator of mainly Greek texts, and a prolific author of genuine medical and pharmacological works as well; the 'copy' Ibn at-Tilmīḍ refers to in the present context is most probably Ḥunain's own dispensatory (*aqrābādīn*) of which we possess unfortunately nothing but a dozen or so scattered quotations, see Ullmann *Medizin* 299 note 1 and *GaS* 3/255 no. 2.

(18)

The *absinthe* pastilles

which are useful against obstruction of the liver

Anise, celery seeds, asarabacca, peeled bitter almonds, and absinthe in equal parts. (This) is pounded, strained, kneaded with water, formed into pastilles of one *mitqāl*, and drunk pulverized with oxymel.

(19)

The *iris* pastille

for (the treatment of) sclerosis of the spleen

The root of the sky-coloured iris four *dirham*; white pepper, Indian spikenard, and ammoniacum two *dirham* of each. (This) is pounded and strained, the ammoniacum is soaked in wine vinegar, the (other) ingredients are kneaded with it, (and) a potion (may be made by using) from it a weight of one *dirham* together with seed-oxymel.¹³ This pastille is strong in loosening sclerosis of the spleen (and) proven by experience.

(20)

The *seed* 'hazelnuts'

for (the treatment of) burning urinary sensations,
urinating purulent matter, and ischuria

Gum-arabic, light-coloured poppy, the peeled seeds of serpent melon, starch, and linseed in equal parts; celery seeds one third of a part. (This) is kneaded with water, formed into pills, (and) a potion (may be made by using) one *dirham* (of it) with poppy beverage¹⁴ and seed-water.

(21)

The *triangular* pastilles

for (the treatment of) headache and insomnia;
they are rubbed onto the forehead

Myrrh, opium, henbane seeds, the peels of the mandrake root, and dry mandrake in equal parts; saffron one third of a part. (This) is kneaded with lettuce-water and nightshade-water, and formed into triangular pastilles. These take on a triangular (shape) for no other reason than

¹³ Compare recipe 189.

¹⁴ See recipe 191.

to avoid that someone confuses them and they be drunk, (since) the only way to use them is externally as an unguent—and yet in some hospitals they are occasionally confused, so beware of changing their shape hereafter!

(22)

The *hypocistis* pastilles

as used in the enemas (against) abrasions¹⁵

Burnt Egyptian papyrus, washed haematite which is ‘bloodstone’, burnt staghorn, amber, gum-senegal, washed Armenian bole, ceruse, dragon’s blood which is *qāṭir*,¹⁶ plantain sap, and the sap of salsify which is ‘hypocistis’¹⁷ ten *dirham* of each; burnt biscuit eight *dirham*; burnt mussel shells three *dirham*; pomegranate flowers five *dirham*; saffron three *dirham*; opium four *dirham*; frankincense three *dirham*. All (this) is pounded, strained through a cloth of silk, kneaded with pomegranate flower-water or rose-water, and formed into pastilles of three and a half *dirham* each, one of which is used pulverized in an enema—the management of such an enema is mentioned in the chapter on enemas.¹⁸

(23)

A pastille for him who brings up his food

Roses, tabasheer, and dried cumin soaked in wine vinegar one *dirham* of each; sumach three *dirham*; dried roasted coriander soaked in wine vinegar two *dirham*; the mash of pomegranate seeds two *dirham*; pistachio shells one *dirham*; mastic half a *dirham*. (This) is kneaded with rose-water, and one *miṭqāl* to two *dirham* from it is drunk with the minty pomegranate beverage.¹⁹

¹⁵ See recipe 370 in particular.

¹⁶ *qāṭir* lit. “the dripping” is used here synonymously to denote the resinous exudation or inspissated juice of the dragon-tree *Dracaena draco* which is otherwise and more commonly known in Arabic as *dam al-aḥawain* “dragon’s blood”, cf. Levey *Kindī* 268.

¹⁷ The equation of salsify *Tragopogon porrifolius* and ‘hypocistis’ *Cytinus hypocistis* may be explained by the assumption that Ibn at-Tilmīḍ considered both plants to represent what in modern taxonomic terms is classified as *Tragopogon pratensis*, i.e. “goat’s beard”, cf. the discussion in Schmucker *Ṭabarī* 527f.

¹⁸ See e.g. recipe 370.

¹⁹ See recipe 200.

(24)

The *kaukab* pastille
 which is (also) called *lā mazdahyānā*, that is
 ‘invincible’²⁰—owing, as they say, to the
 strength of its effect; it is called *kaukab* pastille
 simply because it contains talc, and in the Syriac
 language it (appears as) *kaukab ar’ā*, that is
 ‘star of the earth’;²¹ it is useful for (the treatment of)
 the weak stomach which suffers from residues,
 acid belching, and headache when drunk or
 rubbed onto the forehead with vinegar; for
 (the treatment of) bloody expectoration, catarrh,
 chronic cough, fevers which (come) with paroxysms,
 and pain in the ears when some of it is shed into
 them with sweet marjoram-water; and for
 (the treatment of) bleeding, painful gums,
 and toothache if you knead it with galbanum
 and put it on the decayed (area)

Myrrh, castoreum, Indian spikenard, cassia, sealing bole, and the
 peels of the mandrake root five *dirham* of each; poppy six *dirham*; car-
 rot, anise, moon carrot, the seeds of white henbane, storax, and celery
 seeds one *dirham* of each; talc four *dirham*. (This) is pounded, brought
 together, formed into pastilles of half a *dirham*, and dried.

(25)

The rose pastilles
 which are useful against phlegmatic fevers
 and against pain in the stomach

Roses two parts; Indian spikenard and liquorice rob one part of each.
 (This) is kneaded with wine boiled down to one third, formed into
 pastilles of one *mitqāl*, and used.

²⁰ Syriac *lā mazdahyānā* (i.q. ἀνίκητος) “invincibilis”, see Payne Smith *Thesaurus* 1/1121.

²¹ Syriac *kaukab ar’ā* (i.q. γῆς ἀστήρ) “stella terrae, lapis amiantus, talcum”, see Payne Smith *Thesaurus* 1/1694 and *WkaS* 1/446f.

(26)

The *rose* pastilles with *tabasheer*

which are useful against the alternation of tertian

The petals of red roses five *dirham*; Indian spikenard two *dirham*; *tabasheer* one *dirham*; *agrimony* sap eight *dirham*. (This) is brought together, ground, strained, kneaded with water, formed into pastilles, put in the shade to dry, and one *mitqāl* from it is drunk with oxymel.

(27)

The *mezereon* pastilles

for those who suffer from dropsy

and a lack of strength

Endive seeds ten *dirham*; *mezereon* and *agaric* one *dirham* and two thirds of a *dirham* each; peeled cucumber seeds two and a half *dirham*; the petals of Persian roses just as much. All (this) is pounded, ten pastilles are made, and every day one pastille is taken with quince oxymel.²²

(28)

The *lignaloës* pastille

for (the treatment of) coldness of the stomach

The petals of red roses and scraped iris root five *dirham* of each; mastic, grains of paradise, Indian spikenard, and Indian laurel two *dirham* of each; wild marjoram and Indian *lignaloës* one *dirham* of each; saffron half a *dirham*. (This) is pounded, kneaded with rose-water, formed into pastilles of one *mitqāl*, (and) a potion (may be made by using) one pastille with quince wine.

(29)

The *lac* pastille

for (the treatment of) hepatic debility

Clear lac, madder, anise, celery seeds, the sap or herbs of absinthe, peeled bitter almonds, bitter alecost, dry elecampane, cinnamom, 'long' birthwort, and the sap or stems of *agrimony* one *dirham* of each. All that is brought together, ground, strained, kneaded with fresh water, formed

²² See recipe 195.

into pastilles, put in the shade to dry, (and) a potion (may be made by using) a weight of one *miṭqāl* (of it) with tepid water and oxymel. Sābūr ibn Sahl says: “In another copy there is found Chinese rhubarb instead of cinnamom, and the addition of barberry sap and liquorice rob in similar parts to the remaining ingredients”; he (also) says: “And there is no mention of elecampane”. Ibn at-Tilmīd (however confirms that) the first (prescription) is the one which is generally used.²³

(30)

The *resin* pastilles

which are useful against hepatic debility
and membranous dropsy; they rank among

(the prescriptions) preferred by the great
Hibatallāh ibn Ṣāʿid ibn Ibrāhīm Ibn at-Tilmīd

The resin of unripe dates, Chinese rhubarb, and mastic three *dirham* of each; Indian spikenard, celery seeds, visnaga, citronella, savin, bitter almonds, alecost, madder, agrimony sap, asarabacca, ‘rolled’ birthwort, and gentian one and a half *dirham* of each. (This) is made into pastilles, and one *miṭqāl* of these is drunk with roots-water obtained from endive, celery, fennel, and citronella roots.²⁴

(31)

A remedy known as *Barmakī*²⁵

which rids the stomach and the intestines
from phlegmy residues, and delays the
advance of old age

Yellow, black, and chebulic myrobalan, beleric myrobalan, emblic, and embelia one part of each; lupine two parts; and from candy the total weight. The candy is dissolved, measured like strong julep, and the

²³ This is a nice example of how meticulously Ibn at-Tilmīd dealt with his sources, and at the same time it reveals his ultimately pragmatic approach; he quite lengthily quotes his famous predecessor Sābūr ibn Sahl (d. 255/869) for a modification of the recipe’s ingredients only to conclude with the dry remark that these expositions are obsolete. Which ‘copy’, however, Sābūr himself refers to in this quotation is a crux—the general drift as much as the specific wording of the quotation seem to rule out any of his own medico-pharmacological works which, insofar as they are preserved, do not testify to this option anyhow; he therefore would have used, at least according to Ibn at-Tilmīd, a very early, and in all likelihood lost pharmacological text, probably designed for clinical settings and clearly considered commonplace; but stuff like that hardly existed in those days.

²⁴ Compare recipe 225.

²⁵ *Barmakī* denotes a person or a thing belonging to or associated with the

(other) ingredients are kneaded with it. (This) is made into pastilles of ten *dirham* each, dried, and used.

(32)

A remedy which is useful against epilepsy

Take the ingredients mentioned in the aforesaid *Barmakī* remedy and admix the following—French lavender, polypody, mastic, cassia, and asarabacca half a part of each; and candy set at about the total (weight). Pick up the candy, pound it first, besprinkle it with hot water, and once it dissolves pour forth enough of that water to cover it; then, when the candy has (properly) melted, strain it through a sieve, and knead the (other) ingredients with it. (This) is made into pastilles of ten *dirham* each, (and) a potion (may be prepared) by dissolving a single pastille in hot water at the break of day.

(33)

The hospital pastille (called) *violet*

‘Askar violet²⁶ two *dirham*; white turpeth one *dirham*; liquorice rob four *dāniq*; grilled Antioch scammony one *dāniq*; anise and tragacanth one third of a *dirham* each. (These ingredients) are brought together, and they (make) one potion.

(34)

The purgative pastilles (called) *violet*

Violet two *dirham*; ‘hollow’ turpeth one *dirham*; liquorice rob four *dāniq*; scammony one *dāniq*—(another) copy has one and a half *dāniq*, but what is generally used in the hospitals is (just) one *dāniq*; (yet another) copy has anise in a weight of two *dāniq*, but they do not actually add it to this pastille which is made for the ordinary.

Barmakids, an illustrious Iranian family of secretaries and viziers during the time of the early Abbasid caliphs; the term is also linked to this family’s semi-legendary eponym Barmak who figures in the Arabic tradition as the high priest of a Zoroastrian fire temple or, more likely, a Buddhist monastery, and who is further said to have been a gifted healer if not a trained physician, see Barthold/Sourdel “Barāmika” 1033 and Abbas “Barmakids” 806. The connotations of *Barmakī*, as it is used in the present context, are therefore ‘time-honoured, sacred, mighty, effective’ and the like.

²⁶ *banafsağ* ‘askarī lit. “soldier’s violet” is a somewhat obscure designation; considering that ‘askar “camp”, when followed by a marker, was a fairly common place name, it may in the present context be short for ‘Askar Mukram, a formerly flourishing but now ruined town in the province of Hūzistān in southwestern Iran, see Streck/Lockhart “‘Askar Mukram” 711 with Le Strange *Lands* map 2.

(35)

A violet pastille according to Zahrūn²⁷
 Sugar ten *ūqīya*; 'Askar violet²⁸ six *ūqīya*; turpeth one *ūqīya*; agaric and liquorice rob half an *ūqīya* of each; scammony one third of an *ūqīya*. (This) is pounded, (and) a potion (may be made by using) fourteen *dirham* of all the powder.

(36)

Another violet pastille by him
 Violet one hundred *dirham*; liquorice rob twenty-five *dirham*; anise and Indian salt twelve and a half *dirham* of each; scammony ten *dirham*. A potion (may be made by using) four *dirham* from it.

(37)

The *brimfull hiccup* pastilles
 Bitter alecost, aloe, citronella, dry wild thyme, mountain mint, dry mint, dry rue, celery seeds, Oriental frankincense, and asarabacca two *dirham* of each; Egyptian opium and the petals of red roses half a *dirham* of each. (This) is pounded, kneaded with wine or wine boiled down to one half or wine boiled down to one third, formed into pastilles of one *mitqāl*, dried, and used.

(38)

The *ailāwus*²⁹ pastilles
 and they are useful (against) vomiting
 due to coldness of the stomach and belly
 Celery seeds and anise eighteen *dirham* of each; absinthe twelve *dirham*; cassia twenty-four *dirham*; myrrh, black pepper, opium, and castoreum five *dirham* of each. (This) is pounded, kneaded with water, put in the shade to dry, and after six months a potion (may be made) by using one *dirham* (of it).

²⁷ There is an isolated mention in Ibn Abī Uṣaibi'a 'Uyūn 1/240,-6 of a certain physician named Zahrūn who is said to have been a contemporary of Abū l-Faraġ 'Abdallāh ibn aṭ-Ṭaiyib (d. 435/1043); but since Ibn at-Tilmīd refers to Zahrūn again in recipe 374 by adding the genealogical indicator *al-Ḥarrānī*, it is more likely that Zahrūn was the grandfather of the physician Abū l-Ḥasan Ṭābit ibn Ibrāhīm ibn Zahrūn al-Ḥarrānī (d. 369/980, see e.g. Ibn al-Qiftī *Ḥukamā'* 111-115), which would place him in the middle of the 3rd/9th century. This is all we can say.

²⁸ On 'Askar see note 26 above.

²⁹ *ailāwus* < ειλῆός "intestinal obstruction", see Liddell/Scott *Lexicon* 486.

(39)

(Some) mezereon pastilles
for (the treatment of) dropsy
when strength is lacking

Endive seeds ten *dirham*; mezereon leaves soaked in vinegar (and) then dried one *dirham*; two thirds of a *dirham* (from) agaric; cucumber seeds two and a half *dirham*; rose petals two and a half *dirham*. This is made into ten pastilles, (and) a potion (may be prepared by using) one pastille with the *quince* oxymel.³⁰

(40)

Another mezereon pastille

Mezereon, dodder, and turpeth one *dirham* of each; Kerman cumin, Indian salt, and chebulic and yellow myrobalan half a *dirham* of each. (These ingredients) are brought together by grinding, (and) a potion (may be made by using) one *dirham* (of it) with hot water.

(41)

The *spikenard* pastilles
for (the treatment of) an inveterate tumour
in the stomach

Citronella blades, cassia, roses, rhubarb, lemon grass, and Indian spikenard three *dirham* of each; saffron, anise, alecost, and black pepper one *dirham* of each; bdellium africanum three *dirham*; mastic two *dirham*; ammoniacum one *dirham*. (This) is formed into pastilles, (and) a potion (may be made by using) one *mitqāl* (of it) every day with wine boiled down to one quarter.

(42)

A pastille for (the treatment of) chronic scabies

Burnt vitriol and burnt salt, sulphur, mercury dust, oak galls, turmeric, and litharge one part of each. (This) is pounded, strained, kneaded with water, formed into pastilles of three *dirham* each, dried, and used after scratching the scabious area and rubbing onto it wine vinegar, honey, salt, and green lye.

³⁰ See recipe 195.

(43)

A pastille for (the treatment of) moist scabies
 Ceruse, kamala, babul, tabasheer, and pomegranate flowers half a *raṭl*
 of each; potsherds one *raṭl*. (This) is pounded, strained, kneaded with
 rose oil and wine vinegar, and used.

(44)

A pastille for (the treatment of) dry scabies
 Pomegranate flowers, turmeric, and litharge one part of each; pine
 resin, bitter lentils, greater celandine, and 'long' birthwort half a part
 of each. (This) is pounded, kneaded with wine vinegar, and used.

(45)

A pastille for those who suffer from spleen
 disease—(invented) by Ibn at-Tilmīd
 Agrimony sap two *mitqāl*; water flag two *mitqāl*; the peels of the caper
 root four (*mitqāl*); the pulp of serpent melon seeds and musk melon
 seeds five (*mitqāl*) of each; endive seeds and flax dodder three (*mitqāl*)
 of each; anise, celery seeds, and fennel seeds two *dirham* of each; bitter
 almonds three (*dirham*); rusty back fern five *dirham*. (This) is pounded,
 kneaded with bitter endive-water or with vinegar in which had been
 soaked ammoniacum, and formed into pastilles of one *mitqāl*.

(46)

And for (the treatment of) the
 indurated spleen

Rusty back fern is cooked in wine, strained off, and drunk on an empty
 stomach for a few days; the application of a cataplasm (made) from
 ammoniacum and vinegar—as if it were clay—(also) relaxes the spleen.

(47)

And (again) for that

Agnus castus seeds and the peels of the caper root five *dirham* of each.
 (This) is soaked in vinegar, dried, pounded, and three *dirham* from
 the lot are taken every day with oxymel beverage³¹ to cure the spleen
 within a week.

³¹ Compare recipe 185.

Chapter Two
on
Pills and Hierata

(48)

A pill for (the treatment of) the cough
in children who, besides heavy coughing,
are (also) troubled by vomiting

Opium one *dirham*; starch, gum-arabic, liquorice rob, and light-coloured poppy one *dirham* of each. (This) is pounded, kneaded with fleawort maceration, formed into pills similar to peppercorns, and one (of these) is put in the mouth at bedtime, not to be swallowed.

(49)

A hospital pill for (the treatment of) coughing

Liquorice rob, starch, tragacanth, sweet almonds, and gum-arabic three *dirham* of each; white sugar candy five *dirham*. (This) is pounded, strained, kneaded with quince seed maceration, formed into pills similar to chickpeas, and used.

(50)

A pill for (the treatment of) the cough
in a frail disposition

Starch, tragacanth, gum-arabic, almonds, peeled broad beans, and Armenian bole in equal parts are kneaded with fleawort maceration. The sheikh Abū l-‘Alā’ Šā‘id ibn at-Tilmīḍ says about the treatment of the soft and slippery stomach: “The *carob* stomachic³² with fresh box-thorn-water is among the strongest (remedies) to toughen the stomach, followed by the *pomegranate flower* pastille³³ with the *myrtle* rob,³⁴ and the *astringent quince* stomachic³⁵ with the *sour apple* rob;³⁶ one may (also) apply to the stomach a cataplasm (made) from roses, lignalloes, saffron, lemon grass, cyperus, and ramie kneaded together with myrtle-water and mint-water; and the diet (should consist) of baked or grilled

³² See e.g. recipe 247 in Kahl *Sābūr*¹ 151 and *Sābūr*² 127 respectively.

³³ See recipe 11.

³⁴ See recipe 166.

³⁵ See recipe 134.

³⁶ Compare recipe 162.

francolin or partridge—if (the patient) is too weak to digest these, (he is given) spoon-meat,³⁷ and if he dislikes them (that way), they are boiled in vinegar (and) then roasted”.³⁸

(51)

For (the treatment of) moist cough,
and choking with a superfluity of moisture
released from the stomach and oesophagus
Inspissated turpeth two *dirham*; peeled sweet almonds four *dirham*;
sugar eight *dirham*. (This) is pounded, kneaded with (a few) drops of
wine boiled down to one quarter, and made into pills which are swal-
lowed before going to sleep.

(52)

A diuretic

Celery seeds, dyer’s madder, carrot seeds, parsley, savin, asarabacca,
visnaga, fennel, Indian spikenard, alecost, and bitter almonds ten
dirham of each; musk melon seeds five *dirham*; ammoniacum three
dirham. (This) is dissolved in wine, made into ‘hazelnuts’, (and) a
potion (may be prepared by using) a weight of three *dirham* (of it).

(53)

‘Hazelnuts’ for (the treatment of)
burning urinary sensations and vesical ulcers
Musk melon seeds ten *dirham*; cucumber seeds five *dirham*; gourd seeds
five *dirham*; purslane seeds two *dirham*; henbane seeds, marshmal-
low seeds, almonds, tragacanth, liquorice rob, light-coloured poppy,
starch, Armenian bole, and celery seeds two *dirham* of each. (This) is
kneaded with water, formed into pills, and used.

³⁷ *zīrbāḡa* “spoon-meat” < Persian *zīrah-bā* “puls cum carne avis pinguis, cumino et aceto cocta”, see Vullers *Lexicon* 2/170; cf. also Dozy *Supplément* 1/618.

³⁸ Abū l-‘Alā’ Šā‘id ibn at-Tilmīḡ (fl. second half of 5th/11th century), on whose authority the preceding information is given, was Ibn at-Tilmīḡ’s own father and apparently himself a physician of some repute, see Ibn Abī Uṣaibī’a *‘Uyūn* 1/259,–4f.; since this is practically all we know about Šā‘id, it is impossible to say whether the quotation originates from a (hypothetical) text or rather a personal instruction.

(54)

(A remedy) which crumbles kidney stones

Balm seeds, radish seeds, carrot, parsley, the peels of the caper root, the peels of the opopanax root, bitter almonds, bay laurel seeds, citronella, cyperus, Indian spikenard, rusty back fern, harmala, gentian, birthwort, asarabacca, Jews' stone, wild caraway, myrrh, ammoniacum, sagapenum, bdellium mukul, black pepper, and sweet flag in equal parts. Pound what can be pounded, and mix it with balm oil; (then) soak the remaining (ingredients), namely the resins, in a little water, and knead the (other) ingredients with it. (This) is made into pills, and every day one *dirham* (of it) is drunk together with one *dāniq* (of) scorpions' ashes³⁹—for that crumbles the kidney stones within fourteen days, or so they say.

(55)

Scorpions' ashes

Take the scorpions, put them in a cooking-pot made of baked clay and hair, close its top, place it on a brick in a moderately preheated oven for six hours, (then) remove and use (that).

(56)

The *hiera picra*—*hiera* meaning 'divine' and *picra* 'bitter'⁴⁰

Mastic, saffron, Indian spikenard, balm seeds, balm twigs, asarabacca, cassia, and cinnamom one *dirham* of each; aloe sixteen *dirham*. A potion (may be made by using) two *dirham* (of it).

(57)

The *hiera* pill

*Hiera picra*⁴¹ and white turpeth ten *dirham* of each; yellow and chebulic myrobalan, and anise five *dirham* of each; Indian salt two *dirham*; scammony grilled in quinces two and a half *dirham*. (This) is pounded, kneaded with Nabataean celery-water, (and) a potion (may be made by using) two and a half *dirham* (of it).

³⁹ See recipe 55.

⁴⁰ *hiera picra* < ἱερὰ πικρά lit. "divine bitter" is the name of an "antidote" (thence 'higry-pigry'), see Liddell/Scott *Lexicon* 1403 with Ullmann *Medizin* 296.

⁴¹ On *hiera picra* see note 40 above.

(58)

The *aloe* pill

Aloe ten *dirham*; roses, chebulic myrobalan, and mastic five *dirham* of each; saffron one *dirham*. (This) is formed into pills (by kneading it) with celery-water in which had been soaked bdellium mukul, (and) a potion (may be made by using) two and a half *dirham* (of it).

(59)

The *meadow saffron* pill

Aloe, meadow saffron, and yellow myrobalan one part of each; Antioch scammony one sixth of a part. A potion (may be made by using) two and a half *dirham* (of it).

(60)

The *joints* pill

Meadow saffron, green-winged orchid, cocculus, paeony, small centaury, turpeth, aloe, and black myrobalan one part of each. (This) is pounded, kneaded with hot water, formed into pills, (and) a potion (may be made by using) two and a half *dirham* (of it) and one *dāniq* (of) scammony each time.

(61)

The *plum lohoch*

Half an *ūqīya* of plums together with one *dāniq* (of) scammony (make) a potion.⁴²

(62)

The *stomachic*⁴³ pill

Balmseeds, balm twigs, cassia, Indian spikenard, asarabacca, cinnamom, citronella root, saffron, mastic, the rootstock of sweet flag, absinthe sap, 'rolled' birthwort, and Indian salt one *dirham* of each; Socotra aloe fifteen *dirham*; scammony, agaric, and the pulp of colocynth

⁴² This recipe should rather be expected to figure in chapter six on lohochs and robs.

⁴³ In the present text, "stomachic" occurs either as the name of a pharmacological *product* (specific), or as the name of a pharmacological *category* (general). The former is represented by the term *uṣṭumaḥīqūn* < στομαχικόν "good for the stomach", see Liddell/Scott *Lexicon* 1649; the latter is represented by the term *ḡawārišn* < Persian *guwārišn* "medicamentum compositum, quod cibi digerendi causa edunt", see Vullers *Lexicon* 2/1040.

four *dirham* of each. (These ingredients) are brought together by pounding and straining, and (then) by kneading them with celery-water. (This) is formed into pills similar to peppercorns, (and) a potion (may be made by using) two *dirham* (of it) with hot water.

(63)

A pill which is useful against melancholia
 Dodder twenty *dirham*; polybody ten *dirham*; agaric ten *dirham*; black hellebore two and a half *dirham*; Indian salt two and a half *dirham*; French lavender seven *dirham*; *hiera picra*⁴⁴ fifteen *dirham*. (This) is brought together, pounded, strained, formed into pills, (and) a potion (may be made by using) three to four *dirham* (of it).

(64)

The *šabyār*⁴⁵ pill

Aloe three *dirham*; mastic and roses one *dirham* of each. (This) is pounded, formed into pills, dried, (and) a potion (may be made by using) one *miṭqāl* to two *dirham* (of it) at bedtime.

(65)

The *qūqāyā*⁴⁶ pill

which is attributed to Galen the famous,⁴⁷
 and which is (also) mentioned by ar-Rāzī
 in (his book entitled) *al-Muršid* as an example
 for the composition of purgative drugs⁴⁸

Aloe, mastic, the sap or leaves of absinthe, scammony, and the pulp of colocynt in equal parts. (This) is brought together with celery-

⁴⁴ On *hiera picra* see note 40 above.

⁴⁵ *šabyār* < Persian *šab-yār* lit. “friend of the night”, i.e. a remedy (here: a pill) to be taken at bedtime; cf. Vullers *Lexicon* 2/409 “(noctis amicus) nom. electuarii vel potionis somniferæ” and Ullmann *Medizin* 298.

⁴⁶ *qūqāyā* < Syriac < κοκκία (dim.[?] of κόκκος) “pill”, cf. Liddell/Scott *Lexicon* 971, Dozy *Supplément* 2/428, and Schmucker *Ṭabarī* 367; an isolated reference to the actual use of the term κοκκία “[little] pill” in Greek is a prescription against coughing given by Alexander of Tralleis (d. 605 CE) under the heading Βηχικὰ κοκκία “Hustenpillen”, see Puschmann *Alexander* 2/182f. In any case the expression “*qūqāyā* pill” (*ḥabb qūqāyā*) is a curious tautology.

⁴⁷ Galen (*Ĝālīnūs* < Γαληνός) of Pergamon (d. 199 CE), the famous Greek physician on whom see Kudlien/Wilson “Galen” passim; on Galen in Islam cf. Walzer “Djālīnūs” 402f. with Ullmann *Medizin* 35–68 and *GaS* 3/68–140. I have not been able to substantiate the attribution of the *qūqāyā* pill to Galen.

⁴⁸ For the essentials of this recipe, adopted from Muḥammad ibn Zakarīyā’ ar-Rāzī’s

water, (and) a potion (may be made by using) one and a half up to two *dirham* (of it). Ibn at-Tilmīd (however says): “(A final dose of) two *dirham* would contain (a relative share of) four *dāniq* scammony and just as much colocynth pulp, making this (prescription) very strong indeed. In my opinion the potion should be (made by using only) half a *dirham* up to one *dirham*—such that (a final dose of) half a *dirham* would contain (a relative share of) one *dāniq* of (each of) these two (ingredients), which makes a weak potion; and that (a final dose of) one *dirham* would contain (a relative share of) two *dāniq* (of each), which makes a perfect potion. Perhaps when using this (prescription) to (counter) colicky powers, one may actually end up with (a final dose of) two *dirham*, as mentioned”.

(66)

A pill which expels worms and flukes

Male fern, kamala, indigo seeds, Kabul embelia, lupine, white turpeth, yellow myrobalan, and Turkish wormwood half a *raṭl* of each; add to it the same (amount of) sugar. (This) is pounded, formed into pills, (and) a potion (may be made by using) six *dirham* from it—(but) drink half a *raṭl* (of) fresh goatmilk before taking this (remedy), and afterwards gulp down (a few) mouthfuls (of) wine vinegar.

(67)

A hospital pill which clears the chest

White agaric three *dirham*; liquorice rob in a weight of one *dirham*; white horehound one *dirham*; turpeth three *dirham*; *hiera picra*⁴⁹ eleven *dirham*; the pulp of colocynth and sarcocolla two *dirham* of each. (This) is pounded, formed into pills, (and) a potion (may be made by using) two *dirham* (of it).

(d. 313/925 or 323/935) aphoristic medical treatise *al-Muršid*, see Iskandar “Murshid” 62,4ff.

⁴⁹ On *hiera picra* see note 40 above.

(68)

A pill for (the treatment of) halitosis
—from (the book entitled) *ad-Ḍaḥīra*⁵⁰

Lignalloes, clove, and mastic in equal (parts). (These ingredients) are kneaded in pounded form with gum-arabic dissolved in aromatic wine. (This) is formed into pills, and put in the mouth.

(69)

An *hiera*

—mentioned by ‘Alī ibn al-‘Abbās⁵¹—
which rids the stomach, the intestines,
the brain, and the nerves from residues,
loosens trapped wind, opens obstruction,
stimulates the appetite, strengthens the
digestion, straightens the mind, delays
ageing, and is useful in the preservation
of health, especially for those whose nature
is dominated by phlegm

Celery seeds and anise four *dirham* of each; fennel seeds, absinthe, and visnaga three *dirham* of each; mastic, Indian spikenard, and cinnamom in a weight of two *dirham* each; scraped (and) then pounded liquorice root three *dirham*; Socotra aloe thirty *dirham*. (This) is finely pounded, strained, and kneaded with the water of citron leaves for those who are affected by phlegm, and with oxymel for those who are affected by yellow bile; for those (however) who are affected by black bile admix to all that five *dirham* (of) dodder, and knead it with the waters of lemon balm and pennyroyal; and for him who is in need of this remedy whilst suffering from rectal pain or haemorrhoids knead it with the water of bdellium africanum, whereby the amount of bdellium going into each potion should be about half a *dirham*. (Such) a potion (may be made by using) two to three *dirham* (of any of these preparations)—and what a marvellous (remedy) it is!

⁵⁰ For this recipe from Tābit ibn Qurra al-Ḥarrānī’s (d. 288/901) pseudepigraphic (?) medical handbook *ad-Ḍaḥīra* see Tābit *Ḍaḥīra* 53,5.

⁵¹ In its essential parts this recipe is a pretty neat adoption from ‘Alī ibn al-‘Abbās al-Maḡūsī’s (d. late 4th/10th century) celebrated medical encyclopaedia, see Maḡūsī *Kāmil* 2/20,–4ff.

(70)

The *musk* remedy
 —that is the *musk* remedy with absinthe—
 which is useful against palpitations, delusions,
 and laryngeal tumours, and which desiccates
 gastric moisture

Absinthe and aloe eight *dirham* of each; Chinese rhubarb six *dirham*; visnaga, saffron, and celery seeds four *dirham* of each; musk, nard, laurel, and myrrh two *dirham* of each; castoreum one and a half *dirham*. (This) is pounded, kneaded with honey, (and) a perfect potion (may be made by using) one *mitqāl* (of it).

(71)

A pill which is suitable for jaundice in most cases
 Agaric seven *dirham*; *hiera picra*⁵² six *dirham*; flax dodder seeds six *dirham*; yellow myrobalan and garden orache seeds five *dirham* of each; fresh dodder and black myrobalan four *dirham* of each; Indian salt, radish seeds, and scammony three *dirham* of each; anise, celery seeds, and fennel two *dirham* of each. (This) is kneaded with the water of young radish leaves, (and) a potion (may be made by using) two *dirham* to two *mitqāl* (of it).

(72)

The *seed* 'hazelnuts'⁵³
 which strongly promote urination
 Celery seeds, spignel, valerian, carrot, parsley, savin, asarabacca, visnaga, fennel seeds, Indian spikenard, and bitter almonds twenty *dirham* of each; peeled musk melon seeds ten *dirham*; ammoniacum three *dirham*. The ammoniacum is dissolved in wine, and (the other ingredients) are kneaded with it. This is formed into 'hazelnuts', (and) a potion (may be made by using) three or five of these.

⁵² On *hiera picra* see note 40 above.

⁵³ For a different prescription bearing the same name and also relating to urology see recipe 20.

(73)

For (the treatment of) flukes and large worms
Male fern, embelia, kamala, turpeth, lupine, and myrrh (in) equal
(parts). A potion (may be made by using) four *dirham* (of it) with hot
water.

(74)

The *sweet musk* remedy
for (the treatment of) palpitations,
black-bilious diseases, difficulty in
breathing, epilepsy, hemiplegia,
facial paralysis, and quartan

Take zerumbet and great leopard's bane one *dirham* of each; small
pearls, amber, red coral, and burnt raw silk one and a half *dirham* of
each; red sea lavender, white sea lavender, Indian laurel, Indian spike-
nard, grains of paradise, clove, castoreum, and usnea half a *dirham* of
each; ginger and long pepper four *dāniq* of each; musk one and a half
dāniq. The ingredients are pounded, strained through a cloth of silk,
and kneaded with raw honeycombs undisturbed by fire (in a ratio of)
three parts of honey to one (part of ingredients). (This) is stored in a
vessel, and after two months a potion (may be made) with aromatic
wine by using from it (an amount) similar to a chickpea.

(75)

A pill which is useful against most kinds of colic

The pulp of colocynth and scammony two *dirham* of each; aloe three
dirham; borax and bdellium mukul one *dirham* of each. (This) is formed
into pills, (and) a potion (may be made by using) one *dirham* to one
mitqāl (of it).

Among the electuaries which prove useful in resolving colic are
the (ones called) *datish*⁵⁴ and *šahriyārān*,⁵⁵ and with regard to easing
colical pain the (one called) *Greek Filūniyā*⁵⁶ and, it is said, (also) the

⁵⁴ See recipe 145 ("stomachic").

⁵⁵ See e.g. recipe 252 in Kahl *Sābūr*¹ 152f. and *Sābūr*² 129 respectively ("stomachic").
šahriyārān < Persian *šahr-yārān* lit. "friends of the city", i.e. princes, kings, emperors
and the like, cf. Vullers *Lexicon* 2/486; at the same time, *Šahryār* is an Iranian proper
name of ancient fame, see Justi *Namenbuch* 174ff.

⁵⁶ See recipe 119.

*Persian Filūniyā*⁵⁷—but compared to the other, the *Greek* is particularly renowned for this (effect); and *hiera picra*⁵⁸ is of great benefit when checking nausea in those who suffer from colic.

Chapter Three
on
Powders

(76)

The *bole* powder
for (the treatment of) abrasion
and yellow-bilious diarrhoea

Sweet basil seeds, plantain seeds, sorrel seeds, starch, gum-arabic, and purslane seeds one part of each; Armenian bole, rose seeds, and pomegranate flowers one and a half parts of each. (This) is roasted except the bole, and three *dirham* from it are swallowed dry with the *quince only rob*.⁵⁹

(77)

The *pomegranate seed* powder
which strengthens the stomach and the intestines

Pomegranate seeds, the seeds of unripe grapes, the seeds of (ripe) grapes, myrtle seeds, Syrian carob, Nabataean carob, acorn, dried coriander soaked in sumach-water, and sumach one part of each; babul and Bengal quince one and a half parts of each. All (this) is then roasted, pounded, and a potion (may be made) by using three *dirham* (of it).

(78)

The *stalks* powder

Roast the stalks of the service-tree, the lote-tree, the date-palm, the quince-tree, the Syrian carob-tree, and the mulberry-tree (bearing)

⁵⁷ See recipe 120.

⁵⁸ On *hiera picra* see note 40 above.

⁵⁹ Compare recipe 161.

immature (fruit), bring them together (in) equal (parts), and use them.

(79)

A powder for those who suffer from the cough
in conjunction with diarrhoea

Sweet chestnut, the peels of dainty reddish almonds, Syrian carob, Nabataean carob, washed Armenian bole, gum-arabic, starch, purslane seeds, and poppy. (This) is roasted except the bole, and used.

(80)

A powder which retains urine

Cyperus, Indian spikenard, French lavender, frankincense and the bark of its tree, and the grilled inner skins of acorn-cups in equal parts. (This) is pounded, brought together, and one *mitqāl* from it is taken in the mornings and (again) at the end of the day.

(81)

A powder which retains trickling urine

Acorn, the bark of the frankincense(-tree), myrrh, and elecampane in equal (parts). (This) is pounded, and one *mitqāl* from it is swallowed dry, if necessary with wine boiled down to one quarter—(so) it is used, and sumach is eaten upon the powder.

(82)

The *crayfish* powder
for (the treatment of) coughing up
purulent matter

The ashes of freshwater crayfish ten *dirham*; gum-arabic, Cyprian bole, and light-coloured and dark-coloured poppy five *dirham* of each; tragacanth three *dirham*. (This) is finely pounded, (and) a potion (may be made by using) a weight of two *dirham* (of it) with forty *dirham* ass's milk; sometimes it is drunk with two *ūqīya* jujube beverage, and one may also take a *mitqāl* from it at the end of the day together with poppy beverage.⁶⁰

⁶⁰ See recipe 191.

(83)

The *maqliyātā*⁶¹ powder
for (the treatment of) long-standing
diarrhoea, dysentery, gastric debility,
coldness, and haemorrhoids

Fried garden peppercress one and a half *raṭl*; leek seeds and cumin half a *raṭl* of each; linseed one third of a *raṭl*; mastic one *ūqīya*; chebulic and black Indian myrobalan fried in cow's ghee one fourth of a *raṭl* each. All (this) is roasted, brought together, and used.

(84)

The hospital powder (called) *maqliyātā*
Chebulic myrobalan, acorn, pomegranate flowers, and babul one part of each; pomegranate seeds two parts; oak gall half a part. The myrobalans, acorns, and oak galls are crushed and fried in rose oil, the pomegranate seeds are roasted. (This) is pounded, and used.

(85)

A powder which is useful against epilepsy
according to Qusṭā⁶²

Chebulic myrobalan, beleric myrobalan, mastic, French lavender, and polypody in equal parts. Three *dirham* from it are drunk every day.

(86)

The *purgative powder* with cheese-water⁶³

Yellow myrobalan, Socotra aloe, roses, tragacanth, scammony grilled in quinces, anise, washed Armenian stone, dodder, absinthe, French lavender, fumitory seeds, polypody, borage, turpeth, and agaric. Take from these (ingredients) whichever seem appropriate to be washed down in the (given) situation, and have three *dirham* of this (compound powder); or else confine yourself to three *dirham* of yellow myrobalan,

⁶¹ *maqliyātā* < Syriac *maqlāṭā* (root *qlā*) "roasted" (scil. ingredients), cf. Payne Smith *Thesaurus* 2/3620ff. and Schmucker *Tabarī* 484f.

⁶² Qusṭā ibn Lūqā al-Ba'labakkī (d. ca. 300/912) was a philosopher-physician, mathematician, and translator of notably Greek scientific texts; as matters stand, I have not been able to trace the above reference in any of Qusṭā's hitherto published medical writings for which see Kahl "Qusṭā" 312 note 4 (adding L. Ambjörn, *Qusṭā ibn Lūqā on Numbness*, Stockholm 2000).

⁶³ For the preparation of cheese-water see recipe 226.

pulverized like kohl and mixed with sweet almond oil and a similar (amount of) sugar—(either way) swallow it dry and wash it down with cheese-water. You may also take black Indian myrobalan together with two *dāniq* (of) Indian salt and grilled scammony or, for a cooling (effect), sugar and tabasheer. And as for substitute drugs (to go) with cheese-water it is possible to take tabasheer, the flesh of the barberry, roses,⁶⁴ the peeled seeds of serpent melon, cucumber, and sweet gourd, purslane seeds, light-coloured poppy, white sandalwood, and things like that. This (remedy) is useful for (the treatment of) hot tempers.

(87)

A remedy which purges from (any)
viscid mucous residue

Ginger, turpeth, and sugar in equal parts. (These ingredients) are brought together by grinding and straining, and two *dirham* are swallowed dry (with) a potion of hot water.

(88)

A purgative remedy with cold water

Turpeth one *dirham*; Indian salt one and a half *dirham*. (These) two (ingredients) are brought together by grinding and straining. (This) is swallowed dry, and cold water is drunk upon it; drinking hot water stops regurgitation.

(89)

A remedy which is drunk with hot water,
and which expels viscid phlegm and black bile

Scammony seven *qīrāt*; Socotra aloe ten *qīrāt*; Cretan dodder twelve *qīrāt*; polypody five *qīrāt*. (These ingredients) are brought together by straining and are swallowed dry, whereafter hot water is taken. Ibn at-Tilmīd̄ (says): “For those who cannot tolerate that, (prepare) an altogether perfect potion (by using) one *dāniq* scammony and one *dirham* polypody (instead)”.

⁶⁴ Roses are in fact already mentioned at the beginning of the recipe as constituents of the ‘standard’ composition.

(90)

A remedy which prevents geophagism
Kerman cumin and visnaga one part of each. (This) is chewed, and
swallowed before food.

(91)

Another for that

Grains of paradise, Malabar cardamom, and cubeb one part of each;
sugar as much as the total (amount). (This) is ground, and swallowed
dry on an empty stomach.

(92)

A remedy which prevents geophagism
and other such wicked things, and
which chases flatuses away

Kerman cumin and anise two *dirham* of each; cyperus, dry mint, and
pennyroyal one *mitqāl* of each; chebulic myrobalan, beleric myroba-
lan, and emblic three *dirham* of each. The ingredients are pounded,
white sugar candy is added to them in a weight matching their (total),
(and) a potion (may be made by using) just one *dirham* (of it) with cold
water.

(93)

Another powder which purges from black bile,
and which is drunk with cheese-water⁶⁵

Polypody and dodder two *dirham* of each; chebulic and black myro-
balan five *dirham* of each; borage and lemon balm leaves three *dirham*
of each; washed Armenian stone one *dirham*. A potion (may be made
by using) one to two *dirham* (of it) at first, and twice as much towards
the end.

⁶⁵ For the preparation of cheese-water see recipe 226.

(94)

A powder which balances the (humoral)
mixture in the liver of someone who suffers
from jaundice following evacuation

Roses and tabasheer two *dirham* of each; lac half a *dirham*; saffron and rhubarb one fourth of a *dirham* each; camphor one *dāniq*. If the natural disposition (of the patient) is retaining, (this remedy) is taken with the waters of plum, tamarind, and alhagi; if (the natural disposition) is balancing, (it is taken) with oxymel.

(95)

A pastille for that as well

Barberry, tabasheer, and roses three *dirham* of each; endive seeds, gourd (seeds), cucumber (seeds), purslane seeds, lettuce, and white sandalwood one *dirham* of each; camphor one fourth of a *dirham*. (This) is formed into pastilles of two *dirham*.⁶⁶

(96)

A remedy for him who had contaminated food
that will not pass through (the digestive tract);
it softens the belly without (causing) stings or
(any other) damage—from al-Masīhī⁶⁷

Dry figs and safflower pulp one part of each. (These) two (ingredients) are pounded, and a bit of pulverized fresh dodder is added. (This) is used as necessary. Ibn at-Tilmīd (says): “If (the amount of) figs and safflower is one hundred *dirham* altogether, then (the amount of) dodder should be ten *dirham* to ten *mitqāl*; and between ten and fifteen *dirham* of this (remedy) are taken”.

⁶⁶ This recipe should rather be expected to figure in chapter one on pastilles.

⁶⁷ ʿĪsā ibn Yaḥyā al-Masīhī (d. 401/1010) was a famous physician, one of the teachers of Avicenna, and best known as the author of a medical encyclopaedia entitled *al-Mīʾa* which Ibn at-Tilmīd himself furnished with notes and glosses, cf. introduction 2.b.2.c; however, I have not been able to trace the above reference in this most likely source of information for which see Sanagustin *Livre* passim.

(97)

A powder for (the treatment of)
palpitations of the heart due to heat

The pulp of serpent melon seeds, cucumber seeds, and gourd (seeds), barberry, Armenian bole, roses, and tabasheer two *dirham* of each; amber and pure lignaloes one *dirham* of each; Fanṣūr camphor⁶⁸ one fourth of a *dirham*; mastic one third of a *dirham*. All (this) is pounded, and as required swallowed dry with apple-water or pomegranate-water.

(98)

A powder which suppresses haemorrhage

Haematite, amber, dragon's blood, red coral, Yemenite alum, pomegranate flowers, and Armenian bole five *dirham* of each. (This) is pounded, swallowed dry together with sumach infusion, and administered for seven days.

(99)

A powder which crumbles kidney stones

The seeds of cucumber, gourd, serpent melon, musk melon, marshmallow, and fennel one *dirham* of each; saxifrage seeds and plum mucilage two *dirham* of each; Jews' stone half a *dirham*. (This) is pounded, strained, and drunk with a decoction which is prepared as follows—boil two *dirham* caltrop seeds in twelve *dirham* water until half (of it) is left, (then) throw into it one *ūqīya* fleawort maceration and five *dirham* sugar, and make that last for seven days.

(100)

A powder which crumbles kidney stones⁶⁹
for the cold-tempered

Balm seeds, radish seeds, the peels of the caper root, the peels of the opopanax root, bitter almonds, bay laurel seeds, citronella, cyperus, Indian spikenard, rusty back fern, harmala, Greek gentian, birthwort,

⁶⁸ On Fanṣūr see note 1 above.

⁶⁹ For a parallel transmission (with minor variants) see recipe 54 which more appropriately figures in chapter two on pills and hierata.

asarabacca, Jews' stone, wild caraway, ammoniacum, myrrh, saganum, bdellium mukul, black pepper, and sweet flag in equal parts. (These ingredients) are pounded, thoroughly mixed with balm oil, kneaded with all the aforesaid (and) thence dissolved resins, made into pills, (and) a potion (may be prepared by using) from them a weight of one *dirham* together with one *dāniq* from scorpions' ashes.⁷⁰

(101)

Another powder for (the treatment of)
kidney stones in the hot-tempered

The pulp of serpent melon seeds, cucumber (seeds), gourd (seeds), musk melon (seeds), dark-coloured chickpeas, marshmallow seeds, fennel seeds, and scorpions' ashes three *dirham* of each; plum mucilage five *dirham*; Jews' stone five *dirham*; maidenhair three *dirham*; the calcified shells of hatched eggs in a weight of two *dirham*. (This) is pounded, brought together, and a potion (may be made) by using from it a weight of two *dirham* with water in which had been cooked caltrop seeds.

(102)

A powder which crumbles
the kidney stones of children

Musk melon seeds ten (*dirham*); plum mucilage and saxifrage seeds five *dirham* of each. (This) is brought together, pounded, and used.

(103)

A powder for (the treatment of) diabetes

Dry coriander and red roses five *dirham* of each; the seeds of the sour pomegranate ten *dirham*; myrtle seeds four *dirham*. (This) is roasted except the roses, pounded, strained, (and) a potion (may be made by using) three *dirham* (of it).

⁷⁰ See recipe 55.

Chapter Four
on
Electuaries

(104)

An electuary which increases sexual potency
Carrot seeds, onion seeds, radish seeds, rocket seeds, lucerne seeds, the pulp of cotton seeds, green-winged orchid, sweet alecost, ginger, wallflower, common ash, parsnip, the two sea lavenders,⁷¹ long pepper, and asafoetida resin one part of each. All (this) is pounded, and three *dirham* from it are taken in the morning as well as before going to sleep; and the diet (should consist of) a thick bouillon⁷² with fat meat, broad beans, chickpeas, egg white, cinnamom, and galingale, or with chopped and grilled fish.

(105)

*Sulaim's yellow*⁷³

for (the treatment of) black-bilious palpitations

White pepper, ginger, and Indian salt six *dirham* of each; opium, castoreum, clove, mastic, pellitory, and alecost five *dirham* of each; red bryony which is *fāšrā*,⁷⁴ white bryony which is *šašbandān*,⁷⁵ cyperus, zerumbet, great leopard's bane, and 'long' birthwort two *dirham* of each; balm oil and camphor-water four *dirham* of each. (These

⁷¹ That is red sea lavender *Limonium vulgare* and white sea lavender *Centaurea behen*, cf. Schmucker *Ṭabarī* 122f.

⁷² *isbīdbāḡa* "thick bouillon" <Persian *ispīd-bā* "cibi genus ex carne, cepis, butyro, oleo, apio et coriandro paratum", see Vullers *Lexicon* 1/92; cf. also Dozy *Supplément* 1/20.

⁷³ The identity of *Sulaim*, clearly a proper name, is uncertain. *Ṭabarī Firdaus* 453, when introducing a variant transmission of this recipe, mentions that one *Slym an-Nkrāwī* (sic) used it (*ista'malahu*)—a passage which Schmucker *Ṭabarī* 75 leaves in limbo; *Qalānisī Aqrābādīn* 43 and 49, when mentioning a recipe of the same name, says that its inventor *Slym* was a mandatary (*wakīl*) of 'Abdallāh ibn Abī Bakr (d. ca. 12/633), a son of the first caliph—a statement which according to Fellmann *Qalānisī* 116 is based on the physician Abū l-Faraḡ Ibn Hindū (d. 410/1019 or 420/1029). Why this compound should also be called *yellow* is even more obscure; the only reason I can possibly think of is a designation *contraria contrariis*, i.e. a *yellow* remedy to counter a *black-bilious* condition, implying of course that the drug did actually have a yellow colour once made and administered.

⁷⁴ *fāšrā* is the (somewhat mistakenly) arabicized form of Syriac *alpašrā* "red bryony" *Bryonia dioica*, see Schmucker *Ṭabarī* 520f.

⁷⁵ *šašbandān* is Persian for "white bryony" *Bryonia alba*, see Schmucker *Ṭabarī* 265f.

ingredients) are brought together by pounding and straining, and (then) by kneading them with clarified honey. (This) is filled into a glass vessel well below the brim, and left.

(106)

The *smaller iṭrīfal*⁷⁶

which is useful against laxity and moistness
of the stomach, haemorrhoidal cramps, it straightens
the mind, and embellishes the complexion

Stoneless chebulic, yellow, and black myrobalan, beleric myrobalan, and emblic in equal parts. (This) is pounded, strained, mixed with sweet almond oil, kneaded with clarified honey, stored in a vessel, and a potion (may be made) by using three *dirham* (of it).

(107)

The *larger iṭrīfal*⁷⁷

which increases the sexual potency of
those who have a moist-cold temper

Stoneless chebulic and black myrobalan, beleric myrobalan, the ‘milk’ of emblic, black pepper, and long pepper three *dirham* of each; ginger, green-winged orchid, mace, Indian garden cress, parsnip, red and white wallflower, common ash, wild pomegranate seeds which are the seeds of *qilqil*,⁷⁸ peeled sesame, white sugar candy, light-coloured poppy, and the two sea lavenders⁷⁹ one *dirham* of each. (These ingredients) are brought together by pounding and straining, and (then) by kneading them with clarified honey which had been mixed before with cow’s ghee. (This) is stored in a vessel, and used.

⁷⁶ *iṭrīfal* < Sanskrit *triphalā* (not to be confused with τριφύλλον), a name sometimes given to such compounds which are based on the following ‘group of myrobalans’: *Terminalia chebula* var. *citrina* (Sanskrit *harītakī* / Arabic *halīlağ* or *ihlīlağ*), *Terminalia bellerica* (Sanskrit *vibhītakī* / Arabic *balīlağ*), and *Phyllanthus emblica* (Sanskrit *āmalakī* / Arabic *amlağ*), see Schmucker *Ṭabarī* 75f.

⁷⁷ On *iṭrīfal* see note 76 above.

⁷⁸ *qilqil* is, strictly speaking, a name for the East Indian cassia variety *Cassia tora*, but its identification with the pomegranate *Punica granatum* ssp. goes back a long way, see e.g. Schmucker *Ṭabarī* 357.

⁷⁹ See note 71 above.

(108)

The *raisin* electuary

for those who suffer from epilepsy

Chebolic and yellow myrobalan, beleric myrobalan, emblic, and French lavender ten *dirham* of each; paeony which is *fāwāniyā*⁸⁰ five *dirham*; pellitory seven *dirham*. Pound (this), bring it together, take one *raṭl* (of) seedless raisins, pound (that), and knead the (other) ingredients with it. A potion (may be made by using) five *dirham* (of it).

(109)

The *minty* electuary

for (the treatment of) cold pains in the bowels

Watermint, mountain mint, parsley, and moon carrot twelve *dirham* of each; celery seeds, chamomile, and calamint four *dirham* of each; lovage fifteen *dirham*; black pepper forty-four *dirham*. (These ingredients) are brought together by pounding and straining, (and then by kneading them) with thrice as much clarified honey. A potion (may be made by using) just one *miṭqāl* (of it) with hot water.

(110)

The *happy end* electuary

which is useful against melancholia

Black myrobalan, beleric myrobalan, and emblic ten *dirham* of each; polypody, dodder, French lavender, and turpeth five *dirham* of each. (This) is pounded, kneaded, (and) a potion (may be made by using) five *dirham* (of it). Sometimes, on a day when it seems necessary to stimulate nature, (this remedy) is enforced by an appropriate amount of Armenian stone and agaric—(such that) five *dirham* of these two and twice as much or a little bit more of the (other) ingredients are added to and kneaded with one *dirham* or one *miṭqāl* (of) honey; the latter may be replaced by sugar, dissolved (and) thickened like honey.

⁸⁰ *fāwāniyā* is the arabicized form of *παιωνία* “paeony” *Paeonia officinalis*, see Schmucker *Ṭabarī* 308.

(111)

The *Greek sealing bole* electuary
 which is useful against lethal poisons
 that were drunk or emptied into human
 bodies by reptiles and (other) vermin

Greek bole and bay laurel seeds two *dirham* of each; gazelle's rennet eight *dirham*; hare's rennet four *dirham*; Greek gentian, 'rolled' birthwort, rue seeds, myrrh, and bay laurel leaves one *dirham* of each. (These ingredients) are brought together by straining, and (then) by kneading them with clarified honey. (This) is stored, and as required a potion (may be made) by using (from it an amount) similar to a broad bean.

(112)

A delightful hot electuary
 for (the treatment of) palpitations occurring
 from coldness; it heats and strengthens the
 heart, and it does the same to the stomach

Canella, clove, cinnamom, and Indian spikenard one part of each; usnea, opercula of snail shells, pomegranate, and sweet basil two parts of each; saffron and mastic half a part of each. (This) is ground, and kneaded with clarified honey.

(113)

A delightful cold (remedy)
 which, among other things, is good for
 the hot liver, and whose benefits are
 opposite to those of the former

Light-coloured poppy, dry coriander, and sweet musk melon seeds three parts of each; white tabasheer, red roses, and borage one and a half parts of each; barberry sap and sealing bole one part of each. (This) is ground, and kneaded with honey in which are preserved myrobalans.

(114)

A delightful balancing (remedy)

The two sea lavenders⁸¹ five parts of each; stoneless chebulic myrobalan twenty *dirham*; fumitory, borage, and lemon balm ten *dirham*

⁸¹ See note 71 above.

of each; coriander, tabasheer, and sealing bole three *dirham* of each; raw silk cocoons which had been scorched—not burnt to ashes—so that they char and can be ground, Maqāṣīr sandalwood,⁸² and pistachio skins two *dirham* of each; red coral, pearls, and the finest amber one *dirham* of each; raw Indian lignaloes half a *miṭqāl*. Pound these ingredients, and mix them together. (Then) take from apple-water, fragrant quince(-water), sour citron-water, barberry-water, sourish pomegranate-water, rose-water, and (from) the finest aromatic wine or wine boiled down to one half (an amount of) one fourth of a *raṭl* each. Bring the waters together, melt into them three *raṭl* (of) pure sugar, skim off the scum, and let them gain the consistency of honey. (Finally) knead the (previous) ingredients with it. (This) is stored, and every day a spoonful or five *dirham* from it are taken; and the diet to go along with it (should consist) in most cases of barberry relish or sweetened spoon-meat.⁸³

(115)

An electuary which helps particularly
those who have a moist temper to improve
(their) memory—from al-Kindī⁸⁴

Lucerne seeds two *dirham*; sweet flag one *dirham*. (This) is pounded, mixed with cow's ghee, and kneaded with honey.

(116)

A delightful wholesome (remedy containing)
a precious stone

Mountain borage, lemon balm, sweet basil seeds, and red and white sea lavender seven *dirham* of each; cinnamom, dry coriander, tabasheer, amber, red coral, raw Indian lignaloes, and burnt raw silk cocoons—as described before⁸⁵—in a weight of two *dirham* each; sealing bole and unpierced pearls one *miṭqāl* of each; saffron one *dirham*; clove two *dirham*; zerumbet and great leopard's bane three *dirham* of each; gold,

⁸² On Maqāṣīr see note 5 above.

⁸³ On *zīrbāḡ* (a sidekick of *zīrbāḡa*) “spoon-meat” see note 37 above.

⁸⁴ For a full-blown version of this recipe, adopted from Ya'qūb ibn Ishāq al-Kindī's (d. shortly after 256/870) dispensatory originally entitled *al-Iḥtiyārāt*, see Levey *Kindī* 32f. no. 2.

⁸⁵ See the instruction given in recipe 114 regarding the ‘burning’ of silk.

silver, and ruby filings two *dāniq* of each; orache two *dirham*; cubeb and grains of paradise three *dirham* of each; emblic soaked in aromatic wine and then roasted twenty *dirham*; the petals of Persian roses five *dirham*; the bark of Maqāṣīr sandalwood⁸⁶ three *dirham*. Pound the ingredients finely, and bring them together. (Then) take from chebulic myrobalans preserved in honey half a *raṭl*, from julep having gained the consistency of honey one and a half *mann* at most, and from seedless Rāziqī raisins⁸⁷ just one *raṭl*. Pound the raisins by sprinkling on them rose-water and a bit of aromatic wine so as to mix them properly. (Finally) blend all the (other) ingredients with it, and with the myrobalan honey and the consolidated julep, and whip that well until its parts are even. (This) is stored in a vessel of glass or porcelain, and every day two to three *mitqāl* (of it) are used.

(117)

Again a delightful balancing (remedy)

The two sea lavenders,⁸⁸ chebulic myrobalan, senna, fumitory, roses, and borage in equal parts. (These ingredients) are kneaded with thrice as much honey.

(118)

The *asafoetida resin* electuary

Asafoetida resin, black pepper, myrrh, and rue leaves in equal parts. (This) is kneaded with honey, (and) a potion (may be made by using) one *dirham* (of it).

(119)

The *Greek Filūniyā*⁸⁹

which eases colical pains and the like

White pepper and henbane seeds twenty *mitqāl* of each; opium ten *mitqāl*; saffron five *mitqāl*; spurge, Indian spikenard, and pellitory one

⁸⁶ On Maqāṣīr see note 5 above.

⁸⁷ Rāziqī—“les raisins qui portent ce nom sont petits, blancs et à très-petits pépins”, see Dozy *Supplément* 1/524.

⁸⁸ See note 71 above.

⁸⁹ *Filūniyā* < Φιλώνια or, correctly, Φιλώνειος “(remedy) invented by Philo”, see Liddell/Scott *Lexicon* 1942 with Dozy *Supplément* 2/282; this recipe is also known as *Philonium romanum*, see e.g. Schmucker *Tabarī* 324. On Philo of Tarsos, a ‘poet-physician’ and pharmacologist of the late Hellenistic period, see *DkP* 4/776 no. 13.

miṭqāl of each. (This) is kneaded with clarified honey, (and) a potion (may be made by using from it an amount similar to) a chickpea with tepid water.

(120)

The *Persian Filūniyā*⁹⁰

for (the treatment of) bleeding and a lax
constitution; it (also) protects the unborn

White pepper and henbane seeds twenty *dirham* of each; opium and sealing bole ten *dirham* of each; saffron five *dirham*; spurge, Indian spikenard, and pellitory two *dirham* of each; castoreum one *dirham*; zerumbet, great leopard's bane, unpierced pearls, and musk half a *dirham* of each; camphor one and a half *dāniq*; and (enough) clarified honey to knead (the ingredients) with. A potion (may be made by using) one *dirham* (of it) with any suitable beverage.

(121)

A delightful cold (remedy)

Tabasheer ten *dirham*; rose petals five *dirham*; borage ten *dirham*; barberry sap five *dirham*; Greek bole seven *dirham*; the 'milk' of emblic fifteen *dirham*; Maqāṣīr sandalwood⁹¹ two *dirham*; dry coriander two *dirham*; the 'outer' shells of the pistachio two *dirham*; great leopard's bane from Greece two *dirham*; the two sea lavenders,⁹² amber, red coral, and unpierced pearls two *dirham* of each; saffron two *dāniq*; pure gold and unalloyed silver one *miṭqāl* of each; ruby half a *miṭqāl*; raw silk cocoons which had been burnt in an earthen bowl with its top closed one *dirham*. Pound the ingredients, and turn the gold and silver into filings—either by scraping it over a new whetstone and (then) wash it or by rasping it with a small-toothed file. Bring everything together in ground form. Then take from sour apple-water and from sour citron-water fifteen *dirham* each, and from Ḥūzistān sugar⁹³ two *mann*; melt

⁹⁰ On *Filūniyā* see note 89 above; this recipe is also known as *Philonium persicum*, see e.g. Schmucker *Ṭabarī* 324.

⁹¹ On Maqāṣīr see note 5 above.

⁹² See note 71 above.

⁹³ Ḥūzistān is a province in southwestern Iran which in the Middle Ages was famous for its sugar plantations and in the 4th/10th century even had a monopoly on the sale of cane-sugar throughout Iran, Iraq, and Arabia, see Wiedemann *Aufsätze* 2/306 and Savory "Khūzistān" 80.

the sugar with the waters, skim off the scum, and let them gain the consistency of honey. (This) is put into a broad jug (made of) china (clay) so that it can breathe, and as required five *dirham* to five *mitqāl* (of it) are used.

(122)

An *iṭrīfal*⁹⁴

which rids the stomach and the adjacent
(organs) as well as the head from phlegm
and black bile; it is safe (to be used even)

by a pregnant woman who is breast-feeding

Stoneless chebulic, yellow, and black Indian myrobalan, beleric myrobalan, and emblic twelve *dirham* of each; scraped (and) inspissated white turpeth ten *dirham*; anise two *dirham*; fresh dodder five *dirham*. Pound (that), mix it with forty *dirham* sweet almond oil, and knead it with three *ratl* of Ḥūzistān sugar⁹⁵—(the latter you prepare by) evaporating one *mann* of rose-water and borage-water to half (of that amount), (then) by cooking (the sugar) in it, skimming off the scum, and letting it gain the consistency of honey. (This) is stored in a jug, (and) a potion (may be made by using) five *mitqāl* (of it).

(123)

The *happy end* electuary⁹⁶

for those who suffer from melancholia

Black myrobalan, beleric myrobalan, and emblic ten *dirham* of each; polypody, dodder, French lavender, and turpeth five *dirham* of each. (This) is pounded, kneaded with honey, (and) a potion (may be made by using) five *dirham* (of it). If it appears necessary to enforce the purgative (effect) of this (remedy), one *mitqāl* of agaric and Armenian stone is put into a single potion.

(124)

An electuary which is useful against epilepsy

Bay laurel seeds four *dirham*; moon carrot three *dirham*; 'rolled' birthwort two *dirham*; paeony root three *dirham*; castoreum two *dirham*; the

⁹⁴ On *iṭrīfal* see note 76 above.

⁹⁵ On Ḥūzistān see note 93 above.

⁹⁶ For a parallel transmission (with minor variants) see recipe 110.

squill pastilles⁹⁷ one *dirham*. (This) is kneaded, and one spoonful from it is drunk with honey-water or squillitic oxymel.⁹⁸ Pellitory on its own, kneaded with honey, is (also) useful against epilepsy.

(125)

An electuary which protects from poisons

Take sealing bole and bay laurel seeds ten *dirham* of each. (This) is pounded, strained, kneaded with cow's ghee and clarified honey, and used before and after food.

(126)

An electuary which is useful against
vitiligo—it is proven by experience

Reddish Cretan dodder thirteen *dirham*; yellow myrobalan thirty-two *dirham*; black and chebulic myrobalan seven *dirham* of each; very sweet seedless raisins twelve *dirham*. All (this) is pounded until it resembles marrow, ground with violet oil or almond oil, and every morning a quantity of one walnut is taken from it, and likewise in the evening.

(127)

An electuary which is useful against
fear and black bile

Black myrobalan twelve (*dirham*); dodder fifteen (*dirham*); harmala, sweet basil seeds, white wild marjoram, agaric, black hellebore, and borage fifteen (*dirham*) of each; French lavender ten (*dirham*); clove two *dirham*; lemon balm, citron rinds, and sweet basil three *dirham* of each; nutmeg and *sukk*⁹⁹ one *dirham* of each. (This) is finely pounded, kneaded with currants and honey, and used.

(128)

An electuary which is useful against
facial paralysis

Kerman cumin five *dirham*; frankincense one *mitqāl*; globe thistle which is *ḥazā*¹⁰⁰ two *dirham*; white pepper one *dirham*; clove, nutmeg,

⁹⁷ See e.g. Ibn Sīnā *Qānūn* 3/314,12–17.

⁹⁸ Compare recipe 186.

⁹⁹ On *sukk* see note 4 above.

¹⁰⁰ *ḥazā* is, strictly speaking, a name for the wild variety of dill *Anethum silvestre*,

and saffron half a *mitqāl* of each. All (this) is finely pounded, kneaded with clarified honey, (and) a potion (may be made by using) one to two *dirham* (of it).

(129)

The *large marking-nutty* (remedy)
which is a treacle against hemiplegia,
tremor, and apoplexy in particular, and
all (kinds of) cold disorders

Ginger, pellitory, black cumin, alecost, black pepper, long pepper, and sweet flag ten *dirham* of each; rue leaves, asafoetida resin, gentian, birthwort, bay laurel seeds, castoreum, garden cress, and mustard five *dirham* of each; the 'honey' of marking nuts five *dirham* and one third (of a *dirham*). (This) is finely pounded, mixed with walnut oil, kneaded with clarified honey, (and) a potion (may be made by using) from it (an amount) similar to one hazelnut.

(130)

The *small marking-nutty* (remedy)
for (the treatment of) lichen, weakness of sight,
(the symptoms of) ageing, and forgetfulness

Black myrobalan, beleric myrobalan, and emblic ten *dirham* of each; frankincense, globe thistle, black pepper, ginger, and the 'honey' of marking nuts five *dirham* of each; and (enough) bee honey to bring (the ingredients) together. A potion (may be made) as (with) the previous (remedy), but sometimes sweet flag, cyperus, and Indian spike-nard are added to it (in a weight of) five *dirham* each.

(131)

An electuary which is very useful
against epilepsy

Pellitory, moon carrot, and French lavender ten *dirham* of each; agaric, wild caraway, good asafoetida resin, 'rolled' birthwort, asphodel which is the root of *ašrās*,¹⁰¹ balm seeds, and paeony two and a half *dirham* of

but not uncommonly identified with the globe thistle *Echinops ruthenicus* var. *sphaerocephalus*, see e.g. Schmucker *Ṭabarī* 176f. and 223f.

¹⁰¹ *ašrās* is another name for asphodel *Asphodelus* spp., see Löw *Pflanzennamen* 290ff.

each; chebulic, yellow, and black Indian myrobalan fifteen *dirham* of each. Express the juice of the squill, pour on it the same (amount of) honey, cook (that), and (then) knead the (previous) ingredients with it—this is an excellent (and) effective (preparation) from which you may draw the utmost benefit by regularly employing it with (the remedies called) *hiera Hermes*¹⁰² and *small marking-nutty*.¹⁰³

(132)

An electuary which is useful against
chill, and which intensifies (the desire for)
sexual intercourse

Galingale twelve *dirham*; carrot seeds and rocket seeds fifteen *dirham* of each. All (this) is finely pounded, kneaded with clarified honey, (and) at bedtime a potion (may be made by using from it an amount) similar to one walnut.

Chapter Five
on
Stomachics

(133)

The *hammer-scale* stomachic
which is useful against gastric debility

The petals of Persian roses, Maqāṣīr sandalwood,¹⁰⁴ Indian spike-nard, the flesh of the barberry, chebulic, yellow, and black myrobalan, beleric myrobalan, emblic, washed Armenian bole, coriander, tabasheer, borage, cinnamom, cubeb, grains of paradise, mastic, areca, cyperus, pistachio shells, Ṣanf lignaloes,¹⁰⁵ dry mint, myrtle, and the

¹⁰² See e.g. recipe 38 in Kahl *Sābūr*¹ 61 and *Sābūr*² 51 respectively (“electuary”). On Hermes (*Hirmis* < Ἑρμῆς) Trismegistos and Hermetism in Islam see Ullmann *NGw* 368–378 and passim; *hiera* < ἱερά “(remedy filled with or manifesting) divine (power)”, see Liddell/Scott *Lexicon* 820 and 822.

¹⁰³ See recipe 130.

¹⁰⁴ On Maqāṣīr see note 5 above.

¹⁰⁵ Ṣanf is the Arabic name for the historical state of Champa which covered roughly the middle part of modern Vietnam and was famous for its excellent aloes, see Tibbetts *Study* 159f. with map 5 and Lamant “Ṣanf” 17.

dried fleshless rinds of the yellow citron one part of each; Basra iron oxide prepared with sour vinegar and potash three parts. Pound these ingredients finely, and mix them together. (Then) take from Ḥūzistān sugar¹⁰⁶ as much as their total, melt it in rose-water, skim off the scum, and wait until it sticks to the hand a little. (Now) strew the ingredients on it, and whip (that) until (all) parts are absorbed. (Finally) besmear a plate of silver or marble with superb rose oil, spread the stomachic over it, cut it in span-long pieces, leave these to dry, store them in a glass (vessel), and use from them (a quantity of) one or two *miṭqāl*.

(134)

The *astrigent quince* stomachic

Take coreless peeled quinces and clarified honey two *raṭl* of each; black pepper, long pepper, and ginger five *dirham* of each; cardamom one *dirham*; grains of paradise, clove, Indian spikenard, cinnamom, and saffron two *dirham* of each. These ingredients are brought together by pounding and straining. The quinces (however) are cooked in wine, which is the original, or wine boiled down to (either) one half or one third or raisin wine and honey—some physicians cook them in fragrant vinegar but aromatic wine is more appropriate—, then taken off the fire, drained so as to loose all moisture, and finely pounded; the purified honey (in turn), which should be (flavoured with) savory and (in quality) superb, is cooked on a low flame. (Now) sprinkle the ingredients on it, and mix (that) until it is even. (Finally) spread it over a marble (plate) covered with superb rose oil, cut it in span-long pieces (weighing) about four *miṭqāl* each, wrap them into citron leaves, and store these in a glass (vessel). Some physicians add to this (remedy) a bit of Tibetan musk.

(135)

The *purgative quince* stomachic

Take peeled quinces two *raṭl*; clarified honey two *raṭl*; ginger and long pepper four *dirham* of each; cinnamom two *dirham*; cardamom, grains of paradise, and saffron three *dirham* of each; mastic five *dirham*; scammony ten *dirham*; white turpeth thirteen *dirham*. (These ingredients)

¹⁰⁶ On Ḥūzistān see note 93 above.

are brought together by pounding and straining. The quinces (however) are cooked in wine or wine boiled down to one half or raisin wine and honey, and (the remedy) is prepared in exactly the same (way) as the previous. (Then) it is stored, (and) a potion (may be made by using) four *dirham* from it with hot water.

(136)

A delightful stomachic from al-Kindī¹⁰⁷

Roses six *dirham*; cyperus five (*dirham*); clove, mastic, Indian spikenard, and asarabacca three *dirham* of each; canella, orache, and saffron two *dirham* of each; cardamom, mace, grains of paradise, and nutmeg one *dirham* of each. Grind (this), and strain it through a cloth of silk. Then take one *raṭl* (of) emblic, cook it in nine *raṭl* water until one third of it is left, throw half a *raṭl* (of) bee honey on it, and cook (this) until it thickens. (Now) strew the ingredients on it, stir (that) with a broad willow-wood stick, store it, (and make) a potion (by using) two and a half *miṭqāl* (of it). Sometimes sweet basil, lemon balm, pearls, and laurel (in a quantity of) two *dirham* each are cast into the ingredients, and one *dāniq* (of) musk may be added (as well); and (then there are) some people who set the mace, the grains of paradise, and the nutmeg at two *dirham* each.

(137)

A hospital stomachic which is useful against
incontinence of urine by retaining it

Cyperus, Indian spikenard, French lavender, frankincense and the bark of its tree, acorns and the inner skins of their cups, and cumin in equal parts. A potion (may be made by using) one *miṭqāl* (of it) in the morning, and just as much in the evening.

¹⁰⁷ For the archetype of this recipe, adopted from Ya'qūb ibn Ishāq al-Kindī's (d. shortly after 256/870) dispensatory originally entitled *al-Iḥtiyārāt*, see Levey *Kindī* 32–35 no. 3.

(138)

The *hammer-scale* remedy(also) called *fanġnūš*¹⁰⁸—according to Raġā' al-Iṣfahānī¹⁰⁹—which is useful against gastric and hepatic
debility, and which embellishes the complexion

Yellow, black Indian, and chebulic myrobalan, beleric myrobalan, and the clear 'milk' of emblic seven *dirham* of each; barberry, sumach, roses, and fumitory five *dirham* of each; fennel seeds, endive (seeds), dried Baghdad flax dodder, dry coriander, and Kerman cumin three *qīrāṭ* of each; Bengal quince and Maqāšīr sandalwood¹¹⁰ two *dirham* of each. Pound all (this) coarsely, and put it in a double cloth of linen; take half a *raṭl* from light brittle fragmented Basra iron oxide which had been soaked in vinegar for fourteen days then dried (and) roasted, grind it, and put it in another double cloth. Hang the two cloths into (one of the) porcelain vessels, pour over them one and a half *raṭl* of recent curd, and throw onto it a small bunch of each of these herbs—rue, celery, mint, sweet basil, and fresh fennel; leave (that) for a day and a night; then strain from it half a *raṭl* (of liquid) every day after having repeatedly squeezed the two cloths, and sprinkle on it every day half a *mitqāl* of the following ingredients, ground and combined—white tabasheer, fresh barberry sap, and Chinese rhubarb one *dirham* of each, and clear lac and Persian pomegranate flowers half a *mitqāl* of each. (This is the medicine) you take. Renew the herbs every third day and the curd every day (in order) to replace what has been drunk; rinse the receptacle containing the curd every second or third day so as to prevent (the growth of) mould; clean the brim of this vessel several times a day from the stuff that has gathered upon it; and keep the vessel in a draughty place during the day, and at night cover it with a cloth and expose it to the air.

¹⁰⁸ *fanġnūš* < Persian *panġ-nūš*, a name originally given to an “electuarium e quinque rebus compositum”, see Vullers *Lexicon* 1/376; later the term apparently became independent and was used, for reasons I cannot explain, as the name of an “electuarium e scoria ferri [!], vino et oleo amygdalarum paratum”, see Vullers *Lexicon* 2/693 with Schmucker *Ṭabarī* 326f.

¹⁰⁹ I have not been able to identify this man. There is a mention *en passant* in Ibn Abī Uṣaibi'a 'Uyūn 1/240,–6 of a physician (*ṭabīb*) from Ḥurāsān bearing the (not exactly widespread) name of Raġā' (probably short for Raġā'addīn) and who figures among the contemporaries of Abū l-Faraġ 'Abdallāh ibn aṭ-Ṭaiyib (d. 435/1043)—but this is little to go by.

¹¹⁰ On Maqāšīr see note 5 above.

(139)

A lignaloes stomachic
 which strengthens the cold stomach
 but not in those who are heated (by a fever),
 it digests the food, and absorbs phlegm

Indian spikenard which is *sunbul at-tīb*,¹¹¹ Greek spikenard which is *nārdīn iqlīṭī* and (also) called *maibaḥūša*,¹¹² celery seeds, anise, and mastic one *dirham* of each; lignaloes three *dirham*; clove two *dirham*; mace two and a half *dirham*; canella and *sukk*¹¹³ two *dirham* of each; chebulic myrobalan soaked in wine two and a half *dirham*; nutmeg one and a half *dirham*; wild marjoram three *dirham*; roses and lemon grass two *dirham* of each. (This) is kneaded with quince wine, (and) a potion (may be made by using) two *mitqāl* (of it).

(140)

A lignaloes stomachic from Ibn Sīnā¹¹⁴

Cardamom, ginger, cinnamom, cassia, saffron, black pepper, sweet basil, and zerumbet five *dirham* of each; cyperus, orache, Indian laurel, and clove three *dirham* of each; raw lignaloes seven *dirham*; ambergris one *mitqāl*; lapis lazuli the same; camphor two *dāniq*; turpeth four *dirham*; Indian salt one *dirham*. All (this) is ground, and made into a stomachic with honey or sugar.

(141)

The *bishop's* stomachic
 which loosens the belly and chases
 flatuses away; it is useful against
 foul smells, haemorrhoidal cramps,
 pain in the hip and pelvic bones, and
 colic; and it increases sexual potency

Take from white turpeth and scammony five *mitqāl* each; white pepper and grains of paradise three *mitqāl* of each; ginger, cinnamom, emblic,

¹¹¹ *sunbul at-tīb* is another name for Indian spikenard *Valeriana jatamansi*, see Schmucker *Ṭabarī* 248f.

¹¹² *nārdīn iqlīṭī* lit. "Celtic nard" is another name for Greek spikenard *Valeriana celtica*, see Schmucker *Ṭabarī* 248f. and 497f.; *maibaḥūša* (originally corresponding to ὁ διὰ νόσου οἶνος) is its Persian equivalent, see Dozy *Supplément* 2/634f.

¹¹³ On *sukk* see note 4 above.

¹¹⁴ For this recipe from al-Ḥusain ibn 'Abdallāh Ibn Sīnā's (d. 428/1037) famous medical encyclopaedia see Ibn Sīnā *Qānūn* 3/359,3-7.

mace, clove, and nutmeg one *miṭqāl* of each; white sugar half a *raṭl*. All (this) is pounded, strained through a fine-meshed sieve, kneaded with clarified honey, and as required a potion (may be made) by using four *miṭqāl* (of it).

(142)

A lignaloes stomachic

Indian lignaloes three *dirham*; the rinds of the yellow citron with its flesh two *dirham*; cinnamom and anise one *dirham* of each; saffron half a *dirham*; sugar one *mann*.

(143)

Another lignaloes stomachic

Ginger two *dirham*; cinnamom three *dirham*; clove three *dirham*; wild marjoram three *dirham*; anise three *dirham*; mastic two *dirham*; saffron one *dirham*; lignaloes five *dirham*; mace two *dirham*; zerumbet two *dirham*; sugar one *mann*; aromatic wine one *raṭl*. (The wine) is cooked, the (other) ingredients are brought together in ground form, and (all this) is made (into a stomachic which) is wrapped into citron leaves.

(144)

The *cuminy* stomachic

for (the treatment of) chill and acid belching

Kerman cumin soaked in wine vinegar for a day and a night (then) dried (and) roasted, rue leaves dried in the shade, black pepper, and ginger thirty *dirham* of each; Armenian borax ten (*dirham*). (This) is strained, kneaded with thrice as much clarified honey, (and) a potion (may be made by using) one to two *dirham* (of it).

(145)

The *datish* stomachic

for (the treatment of) retention and detention

when caused by coldness

Armenian borax, Kerman cumin, parsley, ginger, and white pepper twelve *dirham* of each; scammony five *dirham*; seedless Hairūn dates¹¹⁵

¹¹⁵ Hairūn is a crux—Freytag *Lexicon* 4/423 simply has *al-hairūn* “dactylorum

or heavy red dates, almond nuts, and rue leaves ten *dirham* of each. The dates are soaked in wine vinegar for a day and a night, (then) pounded, and kneaded with the remaining ingredients (and) twice the total of honey.

(146)

A stomachic for (the treatment of) gastric debility in conjunction with coldness

Visnaga, frankincense, cinnamon, mastic, raw lignaloes, and pistachio shells. (This) is kneaded with honey and cooked emblic-water.

(147)

The *seed* stomachic

which is useful against gastric flatulence

Caraway, anise, Kerman cumin, grains of paradise, canella, visnaga, and celery seeds two *dirham* of each; clove and Malabar cardamom half a *dirham* of each; ginger and long pepper two *dāniq* of each; sugar twenty *mitqāl*. (This) is brought together, and as required two *dirham* (of it) are swallowed dry.

(148)

The *kings* stomachic

which is a remedy of traditional choice
(and) great reliability for those who have
a cold-moist temper

(Stone)less black myrobalan, beleric myrobalan, and emblic thirty-six *mitqāl* of each; black cumin twenty-four *mitqāl*; black pepper, ammoniac, long pepper, ginger, and long pepper root two *mitqāl* of each;

species”, Dozy *Supplément* 2/774 gives *hairūnī* “espèce de dattes inconnue au Maghrib”, and Schmucker *Ṭabarī* 132 s.v. *tamr Hairūn* proceeds to a brief discussion of this well-attested yet obscure epithet. Phonetically it seems obvious that *Hairūn* should refer to Heron (“Ἡρόν) of Alexandria (fl. ca. 100 CE), a Greek mathematician and mechanic who as such was also known to the Arabs, see *DkP* 2/1106–1109 and *GaS* 5/151–154; logically though it is of course much more tempting to associate *Hairūn* with Heras (“Ἡρᾶς) of Cappadocia (fl. early 1st century CE), a Greek physician and author of a pharmacological work entitled *Νόρθηξ*, but we cannot say for sure whether he was known to the Arabs at all and, if so, whether it is his name that is hidden behind the mysterious *Hwdās*, *Hrāws*, and *Hrāds* as quoted three times in Muḥammad ibn Zakariyā’ ar-Rāzī’s (d. 313/925 or 323/935) huge medical encyclopaedia *al-Ḥāwī*, see *DkP* 2/1053 and *GaS* 3/58.

cubeb and marking nut six *miṭqāl* of each. (This) is ground, dissolved in six hundred *dirham* of Siḡistān candy¹¹⁶ or pomegranate-candy conserve, kneaded, and used—when shaping this (remedy) into ‘hazelnuts’, turn your hand in cow’s ghee; and take from it one ‘hazelnut’.

(149)

The *musk* stomachic
for (the treatment of) coldness of the bowels
and palpitations of the heart

Musk half a *miṭqāl*; cinnamon, nutmeg, canella, Malabar cardamom, clove, galingale, long pepper, and Indian lignaloes half an *ūqīya* of each; saffron two *dirham*; white sugar candy half a *raṭl*. Bring all (this) together, and pound and strain it. Take an appropriate quantity (of) honey, boil it, and remove the scum. Sprinkle the ingredients on it, throw (that) on a marble (plate), spread it, and cut it in span-long pieces.

(150)

A good purgative stomachic
Turpeth two *dirham*; clove, nutmeg, saffron, and lignaloes two *dāniq* of each; scammony one *qīrāṭ*. (This) is pounded, strained, and formed into a stomachic with candied honey which (gives) a single potion.

(151)

The *visnaga* stomachic
which is useful against gripes,
gastric debility, and flatulence

Visnaga, celery seeds, and black cumin ten *dirham* of each; ginger two and a half *dirham*. Grind (this), boil honey, remove the scum, sprinkle the ingredients on it, and do what you do with stomachics.

¹¹⁶ Siḡistān or Sīstān is a region of eastern Iran which must have been quite famous for its candy, judging from the fact that “Siḡistān candy” is mentioned in Arabic pharmaceutical literature with great nonchalance and just like a trade name.

(152)

The *cardamom* stomachic
which is useful against colical pain
and cold disorders

White turpeth two *dirham*; Chinese ginger ten *dirham*; cardamom and Antioch scammony five *dirham* of each; saffron one *dirham*. Bring (this) together, and pound and strain it. Boil honey so as to condense it. Sprinkle the ingredients on it, stir (that), throw it on a marble (plate), spread it, cut it in span-long pieces, store these in a new clay vessel, (and make) a potion (by using) three to five *mitqāl* (of them).

(153)

A stomachic which purges from phlegm
Cardamom and anise one *dirham* of each; cinnamom, Indian salt, and scammony half a *dirham* of each; long pepper five *qīrāt*; sugar four *dirham*. (This) is pounded, formed into a stomachic, (and) a potion (may be made by using) four *dirham* (of it) with tepid water.

Chapter Six
on
Lohochs and Robs

(154)

The *almond linctus*¹¹⁷

for (the treatment of) cough and sore throat

Gum-arabic, starch, tragacanth, liquorice rob, and Siġistān candy¹¹⁸ one part of each; quince seed pulp, the pulp of sweet gourd seeds, and peeled sweet almonds half a part of each. (This) is finely pounded, kneaded with julep, and used as required together with sweet almond oil.

¹¹⁷ The rather unusual term used here for “linctus” is a straight borrowing from Syriac *meṭaḥṭā* (i.q. ἔκλειγμα) “res quae lingitur”, see Payne Smith *Thesaurus* 2/2076.

¹¹⁸ On Siġistān see note 116 above.

(155)

A diyāqūd from Sābūr ibn Sahl¹¹⁹

Light-coloured poppy ten *dirham*; dark-coloured poppy ten *dirham*; marshmallow seeds, tragacanth, gum-arabic, hollyhock seeds, fleawort, and quince seeds five *dirham* of each; scraped (and) crushed liquorice root two *dirham*. All (this) is soaked in five *raṭl* rainwater for a day and a night, (then) cooked until half of the water is gone, strained over two *raṭl* (of) the finest wine and one *raṭl* (of) pomegranate-candy conserve, condensed on a low flame until it gains the consistency of a lohoch, stored, and used.

(156)

The *grape lohoch*

Light-coloured poppy, gently pounded, fifty *dirham*; maidenhair twenty *dirham*; fennel one fourth (of that); hollyhock seeds and marshmallow seeds of each one eighth; sebesten one fourth; liquorice root ten *dirham*; quince seeds ten *dirham*. All (this) is soaked in ten *raṭl* rainwater for a day and a night, then cooked until half (of it) is gone, strained over an equal measure of the finest matured grape wine and about half as much pomegranate-candy conserve, and condensed until it gains the consistency of a lohoch; once cooking is completed, five *dirham* each of strained tragacanth and ‘Persian gum’ which is almond mucilage are thrown into it, and (so it is) stored.

(157)

The *dark-coloured poppy lohoch*

for those who suffer from consumption

Light-coloured poppy, crushed, ten *dirham*; fleawort three *dirham*; hollyhock seeds and marshmallow (seeds) seven *dirham* of each. All (this) is cooked in one *raṭl* water until half (of it) is left, (then) strained, cooked (again) with one *raṭl* (of) candy, mixed together with the powders of one and a half *ūqīya* (of) gum-arabic and ten *dirham* (of) dark-coloured Egyptian poppy, condensed, and stored.

¹¹⁹ *diyāqūd* < (ḥ) δὶὰ κωδίων lit. “(remedy made) with poppy capsules”, cf. Liddell/Scott *Lexicon* 1016 and then Dozy *Supplément* 1/480. This prescription appears to be a considerably modified version of a rob against irritations of the respiratory tract in Sābūr ibn Sahl’s (d. 255/869) *small dispensatory*, cf. recipe 338 in Kahl *Sābūr*¹ 186f. and *Sābūr*² 156f. respectively.

(158)

A lohoch which is useful against asthma

Peeled almonds five *dirham*; maidenhair two *dirham*; liquorice rob one *dirham*; large pine nuts and pistachios three *dirham* of each; fennel seeds and hyssop one *miṭqāl* of each; vetch 'beans' and fenugreek (seeds) two *dirham* of each. (The ingredients) are brought together by pulping them with honey or (with) the *fig* decoction,¹²⁰ and this paste is used (in a quantity of) one to two *miṭqāl* with raisin-water or honey-water, both of which should be (made) hot.

(159)

The *hyssop* lohoch

for those who suffer from asthma

Hyssop, white horehound, and fennel seeds three *dirham* of each; maidenhair and liquorice rob seven *dirham* of each; turpentine and fenugreek two *dirham* of each; seedless raisins twenty *dirham*. The ingredients are ground, the raisins and the resin¹²¹ (however) are soaked in wine boiled down to one quarter before they (too) are ground in a mortar. (This) is kneaded with one *raṭl* (of) clarified honey, (and) as required a potion (may be made) by using (from it) a weight of one *miṭqāl* together with the *fig* decoction¹²² and bitter almond oil. Ibn at-Tilmīd̄ (says): "For those whose humours are tenacious, the (dose to go with this) potion is by far higher than what we just mentioned".

(160)

A lohoch which dispels
tough phlegm from the chest

Pure myrrh, liquid storax, and the root of the sky-coloured iris three *dirham* of each. Liquefy altogether half a *raṭl* of clear raisin honey, fig (honey), and sugar, mix (everything) up, and take from it one spoonful at night.

¹²⁰ Compare recipes 173 and 203.

¹²¹ That is the turpentine.

¹²² Compare recipes 173 and 203.

(161)

The *quince* rob

Cook the juice of quinces until it is reduced by one fourth, strain it, and leave it to clear completely; (then) cook it again until one half is left—that is from the original (amount of) juice.

(162)

The *apple* rob

Boil the juice (of apples) until one fourth (of it) is left, then store it. If it is (too) thin, you may have to expose it to the sun.

(163)

The *pomegranate only* rob

Press ripe sourish pomegranates, boil their juice until one fourth (of it) is left, and expose it to the sun. In the same way (you prepare) the *unripe grape* rob. And if you want to take these robs sweetened, cook the juice until one half (of it) is left, throw into what remains a similar (amount) of sugar, and let that gain consistency.

(164)

The *mulberry* rob

Express the juice of ripe Syrian mulberries and, if desired plain, boil it until one fourth (of it) is left; or else you may add to one *ratl* of rob one *dirham* each of myrrh, alum, and saffron.

(165)

The *walnut* rob

(Prepare walnuts) in the same way (after having) removed their green husks, and consolidate (them), just as before, with myrrh, alum, and saffron.

(166)

The *myrtle* rob

Press ripe (myrtle) berries, and boil their juice until one fourth (of it) is left.

(167)

The *ġaisuwān date*¹²³ rob

Extract the juice (of these dates), and boil it until one third (of it) is left.

(168)

The *sour citron* rob

Boil the juice (of citrons) gently until one fourth (of it) is left.

(169)

The *light-coloured poppy* rob

Crush the capsules of light-coloured poppies, press them, strain them, melt into this juice about half as much sugar, and let (that) gain consistency.

(170)

The *liquorice rob* lohoch

for (the treatment of) viscid residues in the chest

Liquorice rob and tragacanth one *ūqīya*; peeled almonds and fennel in equal parts. Pound what can be pounded, soak what can be soaked, knead (all that) with clarified honey, and use (from it an amount) similar to a hazelnut with the *hyssop* decoction.¹²⁴

(171)

A *grape* lohoch

for (the treatment of) asthma

Fennel seeds five *dirham*; moon carrot two *dirham*; ‘king figs’¹²⁵ fifteen fruits in number. Cook this in one *mann* (of) the finest matured grape

¹²³ *ġaisuwān* “ne signifie pas, comme on lit chez Freytag, une excellente espèce de palmier, mais c’est le nom que porte dans l’Irāc une espèce de dattes très-mûre et très-molle”, see Dozy *Supplément* 1/238.

¹²⁴ See recipe 224; cf. also recipe 233.

¹²⁵ *šāhanġīr* < Persian *šāh-anġīr* lit. “the king of figs” denotes “la meilleure espèce de figues” and perhaps also “petite figue qui n’est pas mûre”, see Dozy *Supplément* 1/717; according to Vullers, *šāh-anġīr* is a kind of fig also called *anġīr wazīrī* “species *fici albae* et *suavis*”, see *Lexicon* 1/127; and Ibn at-Tilmīd himself describes these figs once as “fleshy” and “yellowish” (recipe 224) and another time as “black” (recipe 375). In any case the expression “*šāhanġīr* figs” (*tīn šāhanġīr*) is in part a tautology.

wine together with half a *raṭl* of Ḥūzistān sugar¹²⁶ until one half (of it) is left, strain it, add to it ten *dirham* (of coagulated and then) ground liquorice rob, and let (that) gain consistency.

(172)

For (the treatment of) cold
tough-mattered chronic coughing
Eat figs with walnut kernels, and prepare a lohoch from savory(-flavoured) honey, liquid storax, pennyroyal, and turpentine.

(173)

The *fig* lohoch
for those who suffer from asthma
Figs, maidenhair, and pennyroyal. Cook the figs, take their syrup, let it gain consistency, and add from those (other two ingredients) as (much as is) necessary; or cook them (at once) with the figs, and strain (that).

(174)

The *mūrdānaǧ* or ‘myrtle seed’¹²⁷ rob
for (the treatment of) abdominal disorder
and torrential vomiting
Take from thick black aged *ṭilā’* wine¹²⁸ four jugfuls and from ripe black myrtle seeds six and a half *raṭl*, pour this wine over the seeds into a green trough,¹²⁹ and leave (that) for six days; (then) press it and extract the juice (of the seeds) by straining the wine. (This) is put into one of the wine vessels, and used after six months.

¹²⁶ On Ḥūzistān see note 93 above.

¹²⁷ *mūrdānaǧ* < Persian *mūrd-dānah* “semen myrti”, see Vullers *Lexicon* 2/822 s.v. *krm* with 2/1226.

¹²⁸ According to Ibn at-Tilmīd’s own expositions concluding recipe 217, *ṭilā’* is “pure wine of good quality” or “superior wine” and also a synonym of *maifūḥtaǧ* “wine boiled (down to one quarter)”.

¹²⁹ According to Ibn at-Tilmīd’s own explanatory remark in recipe 247, a green trough (*iǧǧāna ḥadrā’*) is one that is made of porcelain (*muǧaḍḍara*); it was probably a vessel glazed in a green or blue-green colour by using copper silicates, cf. Levey *Kindī* 32 note*.

(175)

The *mūrdānağ* only (rob)
for (the treatment of) an (increased) afflux
of blood, ulcerations, and the cough

Express the juice of myrtle seeds, cook it until more than one half (of it) is gone, (and make) a potion (by using) just one spoonful (of it).

(176)

The *pomegranate* rob¹³⁰

(This) is made by boiling the juice (of pomegranates) until it gains consistency.

(177)

The *fenugreek* lohoch
which is useful against the cough

Linseed fifteen *dirham*; Syrian fenugreek and peeled sweet almonds four *dirham* of each; tragacanth, scraped liquorice root, peeled pine nuts, peeled bitter almonds, wheat starch, and gum-arabic two *dirham* of each. Bring the ingredients together, grind what needs grinding and soak what needs soaking, then take wine boiled down to one third, boil it (again) to the point of coagulation, scatter the ingredients on it, mix (that) well, and store it in a glass vessel.

(178)

The *winner* lohoch

Roses, service-berry mush, the 'outer' shells of the pistachio, pomegranate seeds, and barberry seeds fifteen *dirham* of each; sumach seven *dirham*; mint and myrtle two bunches. Cook (this) in three *raṭl* water until one *raṭl* is left, strain it, add to it tamarind-water, lemon-water, the water from unripe grapes, quince-water, and wine vinegar (in a quantity of) fifteen *dirham* each, bring (all that) together (by stirring it), add to it two *mann* (of) white sugar candy, boil (that) towards a (certain) consistency, then lift it into the sun until it gains the consistency (required) of lohochs, and (finally) store it.

¹³⁰ Compare recipe 163.

(179)

A lohoch for children

—drunk together with mothers' milk—

for (the treatment of) heat and raucity in the chest

Liquorice rob, tragacanth, gum-arabic, and candy eight *dirham* of each; quince seed mucus two *dirham*; white sugar candy fifty *dirham*. Dissolve the candy and the sugar in fresh water, and cook (that) until it coagulates; (then) pound what must be pounded from the (other) ingredients, give also a bit of sweet almond oil to it, beat (all that) into an (even) mixture, and store it.

(180)

The *soft-rinded pomegranate*¹³¹ lohoch

Take the juice of pomegranates, boil it, and remove the scum; once it is clear, throw into it white sugar candy at half of its weight, light a gentle fire below it, (and cook that) until it gains the consistency of a lohoch. Sometimes gum-arabic, starch, and tragacanth are added to it, each (in a weight equalling) one twentieth of the pomegranate juice.

(181)

A lohoch for (the treatment of)

long-standing cough and hoarseness

Cassia and olibanum ten *dirham* of each; liquorice root two *dirham*; myrrh, Indian spikenard, and tragacanth four *dirham* of each; honey as necessary. (This) is finely pounded, and processed like the (other) lohochs.

(182)

A lohoch for (the treatment of) dry cough

Peeled sweet and bitter almonds, liquid storax, linseed, anise, tragacanth, and gum-arabic four *dirham* of each; sugar and candy five *dirham* of each. (This) is pounded, kneaded with fresh fennel-water, and stored.

¹³¹ *imlīsi* “soft-rinded” denotes “une variété de certains fruits, de grenades [...] et semble signifier qui a la peau lisse”, see Dozy *Supplément* 2/620.

Chapter Seven
on
Beverages

(183)

The *pandanus*¹³² beverage
for (the treatment of) smallpox and measles
—(according to) the copy of the hospital¹³³
(and first) made by Zahrūn¹³⁴

Coarsely pounded pandanus wood, the stalks, seeds, and root peels of fennel, and seedless Meccan tamarind one *raṭl* of each; red roses half a *raṭl*; Indian spikenard and clear lac four *dirham* of each; unscraped red and white Maqāṣīr sandalwood¹³⁵ four *dirham* of each. Bring (this) together, crush what can be crushed, soak it in four times as much fresh water for a day and a night, then cook it on a low flame until one fourth (of it) is left, squash (that), strain it through a thick cloth of linen, return it to the cooking-pot, cast upon it a quantity of two *raṭl* wine vinegar and one *raṭl* each of sour and sweet pomegranate-water, cook (that) on a calm fire until it gains a certain consistency, throw into it one *mann* (of) white sugar candy, leave it on the smouldering embers until the scum rises (only) to be removed, take it off the fire, mix into it three *dirham* (of) Faṣṣūr camphor¹³⁶ and three *dirham* (of) ‘hairy’ saffron, both finely ground, store (this) in a glass vessel, (and make) a potion (by using) one to three *dirham* (of it).

¹³² The term used here for “pandanus” *Pandanus odoratissimus* is *kadar*, which seems to be of ultimately Hindi origin; in the recipe itself, “pandanus” reappears under its Persian name *kādī*, cf. Vullers *Lexicon* 2/805 and *WkaS* 1/10.

¹³³ This is almost certainly the famous ‘Aḡudī hospital in Baghdad, an institution which Ibn at-Tilmīḡ knew very well since he worked there for many years as head physician, cf. introduction 2.a. with note 24. More difficult to answer is the question which ‘copy’ Ibn at-Tilmīḡ refers to in the present context—we know that in the first half of the 5th/11th century the physicians of the ‘Aḡudī hospital had prepared a revised and abridged edition of the *large* version of Sābūr ibn Sahl’s (d. 255/869) dispensatory to serve their highly specialized purposes, and that precisely this text was eventually replaced by Ibn at-Tilmīḡ’s own dispensatory, see Kahl *Sābūr*¹ 21f. with note 69; however, no reliable manuscript of the *large* version of Sābūr’s dispensatory has survived, whilst in the *small* version the recipe on hand is missing altogether, see Kahl *Sābūr*¹ and *Sābūr*² *passim*.

¹³⁴ On Zahrūn see note 27 above.

¹³⁵ On Maqāṣīr see note 5 above.

¹³⁶ On Faṣṣūr see note 1 above.

(184)

The *rose* beverage

Take one part of red roses, cook them in ten parts (of) water until one part of that water is gone, press the roses, and keep immersing them like this a number of times, depending on how strong a purgative (effect) you wish (to achieve)—stronger if one tenth of the water is (eventually) left, weaker if one half of it remains; then take this water wherein the roses have repeatedly been (immersed), melt into it a similar (amount of) pure sugar, let (that) gain the consistency of an oxymel, (and make) a potion (by using) four *ūqīya* (of it) together with thirty *dirham* of ice—(this remedy) purges from yellow bile by forcing it out (of the body), and its force is backed up by the ice; it (also) purges from delicate humours other than the yellow bile.

(185)

Plain oxymel

Take for each *mann* of sugar eight *ūqīya* (of) wine vinegar and one fourth of a *raṭl* (of) fresh water, beat into that water the white of two eggs, mix it (all) together, skim off the scum repeatedly until (the mixture) is clear, and store it. Some people make (this remedy) without (the use of) fire (and wait) until the sugar dissolves (naturally)—they claim it is better.

(186)

The *squill* oxymel

for (the treatment of) tenacious
humours, a bad complexion,
and the calamities of juvenility

The bulbs of squills one part; vinegar ten parts. Cook (this) until (the squills) disintegrate after having cut them into pieces with a wooden knife, strain it, throw into each *raṭl* of vinegar one and a half *raṭl* of white sugar candy, consolidate (that), and store it.

(187)

The *lemon* beverage

Boil the juice of lemons until half of it is gone, throw into what remains a similar (amount of) sugar, consolidate (that), and store it in a glass vessel.

(188)

The winner beverage

Barberry seeds ten *dirham*; fruitless sumach (leaves) six *dirham*; seedless tamarind two *ūqīya*; myrtle two *dirham*; dry mint, cubeb, and grains of paradise two *dirham* of each; clove three *dirham*; roses three *dirham*; sandalwood three *dirham*; the 'outer' shells of the pistachio four *dirham*; hard dry dates one fourth of a *raṭl*. Cook (this) in four *raṭl* water until one *raṭl* (of it) is left and, having strained it, return it to the cooking-pot; (now) add to it twenty *dirham* each of wine vinegar, the water from unripe grapes, quince-water, and sour apple-water, melt into it three *raṭl* of white sugar candy, take it off (the fire), cast upon it fifteen *dirham* (of) fresh lemon-water, ten *dirham* (of) sour citron-water, one *ūqīya* (of) rose-water, and one *ūqīya* (of) sour pomegranate-water, and boil (that) again; then flavour it with one *dāniq* (of) camphor, and put it in a glass vessel—(prior to this last step) you may add to it (further shots of) the aforesaid lemon-water and so on, (however) without boiling it (yet again) but rather putting it away (as before); (finally) close the top of the vessel, place it into the sun until (the mixture) consolidates, and use (this).

(189)

Seeded oxymel

Celery seeds, fennel (seeds), and aniseed one part of each. Crush (this), boil it in ten parts (of) sour vinegar until one half (of it) is gone, strain it, and melt into every eight *ūqīya* of vinegar one *mann* (of) sugar.

(190)

The (remedy which is as good as a) *coin of gold*

Prepare endive seeds in the following manner—crush them (and) boil one part of them, or even the washed (and) afterwards crushed roots of this plant, in thrice as much or more of vinegar so as to reduce it by half, (then) strain it, and melt sugar into it; if the juice of the bitter endive has been extracted without (prior) washing (of the roots), you should clear it and then melt (into) eight *ūqīya* of it and an additional two *ūqīya* of sour vinegar one *mann* (of) sugar.

(191)

A poppy beverage

Take fifty *dirham* (from) the seeds of the light-coloured poppy, boil them in one *mann* (of) water until one *raṭl* (of it) is left, strain (that), and melt into it one *mann* (of) sugar.

(192)

The sandalwood beverage

Crush five *dirham* (of) Maqāṣīr sandalwood,¹³⁷ boil (that) in one *mann* (of) water until one *raṭl* (of it) is left, and melt into it one *mann* (of) sugar.

(193)

The ribes beverage

Express the juice of fresh ribes, and melt into it one *mann* (of) sugar; due to (these berries) being so watery, a plain rob may (only be made) by clearing one part of their juice from twenty parts of water, and (even then) it hardly ever gains the consistency of a rob without (the addition of) a little sugar. When making (this beverage) some people do not (use) fire (straightaway but wait) until the sugar dissolves (naturally and only) then cook it—they claim it is better.

(194)

The pomegranate beverage

Take for each *mann* of sugar one *raṭl* or ten *ūqīya* of sour pomegranate juice, and proceed as before. By adding some mint to the juice of the sweet and sour pomegranates you get the *minty pomegranate* beverage,¹³⁸ which is suitable for (the treatment of) nausea and free from vinegar.

(195)

The quince oxymel

Four *ūqīya* vinegar, half a *raṭl* quince juice, and one *mann* sugar are cooked as before.

¹³⁷ On Maqāṣīr see note 5 above.

¹³⁸ See recipe 200.

(196)

The *apple* beverage

Take one part from the juice of peeled coreless apples, one part from white sugar candy or pure honey, and two parts from rainwater, and cook (this).

(197)

The *citron* beverage made with its leaves

which is useful against coldness of the bowels

Take citron leaves, wipe off the dust, soak them for seven days in wine of good quality, (then) strain the wine, throw into every each six parts of it one part of pure honey, cook (that), remove the scum, and store it.

(198)

The *citron* beverage made with its sour juice

which is useful against heat of the bowels

Express the juice of ripe sour citrons having rid them from their seeds, throw into each *raṭl* of it one *mann* of superb sugar, leave (that) until (the sugar) melts without (the help of) fire, then bring it to the boil on a low flame, take away the scum, and let it gain consistency.

(199)

The *myrtle* beverage made with its seeds

Crush the myrtle seeds, soak them for seven days in wine of good quality, cook (this) gently, strain it, and let it gain a degree of consistency.

(200)

The *minty pomegranate* beverage

Peel (both) sweet and sourish pomegranates, pound them with their pulp, express their juice, and leave it to clear; (then) take from it four *raṭl*, cook it together with a bunch (of) mint until half of the juice is left, strain it, cook it (again) together with one *raṭl* (of) sugar until half (of it) is left, and store (this).

(201)

Plain quince ‘wine’¹³⁹ from Galen¹⁴⁰
 for (the treatment of) loss of appetite
 combined with a bad hot (humoral) mixture
 in the liver and stomach, and a downflow
 of biliousness towards these (organs)

Take large sweet-smelling quinces, peel them from the outside and clear them from the inside, then pound them, express three *raṭl* of their juice, and mix it together with a similar (amount) of first-rate honey—(but) whoever wishes to employ sugar instead of honey may do so; (now) mix (that) together with two *raṭl* of sour vinegar, lift it on a fire of smouldering embers, take away the scum as it rises, (wait) until it gains the consistency of honey, and (thus) use it—if (however) the (humoral) mixture in the liver and stomach (inclines) to coldness, admix three *dirham* (of) ginger and two *dirham* (of) white pepper, and flavour (this) with a bit of mastic, lignaloes, musk, and the like; (finally make) a potion (by using) three to six *miṭqāl* (of it) before food, and at bedtime you may take the same amounts (again).

(202)

The *squill* beverage
 (which is used) to open obstruction
 and to cut the humours

It hardly ever gains the consistency of a rob without (the addition of) a little sugar.¹⁴¹

¹³⁹ *maibah* “quince ‘wine’” < Persian *mai* “potus, vinum” and *bih* “malum cydonium”, see Vullers *Lexicon* 2/1245 and 1/283 respectively; cf. also Ibn at-Tilmīd’s own expositions concluding recipe 217.

¹⁴⁰ On Galen see note 47 above. I have not been able to trace this recipe in Galen’s extant writings; however, there is a ‘prototype’ in Dioscorides’ (fl. 1st century CE) *Περὶ ὕλης ἰατρικῆς* (translated into Arabic mid 3rd/9th century) s.t. *Περὶ κυδωνίτου οἴνου*: ὁ μὲν οὖν κυδωνίτης ὃν ἔνιοι μηλίτην καλοῦσι σκευάζεται οὕτω μήλων κυδωνίων ἐξελὼν τὸ σπέρμα καὶ τεμὼν ὡς γογγυλίδα εἰς μετρητὴν γλεύκουσ χάλασον μνᾶς ιβ’ πρὸς ἡμέρας λ’ εἶτα διϋλίσας ἀπόθου σκευάζεται δὲ καὶ οὕτω δεῖ μετὰ τὸ κόψαι καὶ ἐκθλίψαι τὰ κυδωνία τοῦ χυλοῦ τούτων μίξαι τοῖς ιβ’ ξέσταις ἓνα ξέστην μέλιτος καὶ οὕτω χρῆ ἀποθέσθαι ἔστι δὲ στυπτικὸς εὐστόμαχος δυσεντερίας ἀρμόζων ἥπατικοῖς νεφριτικοῖς τε καὶ δυσουροῦσι, see *MGO* 25/714.

¹⁴¹ This recipe should rather be expected to figure in chapter six on lohochs and robs.

(203)

The *fig* beverage
for those who suffer from colic

As regards the plain (kind), throw onto the syrup obtained by cooking the figs about one fourth of its (amount) in Siġistān candy,¹⁴² and let (that) gain consistency; as regards the consolidated (kind), add to one *ratl* of the said beverage one *dirham* each of cinnamom, galingale, and long pepper, all ground. This (remedy) is suitable for (the treatment of) colic caused by tough phlegm and cold flux.

(204)

A condite¹⁴³

which is useful against coldness of the
stomach, indigestion, quartan fever, pain
in the belly, and it strengthens old men

—from Sābūr ibn Sahl¹⁴⁴

Take three *mann* (of) clarified bee honey and cast upon it ten and a half *mann* pure aged wine of good quality, which is the original, or wine boiled down to one half; (now) get five *dirham* (of) ginger, half a *dirham* each of grains of paradise and Malabar cardamom, one *dāniq* (of) clove, half a *dirham* (of) cinnamom, half a *dirham* (of) unground saffron, and one and a half *dāniq* (of) long pepper, and grind these ingredients coarsely except the saffron which is not to be ground; (next tie them all up) in a piece of cloth, (throw this) into the wine, leave (the jug) in a warm place for three days, stirring (the mixture) three times daily, and then strain it well; (finally) add to it one *dāniq* (of) ground musk, and store it in a glass vessel.

(205)

Iron oxide with wine
for (the treatment of) gastric debility
in conjunction with coldness

Celery seeds, fennel, anise, cumin, asafoetida, visnaga, savory, lovage, caraway, coriander, long pepper, black pepper, cinnamom, frank-

¹⁴² On Siġistān see note 116 above.

¹⁴³ *ḥundiqūn* “condite” < κοῦδίτων “spiced wine” < Latin *conditum* “aromatic, spiced (wine)”, see Liddell/Scott *Lexicon Suppl.* 182 and Lewis/Short *Dictionary* 408; cf. also Ibn at-Tilmīd’s own expositions concluding recipe 217.

¹⁴⁴ For this recipe from Sābūr ibn Sahl’s (d. 255/869) *small dispensatory* see Kahl *Sābūr*¹ 189 and *Sābūr*² 158f. no. 342 (“rob”).

incense, Indian spikenard, clove, nutmeg, cyperus, and ginger one *mitqāl* of each; Basra iron oxide ten *mitqāl*. All (that) is cooked in six times as much wine until half of the wine is left, and every day thirty *dirham* of this beverage are drunk; the food should be light during the three weeks of application, and that which is sour as well as fresh fruits are forbidden.

(206)

Flavoured quince wine

Gently cook one part (of) sour quince juice which had been filtered for two days and one part (of) aged wine, take away the scum, add to each *raṭl* of it one *dirham* (of) ginger, one *dirham* (of) canella, and two *dirham* (of) mastic—crushed, stuffed in a pouch, and thrown (into the liquid) towards the end of cooking—, bring (all that) to the boil two or three (times), strain it, and store it.

(207)

Iris wine

which is useful against fatigue, feebleness, frailty, vomiting, and gastric and hepatic debility caused by coldness (if piece(s) of cloth are steeped into it and laid on the hands, the feet, and the neck, and (also) on the stomach, between the shoulders, on the joints, and on the venous and nervous clusters

Take alecost, lemon grass, cassia, and clove four *ūqīya* of each; Indian spikenard two *ūqīya*; naphthalene six *ūqīya*; saffron one *ūqīya*; grape ivy, mace, and Greek mastic two *ūqīya* of each; liquid storax six *ūqīya*. Pound (these ingredients) dry, and strain them; the saffron, the mastic, and the storax (however) grind in aged *ṭilā'* wine.¹⁴⁵ Then bring it all together, take eight hundred (flower) heads from the white wild iris, wipe off the yellow with a cloth of linen, and arrange (alternating) layers of the irises and the spices in an alabaster jug until (everything) is used up. Then pour ten jugfuls of *ṭilā'* wine over it, close the top of the vessel, daub it with clay, and put it in a (storage) room for six months. Sometimes a bit of musk is added to it (as well).

¹⁴⁵ On *ṭilā'* see note 128 above.

(208)

Quince wine
for (the treatment of) abdominal disorder
and dryness of the uvula, or so it is said

Take quinces at the beginning of winter, rid them from their peels and seeds, soak them in aged *ṭilā'* wine¹⁴⁶ for a day and a night, then pound them finely, take four jugfuls from their pressed juice, cook (that) until it comes to one half, strain it, return it to the cooking-pot, and cast one jugful of clarified honey upon it; (now get) four *miṭqāl* each of grains of paradise and cardamom, one *miṭqāl* (of) cinnamom, two *miṭqāl* each of Greek mastic and clove, and three *miṭqāl* (of) canella, pound these ingredients, put them in a thin cloth of linen, tie it up, and throw it into the pot (as well); then cook (all that) until it thickens a little, strain it into a glass vessel, grind one fourth of a *miṭqāl* from musk and half a *miṭqāl* from camphor, sprinkle it onto and whip it into (the mixture) so as to be absorbed, (and make) a potion (by using) one spoonful (of this remedy) with cold water.

(209)

A mixed juice¹⁴⁷ whose benefit is
similar to (that of) quince wine

Take two jugfuls (from) the pressed juice of sourish apples and half a jugful (from) clarified honey, cook that until one third (of it) vanishes, then put (what remains) into a glass vessel, grind four *miṭqāl* each of clove and cinnamom, sprinkle it onto the mixture, close the top of the vessel, daub it with clay, and use (this remedy) after six months.

(210)

A condite¹⁴⁸

Blend four jugfuls (of) aged *ṭilā'* wine¹⁴⁹ with one jugful (of) clarified honey, grind one *ūqīya* (of) black pepper, half an *ūqīya* (of) *sukk*,¹⁵⁰ and just as much (of) canella and Indian spikenard, mix (that)—and sometimes saffron (too)—(into the liquid), put it (all) in a tarred vessel, daub its top with clay, leave (the mixture) to ripen, and (then) use

¹⁴⁶ On *ṭilā'* see note 128 above.

¹⁴⁷ *maišāb* “mixed juice” seems to be a neologistic hybrid derived from the Arabic verbal noun *maiš* “mixing” and the Persian noun *āb* “water”.

¹⁴⁸ On the etymology of *ḥundiqūn* “condite” see note 143 above.

¹⁴⁹ On *ṭilā'* see note 128 above.

¹⁵⁰ On *sukk* see note 4 above.

it—and he who wants to add to it about one *mitqāl* of musk and (again) saffron may do so.

(211)

The *squill* beverage

Take four *raṭl* from iris roots, two *raṭl* from dodder, just one *raṭl* from agaric, one *raṭl* from squills, and seventeen *istār* from garden pennyroyal, put it (all) into a new cooking-pot of clay, pour over it two jugfuls (of) water, cook (that) until it comes to one half after having soaked (the above ingredients) prior to cooking, and use it one month later.

Wines. The standard measure when using wine from dates, raisins, and currants is (to mix) one (part of this) with thrice as much water, cook the mixture until two thirds (of it) vanish and one third remains, (then) strain it, spice it, and press it quite through so that it ripens; the spices may vary depending on what is required (but) are picked and chosen (from among) cyperus, clove, cinnamom, galingale, flax dodder, iris leaves, ginger, absinthe, mastic, Indian spikenard, roses, nutmeg, alecost, parsnip, saffron, and Indian lignaloes, and sometimes sweetened with sugar or honey.

(212)

A pennyroyal beverage
for (the treatment of) diarrhoea, and
moistful and bitterish torrential vomiting

Cook two parts each of sweet and sour pomegranate juice until half (of it) is left, add to it two parts of clarified honey and one part of the pressed juice of fresh pennyroyal, cook (that again) with olive oil, let it cool off, and (then) store it in an alabaster (vessel).

(213)

*Abū Mīlī*¹⁵¹

Add to five *raṭl* (of) honey and four *raṭl* (of) fresh water three *dirham* each of cyperus, mastic, and cinnamom, and one *dirham* (of) saffron, cook (that) on a low flame until it is reduced to one half and, having removed the scum, let it cool off in an alabaster (vessel).

¹⁵¹ *Abū Mīlī* (the latter term < μέλι) lit. “the father of honey”, that is “the original one with honey”.

(214)

(A remedy called) *anğūr afšurağ*¹⁵²

Take ten jugfuls from the pressed juice of sweet and ‘half-and-half’ grapes—(the latter) being those which have a rest of acidity—and two jugfuls from clarified honey, cook (that) gently until it thickens, and use it. One spoonful of this (remedy) with cold water clears the stomach and strengthens it, too.

(215)

The *fruit* beverage
which strengthens the stomach, settles
vomiting, and astricts the belly

Take sour quince juice, sourish pomegranates, apples, sumach, myrtle seeds, service, sour citrons, and lote, cook (the quince juice) in water (so as) to lessen its juiciness, strain it, add to it the saps of the remaining (ingredients), let (that) gain the consistency of a rob, and use it.

(216)

The *myrtle* beverage

Take fresh myrtles with their seeds, chop them in small pieces, besprinkle them with water, pound them, press them, take two parts from their sap and two and a half parts from clarified honey, put (that) into a pot, and cook it until it coagulates; then flavour it with Indian spikenard, clove, cinnamon, and nutmeg in the manner of the spices (mentioned) before,¹⁵³ strain it once it has cooled down, and put it in an alabaster (vessel).

(217)

An oxymel for those who suffer from spleen
disease—(invented) by Ibn at-Tilmīd

The peels of the caper root five *dirham*; rusty back fern five *dirham*; dodder five *dirham*; the fruit of the tarfa three *dirham*; madder three *dirham*; asarabacca one third of a *dirham*; sweet flag three *dirham*; the bast of the willow-tree six *dirham*. Provided that the weights are

¹⁵² *anğūr afšurağ* < Persian *anğūr* “uva” and *afšurah* “res quaevis expressa, succus expressus”, see Vullers *Lexicon* 1/137 and 1/113 respectively.

¹⁵³ Compare the concluding section of recipe 211.

(quantified in) *dirham*, (all this) is boiled in just one *raṭl* of wine vinegar until one third of it is gone, (then) strained, and (finally) one *mann* (of) sugar is melted into what remains.

Beverages. Pure wine of good quality, that is superior wine, is called *ṭilā'*; *ḡamhūrī* in turn is a variety of *maifuḥtaḡ* which has not (yet) gone over the state of being drinkable to that of being (too) syrupy,¹⁵⁴ whilst *maifuḥtaḡ* itself means 'cooked wine'¹⁵⁵ and is (also) called *ṭilā'* in the Arabic language; *muṭallaṭ* is (another) variety of *maifuḥtaḡ* which is cooked until two thirds of it are gone,¹⁵⁶ and honeyed raisin wine may be made from both of them; *ḥundiqūn* is a wine (prepared with) honey and spices;¹⁵⁷ *maibah* is Persian meaning 'quince beverage', that is to say 'quince wine', and on account of this designation it ought to contain wine rather than vinegar.¹⁵⁸

Chapter Eight on Preserves

(218)

Roses preserved with honey or with sugar

For one part of Persian rose-leaves (take) twice as much of either (honey or sugar).

(219)

Preserved violets

For one part of violet flowers (take) two parts of sugar.

¹⁵⁴ *ḡamhūrī* is (grape) wine boiled down to one half, see e.g. Siggel *Wörterbuch* 26.

¹⁵⁵ *maifuḥtaḡ* < Persian *mai-puḥtah* is (grape) wine boiled down to one quarter, see e.g. Siggel *Wörterbuch* 70.

¹⁵⁶ *muṭallaṭ* is (grape) wine boiled down to one third, see e.g. Siggel *Wörterbuch* 67.

¹⁵⁷ On the etymology of *ḥundiqūn* see note 143 above.

¹⁵⁸ On the etymology of *maibah* see note 139 above; Ibn at-Tilmīd's observation that, strictly speaking, *maibah* "ought to contain wine rather than vinegar" is aimed at the old recipe 201, which bears this name yet involves vinegar instead of wine.

(220)

Preserved citron rinds

For one part of yellow citron rinds—including the pulp that (has been squeezed so as) to remove its natural acidity—washed with salt and water and thereafter left to dry (take) one part of pure honey, cook (that) together, and lift it into a jug; whenever (this concoction) grows fluid, take out (the citrons), stir the honey with your fingers, boil it thoroughly to get rid of (all) wateriness, (then) put (the citrons) back in, and keep doing that until (the mixture) finally thickens, no more wateriness is found, and the honey sticks firmly to the rinds; now is the time to store it away and, lastly, to flavour it with a bit of saffron. In the same way you preserve gourds, apples, and quinces.

(221)

Preserved unripe dates
which are useful for those who have
cold-moist stomachs

Take recent unripe dates which contain little moisture and boil them first thing; then remove their seeds and stems; then stuff (the berries) with honey, clove, cinnamon, ginger, and ground saffron instead; then restore the stems, put (all that) into a glass jug, and pour forth an amount of clarified honey sufficient to cover it.

(222)

Preserved carrots

Take one part (of) red carrots, grill them, peel them, and pull out their insides, and one part of pure honey, (mix that together), and check the honey (for consistency) every five days by boiling and (then) reuniting it (with the carrots).¹⁵⁹

(223)

Preserved ginger

Cut Chinese ginger into large pieces, soak these in water for twenty days, dry them up, pour out enough water and honey to cover them, put (all that) in a cooking-pot of stone, give it a good boiling, then remove (the worn ginger) from the water and the honey, form it into

¹⁵⁹ Compare the more detailed instructions given in recipe 220.

small pastilles, pour out enough clarified honey to cover these, throw onto (the mixture) the same spices as when preserving myrobalans,¹⁶⁰ and use (this).

Chapter Nine
on
Decoctions

(224)

The *hyssop* decoction

for (the treatment of) asthma in hot tempers

Rāziqī raisins¹⁶¹ fifteen *dirham*; jujubes and sebesten twenty fruits of each; husked barley ten *dirham*; light-coloured poppy four *dirham*; violet, nenuphar, cucumber seeds, purslane seeds, maidenhair, scraped (and) crushed liquorice root, and hyssop three *dirham* of each; fleshy yellowish figs which are 'king figs'¹⁶² seven (fruits) in number; gum-arabic two *dirham*. All (this) is cooked in five *raṭl* water until one third (of it) is left, (then) strained, (and) a potion (may be made by using) four *ūqīya* (of it) together with five *dirham* (of) white sugar candy and one *dirham* (of) sweet almond oil. Sometimes, when the sputum is clotted and hard to cough up, (this remedy) is made without gum(-arabic).

(225)

Roots-water

which opens obstruction and
mollifies tenacious humours

The peels of the fennel root, the peels of the celery root, citronella root, fennel seeds, celery seeds, anise, Indian spikenard, mastic, and dyer's madder one part of each; seedless raisins two parts. (These ingredients) are cooked, the water—having acquired their faculties—is strained, four *ūqīya* from it are measured up, drunk moderately hot, and sometimes augmented by two *dirham* (of) castor oil and one *dirham*

¹⁶⁰ There are no specific instructions in the text on hand as to the preservation of myrobalans, but we may guess from recipe 221 that the 'spices' referred to in the present context would run along the lines of clove, cinnamon, and saffron.

¹⁶¹ On Rāziqī see note 87 above.

¹⁶² On 'king figs' cf. note 125 above.

(of) sweet almond oil or, alternatively, by bitter almond oil on its own at the combined weight of the aforesaid two oils. When using roots-water to crumble kidney stones, rusty back fern should be added to the decoction which is (then) drunk with Jews' stone; in order to relax tremor and (to treat) phlegmatic diseases it may be used together with certain electuaries, like the *curcuma* remedy¹⁶³ or the (one called) *amrūsiyā*,¹⁶⁴ as indicated by the condition of the patient.

(226)

Cheese-water

and (this) is used in spring

Choose a young goat that has given birth about a month earlier and a red(-woolled) blue(-eyed) young sheep of the kind that has a sound temper, but before obtaining their milk feed them for a few days coarsely ground wet barley and (its) bran, dog's grass, endive, and fumitory; then milk off (a total of) two *raṭl* every day, cook (that) in a stone cauldron on a calm fire, and stir it with a piece of fresh barked fig-wood which had been crushed (flat) in order to convey to the cheese-water through the lacteous sap inside the fresh fig-wood a specifically mild purgative faculty—if (however) what we just mentioned is not intended and the cheese-water is (meant to be) drunk (merely) to moisten but not to purge, you may replace the fig-wood by a piece of fresh willow-wood; wipe around the cooking-pot, that is to say (around) its edges, with a piece of cloth which had been drenched in fresh water; when the milk boils, take the cauldron off the fire, and sprinkle on the milk inside thirty *dirham* of plain sugared oxymel¹⁶⁵ and, as is often done, about three *dirham* of pure sour wine vinegar, too—but make sure the oxymel and the vinegar are very cold, and be quick to add them so that the cheesiness may separate from the wateriness; stir (the mixture) with the aforesaid wood, and leave it for a short while until it curdles and the wateriness has separated; then strain it through a thick cloth of linen or a densely woven basket made of palm-leaves, and hang up the remaining cheesy stuff until the water stops dripping from it; (finally) return (all) the watery stuff

¹⁶³ See e.g. Ibn Sīnā *Qānūn* 3/330,–5ff. and 331,1–11.

¹⁶⁴ *amrūsiyā* < ἀμβροσία “immortality, elixir of life; an antidote”, see Liddell/Scott *Lexicon* 79; for the recipe itself see e.g. Kahl *Sābūr*¹ 47f. and *Sābūr*² 39 no. 14.

¹⁶⁵ Compare recipe 185.

to the washed cauldron, boil it gently, throw into it half a *dirham* of ground white salt, and strain it once more. Take from said cheese-water between one half and two thirds of a *raṭl* with white sugar candy, gradually increasing (the dose), and augment it with a purgative powder or else a substitute for that.¹⁶⁶

(227)

Endive-water

Take fresh unwashed endives, cut away their underground parts, extract their water, and drink (from it) thirty *dirham* to half a *raṭl* together with plain oxymel¹⁶⁷ in order to open obstruction. Sometimes (this remedy) is administered in combination with certain pastilles which are useful for that (purpose), like the *absinthe* pastille.¹⁶⁸

(228)

The water of the Indian musk melon
which is (also known as) Raqqa¹⁶⁹
or Palestinian (melon)

Take a ripe musk melon, one whose seeds have gone black, cut it in two halves, incise its flesh but do not remove it until (all) wateriness has leaked out, (then) strain it off, and take (from it) fifty *dirham* to half a *raṭl* together with any beverage that appears to be appropriate in the (given) situation, like the *pomegranate* or another cooling beverage.¹⁷⁰

(229)

Grilled pumpkin-water

Pick a juicy pumpkin and pierce with a knife through a number of spots (on its surface); then take red clay, knead it together with barley meal and fresh water, and cover the whole pumpkin in it as if with a

¹⁶⁶ See recipe 86; cf. also recipe 93.

¹⁶⁷ See recipe 185.

¹⁶⁸ See recipe 18.

¹⁶⁹ Raqqa, situated at the great bend of the river Euphrates, was once one of the chief cities of Upper Mesopotamia but not particularly known for its melons, cf. Meinecke "Raḡqa" passim and *Le Strange Lands* 124 with map 1; from the context it would appear that Ibn at-Tilmīd is referring here to the kind of melon which is otherwise called 'Syrian' or indeed 'Palestinian', see e.g. Dozy *Supplément* 1/457 s.v. *dullā'*.

¹⁷⁰ See recipe 194; cf. also recipes 198 and 200.

dress—but do not apply it too thickly or else you prevent the interior of the pumpkin from maturing; (now) carry it to a moderately preheated oven, place two rows of bricks—one above the other—at the bottom of the oven, and put the daubed pumpkin on top of these; when the clay has become dry and hard, lift out the pumpkin and leave it to cool down; (finally) crack off the coating, release the water (from inside the pumpkin), and take from it fifty to sixty *dirham* together with certain cooling beverages, like the *pomegranate* or the *poppy* beverage.¹⁷¹

(230)

The *hospital* decoction

Ḥulwān plums¹⁷² five *mann*; Ğurġān jujubes¹⁷³ two and a half *mann*; Ḥurāsān apricots¹⁷⁴ five *mann*; Meccan tamarinds five *mann*; sebesten one *mann*; Rāziqī raisins¹⁷⁵ five *mann*; sweet-smelling violets and nenuphars three *raṭl* of each; roses one *mann*; stoneless chebulic, yellow, and black Indian myrobalan five *mann* altogether; beleric myrobalan, emblic, and the ‘milk’ of emblic one *mann* of each; Meccan senna three *raṭl*; pistachio(-coloured) polypody and scraped (and) crushed liquorice root one and a half *raṭl* of each; French lavender, ground pine, wall germander, bull thistle, giant thistle, and the leaves and seeds of lemon balm two and a half *raṭl* of each; absinthe leaves one *mann*; small centaury three *raṭl*; light-coloured poppy five *raṭl*; serpent melon seeds, cucumber seeds, and purslane (seeds), all crushed, one *kailaḡa* of each; fennel seeds, celery (seeds), and flax dodder (seeds) one *kailaḡa* of each; pomegranate seeds and barberry seeds one *mann* of each; coriander one *makkūk*; borage five *raṭl*; Cretan dodder, tied up in a cloth of linen and thrown (into the mixture) towards the end of

¹⁷¹ See recipes 194 and 191 respectively.

¹⁷² Ḥulwān is the Arabic name of an ancient town situated on the great Ḥurāsān highway as it crosses the natural frontier between Iraq and Iran; the place was known for an abundance of fruit (dates, pomegranates, figs) though not explicitly plums, see Lockhart “Ḥulwān” 571 and Le Strange *Lands* 191 with map 2.

¹⁷³ Ğurġān is a province in northern Iran bordering on the Caspian Sea and crossed by the old caravan route to Russia, see Hartmann/Boyle “Gurgān” 1141; the place was known for its excellent jujubes, see Gassānī *Muṭamad* 340 and Wiedemann *Aufsätze* 1/867.

¹⁷⁴ Ḥurāsān is a province in northeastern Iran which in the Middle Ages was generally regarded as covering a much wider geographical area than today, see Bosworth “Ḥurāsān” 55f.; for a (rather isolated) apricot connection see Dozy *Supplément* 2/603.

¹⁷⁵ On Rāziqī see note 87 above.

cooking, one *raṭl*; endive and mint a bunch of each; sweet basil seeds one *mann*; agrimony leaves one and a half *raṭl*; turpeth and agaric one *mann* of each. All (this) is cooked in one thousand *raṭl* fresh water until one third (of it) is left, and (then) strained.

(231)

The *hospital backup* for this decoction

Turpeth, aloe, liquorice rob, and scammony in equal parts; a potion of the *backup* (may be made by using) one *dirham* (of it) at nightfall. The decoction (itself is measured out) at daybreak (in a quantity of) one *raṭl* together with two *ūqīya* (of) alhagi and two *ūqīya* (of) purging cassia pods which are dissolved in it; (then) it is strained (again), augmented by two *ūqīya* (of) julep, half a *dirham* (of) washed Armenian stone, and half a *dirham* (of) lapis lazuli, and (thus) drunk.

(232)

The *hyssop* decoction

(which is associated) with heat

Rāziqī raisins¹⁷⁶ fifteen *dirham*; jujubes and sebesten twenty fruits of each—but (this remedy) has already been mentioned.¹⁷⁷

(233)

Now the *hyssop* decoction for

(the treatment of) tenacious humours

Take the water from coarsely ground bran, 'king figs',¹⁷⁸ the flesh of raisins and jujubes, liquorice root, fennel and its seeds, maidenhair, hyssop, moon carrot, and violets (mixed) with candy and bitter almond oil all at quantities that vary depending on what is required—but tragacanth, gum(-arabic), sebesten, and the like are not used here.

¹⁷⁶ On Rāziqī see note 87 above.

¹⁷⁷ See recipe 224.

¹⁷⁸ On 'king figs' see note 125 above.

(234)

The *aloe* infusion
for (the treatment of) hot headache

Express the water from unwashed endives, throw into it a bit of good aloe and a bit of tragacanth, leave these two (ingredients) to dissolve, and then drink (this) as necessary.

(235)

The *aloe* infusion
for (the treatment of) cold phlegmatic headache;
it thoroughly clears the head and (also) the stomach

Black myrobalan, beleric myrobalan, and emblic ten *dirham* of each; fennel root, celery (root), citronella root, and liquorice root eight *dirham* of each; Indian spikenard and lemon grass four *dirham* of each; bull thistle and giant thistle five *dirham* of each; the pulp of colocynth two *dirham*. Cook all (this) in five *raṭl* water until one and a half *raṭl* (of it) are left, (then) throw into it one *ūqīya* of Socotra aloe, put it in a glass vessel into the sun for three days, and as required drink (from it) one to two *ūqīya*—the amount of aloe in the previous *aloe* infusion, which is for (the treatment of) hot headache, should be roughly the same as here.

(236)

A decoction for (the treatment of)
asthma if there is no fever

Figs, raisins, celery seeds, fennel seeds, maidenhair, hyssop, white horehound, liquorice root, wild caraway, bitter almonds, and 'rolled' birthwort as necessary. (This) may be used as a decoction as well as an electuary.

(237)

Some purgatives for (asthma) sufferers

Agaric, the pulp of colocynth, liquorice rob, white horehound, turpeth, and *hiera picra*¹⁷⁹ are measured up and formed into pills with wine boiled down to one quarter; lohochs (too) are made for these

¹⁷⁹ On *hiera picra* see note 40 above.

(patients) from grilled squills, white horehound, water flag, 'long' birthwort, wormwood, rhubarb, myrrh, and saffron (all of which) are measured up to appropriate amounts, inspissated with honey or a decoction of figs or a condensation of grapes, and used.

(238)

And (again) for that

Dried fox lung, pennyroyal, celery seeds, laurel, and grape ivy are brought together with fig honey, formed into pills, and used at bedtime.

(239)

And (again) for that

Fenugreek, large pine nuts, and white horehound are cooked, strained over honey, and inspissated.

(240)

The roots decoction

for (the treatment of) long black-bilious
and phlegmatic fevers, pains in the liver
and spleen, and humoral putridity

The peels of the fennel root, celery roots, citronella (roots), fennel seeds, celery seeds, anise, mastic, Indian spikenard, the petals of red roses, bull thistle, giant thistle, agrimony leaves, absinthe leaves, madder, clear lac, Chinese rhubarb, and seedless raisins as necessary. (These ingredients) are cooked in fresh water, their juice is extracted, and drunk together with sweet or bitter almond oil.

(241)

Some purgatives which are healthy for those
who suffer from facial paralysis and hemiplegia

The *chebulic myrobalan* decoction on its own (at a weight of) fifty *dirham*—originally ten *dirham*; (or) one *dirham* (of cooked and then) strained myrobalans together with one *dāniq* (of) ground colocynth pulp.

(242)

The *dodder* decoction
which is useful against black-bilious diseases,
mange, tetter, and 'black' lichen

Black myrobalan ten *dirham*; polypody five *dirham*; Meccan senna and seedless Rāziqī raisins¹⁸⁰ seven *dirham* of each; turpeth four *dirham*; French lavender and dodder ten *dirham* of each. Bring (this) together, crush what needs to be crushed, cook it (all) in four *raṭl* fresh water—the dodder being tied up in a cloth of linen and thrown (into the mixture) towards the end of cooking—, leave it on the fire until it is reduced to one *raṭl*, (then) strain it, and drink it together with a pill that expels the black bile, and with agaric, aloe, Indian salt, and black hellebore.

(243)

A decoction which makes
the menstrual blood flow

Take endive seeds, flax dodder seeds, anise, celery seeds, and fennel two *dirham* of each; Ğurġān jujubes¹⁸¹ thirty fruits; seedless Rāziqī raisins¹⁸² fifty (in number); red kidney beans, priced like chickpeas, ten *dirham*; 'king figs'¹⁸³ ten in number; dry coriander five *dirham*; rue two bunches. Bring (this) together, cook it in two *raṭl* water, (then) strain it, and take from it sixty *dirham* together with one *ūqīya* (of) the seed-oxymel.¹⁸⁴

(244)

A *sunny* infusion from *Ṣā'id*¹⁸⁵

Jujubes and plums thirty *dirham* of each; (seed)less tamarinds twenty (*dirham*); fumitory twenty *dirham*; nenuphars five *dirham*; roses ten *dirham*; Meccan senna three *dirham*; endive seeds, flax dodder, and borage three *dirham* of each; liquorice root, polypody, beleric myrobalan, and emblic, all crushed, three *dirham* of each; the crushed seeds

¹⁸⁰ On Rāziqī see note 87 above.

¹⁸¹ On Ğurġān see note 173 above.

¹⁸² On Rāziqī see note 87 above.

¹⁸³ On 'king figs' see note 125 above.

¹⁸⁴ Compare recipe 189.

¹⁸⁵ On *Ṣā'id*, the 'inventor' of this recipe which in all probability was handed down to Ibn at-Tilmīd by way of oral transmission, see note 38 above.

of serpent melon, cucumber, gourd, and purslane ten *dirham* of each; barberry seeds ten *dirham*; pomegranate seeds five *dirham*; coriander five *dirham*; (stone)less yellow and chebulic myrobalan five *dirham* of each; plantain five *dirham*. Bring this together, soak it in ten *raṭl* water, boil it briefly, take it off the fire, leave it in a broad-brimmed vessel of glass, close its top firmly, place it into the sun, stir it (every) morning and evening for a duration of one week or ten days (at most), then dispense from (that) water on the morn of each day thirty to forty *dirham*—depending on how much the drinker can tolerate—, but augment it at the time of drinking with one *mitqāl* (of) pumpkin seed pulp, two *dāniq* (of) washed Armenian stone, half a *dirham* (of) barberry sap, one fourth of a *dirham* (of) tabasheer, one *ūqīya* (of) the *pomegranate* oxymel without vinegar, one *ūqīya* (of) julep, and one *dirham* (of) almond oil; and the diet (consisting) of vegetable stuff¹⁸⁶ with the juice of unripe grapes or (else) pullet (is taken) in the afternoon. (This regimen) must be followed for five days up to one week.

Chapter Ten
on
Collyria, Catapasm, and Ophthalmics

(245)

The *dust-coloured* (remedy)

Kerman tutty and burnt caltrop one part of each; sugar one fourth of a part. (This) is ground, then strained, and used.

(246)

The *polisher* from *Sābūr*¹⁸⁷

Starch four parts; gum-arabic two parts; ceruse, argentic slag, and stibium one part of each. (This) is ground, and used.

¹⁸⁶ *muzauwara* “vegetable stuff” denotes “[un] plat maigre, aux légumes, sans viande, et aussi: boisson douce et enivrante [...] aliment préparé sans viande; on y met de la coriandre ou quelque autre ingrédient de ce genre, et on le donne au malade [...] *muzauwara* signifie ordinairement chez les médecins: chaque plat sans viande qu’on donne à un malade”, see Dozy *Supplément* 1/612.

¹⁸⁷ For this recipe from *Sābūr* ibn Sahl’s (d. 255/869) *small dispensatory* see Kahl *Sābūr*¹ 197 and *Sābūr*² 166 no. 365.

(247)

The *unripe grape* coolant

Tutty and yellow myrobalan fifteen *dirham* of each; ginger seven and a half *dirham*; long pepper three and a half *dirham*; turmeric fifteen *dirham*; emblic and greater celandine two *dirham* of each. All (this) is pounded, strained, steeped in the water of fresh unripe grapes in a green—that is a porcelain—trough for seven days, (then) dried, ground again, and used.

(248)

The *ash-coloured* (remedy)
which strengthens the sight
and dries up lachrymation

Kohl, Indian tutty, copper scoriae, and burnt wormwood one part of each; greater celandine one fourth of a part. (This) is pounded, strained through a cloth of silk, and stored.

(249)

The *mighty* (remedy)

which is useful (against) loss of vision,
dries up lachrymation, and strengthens the eye

Auric slag, copper scoriae, Indian tutty, lobster, stibium, laurel, black and white pepper, long pepper, and sal ammoniac one *dirham* of each; saffron two *dirham*; sweet basil half a *dirham*; musk one *qīrāṭ*. (This) is properly ground and strained, and (then) stored.

(250)

The (remedy called) *bāsīlīqūn*
—meaning ‘royal’ or ‘kingly’¹⁸⁸—
for (the treatment of) itchiness of the eye
and loss of sight

Argentite slag and scaled sepiolite ten *dirham* of each; oxidized copper five *dirham*; ceruse, white salt, sal ammoniac, germander, black pepper, and long pepper two and a half *dirham* of each; clove and usnea one *dirham* of each. All (this) is pounded, strained, and used.

¹⁸⁸ *bāsīlīqūn* < βασιλικόν (scil. φάρμακον) “royal, kingly” is a name given to various collyria, liniments, and other compound drugs, both in the Greek and Arabic pharmacy, see Liddell/Scott *Lexicon* 309f. and Fellmann *Qalānisī* 242f.

(251)

The (remedy called) *rūšanāṭ*
 —meaning ‘light’¹⁸⁹—
 which is useful against weakness
 of sight and floaters

Haematite, oxidized copper, argentic slag, Indian salt, Armenian borax, verdigris, black and white pepper, long pepper, and sepiolite four parts of each; Socotra aloe, Indian spikenard, and clove one and a half parts of each; ginger and lilac two parts of each. (This) is brought together, and used.

(252)

The *painters coolant*
 which is (also called) the *pomegranate coolant*,
 and which sharpens the sight

Tutty is steeped in the strained water of red pomegranates for seven days, (then) ground, and used.

(253)

A coolant which makes the eyelashes grow,
 and which is useful (against) lachrymation

Lapis lazuli, the ground seeds of Medina dates¹⁹⁰ or (another kind of) exquisite dates, and frankincense soot are pulverized, strained, and used.

(254)

An Indian coolant
 for (the treatment of) moist scaly
 eruptions (around the eyes)

Oxidized copper and iron scoriae eight *dirham* of each; aloe four *dirham*; salt, Armenian borax, black pepper, ginger, and Basra vitriol two *dirham* of each; glass-slag which is the *mashāqūniyā* of glass,¹⁹¹

¹⁸⁹ Persian *rūšanāṭ* “lux, claritas; lucem, splendorem dans”, see Vullers *Lexicon* 2/75f.

¹⁹⁰ *ṣaiḥānī*, reduced in my translation to “Medina”, is traditionally described as a sort of date which is black and hard to chew, and allegedly so called after a certain ram named *Ṣaiḥān* that was once tied to a palm-tree in Medina, see e.g. Lane *Lexicon* 4/1752.

¹⁹¹ *mashāqūniyā* is a hybrid ultimately derived from Syriac *mešhā* “oleum” and

white mustard, and burnt Oriental frankincense one *dirham* of each. (This) is pounded, kneaded with wine vinegar, left in a brass vessel in the sun until (the mixture) is dry, and (then) used.

(255)

An unripe grape coolant
for (the treatment of) hot mixtures (in the eyes),
blepharitis, and ophthalmic fever

Tutty is steeped in the filtered water of fresh unripe grapes for seven days, and (then) used.

(256)

A collyrium for (the treatment of) albugo
Sarcocolla steeped in ass's milk seven *dirham*; saffron two *dāniq*; horn
poppy powder two *dāniq*. (This) is ground, and used.

(257)

Another collyrium for (the treatment of) albugo
The shells of ostrich eggs, pieces of broken Chinese porcelain, tutty,
verdigris, and Šalwad kohl¹⁹²—a kind of stibium which is compact, shading into redness, and (in structure) similar to an agate—five (*dirham*) of each; lobster, Indian tutty, and tabasheer two *dirham* of each; lizard droppings and *taġīrā*—a compact white stone which is similar to white marble except that the *taġīrā* is lighter, whiter, and firmer, and that it lacks the translucency of some (varieties of) marble—one *dirham* of each; black pepper half a *dirham*; yercum sugar three *dirham*; washed haematite three *dirham*; new whetstone and marcasite two *dirham* of each. (These ingredients) are brought together rinsed, and they are used as a collyrium which is applied precisely to the albugineous spot by passing a surgical stick over it. This (remedy) is useful, (as) Ibn at-Tilmīd (himself says): “I can confirm that it is proven by experience”.

κυάνεος “dark-blue”, see Payne Smith *Thesaurus* 2/2238 (with 2240 for the intermediate *mšah qūnyā*) and Liddell/Scott *Lexicon* 1003; cf. also Vullers *Lexicon* 2/852 s.v. *kaf-i ābgīnah* “aqua spumae instar in superficie vitri, quod funditur, apparens” (but never mind his etymology).

¹⁹² Šalwad was the Arabic name of a town (*balda*) in Andalusia which produced and exported kohl, see Yāqūt *Buldān* 3/316.

(258)

The (remedy called) *malkāyā*
—that is ‘kingly’¹⁹³—

for (the treatment of) acute conjunctivitis

Sarcocolla steeped in ass’s milk, starch, and white sugar candy are pounded, strained, and used.

(259)

The *yellow* catapasm

for (the treatment of) pains in the eye caused
by moisture, and inveterate conjunctivitis

Sarcocolla steeped (in ass’s milk) five *dirham*; horn poppy two *dirham*; aloe, rose seeds, and saffron half a *dirham* of each; opium four *dāniq*. (This) is pounded, strained, and used.

(260)

The *deliverer*

A combination of the *white* and the *yellow* catapasm¹⁹⁴ by equal shares.

(261)

The *rosy* (remedy)

which is useful against (ophthalmic) ulcers,
conjunctivitis, and pimples (around the eyes)

Ceruse eight parts; argentic slag, gum-arabic, and haematite four parts of each; opium, mace, oxidized copper, and saffron one part of each; camphor one *qīrāṭ*. (These ingredients) are brought together in ground form, and (so) they are used.

(262)

Another *rosy* (remedy)

for (the treatment of ophthalmic) ulcers

Beans and washed haematite one part of each. Grind the two (ingredients), and use (this).

¹⁹³ Syriac *malkāyā* (i.q. βασιλείος) “regius, regalis”, see Payne Smith *Thesaurus* 2/2144.

¹⁹⁴ See recipes 263 and 259 respectively.

(263)

A white ophthalmic

for (the treatment of) the early stages of hot
conjunctivitis, and burning sensations in the eye

Gum-arabic, tragacanth, and starch two *dirham* of each; ceruse five *dirham*; opium two thirds of a *dirham*. (This) is ground, strained, kneaded with egg white or rainwater, set up as an ophthalmic, scraped over a whetstone, and used.

(264)

The *daizaġ*¹⁹⁵ ophthalmicfor (the treatment of) pterygium, inveterate
pannus, inveterate scaly eruptions (around the eyes),
and felty albugo if there is no heat

Gum-arabic, auric slag, and ceruse four *dirham* of each; verdigris two *dirham*; myrrh, opium, castoreum, lycium, and galbanum one fourth of a *dirham* each. (This) is ground, strained through a cloth of silk, kneaded with leek-water or rue-water or wine, and set up as an ophthalmic.

(265)

A mild red ophthalmic

for (the treatment of) the remnants of
conjunctivitis, and swollen eyelids

Gum-arabic, tragacanth, starch, ceruse, oxidized copper, haematite, and Indian laurel in equal parts. (This) is pounded, strained through a cloth of silk, kneaded with water, and set up as an ophthalmic.

(266)

A sharp red ophthalmic

for (the treatment of) blepharitis, scaly
eruptions (around the eyes), ptosis and
relaxation of the eyelids, and pannus

Haematite twelve *dirham*; gum-arabic ten *dirham*; opium and aloe six *dirham* of each; verdigris six *dirham*; myrrh and saffron half a *dirham* of

¹⁹⁵ *daizaġ* < Persian *dēzah* “color cinereus ad nigredinem vergens”, see Vullers *Lexicon* 1/952.

each; dragon's blood two *dirham*. (This) is ground, strained through a cloth of silk, set up as an ophthalmic with water, and used.

(267)

A green ophthalmic
for (the treatment of) inveterate scaly
eruptions (around the eyes), swollen eyelids,
inveterate pannus with no evidence of
redness or harshness, floaters, and albugo
Ceruse, ammoniacum, and gum-arabic two *dirham* of each; starch
one *dirham*; verdigris two *dirham*. (This) is ground, kneaded with rue-
water, and set up as an ophthalmic.

(268)

A black ophthalmic
which is (called) the *lead* ophthalmic,
and which fills ulcers (of the eyes)
Oxidized black lead, kohl, oxidized copper, tutty, gum-arabic, and tragacanth one part of each; opium half a part. (This) is pounded, strained through a cloth of silk, kneaded, set up as an ophthalmic, and used.

(269)

An ophthalmic for (the treatment of lachrymal)
fistula—ar-Rāzī mentions this (remedy) and
attributes (its invention) to himself when he says
'by me'¹⁹⁶

Aloe, Oriental frankincense, sarcocolla, dragon's blood, pomegranate flowers, kohl—that is to say stibium—, and alum in equal parts; verdigris one fourth of a part. All (this) is pounded, strained through a cloth of silk, set up as an ophthalmic, and used as follows—put the patient to sleep on the healthy side, squeeze out the fistula (located) in the larger, inner corner of the eye very thoroughly, shed three drops of the ophthalmic into the eye, (waiting) a short while between each drop,

¹⁹⁶ There are a few 'self-invented' prescriptions and applications which are *similar* to the one on hand in the relevant sections of Muḥammad ibn Zakarīyā' ar-Rāzī's (d. 313/925 or 323/935) huge medical encyclopaedia *al-Ḥāwī* but none of them is close enough to be clearly recognized as Ibn at-Tilmīd's source, cf. Rāzī *Ḥāwī* 2/246–258.

and let (the patient) sleep for (a further) two hours; proceed with this application for (about) one week until nothing (more) emerges from the fistula when squeezed, then stop treatment.

(270)

The *galls* ophthalmic
for (the treatment of) the early stages
of (eye)water

Take for one part of the dried gall-bladders of an ox, a carp, a crane, a falcon, an eagle, and a quail about one tenth of this (amount) in spurge, just as much again (of) colocynth pulp, and from sagapenum the same, bring (all this) together with fennel-water, and set it up as an ophthalmic.

(271)

The *Indian tutty* collyrium
for (the treatment of) *albugo*

Sepiolite, auric slag, lizard droppings, glass-slag, new whetstone, lobster, and 'golden' marcasite four *dāniq* of each; Šalwad kohl,¹⁹⁷ washed haematite, and unpierced pearls half a *dirham* of each; yercum sugar one *dirham*; verdigris, sal ammoniac, black pepper, long pepper, clove, and Indian spikenard one and a half *dāniq* of each; Chinese greater celandine two *dāniq*; pieces of broken Chinese porcelain and the shells of ostrich eggs one *dirham* of each; Indian salt two *dāniq*; Syrian glass half a *dirham*; Indian tutty one *dirham*. All (this) is finely pounded and ground, strained through a cloth of silk, and applied as a collyrium in the morning and in the evening.

(272)

A red 'elixir'¹⁹⁸

for (the treatment of) ophthalmic ulcers

Opium, washed haematite, oxidized copper, and starch eight *dirham* of each; gum-arabic forty-eight *dirham*; ceruse four *dirham*; argentic slag twenty-eight *dirham*. Grind the haematite and the copper prop-

¹⁹⁷ On Šalwad see note 192 above.

¹⁹⁸ *iksīrīn*, translated 'elixir' to maintain the term's alchemical and thence miraculous connotations, is Syriac *ksīrīn* < ξηρίον "desiccative powder", see Liddell/Scott *Lexicon* 1190 with Ullmann *NGw* 257–260.

erly in water, then, when they are dry, bring them together with the remaining (ingredients), and apply (all) this as a collyrium resembling (calcined and powdered) stibium (in density).

(273)

An ophthalmic called *perfumer*

which is useful against pimples (around the eyes),
deep (ophthalmic) ulcers, and chorioid melanoma¹⁹⁹

Burnt argentic slag slaked with mothers' milk sixteen *mitqāl*; washed ceruse eight *mitqāl*; saffron four *mitqāl*; tragacanth two *mitqāl*. (This) is kneaded with rainwater, set up as an ophthalmic, and used by rubbing it into egg white.

(274)

A catapasm which is useful (against)

itchiness and scaly eruptions (around the eyes)

Aloe, lycium, yellow myrobalan, and horn poppy powder in equal parts. (This) is ground, and applied as a collyrium.

(275)

The *myrtle* coolant

Tutty ten *dirham*; kohl three *dirham*; auric slag, gum-senegal, and greater celandine two *dirham* of each; Yemenite alum eight *dirham*; yellow myrobalan six *dirham*; washed haematite five *dirham*. All (this) is finely pounded, and steeped in myrtle-water and sumach-water (exposed) to the sun for seven days.

(276)

The *twelver* collyrium

which is useful against loss of sight

Washed haematite ten *dirham*; Indian tutty and (the kind of tutty that) resembles (the white colour of) tabasheer, opium, copper scoriae, unpierced pearls, horn poppy, Socotra aloe, lycium, saffron, oxidized copper, and Chinese greater celandine two *dirham* of each. The ingre-

¹⁹⁹ The term used here for “chorioid melanoma”, i.e. *mūsaraǧ*, is the arabicized form of Persian *mūsarak* “(small) like an ant’s head” which, in turn, is a calque of μυιοκέφαλον “(a complaint in the eyes, in which the uvea protrudes) like a fly’s head”, see Dehkhodā *Luǧat-Nāmāh* s.v. *mwrsk* and Liddell/Scott *Lexicon* 1151.

dients are brought together, pounded, strained through (a cloth of) silk, pestled in a mortar until they are (fine) like dust, and applied as a collyrium.

(277)

A hospital coolant
which lifts (drooped) eyelids
and makes the lashes grow

Nard and the burnt seeds of dates in equal parts. (This) is pounded, and used.

(278)

The *haematite* catapasm
which is useful against pannus and swollen eyelids
Haematite ten *dirham*; Socotra aloe, lycium, and black and chebulic myrobalan five *dirham* of each; 'hairy' saffron one *miṭqāl*. The ingredients are brought together, ground, strained through (a cloth of) silk, and used.

(279)

A catapasm which is useful against albugo
Sepiolite and eggshells five *dirham* of each; sugar, sarcocolla, and ceruse four *dirham* of each; starch one *dirham*. (This) is finely pounded, strained through (a cloth of) silk, and used.

Chapter Eleven on Oils

(280)

The *myrtle* oil
which darkens and strengthens the hair
Take three *ūqīya* (of) stoneless emblic and cook it in three *raṭl* water until one half (of it) is left—some people use wine instead of water; (now) strain it, cast upon it one *raṭl* (of) fresh myrtle-water, cook it (again) until it is reduced to one half, (then) cast upon it one *raṭl* (of) violet oil, and cook it a third time until (all) the water vanishes and

(only) the oil remains—this you can tell by dipping into it a piece of burning wood, which makes a hissing sound if some of the water is (still) left; if there is no (more) hissing, take (the oil) off the fire, but not before throwing five *dirham* (of) pure ladanum into it. According to some copies a relevant quantity (of) myrtle-water is cooked together with a similar (amount of) sesame oil.

(281)

The *egg* oil

which makes the hair grow

Take a number of eggs and boil them until they are well-cooked; then take the white and cast it aside; (now) rub the yolk thoroughly between your fingers, throw it in a new frying-pan, light a fire below it, tilt the pan so that the oil flows to one side, strain it by and by, and keep it safe.

(282)

The *mastic* oil

which is useful against gastric debility

Take three *raṭl* (of) sesame oil and six *ūqīya* (of) mastic, cook (that) on a low flame in a double pot until the mastic melts into the oil and is absorbed by it, (then) take it off the fire, let it cool down, and store it.

(283)

The *gourd* oil

Go for a juicy gourd, express its water, strain it, cast upon each two *mann* of gourd-water one *raṭl* of sesame oil, cook (that) on a low flame until the water is gone and the oil is left, and store (this).

(284)

The *basil*²⁰⁰ oil

The water from fresh sweet basil one part; sesame oil one part. All (this) is cooked until the water is gone and the oil is left, and (then) stored.

²⁰⁰ The term used here for “basil”, i.e. *śāhasfaram*, is the arabicized form of Persian *śāh-isparḡam* which strictly speaking is “bush basil” *Ocimum minimum*, see Schmucker *Ṭabarī* 259; in the present context, however, it is clearly used as a synonym of *raiḥān* “sweet basil” *Ocimum basilicum*, one of the two ingredients of this recipe.

(285)

An oil with which to anoint the penis
that goes flaccid during sexual intercourse

The seeds of Roman nettle, castoreum, and asafoetida resin two *dirham* of each; Oriental frankincense three *dirham*. Bring (this) together, crush what needs to be crushed, put it (all) in a flask, cast upon it ten *dirham* each of gillyflower oil, jasmine oil, and narcissus oil, boil (that) until the frankincense dissolves and the (other) ingredients (too) blend into it, (then) lift it off just as it is—including the sediment—, fasten the top of the flask with wax, and store it.

(286)

Another oil to stimulate sexual desire

Add to four *ūqīya* each of narcissus oil and gillyflower oil one *dirham* (of) spurge, half a *dirham* (of) natron, and one *dāniq* (of) musk, and oil with it penis and pubes when required.

(287)

The *absinthe* oil

Pour one *mann* (of) sesame oil into a vessel of glass or porcelain, throw on it two *ūqīya* of absinthe blades, leave (that exposed) to the sun for forty days, (then) strain off the oil, and use it. In the same way (you prepare) the oil which is obtained from dill ‘seeds’.

(288)

The *caltrop* oil

Crushed caltrop ten *dirham*; ginger four *dirham*; sesame oil one cupful; fresh water fifteen cupfuls. Cook (this) in a pot on a low flame until the water is gone and the oil is left, (then) take it off the fire, strain it, and use it as an enema from the back or from the front by injecting it into (the rectum or) the urethra; and when rubbed into the pubic region, it resolves urinary detention.

(289)

An oil which lengthens the hair
of the head and the beard, and
which accelerates its growth

Take fresh white husked barley and soak it in hot water until it grows and swells up; when it can be pressed, press it; (now) take one part

from this ‘starch’, one part from Cyprian ladanum, one part from milky emblic-water (obtained) by macerating (the fruits) for three days, and the total weight from oil of ben, and boil (all that) on a low flame until the waters vanish and the oil remains (in a consistency) similar to glue; then strain off the oil to one side, wrap the sediment (around the hair) at night, wash it out in the morning, and (finally) apply the oil after washing and drying of the hair.

(290)

The violet oil

Take properly peeled unroasted dried sesame, put a layer of it into a new bag of cotton, and (another) layer of clean stalkless unrinsed violet flowers which do not (contain too) much (natural) moisture—then they become mouldy—and not (too) little but rather in between; close the top of the bag, cover it with a cloth of cotton, and leave it for three or four days; (now) take out (the content), spread it on a veil of cotton in a room which is absolutely smokefree, (wait for it) to become dry, and (then) throw away the violets; repeat this three or four or more times, depending on how many violets you wish to use; then spread it out (a last time), let it dry off completely, mill (the seeds), and extract their oil; pour (that) in a glass vessel and whenever a deposit settles at the bottom of the vessel, filter (the liquid) through into another vessel; repeat this a number of times until (the oil) is clear. In exactly the same way you prepare violet oil with almond kernels; and rose oil, nenuphar (oil), narcissus (oil), and (many) other oils are made just like that.

Chapter Twelve

on

Liniments

(291)

A white liniment

Ceruse half a *raṭl*; clear wax half a *raṭl* in the season of summer and five *ūqīya* in winter; *bzǧy* oil²⁰¹ one *mann*. Melt the wax in the oil on a

²⁰¹ I have little doubt about the reading *bzǧy*, which reoccurs twice in the text on hand and is backed reasonably well by the manuscript tradition; what the term represents, however, I have no idea.

low flame, beat one part (of it) together with the ceruse in a mortar, ceaselessly stirring (the mixture) until it cools off and stiffens under the movement lest the ceruse subside, (then) store it, and use it.

(292)

The *vinegar* liniment

Grind and strain one part of litharge of gold, throw it into a green trough,²⁰² knead it with two parts (of) olive oil, beat (that) gently with your hand, add to it four parts of vinegar little by little, beating (the mixture) until it consolidates, and (then) store it.

(293)

The *verdigris* liniment

Wax one fourth of a *raṭl*; mastic one *ūqīya*; ammoniacum two *ūqīya*. Dissolve the ammoniacum in two *raṭl* wine vinegar and olive oil, melt the wax into it on a fire, mix it together with the remaining (ingredient), add to it two and a half *ūqīya* (of) ground verdigris little by little, beating (the mixture) thoroughly, leave it to cool down, and (then) use it.

(294)

The *black* linimentwhich is (also called) the *pitch* liniment

Wax one and a half parts; pitch and pine resin one part of each. Melt (this) in thrice as much olive oil, strain it through a sieve, leave it to stiffen, and (then) store it.

(295)

The *quicklime* liniment

for (the treatment of) burns

Take burnt lime, slake it seven times with fresh water, knead it with olive oil little by little so as to retract the water from the body of the lime, leaving (inside only) the oil, and use (this).

²⁰² Compare note 129 above.

(296)

The liniment (called) *diyāḥilūn*
—that is ‘mucilages’²⁰³

The mucilages of linseed, the seeds of wild marjoram, the seeds of the pale-coloured marshmallow, and fenugreek (seeds) half a *raṭl* of each; wax one fourth of a *raṭl*. (This) is inspissated with one and a half *raṭl* of olive oil, and stored.

(297)

A liniment which is useful for
(the treatment of) ulcers of the head
and the early stages of scabies

Crush five parts each of myrobalan stones and oak galls, and scorch all (this) in sesame oil in a cauldron; then grind it in a mortar, and throw onto it two parts of ground myrtle and half a part of white salt; then cast upon it a sufficient quantity (of) wax and *bzḡy* oil²⁰⁴—which is to say five times as much as of the (other) ingredients, whereby the wax should have one share and the oil four shares in that total of five. Put (this preparation) on the ulcers, and put on top of it beet and endive.

(298)

The *haematite* liniment
which is useful against tenesmus and (anal)
fissures in children, and ulcers of the vulva and
the penis when injected together with maid’s milk,
the oil of white jasmines, and rose oil

Violet oil and rose (oil) one *ūqīya* of each; clear washed wax five *dirham*. Melt the wax, and pour it in a mortar onto the following ingredients, all ground—ceruse three *dirham*; washed haematite, Armenian bole, and Cyprian bole two *dirham* of each; salsify sap three *dirham*; opium five *dāniq*; saffron one *dirham*. (Then) mix it well.

²⁰³ *diyāḥilūn* < (ἡ) διὰ χυλῶν lit. “(remedy made) with plant juices”, cf. Liddell/Scott *Lexicon* 2013; further Dozy *Supplément* 1/480 “emplâtre considéré comme résolutif, et dans lequel il entre des substances mucilagineuses”.

²⁰⁴ Compare note 201 above.

(299)

How to wash wax-and-oil

Melt (the wax in the oil), pour (the mixture) into water, and keep melting it and pouring it into water until the latter does not taste of wax (any more).

(300)

How to wash pitch

In order to reduce its sharpness and its (natural) heat, beat (the pitch)—as indicated—in clear (boiling) water very thoroughly for a long time, (then) let (the water) calm down; when (the pitch) rises to the surface take it, empty out that water, and throw the pitch into another water; repeat this a few times until you find the colour (of the water) pure and its taste agreeable; if it is right, wash it (one) more time, and (thereafter) use it.

(301)

How to wash olive oil

Take as much as you like from the purest olive oil, cast it in a cauldron, pour on it a bit of limpid water, throw into it two dates and a handful of flour tied up in a cloth of linen, and boil (all this) gently on a low flame until the water vanishes and the oil remains in a clear state; then take out the flour and the dates, let the oil cool off, and use it as required.

(302)

How to wash lac

Take woodfree lac, grind it, and in order to reduce its sharpness and its (natural) heat pour over it boiling water in which had been cooked rhubarb and citronella roots; (now) stir it gently with a pestle, strain it into a sieve, and throw away the sediment (that has gathered upon it); then clear it again, take what has been purified, let it dry, and use it in the *lac* remedy.²⁰⁵

²⁰⁵ See recipe 29 (“pastille”).

(303)

A liniment for (the treatment of)
acute white vitiligo

Oxidized copper which is *rūsaḥtaǧ*,²⁰⁶ orpiment, garden cress, (burnt but) not slaked lime, and potash in equal parts. Steep (these ingredients), once pounded, in children's urine or in wine vinegar (exposed to the sun, stir (the mixture) every day, do this for four days, (then) store it, and apply it after having washed the (affected) area beforehand with children's urine or with wine vinegar.

(304)

The cooling wax-liniment²⁰⁷

Wax one part; rose oil three parts. Melt (the wax in the oil), and mix it thoroughly with endive-water in a mortar.

(305)

The *prophets* liniment
which is (also called) the *apostles* liniment
for (the treatment of) fistulae and severe scrofula;
it cleans and heals

White wax and pine resin twenty-eight *dirham* of each; 'long' birthwort and Oriental frankincense six *dirham* of each; myrrh and galbanum four *dirham* of each; bdellium mukul six *dirham*; litharge nine *dirham*; opopanax and verdigris four *dirham* of each; ammoniacum fourteen *dirham*. The bdellium is soaked in wine vinegar, and (everything) is cooked with two *raṭl* olive oil in summer and three *raṭl* in winter.

(306)

The *bdellium-and-hump* liniment
for (the treatment of) haemorrhoids

Yellow wax, sesame oil, duck's grease, the bone marrow from a cow's shank, the fat from a camel's hump, and bdellium mukul. The bdellium is dissolved in linseed mucus, everything is brought together, and stored.

²⁰⁶ *rūsaḥtaǧ* is the arabicized form of Persian *rūy-suḥtah* "oxidized copper" Cu_2O , see Schmucker *Ṭabarī* 505f.

²⁰⁷ The term used here for "wax-liniment", i.e. *qīrūṭī*, is a transliteration of κηρωτή "cerate", see Liddell/Scott *Lexicon* 949.

(307)

A liniment which brings out arrowheads from
the limbs—not on the authority of Ḥunain²⁰⁸

Take Greek pitch, Nabataean gum, pine gum, ammoniacum, bdellium mukul, opopanax, and sagapenum in a weight of one *mitqāl* each; verdigris and chickpeas in a weight of three *dirham*; old cow's ghee in a weight of five *dirham*; 'rolled' birthwort three *dirham*; fresh wax in a weight of four (*dirham*). Melt what can be melted, pound what can be pounded, mix it all together, and store it in a vessel. Smear some of this (preparation) over a piece of cloth, and put that on the (affected) spot so as to open (the wound); then smear some of it over gauze tampons, and insert them into (the wound on) the limb wherein the arrowhead is (stuck)—this will draw and drag it out.

(308)

An 'elixir'²⁰⁹ which is useful
in (treating) ulcers that are about
to scar over and fade away

Myrrh, alum, and olibanum one part of each; ceruse about the total (amount). (This) is mixed with oil, kneaded with wine, and used.

(309)

The liniment which is made with iron sulphate,
and which Galen called 'the palmy';²¹⁰
this liniment heals and skins over ulcers,
it puts away tumours, gout, rheumatism,
and swellings of the soft tissue, it dissolves
abscesses, and it is suitable for (the

²⁰⁸ I have no idea why Ibn at-Tilmīd would have felt obliged to emphasize that the remedy on hand was *not* taken from Ḥunain, on whom see note 12 above.

²⁰⁹ Compare note 198 above.

²¹⁰ On Galen see note 47 above. I have not been able to trace this recipe in Galen's extant writings; however, it is interesting to see what he says about the date-palm in his *Περὶ κράσεως καὶ δυνάμεως τῶν ἀπλῶν φαρμάκων* (translated into Arabic mid 3rd/9th century) s.t. *Περὶ φοίνικος*; φοῖνιξ τὸ δένδρον στυπτικῆς μετέχει δυνάμεως ἐν ἅπασιν τοῖς ἐαυτοῦ μέρεσιν ὁ μὲν οὖν τῶν κλάδων χυλὸς αὐστηρὸς ἐστὶν ἐξ ὑδατώδους οὐσίας χλιαρᾶς καὶ γεώδους ψυχρᾶς συγκείμενος ὁμοίας δὲ τούτου φύσεως ἔστι καὶ ὁ καλούμενος ἐγκέφαλος ἐδώδιμος ὑπάρχων [...] ὥστε δεόντως ἐπὶ τῶν σηπεδονωδῶν ἐλκῶν αὐτῷ χρῶνται καὶ τοῖς συνάγουσι τὰ κεχαλασμένα τῶν ἄρθρων φαρμάκοις μιγνύουσι καὶ ταῖς ἡπατικαῖς τε καὶ στομαχικαῖς δυνάμεσιν ἔξωθεν τε καὶ ἔσωθεν, see MGO 12/151f.

treatment of) burns, frostbite on the hands and the feet, open fractures of the bones, and burst (hydro)cele—in case of rheumatism (however) it is only used if there is no pain and no ache involved, that is if the swelling is painless or almost painless; (further it is suitable for the treatment of) gastric and hypogastric tumours as well as a contusion of (certain) organs when fixed above them in a bandage; and it is useful (against) the bloatedness and bluish-green discolouration that result from a punch

Old unsalted pig's fat melted and cleared from its (gelatinous) coating two *raṭl*; old pure olive oil three *raṭl*; litharge three (*raṭl*); iron sulphate which is a kind of yellow vitriol four *ūqīya*. Grind the iron sulphate and the litharge finely, mix the two (substances) together with the afore-said fat and olive oil in a mortar, and beat them gently; then put it all in a cauldron, (cook it), and stir it with the branch of a skinned palm-leaf, having cut what remained of the leaf into small pieces and thrown these in the decoction so that the liniment absorbs the moisture (not only) from the branch that has been deprived of the leaves which were rooted in it (but also) from the other (parts like) the peeled-off and chopped-up (skin and leaves); then, when (the mixture) has gained the consistency of a liniment, remove from it the bulk of the palm-leaf. For (those patients who have) robust constitutions you may add (from the beginning) another *ūqīya* or two of iron sulphate, up to (a total amount of) half a *raṭl*; but the palm-leaf must be freshly (cut) for its moisture to pass over into the concoction. Ibn at-Tilmīd̄ says: "If the aforementioned swellings are recent or (still) growing, this liniment should be diluted with a very astringent but not very mature wine which is less strong than must, pure, of fine quality, (a wine) which feeds into the faculty of the remedy whilst enhancing its liquidity, and of which you admix to the liniment as much as it can absorb; if (the swellings however) are fully developed, forget about the wine altogether and use old olive oil instead when diluting the liniment, (again) with the intention to strengthen its dissolvent (effect)—for the astringency of the wine (used) in the first (instance) aims at nothing but a limitation (of the remedy's power). Using castor oil instead of old olive oil is also an option. And where the liniment (amounts to), say, ten parts, the oil with which it is diluted should (amount to)

nine parts—this is in spring and in summer; in winter (however only) seven (parts) of oil go into ten parts of liniment, such that the faculty of the remedy reveals itself (in a form) capable of resisting the cold season. Choosing rose oil will give (the remedy) an analgesic and desiccating (effect), and diluting it with vinegar will make it particularly effective in the treatment of burns. If (the patient) is very sensitive to physical (pain) and has bad chymes, add to this liniment when treating open fractures a narcotic sap, which may be (obtained from) fresh henbane or (from) the roots or ripe fruits of the mandrake or it may be opium and also horn poppy (sap), and (further) the saps of lettuce, endive, knotgrass, forget-me-not, and water moss—except that the sap of forget-me-not hardly cools; and if these saps are not readily available (take) vinegar and water, in which case the cooling (effect) of the remedy (rests on the use of) ice or (very) cold water—except when (the skin) shows a bluish-green discolouration. (In general terms you should measure) for each *raṭl* of liniment one *ūqīya* of sap, increasing or decreasing (the amount) as you see fit. Rose oil, too, is (an) appropriate (complement) in such a situation. (This liniment) is (also) used for (the treatment of) hot bloodshot swellings whose nature resembles the (kind of) swelling called erythema,²¹¹ together with rose oil and the saps of nightshade or unripe grapes or purslane or houseleek—except that the sap of unripe grapes is very astringent and therefore, out of harm’s way, not used in this (case) on its own but (only) in combination with purslane sap”.

Chapter Thirteen
on
Cataplasms and Ointments

(310)

A hospital cataplasm for
(the treatment of) hernia

Mastic, the bark of the frankincense(-tree), the cones and leaves of the cypress, myrrh, sarcocolla, and fish-glue in equal parts. Grind (this) except the glue which is dissolved in wine vinegar and tepid water; once dissolved, mix it together with the (other) ingredients,

²¹¹ The term used here for “erythema”, i.e. *ḥumra*, is a calque of ἐρύθημα lit. “redness”, see Liddell/Scott *Lexicon* 692.

and spread it all on a stone slab; once dried, grind it (again), wet it with water, and use it.

(311)

The *bone-setting* cataplasm

Gum-senegal, glossostemon root, aloe, Armenian bole, marshmallow, and asphodel which is the root of *ḥuntā* and (also) called 'shoemaker asphodel'²¹² one part of each. (This) is pounded, wet with myrtle-water, and used.

(312)

Another cataplasm for the setting of bones

Glossostemon root five *mann*; Armenian bole one and a half *mann*; pale-coloured marshmallow one *mann*; myrtle and mung beans one *mann* of each; gum-senegal and asphodel just one *raṭl* of each; and from aloe six *ūqīya*. All (this) is pounded, strained, and used.

(313)

A cataplasm for (the treatment of)
the hot stomach

Fresh myrtle-water, quince-water, rose-water, apple-water, gum-senegal, hard dry dates, biscuit, sandalwood, ladanum soaked in rose-water, and sometimes also oak galls and saffron. (This) is brought together, and used.

(314)

A cataplasm for (the treatment of)
gastric debility if there is no heat,
(if) the disposition (of the patient) is lax,
and (if) there is vomiting

Add to the previous cataplasm mastic, aloe, absinthe, and myrrh, put these together with one part of all those (other ingredients), and prepare from it a liniment with wax and rose oil.²¹³

²¹² *ḥuntā* is another name for asphodel *Asphodelus* spp., see Löw *Pflanzennamen* 290ff.; the additional synonym 'shoemaker asphodel' (*ṣarās al-asākifa*) looks like a one-off to me.

²¹³ In categorical terms, the present prescription is on the borderline between cataplasms and liniments; for the original "liniment with wax and rose oil" see recipe 304.

(315)

A cataplasm for (the treatment of)
soft tumours in the extremities

Sulphur, cow's dung, and fenugreek in equal parts. (This) is wet with wine vinegar, and used.

(316)

A cataplasm for (the treatment of)
indurate hydrocele

Seedless raisins, fresh goat's fat, peeled boiled broad beans, lentils, alkekengi leaves, barley meal, egg yolk, and rose oil are prepared like a liniment, and applied as a cataplasm.

(317)

The *soft lumps* cataplasm

Fermented wheat dough three parts; Armenian borax, Roman nettle, salt, calamint, pigeon's droppings, and dry mint (one part of each). (This) is ground, kneaded with olive oil, and used.

(318)

A cataplasm for (the treatment of)
abscesses

Dry yellow figs are heated in water until they are well-cooked, (then) ground, and mixed together with borax, sesame oil, cow's ghee, and olive oil.

(319)

A cataplasm for (the treatment of)
nervous convulsions

Bdellium mukul one *ūqīya*; chicken's grease, duck's grease, and the bone marrow from a cow's shank half a *raṭl* of each. Dissolve the bdellium by submerging it in hot water, (then) mix it all in a mortar, and use it.

(320)

A cataplasm for (the treatment of)
inflamed and swollen nerves

Peeled sesame and the fresh leaves of sweet marjoram are squashed in a mortar, and this (mixture) is smeared over a piece of cloth and put onto (the affected area).

(321)

The *fig* cataplasm

for (the treatment of) sclerosis of the spleen

Bdellium mukul two *ūqīya*; ammoniacum one *ūqīya*; broad bean meal, lupine meal, melilot, fenugreek, linseed, chamomile, and Indian spike-nard five *dirham* of each; dry yellow figs one *raṭl*. Cook the figs until they disintegrate and become, when pounded, like a liniment; (then) throw the (other) ingredients on it in a mortar, having dissolved the ammoniacum and the bdellium in water, mix it (all) with chamomile oil or rue oil, and use it.

(322)

A cataplasm (which is) like a liniment
for (the treatment of) Persian fire,²¹⁴
and burns and blisters (in general)

(Burnt) lime, slaked seven times (then) drained (and) dried, four *ūqīya*; beet leaves two *ūqīya*; wax four *ūqīya*; rose oil half a *raṭl*. All (this) is finely ground in a mortar, and (then) used.

(323)

An ointment for (the treatment of) hot
tumours—it is known by (the name of) *nard*

Red sandalwood and cimolite five *dirham* of each; white sandalwood and horn poppy powder three *dirham* of each; Armenian bole ten *dirham*; areca, gum-senegal, and lycium two *dirham* of each; ceruse and litharge one *dirham* of each. All (this) is finely ground, kneaded with endive-water, prepared like the *nard* (ointment should be prepared), and when required scraped off.²¹⁵

²¹⁴ That is anthrax.

²¹⁵ It is not clear to me how and when the Persian word *nard*, denoting a kind of

(324)

An ointment for (the treatment of)
desquamation (of the skin)

Garden cress, the peels of the caper root, and hellebore in equal parts. (This) is pounded, kneaded, wet with wine vinegar and honey, and applied as an ointment in the bathhouse.

(325)

An ointment for (the treatment of)
'black' lichen

Rocket seeds, garden cress, radish seeds, baby's breath, mustard, and musk melon seeds (in) equal (parts). (This) is pounded, strained, wet with wine vinegar and honey, and used in the bathhouse.

(326)

A remedy for (the treatment of)
moist scabies

Ceruse, kamala, babul, Bengal quince, tabasheer, and pomegranate flowers half a *raṭl* of each; potsherds one *raṭl*. (This) is pounded, and kneaded with wine vinegar and rose oil.

(327)

A remedy for (the treatment of)
dry scabies

Pomegranate flowers and turmeric one part of each; pine resin, lentils, myrrh, Chinese greater celandine, and 'long' birthwort half a part of each. (This) is pounded, and kneaded with wine vinegar.

(328)

A fragrant paste for
(the treatment of) mange

Greater celandine, horn poppy powder, sweet alecost, mahaleb kernels, *rattah* which is Indian hazelnut,²¹⁶ the 'honey' of white amber

board game, came to be used as the name of an ointment; equally unclear is why the Persians consider this word, when used in the latter sense, to be of Arabic provenance.

²¹⁶ *rattah* is another name for Indian hazelnut *Corylus avellana* var. *indica*, see Löw *Pflanzennamen* 48f.

which is a variety of liquid storax,²¹⁷ and mercury one part of each. (This) is pounded, and kneaded with the oil from unripe olives.

(329)

A hospital paste for (the treatment of)
mange—(according to) the complete copy²¹⁸

Baby's breath, litharge, argentic slag, borax, salt, arsenic, alum from ruddy (earth), sal ammoniac, black cumin, potash, turmeric, 'deadened' mercury,²¹⁹ and whitish sulphur one part of each; oleander four parts. Pound all (this), steep it in sesame oil, and use it in the bathhouse, patiently waiting for the sweat to run and then washing it off with lye followed by mild detergents like barley meal and lentil (meal). Ibn at-Tilmīd says: "'Deadened' mercury is mercury into which salt and ashes have been mixed (and left) for a long time so as to form a cohesive mass".

(330)

A paste for (the treatment of) moist
mange in those who live a life of luxury

'Deadened' mercury,²²⁰ argentic slag, litharge, and oleander are pounded and used with rose oil.

(331)

A paste for (the treatment of) mange
according to Abū l-Ḥasan ibn Sinān²²¹
—it is proven by experience

Litharge, kamala, curcuma tubers, and oleander leaves in equal parts. (This) is steeped in two parts (of) rose oil and one part (of) wine vinegar, and (then) used.

²¹⁷ For the equation of white amber and liquid storax *Liquidambar orientalis* see e.g. Schmucker *Ṭabarī* 430f. and 494f.

²¹⁸ This is probably a reference to Sābūr ibn Sahl's (d. 255/869) *large* dispensatory in its unrevised and unabridged (hence "complete") form, of which only a few fragments have come down to us, see the diagram in Kahl *Sābūr*¹ 22 with Ullmann *Medizin* 301 note 1; cf. also note 133 above.

²¹⁹ On how to 'deaden' mercury see Ibn at-Tilmīd's own brief comment at the end of this recipe; for a different though related method see recipe 389.

²²⁰ Compare the conclusion of recipe 329.

²²¹ I guess this would be Abū l-Ḥasan *Tābit* ibn Sinān (d. 365/976, see e.g. Ibn al-Qifṭī

(332)

Another paste for
(the treatment of) mange

Realgar two *dirham*; litharge the same; baby's breath four *dāniq*; 'deadened' mercury two and a half *dirham*; liquid storax one *dirham* and one third (of a *dirham*); sulphur one and a half *dirham*. Having 'deadened' the mercury as we mentioned (before),²²² steep everything in fifteen *dirham* (of) pure olive oil, and apply (the mixture) as a paste in the bathhouse with green lye and a little salt, patiently waiting for a short while before washing it off with detergents that mollify the burning sensation (on the skin) like barley meal, lentil (meal), musk melon seed (meal), and so on.

(333)

A paste for (the treatment of)
dry mange

Turmeric, borax, salt cake, myrrh, sweet alecost, and baby's breath two *dirham* of each; liquid storax five *dirham*. Steep (this) in rose oil, patiently wait for three hours (after its application), and (then) wash it off with tepid water.

(334)

A dye which darkens the hair

Take barley meal, let it properly ferment so that it becomes sour, add to one handful of it one *ūqīya* (of) *rūsaḥtağ* which is oxidized copper,²²³ pound (this), strain it through a cloth of silk, and liquefy it little by little with acid wine vinegar until that mixture of fermented dough and oxidized copper gains the consistency of pulped lote (fruits); then wrap it around the hair and stuff into it beet leaves or lettuce (leaves) or vine leaves or gourd leaves in order to prevent the dye from drying out (too soon); leave it (like this) for twelve hours, then take away (the leaves) and shake off (the dye) from the hair. Meanwhile you should have prepared twenty unpierced oak galls by burning them almost to the point of complete combustion, (then) by quenching them so that

Ḥukamā' 109ff.), a grandson of Ṭābit ibn Qurra al-Ḥarrānī and himself a distinguished physician; wherefrom Ibn at-Tilmīd got the present recipe is hard to say since Ṭābit ibn Sinān is not known to have written anything except one historical work.

²²² Compare the conclusion of recipe 329.

²²³ Compare note 206 above.

they can (easily) be crushed whilst some of their faculty is (still left), and (finally) by grinding them, straining them through a cloth of silk, and wetting them with water; (now) wrap (this dye) around the hair, put leaves into it, and let it alone for twelve hours as (you did) before; then take away (the leaves) and wash off (the dye). This will bring out a long-lasting beautiful black colour.

(335)

A paste for (the treatment of)
‘white’ lichen

Indian garden cress four *ūqīya*; realgar one *ūqīya*; baby’s breath two *ūqīya*; oxidized copper, lime, and potash one *ūqīya* of each. (These ingredients) are brought together by pounding and (then) wetting them with wine vinegar.

(336)

A cataplasm for (dealing with)
intestinal worms

As regards the cataplasm which kills them, (take) green vitriol and the treacle (made) with wormwood-water, bitter alecost-water, and southernwood-water; as regards the one which (merely) drives them out, (take) lupine kneaded with coniferous tar, colocynth pulp, and aloe, and put (that) on the umbilicus.

(337)

A cataplasm for (the treatment of)
thin(-watery) dropsy

Barley meal, cyperus, the dung of small cattle, borax, and Armenian bole in equal parts. (This) is wet with vinegar and smeared (onto the skin).

(338)

A cataplasm for (the treatment of)
rheumatism and sciatica

Take fenugreek, throw it into a clay vessel, cast upon it a mix of vinegar and wine, and cook (that) on smouldering embers until (the fenugreek) is worn soft; now cast honey upon it, again boil it on the embers, (then) lift it off, and apply it as a cataplasm.

(339)

A cataplasm which has vomitive,
purgative, and laxative (properties),
depending on where it is placed

—on the mouth of the stomach it causes
vomiting, on the umbilicus it purges, and
on the pubes it relaxes the menstrual blood

Embelia and the sap of wild serpent melon three *miṭqāl* of each; white hellebore and litharge four *dirham* of each; the caul of a goat five *dirham*; the lees of olive oil ten *miṭqāl*; wax five *dirham*. Melt the wax in the lees of the oil, admix the (other) ingredients, smear (that) over (a piece of) paper, and stick it on.

(340)

A cataplasm which drains soft lumps

Chamomile, barley meal, dill, and marshmallow one handful of each; bdellium twenty *dirham*. Dissolve the bdellium in the mucus of linseed and wild marjoram seeds, and grind (that) together with the (other) ingredients after having pounded them (first); apply (this) on an empty stomach, and take it off at mealtimes until digestion is completed.

(341)

A cataplasm for (the treatment of)
the bite of a rabid dog

Knead a bit of treacle with the ashes of vine stems,²²⁴ and apply that as a cataplasm.

(342)

A cataplasm for (the treatment of)
sclerosis of the spleen

Cook five bunches (of) rue in half a *raṭl* (of) wine vinegar together with five *dirham* (of) birthwort and five *dirham* (of) absinthe, strain off the vinegar, and (then) dissolve in it five *dirham* of ammoniacum; now take ten *dirham* each of barley meal and darnel meal, ten figs in number, and five *dirham* of tarfa leaves, pound (that), knead it with the

²²⁴ *šafš* “stems” is a Persian word which has no currency in the Arabic language.

vinegar, and apply (this), after having fomented the spleen with flannel soaked in hot vinegar, as a cataplasm by putting it on the sclerotic (area) for the whole night.

(343)

A cataplasm for (the treatment of)
the cold stomach

Cyperus, Indian spikenard, citronella, absinthe, lemon grass, and mastic are brought together with aged wine and quince-water.

(344)

For (the treatment of) scurfy mange
without heat (of the skin)

Grind roses in sour vinegar until (the mixture) gains (some) consistency; then admix to it ground sulphur in a quantity (equalling) one half of the roses, rub (this) over the body in the bathhouse, and wash it off with mild detergents.

(345)

And for (the treatment of) the itch
Celery-water and vinegar (are applied) in the bathhouse.

(346)

Simples for (the treatment of) mange,
to be compounded as necessary

Sulphur, orpiment, realgar, ammonium chloride, ammonium hydroxide, salt in (all) its varieties, ribes seeds, 'deadened' mercury,²²⁵ the ashes of vine (stems), argentic slag, auric slag, litharge, oleander leaves, baby's breath, borax, alum from ruddy (earth), potash, black cumin, turmeric, kamala, liquid storax, greater celandine, horn poppy, alecost, and mahaleb kernels are prepared with olive oil or sesame oil or violet and rose oil as well as with vinegar and citron juice, and (their application) is followed by (the use of) lye and (other) kinds of detergents. (When prepared to treat) acute ulcerating mange during the summer in those who live a life of luxury or adolescents, the strength of some of these (drugs) can be broken by (adding) camphor.

²²⁵ Compare the conclusion of recipe 329.

(347)

For (the treatment of) warts
—Ḥunain's (remedy of) choice²²⁶

The fruit of the tarfa pounded in vinegar is applied as a cataplasm; or else bdellium africanum, pine resin, and the peels of the caper root with vinegar.

(348)

For (the treatment of) tetter

Burnt staghorn with vinegar; also gum-arabic melted in vinegar.

(349)

The *toenail* foot-wrap

Linseed and fenugreek are pounded, kneaded with honey and melted wax, and applied as a cataplasm.

(350)

For (the treatment of) moles
on the face

White baby's breath one *mitqāl*; six peeled almonds; white sugar one and a half *mitqāl*. Apply this in the form of a paste over a period of ten days.

(351)

A paste for (the treatment of) freckles
—Ḥunain's (remedy of) choice²²⁷

Mix ivory sawdust, fig seeds, red kidney beans, mung beans, and bitter almonds into barley-water, apply (this) as a paste at night, and set out in the early morning for the bathhouse.

²²⁶ On Ḥunain see note 12 above. The word "choice" (*iḥtiyār*) certainly contains an allusion to a lost pharmacological writing by Ḥunain entitled *al-Iḥtiyārāt* "The (Drugs of) Choice"; for references to some minor fragments of this text see Ullmann *Medizin* 300 note 1 and *GaS* 3/255 no. 6.

²²⁷ Compare note 226 above.

(352)

A remedy for (the treatment of)
lenticular warts

Sepiolite one part; borax one part; peeled almonds two parts.

(353)

And (again) for that

Lupine meal and burnt sepiolite in equal (parts). (This) is softened in narcissus oil, and applied as a paste.

(354)

For (the treatment of) black marks
on the face

Barley meal, broad bean (meal), and the roots of the sky-coloured iris one *dirham* of each; sal ammoniac and gum ammoniac two *dirham* of each. (The ammoniacs) are dissolved in hot water, kneaded together with the remaining (ingredients), and made into pastilles; (or) they are dissolved in egg white and applied as a paste, as required.

(355)

A paste for (the treatment of)
speckles and freckles

Pigeon's droppings and borax in equal (parts). (This) is pounded, kneaded, and applied to the face many times.

(356)

For (the treatment of) scrofula

The ashes of a jade's hoof (are mixed) with olive oil and applied as a cataplasm.

(357)

A dye which darkens (the hair)

Mix the water from new walnut husks or sumach-water with henna, then with *wasma* which is indigo leaves,²²⁸ (and also) with one *dirham* (of) clove, and use this for dyeing.

²²⁸ *wasma* is generally considered to denote the leaves of the indigo plant *Indigofera tinctoria*, see e.g. Schmucker *Ṭabarī* 534f.

(358)

Alecost oil delays ageing
Black cumin oil (however) is stronger than that, or so they say.²²⁹

(359)

A paste for (the treatment of)
desquamation (of the skin)
Cantharides, arsenic, and garden cress are ground in vinegar and
honey, and applied as a paste.

(360)

A remedy from among the writings of ar-Rāzī
for (the treatment of) dumbness²³⁰
Sal ammoniac, pellitory, sweet flag, black pepper, and mustard in equal
(parts). (This) is ground, and applied as a thick smear below and above
the tongue several times a day.

(361)

A paste for (the treatment of)
dumbness
Pellitory, 'sea' alecost, and castoreum are ground, and applied to the
tongue as a paste (whilst the patient) must not swallow his saliva.

(362)

A paste which makes the traces
of smallpox disappear
Litharge steeped (in oil), dry reed root, chickpea meal, decayed
bones, rice meal, musk melon seeds, ben seeds, and the rinds of the
sweet pomegranate (as much) as necessary of each. (This) is brought
together, ground, applied at night as a paste with the water of musk
melon seeds, and washed off the next morning in the bathhouse.

²²⁹ This brief 'recipe' looks like an interpolation, except that it is well-attested by the manuscript tradition; in any case, it should rather be expected to figure in chapter eleven on oils.

²³⁰ The relevant section in Muḥammad ibn Zakarīyā' ar-Rāzī's (d. 313/925 or 323/935) huge medical encyclopaedia *al-Ḥāwī* offers a number of very similar though not identical prescriptions, cf. Rāzī *Ḥāwī* 3/206–215.

(363)

A paste for (the treatment of)
vitiligo

Garden cress, Asiatic crowfoot, larkspur, and the (dried) bodies of cantharides one part of each. (This) is kneaded with a decoction of madder and wine vinegar.

(364)

A paste for (dealing with) lice
and (other) parasites in the beard

Stavesacre two *dirham*; borax, sumach, alecost, carob, and horn poppy powder one *dirham* of each. (This) is pounded, strained, kneaded with violet oil and wine vinegar, and applied as a paste.

(365)

A paste for (the treatment of) 'white'
lichen—(invented) by Ibn at-Tilmīd

Radish seeds and peppergrass seeds five *dirham* of each; green lye ten *dirham*; borax two *dirham*. (These ingredients) are pounded, kneaded with wine vinegar and honey, and applied as a paste before entering the bathhouse.

Chapter Fourteen

on

Enemas and Suppositories

(366)

A mild enema which is used
in acute diseases

Husked crushed barley one handful; dry violet, nenuphar, marshmallow tied up in a cloth of linen, and bran tied up in a cloth of linen five *dirham* of each. Cook (this) in two *raṭl* water until eight *ūqīya* (of it) are left, (then) strain it off, take from it fifty *dirham* altogether, dissolve in it one and a half *ūqīya* (of) violet oil or almond oil and one and a half *ūqīya* (of) sugar together with one *miṭqāl* (of) salt cake, and use (that)—if nature responds, (then good); if not, repeat (the treatment).

(367)

A purgative 'medium' enema
which is stronger than the previous

A bunch of finely chopped beet; twenty yellow figs in number; violet, nenuphar, and crushed barley a fistful of each; 'green' marshmallow and bran tied up in a cloth of linen five *dirham* of each; chamomile seven *dirham*. Cook all (this) in four *raṭl* water until one third (of it) is left, (then) take eight *ūqīya* from what has been strained off, mash up in it one and a half *ūqīya* (of) purging cassia pods, two *ūqīya* (of) red sugar, five *dirham* (of) *bzǧy* oil,²³¹ five *dirham* (of) Nabataean garum, and two *dirham* (of) salt cake, and use (that liquid) tepid—if nature responds, (then good); if not, repeat (the treatment) as before.

(368)

An enema for (the treatment of)
colical pain due to moisture and flatus

Chamomile, melilot, caltrop, small centaury, dill, linseed, and safflower ten *dirham* of each; a bunch of chopped beet; twenty-five chopped yellow fig fruits; bran and marshmallow ten *dirham*. Cook (this) in two *raṭl* water, strain it off as before, enforce it like you enforced the first (enema), and use it.

(369)

An enema for (the treatment of)
pain in the back and ischia, the
early stages of sciatica, uterine
disorders, and the dryness that results
from frequent sexual intercourse

Chamomile, melilot, violet, and nenuphar five *dirham* of each; a handful of barley; thirty sebesten fruits. Cook (this) in three *raṭl* water until one third (of it) is left, (then) take from it sixty *dirham*, mix it with one *ūqīya* (of) violet oil and five *dirham* each of chicken's grease, goat's suet, wax oil, and butter, and use (that).

²³¹ Compare note 201 above.

(370)

An enema for (the treatment of) abrasion

Roasted crushed barley, red rice, millet, and peeled lentils one fistful of each; roses, pomegranate flowers, myrtle, plantain, and the inner skins of acorn-cups four *dirham* of each. Cook (this) in two *ratl* water until it is reduced to one half, (then) strain it off, take from it a weight of fifty *dirham*, and use (that) tepid together with egg yolk boiled in wine vinegar, five *dirham* (of) rose oil, and one of the *hypocistis* pastilles which are mentioned in the chapter on pastilles.²³²

(371)

A suppository which stimulates
nature whilst being gentle

Red sugar and salt cake one part of each. Melt the sugar, inspissate it with the ground salt, form (this) into an 'acorn', roll it in oil, and insert it (into the rectum). Sometimes borax is added to it, sometimes colocynth pulp, and sometimes it is made with pale-coloured marsh-mallow.

(372)

A suppository which is inserted
(into the rectum) in order to stop
anal bleeding

Amber, pomegranate flowers, bdellium africanum, dragon's blood, mastic, gum-senegal, stalkless rosebuds, gum-arabic, and sarcocolla one part of each. The ingredients are pounded, strained, kneaded with the water of the leek herb, attached to a thread, and put in the shade to dry.

(373)

The *thread* suppository
for (the treatment of) dysentery
and anal bleeding

Myrrh, opium, Oriental frankincense, and saffron in equal parts. (This) is kneaded with coriander-water, attached to the tip of a thread in a size (similar to that of) a service fruit or (a bit) bigger, inserted (into the rectum), and when required taken out by the thread.

²³² See recipe 22.

(374)

An enema fabricated by Zahrūn al-Ḥarrānī²³³
for (the treatment of) abrasion

Red rice and barleymeal porridge fifteen *dirham* of each; dry myrtle, roses, pomegranate flowers, and the inner skins of acorn-cups ten *dirham* of each; dry plantain ten *dirham*. Boil (this) in six *raṭl* water until one third (of it) is left, (then) strain off three *ūqīya*, mix into it one egg yolk boiled in sumach-water or vinegar or both, three *dirham* (of) rose oil, and two *dirham* from the *abrasion* catapasm,²³⁴ and use that as an enema—cold in summer, tepid in winter.

(375)

A comprehensive enema which
resolves most kinds of colic

Fenugreek and linseed one *ūqīya* of each; the fresh seeds of the castor oil plant thirty *dirham*; black ‘king figs’²³⁵ ten in number; safflower pulp thirty *dirham*; a small bunch of fresh rue; cumin one *ūqīya*; a handful of bran; peeled almonds one *ūqīya*; sebesten, beet root, and cabbage root two *ūqīya* of each. Cook (this), strain it off, and if you do not shun the heat of resins (also) put half an *ūqīya* (of) bdellium and one *miṭqāl* each of sagapenum, gum ammoniac, and opopanax into it. The (amount of) water (used for cooking) should be ten times as much as the total (amount of) ingredients, leaving one sixth of that water (as a product); the (amount of the) aforesaid resins to (contribute to) that given sixth depends on the exact amount of the preceding ingredients, on the whole adding or subtracting as appears necessary. The enema itself is used in an amount of five *ūqīya* together with one *ūqīya* (of) nard oil, two *ūqīya* (of) garum, two *ūqīya* (of) honey, and one *ūqīya* (of) melted chicken’s grease.

(376)

An enema designed for sexual potency

Take the head of a fat one-year-old sheep, its trotters, its testicles, its kidneys including the suet, its right side, and a piece from its fatty tail, and crash it (all) in a stone pot together with twenty *dirham* (of)

²³³ On Zahrūn al-Ḥarrānī cf. note 27 above.

²³⁴ See recipe 394.

²³⁵ On ‘king figs’ cf. note 125 above.

brayed wheat, just as much chickpeas, and five *dirham* each of caltrop, safflower, terebinth, carrot seeds, leek seeds, asparagus seeds, and lucerne seeds, all crushed. Cook this until it is worn soft, (then) strain off half a *ratl* from that greasy broth, add ten *dirham* (of) Syrian sugar, and (thus) use it—first (however) you must use an enema to (promote) the discharge of faeces, prepared from beet-water, sesame oil, garum, and sugar, and injected twice so as to empty the bowels (completely); (now) send up the previous (enema), let (the patient) sleep on it wrapped tight in a napkin, and call it a day—if he can hold the liquid (inside) for three or four hours, be content.

(377)

The *ashes* water
which, when injected as an enema
towards the bladder, is useful against
suppression of urine due to coagulated
matter or a tumour in the (urinary) tube

Take acorn ashes or the ashes of vine wood, potash, and lime, pour (enough) water over these (ingredients) to cover them, and leave (this) for three days; then strain it, and inject (the liquid) through a pipette into the penis.

(378)

A tampon for (the treatment of)
uterine tumours

Iris sap together with fat and rose oil in a dark-blue cloth.

(379)

An injection for (the treatment of)
ulcers in the penis

Plantain-water, rose oil, and the white ophthalmic which is (normally) prepared to (treat) conjunctivitis²³⁶ (but now) dissolved in mothers' milk and the oil of white jasmines are (all) mixed together, and (thus) used.

²³⁶ See recipe 263.

(380)

An enema for (the treatment of) rheumatism
 Fenugreek, bitter almonds, castor oil plant, and linseed one handful of each; bay laurel seeds, chamomile, and dill thirty *dirham* of each; caltrop thirty *dirham*; meadow saffron, bdellium, and white hellebore ten *dirham* of each; centaury twenty-five *dirham*; ammoniacum, sagapenum, opopanax, and colocynth six *dirham* of each; celery seeds fifteen *dirham*; dill seeds and rue seeds twelve *dirham* of each; Ḥulwān figs²³⁷ ten in number; Ğurġān jujubes²³⁸ ten in number; sebestens forty in number. Bring (this) together, cook it on a low flame in an earthen pot, and leave it in the oven until the next morning; (then) take eight *ūqīya* (from it), cast one *ūqīya* each of cow's ghee and gillyflower oil upon it, and use that tepid as an enema.

(381)

An enema which is useful for
 (the treatment of) intestinal ulcers
 (Take) twelve *dirham* each of rice-water and barley mash cooked together with unsalted goat's suet, and throw the following ingredients on it, all pounded (and) strained—ceruse, burnt papyrus, gum-arabic, gum-senegal, and dragon's blood one *dirham* of each; three egg yolks boiled in wine vinegar and rose oil. Mix it all well, and use that as an enema.

(382)

A powder for (the treatment of)
 ulcers in the ear
 Sarcocolla, dragon's blood, frankincense, myrrh, sepiolite, Armenian borax, iron oxide, verdigris, and aloe (as much) as necessary of each. Pound (this) finely, setting it up as a powder, and drop some of it (mixed) with vinegar and water several times into the ear; then twine a wick, besmear it with honey, pass it through this (powdery) remedy, and plug it into the ear.²³⁹

²³⁷ On Ḥulwān see note 172 above.

²³⁸ On Ğurġān see note 173 above.

²³⁹ This remedy, a powder applied through a plug to the ear, seems out of place in a chapter that deals with enemas and suppositories; the point of classification therefore must be its final design when administered, which may well be compared to that of a suppository.

Chapter Fifteen
on
Dry Preparations and Dentifrices

(383)

A corrosive remedy from Chalcis²⁴⁰

which is made in June, July, and August²⁴¹

Orpiment and realgar—(that is) the one which is (commonly) used together with lime—half a *raṭl* of each; borax, sal ammoniac, and verdigris half a *raṭl* of each; potash three *raṭl*; (burnt but) not slaked lime as much as the total (weight). Grind the ingredients, throw them into a trough, cast upon them wine vinegar, stir them with a piece of wood, leave them exposed to the sun (for a while), restore whatever (amount of) vinegar may have evaporated, and repeat this three times—but make sure the vinegar (which you choose) is (very) sour (and) of a white colour; now dry the ingredients, put them into a fired oven onto a brick that has acquired the intense heat of the oven, and leave them inside until the oven cools down; (then) take the remedy out, store it away, and when required grind it and use it.

(384)

The (remedy called) *sūrintīḥān*²⁴²

for (the treatment of) putrid and squashy gums

Turmeric, alum, gum-senegal, pomegranate flowers, oak galls, sumach, pomegranate rinds, and salt in equal parts. Pound (this), use it with vinegar, and afterwards rinse (the mouth) with sumach-water and rose oil. The appropriate procedure is (to take) a surgical stick, wrap around its tip a piece of soft cloth, wet it with the vinegar, pass it through the ground remedy, and reach out for those areas of the gums which need (treatment)—(all) that is done by a physician in a bright place. Sometimes also the fleshy tissue in the corners of the mouth, when putrid, is embrocated with this (preparation).

²⁴⁰ *Qalqidīqūn* “from Chalcis” < Χαλκιδικόν, see Liddell/Scott *Lexicon* 1973.

²⁴¹ The summer months June-July-August are represented here by their Syriac names *Hazīrān-Tammūz-Āb* for the obvious reason that the Muslim lunar year takes no account of seasonal change.

²⁴² *sūrintīḥān* < Syriac *sūrīntīkōn* “medicamentum pro morbis oris, ex arsenico etc. [?] compositum”, see Payne Smith *Thesaurus* 2/2586.

(385)

The *rose coolant*
for (the treatment of) feverish and blistered
gums—it is called *uduntīhān*²⁴³

Roses, the gall-apples of the Oriental tamarisk, pellitory, roasted coriander, and purslane seeds in equal parts. (This) is pounded, stored, and used. If the heat (of the gums) is overwhelming, (the remedy) is made without pellitory.

(386)

The *blocker*
for (the treatment of) flabbiness
and prolapse of the rectum

The inner skins of acorn-cups, frankincense and the bark of its tree, burnt wormwood, oak galls, burnt pomegranate flowers, staghorn, litharge, burnt mussel shells, and cadmia which is *iqḷīmiyā*²⁴⁴ in equal parts. (This) is ground, and used.

(387)

The dry remedy to stop
(the emission of) blood from a wound

Pomegranate flowers, the bark of the frankincense(-tree), dragon's blood, sarcocolla, myrrh, burnt cyperus, burnt staghorn, and burnt Egyptian papyrus one part of each; washed Armenian bole one part. (This) is pounded, stored, and used.

(388)

An adhesive plaster to stop
(the emission of) blood from the arteries

Dragon's blood, sarcocolla, alum, yellow vitriol, gum-senegal, pomegranate flowers, aloe, and frankincense dregs one part of each; gum-arabic two parts. (This) is pounded, kneaded with egg white, put onto (a piece of) hare's fur, placed (over the cut), fixed, and not removed for a few days.

²⁴³ *uduntīhān* < ὀδοντικόν “dental” (scil. remedy), see Liddell/Scott *Lexicon* 1198.

²⁴⁴ The two terms used here to denote “cadmia” *ZnO* are *qadmiyā* < καδμεία (scil. γῆ) and *iqḷīmiyā* which is an alteration of the former parallel to Mediaeval Latin *calamina*, cf. Schmucker *Ṭabarī* 83ff. and 337.

(389)

The (remedy called) *dīk bar dīk*
—that is ‘pot upon pot’

Take orpiment, potash, lime, and verdigris half a *raṭl* of each; mercury and sal ammoniac one fourth of a *raṭl* each. Grind (this) in the *prime water*—whose description follows—so long as it takes for the mercury to ‘die’,²⁴⁵ (then) dry it, put it into the device which the alchemists call *aludel*,²⁴⁶ heat it with a fire from below such that (the substance) vaporizes, and (on cooling) collect the sublimate in a flask. You can sprinkle (this preparation) on whatever you want to get rid of, like for example a fistula, (using it) in place of cautery.

(390)

The *prime water*

Take one part each of unhydrated lime and potash, grind the latter, pour over the two (ingredients) six times as much water, put it aside, and whip (the mixture) three times daily over (a period of) three days; now strain off (the liquid), cook it until it gains the density of the (aromatic called) *ḥalūq*,²⁴⁷ and (then) leave it in the sun so as to thicken. (This preparation), once made into pastilles, is dried, stored in a place where it cannot be affected by dampness, when required finely ground, and (so) used.

(391)

(Another) dry remedy to stop
(the emission of) blood from a wound²⁴⁸

Pomegranate flowers, dragon’s blood, and washed haematite one part of each; gum-arabic two parts. (This) is pounded, kneaded with egg white, put onto (a piece of) hare’s fur, placed (over the wound), fixed, and not removed for a few days.

²⁴⁵ For a different though related method see the conclusion of recipe 329.

²⁴⁶ *uṭāl* “aludel” < αἰθάλιον “Apparat zum Destillieren und Sublimieren trockener Stoffe”, see Ullmann NGW 265.

²⁴⁷ *ḥalūq* is “eine Art von flüssigem Parfüm, das aber eine dicke Konsistenz besitzt; es besteht aus Safran und anderen Substanzen. Die rote und gelbe Farbe überwiegen in ihm [...] Rezepte für die Herstellung der *Chalūq* selbst habe ich bisher nicht finden können, wohl aber [...] solche für das ‘Wasser der *Chalūq*’, das nachher destilliert wird. Eines [...] teile ich mit: [recipe follows]”, see Wiedemann *Aufsätze* 2/128 note 1.

²⁴⁸ See also recipe 387.

(392)

The *mouth* coolant

Purslane seeds, roses, tabasheer, coriander, pomegranate flowers, sumach, yellow myrobalan, and peeled lentils one part of each. (This) is pounded, and a little camphor is added to it.

(393)

A polish for the teeth

which also tightens the gums

and improves the smell of the breath

Ibn at-Tilmīd says: "It is proven by experience"

Burnt barley, white salt, and sepiolite ten *dirham* of each; pellitory, cubeb, and the fruits of the tarfa five *dirham* of each; Yemenite alum two *dirham*; sumach four *dirham*; clove two *dirham*. These ingredients are brought together, pounded, strained, and used.

(394)

The *abrasion* catapasm

Ceruse, roasted gum-arabic and starch, salsify sap, plantain sap, Armenian bole, and Cyprian bole two *dirham* of each; amber, washed haematite, gum-senegal, and dragon's blood one *dirham* of each. (This) is pounded, and used.

(395)

And to stop (the emission of) blood
from the arteries

Egg white, (burnt but) not slaked lime, hare's fur, and soft linen threads are applied as a plaster and firmly fixed.²⁴⁹

(396)

A dentifrice which is useful against
loose teeth

Pomegranate flowers, roses, the gall-apples of the Oriental tamarisk, and alum one part of each. (This) is finely pounded, and stuck against the gums. Sometimes one part each of sandalwood sawdust, yellow myrobalan, coriander, and turmeric is added to it.

²⁴⁹ Compare the procedure described in recipe 388.

(397)

A dentifrice for (the treatment of)
toothache caused by coldness

Black pepper ten *dirham*; pellitory, ginger, and larkspur four *dirham* of each; Armenian borax six *dirham*. (These ingredients) are brought together by pounding (and) straining, and (then) they are pressed on the teeth.

(398)

A remedy for (the treatment of)
smelly armpits

Yemenite alum two *dirham*; myrrh three *dirham*; roses six *dirham*; litharge eight *dirham*; myrtle six *dirham*. Pound (this) finely, wash the armpits with lye, and (then) use it.

Chapter Sixteen on Nutrition

(399)

A nourishing (preparation)

Glossostemon root, orchil, sea lavender, zerumbet, tragacanth, poppy seeds, and amber three *dirham* of each. Pound (this), fry it in a little ghee, mix it with two *mann* wheat mush and one *mann* sugar, take from all (that) twenty *dirham* every day, cook it in one *raṭl* fresh milk, cast upon it a bit of sweet fresh ghee or, for those who dislike ghee, some sweet almond oil, and sip it hot.

(400)

A nourishment for the hot-tempered

Peeled broad beans and peeled gourd seeds one part of each. Pound (this) finely, knead it with almond oil, take a handful from it, cook it in about one *raṭl* barley-water, drink (that), and afterwards have pomegranate-water.

(401)

A nourishment for the well-tempered

Immerse chickpeas fully in fresh milk, and leave (this) until the milk is absorbed; now dry (the product), take one part from it, and cook (that) very thoroughly in milk; once it is well-cooked, throw into it three parts each of dried pounded semolina and white sugar candy, add (more) milk to make it like soup, perhaps strew on it (some) cumin, and (then) have it.

(402)

Another nourishment

Semolina meal one *kailaḡa*; light-coloured sarcocolla one and a half *ūqīya*. Grind the sarcocolla finely, mix it with the meal, blend (this) with cow's ghee or almond oil into a saturated dough, knead (that), let it ferment and dry, and take from it ten *dirham* daily with cold water for a few consecutive days.

(403)

A good nourishment

White chickpeas soaked in fresh milk (then) dried (and) pounded fifty *dirham*; broad beans, mung beans, white rice, husked wheat, husked barley, peeled lentils, white glossostemon root, light-coloured poppy, peeled almond 'hearts', peeled pumpkin seeds, and the best part of biscuit twenty-five *dirham* of each; the pulp of serpent melon seeds, almond mucilage, cucumber seed pulp, washed (and) dried purslane seeds, peeled sesame, and tragacanth seven *dirham* of each. Pound all (this) finely, strain it, take a handful from it, cook it in fresh milk (to make it) like soup, throw salt, a little cumin, and almond oil into it, lift it off (the fire), sip it, sucking out a sourish pomegranate before and after, and have that over a period of fifteen days.

(404)

Another nourishment

Tragacanth, white sea lavender, dark-coloured and light-coloured poppy, orchil, and visnaga ten *dirham* of each. Bring (this) together, pound it, strain it, fry it in ghee, mix it into one *makkūk* (wheat) mush, and drink from it in the morning.

Chapter Seventeen
on
Snuffs and Gargles

(405)

Some snuffs which are healthy for those
who suffer from facial paralysis and hemiplegia
Dry ground mountain mint perhaps mixed with a little baby's breath
and ground small centaury; cyclamen is strong, and so is baby's breath
on its own.

(406)

Some (more) errhines for these (patients)
Burnt black cummin (mixed) with the water of dog's violet or sweet mar-
joram-water and castoreum in this (case) or pennyroyal-water; useful
against hemiplegia (in particular) is to sniff (the scent of) wild thyme,
sweet marjoram—especially (when) dry—, and irises—(both) the sky-
coloured ones and the (ones known as) Rāziqī which are white; jas-
mine oil, too, is good for them (as) an unguent.

(407)

A snuff which is useful against
hemiplegia, facial paralysis, and
headache resulting from coldness
White hellebore four *dirham*; aloe, black cummin, spurge, and opopanax
three *dirham* of each; Armenian borax and baby's breath two *dirham* of
each; castoreum and saffron one and a half *dirham* of each. All (this) is
pounded, kneaded with beet-water, formed into small pills, and when
required a weight of one *qīrāt* from it is used with gillyflower oil.

(408)

A gargle which is useful against
hemiplegia, facial paralysis, and apoplexy
Hiera picra,²⁵⁰ sweet flag, mustard, larkspur, pellitory, ginger, black
cummin, pennyroyal, savory, the root of the sky-coloured iris, and the

²⁵⁰ On *hiera picra* see note 40 above.

peels of the celery root five *dirham* of each. All (this) is finely pounded—each single (ingredient) separately—, (then) mixed together, strained through (a cloth of) silk, stored in a vessel, and used as a gargle with oxymel or honey-water in the bathhouse.

(409)

A snuff which is useful against rheumy
pannus, and swollen and moist eyelids

Baby's breath one *dirham*; myrrh, saffron, and Socotra aloe two *dāniq* of each; lycium one *dāniq*. Pound (this), strain it, knead it with sweet marjoram-water or sweet basil-water, form it into pills similar to lentils, and put it in the shade to dry; when required take from it one pill, dissolve it in maid's milk and violet oil, and use (some of) that as a snuff and some to massage the forehead and the nose.

Chapter Eighteen

on

Rhinorrhoeal Preparations

(410)

First wash the nostrils with good wine vinegar; (then) take one *qīrāt* each of Egyptian opium and saffron, and pound the two (ingredients) finely; (now) make a wick from a shred of linen, wet it with wine vinegar, roll it in the remedy, and introduce (such a wick) into each one of the two nostrils.

(411)

A snuff which stops nosebleed

Burnt papyrus, gum-senegal, alum, Egyptian opium, date *rāmik*,²⁵¹ and camphor five *dirham* of each; vitriol, pomegranate flowers, black bryony, oak gall *rāmik*,²⁵² burnt mussel shells, burnt oak galls slaked with

²⁵¹ *rāmik* is the name of a 'perfume' which is made from unripe dates, oak galls, pomegranate rind, honey, musk, and certain other aromatics in varying proportions of mixture, and whose prevailing ingredient may serve as an additional label, cf. Wiedemann *Aufsätze* 2/118f. and Levey *Kindī* 270f.

²⁵² On *rāmik* see note 251 above.

wine vinegar, and plantain ten *dirham* of each; salsify sap, dragon's blood, and burnt wormwood seven *dirham* of each; dry burnt coriander eight *dirham*. All (this) is finely pounded, kneaded with plantain-water, formed into pastilles, and when required two *dāniq* from it are used with plantain-water.²⁵³

(412)

A remedy which is useful against
nosebleed

Yemenite alum, burnt yellow vitriol, white vitriol, (Egyptian) vitriol,²⁵⁴ burnt papyrus, washed (then) dried (and) burnt staghorn, washed (then) dried (and) burnt mussel shells, burnt oak galls slaked in wine vinegar, and camphor (as much) as necessary. (This) is pounded, and blown into the nose through a tube (made) from reed or silver after the nostrils have been washed with wine vinegar.

(413)

And again for (the treatment of)
nosebleed

Snuff up the water of the bitter serpent melon or the water (obtained) from salsola; or (make) a wick from a shred of linen, steep it in ink, sprinkle vitriol on it, and put it into the nose.

(414)

Another (remedy) for (the treatment of)
nosebleed

The bark of the frankincense(-tree), burnt papyrus, and Egyptian vitriol five *dirham* of each. All (this) is finely pounded, strained, and blown into the nose after having washed the nostrils with wine vinegar.

²⁵³ This is another example of 'fluid' classification since the remedy on hand could just as well have been incorporated into the chapter on pastilles, never mind its *ultimate* form of application.

²⁵⁴ The addition of a qualifying marker is required by the context, and "Egyptian" has been chosen in analogy to recipe 414.

Chapter Nineteen
on
Emetical Preparations

(415)

A remedy to (induce) vomiting
—it expels the yellow and the black bile,
and is used as an emetic in nonacute fevers

Artichoke gum, nux vomica, rocket seeds, radish seeds, dill seeds, orache seeds, and Indian salt in equal parts. (These ingredients) are brought together in ground form, taken as appropriate, and drunk with hot water and honey.

(416)

A remedy which causes the vomiting forth
of black bile and poison that was drunk

Indian salt, wild serpent melon sap, and borax one part of each; mustard half a part. (This) is pounded, brought together, strained, and drunk with honey-water and dill-water.

(417)

Another (remedy) to (induce) vomiting

Chopped radish twenty *dirham*; dill stalks ten *dirham*; Indian salt, musk melon seeds, and orache seeds five *dirham* of each. Cook (this) in four *raṭl* fresh water until one third (of it) is left, (then) strain off the remaining water, immerge in it more or less two *ūqīya* (of) honey or sour-honey, and drink (that) tepid—it is a very reliable emetic.

(418)

Another (remedy) to (induce) vomiting

Nux vomica, artichoke gum, and radish seeds two *dirham* of each; mustard and Indian salt one *dirham* of each; orache seeds three *dirham*. Pound (this), take from it three *dirham*, (mix it) together with thirty *dirham* (of) oxymel in which chopped radish had been soaked over night (and some) hot water in which dill had been boiled, and drink (that)—it is (also) a very reliable emetic.

(419)

A remedy which causes the vomiting forth
of yellow-biliousness

(Mix together) orache-water, hollyhock-water, and dill-water in which had been cooked savory, oxymel, and beer, (then) throw a portion of coarse salt into (the mixture), and drink (that) tepid.

(420)

A remedy which stops yellow-bilious
vomiting and settles qualmsness

Barberry seeds, the seeds of the sour pomegranate, and sumach ten *dirham* of each; tabasheer, roses, the seeds of unripe grapes, and the 'outer' shells of the pistachio five *dirham* of each. (This) is brought together, pounded, strained, and two *dirham* from it are drunk with apple-water, quince-water, and the *minty pomegranate* beverage.²⁵⁵

Chapter Twenty

on

What Promotes and Suppresses Perspiration

(421)

To promote perspiration

Armenian borax dissolved in chamomile oil is applied to the body as an ointment; chamomile oil on its own (also) promotes perspiration.

(422)

Another

Pellitory cooked in sesame oil is applied to the body as an ointment—this (preparation) shakes out the sweat, and is (also) useful against the coldness that occurs in fevers.

²⁵⁵ See recipe 200.

(423)

To prohibit perspiration

(Take) ten *dirham* each of dry coriander, pure sumach, and rice that has been washed repeatedly, cook all (this) in three *raṭl* water until one third of it is left, then strain it, drink from it three *ūqīya* every day, and also anoint the body with quince oil; (further) you may sprinkle over the body Armenian bole, myrtle, and tarfa leaves, all pounded (to become as fine) as dust; likewise you may anoint (the body) with myrtle oil and willow (oil).

(424)

Something that prevents perspiration

Wipe the body with rose oil and myrtle oil, besplash it with rose-water, air it with fans, and let the patient sleep in a place which has been decorated with willow leaves, vine leaves, myrtle, pear, and apple (leaves).

Finis

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b. Arabic—English

- abār* → lead
abhal → savin
ādān al-fa'r → forget-me-not
'adas → lentil
afāwīh → spices
'afš → oak gall
afsanīn → absinthe
afīmūn → dodder
afīmūn iqrīṭī → Cretan dodder
afyūn → opium
afyūn mišrī → Egyptian opium
āġ → ivory
aḥṭā' al-baqar → cow's dung
akāri' ad-ḍa'n → sheep's trotters
alsinat al-'ašāfir → common ash
alyat ad-ḍa'n → sheep's fatty tail
amīrbāris → barberry
amlaġ → emblic
'anbar → ambergris
anbiḍa → wines
anġudān → asafetida
anġura → Roman nettle
anisūn → anise
anzarūt → sarcocolla
anzarūt abyad → sarcocolla,
light-coloured
aqāqiyā → gum-senegal
'aqārib → scorpions
'āqir qarḥā → pellitory
aruzz → rice
aruzz abyad → rice, white
aruzz aḥmar → rice, red
ās → myrtle
'ašā r-rā'ī → knotgrass
'asal → honey
'asal (al-)lubnā → storax, liquid
'asal an-naḥl → bee honey
'asal šahd → honeycomb
'asal aṭ-ṭabarzaḍ → honey, candied
'asal at-tīn → fig honey
'asal az-zabīb → raisin honey
ašārūn → asarabacca
'ašīr → must
ašrās → asphodel
'ausaġ → boxthorn
azfār aṭ-ṭīb → snail shell opercula

bābūnağ → chamomile
bādarūğ → sweet basil
bādāward → giant thistle
bādirnağbüyah → lemon balm
bahman → sea lavender
bahman abyad → sea lavender, white
bahman aḥmar → sea lavender, red
bahmanān → sea lavenders, two
bahūr maryam → cyclamen
baid → egg
baid an-na'ām → ostrich egg
balādur → marking nut
balah → date
balasān → balm
balīlağ → myrobalan, beleric
ballūt → acorn
bān → ben
banafsağ → violet
banafsağ 'askarī → 'Askar violet
banğ → henbane
banğ abyad → henbane, white
bāqillā → broad bean
baqla (ḥamqā') → purslane
ba'r ad-ḍabb → lizard droppings
ba'r al-ḡanam → cattle's dung
barbārīs → barberry
barnī → date, exquisite
baršiyāwušān → maidenhair
bārzađ → galbanum
başal → onion
basbāsa → mace
basb/fāyiğ → polypody
basfāyiğ fustuqī → polypody,
 pistachio-coloured
bastağ → frankincense
baul aş-şibyān → children's urine
bauraq → borax
bauraq armanī → Armenian borax
bayād (al-)baid → egg white
biranğ → embelia
biṭṭīḥ → musk melon
biṭṭīḥ filastīnī → Palestinian melon
biṭṭīḥ hindī → Indian musk melon
biṭṭīḥ raqqī → Raqqa melon
bizrakattān → linseed
bizraqatūnā → fleawort
bunduq hindī → Indian hazelnut
busr → date, unripe
busr ḡaisuwān → Gaisuwān date
bussad → coral, red
buṭm → terebinth
büzidān → green-winged orchid
bzğy 291, 297, 367

ḡahab ibriż → gold, pure
ḡam al-aḡawain → dragon's blood
dār fulful → long pepper
dār şinī → cinnamom
ḡarārīḥ → cantharides
ḡarūnağ → great leopard's bane
ḡarūnağ rūmī → Greek great leopard's
 bane
diflā → oleander
duhn ad-ḡağāğ → chicken's grease
dūqū → carrot
durrāğ → francolin

fākiha → fruits
fanğankušt → agnus castus
fānīđ → candy
fānīđ ḡazā'inī → pomegranate-candy
 conserve
fānīđ siğzī → Siğistān candy
farāsiyūn → horehound, white
farrūğ → pullet
fāşaraştīn → bryony, white
fāşrā → bryony, red
fatrāsāliyūn → parsley
faufal → areca
fāwāniyā → paeony
fidda şāfiya → silver, unalloyed
fil/ranğmuşk → sweet basil
filzahrah → lycium
fū → valerian
fūđanğ → pennyroyal
fūđanğ ḡabalī → mountain mint
fūđanğ nahrī → watermint
fuğl → radish
fulful (aswad) → pepper, black
fulful abyad → pepper, white
fulfulmuwaih → long pepper root
fuqqā' → beer
furbiyūn → spurge
fustuq → pistachio
fūtanğ → pennyroyal
fūtanğ bustānī → garden pennyroyal
fūtanğ ḡabalī → mountain mint
fūwa ('idān) → madder
fūwat aş-şabbāğīm → dyer's madder

ğā'da → germander
ğāfit → agrimony
ğamhūri → wine boiled down to one half
ğanb ad-ḡa'n al-aiman → sheep's right
 side
ğanṭiyānā → gentian
ğanṭiyānā rūmī → Greek gentian

- ġār* → bay laurel
ġarā s-samak → fish-glue
ġārīqūn → agaric
ġārīqūn abyad → agaric, white
ġauz → walnut
ġauz bauwā → nutmeg
ġauz ġundum → orchil
ġauz al-qai' → nux vomica
ġāwars → millet
ġāwšīr → opopanax
ġazar → carrot
ġirġīr → rocket
ġubairā' → service
ġudār šīnī → Chinese porcelain
ġullāb → julep
ġullanār → pomegranate flower
ġullanār fārisī → Persian pomegranate flower
ġundbā/īdastār → castoreum

ḥabaṭ al-ḥadīd → iron oxide
ḥabaṭ al-ḥadīd al-bašrī → Basra iron oxide
ḥabbat as-saudā' → cumin, black
ḥāfir al-birdaun → jade's hoof
ḥaġar armanī → Armenian stone
ḥaġar ad-dam → 'bloodstone'
ḥaġar yahūdī → Jews' stone
ḥail → cardamom
ḥaiy al-ālam → houseleek
ḥāl (bauwā) → cardamom
ḥalāl → porridge
ḥalīlaġ aswad → myrobalan, black
ḥalīlaġ kābulī → myrobalan, chebulic
ḥall → sesame oil
ḥall → vinegar
ḥall (al-)ḥamr → wine vinegar
ḥamāmā → grape ivy
ḥamīr → dough, fermented
ḥamr → wine
ḥanzal → colocynth
ḥarbaq → hellebore
ḥarbaq abyad → hellebore, white
ḥarbaq aswad → hellebore, black
ḥardal → mustard
ḥardal abyad → mustard, white
ḥarīr → silk
ḥarmal → harmala
ḥarrūb ša'mī → Syrian carob
ḥāšā → calamint
ḥasak → caltrop
ḥašḥāš → poppy
ḥašḥāš abyad → poppy, light-coloured
ḥašḥāš aswad → poppy, dark-coloured

ḥašḥāš aswad mišrī → Egyptian poppy, dark-coloured
ḥass → lettuce
ḥaṭmī → marshmallow
ḥaṭmī aḥḍar → marshmallow, 'green'
ḥaṭmī(ya) abyad/baidā' → marshmallow, pale-coloured
ḥazā' → globe thistle
ḥazaf at-tannūr → potsherd
ḥazārġašan → bryony, red
ḥibr → ink
ḥilāf → willow
ḥiltīt → asafoetida resin
ḥilyaun → asparagus
ḥimmaš → chickpea
ḥimmaš abyad → chickpea, white
ḥimmaš aswad → chickpea, dark-coloured
ḥindabā' → endive
ḥindabā' murra → endive, bitter
ḥinnā' → henna
ḥinṭa → wheat
ḥīrī → gillyflower
ḥīrwa' → castor oil plant
ḥišrim → grape, unripe
ḥiyār → cucumber
ḥiyār šanbar → purging cassia
ḥubbāzā → hollyhock
ḥuḍaḍ → lycium
ḥūfāqistīdās → 'hypocistis'
ḥūlanġān → galingale
ḥulba → fenugreek
ḥulba ša'mīya → Syrian fenugreek
ḥumāhan → agate
ḥummād → sorrel
ḥummād barrī → sorrel, wild
ḥundīqūn → condite
ḥuntā → asphodel
ḥurf → garden peppergrass
ḥurnūb → carob
ḥurnūb nabaṭī → Nabataean carob
ḥurnūb ša'mī → Syrian carob
ḥurram → bean
ḥurū' al-ḥamām → pigeon's droppings
ḥuṣyatā ḍ-ḍa'n → sheep's testicles

ibrānġ → embelia
ibrānġ kābulī → Kabul embelia
ibrīsam → silk cocoon
īḍḥīr → citronella
īġġāš → plum
īġġāš ḥulwānī → Ḥulwān plum
ihlīlaġ → myrobalan
ihlīlaġ ašfar → myrobalan, yellow

ihlīlağ aswad → myrobalan, black
ihlīlağ aswad hindī → Indian myrobalan, black
ihlīlağ kābulī → myrobalan, chebulic
iklīl al-malik → melilot
'ilk → mastic
'ilk al-anbāt → Nabataean gum
'ilk rūmī → Greek mastic
'inab → grape
'inab at-ta'lab → nightshade
infahāt arnab → hare's rennet
infahāt zaby → gazelle's rennet
iqlīmiyā → cadmia
iqlīmiyā' ad-dahab/dahabī → slag, auric
iqlīmiyā' al-fidāda/fidḏī → slag, argentic
īrisā → water flag
isb/fidāğ (ar-raṣās) → ceruse
isbidbāğa → bouillon, thick
iskanğubīn → oxymel
iskanğubīn al-'asal → sour-honey
isqīl → squill
itmid → stibium
'izām bāliya → bones, decayed

kabāba → cubeb
kabar → caper
kabīkağ → Asiatic crowfoot
kadar → pandanus
kādī → pandanus
kāfur → camphor
kāfur fansūrī → Fansūr camphor
kahrubā' → amber
ka'k → biscuit
kākanğ → alkekenği
kamādāriyūs → wall germander
kamāfiṭūs → ground pine
kammūn → cumin
kammūn kirmānī → Kerman cumin
kankarad → artichoke gum
karafs → celery
karafs nabaṭī → Nabataean celery
karm → vine
kārubā → amber
karwiyā' → caraway
kāšim → lovage
kašūt → flax dodder
kašūt bağdādī → Baghdad flax dodder
kaṭīrā' → tragacanth
kauz kundum → orchil
kazmāzağ → Oriental tamarisk
kibrīt → sulphur
kibrīt abyad → sulphur, whitish
kirsinna → vetch
kuhl → kohl
kuhl šalwaḏī → Šalwaḏ kohl

kulyatā d-da'n → sheep's kidneys
kummaṭrā → pear
kundur → frankincense
kundur dakar → Oriental frankincense
kundus → baby's breath
kundus abyad → baby's breath, white
kurkum → curcuma
kurrāt → leek
kurunb → cabbage
kus/zb/fara → coriander

laban → milk
laban ĵāriya → maid's milk
laban halīb → milk, fresh
laban (al-)mā'iz → goatmilk
laban an-nisā' → mothers' milk
laban aš-šāh → sheeps milk
laban al-utun → ass's milk
lāḏan → ladanum
lāḏan qubrusī → Cyprian ladanum
laḥm samīn → meat, fat
lakk → lac
lauz → almond
lauz ḥulw → almond, sweet
lauz murr → almond, bitter
lāzward → lapis lazuli
lihyat at-tais → salsify
līmū → lemon
lisān al-aṣāfir → common ash
lisān al-ḥamal → plantain
lisān (aṭ-)ṭaur → borage
lisān at-taur al-ğabalī → mountain borage
lubān → olibanum
lubān dakar → Oriental frankincense
lūbiyā' aḥmar → kidney bean, red
lubnā abyad → amber, white
luffāḥ → mandrake
lu'lu' → pearl

mā' → water
mā' aḏb → water, fresh
mā' bārid → water, cold
mā' fātīr → water, tepid
mā' al-ğubn → cheese-water
mā' ḥārr → water, hot
mā' al-maṭar → rainwater
mā' qarāḥ → water, limp
mā' ṣāfin → water, clear
māhizahrah → cocculus
maḥlab → mahaleb
maḥmūda → scammony
maḥmūda anṭākī → Antioch scammony
mai'a → storax
mai'a sā'ila → storax, liquid
maibah → quince wine

maibaḥūša → Greek spikenard
maifuḥtağ → wine boiled down to one quarter
maišāb → juice, mixed
maisūsan → iris wine
maiwīzağ → larkspur
māmīrān → greater celandine
māmīrān šīnī → Chinese greater celandine
māmīṭā → horn poppy
marārat al-baqar → oxgall
marārat al-bāzī → falcon's gall
marārat al-ḥağal → quail's gall
marārat al-kurkī → crane's gall
marārat aš-šabbūt → carp's gall
marārat al-uqāb → eagle's gall
marmāhūz → marjoram, wild
mārqašītā → marcasite
marqašītā dahabī → marcasite, 'golden'
martak → litharge
marw → marjoram, wild
marw abyad → marjoram, wild white
marzanğūš → marjoram, sweet
māš → mung bean
mashaqūniyā → glass-slag
maštakā → mastic
māzariyūn → mezereon
milḥ → salt
milḥ al-ağm → salt cake
milḥ dar'ānī → salt, white
milḥ hindī → Indian salt
milḥ naftī → naphthalene
misann ğadīd → whetstone, new
misk → musk
misk tibitī → Tibetan musk
mišmiš ḥurāsānī → Ḥurāsān apricot
mū → spignel
muğāt → glossostemon root
muğāt abyad → glossostemon root, white
muql → bdellium mukul
muql azraq → bdellium africanum
muql al-yahūd → bdellium
mürdānağ → myrtle
mürdāsağ → litharge
mürdāsağ dahabī → litharge of gold
murr → myrrh
murrī → garum
murrī nabaṭī → Nabataean garum
muṭallaṭ → wine boiled down to one third
muzauwara → vegetable stuff

nabīd qišmišī → currant wine
nabīd tamrī → date wine
nabīd az-zabīb/zabībī → raisin wine

nabīd az-zabīb wal-'asal → raisin wine, honeyed
nabīq → lote
nammām → thyme, wild
na'na' → mint
nānḥawāh → visnaga
nārdīn → nard
nārdīn iqlīṭī → Greek spikenard
narğīs → narcissus
nārmušḥ → pomegranate
našā' → starch
naṭrūn → natron
nīl → indigo
nīlanğ → lilac
nīlufar → nenuphar
nuḥāla → bran
nuḥās muhraq → copper, oxidized
nūra → lime
nu/ūsādir → sal ammoniac
nūsādir ma'dinī → ammonium chloride
nūsādir mašnū' → ammonium hydroxide

qadmiyā' → cadmia
qaišūm → southernwood
qalqadis → vitriol, white
qalqant → vitriol, green
qalqatār → vitriol, yellow
qalqatār → iron sulphate
qantūriyūn → centaur
qantūriyūn daqīq → small centaur
qāqiyā → gum-senegal
qāqullā → salsola
qāqulla (kibār) → grains of paradise
qāqulla šīğār → Malabar cardamom
qar' → gourd
qar' hulw → gourd, sweet
qaranful → clove
qaraz → babul
qardamānā → caraway, wild
qarn aiyal → staghorn
qartās → papyrus
qartās mişrī → Egyptian papyrus
qaşab → reed
qaşab ad-ḍarīra → lemon grass
qasb → date, hard dry
qataf → garden orache
qāṭir → dragon's blood
qatrān → tar, coniferous
qilqil → pomegranate, wild
qily → potash
qinbīl → kamala
qinna → galbanum
qirfa → canella
qişmiş → currant
qittā' → serpent melon

- qittā'* *al-ḥimār* → serpent melon, wild
qult → saxifrage
qurṭum → safflower
quṣṭ → alecost
quṣṭ bahrī → 'sea' alecost
quṣṭ ḥulw → alecost, sweet
quṣṭ murr → alecost, bitter
quṣūr al-baid → eggshells
quṭn → cotton
- rā'ib* → curd
raiḥān → sweet basil
ramād → ashes
ramād al-'aqārib → scorpions' ashes
ramād as-saraṭānāt an-nahriya → crayfish
 ashes
rāmik → ramie
ra's aḍ-ḍa'n → sheep's head
rašād → peppergrass
rāšan → elecampane
rašāš aswad muḥraq → lead, black oxidized
raṭba → lucerne
rātīnağ → pine resin
rattah → Indian hazelnut
rāwand → rhubarb
rāwand šīnī → Chinese rhubarb
rāziqī → jasmine oil
rāziyānağ → fennel
ri'at aṭ-ṭa'lab → fox lung
rībās → ribes
rīwand → rhubarb
rīwand šīnī → Chinese rhubarb
ruḥām → marble
rummān → pomegranate
rummān barrī → pomegranate, wild
rūsaḥtağ → copper, oxidized
- sa'afa* → palm-leaf
šābābak → dog's violet
šabb → alum
šabb al-ḥumra → alum from ruddy earth
šabb yamānī → Yemenite alum
šabir → aloe
šabir suqūṭarī/usqūṭarī → Socotra aloe
sabistān → sebesten
saḍāb → rue
sāḍağ → laurel
sāḍağ hindī → Indian laurel
šādānağ → haematite
saḡarğal → quince
šāh ballūṭ → sweet chestnut
šāhasfaram → sweet basil
šāhdānağ → marijuana
šāḥm → fat
- šāḥm al-baṭṭ* → duck's grease
šāḥm ad-dağāğ → chicken's grease
šāḥm ḥinzīr → pig's fat
šāḥm kulā l-mā'iz → goat's suet
šāḥm kulyatai ḍ-ḍa'n → sheep's suet
šāḥm al-mā'iz → goat's fat
šāhtarāğ → fumitory
šailam → darnel
šā'ir → barley
šā'ir abyad → barley, white
sakabīnağ → sagapenum
sakanğubīn → oxymel
salīḥa → cassia
šam' → wax
šam' abyad → wax, white
šam' ašfar → wax, yellow
samak → fish
šamğ ('arabī) → gum-arabic
šamğ (al-)buṭm → turpentine
šamğ fārisī → 'Persian gum'
šamğ al-kankar → artichoke gum
samid → semolina
samn → ghee
samn (al-)baqar → cow's ghee
sanā → senna
sanā makkī → Meccan senna
sanām al-ğamal → camel's hump
šanaubar → pine
šandal → sandalwood
šandal abyad → sandalwood, white
šandal abyad maqāšīrī → Maqāšīr
 sandalwood, white
šandal aḥmar → sandalwood, red
šandal aḥmar maqāšīrī → Maqāšīr
 sandalwood, red
šandal maqāšīrī → Maqāšīr sandalwood
sāq al-baqar → cow's shank
saqamūniyā → scammony
saqamūniyā anṭākī → Antioch scammony
šarāb → wine
šarāb mu'assal mufauwah → honey wine,
 spiced
šarāb raiḥānī → wine, aromatic
šarafān → date, heavy red
saraḥs → male fern
šarās al-asākīfa → 'shoemaker asphodel'
saraṭān bahrī → lobster
sarmaq → orache
sarw → cypress
sasāliyūs → moon carrot
šašbandān → bryony, white
šašqāqul → parsnip
ša'tar → savory
sausan → iris

sausan abyad → iris, white
sausan āsmānġūnī → iris, sky-coloured
sausan āzād abyad → iris, wild white
sausan rāziqī → Rāziqī iris
sawīq → flour
šibitt → dill
ših → wormwood
ših turkī → Turkish wormwood
silq → beet
simsim → sesame
širaġ → sesame oil
šitarāġ → garden cress
šitarāġ hindī → Indian garden cress
siyāh dāwarān → bryony, black
su'd → cyperus
šufat (al-)baid(a) → egg yolk
suḥālat ad-dahab → gold filings
suḥālat al-fiḍḍa → silver filings
suḥālat al-yāqūt al-aḥmar → ruby filings
šukā'a → bull thistle
sukkar → sugar
sukkar abyad → sugar, white
sukkar aḥmar → sugar, red
sukkar hūzī → Hūzistān sugar
sukkar ša'mī → Syrian sugar
sukkar ṭabarzad → sugar candy, white
sukkar al-ušar → yercum sugar
sulāfa → wine
sulāfat (al-)inab → grape wine
summāq → sumach
summāq ša'mī → Syrian sumach
sunbul (at-tīb) → Indian spikenard
sunbul hindī → Indian spikenard
sunbul rūmī → Greek spikenard
šūnīz → cumin, black
sūrinġān → meadow saffron
sūs → liquorice

ṭabāšīr → tabasheer
ṭabāšīr abyad → tabasheer, white
ṭaġīrā 257
ṭaihūġ → partridge
ṭaiyil → dog's grass
ṭal' → palm spadix
ṭalġ → ice
ṭalq → talc
tamr → date
tamr hairūn → Hairūn date
tamr šaiḥānī → Medina date
tamrhindī → tamarind
tamrhindī makkī → Meccan tamarind
taranġubīn → alhagi
ṭarātīt → Bengal quince
ṭarb al-mā'iz → goat's caul

ṭarfā' → tarfa
ṭilā' → wine
tīn → fig
tīn armanī → Armenian bole
tīn asfar → fig, yellow
tīn aswad šāhanġīr → 'king fig', black
tīn ḥulwānī → Ḥulwān fig
tīn maḥtūm → sealing bole
tīn qīmūliyā → cimolite
tīn qubrusī → Cyprian bole
tīn rūmī → Greek bole
tīn šāhanġīr → 'king fig'
tūbāl al-ḥadīd → iron scoriae
tūbāl an-nuḥās → copper scoriae
tūḍarī → wallflower
tūḍarī abyad → wallflower, white
tūḍarī aḥmar → wallflower, red
tuffāh → apple
ṭuḥlub → water moss
turbaḍ → turpeth
turbaḍ abyad → turpeth, white
turbaḍ aġwaf → turpeth, 'hollow'
turmus → lupine
tūt → mulberry
tūt ša'mī → Syrian mulberry
tūtiyā' → tutty
tūtiyā' hindī → Indian tutty
tūtiyā' kirmānī → Kerman tutty
tūtiyā' ṭabāšīrī → tutty, white-coloured

'ūd → lignaloos
'ūd hindī → Indian lignaloos
'ūd aš-šalīb → paeony
'ūd šanfī → Šanfī lignaloos
ufurbiyūn → spurge
unfāq → olive, unripe
'unnāb → jujube
'unnāb ġurġānī → Ġurġān jujube
'unšul → squill
'urūq (aš-šabbāġīn/aš-šibġ) → turmeric
ušna → usnea
ušnān → lye
ušnān aḥḍar → lye, green
uṣqilūfindriyūn → rusty back fern
uššāġ/q → ammoniacum
uššāq → gum ammoniac
uṣṭūḥūḍus → French lavender
utruġġ → citron

wabar al-arnab → hare's fur
wada' → mussel shell
waġġ → sweet flag
ward → rose
ward aḥmar → rose, red

- ward *fārisī* → Persian rose
wasma → indigo
- yabrūh* → mandrake
yaqīn → pumpkin
yāqūt aḥmar → ruby
yāsamin → jasmine
- zabad al-baḥr* → sepiolite
zabad al-qawārīr → glass-slag
zabīb → raisin
zabīb ḡabalī → stavesacre
zabīb rāziqī → Rāziqī raisin
za'farān → saffron
zāḡ → vitriol
zāḡ aṣfar → vitriol, yellow
zāḡ baṣrī → Basra vitriol
zāḡ miṣrī → Egyptian vitriol
zait → olive oil
zanbaq (al-)biḏ → jasmine oil, white
zanḡabil → ginger
zanḡabil šinī → Chinese ginger
zarāwand → birthwort
zarāwand mudahraḡ → birthwort, 'rolled'
- zarāwand taḡwīl* → birthwort, 'long'
zarnab → orache
za'tar → savory
zaufarā → globe thistle
zi'baq → mercury
zi'baq maqtūl → mercury, 'deadened'
zibl al-ḡamām → pigeon's droppings
zift → pitch
zift rūmī → Greek pitch
zinḡār → verdigris
zīrbāḡ muḡallan → spoon-meat, sweetened
zīrbāḡa → spoon-meat
zirišk → barberry
ziriškīya → barberry relish
zirnīḡ → arsenic
zirnīḡ aḥmar → realgar
zirnīḡ aṣfar → orpiment
zirr ward → rosebud
zubd → butter
zūfā yābis → hyssop
zuḡāḡ ša'mī → Syrian glass
zurunbāḏ → zerumbet

2. Pathology and Anatomy

a. English—Arabic

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b. Arabic—English

- abdān* → body(ies)
abdān ṣulba → constitutions, robust
a'ḍā' → limb(s)
aḍan → damage
'aḍdat al-kalb al-kalib → bite of rabid dog
adwār → paroxysms
aǧfan → eyelids
aǧrās → ulcerations
aḥlāt → humours
aḥlāt ḡalīza → humours, tenacious
aḥlāt raqīqa → humours, delicate
'ain → eye
a'lāl bārīda → disorders, cold
alam → ache
alam bi-maq'ada → pain, rectal
am'ā' → bowels
am'ā' → intestines
amrād balǧamīya → diseases, phlegmatic
amrād ḥādda → diseases, acute
amrād as-saudā'/saudāwīya → diseases, black-bilious
amzāj ḥarra → mixtures, hot

amzāğ ḥarra → tempers, hot
āna → pubes
anf → nose
‘araq → perspiration
‘araq → sweat
arwāḥ al-bawāsīr → cramps,
 haemorrhoidal
arwāḥ as-sabal → pannus, rheumy
a‘ṣāb → nerves
ašdāq → mouth, corners of
ašḥān → fever, those who are heated by
asnān → teeth
ātār al-ğudari → smallpox, traces of
ātār sūd fī l-wağḥ → face, black marks on
‘aṭaš → thirst
auğā’ al-‘ain → eye, pains in
auğā’ bārīda fī l-aḥšā’ → bowels, cold
 pains in
auğā’ al-kabīd → liver, pains in
auğā’ qaulanğīya → pain(s), colical
auğā’ at-ṭiḥāl → spleen, pains in
aurām → swelling(s)
aurām → tumour(s)
aurām al-‘āna → tumours, hypogastric
aurām fī l-muntahā → swellings, fully
 developed
aurām al-hanğara → tumours, laryngeal
aurām ḥarra → tumours, hot
aurām ḥarra damawīya → swellings, hot
 bloodshot
aurām al-ma‘ida → tumours, gastric
aurām muḫṭadī‘a → swellings, recent
aurām mutazaiyida → swellings, growing
aurām ar-raḥīm → tumours, uterine

badan → body(ies)
bāh → potency, sexual
bahaq → lichen
bahaq abyad → lichen, ‘white’
bahaq aswad → lichen, ‘black’
bahar → halitosis
balāğim → residues, phlegmy
balğam → phlegm
balğam ġalīz → phlegm, tough
balğam laziğ → phlegm, viscid
baqāyā l-ḥummayāt → fevers, remnants of
baqāyā r-ramad → conjunctivitis,
 remnants of
baraş → vitiligo
baraş abyad ḥadīṭ → vitiligo, acute white
bard → coldness
bard al-aḥšā’ → bowels, coldness of
bard al-ğauf → belly, coldness of
bard al-ma‘ida → stomach, coldness of
bārid al-mizāğ → cold-tempered

başar → sight
bāsūr → haemorrhoids
baṭn → belly
baṭr → pimples
baul → urine
baul ad-dam → urinating blood
baul al-midda → urinating purulent
 matter
baul salis → urine, trickling
bawāsīr → haemorrhoids
bayād (fī l-‘ain) → albugo
bayād ġalīz → albugo, felty
billat al-ma‘ida → moisture, gastric
buhūḥa → hoarseness
burūda → coldness
burūz al-maq‘ada → rectum, prolapse of
buṭūr → blisters
buṭūr → pimples

dam min ġirāḥa → wound, blood from
dam min al-maq‘ada → bleeding, anal
dam aš-sarāyīn → arteries, blood from
dam‘a → lachrymation
ḍarba tuşīb al-‘aḍā’ → organs,
 contusion of
dīdān fī l-baṭn → worms, intestinal
dīdān kibār → worms, large
ḍiḥn → mind
ḍimāğ → brain
ḍiyābīṭā → diabetes
dubailāt → lumps, soft
dūd → worms
ḍu‘f → frailty
ḍu‘f al-başar → sight, weakness of
ḍu‘f al-ḥašā’ → bowels, weakness of
ḍu‘f al-kabīd → debility, hepatic
ḍu‘f al-ma‘ida → debility, gastric
ḍu‘f qūwa → strength, lack of

faḍl laziğ lu‘ābī → residue, viscid mucous
faīd ruṭūba → moisture, superfluity of
fālīğ → hemiplegia
fam → mouth
fam al-ma‘ida → stomach, mouth of
fasād al-laun → complexion, bad
fasād al-mizāğ → putridity, humoral
fatq → hernia
fuḍūl → residues
fuḍūl laziğa → residues, viscid
fuṭūr → feebleness

ğabha → forehead
ğabr → bones, setting of
ğalabat al-marār → biliousness,
 predominance of

ġarab → eruptions, scaly
ġarab → mange
ġarab 'atīq → eruptions, inveterate scaly
ġarab ġalīz → mange, scurfy
ġarab mutaġarriḥ ḥādd → mange, acute ulcerating
ġarab raṭb → eruptions, moist scaly
ġarab raṭb → mange, moist
ġarab yābis → mange, dry
ġašāwa → floaters
ġaṭayān → nausea
ġaṭy → qualmishness
ġilaz al-aġfān → eyelids, swollen
ġimā' → intercourse, sexual
ġudarī → smallpox
ġumūd midda → matter, coagulated
ġušā' ḥāmiḍ → belching, acid

ḥabb al-qar' → flukes
ḥafaqān → palpitations
ḥafaqān al-qalb → heart, palpitations of
ḥafaqān saudāwī → palpitations, black-bilious
ḥāl → condition
ḥalf → back
ḥāmm → smells, foul
ḥanāzīr → scrofula
ḥanāzīr ṣa'ba → scrofula, severe
ḥarakat al-asnān → teeth, loose
ḥarāra → heat
ḥarāra fī ṣ-ṣadr → chest, heat in
ḥarq an-nār → burns
ḥarr al-aḥšā' → bowels, heat of
ḥārr al-mizāġ → hot-tempered
ḥaṣan → kidney stones
ḥaṣba → measles
ḥidda → harshness
ḥifz → memory
ḥifz aṣ-ṣiḥḥa → health, preservation of
ḥikka → itch
ḥikkaṭ (al-'ain) → eye, itchiness of
ḥilān fī l-waġḥ → face, moles on
ḥilfa → diarrhoea
ḥilfa ṣafrāwīya → diarrhoea, yellow-bilious
ḥilt ġalīz → humours, tenacious
ḥudb al-'ain → eyelashes
ḥudra → discolouration, bluish-green
ḥulūw al-ma'ida → stomach, empty
ḥummā → fever(s)
ḥummā l-'ain → fever, ophthalmic
ḥummā ḥādda → fever, acute
ḥummā l-kabid → fever, hepatic
ḥummā l-liṭāt → gums, feverish
ḥummā mutaṭāwila → fever, prolonged

ḥummā r-rib' → fever, quartan
ḥummayāt → fever(s)
ḥummayāt 'atīqa → fevers, inveterate
ḥummayāt balġamiya → fevers, phlegmatic
ḥummayāt ġair ḥādda → fevers, nonacute
ḥummayāt ṭawīla balġamiya → fevers, long phlegmatic
ḥummayāt ṭawīla saudāwīya → fevers, long black-bilious
ḥumra → erythema
ḥumra → redness
ḥurāġāt → abscesses
ḥurqa fī l-'ain → eye, burning sensations in
ḥurqat al-baul → sensations, burning urinary
ḥurūġ aš-ša'r → hair, growth of
ḥuṣr → retention
ḥuṣūna fī ṣ-ṣadr → chest, raucity in
ḥuṣūnat al-ḥanġara → throat, sore

ibrada → chill
ibtidā' → stages, early
idrār → urination
iḥlīl → urethra
iḥtibās al-baul → urine, suppression of
iḥtilāf → regurgitation
'ilal al-arḥām → disorders, uterine
'ilal bārīda → disorders, cold
in'āz → desire, sexual
inḥilāl al-baṭn → belly, laxity of
inḥilāl aṭ-ṭab' → constitution, lax
inṣībāb al-marār → biliousness, downflow of
'irq an-nasā → sciatica
ishāl qadīm → diarrhoea, long-standing
istifrāġ → evacuation
istimrā' → digestion
istinṭāf al-atfāl → faeces, discharge of
istirḥā' al-aġfān → eyelids, relaxation of
istirḥā' al-liṭāt → gums, squashy
istirḥā' al-ma'ida → stomach, laxity of
istirḥā' al-maq'ada → rectum, flabbiness of
istisqā' → dropsy
istisqā' luḥamī → dropsy, membranous
istisqā' raqqī → dropsy, thin-watery
istiṭlāq al-baṭn → disorder, abdominal
i'tiqāl → cramp
i'yā' → fatigue

kabid ḥarra → liver, hot
kaimūsāt radī'a → chymes, bad
kalaf → freckles

- karb* → anxiety
kasr al-'izām wa-faṣḥ al-laḥm → bones, open fractures of
katifān → shoulders
kaṭīr al-ḥiss → sensitivity to physical pain
kubr at-ṭihāl → spleen, enlargement of
kumna → ptosis
- laḍ'* → skin, burning sensation on
laḍ' → stings
laḥm → tissue, fleshy
laḥm raḥw → tissue, soft
laqwa → paralysis, facial
laun → complexion
lihya → beard
liṭa → gums
- mā'* → eyewater
mā' → saliva
mabrūdūn marṭūbūn → cold-moist temper, those who have
mafāsil → joints
mafāsil → rheumatism
mağāmi' al-'aṣab → clusters, nervous
mağāmi' al-'urūq → clusters, venous
mağs → gripes
ma'ida → stomach
ma'ida bārīda → stomach, cold
ma'ida ḍa'ifa → stomach, weak
ma'ida ḥārra → stomach, hot
malāsāt al-ma'ida → stomach, soft
mālīḥūliyā → melancholia
ma'q → eye, inner corner of
marār aṣfar → yellow-bilioussness
marī → oesophagus
marṭūbūn → moist temper, those who have
marṭūbūn mabrūdūn → moist-cold temper, those who have
maslūlūn → consumption sufferers
mašy ad-dam → blood, increased afflux of
maṭāna → bladder
maṭḥūlūn → spleen disease sufferers
mauḍī' al-bayāḍ → spot, albugineous
mauḍī' as-sa'fa → area, scabious
mī'ad bārīda raṭba → stomachs, cold-moist
midda → matter, purulent
minḥarān → nostrils
mirra saudā' → black bile
mizāğ (al-)kabid → liver, humoral mixture in
- mizāğ al-ma'ida* → stomach, humoral mixture in
mubalğamūn → phlegm, those who are affected by
mūsarağ → melanoma, chorioid
muta'akkil → area, decayed
mu'tadil al-mizāğ → well-tempered
- naḥḥ* → flatulence
naḥḥ al-ma'ida → flatulence, gastric
nāfiḍ → shivering
naḥṭ 'asir al-burūz mun'aqid → sputum, clotted and hard to cough up
naḥṭ ad-dam → expectoration, bloody
naḥṭ al-midda → coughing up purulent matter
naḥw al-'āna → region, pubic
nakha → breath, smell of
namaš → speckles
nār fārisī → Persian fire
naṣl → arrowhead(s)
nāṣūr → fistula(e)
natn al-ibt → armpits, smelly
nawāḥin → organs, adjacent
nawāṣīr → fistula(e)
nazf (ad-dam) → bleeding
niqris → gout
nisyān → forgetfulness
nufūr al-'aṣab → nerves, inflamed
nuqṣān aš-ṣahwa → appetite, loss of
nuṣūl → arrowhead(s)
- qaḍīb* → penis
qai' → vomiting
qai' darī → vomiting, torrential
qai' ṣafrāwī → vomiting, yellow-bilious
qalb → heart
qaml fi l-lihya → beard, lice in
qamqām fi l-lihya → beard, parasites in
qarw ḡāsī → hydrocele, indurate
qaulanğ → colic
qaulanğīyūn → colic sufferers
qawābī → tetter
qīla ba'd ṣaqqihā → hydrocele, burst
qiyām ad-dam → haemorrhage
qūbā' → tetter
quddām → front
qurūḥ → ulcers
qurūḥ (al-'ain) → ulcers, ophthalmic
qurūḥ al-am'ā' → ulcers, intestinal
qurūḥ al-farğ → vulva, ulcers of
qurūḥ fi r-riglain min qibal at-talğ → feet, frostbite on

qurūḥ fī l-yadain min qibal aṭ-ṭalġ → hands, frostbite on
qurūḥ al-maṭāna → ulcers, vesical
qurūḥ al-qaḍīb → penis, ulcers in/of
qurūḥ ar-ra's → head, ulcers of
qurūḥ al-uḡn → ear, ulcers in
qūwa ḍa'īfa → strength, lacking
quwan qaularġī → powers, colicky

rabw → asthma
ramad (al-'ain) → conjunctivitis
ramad 'atiq → conjunctivitis, inveterate
ramad ḥadīṭ → conjunctivitis, acute
ramad ḥārr → conjunctivitis, hot
ra's → head
ra'sa → tremor
rib' → quartan
riġlān → feet
rīḥ → flatus(es)
riqqat al-ḥašā → bowels, softness of
riyāḥ → flatus(es)
riyāḥ → wind, trapped
riyāḥ bārida → flux, cold
riyāḥ al-bawāsīr → cramps,
 haemorrhoidal
ru'āf → nosebleed
ruṭūba → moisture
ruṭūbat al-aġfān → eyelids, moist
ruṭūbat al-ma'ida → stomach, moistness of

sabal → pannus
sabal 'atiq → pannus, inveterate
sabīl al-maṭāna → tube, urinary
ṣadr → chest
sa'fa → scabies
sa'fa muzmina → scabies, chronic
sa'fa raṭba → scabies, moist
sa'fa yābisa → scabies, dry
ṣafrā' → yellow bile
ṣafrāwīyūn → yellow bile, those who are
 affected by
sahar → insomnia
saḥġ → abrasion(s)
šahwa → appetite
šahwat aṭ-ṭīn → geophagism
šaiḇ → ageing
sakta → apoplexy
šalābat al-kabid → liver, sclerosis of
šalābat aṭ-ṭīḥāl → spleen, sclerosis of
salas al-baul → urine, incontinence of
samm → poison(s)
šar' → epilepsy
šā'r → eyelashes

šā'r → hair
šaraq → choking
šarṭ al-ġibb → tertian, alternation of
saudā' → black bile
saudāwīyūn → black bile, those who are
 affected by
sayalān ad-dam → hyperaemia
šidda su'āl → coughing, heavy
sill → consumption
sū' al-fatīya → juvenility, calamities of
sū' al-ḥaḍm → indigestion
sū' mizāġ ḥārr fī l-kabid → liver, bad hot
 humoral mixture in
sū' mizāġ ḥārr fī l-ma'ida → stomach, bad
 hot humoral mixture in
su'āl → cough(ing)
su'āl muzmin → cough, chronic
su'āl muzmin bārid ġalīz al-mādda →
 coughing, cold tough-mattered
 chronic
su'āl qadīm → cough, long-standing
su'āl raṭb → cough, moist
su'āl yābis → cough, dry
šudā' → headache
šudā' bārid baġamī → headache, cold
 phlegmatic
šudā' ḥārr → headache, hot
sudad → obstruction
sudad al-kabid → liver, obstruction of
suhūġ → abrasion(s)
suhūlat aṭ-ṭab' → disposition, frail
sulāq → blepharitis
sumūm → poison(s)
sumūm min ad-dawābb → poisons from
 vermin
sumūm min al-hawāmm → poisons from
 reptiles
sumūm qattāla → poisons, lethal
šuqūq → fissures, anal
surra → umbilicus

ṭa'ālīl → warts
ṭa'ālīl 'adasīya → warts, lenticular
ṭa'ām → food
ta'aqqud al-'ašab → nerves, swollen
ṭab' → disposition
ṭab' → nature
ṭab'ā → disposition, natural
ṭab'ā → nature
tafassuḥ wa-kasr → fractures, open
tafazzu' → fear
tahabbuġ → bloatedness
talahhub → sensations, flaming

ṭamt → blood, menstrual
tanaffuṭ al-liṭāt → gums, blistered
tašannuḡ al-ʿaṣab → convulsions,
 nervous
tasarruʿ aš-šaib → old age, advance of
tazaḥḥur → tenesmus
ṭihāl ṣalīb → spleen, indurated
ṭiql al-lisān → dumbness

ʿuḍw → limb(s)
 ʿufūnat al-liṭāt → gums, putrid
 ʿunq → neck
 usr → detention
 usr al-baul → detention, urinary
 ʿusr al-baul → ischuria
 ʿusr an-nafas → breathing, difficulty in

waḍaḥ → skin, desquamation of
waḡaʿ → pain
waḡaʿ al-āḍān → ears, pain in
waḡaʿ al-asnān → toothache
waḡaʿ al-ḡauf → belly, pain in
waḡaʿ al-ḥālibain → pelvic bones,
 pain in
waḡaʿ al-ḥāsira → hip, pain in
waḡaʿ al-mafāṣil → rheumatism
waḡaʿ al-maʿida → stomach, pain in
waḡaʿ al-qaulanḡ → pain(s), colical

waḡaʿ ar-raʿs → headache
waḡaʿ al-ʿumūr → gums, painful
waḡaʿ al-warkain → ischia, pain in
waḡaʿ az-zahr → back, pain in
waḡh → face
wakz → punch
waram → swelling(s)
waram → tumour(s)
waram ʿatīq fī l-maʿida → stomach,
 inveterate tumour in
waram al-kabid → liver, tumours of
waram al-maʿida → stomach, tumours of
waram raḥw fī l-aṭrāf → extremities, soft
 tumours in
waswās → delusions

yadān → hands
yaraqān → jaundice
yaraqān aṣfar → jaundice, yellow
yubs → dryness
yubs al-lahawāt → uvula, dryness of

zafara → pterygium
zahīr → dysentery
zalq al-maʿida → stomach, slippery
zūkām → catarrh
zulma → vision, loss of
zulmat al-baṣar → sight, loss of

3. Generic Drug Names

The symbol + before a number indicates that the corresponding drug name is mentioned in the *context* of this recipe.

abrasion (catapasm) +374, 394
absinthe (oil) 287
absinthe (pastille) 18, +227
Abū Mīlī (beverage) 213
agrimony (pastille) 8
ailāwus (pastille) 38
almond (linctus) 154
aloe (infusion) 234, 235
aloe (pill) 58
amber (pastille) 15
amrūsiyā (electuary) +225
anḡūr aṣūraḡ (beverage) 214
apostles (liniment) 305
apple (beverage) 196
apple (rob) 162
asafoetida resin (electuary) 118
ash-coloured (collyrium) 248
ashes (enema) 377
astringent quince (stomachic) +50, 134

Barmakī (pastille) 31, +32
basil (oil) 284
bāsiliqūn (collyrium) 250
bdellium-and-hump (liniment) 306
bishop's (stomachic) 141
black (liniment) 294
blocker (powder) 386
bole (powder) 76
bone-setting (cataplasm) 311
brimfull hiccup (pastille) 37

caltrop (oil) 288
caper (pastille) 9
cardamom (stomachic) 152
carob (stomachic) +50
chebulic myrobalan (decoction) +241
citron (beverage) 197, 198
coin of gold (beverage) 190
crayfish (powder) 82

- cuminy* (stomachic) 144
curcuma (electuary) +225

daizaġ (ophthalmic) 264
dark-coloured poppy (lohoch) 157
datish (stomachic) +75, 145
deliverer (catapasm) 260
dīk bar dīk (powder) 389
diyāhīlūn (liniment) 296
diyāqūd (lohoch) 155
dodder (decoction) 242
dust-coloured (collyrium) 245

egg (oil) 281

fanġnūš (stomachic) 138
fenugreek (lohoch) 177
fig (beverage) 203
fig (cataplasm) 321
fig (decoction) +158, +159
fig (lohoch) 173
fruit (beverage) 215

Ġaisuwān date (rob) 167
galls (ophthalmic) 270
gourd (oil) 283
grape (lohoch) 156
Greek Filūniyā (electuary) +75, 119
Greek sealing bole (electuary) 111
gum-senegal (pastille) 13

haematite (catapasm) 278
haematite (liniment) 298
halūq (perfume) +390
hammer-scale (stomachic) 133, 138
happy end (electuary) 110, 123
hiera (electuary) 69
hiera (pill) 57
hiera Hermes (electuary) +131
hiera picra (electuary) 56, +57, +63, +67, +71, +75, +237, +408
hospital (decoction) 230
hospital backup (potion) 231
hypocistis (pastille) 22, +370
hyssop (decoction) +170, 224, 232, 233
hyssop (lohoch) 159

Indian tutty (collyrium) 271
iris (pastille) 19
iṭrīfal (electuary) 122

joints (pill) 60

kaukab (pastille) 24
kings (stomachic) 148

lā mazdahyānā (pastille) 24
lac (pastille) 29, +302
large barberry (pastille) 4
large marking-nutty (electuary) 129
larger iṭrīfal (electuary) 107
lead (ophthalmic) 268
lemon (beverage) 187
light-coloured poppy (rob) 169
lignaloës (pastille) 28
liquorice rob (lohoch) 170

malkāyā (collyrium) 258
maqliyātā (powder) 83, 84
mastic (oil) 282
meadow saffron (pill) 59
mezereon (pastille) 27
mighty (collyrium) 249
minty (electuary) 109
minty pomegranate (beverage) +23, +194, 200, +420
mountain alkekenġi (pastille) 16
mouth (coolant) 392
mulberry (rob) 164
mūrdānaġ (rob) 174
mūrdānaġ only (rob) 175
musk (pill) 70
musk (stomachic) 149
myrtle (beverage) 199, 216
myrtle (coolant) 275
myrtle (oil) 280
myrtle (rob) +13, +50, 166
myrtle only (rob) +2

nard (ointment) 323

painters (coolant) 252
pandanus (beverage) 183
perfumer (ophthalmic) 273
Persian Filūniyā (electuary) +75, 120
pitch (liniment) 294
plum (lohoch) 61
polisher (collyrium) 246
pomegranate (beverage) +7, +10, 194, +228, +229, +244
pomegranate (coolant) 252
pomegranate (rob) 176
pomegranate flower (pastille) 11, +50
pomegranate only (rob) 163
pomegranate seed (powder) 77
poppy (beverage) +229
poppy (pastille) 10
prime water (powder) +389, 390
prophets (liniment) 305
purgative powder (powder) 86
purgative quince (stomachic) 135

- quicklime* (liniment) 295
quince (beverage) +39, 195
quince (rob) 161
quince only (rob) +76
qūqāyā (pill) 65

raisin (electuary) 108
rāmik (perfume) +411
red coral (pastille) 12
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ribes (beverage) 193
roots (decoction) 240
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rūšanā'ī (collyrium) 251

šabyār (pill) 64
šahriyārān (electuary) +75
sandalwood (beverage) 192
seed (pill) 20, 72
seed (stomachic) 147
small barberry (pastille) 3
small marking-nutty (electuary) 130,
+131
smaller iṭṛīfal (electuary) 106
soft lumps (cataplasm) 317
soft-rinded pomegranate (lohoch) 180
sour apple (rob) +50
sour citron (rob) 168
spikenard (pastille) 41

squill (beverage) 186, 202, 211
squill (pastille) +124
stalks (powder) 78
stomachic (pill) 62
sukk (perfume) +6, +127, +139, +210
Sulaim's yellow (electuary) 105
sumach (pastille) 5
sunny (infusion) 244
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toenail (foot-wrap) 349
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4. Botanical Index

a. English—Latin

- absinthe: *Artemisia absinthium*
acorn: *Quercus* spp.
agaric: *Polyporus officinalis*
agnus castus: *Vitex agnus-castus*
agrimony: *Agrimonia eupatoria*
alecost: *Tanacetum balsamita*
alhagi: *Alhagi maurorum*
alkekengi: *Physalis alkekengi*
almond: *Prunus amygdalus*
almond, bitter: *Prunus amara*
almond, sweet: *Prunus dulcis*
aloe: *Aloe vera*
ammoniacum: *Dorema ammoniacum*
anise: *Pimpinella anisum*
apple: *Malus sylvestris*
areca: *Areca catechu*

artichoke [gum]: *Cynara scolymus*
asafoetida: *Ferula assa-foetida*
asarabacca: *Asarum europaeum*
Asiatic crowfoot: *Ranunculus asiaticus*
asparagus: *Asparagus officinalis*
asphodel: *Asphodelus* spp.

babul: *Acacia nilotica*
baby's breath: *Gypsophila paniculata*
balm: *Commiphora opobalsamum*
barberry: *Berberis vulgaris*
barley: *Hordeum* spp.
bay laurel: *Laurus nobilis*
bdellium: *Balsamodendron* spp.
bdellium africanum: *Balsamodendron africanum*

- bdellium mukul: *Balsamodendron mukul*
 bean: *Phaseolus* spp.
 beet: *Beta vulgaris*
 ben: *Moringa oleifera*
 Bengal quince: *Aegle marmelos*
 birthwort: *Aristolochia clematitis*
 birthwort, 'long': *Aristolochia longa*
 birthwort, 'rolled': *Aristolochia rotunda*
 borage: *Borago officinalis*
 boxthorn: *Lycium barbarum*
 broad bean: *Vicia faba*
 bryony, black: *Tamus communis*
 bryony, red: *Bryonia dioica*
 bryony, white: *Bryonia alba*
 bull thistle: *Cirsium vulgare*
- cabbage: *Brassica oleracea*
 calamint: *Calamintha sylvatica*
 caltrop: *Tribulus terrestris*
 camphor: *Cinnamomum camphora*
 canella: *Canella winterana*
 caper: *Capparis spinosa*
 caraway: *Carum carvi*
 caraway, wild: *Lagoecia cuminoides*
 cardamom: *Elettaria cardamomum*
 carob: *Ceratonia siliqua*
 carrot: *Daucus carota*
 cassia: *Cinnamomum cassia*
 castor oil plant: *Ricinus communis*
 celery: *Apium graveolens*
 centaury: *Centaurium* spp.
 chamomile: *Chamaemelum nobile*
 chickpea: *Cicer arietinum*
 cinnamon: *Cinnamomum zeylanicum*
 citron: *Citrus medica*
 citronella: *Cymbopogon nardus*
 clove: *Syzygium aromaticum*
 cocculus: *Anamirta cocculus*
 colocynth: *Citrullus colocynthis*
 common ash: *Fraxinus excelsior*
 coriander: *Coriandrum sativum*
 cotton: *Gossypium herbaceum*
 cubeb: *Piper cubeba*
 cucumber: *Cucumis sativus*
 cumin: *Cuminum cyminum*
 cumin, black: *Nigella sativa*
 curcuma: *Curcuma* spp.
 currant: *Vitis vinifera*
 cyclamen: *Cyclamen purpurascens*
 cyperus: *Cyperus rotundus*
 cypress: *Cupressus sempervirens*
 Cyprian ladanum: *Cistus cyprius*
- darnel: *Lolium temulentum*
 date: *Phoenix dactylifera*
- dill: *Anethum graveolens*
 dodder: *Cuscuta epithymum*
 dog's grass: *Triticum caninum*
 dog's violet: *Viola canina*
 dragon's blood: *Dracaena draco*
 dyer's madder: *Rubia tinctorum*
- elecampane: *Inula helenium*
 embelia: *Embelia ribes*
 emblic: *Phyllanthus emblica*
 endive: *Cichorium endivia*
- fennel: *Foeniculum vulgare*
 fenugreek: *Trigonella foenum-graecum*
 fig: *Ficus carica*
 flax dodder: *Cuscuta epilinum*
 fleawort: *Plantago psyllium*
 forget-me-not: *Myosotis scorpioides*
 frankincense: *Boswellia* spp.
 French lavender: *Lavandula stoechas*
 fumitory: *Fumaria officinalis*
- galbanum: *Ferula galbaniflua*
 galingale: *Alpinia galanga*
 garden (pepper) cress: *Lepidium sativum*
 gentian: *Gentiana lutea*
 germander: *Teucrium* spp.
 giant thistle: *Onopordum acanthium*
 gillyflower: *Dianthus caryophyllus*
 ginger: *Zingiber officinale*
 globe thistle: *Echinops ruthenicus*
 glossostemon [root]: *Glossostemon
bruguieri*
 gourd: *Lagenaria vulgaris*
 grains of paradise: *Aframomum melegueta*
 grape: *Vitis vinifera*
 grape ivy: *Rhoicissus rhomboidea*
 great leopard's bane: *Doronicum
pardalianches*
 greater celandine: *Chelidonium majus*
 Greek spikenard: *Valeriana celtica*
 green-winged orchid: *Orchis morio*
 ground pine: *Ajuga chamaepitys*
 gum ammoniac: *Dorema ammoniacum*
 gum-arabic: *Acacia arabica*
 gum-senegal: *Acacia senegal*
- harmala: *Peganum harmala*
 hellebore: *Helleborus* spp.
 hellebore, black: *Helleborus niger*
 hellebore, white: *Veratrum album*
 henbane: *Hyoscyamus niger*
 henbane, white: *Hyoscyamus albus*
 henna: *Lawsonia inermis*
 hollyhock: *Althaea rosea*

- horehound, white: *Marrubium vulgare*
 horn poppy: *Glaucium flavum*
 houseleek: *Sempervivum tectorum*
 [Ḥurāsān] apricot: *Prunus armeniaca*
 'hypocistis': *Cytinus hypocistis*
 hyssop: *Hyssopus officinalis*
- [Indian] hazelnut: *Corylus avellana*
 Indian lignaloos: *Aquilaria malaccensis*
 Indian musk melon: *Cucumis melo* sspp.
 Indian spikenard: *Valeriana jatamansi*
 indigo: *Indigofera tinctoria*
 iris: *Iris* spp.
 iris, sky-coloured: *Iris persica*
 iris, white: *Iris albicans*
 iris, wild white: *Diets grandiflora*
- jasmine: *Jasminum officinale*
 jujube: *Ziziphus jujuba*
- kamala: *Mallotus philippinensis*
 kidney bean, red: *Phaseolus vulgaris*
 knotgrass: *Polygonum aviculare*
- ladanum: *Cistus ladaniferus*
 larkspur: *Delphinium* spp.
 laurel: *Laurus malabathrum*
 leek: *Allium porrum*
 lemon: *Citrus limon*
 lemon balm: *Melissa officinalis*
 lemon grass: *Cymbopogon citratus*
 lentil: *Lens esculenta*
 lettuce: *Lactuca sativa*
 lignaloos: *Aquilaria agallocha*
 lilac: *Syringa vulgaris*
 linseed: *Linum usitatissimum*
 liquorice: *Glycyrrhiza glabra*
 long pepper: *Piper longum*
 lote: *Ziziphus lotus*
 lovage: *Levisticum officinale*
 lucerne: *Medicago sativa*
 lupine: *Lupinus albus*
 lycium: *Lycium* spp.
- mace: *Myristica fragrans*
 madder: *Rubia tinctorum*
 mahaleb: *Prunus mahaleb*
 maidenhair: *Adiantum capillus-veneris*
 male fern: *Dryopteris filix-mas*
 mandrake: *Mandragora officinarum*
 Maqāṣīr sandalwood: *Pterocarpus indicus*
 marijuana: *Cannabis sativa*
 marjoram, sweet: *Origanum majorana*
 marjoram, wild: *Origanum vulgare*
- marjoram, wild white: *Origanum vulgare*
 ssp. *album*
 marking nut: *Semecarpus anacardium*
 marshmallow: *Althaea officinalis*
 marshmallow, 'green': *Althaea syriaca*
 spp.
 mastic: *Pistacia lentiscus*
 meadow saffron: *Colchicum autumnale*
 melilot: *Melilotus officinalis*
 mezereon: *Daphne mezereum*
 millet: *Panicum miliaceum*
 mint: *Mentha* spp.
 moon carrot: *Seseli tortuosum*
 mountain mint: *Clinopodium vulgare*
 mulberry: *Morus* spp.
 mung bean: *Vigna radiata*
 musk melon: *Cucumis melo*
 mustard: *Brassica nigra*
 mustard, white: *Brassica alba*
 myrobalan: *Terminalia* spp.
 myrobalan, beleric: *Terminalia bellerica*
 myrobalan, chebulic: *Terminalia chebula*
 myrrh: *Commiphora myrrha*
 myrtle: *Myrtus communis*
- Nabataean gum: *Viscum album*
 narcissus: *Narcissus* spp.
 nard: *Nardostachys grandiflora*
 nenuphar: *Nymphaea* spp.
 nightshade: *Solanum nigrum*
 nutmeg: *Myristica fragrans*
 nux vomica: *Strychnos nux-vomica*
- oleander: *Nerium oleander*
 olibanum: *Boswellia* spp.
 olive [oil]: *Olea europaea* sspp.
 onion: *Allium cepa*
 opium: *Papaver somniferum*
 opopanax: *Opopanax chironium*
 orache: *Atriplex hortensis*
 orchil: *Roccella tinctoria*
 Oriental tamarisk: *Tamarix orientalis*
- paeony: *Paeonia officinalis*
 Palestinian melon: *Cucumis melo* sspp.
 pandanus: *Pandanus odoratissimus*
 papyrus: *Cyperus papyrus*
 parsley: *Petroselinum crispum*
 parsnip: *Pastinaca sativa*
 pear: *Pyrus communis*
 pellitory: *Anacyclus pyrethrum*
 pennyroyal: *Mentha pulegium*
 pepper, black: *Piper nigrum*
 pepper, white: *Piper nigrum*

- peppergrass: *Lepidium campestre*
 'Persian gum': *Prunus amygdalo-persica*
 Persian rose: *Rosa persica*
 pine: *Pinus* spp.
 pistachio: *Pistacia vera*
 plantain: *Plantago major*
 plum: *Prunus domestica*
 polypody: *Polypodium vulgare*
 pomegranate: *Punica granatum*
 poppy: *Papaver* spp.
 poppy, dark-coloured: *Papaver rhoeas*
 poppy, light-coloured: *Papaver somniferum*
 pumpkin: *Cucurbita* spp.
 purging cassia: *Cassia fistula*
 purslane: *Portulaca oleracea*
- quince: *Cydonia oblonga*
- radish: *Raphanus sativus*
 raisin: *Vitis vinifera*
 ramie: *Boehmeria nivea*
 Raqqa melon: *Cucumis melo* ssp.
 Rāziqī iris: *Iris albicans*
 reed: *Arundo phragmites*
 rhubarb: *Rheum palmatum*
 ribes: *Rheum ribes*
 rice: *Oryza sativa* ssp.
 rocket: *Eruca sativa*
 Roman nettle: *Urtica pilulifera*
 rose: *Rosa* spp.
 rose, red: *Rosa gallica*
 rue: *Ruta graveolens*
 rusty back fern: *Asplenium ceterach*
- safflower: *Carthamus tinctorius*
 saffron: *Crocus sativus*
 sagapenum: *Ferula persica*
 salsify: *Tragopogon porrifolius*
 salsola: *Salsola soda*
 sandalwood: *Santalum* spp.
 sandalwood, red: *Pterocarpus santalinus*
 sandalwood, white: *Santalum album*
 Şanf lignaloes: *Aquilaria malaccensis*
 sarcocolla: *Astragalus sarcocolla*
 savin: *Juniperus sabina*
 savory: *Satureja* spp.
 saxifrage: *Saxifraga* spp.
 scammony: *Convolvulus scammonia*
 'sea' alecost: *Saussurea lappa*
 sea lavender: *Limonium* spp.
 sea lavender, red: *Limonium vulgare*
 sea lavender, white: *Centaurea behen*
 sebesten: *Cordia sebestena*
- senna: *Cassia senna*
 serpent melon: *Cucumis flexuosus*
 serpent melon, wild: *Ecballium elaterium*
 service: *Sorbus domestica*
 sesame: *Sesamum indicum*
 small centaury: *Centaurium minus*
 Socotra aloe: *Aloe succotrina*
 sorrel: *Rumex acetosa*
 sorrel, wild: *Rumex acetosella*
 southernwood: *Artemisia abrotanum*
 spignel: *Meum athamanticum*
 spurge: *Euphorbia resinifera*
 squill: *Urginea maritima*
 stavesacre: *Delphinium staphisagria*
 storax: *Styrax* spp.
 storax, liquid: *Liquidambar orientalis*
 sumach: *Rhus coriaria*
 sweet basil: *Ocimum basilicum*
 sweet chestnut: *Castanea sativa*
 sweet flag: *Acorus calamus*
- tabasheer: *Bambusa arundinacea*
 tamarind: *Tamarindus indica*
 tarfa: *Tamarix gallica*
 terebinth: *Pistacia terebinthus*
 thyme, wild: *Thymus serpyllum*
 tragacanth: *Astragalus tragacantha*
 turmeric: *Curcuma longa*
 turpentine: *Pistacia terebinthus*
 turpeth: *Operculina turpethum*
- usnea: *Alectoria usneoides*
- valerian: *Valeriana officinalis*
 vetch: *Vicia sativa*
 vine: *Vitis vinifera*
 violet: *Viola odorata*
 visnaga: *Ammi visnaga*
- wall germander: *Teucrium chamaedrys*
 wallflower: *Erysimum* spp.
 wallflower, red: *Erysimum perofskianum*
 wallflower, white: *Erysimum cheiri*
 walnut: *Juglans regia*
 water flag: *Iris pseudacorus*
 water moss: *Lemna minor*
 watermint: *Mentha aquatica*
 wheat: *Triticum* spp.
 willow: *Salix* spp.
 wormwood: *Artemisia armeniaca*
- yercurm [sugar]: *Calotropis gigantea*
 zerumbet: *Zingiber zerumbet*

b. Latin—English

- Acacia arabica* → gum-arabic
Acacia nilotica → babul
Acacia senegal → gum-senegal
Acorus calamus → sweet flag
Adiantum capillus-veneris → maidenhair
Aegle marmelos → Bengal quince
Aframomum melegueta → grains of paradise
Agrimonia eupatoria → agrimony
Ajuga chamaepitys → ground pine
Alectoria usneoides → usnea
Alhagi maurorum → alhagi
Allium cepa → onion
Allium porrum → leek
Aloe succotrina → Socotra aloe
Aloe vera → aloe
Alpinia galanga → galingale
Althaea officinalis → marshmallow
Althaea rosea → hollyhock
Althaea syriaca ssp. → marshmallow, 'green'
Ammi visnaga → visnaga
Anacyclus pyrethrum → pellitory
Anamirta cocculus → cocculus
Anethum graveolens → dill
Apium graveolens → celery
Aquilaria agallocha → lignaloës
Aquilaria malaccensis → Indian lignaloës
Aquilaria malaccensis → Şanf lignaloës
Areca catechu → areca
Aristolochia clematitis → birthwort
Aristolochia longa → birthwort, 'long'
Aristolochia rotunda → birthwort, 'rolled'
Artemisia abrotanum → southernwood
Artemisia absinthium → absinthe
Artemisia armeniaca → wormwood
Arundo phragmites → reed
Asarum europaeum → asarabacca
Asparagus officinalis → asparagus
Asphodelus spp. → asphodel
Asplenium ceterach → rusty back fern
Astragalus sarcocolla → sarcocolla
Astragalus tragacantha → tragacanth
Atriplex hortensis → orache

Balsamodendron spp. → bdellium
Balsamodendron africanum → bdellium africanum
Balsamodendron mukul → bdellium mukul
Bambusa arundinacea → tabasheer
Berberis vulgaris → barberry
Beta vulgaris → beet
Boehmeria nivea → ramie

Borago officinalis → borage
Boswellia spp. → frankincense
Boswellia spp. → olibanum
Brassica alba → mustard, white
Brassica nigra → mustard
Brassica oleracea → cabbage
Bryonia alba → bryony, white
Bryonia dioica → bryony, red

Calamintha sylvatica → calamint
Calotropis gigantea → yercum [sugar]
Canella winterana → canella
Cannabis sativa → marijuana
Capparis spinosa → caper
Carthamus tinctorius → safflower
Carum carvi → caraway
Cassia fistula → purging cassia
Cassia senna → senna
Castanea sativa → sweet chestnut
Centaura behen → sea lavender, white
Centaurium spp. → centaury
Centaurium minus → small centaury
Ceratonia siliqua → carob
Chamaemelum nobile → chamomile
Chelidonium majus → greater celandine
Cicer arietinum → chickpea
Cichorium endivia → endive
Cinnamomum camphora → camphor
Cinnamomum cassia → cassia
Cinnamomum zeylanicum → cinnaomom
Cirsium vulgare → bull thistle
Cistus cyprius → Cyprian ladanum
Cistus ladaniferus → ladanum
Citrullus colocynthis → colocynth
Citrus limon → lemon
Citrus medica → citron
Clinopodium vulgare → mountain mint
Colchicum autumnale → meadow saffron
Commiphora myrrha → myrrh
Commiphora opobalsamum → balm
Convolvulus scammonia → scammony
Cordia sebestena → sebesten
Coriandrum sativum → coriander
Corylus avellana → [Indian] hazelnut
Crocus sativus → saffron
Cucumis flexuosus → serpent melon
Cucumis melo → musk melon
Cucumis melo spp. → Indian musk melon
Cucumis melo spp. → Palestinian melon
Cucumis melo spp. → Raqqa melon
Cucumis sativus → cucumber
Cucurbita spp. → pumpkin
Cuminum cyminum → cumin

- Cupressus sempervirens* → cypress
Curcuma spp. → curcuma
Curcuma longa → turmeric
Cuscuta epilinum → flax dodder
Cuscuta epithimum → dodder
Cyclamen purpurascens → cyclamen
Cydonia oblonga → quince
Cymbopogon citratus → lemon grass
Cymbopogon nardus → citronella
Cynara scolymus → artichoke [gum]
Cyperus papyrus → papyrus
Cyperus rotundus → cyperus
Cytinus hypocistis → ‘hypocistis’
- Daphne mezereum* → mezereon
Daucus carota → carrot
Delphinium spp. → larkspur
Delphinium staphisagria → stavesacre
Dianthus caryophyllus → gillyflower
Dietes grandiflora → iris, wild white
Dorema ammoniacum → ammoniacum
Dorema ammoniacum → gum ammoniac
Doronicum pardalianches → great leopard’s bane
Dracaena draco → dragon’s blood
Dryopteris filix-mas → male fern
- Ecballium elaterium* → serpent melon, wild
Echinops ruthenicus → globe thistle
Elettaria cardamomum → cardamom
Embelia ribes → embelia
Eruca sativa → rocket
Erysimum spp. → wallflower
Erysimum cheiri → wallflower, white
Erysimum perofskianum → wallflower, red
Euphorbia resinifera → spurge
- Ferula assa-foetida* → asafoetida
Ferula galbaniflua → galbanum
Ferula persica → sagapenum
Ficus carica → fig
Foeniculum vulgare → fennel
Fraxinus excelsior → common ash
Fumaria officinalis → fumitory
- Gentiana lutea* → gentian
Glaucium flavum → horn poppy
Glossostemon bruguieri → glossostemon [root]
Glycyrrhiza glabra → liquorice
Gossypium herbaceum → cotton
Gypsophila paniculata → baby’s breath
- Helleborus* spp. → hellebore
Helleborus niger → hellebore, black
- Hordeum* spp. → barley
Hyoscyamus albus → henbane, white
Hyoscyamus niger → henbane
Hyssopus officinalis → hyssop
- Indigofera tinctoria* → indigo
Inula helenium → elecampane
Iris spp. → iris
Iris albicans → iris, white
Iris albicans → Rāziqī iris
Iris persica → iris, sky-coloured
Iris pseudacorus → water flag
- Jasminum officinale* → jasmine
Juglans regia → walnut
Juniperus sabina → savin
- Lactuca sativa* → lettuce
Lagenaria vulgaris → gourd
Lagoecia cuminoides → caraway, wild
Laurus malabathrum → laurel
Laurus nobilis → bay laurel
Lavandula stoechas → French lavender
Lawsonia inermis → henna
Lemna minor → water moss
Lens esculenta → lentil
Lepidium campestre → peppergrass
Lepidium sativum → garden (pepper)cress
Levisticum officinale → lovage
Limonium spp. → sea lavender
Limonium vulgare → sea lavender, red
Linum usitatissimum → linseed
Liquidambar orientalis → storax, liquid
Lolium temulentum → darnel
Lupinus albus → lupine
Lycium spp. → lycium
Lycium barbarum → boxthorn
- Mallotus philippinensis* → kamala
Malus sylvestris → apple
Mandragora officinarum → mandrake
Marrubium vulgare → horehound, white
Medicago sativa → lucerne
Melilotus officinalis → melilot
Melissa officinalis → lemon balm
Mentha spp. → mint
Mentha aquatica → watermint
Mentha pulegium → pennyroyal
Meum athamanticum → spignell
Moringa oleifera → ben
Morus spp. → mulberry
Myosotis scorpioides → forget-me-not
Myristica fragrans → mace
Myristica fragrans → nutmeg
Myrtus communis → myrtle

- Narcissus* spp. → narcissus
Nardostachys grandiflora → nard
Nerium oleander → oleander
Nigella sativa → cumin, black
Nymphaea spp. → nenuphar
- Ocimum basilicum* → sweet basil
Olea europaea ssp. → olive [oil]
Onopordum acanthium → giant thistle
Operculina turpethum → turpeth
Opopanax chironium → opopanax
Orchis morio → green-winged orchid
Origanum majorana → marjoram, sweet
Origanum vulgare → marjoram, wild
Origanum vulgare ssp. *album* → marjoram, wild white
Oryza sativa ssp. → rice
- Paeonia officinalis* → paeony
Pandanus odoratissimus → pandanus
Panicum miliaceum → millet
Papaver spp. → poppy
Papaver rhoeas → poppy, dark-coloured
Papaver somniferum → opium
Papaver somniferum → poppy, light-coloured
Pastinaca sativa → parsnip
Peganum harmala → harmala
Petroselinum crispum → parsley
Phaseolus spp. → bean
Phaseolus vulgaris → kidney bean, red
Phoenix dactylifera → date
Phyllanthus emblica → emblic
Physalis alkekengi → alkekengi
Pimpinella anisum → anise
Pinus spp. → pine
Piper cubeba → cubeb
Piper longum → long pepper
Piper nigrum → pepper, black
Piper nigrum → pepper, white
Pistacia lentiscus → mastic
Pistacia terebinthus → terebinth
Pistacia terebinthus → turpentine
Pistacia vera → pistachio
Plantago major → plantain
Plantago psyllium → fleawort
Polygonum aviculare → knotgrass
Polypodium vulgare → polypody
Polyporus officinalis → agaric
Portulaca oleracea → purslane
Prunus amara → almond, bitter
Prunus amygdalo-persica → 'Persian gum'
Prunus amygdalus → almond
Prunus armeniaca → [Hūrāsān] apricot
Prunus domestica → plum
- Prunus dulcis* → almond, sweet
Prunus mahaleb → mahaleb
Pterocarpus indicus → Maqāṣīr sandalwood
Pterocarpus santalinus → sandalwood, red
Punica granatum → pomegranate
Pyrus communis → pear
- Quercus* spp. → acorn
- Ranunculus asiaticus* → Asiatic crowfoot
Raphanus sativus → radish
Rheum palmatum → rhubarb
Rheum ribes → ribes
Rhoicissus rhomboidea → grape ivy
Rhus coriaria → sumach
Ricinus communis → castor oil plant
Roccella tinctoria → orchil
Rosa spp. → rose
Rosa gallica → rose, red
Rosa persica → Persian rose
Rubia tinctorum → dyer's madder
Rubia tinctorum → madder
Rumex acetosa → sorrel
Rumex acetosella → sorrel, wild
Ruta graveolens → rue
- Salix* spp. → willow
Salsola soda → salsola
Santalum spp. → sandalwood
Santalum album → sandalwood, white
Satureja spp. → savory
Saussurea lappa → 'sea' alecost
Saxifraga spp. → saxifrage
Semecarpus anacardium → marking nut
Sempervivum tectorum → houseleek
Sesamum indicum → sesame
Seseli tortuosum → moon carrot
Solanum nigrum → nightshade
Sorbus domestica → service
Strychnos nux-vomica → nux vomica
Styrax spp. → storax
Syringa vulgaris → lilac
Syzygium aromaticum → clove
- Tamarindus indica* → tamarind
Tamarix gallica → tarfa
Tamarix orientalis → Oriental tamarisk
Tamus communis → bryony, black
Tanacetum balsamita → alecost
Terminalia spp. → myrobalan
Terminalia bellerica → myrobalan, beleric
Terminalia chebula → myrobalan, chebulic
Teucrium spp. → germander
Teucrium chamaedrys → wall germander

- Thymus serpyllum* → thyme, wild
Tragopogon porrifolius → salsify
Tribulus terrestris → caltrop
Trigonella foenum-graecum → fenugreek
Triticum spp. → wheat
Triticum caninum → dog's grass
- Urginea maritima* → squill
Urtica pilulifera → Roman nettle
- Valeriana celtica* → Greek spikenard
Valeriana jatamansi → Indian spikenard
Valeriana officinalis → valerian
Veratrum album → hellebore, white
Vicia faba → broad bean
- Vicia sativa* → vetch
Vigna radiata → mung bean
Viola canina → dog's violet
Viola odorata → violet
Viscum album → Nabataean gum
Vitex agnus-castus → agnus castus
Vitis vinifera → currant
Vitis vinifera → grape
Vitis vinifera → raisin
Vitis vinifera → vine
- Zingiber officinale* → ginger
Zingiber zerumbet → zerumbet
Ziziphus jujuba → jujube
Ziziphus lotus → lote