

A Translation of the New Edition of the *Suśrutasamhitā*

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Sūtrasthāna, adhyāya 13: On Leeches

Literature

Previous scholarship

Meulenbeld offered an annotated overview of this chapter and a bibliography of studies on Indian leeches and their application.⁴⁹

A Persian version of this chapter of the *Suśrutasamhitā* was included in *Sikandar Shāh's Mine of Medicine* (*Ma'dīn al-shifā' i Sikandar-Shāhī*) composed in 1512 by Miyān Bhūwah b. *Khawāṣṣ Khān*.⁵⁰

More recently, Brooks has explored the sense of touch in relation to leeching and patient-physician interactions.⁵¹

Translation

- 1 And now we shall explain **the chapter** about leeches.
- 3 The leech is for the benefit of kings, rich people, delicate people, children, the elderly, fearful people and women. It is said to be the most gentle means for letting blood.
- 4 In that context, one should let blood that is corrupted by wind, bile or phlegm with a horn, a leech, or a **gourd**, respectively. Or, each kind can be made to flow by any of them in their particular way.⁵²
- 5x And there are the following about this:

49 HIML: IA, 209; IB, 324, n. 131.

50 Siddiqi 1959: 96–109; Azeez Pasha 1971; Storey 1971: 231–232; HIML: IB, 324, n. 128; Speziale 2019: 8–9.

51 Brooks 2020a,b,c.

52 This sentence is hard to construe grammatically, although its meaning seems clear. In place of विशेषस्तु, Cakrapāṇidatta and Ḍalhaṇa both read विशेषतस्, which helps interpretation (Su 1939: 95, Su 1938: 55). It is noteworthy that the critical syllable स्तु is smudged or corrected in both MS Kathmandu NAK 1-1079 and in 1-1146, a much later Devanāgarī manuscript.

There is an insertion in the text, printed in parentheses in the vulgate at 1.13.4 (Su 1938: 55) as विशेषतस्तु विस्त्रव्यं शृङ्गजलौकालाबुभिर्गृहीयात्. This insertion is not included in the earlier edition of the vulgate, but is replaced by स्निग्धशीतरूक्षत्वात् (Su 1931: 54). Ḍalhaṇa noted that, “this reading is discussed to some extent by some compilers (निबन्धकार), but it is definitely rejected by most of them, including Jejjhaṭa.”

- 1.13.5 The horn of cows is praised for being unctuous, **smooth**, and very sweet. Therefore, when wind is troubled, that is good for bloodletting.⁵³
- 1.13.5a Having a length of seven fingers and a large body the shape of a half moon, should first be placed into a cut. A strong person should suck with the mouth.⁵⁴
- 6 A leech lives in the cold, is sweet and is born in the water. So when someone is afflicted by bile, they are suitable for bloodletting.⁵⁵
- 7 A **gourd** is well known for being pungent, dry and sharp. So when someone is afflicted by phlegm it is suitable for bloodletting.
- 8 In that context, at the scarified location one should let blood using a horn wrapped in a covering of a thin bladder, or with a **gourd** with a flame inside it because of the suction.⁵⁶
- 9 Leeches are called “*jala-ayu-ka*” because water (*jala*) is their life (*āyur*).⁵⁷ “Home” (*okas*) means “dwelling;” their home is water, so they are called “water-dwellers (*jalaaukas*).”
- 10 There are twelve of them: six are venomous and just the same number are non-venomous.
- 11 Here is an explanation of the venomous ones, together with the therapy:
- Black (*kṛṣṇā*)
 - Mottled (*karburā*)
 - Sting-gush (*alagarddā*)⁵⁸

53 The vulgate replaced “smooth” with “hot.”

54 This passage is not found in the vulgate, but it is similar to the passage cited by Ḍalhaṇa at 1.13.8 (Su 1938: 56) and attributed to Bhāluki. Bhāluki was the author of a *Bhālukitantra* that may have predated Jeṇṇaṭa and might even have been one of the sources for the *Suśrutasaṃhitā* (HIML: v. IA, 689–690 *et passim*). The editor Ācārya was aware of this reading in the Nepalese manuscripts; see his note 4 on 1.13.5 (Su 1938: 55, note 4).

55 Note that the particular qualities (*guṇas*) of the leech in this and the following verses counteract the quality of the affliction. See Brooks 2018: 113, table 1.

56 There are questions about the wrapping or covering of the horn. Other versions of the text, and the commentator, propose that there may be two coverings, or that cloth may be a constituent. Comparison with contemporary horn-bloodletting practice by traditional Sudanese healers suggests that a covering over the top hole in the horn is desirable when sucking, to prevent the patient’s blood entering the mouth (PBS 2020). Our understanding of this verse is that the bladder material is used to cover the mouthpiece and then to block it, in order to preserve suction in the horn for a few minutes while the blood is let.

57 This is a folk etymology.

58 Treating गर्दा as गल्दा and translating as in RV 8.1.20, with Jamison and Brereton

- Rainbow (*indrāyudhā*)
- Oceanic (*sāmudrikā*)
- **Cow-praising** (*govandanā*)⁵⁹

Amongst these,

- The one called a Black is the colour of kohl and has a broad head;
- The one called Mottled is like the **Indian mottled eel**, long with a segmented (*chinna*), humped belly.
- The one called Sting-gush is hairy, has large sides and a black mouth.
- The one called Rainbow is coloured like a rainbow, with vertical stripes.
- The one called Oceanic is slightly blackish-yellow, and is covered with variegated flower patterns.
- The one called Govandana is like a cow's testicles, having a bifurcated form on the lower side, and a tiny mouth.

When someone is bitten by them, the symptoms are: a swelling at the site of the bite, excessive itching and fainting, fever, a temperature, and vomiting. In that context the Great Antidote (*mahāgada*) should be applied in drinks and liniments (*ālepana*), etc.⁶⁰ A bite by the Rainbow leech is not treatable. These venomous ones have been explained together with their remedies.

12 Now the ones without venom.⁶¹

- Tawny (*kapilā*)
- Ruddy (*piṅgalā*)
- Dart-mouth (*śaṅkumukhī*)
- Mouse (*mūṣikā*)
- Lotus-mouth (*puṇḍarīkamukhī*)
- Sāvarikā (*sāvarikā*)

Amongst these,

(2014: 1023, verse 20 and cf. commentary). But if गर्द is to be taken from $\sqrt{\text{गर्द}}$ then we might have “crying from the sting.”

59 The manuscripts all read गोवन्दना against the vulgate's गोचन्दना.

60 The “Great Antidote” is described in the Kalpasthāna, at 5.5.61–63ab (Su 1938: 578). Ḍalhaṇa and the vulgate included errhines in the list of therapies, and Ḍalhaṇa added that “etc.” indicated showers and baths too.

61 The translations of the names of these leeches are slightly whimsical, but give a sense of the original; *sāvarikā* remains etymologically puzzling.

- The one called Tawny has sides that look as if they are dyed with realgar and is the colour of glossy mung beans on the back.⁶²
- The one called Ruddy is a bit red, has a round body, is yellowish, and moves fast.
- The one called Dart-mouth is the colour of liver, drinks fast and has a long mouth.
- The one called Mouse is the colour and shape of a mouse and has an undesirable smell.
- The one called Lotus is the colour of mung beans and has a mouth that looks like a lotus.
- The one called Sāvarikā has the colour of a lotus leaf and is eighteen centimetres long. But that one is used when the purpose is an animal.

The non-venomous ones have been explained.

13 Their lands are Yavana, Pāṇḍya, Sahya, Potana and so on.⁶³ Those in

62 The compound *स्निग्धमुद्गवर्णा* is supported by all the manuscript witnesses and is translated here. Nevertheless, the reading of the vulgate, that separates *स्निग्धा*, f., “slimy” as an adjective for the leech, seems more plausible: “it is slimy and the colour of a mung bean.”

63 This passage is discussed by Karttunen (2015: 109–110, 388–389). At the time of the composition of the *Suśrutasaṃhitā*, Yavana would most likely have referred the Hellenistic Greek diaspora communities in Bactria and India (Law 1984: 136–137; Mairs 2013; 2014). Unproblematically, the Pāṇḍya country is the extreme south-eastern tip of the Indian subcontinent (Schwartzberg, Bajpai, et al. 1978: E8, p. 20 *et passim*), and Sahya refers to the Western Ghats (Schwartzberg, Bajpai, et al. 1978: D5–7, p. 20 *et passim*). The vulgate reading “Pautana” is not a known toponym. Potana was the ancient capital of the Aśmaka Mahājanapada mentioned in Pali sources and in inscriptions at Ajāntā and elsewhere, and identified by Law (1984: 142, 179) and P. Gupta (1989: 18) with Pratiṣṭhāna, modern Paithan on the Godavari river. The recurring ancient epithet describing the Aśmaka kingdom is that it was on the Godāvarī, and Paithan is flanked to the south west and south east by this river.

Some scholars have identified the name with modern Bodhan in Telangana (Sircar 1971: 189; Schwartzberg, Bajpai, et al. 1978: E6, p. 14, 140 *et passim*; Sen 1988: 102), but this implausible identification is traceable to a speculative suggestion by Raychaudhuri (1953: 89, n. 5, 143) based on a variant form “Podana” found in some early manuscripts of the *Mahābhārata*: “This name reminds one of Bodhan in the Nizam’s dominions,” “possibly to be identified with Bodhan.”

Ḍalhaṇa on 1.13.13 (Su 1938: 57) anachronistically identified “Yavana” as the land of the Turks (तुरुष्क) and “Pautana” as the Mathurā region. He also noted, as did Cakra-pāṇidatta (Su 1939: 97), that this passage was not included by some authorities on the grounds that the habitats of poisonous and non-poisonous creatures are defined by

- particular have large bodies and are strong, they drink rapidly, consume a lot, and are without venom.
- 14 In that context, the venomous leeches are those originating in decomposing venomous insects, frogs, urine, feces and in polluted water.⁶⁴ The , non-venomous ones originate in decomposing *sacred lotus, blue water-lily, white water-lily, fragrant lotus, pondweed* and in pure waters.
- 15 There is a verse on this:
- These ones move about in sweet-smelling habitats that are abundant with water. Traditionally, they do not behave in a confused manner or lie in the mud.*⁶⁵
- 16 They can be caught with a fresh hide or after being caught in other ways.⁶⁶
- 17 Then these should be put into a large new pot furnished with mud and the water from lakes or wells. One should provide what they need to eat. One should grind up *pondweed, dried meat*, and aquatic tubers, and one should give them grass and aquatic leaves to lie on, and every three days water and food. Every week, one should transfer them into a different pot.
- 18 And on this:

*One should not **nurture** those that are thick in the middle, that are*

other criteria.

64 The vulgate on 4.13.14 (Su 1938: 57) includes fish in this list.

65 Ḍalhaṇa on 1.13.14 (Su 1938: 57) discussed why the leeches would not “behave in a confused manner” (सङ्कीर्णचारिन्), saying that they do not “eat a diet that is unwholesome because of poison etc.” (विषादिविरुद्धाहारभुजः). The use of विरुद्ध is odd here, but cf. Ḍalhaṇa’s suggestion at 4.23.4 (Su 1938: 485) that विरुद्ध refers to the chapter on wholesome and unwholesome foods (हिताहिताध्याय, 1.20 (Su 1938: 94–99)).

66 “Fresh hide” (आर्द्रचर्मन्) may suggest that the animal skin still includes meat or blood that is attractive to a leech.

The Nepalese witnesses all read गृहीत्वा “having (been) caught” for the vulgate’s गृहीयात् “one may grasp (by other means).” This is hard to construe clearly.

Ḍalhaṇa on 1.13.15 (Su 1938: 57) quoted “another treatise” (तन्त्रान्तरवचनात्) that said that autumn is the time to collect leeches. He also explained that “other methods” of collecting leeches included smearing a leg or other limb with cream, butter or milk, etc., or using a piece of flesh from a freshly killed animal.

*injured,⁶⁷ or **thin**, those that are not born in the proper habitat, those that will not attach, that drink little or those that are venomous.*

- 19 First of all, get the patient who has an ailment that is treatable by leech-bloodletting to sit or lie down. Then, dry any site that has a wound with powders of earth and cow-dung. Then make them free from impurities, with their limbs smeared with **Indian mustard** and **turmeric** and moving about in the middle of a cup of water. After all this, make them attach to the ailment. Now, for those that are not attaching, add a drop of milk or a drop of blood. Alternatively, make incisions. And if it still will not attach, make other ones attach.
- 20 One can know that it is attached when it moves in, hunching its shoulders and making a mouth like a horse's hoof. Then, one should cover it with a wet cloth and keep it there.
- 21 Now, when there is a bite, one may know from the appearance of pricking and itching that it is receiving cleanly. Take it off. Now, it does not release because of the scent of blood: one should sprinkle its mouth with powdered **rock salt**.
- 22 Then one should smear them with **rice**, **rice grains** and **wild sugarcane stalks**, rub their mouths with sesame oil and salt, and cause them to vomit by holding their tails in one's left hand and very slowly rubbing them with the fingers of one's right hand in the proper direction as far as the mouth.
- 23
- 24
- 25

67 Pace Dalhaṇa on 1.13.18 (Su 1938: 57) who glossed अमनोद्गर्शन as "nasty looking."

Editions and Abbreviations

- Ah 1939 Kumṭe, Aṇṇā Moreśvara, Navare, Kṛṣṇaśāstrī, and Parādkar, Hariśāstrī (1939) (eds.), श्रीमद्वाग्भटविरचितम् अष्टाङ्गहृदयम्, श्रीमदरुणदत्तविरचितया सर्वाङ्गसुन्दराख्यया व्याख्यया, हेमाद्रिप्रणीतया आयुर्वेदरसायनाह्वया टीकया च समुल्लसितम् = *The As-tāṅgahṛidaya* (6th edn., Mumbayyām: Nirṇayasāgara Press), ark:/13960/t3tt6967d.
- Anup *Anup Sanskrit Library.*
- Apte Apte, Vaman Shivaram (1992), *The Practical Sanskrit-English Dictionary* (Kyoto: Rinsen Book Company), ISBN: 4-653-00038-7; Reprinted from Gode and Karve 1957–59.
- AS *Asiatic Society.*
- As 1980 Āṭhavale, Ananta Dāmodara (1980) (ed.), अष्टाङ्गसङ्ग्रहः श्रीमद्द्ववाग्भटविरचितः इन्दुव्याख्यासहितः [= *Vāgbhaṭa's Aṣṭāṅgasan̄graha with Indu's Commentary*] (Pune: M. A. Āṭhavale, Śrīmad Ātreya Prakāśanam), ark:/13960/s25bwqsd0n7.
- AyMahā Jośī, Veṇīmādhavaśāstrī, and Jośī, Nārāyaṇa Harī (1968), आयुर्वेदीय महाकोशः अर्थात् आयुर्वेदीय शब्दकोशः संस्कृत-संस्कृत (Mumbai: Mahārāṣṭra Rājya Sāhitya āṇi Saṁskṛti Maṁḍala), ark:/13960/t22c41g8t.
- Bhela 1921 Mookerjee, Ashutosh, and Ananta Krishna Shastri, Ved-antabisharad (1921) (eds.), *The Bhela Samhita. Sanskrit Text* (Calcutta: University of Calcutta), ark:/13960/t3sv3157j; Based on two copies made of the Thanjavur codex unicus (MS Thanjavur TMSSML 10773, Burnell 1880: 63–4, P. P. S. Sastri 1933: #11085).
- Bhela 2000 Krishnamurthy, K. H. (2000), *Bhela-saṁhitā. Text with English Translation, Commentary and Critical Notes* (Haridas Ayurveda Series, 8; Varanasi: Chaukhambha Visvabharati).
- BL *British Library.*

- Ca. 1941 Ācārya, Yādavaśarma Trivikrama (1941) (ed.), महर्षिणा पुनर्वसुनोपदिष्टा, तच्छिष्येणाग्निवेशेन प्रणीता, चरकदृढबलाभ्यां प्रतिसं-स्कृता चरकसंहिता, श्रीचक्रपाणिदत्तविरचितया आयुर्वेददीपिकाव्याख्यया संवलिता (3rd edn., Mumbayyām: Nirnaya Sagara Press), [ark:/13960/t48q2f20n](https://nirnayasangraha.org/ark:/13960/t48q2f20n).
- EWA Mayrhofer, Manfred (1986–2001), *Etymologisches Wörterbuch des Altindoarischen* (Heidelberg: Carl Winter, Universitätsverlag), ISBN: 3-533-03826-2.
- HIML Meulenbeld, Gerrit Jan (1999–2002), *A History of Indian Medical Literature*, 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.
- IOLR Eggeling, Julius, et al. (1887–1935), *Catalogue of the Sanskrit Manuscripts in the Library of the India Office* (London: Secretary of State for India), [ark:/13960/s2kbb5zcrg9](https://nirnayasangraha.org/ark:/13960/s2kbb5zcrg9).
- KEWA Mayrhofer, Manfred (1953–72), *Kurzgefaßtes etymologisches Wörterbuch des Altindoarischen; a Concise Etymological Sanskrit Dictionary* (Heidelberg: Carl Winter, Universitätsverlag).
- KL *Kaiser Library*.
- MN₁ Ācārya, Yādavaśarma Trivikrama (1920) (ed.), महामतिश्री-माधवकरप्रणीतं माधवनिदानम् श्रीविजयरक्षित-श्रीकण्ठदत्ताभ्यां विरचितया मधुकोशाख्यव्याख्यया, श्रीवाचस्पतिवैद्यविरचितया आतङ्कदर्पणव्याख्याया विशिष्टांशेन च समुल्लसितम् = *Mādhavanidāna by Mādhavakara with the Two Commentaries, Madhukosha by Vijayarakshita & Shrikanthadatta and Ātankadarpaṇa by Vāchaspati Vaidya* (1st edn., Bombay: Nirnaya Sagara Press), [ark:/13960/t9z08jn5j](https://nirnayasangraha.org/ark:/13960/t9z08jn5j).
- MN₃ Ācārya, Yādavaśarma Trivikrama (1932) (ed.), महामतिश्री-माधवकरप्रणीतं माधवनिदानम् श्रीविजयरक्षित-श्रीकण्ठदत्ताभ्यां विरचितया मधुकोशाख्यव्याख्यया, श्रीवाचस्पतिवैद्यविरचितया आतङ्कदर्पणव्याख्याया विशिष्टांशेन च समुल्लसितम् = *Mādhavanidāna by Mādhavakara with the Two Commentaries, Madhukosha by Vijayarakshita & Shrikanthadatta and Ātankadarpaṇa by Vāchaspati Vaidya* (3rd edn., Bombay: Nirnaya Sagara Press), [ark:/13960/t66452x0h](https://nirnayasangraha.org/ark:/13960/t66452x0h); Reprinted Varanasi: Chowkhambha, 1986.

MW	Monier-Williams, Monier, Leumann, E., Cappeller, C., et al. (1899), <i>A Sanskrit–English Dictionary Etymologically and Philologically Arranged, New Edition</i> (Oxford: Clarendon Press); 1970 reprint.
NAK	<i>National Archives of Kathmandu.</i>
NCC	Raghavan, V., et al. (1949–), <i>New Catalogus Catalogorum, an Alphabetical Register of Sanskrit and Allied Works and Authors</i> , 39 vols. (Madras University Sanskrit Series; Madras: University of Madras); v.1: revised edition, 1968. Searchable at https://vmlt.in/ncc/ .
NGMCP	NGMCP (2014), “Nepal-german Manuscript Cataloguing Project. Online Title List and Descriptive Catalogue,” Universität Hamburg and Deutsche Forschungsgemeinschaft, URL .
RORI	<i>Rajasthan Oriental Research Institute.</i>
Su 1889	Bhaṭṭācāryya, Jivānanda Vidyāsāgara (1889) (ed.), सुश्रुतः. सूत्र-निदान-शारीर-चिकित्सा-कल्पोत्तर-तन्त्र-कल्पित आयुर्वेद. भगवता धन्वन्तरिणोपदिष्टः सुश्रुतनामधेयेन तच्छिष्येण विरचितः (3rd edn., Calcutta: Saratī Press), ark:/13960/t1nh6j09c ; HIML: IB, 311, edition b.
Su 1915	Ācārya, Yādavaśarma Trivikrama (1915) (ed.), सुश्रुतसंहिता, सुश्रुतेन विरचिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, आचार्योपाद्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता = <i>The Sushrutasamhita of Sushruta, the Nibandhasangraha Commentary of Shri Dalhanāchārya</i> (Mumbayyām: Nirṇaya-sāgaramudrāyantrālaye), ark:/13960/t3sv0mt50 , accessed 29/07/2020; HIML: IB, 312 edition *v.
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Glossary

cow-praising	- water-dwellers:	<i>piṅgalā</i>
- <i>govandanā</i> : 23	22	- ruddy: 23
<i>alagarddā</i>	<i>kapilā</i>	<i>puṇḍarikamukhī</i>
- sting-gush: 22	- tawny: 23	- lotus-mouth: 23
<i>ālepana</i>	<i>karburā</i>	rainbow
- liniments: 23	- mottled: 22	- <i>indrāyudhā</i> : 23
<i>āyur</i>	<i>kṛṣṇā</i>	ruddy
- life: 22	- black: 22	- <i>piṅgalā</i> : 23
black	life	<i>sāmudrikā</i>
- <i>kṛṣṇā</i> : 22	- <i>āyur</i> : 22	- oceanic: 23
<i>chinna</i>	liniments	<i>śaṅkumukhī</i>
- segmented: 23	- <i>ālepana</i> : 23	- dart-mouth: 23
dart-mouth	lotus-mouth	<i>sāvarikā</i>
- <i>śaṅkumukhī</i> : 23	- <i>puṇḍarikamukhī</i> :	- <i>sāvarikā</i> : 23
	23	<i>sāvarikā</i>
<i>govandanā</i>	<i>mahāgada</i>	- <i>sāvarikā</i> : 23
- cow-praising : 23	- great antidote: 23	segmented
great antidote	mottled	- <i>chinna</i> : 23
- <i>mahāgada</i> : 23	- <i>karburā</i> : 22	sting-gush
<i>indrāyudhā</i>	mouse	- <i>alagarddā</i> : 22
- rainbow: 23	- <i>mūṣikā</i> : 23	
<i>jala</i>	<i>mūṣikā</i>	tawny
- water: 22	- mouse: 23	- <i>kapilā</i> : 23
<i>jalaukas</i>	oceanic	water
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Glossary and Index of Medical Substances

- amaranth (*taṇḍulīyaka*) *Amaranthus hypochondriacus*, L. See King 321, [NK](#): v. 1, #144, [Potter_{rev}](#): 15. Cf. [AVS](#): v. 1, 121, 32
- axlewood (*dhava*) *Anogeissus latifolia* (Roxb. ex DC.) Wall. ex Guill & Perr. See [AVS](#): v. 1, 163 f, [Chopra](#): 20, 51
- bamboo leaves (*veṇupatrikā*) *Bambusa bambos*, Druce. See [NK](#): v. 1, #307, 32
- beautyberry (*priyaṅgu*) ← *śyāmā*. *Callicarpa macrophylla*, Vahl. See [AVS](#): v. 1, 334, [NK](#): v. 1, #420. Some say also *Setaria italica* Beauv. [GVDB](#): 263–264. See also [GVDB](#): 413, 48, 52
- beautyberry (*śyāmā*) *Callicarpa macrophylla*, Vahl. See [AVS](#): v. 1, 334, [NK](#): v. 1, #420, 30, 32
- beggarweed (*aṇīśumatī*) *Desmodium gangeticum* (L.) DC ([Dymock](#): v. 1, 428, [GJM1](#): 602, [NK](#): v. 1, #1192; [ADPS](#): 382, 414 and [AVS](#): v. 2, 319, 4.366 are confusing), 48
- beggarweed (*vidārigandhā*) → *śālāparī*. *Desmodium gangeticum* (L.) DC. See [Dymock](#): v. 1, 428, [GJM1](#): 602, cf. [NK](#): v. 1, #1192; [ADPS](#): 382, 414 and [AVS](#): v. 2, 319, 4.366 are confusing, 31
- black creeper (*pālindī*) *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buchanani*, Roemer & Schultes. See [AVS](#): v. 3, 141, 3.145, 3.203, [NK](#): v. 1, #1283, 1210, [ADPS](#): 434, 32, 35, 47, 48
- blackboard tree (*saptachada*) *Alstonia scholaris* R. Br. [GVDB](#): 420, 31
- blackbuck (*harīṇa*) *Antelope cervicapra*, L. See [BIA](#): 270 [IW](#): 95, 165, *et passim*, 35
- blue water-lily (*utpala*) *Nymphaea stellata*, Willd. See [GJM1](#): 528, [IGP](#) 790; [Dutt](#): 110, [NK](#): v. 1, #1726, 25, 30, 47, 48
- cardamom (*elā*) *Elettaria cardamomum*, Maton. See [AVS](#): v. 2, 360, [NK](#): v. 1, #924, [Potter_{rev}](#): 66, 48, 52
- cassia cinnamon (*patra*) *Cinnamomum tamala*, (Buch.-Ham.) Nees. See [AVS](#): v. 2, 84, [NK](#): v. 1, #589, 32, 48
- castor oil tree (*gandharvahaṣṭa*) → *eraṇḍa*. [GVDB](#): 135, [K&B](#): v. 3, 2277, 28
- castor-oil (*eraṇḍa*) *Ricinus communis*, L. See [NK](#): v. 1, #2145, [Chopra](#): 214, 33
- certain minerals (*tārāvītāra*) Unknown. It is not even certain that these are minerals. The variant reading in the vulgate, *tāraḥ sutāraḥ* was glossed by

- Dalhaṇa on 5.3.14 (Su 1938: 568) as follows *tāro rūpyam, sutāraḥ pāradah*, “tāra means silver; sutāra means mercury.”, 52
- chebulic myrobalan (*haritakī*) Terminalia chebula Retz. GVDB: 466, 31
- cherry (*elavālu*) Prunus cerasus, L.?. See BVDB 58, NK: v. 1, #2037, GVDB: 58, 48
- chital deer (*pr̥ṣata*) Axis axis, Erxleben. See BIA: 292, IW: 93, 35
- cobra’s saffron (*nāgapuṣpa*) → nāgakeśara. Mesua ferrea, L. See NK: v. 1, #1595, GVDB: 220, 48
- corky coral tree (*pāribhadra*) Erythrina suberosa Roxb. See GVDB 245, 51
- costus (*kuṣṭha*) Saussurea costus, Clarke. See NK: v. 1, #2239, 32, 48, 52
- country mallow (*atibālā*) Abutilon indicum, (L.) Sweet, but may be other kinds of mallow, e.g., Sida rhombifolia, L.. See NK: v. 1, #11, IGP: 1080, NK: v. 1, #2300, ADPS: 71, 77, 31
- country sarsaparilla (*anantā*) Hemidesmus indicus, (L.) R. Br. See ADPS: 434, AVS: v. 3, 141–5, NK: v. 1, #1210. But see GVDB: 13 for complications that may suggest that it is to be equated with *sārivā*, which may sometimes be Cryptolepis or Ichnocarpus frutescens R. Rr. (GVDB: 429–431), 31, 37, 47, 48, 51
- crape jasmine (*nata*) → crape jasmine GVDB: 215, 104, 105
- crape jasmine (*tagara*) Tabernaemontana divaricata (L.) R.Br. ex Roem. & Schultes. See GJM1: 557, AVS: v. 5, 232. Synonym of crape jasmine. But some say Valeriana jatamansi, Jones See GVDB: 173–174 for discussion (and charming comments on brain liquid testing). Some say *tagara* is Indian rose-bay or Indian valerian, but there remain many historical questions about the ancient and regional identities of this plant See, e.g., AVS: v. 5, 334, 32, 48, 104, 105
- crimson trumpet-flower tree (*pāṭalā*) Stereospermum chelonides, (L. f.) A. DC. See GJM1: 573, AVS: v. 5, 192 ff, ADPS: 362 f, AVS: v. 3, 1848 f, IGP 1120, Dymock: v. 3, 20 ff, 51
- cuscut grass (*uśīra*) Andropogon murcatus, Retz. Also “vetiver grass.” See NK: v. 1, #180, 32
- datura (*dhattūra*) Datura metel, L. See AVS: v. 2, 305 (cf. *Abhidhānamañjarī*), NK: v. 1, #796 ff. Potter_{rev}: 292 f, ADPS: 132, 28
- decanted liquor (*surāmaṇḍa*) K&B: v. 2, 502, NK: v. 2, appendix VI, #49, 30
- deodar (*bhadradāru*) Cedrus deodara, (Roxb.ex D.Don) G. Don. See AVS 41, NK: v. 1, #516, 48
- dried meat (*vallūra*) MW: 929, AyMahā: v. 1, 730. The term is used, rarely, in both the CS (1.5.10) and SS (1.13. 16, 6.42.75–76). It is a Dravidian loanword and occurs in the *Arthaśāstra* etc. (KEWA: v. 3, 167), 25
- elixir salve (*rasāñjana*) → *añjana*. See Indian barberry, 33
- embelia (*viḍariga*) Embelia ribes, Burm. f. See ADPS: 507, AVS: v. 2, 368, NK: v. 1, #929, Potter_{rev}: 113, 48
- emetic nut (*madana*) Randia dumetorum, Lamk. See NK: v. 1, #2091, 30
- false daisy (*subhaṅgurā*) (su)bhaṅgura = bhṛṅga? Eclipta prostrata (L.) L. See GVDB: 288, 37
- fermented rice-water (*dhānyāmla*) → *kāñjī*, *kāñjikā*, *sauvīra*. GVDB: 458, NK: v. 2, appendix VI, #18, 30
- fern (*ajaruhā*) Nephrodium species GVDB: 7, uncertain. Perhaps Christella dentata (Forssk.) Brownsey & Jermy, which is reported to have folk applications against skin diseases in India, 34
- fire-flame bush (*dhātakī*) Woodfordia

- fruticosa (L.) Kurz. See [AVS](#): v. 5, 412, [NK](#): v. 1, #2626, 31
- fragrant lotus (*saugandhika*) A type of *kumuda* or *utpala* ([GVDB](#): 457), 25
- garjan oil tree (*aśvakarṇa*) *Dipterocarpus turbinatus* Gaertn. f. See [GVDB](#): 28, [Chopra](#): 100, 51
- giant potato (*kṣīravidārī*) possibly → *kṣīraśukla*. *Ipomoea mauritiana*, Jacq. See [ADPS](#): 510, [AVS](#): v. 3, 222, [AVS](#): v. 3, 1717 ff, 106–108
- ginger (*mahaśadha*) *Zingiber officinale*, Roscoe. See [ADPS](#): 50, [NK](#): v. 1, #2658, [IGP](#): 1232, 35
- gold (*hema*) gold, 48
- gold and sarsaparilla (*surendragopa*) Unknown. *Ḍalhaṇa* on 5.3.15 ([Su 1938](#): 568) glossed *surendra* as “gold” and *gopā* as “Indian sarsaparilla.” He also noted other opinions that *surendra* was “Tellicherry bark”, 52
- golden shower tree (*rājadruma*) *rājadruma* = *āragvadha*. *Cassia fistula* L. See [GVDB](#) 37, 51
- gourd (*alābu*) *Lagenaria siceraria* Standl. [GVDB](#): 25. Some say *Lagenaria vulgaris*, *Seringe* ([NK](#): v. 1, #1419) but this is not appropriate for blood-letting, 21, 22, 31
- heart-leaf sida (*balā*) *Sida cordifolia*, Linn. See [ADPS](#): 71, [NK](#): v. 1, #2297, 31, 48
- heart-leaved moonseed (*amṛtā*) → *guḍūcī*. *Tinospora cordifolia*, (Willd.) Hook.f. & Thoms.?. See [ADPS](#): 38, [NK](#): v. 1, #2472, 624, *Dastur* #229, 32, 47
- heart-leaved moonseed (*somavallī*) *Tinospora cordifolia* (Thunb.) Miers. [GVDB](#): 456. Likely, but uncertain, 32
- henna (*madayantikā*) *Lawsonia inermis*, L. See [AVS](#): v. 3, 303, [NK](#): v. 1, #1448, [Potter_{rev}](#): 151, 33
- Himalayan mayapple (*vakra*) *Podophyllum emodi*, Wall. ([NK](#): #1971). But perhaps a synonym of crape jasmine and crape jasmine ([GVDB](#): 354), 52
- Himalayan monkshood (*ativiṣā*) *Aconitum heterophyllum* Wall. [GVDB](#): 12, [NK](#): v. 1, #39. Also “atis roots”, 33, 35, 52
- hogweed (*punarnavā*) *Boerhaavia diffusa*, L. See [ADPS](#): 387, [AVS](#): v. 1, 281, [NK](#): v. 1, #363, 33, 47
- Holostemma creeper (*jīvanti*) → *sūryavallī*? *Holostemma ada-kodien*, Schultes. See [ADPS](#): 195, [AVS](#): v. 3, 167, [NK](#): v. 1, #1242, [AVS](#): v. 3, 1619, 107
- horned pondweed (*śaivāla*) also *śaivāla*, *śevāra*. *Zannichellia palustris* L. The uncertainties of this identification are discussed by Singh and Chuneekar ([GVDB](#): 409). Sometimes identified with scutch grass (*dūrvā*) ([GVDB](#): 409). Identified as *Ceratophyllum demersum* Linn. (“hornwort”) by [AVS](#): v. 2, 56–57x, 105, 107
- hornwort (*jalaśūka*) ← *jalanīlikā*. *Ceratophyllum demersum*, L. See [AVS](#): v. 2, 56, [IGP](#): 232. Singh and Chuneekar ([GVDB](#): 166) suggest horned pondweed. *Ḍalhaṇa* noted on 1.16.19 ([Su 1938](#): 79) that some people interpret it as a poisonous, hairy, air-breathing, underwater creature, 31
- Indian barberry (*añjana*) → *rasāñjana*, *dāruharidrā*. *Berberis aristata*, DC. [Dymock](#): v. 1, 65, [NK](#): v. 1, #335, [GJM1](#): 562, [IGP](#): 141, 33, 34, 104
- Indian barberry (*dāruharidrā*) *Berberis aristata*, DC. See [Dymock](#): v. 1, 65, [NK](#): v. 1, #685, [GJM1](#): 562, [IGP](#) 141, 47, 48
- Indian barberry (*kālīyaka*) → *dāruharidrā*, *añjana*. *Berberis aristata*, DC. See [Dymock](#): v. 1, 65, [NK](#): v. 1, #685, [GJM1](#): 562, [IGP](#): 141, 32
- Indian ipecac (*payasyā*) Uncertain. Possibly *Tylophora indica* (Burmf.) Merr. Perhaps a synonym of [panacea](#)

- twiner, giant potato, purple roscoea, and plants like asthma plant and Gulf sandmat (GVDB: 237–238). Also “curds” when not a plant, 31, 107
- Indian kudzu (*vidārī*) → *payasyā*. *Pueraria tuberosa* (Willd.) DC. See ADPS: 510, AVS: v. 1, 792 f, AVS: v. 4, 391; not Dymock: v. 1, 424 f. See GJM2: 444, 451, AVS: v. 1, 187, but AVS: v. 3, 1719 = *Ipomoea mauritiana*, Jacq, 31
- Indian madder (*mañjiṣṭhā*) *Rubia cordifolia*, L. See IGP, Chopra: 215, GVDB: 289, 28, 48
- Indian mottled eel (*varmimatsya*) Almost certainly the mottled eel. MW: 962c noted that the *varmi* fish “is commonly called *vāmi*.” The “vam fish,” or “বান মাছ (*bān māch*)” in Bengal, is a marine and freshwater eel, *Anguilla bengalensis*. It is the most common eel in Indian inland waters and a prized food fish (Froese and Pauly 2022). However, some NIA languages identify the “vam” fish with the Indian Pike Conger, *Congresox talabonides* (Bleeker) (Talwar and Kacker 1984: 235, 236), 23
- Indian mustard (*sarṣapa*) *Brassica juncea*, Czern. & Coss. See AVS: v. 1, 301, NK: v. 1, #378, 26
- Indian sarsaparilla (*sārivā*) → *anantā*. *Hemidesmus indicus*, (L.) R. Br. ADPS: 434, AVS: v. 3, 141–5, NK: v. 1, #1210; and black creeper, *pāṇḍī*. *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buchanani*, Roemer & Schultes AVS: v. 3, 141, 3.145, 3.203, NK: v. 1, #1283, 1210, ADPS: 434, 47, 48, 105
- jambul (*jambū*) *Syzygium cumini*, (L.) Skeels. See ADPS: 188, NK: v. 1, #967, Potter_{rev}: 168, Wujastyk 2003a, 31
- jasmine (*mālātī*) *Jasminium grandiflorum*, L. See NK: v. 1, #1364, 32
- jequirity (*guñjā*) *Abrus precatorius*, L. See AVS: v. 1, 10, NK: v. 1, #6, Potter_{rev}: 168, 37
- lac (*lākṣā*) *Kerria lacca* (Kerr.). See GJM1: 445, NK: v. 2, #32. Watt (Watt_{Comm}: 1053–1066) is characteristically informative, and is definite about the antiquity of lac in India, 52
- liquorice (?) (*klītaka*) *Glycyrrhiza glabra*, L.? GVDB: 123–124 discuss the many difficulties in identifying this plant, 37
- liquorice (*madhuka*) see *yaṣṭīmadhuka*, 31, 35, 46, 48
- liquorice (*yaṣṭīmadhuka*) *Glycyrrhiza glabra*, L. AVS: v. 3, 84, NK: v. 1, #1136, GVDB: 329 f., 33
- lodh tree (*lodhra*) *Symplocos racemosa*, Roxb. See GJM1: 597, ADPS: 279 f, NK: v. 1, #2420. Singh and Chuneekar (GVDB: 351–352) notes that there are two varieties, *S. racemosa*, qualified as *śāvara*, and *S. crataegoides* Buch.-Ham. for *paṭṭikā lodhra*, 48
- long pepper (*māgadha*) *Piper longum*, L. See NK: v. 1, #1928; but cf. AVS: v. 3, 245, 34
- long pepper (*pippalī*) *Piper longum*, L. See ADPS: 374, NK: v. 1, #1928, 35, 48
- luffa (*koṣṭakī*) = *koṣātakī*. *Luffa cylindrica*, (L.) M. J. Roem. or *L. acutangula*, (L.) Roxb. ADPS: 252–253, NK: v. 1, #1514 etc. GVDB: 121, 31, 47, 106
- luffa gourd (*koṣavatī*) = *koṣṭakī*, luffa, 47
- mango (*āmra*) *Mangifera indica* Linn. GVDB: 37, 31
- marking-nut tree (*bhallātaka*) *Semecarpus anacarium*, L. See NK: v. 1, #2269, AVS: v. 5, 98, 34
- medhshingi (*vijayā2*) *Dolichandrone falcata* (DC.) The *Sauśrutaniḥaṇṭu* gives a number of synonyms for *vijayā* (Suvedī and Tivārī 2000: 5.77, 10.143). But one of them, *viṣāṇī* (also *meṣaśṛṅgī*), is sometimes equated with *Dolichandrone falcata* (DC.) Seemann (ADPS: 518; GVDB: 373 f, a plant used

- as an abortifacient and fish poison (NK: #862), 37
- migraine tree (*agnimantha*) *Premna corymbosa*, Rottl. See AVS 1927, ADPS: 21, NK: v. 1, #2025, AVS: v. 4, 348; GJM1: 523: = *P. integrifolia/serratifolia*, L, 47
- milk-white (*kṣīraśuklā*) An unidentified plant. GVDB: 126: see purple roscoe and giant potato, 31, 108
- monitor lizard (*godhā*) *Varanus bengalensis*, Schneider. See Reptiles: 58, 31, 35
- mung beans (*māṣaka*) *Phaseolus mungo* Linn. GVDB: 308, 32
- myrobalan (*abhayā*) *Terminalia chebula*, Retz. See ADPS: 172, NK: v. 1, #2451, Potter_{rev}: 214, 47, 52
- natron (*suvārikā*) Sodium carbonate. NK: v. 2, #45. Ḍalhaṇa identifies *suvārikā* with svarjikṣāra 4.8.50 (Su 1938: 441), 48
- neem tree (*nimba*) *Azadirachta indica* A. Juss. GVDB: 226, 28
- nutgrass (*kuruvinda*) Unknown. Ḍalhaṇa on 5.3.15 (Su 1938: 568) glossed the term as nutgrass, but noted other opinions that it was a whetstone or a very special metallic gem. Singh and Chuneekar (GVDB: 108) added that it could be a variety of rice, *ṣaṣṭika dhānya*, 52
- nutgrass (*mustā*) *Cyperus rotundus*, L. See ADPS: 316, AVS: v. 2, 296, NK: v. 1, #782, 107
- panacea twiner (*arkapuṣpī*) → *arkaparnī*, *Tylophora indica* (Burm. f.) Merr. GVDB: 23–24. Maybe identical to Indian ipecac, giant potato and similar sweet, milky plants. See GVDB: 24, 127, 238, 441, 443 for discussion. For discussion in the context of *Holostemma creeper*, see ADPS: 195 and AVS: v. 3, 171. The etymology of the name suggests *Helianthus annuus* Linn., but this plant is native to the Americas, 47, 105
- peas (*hareṇu*) *hareṇu* = *satīna*. *Pisum sativum*, L. Singh and Chuneekar (GVDB: 419–420, 467–468) notes that two plants are usually meant under this name, but there is no agreement on the identity of the second, 47, 48, 52
- peepul tree (*aśvattha*) *Ficus religiosa*, L. See ADPS: 63, 55
- periploca of the woods (*meṣaśṛṅga*) *Gymnema sylvestre* (Retz.) R. Br. See AVS: v. 3, 107, NK: v. 1, #1173, 34
- plants like asthma plant and Gulf sandmat (*kṣīriṇī*) various milky plants, perhaps including *Euphorbia hirta* Linn. (asthma plant) and *E. microphylla* Heyne (Gulf sandmat) (GVDB: 127), 106
- pointed gourd (*paṭola*) *Trichosanthes dioica*, Roxb. GVDB: 232–233, 47
- poison berry (*bṛhatī*) *Solanum violaceum*, Ortega. See ADPS: 100, NK: v. 1, #2329, AVS: v. 5, 151, 47, 48
- pondweed (*paripelavā*) Normally a neuter noun. Singh and Chuneekar (GVDB: 238, 264–265, 409) argued that *plava* and *śaivāla* are the same thing, and may be either *Zannichellia palustris*, L., or *Potamogeton pectinatus*, L., 48
- pondweed (*śevāla*) *Zannichellia palustris* L. See horned pondweed, 25
- prickly chaff-flower (*apāmārga*) *Achyranthes aspera*, L. See GJM1: 524 f, AVS: v. 1, 39, ADPS: 44 f, AVS: v. 3, 2066 f, Dymock: v. 3, 135, 28, 31
- purging nut (*mūṣikā*) *Jatropha curcas*, L. See AVS: v. 3, 261, NK: v. 1, #1374, 34
- purple calotropis (*arka*) *Calotropis gigantea*, (L.) R. Br. See ADPS: 52, AVS: v. 1, 341, NK: v. 1, #427, Potter_{rev}: 57, Chopra IDG: 305–308, 31
- purple roscoe (*kṣīrakākolī*) GVDB: 89 notes that many physicians use *Roscoeia procera* Wall. in this context. But the

- identification is uncertain. Possibly connected to [milk-white](#) or [giant potato.](#), [106](#), [107](#)
- rajmahal hemp (*morāṭa*) → *mūrvī*, *Marsdenia tenacissima* (Roxb.) Wight et Arn. Good discussion at [GVDB: 314–316](#), [324](#), [47](#)
- red chalk (*gairika*) *gairika*, [48](#)
- red gourd (*bimbī*) *Coccinia indica*, W. & A. See [PVS 1994.4.715](#); [NK: v. 1, #534](#), [31](#)
- rice (*śālī*) *Oriza sativa*, Linn. [GVDB: 395–396](#), [26](#), [108](#)
- rice grains (*taṇḍula*) *Oriza sativa*, Linn. Same as [rice](#) (*śālī*) [GVDB: 174](#), [26](#)
- rock salt (*saindhava*) See [NK: v. 2, M#48](#), [Watt_{Comm}: 963–971](#), [26](#)
- rosha grass (*dhyāmaka*) *Cymbopogon martinii* (Roxb.) Wats. See [AVS: v. 2, 285](#), [NK: v. 1, #177](#), [48](#)
- sacred lotus (*padma*) *Nelumbo nucifera*, Gaertn. See [NK: v. 1, #1698](#), [25](#), [32](#)
- sage-leaved alangium (*ankolla*) *Alangium salvifolium* (Linn. f.) Wang. [GVDB: 5–6](#), [31](#)
- sandalwood (*candana*) *Santalum album*, L. See [ADPS: 111](#), [NK: v. 1, #2217](#), [48](#)
- sappanwood (*pattāṅga*) Also *pattāṅga*. *Caesalpinia sappan*, L. [AVS: v. 1, 323](#), [K&B: v. 2, 847 f](#), [GVDB: 234](#), [33](#)
- scarlet mallow (*bandhujīva*) *Pentapetes phoenicea*, L. [NK: #1836](#), [GVDB: 268](#), [33](#)
- scented pavonia (*bālaka*) *Pavonia odorata*, Willd. See [ADPS: 498](#), [NK: v. 1, #1822](#), [48](#)
- scutch grass (*dūrvā*) *Cynodon dactylon* (Linn.) Pers. ([GVDB: 205](#)), [105](#)
- selu plum (*śelu*) *Cordia myxa*, L. non Forssk. See [GJM1: 529](#) (2), [IGP: 291b](#), cf. [AVS: v. 3, 1677 f](#); cf. [AVS: v. 2, 180](#) (*C. dichotoma*, Forst.f.), [NK: v. 1, #672](#) (*C. latifolia*, Roxb.), [47](#)
- sesame oil (*taila*) *Sesamum indicum* L. [GVDB: 183](#), [32](#)
- siris (*śirīṣa*) *Albizia lebbbeck*, Benth. See [AVS: v. 1, 81](#), [NK: v. 1, #91](#), [47](#)
- siris seeds (*śirīṣamāṣaka*) *Albizia lebbbeck*, Benth. See [AVS: v. 1, 81](#), [NK: v. 1, #91](#), [31](#)
- small-flowered crape myrtle (*sidhraka*) *Lagerstroemia parviflora* Roxb. See [GVDB: 432](#), [51](#)
- spikenard (*māṃsī*) *Nardostachys grandiflora*, DC. See [NK: v. 1, #1691](#), [48](#)
- spikenard (*nalada*) → *māṃsī*. *Nardostachys grandiflora*, DC. See [NK: v. 1, #1691](#), [29](#)
- sugar (*sītā*) *Ḍalhaṇa* makes this equation at [1.37.25](#) ([Su 1938: 162](#)), [48](#)
- sunflower (*sūryavallī*) → *ādityavallī*, *sūryamukhī*, *Helianthus annuus* Linn. [GVDB: 35](#), [443](#), [47](#)
- sweet plants (*madhuravarga*) The sweet plants are enumerated at *Suśrutasaṃhitā* 1.42.11. See also [GVDB: 127](#), [31](#)
- sweet-scented oleander (*aśvamāraka*) *Nerium oleander*, L. See [ADPS: 223](#), [NK: v. 1, #1709](#), [37](#)
- Tellicherry bark (*kuṭāja*) *Holarrhena pubescens* Wall. ex G.Don, with *Wrightia tinctoria* and *W. arborea* considered [GVDB: 101–102](#), [ADPS: 267–270](#), [105](#)
- thorn apple (*karambha*) *Datura metel*, L. See [AVS: v. 2, 305](#) (cf. *Abhidhānamāñjarī*), [NK: v. 1, #796 ff](#). [Potter_{rev}: 292 f](#), [ADPS: 132](#), [38](#)
- three heating spices (*tryūṣaṇa*) *śuṇṭhī* (Dried ginger) *Zingiber officinale*, Roscoe. [ADPS: 50](#), [NK: v. 1, #2658](#), [AVS: v. 5, 435](#), [IGP 1232](#), *pippalī* (long pepper) *Piper longum*, L. [ADPS: 374](#), [NK: v. 1, #1928](#), and *marica* (black pepper) *Piper nigrum*, L. [ADPS: 294](#), [NK: v. 1, #1929](#), [47](#)
- three-leaved caper (*varuṇa*) *Crataeva magna* (Lour.) DC. See [AVS: v. 2, 202](#); cf. [NK: v. 1, #696](#), [34](#)
- tree cotton (*kārpāsa*) *G. arboreum* L. [ADPS: 231](#). Pace the identifications of Singh and Chunekar ([GVDB: 92](#), [247](#)),

- since *G. barbadense* L. is native to South America and *G. herbaceum* L. which is native to Africa, 28
- tree cotton (*picu*) See *kārpāsa*, 30, 33
- turmeric (*haridrā*) *Curcuma longa* Linn. [GVDB](#): 465, 47, 52
- turmeric (*rajanī*) *Curcuma longa*, L. [ADPS](#): 169, [AVS](#): v. 2, 259, [NK](#): v. 1, #750, 26, 48
- velvet-leaf (*pāṭhā*) *Cissampelos pariera*, L. See [ADPS](#): 366, [NK](#): v. 1, #592, [GJM1](#): 573, [AVS](#): v. 1, 95; cf. [AVS](#): v. 2, 277, 47
- velvet-mite (*indragopa*) *Kerria lacca* (Kerr.). Lienhard 1978, 30
- verbena (*phañjī*) *Clerodendrum serratum*, L. See [AVS](#): v. 2, 121, [ADPS](#): 87, 33
- watered buttermilk (*udaśvit*) [MW](#): 183, 31
- weaver's beam tree (*muṣkaka*) *Schrebera swietenoides*, Roxb. See [AVS](#): v. 5, 88, Lord, [NK](#): v. 1, #2246, 51
- white calotropis (*alarka*) *Calotropis procera*, (Ait.) R. Br. See [NK](#): v. 1, #428, [Chopra](#): 46b, [Chopra IDG](#): 305–308, 31
- white clitoria (*śvetā*) → *giryāhvā*. *Clitoria ternatea*, L. See [AVS](#): v. 2, 129, [NK](#): v. 1, #621, 32
- white cutch tree (*somavalka*) *Acacia polyacantha*, Willd. See [AVS](#): v. 1, 30, [IGP](#) 7, [GJM1](#): 602, [AVS](#): v. 2, 935; *pace* [NK](#): v. 1, #1038, 33, 51
- white siris (*kiñihī*) *Albizia procera*, (Roxb.) Benth. See [GVDB](#) 98, [NK](#): v. 1, #93, 47
- white water-lily (*kumuda*) *Nymphaea alba*, Linn. [GVDB](#): 105, 25
- wild asparagus (*bahuputrā*) → *nandana*? *Asparagus racemosus*, Willd. See [ADPS](#): 441, [AVS](#): v. 1, 218, [NK](#): v. 1, #264, [IGP](#): 103, [AVS](#): v. 4, 2499 ff, [Dymock](#): v. 3, 482 ff, 33
- wild celery (*agnika*) → may be *bhalātaka*, *lāṅgalī*, *ajamodā*, *moraṭa*, or *agnimantha*, [GVDB](#): 4. Uncertain, 47
- wild celery (*ajamodā*) *Apium graveolens*, L., 47
- wild sugarcane stalks (*kāṇḍa*) → *śara*, *muñja* *Saccharum munja* Roxb. [GVDB](#): 90, 391, 26
- Withania* (*aśvagandhā*) *Withania somnifera* (L.) Dunal. See [AVS](#): v. 5, 409 f, [Dymock](#): v. 2, 566 f., Chevallier 150, 31
- wood apple (*kapittha*) *Limonia acidissima*, L. See [AVS](#): v. 3, 327, [NK](#): v. 1, #1021, 32, 34
- woodrose (*mūṣikakarṇī*) *Jatopha curcas*, L. [AVS](#): v. 3, 261, [NK](#): v. 1, #1374. [GVDB](#): 317; [ADPS](#): 23–25 discuss this issue well, 32
- yellow-berried nightshade (*kṣudrā*) *Solanum virginianum*, L. See [ADPS](#): 100, [NK](#): v. 1, #2329, [AVS](#): v. 5, 164, 47, 48

Todo list

■ Cf. Arthaśāstra 1.21.8.	28
■ I'm still unhappy about this verse.	31
■ Mention this in the introduction as an example of the scribe knowing the vulgate.	31
■ fn about sadyas+	31
■ Bear's bile instead of deer's bile.	32
■ punarṇavā in the N & K MSS	33
■ śrita for śṛta	33
■ explain more	33
■ Medical difference from Sharma.	34
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text.	34
■ The two uses of prāpta are hard to translate. prāptāḥ → kṣipraṃ is an example of the vulgate banalizing the Sanskrit text to make sense of a difficult passage.	34
■ √ vyadh not √ vedh (also elsewhere and for the ears), causative optative.	34
■ opposite of the vulgate Same as 1.8.89 (As 1980: 79).	35
■ -> ativiṣa	43
■ Look up the ca. reference.	43
■ Come back to the issue of "kalpa". Look up passages in the Kośa.	49
■ write footnote: don't repeat ativiṣā; vulgate similar to H.	52
■ material corresponds to SS.1.45.205ab, where it describes how alcohol affects the body.	55
■ where is cutting with a knife related to removing bile or phlegm.	57
■ maṣī burned charcoal. Find refs.	58
■ find ref.	63
■ Check out these refs.	64
■ meaning of kalpa	64
■ or a dual?	68

