

# A Translation of the Nepalese Text of the *Suśrutasamhitā*

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# **Sūtrasthāna**







**Nidānasthāna**





# Śārīrasthāna





**Cikitsāsthāna**







# Kalpasthāna



# Kalpasthāna 4: Snakes and Invenomation

## Introduction

The fourth chapter of the Kalpasthāna of the *Suśrutasamhitā* addresses the topic of snake bites and snake venom. Unusually for the Nepalese version of the *Suśrutasamhitā*, the discussion is framed as a question from Suśruta to the wise Dhanvantari. Suśruta's questions are about the number of snakes, how they are classified, the symptoms of their bites and the pulses or stages of toxic shock experienced by a victim of snakebite and related topics. The taxonomy of snakes is presented in tabular form in Figures 1 and 2.<sup>358</sup>

## Literature

A brief survey of this chapter's contents and a detailed assessment of the existing research on it to 2002 was provided by Meulenbeld.<sup>359</sup> There also exists an substantial herpetological literature from colonial India as well as more recent studies of snakes in the context of cultural and religious life.

The ophiological literature of the colonial period began in the late nineteenth century with the work of Fayrer, whose publication included striking colour paintings of snakes.<sup>360</sup> Fayrer provided a biological taxonomy

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<sup>358</sup> On the idea of notational variants in scientific translation, see Elshakry 2008; Sarukkai 2016; Wujastyk 2021a: 81–83.

<sup>359</sup> HIML: IA, 292–294. In addition to the translations mentioned by Meulenbeld (HIML: IB, 314–315), a translation of this chapter was included in P. V. Sharma 1999–2001: 3, 35–45.

<sup>360</sup> Fayrer 1874, first published in 1872.

of snakes as well as chapters on mortality statistics during the nineteenth century, treatment and effects of poison, and experimental data. Ewart (1878) included descriptions of appearance and behaviour of poisonous snakes and sometimes their local names and reproducing Fayrer's illustrations.<sup>361</sup> Wall (1913: 75–124) provided a useful analysis of the medical effects of snake envenomation in India arranged by the varied symptomology of different snakes. He also discussed the difference between the symptoms of toxicity and fright (69–75) and also the difficulties arising out of uncertainty about the effects of snake-bite (124–126). The *Suśrutasamhitā* too recognized the emotional and somatic effects of fright (see note 373 below). Wall (1921) provided a wealth of detail of the snakes of Sri Lanka, including line drawings.

Doniger (2015) provided a good survey of snakes as protagonists in religious literature from the *Atharvaveda* through the epics, *Purāṇas* and Buddhist literature. Semeka-Pankratov (1979) traced semiotics of the term *nāga* through Vedic, Pali and Sanskrit literature. Slouber (2016: 31–33 *et passim*) discussed the *Suśrutasamhitā*'s *Kalpasthāna* as a precursor and influence on later Tantric traditions of snake-bite interpretation and therapy. In particular, the Tantric *Kriyākālaguṇottara* text that Slouber presented divided snakes into two basic categories, divine and mundane, as the *Suśrutasamhitā* does.<sup>362</sup> But unlike the *Suśrutasamhitā*, in the *Kriyākālaguṇottara* the chief taxonomic principle for both groups is the four *varṇas*.

A discussion of this chapter specifically in the light of the Nepalese manuscripts was published by Harimoto.<sup>363</sup> After a close comparative reading of lists of poisonous snakes, Harimoto concluded that, “the Nepalese version is internally consistent while the [vulgate] editions are not.” Harimoto showed how the vulgate editions had been adjusted textually to smooth over inconsistencies, and gave insights into these editorial processes.<sup>364</sup>

<sup>361</sup> Calling his work a supplement to Fayrer (1874), but also being cited by Fayrer, Ewart 1878 evidently also collected local indigenous knowledge from his “snake-man” (p. 22).

<sup>362</sup> Slouber 2016: 144–145.

<sup>363</sup> Harimoto 2011: 101–104.

<sup>364</sup> The two editions that Harimoto noted, Su 1938 and Su 1889, present identical texts.

## Translation

- 1 Now we shall explain the procedure (*kalpa*) about what should be known concerning the venom in those who have been bitten by snakes.<sup>365</sup>
- 3 Suśruta, grasping his feet, questions the wise Dhanvantari, the expert in all the sciences.
- 4 “My Lord, please speak about the number of snakes, and their divisions, the symptoms of someone who has been bitten, and the knowledge about the successive shocks (*vega*) of poisoning”.<sup>366</sup>
- 5 On hearing his query, that distinguished physician spoke.  
“The venerable snakes such as Vāsukī and Takṣaka are uncountable.
- 6–gab “They are snake-lords who support the earth, as bright as the ritual fire, ceaselessly roaring, raining and scorching. They hold up the earth, with its oceans, mountains and continents. If they are angered, they can destroy the whole world with a breath and a look. Honour to them. They have no role here in medicine.  
“The ones that I shall enumerate in due order are those mundane ones with poison in their fangs who bite humans.<sup>367</sup>
- 9cd–10 “There are eighty kinds of snakes and they are divided in five ways: Darvīkaras, Maṇḍalins, Rājīmats, and Nirviṣas. And Vaikarañjas that are traditionally of three kinds.<sup>368</sup>
- 11 “Of those, there are twenty and six hooded snakes, and the same number of Maṇḍalins are known. There are thirteen Rājīmats.<sup>369</sup>

365 The *Sarvāṅgasundarī*, commenting on 1.16.17 (Ah 1939: 246), glossed कल्प as प्रयोग.

366 The expression “successive shocks” translates वेग, which in other contexts may mean “(natural) urge.” Here, it is rather the discrete stages or phases of physiological reaction to envenomation. Cf. the symptoms of cobra poisoning described by Wall (1913: 80).

367 The next few verses are discussed in detail by Harimoto (2011: 101–104), who shows that in the taxonomy of snakes, the Nepalese version of the *Suśrutasaṃhitā* has greater internal coherence than the vulgate recension.

368 Harimoto (2011) translated these names as “hooded,” “spotted,” “striped,” “harmless,” and “hybrid.” Figure 1 shows the taxonomy described in the vulgate text; Figure 2 shows the different and more logical division of the Nepalese version of the *Suśrutasaṃhitā*.

369 The phrasing of this śloka is awkward.

Or “There are 20 phanins and 6 maṇḍalins. The same number are known. There are 13 Rājīmats.” Or even, “there are 20 Phanins and six of them are Maṇḍalins.” Are phanins really the same as darvīkaras?

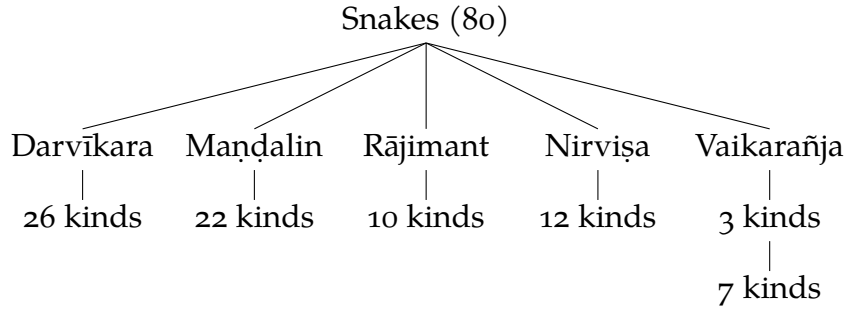


Figure 1: The taxonomy of snakes in the vulgate, 5.4.9–13ab (Su 1938: 571).

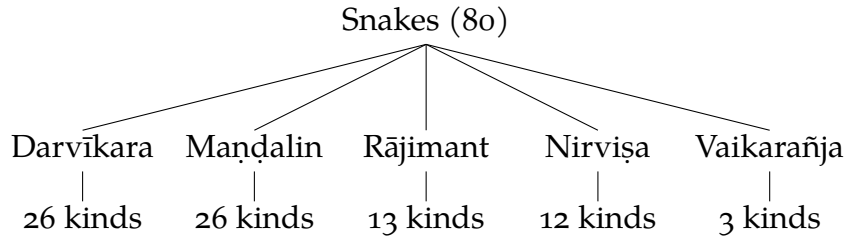


Figure 2: The taxonomy of snakes in the Nepalese version.

- 12 “There are said to be twelve Niriviṣas and, according to tradition, three Vaikarañjas.
- 13–14ef “If they are trodden on, ill-natured or provoked or even just looking for food, those very angry snakes will bite. And that is said to happen in three ways: serpented (*sarpita*) , torn (*darita*) and thirdly without venom (*nirviṣa*) . Some experts on this want to add “hurt by the snake’s body”.<sup>370</sup>
- 15–16 “The physician can recognize the following as “ophidian (*sarpita*) ”: Where a rearing snake makes one, two or more puncture-marks of its teeth, when they are deep and without much blood,<sup>371</sup> accompanied

<sup>370</sup> This might refer to constriction. The phrase reads like a commentarial addition rather than the main text of the *Suśrutasamhitā*.

<sup>371</sup> The word उद्धृत “aroused” was glossed by Ḍalhana at 5.4.15 (Su 1938: 571) as उन्मोद्य, a word not found as such in standard dictionaries (MW; KEWA; AyMahā; Apte). Semantic considerations suggest that the word is not related to  $\sqrt{muṭ}$  “break” or *mūta*/*mūṭa* “woven basket.” Perhaps it is related to the Tamil மோதி (*mōṭi*), whose meanings include “arrogance, grandeur, display” (DED<sub>2</sub>: #5133) or to faintly-documented forms like *moṭyate* “is twisted” (CDIAL: #10186). Ḍalhana’s उन्मोद्य may thus mean “twisting up” or “making an arrogant display.”



- by a little ring of spots (*cuñcumālaka*) ,<sup>372</sup> lead to degeneration, and are close together and swollen.
- 17 Where there are streaks with blood, whether it be blue or white, the physican should recognize that to be “torn (*darita*) ,” having a small amount of venom.
- 18 The physician can recognize the locations of the bites of a person in a normal state as being free from poison, when the location is not swollen, and there is little corrupted blood.
- 19 The wind of a timid person who has been touched by a snake can get irritated by fear. It causes swelling.<sup>373</sup> That is “hurt by a snake’s body.”
- 20 Locations bitten by sick or frightened snakes are known to have little poison. Similarly, a site bitten by very young or old snakes has little poison.
- 21 Poison does not progress in a place frequented by eagles,<sup>374</sup> gods, holy sages, **spirits**, and saints, or in places full of herbs that destroy poison.<sup>375</sup>

grammar

Note that पद “puncture-mark” (more literally, “footprint”) is being used in the same sense as in 1.13.19 (Su 1938: 57) when describing the marks on the body where a knife scarifies the skin before leeching. See footnote 48.

372 The usual dictionary lexeme is चञ्चु, not चुञ्चु as in the Nepalese witnesses. We translate “spots” following Ḍalhaṇa and Gayadāsa on 5.4.15 (Su 1938: 571), where they described a group of spots or swellings at the site of the bite. On the history of the word मालक, see Kieffer-Pülz 1996.

373 Wall (1913: 69) remarked on the difficulty of separating toxicity symptoms from the psychosomatic effects of terror:

The gravity of symptoms due to fright does not appear to me to be sufficiently recognised, though there is no doubt in my mind that fatal cases from this cause are abundant, especially among the timid natives of this country.

Wall went on to give several case studies in which patients experienced syncope or even died as a result of bites from toxicologically harmless creatures.

374 Ḍalhaṇa on 5.4.21 (Su 1938: 571) identified the सुपर्ण as a गरुड. On the bird called सुपर्ण, Dave (1985: 72 ff, 514) too noted that it may be a synonym for Garuḍa, and in some contexts may refer to the Golden Eagle, Golden Oriole, Lammergeyer, etc. Dave (1985: 199 ff, 492) noted again that the Garuḍa is a mythical bird but may refer to the Himalayan Golden Eagle and other species of eagle. He pointed out that historically, The original physical basis for गरुड as the नागाशी (snake-eater) was most probably the Sea-Eagle who picks up sea-snakes from the sea or sand-beach and devours them on a nearby tree... (Dave 1985: 201).

Dave continued with interesting reference to Śrīharṣa’s *Nāgānanda*.

375 For “spirits” the Nepalese version has भूत while the vulgate reads यक्ष.

### [Types of snake]

- 22 Darvīkara snakes are known to have hoods, to move rapidly, and to have rings, ploughs, umbrellas, crosses, and hooks on them.
- 23 Maṇḍalin snakes are known for being large and slow-moving. They are decorated with many kinds of circles. They are like a flaming fire because of their poisons.
- 24 Rājimant snakes are smooth and traditionally said to be, as it were, mottled with multicoloured streaks across and above.

### [Classes of snake]

- 25 Snakes that shine like pearls and silver, and that are amber and that shine like gold, and smell sweet are traditionally thought of as being of the Brāhmaṇa caste.
- 26 Warrior snakes, however, are those that look glossy and get very angry. They have the mark of the sun, the moon, the earth, an umbrella and bitumen.
- 27 Merchant snakes may traditionally be black, shine like diamond or have a red colour or be grey like pigeons.
- 28 Any snakes that are coloured like a buffalo and a tiger, with rough skin and different colours are known as servants.<sup>376</sup>
- 31 All snakes that are variegated (Rājīmats) move about during the first watch of the night. The rest, on the other hand, the Maṇḍalins and the Darvīkaras, are diurnal.<sup>377</sup>
- 29 Wind is irritated by all hooded snakes; bile by Maṇḍalins and phlegm by those with many stripes.
- 30 Because of the two classes having greater, lesser or equal class, there is the characteristic of irritating two humours.  
And he will explain the opposing view that is to be known as a result of the non-union of a male and female.<sup>378</sup>

<sup>376</sup> Presumably “different” from the earlier-mentioned castes.

The sequence of the following three verses is slightly different from the vulgate (5.4.29–31 (Su 1938: 572)).

<sup>377</sup> The readings of the vulgate, that Rājīmats are active in the early night, the Maṇḍalins in the later night, and Darvīkaras in the day, seem clearer.

<sup>378</sup> The sense of the last phrase here is quite different from the vulgate, which says only that “details” will be explained below.

## [Enumeration of snakes]

34.1 In that context, here are the Darvīkaras.

- |                                                             |                                                              |
|-------------------------------------------------------------|--------------------------------------------------------------|
| 1. The Black snake ( <i>kṛṣṇasarpa</i> ) ;                  | 15. The Great Lotus ( <i>mahāpadma</i> ) ;                   |
| 2. The Big Black ( <i>mahākṛṣṇa</i> ) ;                     | 16. The Grass Flower ( <i>apuṣpa</i> ) ;                     |
| 3. The Black Belly ( <i>kṛṣṇodara</i> ) ;                   | 17. The Curd Mouth ( <i>dadhimukha</i> ) ;                   |
| 4. The All Black ( <i>sarvakṛṣṇa</i> ) ; <sup>379</sup>     | 18. The Lotus Mouth ( <i>puṇḍarikamukha</i> ) ;              |
| 5. The White Pigeon ( <i>śvetakapota</i> ) ; <sup>380</sup> | 19. The Brown Hut Mouth ( <i>babhrūkuṭīmukha</i> ) ;         |
| 6. The Rain Cloud ( <i>valāhako</i> ) ;                     | 20. The Variegated ( <i>vicitra</i> ) ;                      |
| 7. The Great Snake ( <i>mahāsarpa</i> ) ;                   | 21. The Flower Sprinkle Beauty ( <i>puṣpābhikīrṇābha</i> ) ; |
| 8. The Conch Keeper ( <i>śaṃkhaṇḍa</i> ) ;                  | 22. The Mountain Snake ( <i>girisarpa</i> ) ;                |
| 9. The Red Eye ( <i>lohitākṣa</i> ) ;                       | 23. The Straight Snake ( <i>rjusarpa</i> ) ;                 |
| 10. The Gavedhuka ( <i>gavedhuka</i> ) ;                    | 24. The White Rip ( <i>śvetadara</i> ) ;                     |
| 11. The Snake Around ( <i>parisarpa</i> ) ;                 | 25. The Big Head ( <i>mahāśīrṣa</i> ) ;                      |
| 12. The Break Hood ( <i>khaṇḍaphaṇa</i> ) ;                 | and                                                          |
| 13. The Kūkuṭa ( <i>kūkuṭa</i> ) ;                          | 26. The Hungry Sting ( <i>alagarda</i> ) ;                   |
| 14. The Lotus ( <i>padma</i> ) ;                            |                                                              |

34.2 Here are the Maṇḍalins

- |                                               |                                                |
|-----------------------------------------------|------------------------------------------------|
| 1. The Mirror Ring ( <i>ādarśamaṇḍala</i> ) ; | ( <i>vṛddhagonasa</i> ) ;                      |
| 2. The White Ring ( <i>śvetamaṇḍala</i> ) ;   | 8. The Jackfruit ( <i>panasaka</i> ) ;         |
| 3. The Red Ring ( <i>raktamaṇḍala</i> ) ;     | 9. The Big Jackfruit ( <i>mahāpanasaka</i> ) ; |
| 4. The Speckled ( <i>prṣata</i> ) ;           | 10. The Bamboo Leaf ( <i>veṇupatraka</i> ) ;   |
| 5. The Gift of God ( <i>devadinna</i> ) ;     | 11. The Kid ( <i>śīsuka</i> ) ;                |
| 6. The Pilindaka ( <i>pilindaka</i> ) ;       | 12. The Intoxicator ( <i>madanaka</i> ) ;      |
| 7. The Big Cow Snout                          | 13. The Morning Glory ( <i>pālindaka</i> ) ;   |

<sup>379</sup> Not in vulgate.

<sup>380</sup> The vulgate adds The Big Pigeon (*mahākapota*) .

- |                                                     |                                                        |
|-----------------------------------------------------|--------------------------------------------------------|
| 14. The Stretch ( <i>tantuka</i> ) ;                | 20. The Khaluṣa ( <i>khaluṣa</i> ) ;                   |
| 15. The Pale as a Flower<br>( <i>puṣpapāṇḍu</i> ) ; | 21. The Pigeon ( <i>pārāvata</i> ) ;                   |
| 16. The Six Part ( <i>ṣaḍaṅga</i> ) ;               | 22. The Hand Decoration<br>( <i>hastābharaṇaka</i> ) ; |
| 17. The Flame ( <i>agnika</i> ) ;                   | 23. The Tatra ( <i>tatra</i> ) ; <sup>381</sup>        |
| 18. The Brown ( <i>babhru</i> ) ;                   | 24. The Mark ( <i>citraka</i> ) ;                      |
| 19. The Ochre ( <i>kaṣāya</i> ) ;                   | 25. The Deer Foot ( <i>eṇīpada</i> ) . <sup>382</sup>  |

34.3 Here are the Rājīmats.<sup>383</sup>

- |                                                        |                                                                |
|--------------------------------------------------------|----------------------------------------------------------------|
| 1. The Lotus ( <i>puṇḍarīka</i> ) ;                    | 7. The Grass Drier ( <i>trṇaśoṣaka</i> ) ;                     |
| 2. The Stripe Speckle ( <i>rājicitra</i> ) ;           | 8. The White Jaw ( <i>svetahanu</i> ) ;                        |
| 3. The Finger Stripe ( <i>aṅgulirāji</i> ) ;           | 9. The Grass Flower<br>( <i>darbhapuṣpa</i> ) ; <sup>384</sup> |
| 4. The Two Finger Stripe<br>( <i>dvyāṅgulirāji</i> ) ; | 10. The Red Eye ( <i>lohitākṣa</i> ) ; <sup>385</sup>          |
| 5. The Drop Stripe ( <i>bindurāji</i> ) ;              | 11. The Ringed ( <i>cakraka</i> ) ;                            |
| 6. The Mud ( <i>kardama</i> ) ;                        | 12. The Worm Eater ( <i>kikkisāda</i> ) ;                      |

34.4 Here are the Nirviṣas.

- |                                                           |                                                     |
|-----------------------------------------------------------|-----------------------------------------------------|
| 1. The Rain Cloud ( <i>valāhako</i> )<br>; <sup>386</sup> | 8. The Two-day ( <i>dvyāhika</i> ) ;                |
| 2. Thei Snake Flag ( <i>ahipatāka</i> ) ;                 | 9. The Milk Flower<br>( <i>kṣīrikāpuṣpa</i> ) ;     |
| 3. The White Leaf ( <i>śukapatra</i> ) ;                  | 10. The Flower All ( <i>puṣpasakalī</i> )<br>;      |
| 4. The Goat Swallower<br>( <i>ajagara</i> ) ;             | 11. The Chariot of Light<br>( <i>jyotīratha</i> ) ; |
| 5. The Stimulator ( <i>dīpyaka</i> ) ;                    | 12. The Little Tree ( <i>vṛkṣaka</i> ) ;            |
| 6. The Ilikinī ( <i>ilikinī</i> ) ;                       |                                                     |
| 7. The Year-Snake ( <i>varṣāhika</i> ) ;                  |                                                     |

34.5 The Vaikaraṇjas originate out of contrary unions amongst the three colours.<sup>387</sup> Thus:

varṇa  
means "col-  
our" else-  
where?

381 This seems implausible, but otherwise the list of Maṇḍalins would be short.

382 The list is short by one item. Perhaps the one of the snakes named in the vulgate, *citramaṇḍala*, *gonasa* or *piṅgala*, should be considered here.

383 The following list is one item short. The vulgate text, however, has several names that do not appear in the Nepalese Rājīmat list, for example *Sarṣapaka* and *Godhūmaka*.

384 Also in the Darvīkara list.

385 Also in the Darvīkara list.

386 Also in the Darvīkara list.

1. The Mākuli (*mākuli*) ;
2. The Poṭa Throat (*poṭagala*) ;
3. The Oil Stripe (*snigdharāji*) ;

Amongst those, the Mākuli (*mākuli*) ; is born when a male Black Snake mates with a female Cow Snout (*gonasa*) , or the reverse. The Poṭa Throat (*poṭagala*) is born when a male Rājila mates with a female Cow Snout (*gonasa*) or the reverse. The Oily Stripe (*snigdharāji*) is born when a male Black Snake mates with a female Rājimat, or the reverse. Their poison is like that of their father, because it is the superior one out of the two; but others say it is like the mother. Thus eighty of these snakes have been described.

34

35 Amongst them, males have large eyes, tongues and heads. Females have small eyes, tongues and heads. Neuters have both characteristics, and are slow to exert themselves or be angry.

36 In that context we shall give general instruction about the signs of having been bitten by any of the snakes.

For what reason?

Because

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387 The word *varṇa* in this chapter normally means “colour” not “class.” (“Class is expressed by “jāti.”) While *kṛṣṇasarpa* is clearly a colour-type, it is less obvious that *gonasī* is a special colour, and *rājimat* is a group of snakes.



# **Uttaratantra**







# 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 Astāṅgahṛidaya* (6th edn., Mumbayyām: Nirṇayasāgara Press), [ark:/13960/t3tt6967d](http://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 श्रीमद्वाग्भटविरचितः इन्दुव्याख्यासहितः* [= *Vāgbhaṭa's Aṣṭāṅgasaṅgraha with Indu's Commentary*] (Pune: M. A. Āṭhavale, Śrīmad Ātreya Prakāśanam), [ark:/13960/s25bwqsd0n7](http://13960/s25bwqsd0n7).
- AyMahā Jośī, Veṇīmādhavaśāstrī, and Jośī, Nārāyaṇa Harī (1968), *आयुर्वेदीय महाकोशः अर्थात् आयुर्वेदीय शब्दकोशः संस्कृत-संस्कृत* (Mumbai: Mahārāṣṭra Rājya Sāhitya āṇi Saṁskṛti Maṇḍala), [ark:/13960/t22c41g8t](http://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](http://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).

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| Bhela 2000          | Rishnamurthy, K. H. (2000), <i>Bhela-saṃhitā. Text with English Translation, Commentary and Critical Notes</i> (Haridas Ayurveda Series, 8; Varanasi: Chaukhambha Visvabharati).                                                                                                                                                                                                                                                                       |
| BL                  | <i>British Library.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Ca 1941             | Ācārya, Yādavaśarma Trivikrama (1941) (ed.), <i>महर्षिणा पुनर्वसुनोपदिष्टा, तच्छिष्येणाग्निवेशेन प्रणीता, चरकदृढबलाभ्यां प्रतिसंस्कृता चरकसंहिता, श्रीचक्रपाणिदत्तविरचितया आयुर्वेददीपिकाव्याख्यया संवलिता</i> (3rd edn., Mumbayyām: Nirnaya Sagara Press), <a href="#">ark:/13960/t48q2f20n</a> .                                                                                                                                                     |
| CDIAL               | Turner, R. L. (1966–85), <i>A Comparative Dictionary of the Indo-Aryan Languages</i> (London, New York, Toronto: Oxford University Press), ISBN: 0197135501, <a href="#">URL</a> ; With <i>Indexes</i> compiled by Dorothy Rivers Turner (OUP, London, 1969), <i>Phonetic Analysis</i> by R. L. and D. R. Turner (OUP, London, 1971), and <i>Addenda and Corrigenda</i> edited by J. C. Wright (School of Oriental and African Studies, London, 1985). |
| DED <sub>2</sub>    | Burrow, Thomas, and Emeneau, Murray B. (1984), <i>A Dravidian Etymological Dictionary</i> (2nd edn., Oxford: Clarendon Press), <a href="#">ark:/13960/t4wj06g26</a> , <a href="#">URL</a> .                                                                                                                                                                                                                                                            |
| EWA                 | Mayrhofer, Manfred (1986–2001), <i>Etymologisches Wörterbuch des Altindoarischen</i> (Heidelberg: Carl Winter, Universitätsverlag), ISBN: 3-533-03826-2.                                                                                                                                                                                                                                                                                               |
| <i>Garuḍapurāṇa</i> | Pāṇḍeya, Rāmateja (1963) (ed.), <i>श्रीकृष्णद्वैपायनव्यासप्रणीतं गरुडपुराणम्</i> (Vidyabhawan Prachyavidya Granthamala, 3; reprint, Caukhambā Vidyābhavana, Paṇḍita-Pustakālaya: Kāśī), <a href="#">ark:/13960/t6pz7tg7j</a> .                                                                                                                                                                                                                         |
| HIML                | Meulenbeld, Gerrit Jan (1999–2002), <i>A History of Indian Medical Literature</i> , 5 vols. (Groningen: E. Forsten), ISBN: 9069801248.                                                                                                                                                                                                                                                                                                                 |
| IOLR                | Eggeling, Julius, et al. (1887–1935), <i>Catalogue of the Sanskrit Manuscripts in the Library of the India Office</i> (London: Secretary of State for India), <a href="#">ark:/13960/s2kbb5zcr9</a> .                                                                                                                                                                                                                                                  |

- KEWA Mayrhofer, Manfred (1953–72), *Kurzgefaßtes etymologisches Wörterbuch des Altindoarischen; a Concise Etymological Sanskrit Dictionary* (Heidelberg: Carl Winter, Universitätsverlag).
- KL *Kaiser Library.*
- Mānasollāsa Shrigondekar, Gajanan K. (1925–61) (ed.), *मानसोल्लासः = Mānasollāsa [or Abhilaṣitārthacintāmaṇi] of King Someśvara* (Gaekwad's Oriental Series; Baroda: Oriental Institute), [ark:/13960/t87h8tn95](http://ark:/13960/t87h8tn95); v. 2: [ark:/13960/t3gz41v8m](http://ark:/13960/t3gz41v8m).
- MN<sub>1</sub> Ācārya, Yādavaśarma Trivikrama (1920) (ed.), *महामति-श्रीमाधवकरप्रणीतं 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](http://ark:/13960/t9z08jn5j).
- MN<sub>3</sub> Ācārya, Yādavaśarma Trivikrama (1932) (ed.), *महामति-श्रीमाधवकरप्रणीतं 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](http://ark:/13960/t66452x0h); Reprinted Varanasi: Chowkhambha, 1986.
- MW Monier-Williams, Monier, Leumann, E., Cappeller, C., et al. (1899), *A Sanskrit–English Dictionary Etymologically and Philologically Arranged, New Edition* (Oxford: Clarendon Press); 1970 reprint.
- NAK *National Archives of Kathmandu.*
- NCC Raghavan, V., et al. (1949–), *New Catalogus Catalogorum, an Alphabetical Register of Sanskrit and Allied Works and Authors,*

- 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](#).
- PW Böhrtlingk, Otto, and Roth, Rudolph (1855–75), *Sanskrit-Wörterbuch* (St. Petersburg: Kaiserlichen Akademie der Wissenschaften), [URL](#), accessed 18/05/2023.
- PWK Böhrtlingk, Otto (1879), *Sanskrit-wörterbuch in kürzerer fassung* (St. Petersburg: Kaiserlichen Akademie der Wissenschaften), [URL](#), accessed 18/05/2023.
- RORI *Rajasthan Oriental Research Institute*.
- Su 1889 Bhaṭṭācāryya, Jīvānanda 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](https://ncc.iiit.ac.in/ark:/13960/t1nh6j09c); [HIML](#): IB, 311, edition b.
- Su 1915 Ācārya, Yādavaśarma Trivikrama (1915) (ed.), *सुश्रुतसंहिता, सुश्रुतेन विरचिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्य-व्याख्यया समुल्लसिता, आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता* = *The Sushrutasamhitā of Sushruta, the Nibandhasangraha Commentary of Shri Dalhaṇāchārya* (Mumbayyām: Nirṇayasāgaramudrāyantrālaye), [ark:/13960/t3sv0mt50](https://ncc.iiit.ac.in/ark:/13960/t3sv0mt50), accessed 29/07/2020; [HIML](#): IB, 312 edition \*v.
- Su 1931 Ācārya, Yādavaśarma Trivikrama (1931) (ed.), *सुश्रुत-संहिता, वैद्यवरश्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया समुल्लसिता, महर्षिणा सुश्रुतेन विरचिता, सूत्र-निदान-शारीर-चिकित्सा-कल्पस्थानोत्तरतन्त्रात्मकः. आचार्योपाह्वेन त्रिविक्रमात्मजेन यादवशर्मणा संशोधिता* = *The Sushrutasamhitā of Sushruta with the Nibandhasangraha Commentary of Shree Dalhaṇāchārya* (2nd edn., Mumbayyām: Pāṇḍuraṅga Jāvajī at the Nirṇayasāgaramudrāyantrālaye), [ark:/13960/t9j41sg94](https://ncc.iiit.ac.in/ark:/13960/t9j41sg94), accessed 09/06/2020; [HIML](#): IB, 312 edition \*v.

- Su 1938 Ācārya, Yādavaśarma Trivikrama, and Ācārya, Nārāyaṇa Rāma (1938) (eds.), *श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता* (3rd edn., Bombay: Nirṇayasāgara Press), [ark : / 13960 / t09x0sk1h](#); HIML: IB, 313, edition cc ('the vulgate').
- Su 1938<sup>2</sup> Ācārya, Yādavaśarma Trivikrama, and Ācārya, Nārāyaṇa Rāma (2004) (eds.), *महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता, श्रीडल्हणाचार्यविरचितया निबन्धसंग्रहाख्यव्याख्यया निदानस्थानस्य श्रीगयदासाचार्यविरचितया न्यायचन्द्रिकाख्यपञ्जिकाव्याख्यया च समुल्लसिता* (Vārāṇasī: Caukhambhā Kṛṣṇadāsa Akādamī); Reprint of the third, 1938 edition (Su 1938).
- Su 1939 Ācārya, Yādavaśarma Trivikrama, and Śarman, Nandakiśora (1939) (eds.), *सुश्रुतसंहितायाः सूत्रस्थानम्. श्रीचक्रपाणिदत्तविरचितया भानुमतीव्याख्याया समेतम् = Sushrut-saṅhitā (sūtra Sthān) with Bhānumatī Commentary by Chakrapāṇi Datta with Introduction by Gaṇanāth Sen (Śrīsvāmi Lakṣmīrāma Nidhi Granthamālā = Shri Swāmī Lakshmi Rām Trust Series, 1; [Jaipur]: Śyāmasundara Śarman), ark : / 13960 / t54g0d12m*; Printed at the Nirṇayasāgara Press, Bombay.
- Su 1945 Ācārya, Yādavaśarma Trivikramācārya, and Ācārya, Nārāyaṇa Rāma (1945) (eds.), *महर्षिणा सुश्रुतेन विरचिता सुश्रुतसंहिता (मूलमात्रा). पाठान्तर-परिशिष्टादिभिः संबलिता = the Suśrutasaṅhitā of Suśruta with Various Readings, Notes and Appendix etc.* (Mumbāi: Nirṇayasāgarākhyamudraṇālaye), [ark : / 13960 / t8kd4jh7n](#).
- TMSSML Tanjore Maharaja Serfoji Saraswati Mahal Library.
- Viṣṇudh. Śarman, Madhusūdana, and Śarman, Mādhavaprasāda (1912) (eds.), *विष्णुधर्मोत्तरपुराणम् = [Viṣṇudharmottarapurāṇa]* (Mumbai: Khemarāja Śrīkṛṣṇadāsa at the Śrīveṅkaṭeśvara Steam Press), [ark : / 13960 / t6qz6fr23](#); Lithograph format. Edited on the basis of a manuscript belonging to the astrologer Śudhākaraśarman of the Varanasi Sanskrit Pāṭhaśālā.



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*Numbers after the final colon refer to pages in this book.*

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# Materia Medica

Numbers after the final colon refer to pages in this book.

- aconite leaf (?) (*viṣapatrikā*) Unknown.  
Cf. perhaps, *vatsanābha* (wolfsbane).  
Cf. *GVDB*: 373 : 91
- amaranth (*taṇḍulīyaka*) *Amaranthus hypochondriacus*, L. See King 321, *NK*: 1, #144, *Potter*<sub>rev</sub>: 15. Cf. *AVS*: 1, 121 : 84
- arjun (*arjuna*) *Terminalia arjuna*, Bedd. See *HK*: 32
- axlewood (*dhava*) *Anogeissus latifolia* (Roxb. ex DC.) Wall. ex Guill & Perr. See *AVS*: 1, 163 f, *Chopra*: 20 : 32, 106
- bamboo leaves (*veṇupatrikā*) *Bambusa bambos*, Druce. See *NK*: 1, #307 : 84
- beautyberry (*priyaṅgu*) → *śyāmā*.  
*Callicarpa macrophylla*, Vahl. See *AVS*: 1, 334, *NK*: 1, #420. Some say also *Setaria italica* Beauv. *GVDB*: 263–264. See also *GVDB*: 413 : 32, 102, 107
- beautyberry (*śyāmā*) *Callicarpa macrophylla*, Vahl. See *AVS*: 1, 334, *NK*: 1, #420 : 70, 82, 84
- beggarweed (*aṃśumatī*) *Desmodium gangeticum* (L.) DC (*Dymock*: 1, 428, *GJM1*: 602, *NK*: 1, #1192; *ADPS*: 382, 414 and *AVS*: 2, 319, 4.366 are confusing) : 102
- beggarweed (*vidārigandhā*) → *śālapaṇṇī*.  
*Desmodium gangeticum* (L.) DC. See *Dymock*: 1, 428, *GJM1*: 602, cf. *NK*: 1, #1192; *ADPS*: 382, 414 and *AVS*: 2, 319, 4.366 are confusing : 41
- Bengal quince (*bilva*) *Aegle marmelos* (L.)  
Corr. See *AVS*: 1, 62, Chevallier 159, *NK*: 1, #62, (*MW*: 732a) : 66, 68, 72
- bitumen (*adrija*) → *śilājī*. A tar-like, black, resinous rock exudate. See *AyMahā*: 1, 21 : 116
- black creeper (*pālindī*) *Ichnocarpus frutescens*, (L.) R.Br. or *Cryptolepis buchanani*, Roemer & Schultes. See *AVS*: 3, 141, 145, 203, *NK*: 1, #1283, 1210, *ADPS*: 434. Ḍalhaṇa on SS 5.1.82 identified *pālindī* with *trivṛt* (turpeth) and T. B. Singh and Chuneekar (*GVDB*: 246) supported this as a usual identification : 84, 87, 101, 102
- blackboard tree (*saptachada*) *Alstonia scholaris* R. Br. *GVDB*: 420 : 83
- blackbuck (*hariṇa*) *Antelope cervicapra*, L. See *BIA*: 270 *IW*: 95, 165, *et passim* : 87
- blue water-lily (*utpala*) *Nymphaea stellata*, Willd. See *GJM1*: 528, *IGP* 790; *Dutt*: 110, *NK*: 1, #1726 : 23, 82, 101, 102
- bulrush (*kaṣeru*) "Two species, *Scirpus kysoor* Roxb., and *S. grossus* Linn. f. are used" *GVDB*: 85. Also *kaṣeruka* and *kaseru* : 70, 71
- cardamom (*elā*) *Elettaria cardamomum*, Maton. See *AVS*: 2, 360, *NK*: 1, #924, *Potter*<sub>rev</sub>: 66 : 66, 102, 107
- cassia cinnamon (*patra*) *Cinnamomum tamala*, (Buch.-Ham.) Nees. See *AVS*: 2, 84, *NK*: 1, #589 : 66, 84, 102



- castor oil tree (*gandharvahasta*) → *eraṇḍa*.  
GVDB: 135, K&B: 3, 2277 : 37, 68
- castor-oil (*eraṇḍa*) *Ricinus communis*, L.  
See NK: 1, #2145, Chopra: 214 : 42
- certain minerals (*tārāvitāra*) Unknown. It is not even certain that these are minerals. The variant reading in the vulgate, *tāraḥ sutāraḥ* was glossed by Ḍalhaṇa on 5.3.14 (Su 1938: 568) as follows *tāro rūpyaṇi, sutāraḥ pāradah*, “*tāra* means silver; *sutāra* means mercury.” : 106
- chaff (*kāṇḍana*) The word *kāṇḍana* is not found in dictionaries; *kaṇḍana* is threshing, separating the chaff from the grain in a mortar. Cf. Hemādri’s *Caturvargacintāmaṇi* (PWK: 2, 8) (Śiromaṇi 1873: 1, 138: 21, citing the *Vāyupurāṇa*) : 24, 160
- chebulic myrobalan (*haritakī*) *Terminalia chebula* Retz. GVDB: 466 : 83
- cherry (*elavālu*) *Prunus cerasus*, L.?. See BVDB 58, NK: 1, #2037, GVDB: 58 : 102
- chital deer (*prṣata*) *Axis axis*, Erxleben.  
See BIA: 292, IW: 93 : 87
- citron (*mātuluṅga*) *Citrus medica*, Linn.  
GVDB: 276, 306. Also spelled *mātuliṅga, mātulaṅga, mātulāṅga* : 72
- cobra’s saffron (*nāgapuṣpa*) → *nāgakeśara*.  
*Mesua ferrea*, L. See NK: 1, #1595, GVDB: 220 : 102
- corky coral tree (*pāribhadra*) *Erythrina suberosa* Roxb. See GVDB 245 : 106
- costus (*kuṣṭha*) *Saussurea costus*, Clarke.  
See NK: 1, #2239 : 66, 72, 84, 102, 107
- cottony jujube (*kākolī*) *Ziziphus mauritana*, Lam. See IGP: 1233, NK: 1, #2663; IGP 1233. Cf. NK: 1, #1170 : 65, 71
- country mallow (*atibalā*) *Abutilon indicum*, (L.) Sweet, but may be other kinds of mallow, e.g., *Sida rhombifolia*, L.. See NK: 1, #11, IGP: 1080, NK: 1, #2300, ADPS: 71, 77 : 41, 71, 147
- country sarsaparilla (*anantā*) *Hemidesmus indicus*, (L.) R. Br. See ADPS: 434, AVS: 3, 141–5, NK: 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) : 41, 91, 101, 102, 106
- crape jasmine (*nata*) → crape jasmine  
GVDB: 215 : 156, 157
- crape jasmine (*tagara*) *Tabernaemontana divaricata* (L.) R.Br. ex Roem. & Schultes. See GJM1: 557, AVS: 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: 5, 334 : 66, 72, 84, 102, 156, 157
- crimson trumpet-flower tree (*pāṭalā*) *Stereospermum chelonides*, (L. f.) A. DC. See GJM1: 573, AVS: 5, 192 ff, ADPS: 362 f, AVS: 3, 1848 f, IGP 1120, Dymock: 3, 20 ff : 106
- cuscut grass (*uśīra*) *Andropogon murcatus*, Retz. Also “vetiver grass.” See NK: 1, #180 : 84
- datura (*dhattūra*) *Datura metel*, L. See AVS: 2, 305 (cf. *Abhidhānamañjarī*), NK: 1, #796 ff. Potter<sub>rev</sub>: 292 f, ADPS: 132 : 38
- deodar (*bhadradāru*) *Cedrus deodara*, (Roxb.ex D.Don) G. Don. See AVS 41, NK: 1, #516 : 32, 70, 102
- deodar (*devadāru*) *Cedrus deodara* (Roxb.) Loud. GVDB: 206–207 : 72, 147
- dried ginger (*śuṇṭhī*) *Zingiber officinale*, Roscoe. See ADPS: 50, NK: 1, #2658, AVS: 5, 435, IGP: 1232 : 70
- dried meat (*vallūra*) MW: 929, AyMahā: 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: 3, 167) : 23
- drum-giver (?) (*lambaradā*) Unknown; cf. GVDB: 348 : 91
- elixir salve (*rasāñjana*) → *añjana*. See Indian barberry : 32, 42
- embelia (*viḍaṅga*) *Embelia ribes*, Burm. f. See ADPS: 507, AVS: 2, 368, NK: 1, #929, Potter<sub>rev</sub>: 113 : 32, 66, 102
- emetic nut (*karaghāṭa*) Probably a synonym for *karahāṭa* (emetic nut), q.v., GVDB: 74 : 157
- emetic nut (*karahāṭa*) *Randia dumetorum*, Lamk. See GVDB: 291–292 and NK: 1, #2091. T. B. Singh and Chuneekar (GVDB: 74, 77–78) noted that it may be a synonym for *karaghāṭa*, emetic nut, and pointed rather to *Gardenia turgida* Roxb. on the basis of local knowledge in U. P. : 156, 158
- emetic nut (*madana*) *Randia dumetorum*, Lamk. See NK: 1, #2091 : 82, 149
- false daisy (*subhaṅgurā*) (*su*)bhaṅgura = bhr̥ṅga? *Eclipta prostrata* (L.) L. See GVDB: 288 : 90
- fermented rice-water (*dhānyāmla*) → *kāñjī*, *kāñjikā*, *sauvīra*. GVDB: 458, NK: 2, appendix VI, #18 : 39, 40
- fern (*ajaruhā*) *Nephrodium* species GVDB: 7, uncertain. Perhbaps *Christella dentata* (Forssk.) Brownsey & Jermy, which is reported to have folk applications against skin diseases in India : 86
- fire-flame bush (*dhātakī*) *Woodfordia fruticosa* (L.) Kurz. See AVS: 5, 412, NK: 1, #2626 : 83
- flax (*atasī*) *Linum usitatissimum*, L. See NK#1495 : 71
- fragrant lotus (*saugandhika*) A type of *kumuda* or *utpala* (GVDB: 457) : 23
- garjan oil tree (*aśvakarṇa*) *Dipterocarpus turbinatus* Gaertn. f. See GVDB: 28, Chopra: 100 : 106
- giant potato (*kṣīravidārī*) possibly → *kṣīraśukla*. *Ipomoea mauritiana*, Jacq. See ADPS: 510, AVS: 3, 222, AVS: 3, 1717 ff : 71, 158–160
- ginger (*mahaśadha*) *Zingiber officinale*, Roscoe. See ADPS: 50, NK: 1, #2658, IGP: 1232 : 87
- gold (*hema*) gold : 102
- 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” : 106
- golden shower tree (*rājadruma*) *rājadruma* = āragvadha. *Cassia fistula* L. See GVDB 37 : 106
- gourd (*alābu*) *Lagenaria siceraria* Standl. GVDB: 25. Some say *Lagenaria vulgaris*, Seringe (NK: 1, #1419) but this is not appropriate for blood-letting : 19, 20, 82
- green gram (*māṣa*) *Vigna radiata* (L.) R. Wilcz. See ADPS: 296, IGP 1204 : 32, 71, 148
- hare foot uraria (*prśniparṇī*) → *sahā*? *Uraria lagopoides*, DC. See GJM1: 577, Dymock: 1, 426, AVS: 1, 750 ff, NK: 1, #2542; ADPS: 382, AVS: 2, 319 and AVS: 4, 366 are confusing : 70, 71
- heart-leaf sida (*balā*) *Sida cordifolia*, Linn. See ADPS: 71, NK: 1, #2297 : 41, 71, 102, 147
- heart-leaved moonseed (*amṛtavalli*) See heart-leaved moonseed (*amṛtā*) : 147
- heart-leaved moonseed (*amṛtā*) → *gudūcī*. *Tinospora cordifolia*, (Willd.) Hook.f. & Thoms.? See ADPS: 38, NK: 1, #2472, 624, Dastur #229 : 84, 100, 157
- heart-leaved moonseed (*somavallī*) *Tinospora cordifolia* (Thunb.) Miers. GVDB: 456. Likely, but uncertain : 84
- henna (*madayantikā*) *Lawsonia inermis*, L.

- See [AVS](#): 3, 303, [NK](#): 1, #1448, [Potter<sub>rev</sub>](#): 151: 85
- Himalayan mayapple (*vakra*)  
Podophyllum emodi, Wall.  
([NK](#): #1971). But perhaps a synonym of [crape jasmine](#) and [crape jasmine](#) ([GVDB](#): 354) : 107
- Himalayan monkshood (*ativiṣā*) → *viṣā*  
Aconitum heterophyllum Wall.  
[GVDB](#): 12, [NK](#): 1, #39. Also “atis roots” : 63, 85, 87, 107
- Himalayan monkshood (*viṣā*) → *ativiṣā*  
[GVDB](#): 12, 373 : 160
- hogweed (*punarnavā*) Boerhaavia diffusa, L. See [ADPS](#): 387, [AVS](#): 1, 281, [NK](#): 1, #363 : 85, 101
- Holostemma creeper (*jīvantī*) → *sūryavallī*? Holostemma ada-kodien, Schultes. See [ADPS](#): 195, [AVS](#): 3, 167, 169, [NK](#): 1, #1242 : 159
- honey (*kṣaudra*) Eight varieties of honey are described in the SS ([NK](#): 2, Appendix 192). *Kṣaudra* is the product of a small bee of tawny colour, called *kṣudra* : 87
- horned pondweed (*śaivāla*) also *śaivāla*, *śevāra*. Zannichellia palustris L. The uncertainties of this identification are discussed by T. B. Singh and Chuneekar ([GVDB](#): 409). Sometimes identified with [scutch grass](#) (*dūrvā*) ([GVDB](#): 409). Identified as Ceratophyllum demersum Linn. (“hornwort”) by [AVS](#): 2, 56–57x : 158, 160
- hornwort (*jalaśūka*) → *jalanīlikā*.  
Ceratophyllum demersum, L. See [AVS](#): 2, 56, [IGP](#): 232. T. B. 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 : 41
- horseradish tree (*śigru*) Moringa oleifera Lam. See [IGP](#) 759, [GJM1](#): 603, [Dymock](#): 1, 396 : 72
- Indian barberry (*añjana*) → *rasāñjana*, *dāruharidrā*. Berberis aristata, DC.  
[Dymock](#): 1, 65, [NK](#): 1, #335, [GJM1](#): 562, [IGP](#): 141 : 42, 85, 156
- Indian barberry (*dāruharidrā*) Berberis aristata, DC. See [Dymock](#): 1, 65, [NK](#): 1, #685, [GJM1](#): 562, [IGP](#) 141 : 101, 102
- Indian barberry (*kālīyaka*) → *dāruharidrā*, *añjana*. Berberis aristata, DC. See [Dymock](#): 1, 65, [NK](#): 1, #685, [GJM1](#): 562, [IGP](#): 141 : 84
- Indian beech (*naktamāla*) Pongamia pinnata, (L.) Pierre. See [AVS](#): 4, 339, [NK](#): 1, #2003 : 32, 68
- Indian ipecac (*payasyā*) Uncertain. Possibly Tylophora indica (Burm.f.) Merr. Perhaps a synonym of [panacea twiner](#), [giant potato](#), [purple roscoe](#), and [plants like asthma plant and Gulf sandmat](#) ([GVDB](#): 237–238). Also “curds” when not a plant : 41, 159
- Indian kudzu (*vidārī*) → *payasyā*. Pueraria tuberosa (Willd.) DC. See [ADPS](#): 510, [AVS](#): 1, 792 f, [AVS](#): 4, 391; not [Dymock](#): 1, 424 f. See [GJM2](#): 444, 451, [AVS](#): 1, 187, but [AVS](#): 3, 1719 = *Ipomoea mauritiana*, Jacq : 41
- Indian madder (*mañjiṣṭhā*) Rubia cordifolia, L. See [IGP](#), [Chopra](#): 215, [GVDB](#): 289 : 37, 102
- 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) : 21
- Indian mustard (*sarṣapa*) Brassica juncea, Czern. & Coss. See [AVS](#): 1, 301, [NK](#): 1,

- #378: 24  
 Indian sarsaparilla (*sārivā*) → *anantā*.  
*Hemidesmus indicus*, (L.) R. Br.  
 ADPS: 434, AVS: 3, 141–5, NK: 1, #1210;  
 and black creeper, *pālindī*. *Ichnocarpus*  
*frutescens*, (L.) R.Br. or *Cryptolepis*  
*buchanani*, Roemer & Schultes  
 AVS: 3, 141, 3.145, 3.203, NK: 1, #1283,  
 1210, ADPS: 434: 101, 102, 157  
 Indian snakeroot (*sarpagandhā*) *Rauvolfia*  
*serpentina*, (L.) Benth. ex Kurz. See  
 NK: 1, #2099, ADPS: 439, GVDB: 425;  
 cf. SS 5.5.76–78: 160  
 Indrajao (*vr̥kṣaka*) → *indrayava*, *indrabīja*,  
*kaliṅga*, and *kuṭaja*. *Holarrhena*  
*antidysenterica* Wall. GVDB: 376, 45  
 and 84: 147  
 jambul (*jambū*) *Syzygium cumini*, (L.)  
 Skeels. See ADPS: 188, NK: 1, #967,  
 Potter<sub>rev</sub>: 168, Wujastyk 2003a: 83  
 jasmine (*mālatī*) *Jasminium grandiflorum*,  
 L. See NK: 1, #1364: 84  
 jequirity (*guñjā*) *Abrus precatorius*, L. See  
 AVS: 1, 10, NK: 1, #6, Potter<sub>rev</sub>: 168:  
 90, 91  
 (?) (*karāṭā*) Not in GVDB. Cf. perhaps  
*karahāṭa* (emetic nut): 91  
 lac (*lākṣā*) *Kerria lacca* (Kerr.). See  
 GJM1: 445, NK: 2, #32. Watt  
 (Watt<sub>Comm</sub>: 1053–1066) is  
 characteristically informative, and is  
 definite about the antiquity of lac in  
 India: 107  
 leadwort (*citraka*) *Plumbago zeylanica* (or  
*indica?*), L. See RĀ. 6.124, ADPS: 119,  
 NK: 1, #1966, 1967: 32, 63, 68  
 liquorice (?) (*klītaka*) *Glycyrrhiza glabra*,  
 L.? GVDB: 123–124 discuss the many  
 difficulties in identifying this plant: 90  
 liquorice (*madhuka*) see *yaṣṭīmadhuka*: 41,  
 70, 71, 87, 100, 102  
 liquorice (*yaṣṭīmadhuka*) *Glycyrrhiza*  
*glabra*, L. AVS: 3, 84, NK: 1, #1136,  
 GVDB: 329 f.: 42  
 lodh tree (*lodhra*) *Symplocos racemosa*,  
 Roxb. See GJM1: 597, ADPS: 279 f,  
 NK: 1, #2420. T. B. Singh and  
 Chuneekar (GVDB: 351–352) notes that  
 there are two varieties, *S. racemosa*,  
 qualified as *śāvāra*, and *S. crataegoides*  
 Buch.-Ham. for *paṭṭikā lodhra*: 32, 102  
 long pepper (*māgadha*) *Piper longum*, L.  
 See NK: 1, #1928; but cf. AVS: 3, 245: 86  
 long pepper (*pippalī*) *Piper longum*, L. See  
 ADPS: 374, NK: 1, #1928: 68, 87,  
 102, 147  
 luffa (*koṣṭakī*) = *koṣṭakī*. *Luffa cylindrica*,  
 (L.) M. J. Roem. or *L. acutangula*, (L.)  
 Roxb. ADPS: 252–253, NK: 1, #1514 etc.  
 GVDB: 121: 82, 100, 159  
 luffa gourd (*koṣavatī*) = *koṣṭakī*, luffa: 100  
 maidenhair fern (*haṃsāhvayā*) *Adiantum*  
*lunulatum* Burm f. GVDB: 463: 147  
 mango (*āmra*) *Mangifera indica* Linn.  
 GVDB: 37: 83  
 marking-nut tree (*aruṣkara*) *Semecarpus*  
*anacardium* L. See *bhallātaka*  
 (marking-nut tree): 91  
 marking-nut tree (*bhallātaka*) *Semecarpus*  
*anacardium*, L. See NK: 1, #2269,  
 AVS: 5, 98: 68, 86, 159  
 medhshingi (*vijayā*2) *Dolichandrone*  
*falcata* (DC.) The *Sauśrutanighaṇṭu*  
 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): 91  
 migraine tree (*agnimantha*) *Premna*  
*corymbosa*, Rottl. See AVS 1927,  
 ADPS: 21, NK: 1, #2025, AVS: 4, 348;  
 GJM1: 523: = *P. integrifolia*/*serratifolia*,  
 L: 100  
 milk-white (*kṣīraśuklā*) An unidentified  
 plant. GVDB: 126: see purple *roscoea*  
 and giant potato: 41, 160  
 mongoose (*nakula*) *nakula*. Urva

- edwardsii or the often sympatric U. auropunctatus (small Indian mongoose, usually an eater of smaller creatures than snakes) (*BIA*: ch. 5), On mongooses and snakes, see *BIA*: 98–99; *IW*: 112 : 87
- monitor lizard (*godhā*) *Varanus bengalensis*, Schneider. See *Reptiles*: 58 : 41, 87
- mung beans (*mudga*) *Phaseolus radiatus* L. *GVDB*: 310–311 : 71, 128
- mung beans (*māṣaka*) *Phaseolus mungo* Linn. *GVDB*: 308 : 83
- myrobalan (*abhayā*) *Terminalia chebula*, Retz. See *ADPS*: 172, *NK*: 1, #2451, *Potter<sub>rev</sub>*: 214 : 63, 100, 107
- natron (*suvarcikā*) Sodium carbonate. *NK*: 2, #45. Ḍalhaṇa identifies *suvarcikā* with svarjikṣāra 4.8.50 (*Su 1938*: 441) : 102
- neem tree (*nimba*) *Azadirachta indica* A. Juss. *GVDB*: 226 : 37, 147
- 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. T. B. Singh and Chunekar (*GVDB*: 108) added that it could be a variety of rice, *ṣaṣṭika dhānya* : 106
- nutgrass (*mustā*) *Cyperus rotundus*, L. See *ADPS*: 316, *AVS*: 2, 296, *NK*: 1, #782 : 159
- 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*: 3, 171. The etymology of the name suggests *Helianthus annuus* Linn., but this plant is native to the Americas : 100, 158
- peas (*hareṇu*) *hareṇu* = *satīna*. *Pisum sativum*, L. T. B. Singh and Chunekar (*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 : 72, 101, 102, 107
- peepul tree (*aśvattha*) *Ficus religiosa*, L. See *ADPS*: 63 : 109
- periploca of the woods (*meṣaśṛīga*) *Gymnema sylvestre* (Retz.) R. Br. See *AVS*: 3, 107, *NK*: 1, #1173 : 86
- plants like asthma plant and Gulf sandmat (*kṣīrīṇī*) various milky plants, perhaps including *Euphorbia hirta* Linn. (asthma plant) and *E. microphylla* Heyne (Gulf sandmat) (*GVDB*: 127) : 158
- plumed cockscomb (*indīvara*) Uncertain; possibly *Celosia argentea* Linn. But see the useful discussion in *GVDB*: 44–45. Possibly another name for *thorn apple* (*karambha*), q.v. : 161
- pointed gourd (*paṭola*) *Trichosanthes dioica*, Roxb. *GVDB*: 232–233 : 100
- poison berry (*bṛhatī*) *Solanum violaceum*, Ortega. See *ADPS*: 100, *NK*: 1, #2329, *AVS*: 5, 151 : 68, 101, 102
- poison-altar (?) (*viṣavedikā*) Unknown. Possibly, at a guess, *viṣamuṣṭika* (*strychnine tree*)? *GVDB*: 373 Or *viṣā* (*Himalayan monkshood*) : 91
- pondweed (*paripelavā*) Normally a neuter noun. T. B. Singh and Chunekar (*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. : 102
- pondweed (*śevāla*) *Zannichellia palustris* L. See *horned pondweed* : 23
- prickly chaff-flower (*apāmārga*) *Achyranthes aspera*, L. See *GJM1*: 524 f, *AVS*: 1, 39, *ADPS*: 44 f, *AVS*: 3, 2066 f, *Dymock*: 3, 135 : 37, 41, 71
- purging nut (*mūṣikā*) *Jatropha curcas*, L. See *AVS*: 3, 261, *NK*: 1, #1374 : 86



- purple calotropis (*arka*) *Calotropis gigantea*, (L.) R. Br. See [ADPS](#): 52, [AVS](#): 1, 341, [NK](#): 1, #427, [Potter<sub>rev</sub>](#): 57, [Chopra IDG](#): 305–308: 32, 41, 68
- purple roscoea (*kṣīrakākoli*) [GVDB](#): 89  
notes that many physicians use *Roscoea procera* Wall. in this context. But the identification is uncertain. Possibly connected to [milk-white](#) or [giant potato](#): 71, 158, 159
- rajmahal hemp (*morāṭa*) → *mūrvī*, *Marsdenia tenacissima* (Roxb.) Wight et Arn. Good discussion at [GVDB](#): 314–316, 324: 100
- red chalk (*gairika*) *gairika*: 102
- red gourd (*bimbī*) *Coccinia indica*, W. & A. See [PVS](#) 1994.4.715; [NK](#): 1, #534: 82
- rice grains (*taṇḍula*) *Oriza sativa*, Linn. Same as [unhusked rice](#) (*śālī*) [GVDB](#): 174; or just “grains”: 24
- rice-grain chaff (*śālītaṇḍulakāṇḍana*) See [chaff](#): 24
- rock salt (*saindhava*) See [NK](#): 2, M#48, [Watt<sub>Comm</sub>](#): 963–971: 24
- rosha grass (*dhyāmaka*) *Cymbopogon martinii* (Roxb.) Wats. See [AVS](#): 2, 285, [NK](#): 1, #177: 102
- sacred grass (*kuśa*) *Desmostachya bipinnata*, Stapf. See [AVS](#): 2, 326, [Kew](#): 71
- sacred lotus (*padma*) *Nelumbo nucifera*, Gaertn. See [NK](#): 1, #1698: 23, 84
- sage-leaved alangium (*aṅkolla*) *Alangium salvifolium* (Linn. f.) Wang. [GVDB](#): 5–6: 83
- sandalwood (*candana*) *Santalum album*, L. See [ADPS](#): 111, [NK](#): 1, #2217: 102
- sappanwood (*pattāṅga*) Also *pattāṅga*. *Caesalpinia sappan*, L. [AVS](#): 1, 323, [K&B](#): 2, 847 f, [GVDB](#): 234: 42
- scarlet mallow (*bandhujīva*) *Pentapetes phoenicea*, L. [NK](#): #1836, [GVDB](#): 268: 85
- scented pavonia (*bālaka*) *Pavonia odorata*, Willd. See [ADPS](#): 498, [NK](#): 1, #1822: 102
- scutch grass (*dūrvā*) *Cynodon dactylon* (Linn.) Pers. ([GVDB](#): 205): 157
- selu plum (*śelu*) *Cordia myxa*, L. non Forssk. See [GJM1](#): 529 (2), [IGP](#): 291b, cf. [AVS](#): 3, 1677 f; cf. [AVS](#): 2, 180 (C. *dichotoma*, Forst.f.), [NK](#): 1, #672 (C. *latifolia*, Roxb.): 100
- sesame oil (*taila*) *Sesamum indicum* L. [GVDB](#): 183: 41
- siris (*śirīṣa*) *Albizia lebbek*, Benth. See [AVS](#): 1, 81, [NK](#): 1, #91: 100
- siris seeds (*śirīṣamāṣaka*) *Albizia lebbek*, Benth. See [AVS](#): 1, 81, [NK](#): 1, #91: 83
- small-flowered crape myrtle (*sidhraka*) *Lagerstroemia parviflora* Roxb. See [GVDB](#): 432: 106
- snakeroot (*sugandhā*) → *sarpagandhā* *Rauvolfia serpentina* Benth. ex. Kurz. See [Indian snakeroot](#). But may be *Aristolochia indica* Linn. Has been identified with ??, or ??. See ([GVDB](#): 219, 436): 90
- spikenard (*māṃsī*) *Nardostachys grandiflora*, DC. See [NK](#): 1, #1691: 102
- spikenard (*nalada*) → *māṃsī*. *Nardostachys grandiflora*, DC. See [NK](#): 1, #1691: 81
- strychnine tree (*viṣamuṣṭika*) *Strychnos nux vomica* Linn. [GVDB](#): 373: 160
- sugar (*ṣitā*) Ḍalhaṇa makes this equation at 1.37.25 ([Su](#) 1938: 162): 102
- sugar (*śarkara*) *Saccharum officinarum*, Linn. [NK](#): #2182: 87
- sugar cane (*ikṣu*) *Saccharum officinarum*, Linn. [NK](#): #2182: 87
- sunflower (*sūryavallī*) → *ādityavallī*, *sūryamukhī*, *Helianthus annuus* Linn. [GVDB](#): 35, 443: 100
- sweet plants (*madhuravarga*) The sweet plants are enumerated at *Suśrutasaṃhitā* 1.42.11. See also [GVDB](#): 127: 41
- sweet-scented oleander (*aśvamāraka*) *Nerium oleander*, L. See [ADPS](#): 223, [NK](#): 1, #1709: 90

- Tellicherry bark (*kuṭaja*) *Holarrhena pubescens* Wall. ex G.Don, with *Wrightia tinctoria* and *W. arborea* considered [GVDB](#): 101–102, [ADPS](#): 267–270 : 68, 157
- thorn apple (*karambha*) *Datura metel*, L. See [GVDB](#): 76 for useful discussion. Also, [AVS](#): 2, 305 (cf. *Abhidhānamañjarī*), [NK](#): 1, #796 ff. [Potter<sub>rev</sub>](#): 292 f, [ADPS](#): 132. Possibly the same plant as [plumed cockscomb](#) (*indīvara*) ([GVDB](#): 76, 44–45) : 91, 160
- three heating spices (*tryūṣaṇa*) *śuṇṭhī* (Dried ginger) *Zingiber officinale*, Roscoe. [ADPS](#): 50, [NK](#): 1, #2658, [AVS](#): 5, 435, [IGP](#) 1232, *pippalī* (long pepper) *Piper longum*, L. [ADPS](#): 374, [NK](#): 1, #1928, and *marica* (black pepper) *Piper nigrum*, L. [ADPS](#): 294, [NK](#): 1, #1929 : 101
- three-leaved caper (*varuṇa*) *Crataeva magna* (Lour.) DC. See [AVS](#): 2, 202; cf. [NK](#): 1, #696 : 86
- top layer of fermented liquor (*surāmaṇḍa*) [K&B](#): 2, 502, [NK](#): 2, appendix VI, #49, [McHugh](#) 2021: 39 : 39, 40
- tree cotton (*kārpāsa*) *G. arboreum* L. [ADPS](#): 231. Pace the identifications of T. B. Singh and Chuneekar ([GVDB](#): 92, 247), since *G. barbadense* L. is native to South America and *G. herbaceum* L. which is native to Africa : 38, 161
- tree cotton (*picu*) See [tree cotton](#) (*kārpāsa*) : 40, 42
- turmeric (*haridrā*) *Curcuma longa* Linn. [GVDB](#): 465 : 101, 107
- turmeric (*rajanī*) *Curcuma longa*, L. [ADPS](#): 169, [AVS](#): 2, 259, [NK](#): 1, #750 : 24, 102
- turpeth (*trivṛt*) → *trvṛtā*. *Operculina turpethum* (Linn.) Silva Manso = *Ipomoea turpethum* R. Br. [GVDB](#): 197. : 66, 87, 149, 155
- unhusked rice (*śālī*) *Oriza sativa*, Linn. [GVDB](#): 395–396 : 24, 160
- velvet-leaf (*pāṭhā*) *Cissampelos pariera*, L. See [ADPS](#): 366, [NK](#): 1, #592, [GJM1](#): 573, [AVS](#): 1, 95; cf. [AVS](#): 2, 277 : 32, 63, 100
- velvet-mite (*indragopa*) *Kerria lacca* (Kerr.). Lienhard 1978 : 82
- verbena (*phañjī*) *Clerodendrum serratum*, L. See [AVS](#): 2, 121, [ADPS](#): 87 : 85
- watered buttermilk (*udaśvit*) [MW](#): 183 : 82
- weaver's beam tree (*muṣkaka*) *Schrebera swietenoides*, Roxb. See [AVS](#): 5, 88, Lord, [NK](#): 1, #2246 : 68, 106
- white babool (*arimeda*) *Acacia leucophloea*, (Roxb.) Willd. See [AVS](#): 1, 23 : 32
- white calotropis (*alarka*) *Calotropis procera*, (Ait.) R. Br. See [NK](#): 1, #428, [Chopra](#): 46b, [Chopra IDG](#): 305–308 : 41
- white clitoria (*śvetā*) → *giryāhvā*. *Clitoria ternatea*, L. See [AVS](#): 2, 129, [NK](#): 1, #621 : 84
- white cutch tree (*somavalka*) *Acacia polyacantha*, Willd. See [AVS](#): 1, 30, [IGP](#) 7, [GJM1](#): 602, [AVS](#): 2, 935; *pace* [NK](#): 1, #1038 : 85, 106
- white dammer tree (*sarja*) *Vateria indica*, L. See [NK](#): 1, #2571, [AVS](#): 5, 349 f, [AVS](#): 1, 292 f, [Chopra](#): 253a : 32
- white siris (*kiṇihī*) *Albizia procera*, (Roxb.) Benth. See [GVDB](#) 98, [NK](#): 1, #93 : 101
- white water-lily (*kumuda*) *Nymphaea alba*, Linn. [GVDB](#): 105 : 23
- wild asparagus (*bahuputrā*) → *nandana*? *Asparagus racemosus*, Willd. See further [wild asparagus](#) (*śatāvarī*) : 85
- wild asparagus (*śatāvarī*) *Asparagus racemosus*, Willd. See [ADPS](#): 441, [AVS](#): 1, 218, [NK](#): 1, #264, [IGP](#): 103, [AVS](#): 4, 249 ff, [Dymock](#): 3, 482 ff : 70, 71, 128, 161
- wild celery (*agnika*) → may be *bhalātaka*, *lāṅgalī*, *ajamodā*, *moraṭa*, or *agnimantha*, [GVDB](#): 4. Uncertain : 100
- wild celery (*ajamodā*) *Apium graveolens*, L. : 100

- Withania (*aśvagandhā*) Withania  
 somnifera (L.) Dunal. See [AVS](#): 5,  
 409 f, [Dymock](#): 2, 566 f., Chevallier  
 150 : [41](#), [67](#)
- wolfbane (*vatsanābha*) Aconitum  
 napellus, L. See [AVS](#): 1, 47, [NK](#): 1, #42,  
[Potter<sub>rev</sub>](#): 4 f. Or Aconitum  
 chasmanthum Stapf ex Holmes,  
[GVDB](#): 357 : [155](#)
- wood apple (*kapittha*) Limonia acidissima,  
 L. See [AVS](#): 3, 327, [NK](#): 1, #1021 : [84](#), [86](#)
- woodrose (*mūṣikakarṇī*) Jatopha curcas, L.  
[AVS](#): 3, 261, [NK](#): 1, #1374. [GVDB](#): 317;  
[ADPS](#): 23–25 discuss this issue well : [84](#)
- yellow-berried nightshade (*kṣudrā*)  
 Solanum virginianum, L. See  
[ADPS](#): 100, [NK](#): 1, #2329, [AVS](#): 5, 164 :  
[101](#), [102](#)





## Glossary

*ādarśamaṇḍala* (the mirror ring): 121  
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*ajagara* (the goat swallower): 122  
*alagarda* (the hungry sting): 121  
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*babhru* (the brown): 122  
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*bindurāji* (the drop stripe): 122  
  
*cakraka* (the ringed): 122  
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*cow snout (gonasa)*: 123  
*cuñcumālaka* (little ring of spots): 119  
  
*dadhimukha* (the curd mouth): 121  
*darbhapuṣpa* (the grass flower): 122  
*darita* (torn): 118f  
*devadinna* (the gift of god): 121  
*dīpyaka* (the stimulator): 122  
*dvyāhika* (the two-day): 122  
*dvyāṅgulirāji* (the two finger stripe): 122  
  
*eṇīpada* (the deer foot): 122

*gavedhuka* (the gavedhuka): 121  
*girisarpa* (the mountain snake): 121  
*gonasa* (cow snout): 123  
  
*hastābharanaka* (the hand decoration): 122  
  
*ilikinī* (the ilikinī): 122  
  
*jyotīratha* (the chariot of light): 122  
  
*kalpa* (procedure): 117  
*kardama* (the mud): 122  
*kaśāya* (the ochre): 122  
*khaluṣa* (the khaluṣa): 122  
*khaṇḍaphana* (the break hood): 121  
*kikkisāda* (the worm eater): 122  
*kṛṣṇasarpa* (the black snake): 121  
*kṛṣṇodara* (the black belly): 121  
*kṣīrikāpuṣpa* (the milk flower): 122  
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*lohitākṣa* (the red eye): 121f  
  
*madanaka* (the intoxicator): 121  
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*mahākṛṣṇa* (the big black): 121  
*mahāpadma* (the great lotus): 121

*mahāpanasaka* (the big jackfruit): 121  
*mahāsarpa* (the great snake): 121  
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*mākuli* (*mākuli*): 123  
*mākuli* (*mākuli*): 123  
*mākuli* (*mākuli*): 123  
  
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*panasaka* (the jackfruit): 121  
*pārāvata* (the pigeon): 122  
*parisarpa* (the snake around): 121  
*pilindaka* (the pilindaka): 121  
*poṭa throat (poṭagala)*: 123  
*poṭagala* (poṭa throat): 123  
 procedure (*kalpa*): 117  
*prṣata* (the speckled): 121  
*puṇḍarīka* (the lotus): 122  
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*puṣpābhikīrṇābha* (the flower sprinkle beauty): 121

- puṣpapāṇḍu* (the pale as a flower): 122  
*puṣpasakalī* (the flower all): 122  
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*rjusarpa* (the straight snake): 121  
*ṣaḍaṅga* (the six part): 122  
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*sarpita* (ophidian): 118  
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the black snake (*kṣṇasarpa*): 121  
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the brown (*babhru*): 122  
the brown hut mouth (*babhrūkuṭīmukha*): 121  
the chariot of light (*jyotīratha*): 122  
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the great snake (*mahāsarpa*): 121  
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the hungry sting (*alagarda*): 121  
the ilikinī (*ilikinī*): 122  
the intoxicator (*madanaka*): 121  
the jackfruit (*panasaka*): 121  
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the kūkuṭa (*kūkuṭa*): 121  
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the mirror ring (*ādarśamaṇḍala*): 121  
the morning glory (*pāṇḍaka*): 121  
the mountain snake (*girisarpa*): 121  
the mud (*kardama*): 122  
the ochre (*kaṣāya*): 122  
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- the pigeon (*pārāvata*): 122
- the pilindaka (*pilindaka*): 121
- the rain cloud (*valāhako*): 121f
- the red eye (*lohitākṣa*): 121f
- the red ring (*raktamaṇḍala*): 121
- the ringed (*cakraka*): 122
- the six part (*ṣaḍaṅga*): 122
- the snake around (*parisarpa*): 121
- the speckled (*prṣata*): 121
- the stimulator (*dīpyaka*): 122
- the straight snake (*rjusarpa*): 121
- the stretch (*tantuka*): 122
- the stripe speckle (*rājicitra*): 122
- the tatra (*tatra*): 122
- the two finger stripe (*dvyāṅgulirāji*): 122
- the two-day (*dvyāhika*): 122
- the variegated (*vicitra*): 121
- the white jaw (*śvetahanu*): 122
- the white leaf (*śukapatra*): 122
- the white pigeon (*śvetakapota*): 121
- the white ring (*śvetamaṇḍala*): 121
- the white rip (*śvetadara*): 121
- the worm eater (*kikkisāda*): 122
- the year-snake (*varṣāhika*): 122
- thei snake flag (*ahipatāka*): 122
- torn (*darita*): 118f
- tṛṇaśoṣaka* (the grass drier): 122
- valāhako* (the rain cloud): 121f
- varṣāhika* (the year-snake): 122
- vega* (successive shocks): 117
- veṇupatraka* (the bamboo leaf): 121
- vicitra* (the variegated): 121
- vṛddhagonasa* (the big cow snout): 121
- vṛkṣaka* (the little tree): 122
- without venom (*nirviṣa*): 118



# Todo list

■ Can't be "sedation" . . . . .	33
■ This is a change we should make in the edition. . . . .	63
■ You need not give all the grammatical details about śrotādi. Assume you are talking to knowledgeable Sanskrit scholars. . . . .	64
■ Perhaps <i>kalka</i> here could also mean the <i>Terminalia Bellerica</i> (विभीतक). . . . .	66
■ Euphorbia Antiquorum (Antique spurge) . . . . .	68
■ The webpage <a href="https://hindi.shabd.in/vairagya-shatakam-bhag-acharya-arjun-tiwari/post/117629">https://hindi.shabd.in/vairagya-shatakam-bhag-acharya-arjun-tiwari/post/117629</a> says that this verse belongs to the <i>Nītiratna</i> . I could not find this text. . . . .	71
■ The provisional edition should be modified accordingly. . . . .	73
■ ? . . . . .	76
■ ? . . . . .	76
■ ? . . . . .	76
■ (?) . . . . .	76
■ Cf. Arthaśāstra 1.21.8. . . . .	84
■ I'm still unhappy about this verse. . . . .	87
■ Mention this in the introduction as an example of the scribe knowing the vulgate. . . . .	87
■ fn about sadyas+ . . . . .	87
■ Bear's bile instead of deer's bile. . . . .	88
■ punarṇṇavā in the N & K MSS . . . . .	89
■ śrita for śṛta . . . . .	89
■ explain more . . . . .	89
■ Medical difference from Sharma. . . . .	90
■ example where the vulgate clarifies that these should be used separately; appears to be a gloss inserted into the vulgate text. . . . .	90

■ 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. . . . .	90
■ √ vyadh not √ vedh (also elsewhere and for the ears), causative optative. . . . .	90
■ -> ativiṣa . . . . .	100
■ Look up the ca. reference. . . . .	100
■ Come back to the issue of "kalpa". Look up passages in the Kośa. . . . .	107
■ write footnote: don't repeat ativiṣā; vulgate similar to H. . . . .	111
■ material corresponds to SS.1.45.205ab, where it describes how alcohol affects the body. . . . .	113
■ Or "There are 20 phaṇins and 6 maṇḍalins. The same number are known. There are 13 Rājīmats." Or even, "there are 20 Phaṇins and six of them are Maṇḍalins." Are phaṇins really the same as darvīkaras? . . . . .	117
■ grammar . . . . .	119
■ ri- ṛ-? . . . . .	121
■ varṇa means "colour" elsewhere? . . . . .	122
■ vaiparītena, vaiparītyena . . . . .	123
■ where is cutting with a knife related to removing bile or phlegm. . . . .	128
■ maṣī burned charcoal. Find refs. . . . .	128
■ find ref. . . . .	133
■ Check out these refs. . . . .	134
■ meaning of kalpa . . . . .	134
■ or a dual? . . . . .	139
■ Footnote here about who is speaking to whom. . . . .	143
■ a kind of asthma? . . . . .	149
■ Not happy with the last part. . . . .	149
■ connecting with the previous pāda? . . . . .	149
■ (atyartha? excessive?) . . . . .	150
■ for...dvādaśādhikāḥ? not clear to me, is it dvādaśādhikāḥ? . . . . .	150
■ (any better medical terms for them?) . . . . .	150
■ (since the word lagha is not clear to me) . . . . .	151
■ (Not too happy with it.) . . . . .	151
■ (not sure about it) . . . . .	151
■ (Not in vulgate) . . . . .	151
■ (I am looking for a better translation) . . . . .	151
■ (I'd need to rework on it). . . . .	152

■ (I'd need to rework on it and think about the sequencing of the number). . . . .	152
■ (āmadoṣa? Not too sure) . . . . .	152
■ (2nd hemistich is incomplete) . . . . .	152
■ (not too sure about the meaning of vyapada) . . . . .	152
■ not so sure about sodāvarte . . . . .	152
■ not so sure about it, MW mentions others like Cordia Myxa and Alangium hexapetalum . . . . .	153
■ not sure about it . . . . .	153
■ (sāmāhāya- any better word?) . . . . .	153
■ Not so happy with this translation . . . . .	154
■ ( Not happy with it) . . . . .	155
■ (the second hemistich is incomplete) . . . . .	155
■ can śṛta mean here boiled milk? Not happy with the last part . . .	155
■ the rest of the text is unclear to me . . . . .	155
■ (not so sure about it). [ ghṛtābhyaṅgonavasthāsu should it be like ghṛtābhyaṅgo 'navasthāsu?, svedā lepaḥ ghṛtābhyaṅgonavasthāsu ca yojayet] (Not so happy with the translation) . . . . .	156
■ See also Ḍalhaṇa at 1.1.1 (Su 1938:1) . . . . .	160
■ See chapter 40 of Sūtrasthāna. . . . .	161
■ vasā / medas / majjan . . . . .	161
■ Does bhūtādi a compound or it means ahaṅkāra or ego? . . . . .	162



