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THE EGYPTIAN UNIVERSITY  
THE FACULTY OF MEDICINE  
PUBLICATION No. 4

THE ABRIDGED VERSION OF "THE BOOK  
OF SIMPLE DRUGS"

OF  
AHMAD IBN MUHAMMAD AL-GHÂFIQÎ.

BY  
GREGORIUS ABU'L-FARAG (BARHEBRAEUS).

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*Edited from the only two known Manuscripts  
with an English Translation,  
Commentary and Indices*

BY  
M. MEYERHOF  
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CAIRO 1932



Unto Him who has revived the Cultures of the

PHARAOHS & ARABS

after their Extinction : to Him who protects

SCIENCES & ARTS;

The GUARDIAN

of the Actual Renaissance in Egypt ;

Unto our

KING & LIEGE

**H. M. FUAD THE FIRST**

We humbly dedicate this our Book as a Sign

of LOYALTY & SUBMISSION to

His AUGUST MAJESTY

MAX MEYERHOF

GEORGY SOBHY





# ERRATA

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PAGE	LINE	FOR	READ
5	11	is	it
7	23	Scholars	Scholars
8	6	Simple	Simple
15	18	this is	it was
16	9	for	to
16	11	is	was
22	14	Christians	Christian
25	21	other	others
32	1	known	know
32	10	extant	extant
35	4	Medecine	Medicine
35	22	טריאנא	מ פריאנא
41	9	par	part
57	7	questio	question
61	12	emmenagogue	emmenagogue
67	20	disagreeable and	disagreeable and
68	note 2	not to be	not
70	14	Tamazisk	Tamarisk
70	17	OCI	<b>OCI</b>
72	3	the	to the
73	18	Diocurides	Dioscurides
90	1	rougher	rough
109	4	falls	fall
111	18	اندراسلون	اندراسيون
170	14	العيشة	العشبة
183	9	of it	it
187	14	wing	ing
189	14	nearly	almost
190	2	always	always
215	14	Sulphurate	Sulphate
219	16	explanation	explanation
221	8	طنطاي	طنطاوى
229	3	rennets	rennets
229	7	dit	did
231	last line	of	to

N.B. — *The division of words into syllables at the end of lines has been wrongly done in many cases. We leave it to the indulgence of the reader to correct them while reading.*



PART I

INTRODUCTION



## INTRODUCTION.

Pharmacology is one of the glories of Arabic Science, that is of the science of Arabic-writing scholars of the Islamic World during the Middle Ages. The source of Arabic pharmacology is to be found in Greek pharmacology, especially the *Materia Medica* of Dioscurides and the book on Simple Drugs by Galenos. In the centuries following his death the closer connection of the Byzantine Empire with the Orient favoured the importation of many Persian and Indian drugs which had been unknown to the Greeks. Byzantine and Syrian Christian physician incorporated those into the fundamental stock of their remedies. But it was only after the rise of Islam that the "Materia Medica" of the Occident and Orient were collected in a systematic way, and that Botany and Mineralogy were enriched by new knowledge.

We give in the following pages a chronological list of the authors of important treatises on simple drugs from Greek times down to the XVIIth. century A. D., particularly those who are mentioned in the text of al-Ghâfiqî's book.

# I. List of Authors of Botanical and Pharmacological Treatises.

## A. Greek Period.

1. **Theophrastus of Eresos** (Island of Lesbos), born in 370 B. C., died about 285 B. C. A pupil of Plato and a fellow-pupil of Aristotle. Wrote a famous "Enquiry into Plants," now accessible in a good Greek edition with English translation (see Bibliography). His book was never translated into Arabic.

2. **Pedanius Dioskurides of Anazarba** (Asia Minor). Visited, as military surgeon to the Roman Army, many lands and composed, about 78 A. D., his celebrated "Materia Medica" in five books. We quote it after the newest and best edition, that of Wellmann (see Bibliography), adding to al-Ghâfiqî's quotation of the Book (after the name of Dioscurides) the number of each chapter in brackets. This book must have been early translated into Syriac. A bad Arabic translation was made in the first half of the IXth. century A. D. by the Christian translator Stephen son of Basil اصطفان بن باسيل Very soon after, his translation was repeated and improved upon by Hunain ibn Is-hâq حنين بن اسحق (809 -

877 A. D. in Baghdad). He composed at the same time a Syriac version of the book. In 948, the Emperor Romanos of Byzantium sent a fine illustrated Greek copy of the work as a present to the Ruler of Cordova, the great Abd-ar-Rahman III عبد الرحمن , and three years later the same Emperor sent the monk Nicholas to read and explain the book to the scholars at the Moorish court; he verified the names of the plants given in the Arabic translation and created a better edition, under the supervision of the Jewish physician and minister Hasdaï ben Shaprût. Several of the Hispano-Moorish physicians mentioned hereafter wrote commentaries on the Arabic version of the “Materia Medica” of Dioscurides. A few fine copies of Hunain’s Arabic version of the book exist in European libraries : one, with numerous glosses, in Paris at the National Library, another, with fine illustrations including a miniature painting of a drug store, in Constantinople. (No. 3704 Aya Sofia Library).<sup>1</sup> No printed edition of Dioscurides’ Arabic “Drug-Book” is in existence.

Omitting the Roman Latin pharmacologies which remained unknown to the Arabs, we pass on immediately to.

3. **Galenos of Pergamos** (Asia Minor; lived from about 129-200 A. D.). Well-known to Syrian and Arab scholars. His enormous literary output was translated into Syriac as far back as the VIth., and into Arabic mainly during the IXth. century A. D. Galen’s book on Simple Drugs

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1. For other MSS. in Bologna, Leyden, Oxford etc. see H. Diels Handschriften der antiken Aerzte II, p. 31 (Berlin 1906).

(*De Simplicium Medicamentorum Temperamentis et Facultatibus*) is published in the Greek text in Kuehn's great edition of Galen's Works ( vol. XI, p. 379-vol. XII, p. 377, Leipzig 1826 ). We quote in our translation the volume and page of this edition in brackets after the name of Galen. The " Simple Drugs " of Galen was translated into Syriac by Yûsuf al-Khûrî and by Ayyûb, two minor Christian translators of the IXth. century A. D. Hunain translated it again about 840 A. D. into Syriac, and later on into Arabic for his protector ' Ali b. Yahyâ , Secretary of the Caliph al-Mutawakkil.<sup>1</sup> This translation exists in manuscript only<sup>2</sup> in the libraries of Constantinople, the Escorial, Florence, Paris, London, etc. It has never been published in print.

4. **Oribasius** was the physician in ordinary to the Roman Emperor Julianus Apostata ( 361-3 A. D. ). He wrote in Greek a medical encyclopedia in 70 books and ( about 390 A. D. ) an extract ( synopsis for his son Eustathius ) of this too bulky work.<sup>3</sup> This book contains also section on simple

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1. According to a recent publication of Hunain's own " Treatise on the Translations of Galen. " See Bergstraesser, Hunain ibn Is-hâq ueber die syrischen und arabischen Galen-Uebersetzungen ( Leipzig 1925 ), and Max Meyerhof, New Light on Hunain ibn Ishâq and his Period ( Isis vol. VIII 1926, pp. 685-724 ).

2. Diels I. c. I. p. 96.

3. All that remains of his literary output was published by Bussemaker and Daremberg ( Oeuvres d'Oribase, 6 vols. Paris 1856-1876 ). A recent edition of the text of the *Collectanea* ( by Joh. Raeder ) is now appearing in Berlin and Leipzig 1928-9.



drugs which is sometimes quoted by Arabic authors. The works of Oribasius were translated into Syriac and Arabic by Hunain ibn Ishâq and his pupil 'Isâ ibn Yahyâ عيسى بن يحيى; but nothing remains of these translations; they are all lost. Many fragments of Rufus of Ephesus (IIInd. cent. A. D.) are preserved in his books.

5. **Paul of Aegina** (Paulus Aegineta) was a Greek physician in Alexandria shortly before the conquest of Egypt by the Arabs, 640 - 2 - A. D.). He left a compendium of medicine in seven books, compiled from the works of Galen and others. The last of the seven books comprised simple drugs and was frequently quoted by Arabic writers on the knowledge of drugs.<sup>1</sup> This work, too, was translated into Syriac and Arabic by the indefatigable Hunain, but only a fragment of the part on Poisons is left in Arabic MSS. which are extant in several libraries.<sup>2</sup>

6. **Ahrun al-Qiss** اهرن القيس (i. e. "Aaron the Priest") is the last Alexandrian physician of the Pre-islamic period. He must have been a contemporary of Paul of Aegina. He wrote a great "Medical Pandect" (*kunnâsh*<sup>3</sup> *fi' t-tibb* كُنْشَاش فِي الطَّب) in 30 books. It is possible that he wrote it originally in Greek.

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1. There exists no modern edition of Paul's original text but an excellent translation with commentary by Francis Adams (The Seven Books of Paulus Aegineta, 3 vols. London 1845-7). See Bibliography.

2. Diels I. c. 11. p. 78.

3. This word is derived from Syriac *kenâshâ* כְּנִשָּׂא i. e. Collection.

Anyhow, it was translated from Syriac into Arabic by Mâsargawaih (see the following no. 8) and formed one of the fundamental sources of Arabian Medicine.

### B. Islamic Period

We mention here a series of physicians who wrote on remedies and who were mostly quoted by al-Ghâfiqî. The less important names occurring in his text are explained in the notes.

7. **Thiyâdûq** ثيادوق (probably a misspelling for Thâûdût i. e. Theodotus) was one of the first Christian physicians under Islamic rule. He was, according to Arabic historians, the physician of Haggâg b. Yûsuf حجاج بن يوسف the capable but cruel general of the Umayyad Calif 'Abd al-Malik. Thiyâdûq died 708 A. D. and left several books, a medical *Kunnâsh* and a book on remedies and their substitutes (both of them lost). It was probably from the last-mentioned work that al-Ghâfiqî extracted his occasional quotations.

8. **Mâsargawaih or Mâsargîs** ماسرجويه أو ماسرجيس, a Persian Jew; seemed to have lived in Basra ('Irâq) during the first half of the VIIIth cent. A. D., viz. under the Umayyad Caliphs. His works, now lost, were frequently quoted by later Arabic physicians; besides the translation of Ahron's "Pandect", he left a book on aliments and simple drugs. It is this latter book which is quoted by al-Ghâfiqî. Rhazes and Ibn al Baitâr call Mâsargawaih "The Jew" اليهودي.

9. 'Isâ b. Hakam عيسى بن حكيم of Damascus; lived in the second half of the VIIIth. cent. A. D. He is quoted by al-

Ghâfiqî under the name of *Masîh* مسيح (i. e. “Christ”), and the Mediaeval Latin translators sometimes call him “Christianellus”. The main work which he left was a *Kunnâsh* on medicine containing a section on drugs. It is lost.

10. **Bakhtîshû’ b. Gûrgîs** بختيشوع بن جورجيس was one of the first members of a celebrated family of Christian physicians who were in favour under the Abbassid Caliphs during three centuries. He lived at the end of the VIIIth cent A. D. and was one of the court-physicians to Hârûn ar-Rashîd. His *Kunnâsh* is quoted by Rhazes, al-Ghâfiqî and others.

We come now to the IXth cent. A. D. during which flourished physicians of great repute.

11. **Yûhannâ b. Mâsawaih** يوحنا بن ماسويه (d. 857 A. D.; called in Latin translations *Joannes filius Mesue* or *Janus Damascenus*. A Christian physician, lived at the Persian Academy of Gondê-Shâpûr and in Baghdad as head of the Translation School (*Bait al-Hikma* بيت الحكمة) in the first half of the IXth cent. A. D. He left several capable pupils among whom was Hunain ibn Is-hâq, and wrote many books, some of which are still extant in libraries. Among them were works on Aliments and on Poisons quoted by later authors.

12. **‘Alî b. Rabban at-Tabarî** علي بن ربن الطبري, a Christian Persian converted to Islam; flourished under the Califate of al Mutawakkil to whom he dedicated, in 850 A. D., his most important work, a medical compendium called *Firdaws al-*

*Hikma* الحكمة<sup>1</sup>. The quotations from his book by Rhazes and al-Ghâfiqî go under the names of ‘Alî b. Zain علي بن زين or at-Tabari الطبري.

13. **Hunain b. Is-hâq** حنين بن اسحق (809 - 877 A. D.). Was a Christian contemporary of the above mentioned; a prominent physician and at the same time the most celebrated translator of Greek medical works into Syriac and Arabic<sup>2</sup>. He certainly produced more than 150 translations and wrote more than 100 original books; the bulk of this enormous output is now lost. Arabic Pharmacology is indebted to Hunain for the translations of Dioscurides’ “Materia Medica” and Galen’s “Simple Drugs”, as we stated above. He created many of the Arabic scientific terms and identified the Greek drug-names with the Arabic, Persian and Syriac ones of his time. These names passed immediately into the medical works of his contemporaries<sup>3</sup>. Moreover, Hunain made extracts from and commentaries on the pharmacological treatises which he had translated. Ibn Abî Usaibi’a ابن أبي أصيبعة the

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1. The Arabic text of this book has recently been edited by M. Z. Siddîqî (Firdausu’l-Hikmat or “Paradise of Wisdom,” of Ali b. Rabban at-Tabari. Berlin 1928) See the analysis of the work by M. Meyerhof in *Isis* vol. XV (1931) pp. 6-54.

2. See his biography given by M. Meyerhof in the Introduction to “The Ten Treatises on the Eye ascribed to Hunain b. Is-hâq”, Cairo 1928.

3. See, e. g. the afore-mentioned *Firdaws al-Hikma* and “The Book of al-Dakhîra” (edited by G. Sobhy, Cairo 1928) ascribed to the great mathematician and physician Thâbit b. Qurra ثابت بن قرة (825 - 900 A. D.).

historian of Arabian physicians<sup>1</sup>, enumerates seven such tracts. None of them has reached us, but Hunain's name is frequently to be found in al-Ghâfiqî's pharmacology.

The following authors were all Christians :

14. **Hubaish b. al-Hasan** حبيبش بن الحسن, Hunain's nephew and most prominent pupil, translated many medical works mostly of Galen, from his master's Syriac version into Arabic. He also left several books of his own, among them a work on simple drugs. This latter is now lost, but known by the quotations in Rhazes' and al-Ghâfiqî's writings.

15. **Is-hâq b. Hunain** اسحاق بن حنين, Hunain's talented son and second-best pupil. Left, besides many translations of medical and philosophical works by Galen, Aristotle and Plato, several original books; and among others a treatise on simple drugs, equally lost.

16. **'Isâ b. 'Alî** عيسى بن علي, another pupil of Hunain; seems to have left a pharmacological treatise, which is only known by quotations.

17. **'Isâ b. Mâsa** عيسى بن ماسة about whom Ibn Abî Usaibi'a (vol. 1 p. 184) gives but a very short account. He wrote a book on the virtues of aliments, which is lost.

18. **Yûhannâ b. Sarâbiyûn** يوحنا بن سرابيون (*Joannes filius Serapionis*) of Damascus (?) was a Christian practitioner of the IXth. cent A. D. He composed a *Kunnâsh* on medicine which was well-known and often quoted on account of

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1. عيون الانباء في طبقات الاطباء : مصر ١٨٨٢ الجزء الاول ص ١٩٨ — ٢٠٠

its pharmacological information. It was early translated into Latin and printed for the first time in Venice 1479; eight more printed editions are known. But the Arabic original was lost a long time before, and the only copy seems to be one in the Aya Sofia Library at Constantinople (Istanbul).

19. **Is-hâq b. 'Imrân** اسحق بن عمران was a Muslim physician of Baghdad who emigrated to North Africa and entered the service of Ziyâdat-allâh b. al-Aghlab زيادة الله بن الاغلب, ruler of Qairawân (now Tunisia) who reigned 816-837 A. D. Later on Is-hâq lost the favour of the prince and was cruelly put to death. He left about a dozen books, among them one on simple drugs repeatedly quoted by al-Ghâfiqî.

20. **Is-hâq b. Sulaimân al-Isrâ'îlî** اسحاق بن سليمان الاسرائيلي a celebrated Jewish physician in Qairawân, and pupil of the last mentioned. Was the author of several medical and philosophical books, some of which were translated into Latin and were famous in Europe down to the XVIIth cent. Is-hâq's book "On Simple Remedies and Aliments" is quoted by al-Ghâfiqî under the name of *al-Isrâ'îlî*.

21. **Qustâ b. Lûqâ** قسطا بن لونا of Ba'lbakk بعلمك (in Syria) was a Christian physician of the end of the IXth cent. and a prominent translator of Greek medical and philosophical works. Among his own works, a book on aliments is to be cited, some quotations of which were made by later authors.

Before we leave the IXth cent. A. D., we have to cite four authors of works which are not strictly pharmacological.

22. **Abû Yûsuf Ya'qûb b. Is-hâq al-Kindî** أبو يوسف يعقوب بن اسحق الكندي (d. after 870 A. D. in Baghdad), called "the Philosopher of the Arabs", was the first great Muslim scholar of universal erudition. He wrote on philosophical, theological, medical, musical, mathematical, astronomical and physical questions. He was quoted by al-Ghâfiqî on account of his writings on stones, metals and plants. It is not known whether his "Summary of Galen's Simple Drugs" survived him long.

23. **Al-Filâha ar-Rûmiyya** كتاب الزراعة الرومية i. e. "The Greek Agriculture", is frequently quoted in al-Ghâfiqî's text. This is nothing else than an Arabic translation of one of the Hellenistic compilations on Agriculture and Husbandry. Several of them were translated at the end of the VIIIth cent. The work which is mentioned above seems to be that which was ascribed to a certain Qustûs قسطوس who was frequently mistaken for the translator Qustâ b. Lûqâ. Finally it was proved by Ruska<sup>1</sup> that this is a book by Cassianus Bassus, the Greek original of which is extant<sup>2</sup>.

24. **Abû Bakr Ahmad ibn Wahshiyya** أبو بكر احمد بن وحشية (about 820 A. D.) was the ill-famed author of several writings which he alleged to be translations from very old Babylonian sources. Among them is "The Nabataean Agri-

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1. J Ruska, "Cassianus Bassus Scholastikus und die arabischen Versionen der griechischen Landwirtschaft". In *Der Islam* V (1924) pp. 174—198.

2. Cassiani Bassi Scholastici Geoponica, ed. H. Becker Leipzig 1895.

culture” (*Al-Filâha an-Nabatiyya*) الفلاحة النبطية, sometimes quoted by al-Ghâfiqî. Apart from fantastical etymological explanations, it contains many useful remarks on animals and plants.

25. **Abû Hanîfâ al-Dînawarî** أبو حنيفة الدينورى (d. 895 A. D.), an Arabic philologist and scientist of Persian extraction. Was the author of a famous “Book on Plants” (*Kitâb an-Nabât* كتاب النبات). This book, unhappily lost but known by numerous quotations and by al-Ghâfiqî, became the main authority on plant-names for all the Arabic lexicographers. It was criticised by another philologist, ‘Alî b. Hamza على بن حمزه who is equally quoted in al-Ghâfiqî’s text under the name of al-Basri البصرى.

We now come to the Xth cent. A. D. in which the predominance of Christian physicians and translators ended in favour of Muslim scholars. The most prominent of them was;

26. **Abû Bakr Muhammad b. Zakariyyâ ar-Râzî** ابو بكر محمد بن زكريا الرازى known in Europe mostly under the latinized name of *Rhazes*. He was a Persian Muslim, lived in Rayy (Persia) from 865-925<sup>1</sup> and produced a most incredible number of works on Medicine, Natural Science, Logic, Metaphysics, Mathematics, Alchemy, Theology and Ethics. Ibn

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1. Although al-Bîrûnî gave an exact biography and chronology of ar-Râzî in the famous Leyden MS. Or. 133 (translated by J. Ruska, “Al-Bîrûnî als Quelle für das Leben und die Schriften al-Râzî’s, in *Isis* V, 1922, p.p. 27-50), scholars always follow the dates given by later and less trustworthy Arabic authors. Thus, e. g., the millennium of Rhazes’ death was unjustly commemorated in Paris. in 1930.



Abî Usaibi‘a (I pp. 315 - 21) enumerates about 250 books of his writings. Among them are works as bulky as his great “Continens” (*al Hâwî fi’t-Tibb* كتاب الحاوى في الطب) in 20 volumes on Therapeutics. Most of them are lost. This “Continens”, as well as his great Pharmacology (*Aqrâbâdhîn* اقرا باذین)<sup>1</sup>, his “Drug-book” and “Book on Substitutes for Drugs” were quoted by al-Ghâfiqî. It is probable that he sometimes copied from the many literary extracts given by ar-Râzî who was acquainted with the entire Arabic medical literature created until the end of the IXth cent. A. D. Most of the above-mentioned works are lost.

27. ‘Alî b. al-‘Abbâs al-Magûsî . علي بن العباس المجوسى . Was also a Persian Muhammadan physician (d. 994 A. D.). He wrote a fine encyclopedia on the whole domain of medicine *Kâmil as-Sinâ‘a* كامل الصناعة (i. e. “A Complete Treatise on the Art”) called later by medical men *al-Malakî* الملكى (i. e. “The Royal Book”). It is indeed an excellent, perhaps the best work on Medicine in Arabic. Happily it survived and has been published in print (in Cairo-Bûlâq 1294 A. H.); Al-Ghâfiqî sometimes quotes this work. Constantine the African translated the book into Latin, about 1070 A. D., under the name of *Pantegni*, ascribing it audaciously to himself. A later and better translation was completed by Stephen of Antioch in 1127, under the title “Liber Regius” (printed in Venice and Lyons 1523).

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1. Derived from Greek *γραφίδιον* (*graphidion*) i. e. a small register.

28. **Abû Mansûr Muwaffaq b. ‘Alî** أبو منصور موفق بن علي (North Persia). About 970 A. D.; wrote, for the Samanid Sultan Mansûr I., a pharmacological treatise in Persian; it is one of the first monuments of modern Persian in prose. It was never translated into Arabic and had no influence on Arabic medicine; but it was very useful to us for the identification of Persian drug-names. Unhappily the original text<sup>1</sup> was not at our disposal, but only Achundow’s translation.

29. **Nastâs (i.e. Anastasius) ibn Guraig** نسطاس بن جريج was a Christian physician in Egypt, living in the first half of the Xth. cent. A.D. He is little known; the quotations under his name, *Abû Guraig the Monk* or *Ibn Guraig*, are probably from his main work, a now lost *Kunnâsh* on Medicine.

30. **Muhammad, b. Ahmad at-Tamîmî** محمد بن احمد التميمي of Jerusalem, was a physician in the service of Ya‘qûb b. Killis يعقوب بن كلثوم, the powerful vizier of the first Fatimid Califs in Egypt (second half of the Xth cent. A. D.). Al-Ghâfiqî’s quotations refer to at-Tamîmî’s drug-book *al-Murshid* المرشد (i. e. “Guide to the Right Way”). Of this valuable book there only exist a few fragments which were analyzed by L. Leclerc.

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1. “Liber fundamentarum pharmacologiae”, auctore Abû Mansûr Mowaffak ben ‘Alî Harawî. Ed. Romeo Seligmann, 2 vols, Vienna 1830-33. For the translation see Bibliography (Abû Mansûr).

2. Histoire de la médecine Arabe, (Paris 1876) pp. 389-91.

31. **Al-Bâlisî** البالىسى was an almost unknown physician who lived in Egypt. He wrote a book *at-Takmîl fi'l-Adwiya al-Mufrada* كتاب التكميل في الادوية المفردة (“The Perfection on Simple Remedies”) for Kâfûr كافور the Vizier of the Ikhshîd Dynasty in Egypt (about 940 A. D.)<sup>1</sup>. It was sometimes quoted by al-Ghâfiqî concerning Indian drugs.

32. **Abû Bakr Ahmad b. Ibrâhîm** أبو بكر احمد بن ابراهيم commonly called *Ibn al-Gazzâr* ابن الجزار (d. about 1000 A. D.) A Tunisian Muslim, was the most prominent pupil of Is-hâq al-Isrâ'îlî (see supra no. 20). He wrote about 25 books on Medicine, one of which, treating of simple remedies, *K. al-I'timâd* كتاب الاعتماد, which was lost, and one on Substitutes. Both were sometimes quoted by al-Ghâfiqî.

33. **Abû Dâwûd Sulaimân b. Hassân** أبو داود سليمان بن حسان better known under the name of *Ibn Gulgul* ابن جلجل. Was a distinguished Hispano - Moorish physician at the court of the Caliph Hishâm II. in Cordoba. There he wrote, in 982 A. D., an “Explanation of the Names of Remedies in the Book of Dioscurides” تفسير أسماء الادوية المفردة من كتاب ذيوسقوريدس and a “Discourse on those Remedies Used in Medicine which were Omitted by Dioscurides in his Book”<sup>2</sup>. These books are now lost, but were frequently quoted by al-Ghâfiqî. Moreover, he wrote a short “History of Physicians and Philosophers” from which Ibn Abî Usaibi'a copied many passages.

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1. Ibn Abî Usaibi'a II p. 86.

2. See Ibn Abî Usaibi'a II p. 48, line 10 foll

34. **Abû Bakr Hâmîd ibn Samgûn** أبو بكر حامد بن سمجون (d. 1001 A.D.).<sup>1</sup> A Muslim and Hispano-Moorish physician in the service of a Hâgib حاجب (vizier) at Cordoba. His treatise on simple drugs is lost, but was quoted by al-Ghâfiqî.

34. **Abu'l-Qâsim Khalaf b. al-'Abbâs az-Zahrâwi** أبو القاسم خلف بن العباس الزهراوي lived, like the two last-mentioned physicians, at Cordoba in the second half of the Xth cent. A.D. He is famous for his book *at-Tasrîf* التصريف on Medicine, in 30 sections. It was early translated into Latin under the title "Liber Theoricae nec non Practicae Alzaharavii"; the surgical section (section XXX) is particularly famous as "Chirurgia Abulcasis" and was translated into Hebrew, Latin and French. The XXVIIth. section of the *Tasrîf* contains an alphabetical list of simple drugs, the XXVIIIth (known in Latin as "Liber Servitoris") their preparation, and the XXIXth their synonyms and substitutes.<sup>2</sup> It was these three chapters which were quoted by al-Ghâfiqî and others. There exists no known complete MS. of the Arabic text of the *Tasrîf*; but we may hope that in the future a copy may be brought to light from the treasures in the libraries of Constantinople.

30. **Abû 'Alî al-Husain b. 'Abdallâh** known as **Ibn Sîna** ابن سينا (in Latin *Avicenna*) was a Persian Muslim and lived from 980 - 1036 A.D. He is considered as "the

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1. Ibid. II p. 51-52.

2. A short analysis is given by L. Leclerc in his "Histoire de la médecine arabe", vol. I. pp. 447-87 and 451-3.

Prince of all Learning” (*Ash-Shaikh ar-Ra'is* الشيخ الرئيس) and is, with Rhazes, the greatest physician and, with Averroes, the greatest philosopher of the Islamic world. We only mention here, among his enormous scientific output, the “Canon of Medicine” (*al-Qânûn fi't-Tibb* كتاب القانون في الطب) because it contains a section on simple drugs which is frequently quoted by al-Ghâfiqî. It forms in the Cairo printed edition of 1294 A. H. the second half of the first volume (vol. I, pp. 243-470). A fairly good Latin translation is to be found in the last of all the many printed Latin editions of the Canon<sup>1</sup>. We have used both these editions. The descriptions of the drugs are very short; Avicenna mainly laid stress on the enumeration of their healing properties.

37. **Abu'r-Raihân Muhammad Ibn Ahmad al-Bîrûnî** أبو الريحان محمد بن احمد البيروني (973-1048) a Muslim from Transoxania, contemporary with Avicenna, lived at the court of the Sultans of Ghazna (now Afghanistan). He was the most original and perhaps the greatest of all the Islamic scientists. He specialized in Mathematics, Chronology, Physics and Indian History; but was also a remarkable theologian and linguist. His *Materia Medica Kitâb as-Saidana* كتاب الصيدنة (Book of Drugs) was only known in a Persian version<sup>2</sup>, until recently when Dr. Zeki Welidi, professor at the Uni-

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1. “Abuali ibn Tsina (Avicenna) Canon Medicinæ” interprete et scholiaste V. F. Plempio. Louvain 1658, vol. II. pp. 1-311.

2. See H. Beveridge in *Journal of the Royal Asiatic Society* 1902 pp. 333-5.

versity of Istanbul (Constantinople) discovered an old and defective Arabic copy of this invaluable book in the Government Library at Brussa (Asia Minor.). At the request of Dr. Helmut Ritter, both the discoverer and the Turkish Minister of Education gave us permission to have the MS. copied, although Z. W. himself intended publishing a part of it. We wish to offer here our hearty thanks for this generosity. This MS. allowed us to identify several Persian and Indian drugs; for al-Bîrûnî never omitted to give the synonyms of drugs in many languages, e. g. Syriac, Persian, Greek, Baluchi, Afghan, Sindi and Indian dialects. That is perhaps the reason why the text of his book early became corrupted and why it remained unknown to nearly all the writers on Pharmacology in the more Western parts of the Islamic world. It is doubtless one of the most original books on the subject, and was most useful for our commentary.

38. **Abû 'Alî Yahyâ b. 'Isâ ibn Gazla** أبو علي يحيى بن عيسى (d. 1100 A. D.). Was a Christians physician converted to Islam. He composed a book on Medicine arranged in tables and a Pharmacology *Minhâg al-Bayân* منهج البيان (see Bibliography). Both works were very well known in the Islamic world and numerous copies exist in public and private libraries. The *Minhâg* is sometimes quoted by al-Ghâfiqî. We used it occasionally for our commentary.

39. **Abu'l Hasan 'Alî ibn Ridwân** أبو الحسن علي بن رضوان

(about 980-1060 A. D.) was a distinguished Muslim medical practitioner in Cairo, a keen student of Greek medicine and philosophy, and known by numerous writings as well as by his long scientific controversy with Ibn Butlân ابن بطالان of Baghdad. He left an alphabetical treatise "On Simple Drugs" which is lost to us, but quoted by al-Ghâfiqî and others.

40. **Abu'l-Mutarrif 'Abd ar-Rahmân... ibn Wâfid al-Lakhmî** أبو المطرف عبد . . . . بن وافد اللخمي (known in the Occident as *Abenguefith* was a Spanish Muslim who lived in Toledo about 998-1074 A. D. as a statesman and physician. He wrote, besides other medical books, a "Materia Medica" of which a Latin translation exists in MSS. under the title "De Medicamentis simplicibus"<sup>1</sup>. This book was frequently quoted by later authors and sometimes severely criticised by al - Ghâfiqî.

41. **Abû 'Ubaidallâh b. 'Abd al-Azîz al-Bakrî** أبو عبيد الله بن عبد العزيز البكري (d. 1004), a famous Hispano - Arab geographer and philologist. Lived mostly in Cordoba. He described many plants in his great geographical work *K. al-Masâlik wa'l-Mamâlik* كتاب المسالك والممالك (Book of the Routes and Kingdoms). The quotations by al-Ghâfiqî, however, seem to have been extracted from his work "On Plants and Trees of Andalusia"<sup>2</sup> which has not survived.

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1. On fragments of the Arabic text see C. Brockelman, Arabische Literaturgeschichte (Weimar 1898) vol. II p. 485.

2. Ibn Abî Usaibi'a II. p. 52 line 9.

Here ends the list of the XIth cent. A. D. The following century was that of our author al-Ghâfiqî and his contemporaries. Naturally they are not mentioned by him, but they are nearly all quoted by Ibn al-Baitâr.

42. **Mechithar** of Her (Armenia) wrote, in 1187, a medical treatise "Consolation in Fevers"<sup>1</sup> compiled from Arabic, Persian and Armenian sources. It was unknown to the Arabs, but was useful in our investigations on the names of plants and remedies.

43. **Mûsâ b. 'Abdallâh b. Maimûn** موسى بن عبدالله بن ميمون known as *Maimonides* (1135-1204 A. D.) was the celebrated Jewish philosopher, theologian and physician who lived from 1166 onwards in Cairo. Among his numerous writings, we mention here only his book "On Poisons and the Protection from Deadly Drugs". The intended edition of the Arabic text was delayed by the sudden death of the editor Dr. Hermann Kroner (d. 1930). An old Latin translation by Blasius of Montpellier exists in MSS. only; a modern French and a German version are both out of print<sup>2</sup> and are extracts rather than translations.

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1. The Armenian text was printed in Venice in 1832; an excellent German translation with commentary was published by E. Seidel, in 1908 (see Bibliography sub: Mechithar).

2. *J. M. Rabbinoicz*. *Traité des poisons etc.* Paris 1865. *M. Steinschneider*, *Gifte und ihre Heilung, von Moses Maimonides* (In *Virchow's Archiv* vol. 52, pp. 66-120).



44. **Abû‘Abdallâh Muhammad... b. Idrîs** أبو عبد الله الشريفة الإدريسي known as *ash-Sharîf al-Idrîsî* (1100-1166 A. D.) was a Muslim prince and a famous geographer who lived, during the last years of his life, as a refugee at the court of the Norman kings of Sicily. Besides his great geographical works, he wrote a pharmacology *Kitâb al-Gâmi* ‘كتاب الجامع’ “The Universal Collection” which was often quoted by Ibn al-Baitâr. The original was lost, but half of it has recently been discovered by Dr. Helmut Ritter in a precious MS. at Constantinople (*Fâtih* no. 3610)<sup>1</sup>. The discoverer was kind enough to procure for us a photographic copy which was utilized by us in the preparation of the commentary.

45. **Abû Ga‘far Ahmad b. Muhammad al-Ghâfiqî** أبو جعفر احمد ابن محمد الغافقي (d. about 1160 A. D.). His work forms the subject-matter of the present publication. We devote a special paragraph to him ; see below.

46. **Abû Zakariyyâ’ Yahyâ ... ibn al-‘Awwâm** ابن العوام, a Spanish Muslim of Sevilla (d. about 1200 A. D.) He wrote a book on agriculture (*K. al-Filâha* كتاب الفلاحة) which was quoted by Ibn al-Baitâr and other. It was edited in Arabic and translated into French :<sup>2</sup>.

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1. See M. Meyerhof, in *Archiv f. Geschichte der Naturwissenschaften* XII (1929 pp. 45 - 53 und 225 - 236).

2. J. A. Banqueri, “*Libro de Agricultura . . . Ebn el Awam*.” Madrid 1802. 2 vols, and Clement-Mullet, “*Le livre de l’agriculture d’Ibn - el - Awam*”. Paris 1864 - 6, 3 vols.

47. **Amîn ad-Dawla Hibatallâh ... ibn at-Talmîdh** ابن التلميذ (1073 - 1164), a Christian practitioner in Baghdad, physician to the hospital and “Head of the Physicians”; wrote several books on drugs and remedies. His two treatises on compound remedies were very famous in the Orient. He also composed extracts from the “Simple Drugs” of Galen, and notes to Ibn Gazla’s (see no. 38) *Minhâg* منهج. But none of these literary productions has survived.

During the XIII th cent A.D. there was a regular revival of pharmacology by quite a number of medical men some of whom were very original in their conceptions while others were mere compilers. Among the former we have to mention in the first place:

48. **Abu’l-‘Abbâs Ahmad** ابو العباس احمد Hispano-Moorish scholar with the surnames of *Ibn ar-Rûmiyya* ابن الرومي and *an-Nabâti* النباتي i. e. “The Botanist”. He was born at Sevilla (ab. 1170 A. D.) made, on the occasion of his pilgrimage, a long journey through North Africa, Arabia Syria and Mesopotamia and died in 1239 after his return to his birth-place. He left a description of his journey *ar-Rihla* الرحلة which is unhappily lost, but known by numerous quotations from it by Ibn al-Baitâr, his pupil. In this work he described many plants in the most lucid manner, and spoke rationally about their species and varieties, so that he well deserved his surname. He also wrote on the names of simple drugs of Dioscurides and on the composition of remedies, But all his literary output is lost.

Another most original botanist of the XIIIth cent. was

49. **Rashîd ad-Dîn Mansûr . . . ibn as-Sûrî** رشيد الدين منصور بن السورى who lived in Syria about 1177—1243 A. D. He travelled in the Near East accompanied by a painter, and not only described many unknown plants, but had them painted as fresh plants and as dry drugs. Unhappily, his book which must have been besides the old edition of Dioscurides' "Materia Medica" the first illustrated drug-book of the Arabs, is lost; and Ibn al-Baitâr does not even mention it.

50. **Diya' ad-Dîn Abû Muhammad 'Abdallâh ibn Ahmad Ibn al-Baitâr** ضياء الدين ابو محمد عبد الله بن احمد بن البيطار born at Malaga (Spain) at the end of the XIIth cent. A. D. travelled, like his master Abu'l-'Abbâs in North Africa and the near East and died in 1248 A. D. at Damascus. Leclerc<sup>1</sup> calls him 'the greatest botanist of the East'. This is somewhat exaggerated, but he was the greatest and the most intelligent compiler of pharmacological works in the Arabic-writing world. We shall prove in the next chapter and by our edition itself, that he took al-Ghâfiqî's book as a basis for his work and added quotations from later authors with some remarks of his own. Anyhow, the editions of his great *Gâmi'* جامع "Collection" on Remedies is invaluable, and hundreds of scholars have based their studies of Arabic botany and pharmacology on the printed edition of that book and on the

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1. Histoire de la médecine arabe, vol. II, p. 225.

learned translation of the same by Lucien Leclerc<sup>1</sup> He also wrote a book on the uses of remedies, *al-Mughnî* المغنى and another one on the errors of Ibn Gazla (see no. 38) in his *Minhâg* منهاج .

51. **Al-Malik al-Ashraf ‘Umar Yûsuf ... Ibn Rasûl** الملك الاشرف عمر بن يوسف... بن رسول (d. 1296 A.D.), Sultan of the Land of Yemen in South-Arabia, was a learned prince who composed several scientific works before he mounted on the throne. One of these books has survived; it is an alphabetical list of simple drugs followed by a useful list of synonyms. The noble author called it *K. al Mu‘tamad* كتاب المعتمد i. e. “the Trustworthy Book” (on Drugs) and stated that he extracted it from the books of Ibn al Baitâr and at-Tiflîsî, whom we mention below.

52. **Abu’l-Fadl Hasan b. Ibrâhîm at-Tiflîsî** أبو الفضل حسن بن ابراهيم التفليسي is of uncertain period, but was probably a contemporary of Ibn al-Baitâr. He wrote a book *Taqwîm al-Adwiya al-Mufrada* تقويم الادوية المفردة . It exists in the Bodleian Library at Oxford. (no. 535). It has not, until now, been published in print.<sup>2</sup>

53 **Abu’l-Munâ Dâwûd b. Abî Nasr** known as **Kôhen al-‘Attâr** أبو المنى داود بن ابى نصر المعروف بكوهين العطار lived in

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1. See Bibliography under IB and *Lecl.*

2. Hâggi Khalîfa in his bibliography (*Lexicon bibliographicum et encyclopaedicum ...* ed G. Fluegel, vol II, Leipzig 1837 p. 392 no. 3489) misspells the name (*Hobaish* instead of *Hasan*).

Cairo in the XIIIth cent. A.D. and composed in 1295 a book on the composition of remedies divided into 25 chapters. This Book *Minhâg ad-Dukkân* منہاج الدکان ( i.e. “the Management of the Shop”) had a wide-spread reputation and is still used by all the native bazaar druggists of the Near East. It survived in many MSS. and was printed five times since 1287 A. H. (1870 A. D.) in Cairo alone.

54. **Abu'l-Farag Gregorius. called Barhebraeus.** (d. 1286). ابو الفرج غريغوريوس ( ابن العبري ) We shall speak about him and his work in chapter III of this Introduction.

Of the later centuries four authors only are to be mentioned, because their works survived; two of which works exist to-day in printed editions:

55. **Dâwûd b. 'Umar al-Antâki** داود بن عمر الانطاكي (d. 1599) lived in Cairo and left an alphabetical list of drugs and medical terms known as *Tadkhirat Ulî al-Albâb* تذكرة اولى الالباب “Memorandum for Intelligent People”. It was published in print for the first time in Cairo in 1254 A.H. (1838 A.D.) and again nine times since. It is, like the *Minhâg ad-Dukkân*, much in favour with the Oriental druggists. We used the book frequently for our commentary.

56. **Madyan b. 'Abd ar-Rahmân al-Qawsûnî** مدين بن عبد الرحمن القوسوني ( XVIIth. cent. A. D.) Muslim physician in Cairo, published, in 1628 A.D., a medical dictionary *Qâmus al-Atibbâ'* قاموس اطباء compiled from Ibn al-Baitâr and general Arabic dictionaries. A manuscript copy of this book exists

in the Egyptian Library in Cairo ( طب . ٣ م ) and we occasionally consulted it for our commentary.

57. **‘Abd ar-Razzâq b. Muhammad al-Gazâirî** عبد الرزاق بن محمد الجزائرى (XVIIth. cent.) was a Muslim physician of Algiers. He travelled through North Africa and wrote a book on drugs and plants which was edited and translated by L. Leclerc (see ‘Abd ar-Razzâq, *Kashf ar-Rumûz* كشف الرموز in our Bibliography). It is not very original, but provided in some very rare cases useful information for our commentary.

58. **Qâsim b. Muhammad al Wazîr al Ghassânî** قاسم بن محمد الوزير الغساني was physician in orderly to the Moroccan Sultan Ahmad al-Mansûr and composed, in 1586, a book on herbs and drugs which contained 379 articles on simple drugs each of which was methodically described; it contained moreover, a remarkable attempt to classify the plants which is unique in Arabic literature. See H. P. J. Renaud, *Un essai de classification botanique dans l’œuvre d’un médecin Marocain du XVIe siècle* (Mémorial Henri Basset, Paris 1928, pp. 197 — 206).

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## II. Ahmad al-Ghâfiqî

and

### his Book on Simple Drugs.

The author of the book which forms the subject of the present publication is very little known. Ibn Abî Usaibi‘a (vol. II p. 52) devotes to him a short paragraph which reads as follows :

“He is Abû Ga‘far Ahmad b. Muhammad b. as-Sayyid al-Ghâfiqî أبو جعفر أحمد بن محمد بن السيد الغافقي, an excellent leader and a learned doctor who was counted among the prominent men of Andalusia. He was the most experienced of his contemporaries about the faculties, uses, properties and essential qualities of simple remedies, and in the knowledge of their names. His book on Simple Drugs is not equalled in excellence or in sense; he abridged the writings of Dioscurides and the great Galenos in succinct language yet (preserving nevertheless) their full meanings. After their text, he mentioned all that was new in the sayings of later scholars concerning simple drugs, and what everyone of them had collected and known afterwards; thus his book became a collection of the sayings of those who excelled in (the knowledge of) simple drugs, and an encyclopedia to which one had to refer in case of necessity for verification. Books written by al-Ghâfiqî : Book of Simple Drugs (كتاب الأدوية المفردة)”.

This is all that we know about our author. Ibn Abi Usaibi'a places him in the VIth cent. A.H. (XIIth cent. A.D.) and Wüstenfeld<sup>1</sup> makes him die in 1164 A.D. We do not know the sources from which he extracted his information. As to his surname (*nisba* نِسْبَة) it is probably derived from his birthplace *Ghâfiq* غَافِق which was, according to Yâqût's Geographical Dictionary<sup>2</sup>, a small fortress (*hisn* حِصْن) near Cordoba. Professor Miguel Asin Palacios, the eminent Arabist of Madrid was kind enough to inform us that he thought the name of Ghâfiq was still extant in the village of Guijo near Pedroche in the district of Cordoba.

Another scholar of the same place seems to have been a contemporary and perhaps a relative of our author. This was Muhammad b. Qassûm b. Aslam al-Ghâfiqî مُحَمَّدُ بْنُ قَسُومِ بْنِ أَسْلَمِ الْغَافِقِيُّ who wrote a great treatise on eye diseases called *al-Murshid fi'l Kuhl* المرشد في الكحل "The Guide to Ophthalmology"<sup>3</sup>.

Ahmad al-Ghâfiqî's book is lost, but large parts of it are preserved in more than 200 quotations given by Ibn al-Baitâr. Therefore, Leclerc (II 79) was able to recognise the originality and the great value of the former's work. At the moment

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1. Geschichte der arabischen Aerzte, Göttingen 1840 p. 98.

2. Ed. Wüstenfeld, vol. III. p. 769.

3. See Hirschberg, "Geschichte der Augenheilkunde im Mittelalter" (Leipzig 1905) p. 68–9. A photocopy of the unique Escorial MS. is in the possession of Mr. J. Cusi who charged Dr. Meyerhof to translate the important parts of the book for the next International Congress of Ophthalmology (Madrid 1933).



when the abridged edition of al-Ghâfiqî's pharmacology came in our hands we stated that Ibn al-Baitâr copied not only the above-mentioned quotations from it, but *that he had copied the whole book*, and that his sole merit was to have added many quotations from later authors (e. g. al-Idrîsî and Abu'l-'Abbâs an-Nabâtî) and, only occasionally, his own experiences or opinions. This was so evident that we were able to make use of Ibn al-Baitâr's text as a third witness in places where our two MSS. of al-Ghâfiqî were doubtful or corrupted. It is now certain *that Ibn al-Baitâr's pharmacology is nothing more than al-Ghâfiqî's book with some enlargements and commentaries*. This would be still more evident if we had the original book of the latter. Consequently, Leclerc's judgment (II, p. 225) on Ibn al-Baitâr that he was "the greatest botanist in the Orient", has to be revised. Indeed he was nothing more than a very diligent and learned compiler. Ibn Abî Usaibi'a wrote moreover, (vol. II, p. 133 line 14) that Ibn al-Baitâr always took with him, on his voyages the "Materia Medica" of Dioscurides and Galen and the drug-book of Ahmed al-Ghâfiqî.

Moritz Steinshneider, the famous bibliographer of the Arabic scientists, had extracted from a Latin translation of al-Ghâfiqî's abridged Pharmacology (existing in three different MSS. in Munich, Bâle and Berne) all the names of simple drugs (see Bibliography sub *Steinschn.*), and identified them as far as he could. We have sometimes referred to this publication

We have no need to insist on the merits of al-Ghâfiqî's book. They are well-known by Leclerc's French translation of Ibn al-Baitâr's text and will become still more evident, we hope, by our English translation and commentary. Unfortunately, as we have already said, the original text is lost, and only an abridged copy is extant; this was made by a prominent scholar, Barhebraeus<sup>1</sup>.

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1. Wüstenfeld, (p. 98) and Brockelmann ("Geschichte der arabischen Literatur," 1898, vol. I, p. 488), relate that in the Bodleian Library at Oxford (no. 632) there is another abridged MS. of the book, ascribed to a certain Ahmed b. 'Alî al-Gumhurî احمد بن علي الجهمري. We ordered a photographic copy of the first pages of this work and can state that it is an anonymous medical treatise which has nothing whatever to do with al-Ghâfiqî's Pharmacology.

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### III. Barhebraeus and the Abridged Edition of the Treatise on Pharmacology.

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Gregorius, called Abu'l-Farag Ibn al-'Ibrî أبو الفرج بن العبري "Son of the Hebrew", latinized *Barhebraeus*, a Christian, was born in Malâtiya ملاطية (Asia Minor) and lived from 1226 to 1286 A. D. At first he studied Medecine, but later became a priest and reached the second highest dignity in the Jacobite Church, that of *Mafrayân* مفریان<sup>1</sup> or Metropolitan, i. e. Vicar of the Patriarch himself. His district was "the East" viz. the formerly Persian lands between the Mediterranean and the Caspian sea. Continuously travelling, and that during the dangerous period of the great Mongol invasions, he was nevertheless able to produce an incredibly rich literary output. A great many of his productions were compilations. He wrote about History, Theology, Philosophy, Grammar, Chronology and Medecine, and also composed poems and narratives. The best known of his works is the *Chronicon Syriacum*, the first part of which he translated into Arabic<sup>2</sup>; the second and third parts contain a valuable ecclesiastical history. He translated into Syriac several philosophic and medical works by Ibn Sînâ, and commented on the medical treatises of

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1. From Syriac *Maphreyânâ*, ܡܦܪܝܳܢܳܐ: i. e. "the frugiferous" because he was a kind of superior mission-bishop.

2. *Mukhtasar Ta'rîkh ad-Duwal* مختصر تاريخ الدول ed Sâlihânî, Beyrouth 1890.

Hunain b. Is-hâq and others; also on some Greek works of Hippocrates and Galen.

He was undoubtedly particularly interested in pharmacology; for he condensed the *Materia Medica* of Dioscurides and the drug-book of our Ahmed al-Ghâfiqî<sup>1</sup>. It was known that a copy of this latter work existed in the Grand-Ducal Library at Gotha (Germany) under the no. Halep 177. Meyerhof was able to see this MS. in 1928, and found that its text was so corrupt that it would have been useless for publication. But in the same year he was informed by the Egyptologist Dr. Keimer, that Ahmed Taimûr Pacha, the greatly lamented Writer, beloved friend of scholars and great collector of Arabic manuscripts<sup>2</sup>, had acquired for his library an old MS. on simple drugs. We very soon saw that this was a fine old copy of the pharmacology of al-Ghâfiqî in its abridged form by Barhebraeus. With his habitual generosity, Taimûr Pacha gave us permission to procure a photocopy of it. It is an excellent MS. copied by the hand of a scribe in 1285 A.D. *one year before the death of Barhebraeus*. It is quite possible that it was transcribed directly from the original MS. of BH himself. The text of this MS. is very good, and the many Greek terms are well transliterated into Arabic.

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1. Brockelmann. "Geschichte der arabischen Literatur" (Weimar 1898) vol I, p. 339 ; Leclerc vol. II, p. 149.

2. He died on the 26th of April, 1930, in Cairo. His sons presented, in 1932, the invaluable Taimûr Library to the Nation

As to the character of the “ Selection ” (*muntakhab* منتخب) made by Barhebraeus out of the pharmacology of al-Ghâfiqî, we find that it was judiciously done as might be expected from a trained scholar like BH. He left out from the Greek quotations many names which were useless to Arabic physicians, and suppressed several passages concerning Spanish or Latin names of drugs of no interest to Eastern scholars. He also left out the numerous repetitions found in the carefully collected quotations of old authors. However, Barhebraeus, as he stated in his fore-word, did not altogether suppress the parts about the therapeutic action of the drugs, and, according to his own words, the book became more readable and very instructive.

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## IV. The Manuscripts.

The Cairo MS., 'T' ت (Taimûr Pacha), is a papermanuscript in an excellent state of preservation. It measures  $23 \times 15.5$  cm, and the written part of the pages measures  $19.5 \times 11.6$  cm. There are 140 pages of 28 lines each written in compressed *Naskhî*-hand, doubtless that of a scholar. Diacritical points are frequently missing, but the MS. is nevertheless very legible. The date of the copy given at the end of the MS. is "end of Rabî 'Akhar 684 A. H.", i. e. beginning of July 1285 A. D. The name of the copyist is unfortunately missing; he was probably a Muslim as otherwise he would have added a Christian date. Although this MS. was copied during the life-time of the author Barhebraeus, it already shows a certain number of copyists' blunders, and, in several places, serious disorder. In one case the half of a paragraph concerning a plant has been transferred several pages backwards and added to another paragraph with which it has no connection. The printed Bulâq edition of Ibn al-Baitâr and an old MS. of the same in the possession of Dr Meyerhof sometimes helped us to restore the original text. On the contrary, very frequently the MS. 'T' gave a better reading than the edition of Ibn al-Baitâr and helped to improve on the original text of the latter.

The Gotha MS. (G غ) measures  $21.5 \times 15.5$  cm, has 358 folios or 715 pages of 15 lines each and is written in a

clear and beautiful *Naskhî*-hand of modern type, probably by a professional copyist. He gives the date and his name at the end of his MS. thus : “Month of Shubât شباط (February) 1694 A.D., written by Gibrâ’îl ibn Ya‘qûb جبرائيل بن يعقوب known by the name of al-Munîr المنير”. Another hand added the Muhammadan date 1138 A.H., corresponding to about 1735 A.D.

This MS. gives a text which is absolutely dependent on the text of ‘T’; it repeats all the errors, misspellings and omissions thereof, and must have been copied directly from it or from another copy based upon it. It is, moreover, the work of a very ignorant scribe, the number of errors being enormous. This copy helped us on rare occasions to elucidate the reading of a faintly written word or to correct an error in ‘T’.

Both MSS., ‘T’ and ‘G’, must have existed for centuries in Egypt. ‘G’ was written probably by a Syrian Christian, ‘T’ belonged to a Coptic religious Institution long before it was sold to Taimûr Pasha.

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## V. Some Remarks on Text,

### Translation and Commentary.

We have based our edition of the Arabic text entirely on the good MS. 'T'. The MS. 'G' is so full of errors that their enumeration would have filled half of every page of the printed text. In order to show how great is the difference between 'T' and 'G', we inserted in the textnotes of the authors' foreword all the divergences existing between the two texts. Further on we did not take any notice of the numerous and often stupid errors in 'G' and followed only the text of 'T' of which we gave the pagination. 'G' was only used for comparison, particularly in the spelling of Greek names. Sometimes our text was corrected by a better reading from the edition of Ibn al-Baitâr.

In the translation, we took pains to translate as literally as possible. This resulted in a not very elegant English phraseology. We have to apologize to English-speaking readers for such a result; for in scientific works the beauty of the language has to be sacrificed to the precision of the facts and any attempt to make our English of a higher standard might have affected the exactitude of the translation.

We tried, however to give the commentary in the way adopted by Leclerc and Berendes (see Bibliography), benefiting from the more modern publications which were not at their disposal, and particularly from the studies of



Oriental plants by Schweinfurth, Sickenberger, Ascherson and others. Moreover, we collated copies of unique MSS. of al-Idrîsî and al-Birûnî recently discovered (see Bibliography) as well as E. Seidel's learned notes in his edition of Mechithar. For the knowledge of names of animals and minerals the new dictionary by Dr. Mohammed Sharaf (Cairo 1929) was very useful to us, and for plants that of Ahmed Issa Bey which was published when we had nearly finished the first part of our edition. It is by far the best record of Arabic plant-names which has ever been written, and will be of invaluable help in our further investigations. The Synonyms in eight ancient and modern languages will, we hope, be welcome to linguists.

An edition like the present one requires an enormous amount of time. The text and translation are not difficult, but to produce a good commentary several hours and even days are sometimes necessary for a single paragraph: the literature is so vast. Our professional duties occupying us both during the day time, we find that we shall need at least two years or more for the present publication, at the end of which we hope to add several carefully prepared indices in different languages. The reader may be reminded that all the great editions of pharmacological works recorded in the Bibliography required several years before their appearance.

We hope that the present edition will not only give a historical text of great importance, and at the same time the first English translation with commentary of an Arabic

pharmacology, but will also help to fix actual botanical and pharmacological terms in Arabic and to revise old ones.

Last, but not least, we wish to thank from the depth of our heart the members of the Committee of Publications of the University with H. E. Aly Pasha Ibrahim at their head for their combined authority in allowing the publication of the book at the expense of the University. We also thank Mrs. Devonshire and Mr. Walt. Taylor, lecturer at the Egyptian University, for many suggestions and corrections and for the interest they took in the work. May they earn the gratitude of scientific scholars all over the world.

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## VI. List of Abbreviations and Bibliography

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- ADAMS The seven Books of Paulus Aegineta Transl. from the Greek etc. . . . . by Francis Adams. 3 vols London 1844 - 7.
- 'AVNI Dictionnaire des sciences médicales français - turc لغات طبية par Hasan 'Avnî حسن عوني, Constantinople 1290 A. H.
- BERENDES Des Pedanios Dioskurides . . . . . Arzneimittellehre in 5 Büchern. Uebersetzt von Prof. Dr. J. Berendes. Stuttgart 1902.
- BERGGREN Guide français - arabe vulgaire . . . par J. Berggren. Upsal 1844.

- BH Barhebraeus ( Gregorius Abu'l - Farag  
b. al-'Ibrî ).
- BÎRÛNÎ The book on Drugs ( كتاب الصيدنة )  
by Abu'r - Raihân al - Bîrûnî; MS. in  
the Government Library at Brussa  
( Turkey ).
- BLATTER Flora Arabica ( in *Records of the  
Botanical Survey of India*, Vol. VIII nos.  
1-3 ) by Ethelbert Blatter. Calcutta  
1919 - 21.
- BOTICA La oficina de farmacia ( Dorvault )  
. . . por J. de Pontes y Rosales y  
R. Casas Batista. Madrid 1872 - 78.
- BROCKELMANN Lexicon Syriacum auctore Carolo  
Brockelmann; editio secunda. Halis  
Saxonum 1928.
- BUDGE Syrian Anatomy, Pathology and  
Therapeutics or " The Book of  
Medicines" . . . ed. by E. A. Wallis  
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- COPT. MED. PAP. Un papyrus médical copte publ. et  
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Le Caire 1921.
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- DIOSC. Pedanii Dioscuridis Anazarbei De  
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XV ) Le Caire 1930.
- DYMOCK Pharmacographia Indica . . . . . by  
William Dymock, C. J. H. Warden and  
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- FIGARI Studii scientifici sull' Egitto e sue  
adiacenze . . . del Dott. Antonio  
Figari Bey. 2 vols, Lucca 1864 - 5.
- FORSKAL Flora Aegyptiaco - Arabica etc. detexit  
Petrus Forskål, ed. Karsten Niebuhr  
Hauniae ( Copenhagen ) 1775.
- FREYTAG Georgii Wilhelmi Freytagii Lexicon  
arabico - latinum. 4 vols, Halae 1830 -  
37.

- GALEN Claudii Galeni opera omnia, ed. Carolus Gottlob Kuehn. 22 vols, Lipsiae 1821 - 33.
- Gh Abû Ga'far Ahmad b. Muhammad al - Ghâfiqî.
- G Gotha manuscript of his pharmacology (see Introduction chap. IV).
- HANDJERI Dictionnaire Français - Arabe - Persan et Turc. Par le Prince Alexandre Handjéri. Moscou 1840 - 1, 3 vols.
- HARAWÎ A Persian - Arabic medical dictionary, lithographed in Dihlî (Delhi, India) 1912 : بحر الجواهر لمحمد بن يوسف الهروي .
- HOBSON - JOBSON A Glossary of colloquial Anglo - Indian words etc. By Henry Yule and A. C. Burnell. New edition London 1903.
- HONIGB. Thirty - five years in the East . . . together with an original Materia Medica . . . by John Martin Honigberger. 2 vols. London 1852.
- IB Ibn al - Baitâr, Arabic edition of his Pharmacology : كتاب الجامع لمفردات الأدوية : والأغذية لضياء الدين . . . بن البيطار 4 vols. Bulaq 1291 A. H.
- IBN AL - 'AWWÂM Le livre de l'agriculture d'Ibn - al -

Awwam . . . . traduit de l'arabe par  
J. J. Clément-Mullet. 3 vols, Paris  
1864 - 66.

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Edward William Lane. 8 vols and  
Supplement, London 1863 - 93.

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Traité des Simples par Ibn el - Beithar,  
traduit. par Lucien Leclerc 3 vols, Paris  
1877 - 83.

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The great Arabic dictionary : لسان العرب

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1304 A. H.
- LOEW Immanuel Loew, Die Flora der Juden.  
3 vols ( until May 1932 ), Wien and  
Leipzig 1924 - 31.
- LORET La flore pharaonique, par Victor Loret.  
Paris 1892.
- LUERSSSEN Medicinisch-pharmaceutische Botanik  
etc. von Dr. Chr. Luerssen. 2 vols,  
Leipzig 1879 - 82.
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لمدين بن عبد الرحمن القوصوني MS. in the  
Egyptian Library in Cairo (No. 30  
*Tibb* ).
- MEYER Geschichte der Botanik von Ernst H.  
F. Meyer. 4 vols. Königsberg 1854 - 7.
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Her "Trost bei Fiebern", uebersetzt  
und erläutert von Ernst Seidel. Leipzig  
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17 vols, Bûlâq 1321 A. H.
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كتاب المعتمد في الأدوية المفردة للسلطان عمر بن يوسف  
Cairo 1327 A. H.

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libri XXXVII. Many editions; we used  
that of Ludovicus Janus, Lipsiae 1870.

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- STEINSCHN. Moritz Steinschneider, Gâfiki's Verzeichnis einfacher Heilmittel (in Virchow's Archiv f. patholog. Anatomie etc. vols 77-85) Berlin 1877-81.
- T Taimûr Pasha's manuscript of al-Ghâfiqî's Pharmacology; ( see Introduction chapter IV ).
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PART II

TRANSLATION & COMMENTARY



[ Fol. 1 r. ] Selection<sup>1</sup> from (the Book of) al - Ghâfiqî  
on Simple Remedies,

Selected by the Unique in (his) Time, the Most Learned Man of the Period, the Holy Father, the Pious, the Exponent of Truth and the Revealer of the Minute ( mysteries ),

Gregorius, Vicar (*Mafrayân*) of the Patriarch of the East, - may God augment his Grace and prolong (the days of) his Jurisdiction !<sup>2</sup>

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1. G : “ Beginning ” of ( the book of ) al - Ghâfiqî.

2. So in T; G reads instead of this: “ May God the Very High have mercy on him and multiply his rewards ”.

[ Fol. 1 v. ] In the Name of God the Merciful  
the Compassionate !

The following is a resumé of the meaning of what Abû Ga'far Ahmad ibn Muhammad ibn Ahmad ibn Khulaid al-Ghâfiqî, may God have mercy on him, said.

The book which I had begun to prepare was originally intended as a memorandum for myself. I did not wish to publish it for two reasons: firstly, because I knew of the public's imperfect knowledge of the difference between the authentic and the non-authentic works; secondly in order not to expose myself to the censure of critics, covetous of those who possess intelligence and perspicacity. When one of my friends, however, encouraged me in its copying, I wrote a preface to express its purpose<sup>1</sup> and the method of its production, and this was also in two parts: first a collation of the sayings of the Ancients with that of the Moderns on this subject, and second a commentary on the unknown names.

Various people had tried to work on these two lines; but I did not find among them anyone who attempted to verify the exactitude of his own work; on the contrary, most of them repeated the mistakes of their predecessors. Thus, some of them made faults in collating the sayings of others, as did Ibn Wâfid when he collated the text of Dioscurides with that of Galen on two different remedies and thought

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1. G : my purpose.



they were the same; and others did not say the truth, as was the case with Ibn Sîna when he ascribed to them words which they never said. Generally speaking, there was not one of all those who wrote on these two lines who did not commit great mistakes, from ar-Râzi ( Rhazes ), who was the first of them, down to our time.<sup>1</sup>

With the help of the Almighty I took up the question as carefully as possible, trying to avoid mistakes and without seeking self - glory. I made a complete record of all the remedies that were mentioned by Dioscurides and Galen and added to their sayings those of their successors, as correctly as possible. I drew attention to faulty readings of the names occurring, and I did not include the authority of those who could not verify what they mentioned but had it merely copied. Moreover, I added to it some herbs which are employed by my countrymen at present<sup>2</sup> and which were not mentioned by any of our predecessors.

The discussion on aliments, perfumes and the divisions of the faculties of remedies, I intentionally omitted, as previous authors had already treated it lengthily enough. My intention was to discuss what was missing and had not been studied by anyone before me, viz. the plants among the remedies, their selection and the distinction between the good

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1. This is not correct; at least ten other authors composed books on simple remedies during the IXth. cent. A. D., long before Rhazes who lived from 865 - 925 A. D. See Introduction.

2. See Introduction p.

and the bad. If our physicians thought that this ought to interest the druggist rather than the physician, their idea would have been right if they did not prepare the medicines themselves. How shameful it was for any of them to ask for simple remedies and to get such as he did not know were the required drugs or not, and to administer them to his patients, blindly following the opinion of botanists and herborists, people who neither read books nor knew about remedies except very little!

Sayeth the slave who is in need of the mercy of God the Very High <sup>1</sup> Gregorius the Vicar:

Therefore I restricted myself in this abridged edition to the enumeration of the remedies, their selection, and only the better known of their names and faculties, omitting whatever may be prepared therefrom of potions, oils, etc. . Thus it came out easily in its vocabulary, and though small in (**fol. 2r.**) size, yet useful in its subject and perfect in its discussion.

Let us now begin with the task we have set for ourselves. The first is the letter *Alif* <sup>2</sup>.

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1. G · Who fears his Lord the Almighty.

2. In G only.

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## LETTER ALIF.

1. **ASÂRÛN** أسارون, **Cabaret** (*Asarum europaeum* L.) (Lecl. no. 61).

**Diosc. I.** (10): It is called wild-nard; its leaves resemble ivy-leaves, but are smaller and more round. Its flowers, situated between the leaves near the root, are purple-coloured and resemble the flowers of the henbane (*Hyoscyamus*). Its seeds are like those of the cartham. It has many roots bearing thin knots and curved like the roots of dog's grass (*agrostis*), but much thinner; they are fragrant, heat and prick the tongue. It grows on richly wooded mountains.<sup>1</sup>

**Galen VI** (ed. Kuehn XI, 840): Its useful part is the root, and its strength is like that of sweet flag (*acorus*), even stronger.

**Ibn Samgûn**: The best kinds are the Chinese and the Spanish, while the best kind of the Spanish one is that which is brought from Algeciras.

**The Author**: The original *asarum* is that which comes from Greece. That which is used in Spain is not the

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1. Here follow in Dioscurides' original work the names of the lands (Pontus, Phrygia, Illyria etc.) in which the asarum-plant grows. As IB I, 23 (Lecl. I, 56) gives these names, it was probably Barhebraeus who omitted them in his abridged edition of al-Ghâfiqî's Pharmacology.

real asarum although it looks like it - especially that from Algeciras - and though it is believed that its faculties are the same. It is a plant which has a slender and round stem, about a cubit high and with knots wide spread, remote one from another. Its leaves are like those of the small centaury, green with a shade of black. At its upper part is a tuft of twigs touching one another, on whose ends are small buds of the size of grains of wheat; their interior contains white downy hairs. From its roots - smaller than the little finger - thin twigs of the length of the tip of a finger, branch off, of fragrant smell and flavour.<sup>1</sup>

There is another kind of asarum which is of bitter taste and disagreeable odour. Many people take it for one kind of the long birth-wort (*zarâwand* زراوند, *aristolochia*). It is a plant which has smaller and harder leaves than those of the ivy, is blackish or greyish, and has thin shoots by means of which it holds fast to near objects and climbs up trees. It has purple - coloured flowers like those of *aristolochia*, and produces fruits like those of the caper tree (*capparis*) from which come seeds resembling those of the marshmallow (*althaea*). It has many knotty roots creeping under the earth, of grey or yellow - blackish colour, strong odour and bitter taste, burning the tongue and mouth a little. It is particularly

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1. Here follows in al - Ghâfiqî's text as quoted by IB (I, 23) an explanatory note: "This is the *asarum* which comes from Algeciras and which resembles the real asarum more than any other Spanish asarum, although it is different from the description given (scil. by Diosc.)".

this kind which is a useful antidote for poisons and bites of all kinds of snakes, its fruit, seeds and roots being used.

Another kind has leaves smaller than those of aristolochia and small shoots which spread on the ground. Its flower and fruit are like those which we have described above, only somewhat smaller, while its roots are soft, without knots, of yellow colour and spring up from a single root like the black hellebore. It is of bitter taste and fragrant smell, like that of (the real) asarum. It grows mostly in white earth on the mountains. Some believe it to be a kind of swallow-wort *mâmîrân* ماميران (celandine, *chelidonium*).

**Diosc. I :** It is diuretic and an emmanagogue; seven drachms<sup>1</sup> of it with honey-water purge like white hellebore. It is used in aromatic mixtures.

### COMMENTARY.

IB quotes this chapter of Diosc. in its entirety (I, 23 - 24 ; Lecl. I p. 56 - 58 ), adding short extracts from Ibn Sînâ, ar-Râzî, al-Idrîsî, and some unknown authors. Ibn Samgûn the Hispano-Moorish physician's statement that the best *asarum* comes from China is very interesting, and is confirmed by *Idrîsî* (MS. Fâtih Mosque no. 3610, p. 23, line 7) : وأفضله ما جلب من بلاد الصين. There exist, indeed, two great Japanese kinds, *Asarum Sieboldii* Miq. and *A. albivenium* Rieg., while there are still others in the Far East.

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1. In Arabic *mithqâl* مثقال; the Greek text (Diosc. I. Well. I, 15) reads : " 7 ounces ". A *mithqâl* has about 4.7 grams.

**Ibn Sînâ** (ed. Bulâq I, p. 248) attributes to *asarum* a diversity of medical actions in dropsy, sciatica, lumbago, scars of the cornea, diseases of the liver, jaundice etc. It is the aristolochiacea *Asarum europaeum* L. . The *Rhizoma asari* is still official in several pharmacopoeas. Its active principle is asarin, an emetic; it also contains an essential oil.

Asarum was a much esteemed emetic before the introduction of Ipeca. According to *Achundow* (Abû Mansûr p. 340), in Persia it is always adulterated with a kind of *Valeriana* which has no emetic action.

**Synonyms:** Gr.: ἄσαρον (*asaron*); Arabic: *âsârûn* اسارون, *nârdîn barrî* ناردین بری (*Dâwûd*), *aqlîtî* اقلیطی (*Dâwûd*), *nukhail* (or *nakhîl*) ال-هند نخیل (*Dâwûd*); Turk.: *tshobân dudugî* چوبان دودوکی (i. e. shepherd's flute) ('*Avni*); Pers.: *esârûn shâmî* اسارون شامی; Enge.: *asarabacca*, *cabaret*; Fr.: *asaret cabaret*; Germ.: *Haselwurz*. See Loew I, p. 223.

2. **IDHKHIR** إِذْخِر , **Aromatic Rush** (*Andropogon Schoenanthus* L.) (Lecl. no. 29).

**Abû Hanîfa** : It has a root buried in the ground, thin twigs and a pungent odour. It is like the rush (*asl* اسل)<sup>1</sup>, the squinanch rush (*asl al-kawlân* اسل الكولان, *Juncus arabicus* Post), but wider and of smaller internodal spaces; and has a fruit like the blossoms (brushes?) of the reed except that they are thinner and smaller. It is said that when you fix an

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1. Here in both MSS. erroneously *athl* اثل, i. e. tamarisk.

isolated plant with your eye and look well at it, you will find that there are others and that sometimes the whole ground is covered with them. It grows in sandy places and river-beds, and when it dries it becomes white.

**Ibn 'Imrân**<sup>1</sup>: That which grows in the Higâz (Western Arabia) is called *haramî* حرمى, and is of superior quality, and that which grows in Qafsa<sup>2</sup> and on the coast of Africa is inferior.

**Diosc. I (17)**: Σχοῖνος (*schoinos*) or aromatic rush. That which comes from Nabataea is the best, and after it comes the so-called Babylonian which some people call (Fol. 2 v.) τευχίτις (*teuchitis*). The variety from Libya is inferior, and the best of all is the fresh one with many red flowers, of a roseal fragrance and the colour of which, when split up, is purple.

**Galen VIII (XI, 136)**: Its flower is a little heating, a little astringent and diuretic. When applied in compresses it is an emmenagogue and useful for the swellings (tumours) of the liver and the stomach. Its root is more astringent and its flower more heating.

### COMMENTARY.

IB quotes the same authors and others. He criticizes ar-Râzî and Ibn Sînâ. *Idhkhir* is the graminea *Andropogon*

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1. It is Is-hâq b. 'Imrân; see Introduction.

2. Qafsa قفصه is an oasis in Southern Tunisia. The name is mutilated in both MSS.

(*Cymbopogon*) *schoenanthus* L. and *A. laniger* Desf. Many oriental names of the plant are mentioned by *Dymock* ( III, 562 - 4 ) *Herba Schoenanthi* or *Junci odorati* provided by *Andropogon laniger* was not long ago a medicinal drug. The root was known under the name of *Iwarancusa*. In Arabia the powdered plant is known under the name *ghasûl* غـول and is still in use as a perfume for the bath. In Egypt to - day, it is a well-known bazaar drug ( *Ducros* no. 1 ).


**Synonyms:** Gr : *σχοῖνος* (*schoinos*); Lat; *juncus odoratus* (*Scribonius Largus*); Ar. : *idhkhir* اذخر , *khilâl ma'munî* خليل مأموني<sup>1</sup> (*Ibn Gazla*), *tibn Makka* تبن مكة , i. e. Meccan straw (*Idrisî* p. 19, 1. 18), *hâlfâ' Makka* حلاء مكة (Meccan grass) *Dâwûd*, for the flowers *fuqqâh al-idhkhir* فواح الاذخر (*ibidem*); Pers. : *gôr-giyâh* گور گیاه , i. e. wild asses' hay, (*Schlimmer* p. 36); Turk. : *esel-i-hoshbû* اسل خوشبو (*Avni* p. 545). For other names see *Issa* p. 16. Engl. : lemon - grass, sweet rush, camel's hay; Fr. : *jonc odorant*, *citronelle*; Germ. : *Bartgras*, *Kamelheu*.

**3. USHNA** أشنه . **Fragrant (Tree-) Moss.** Odorant Lichen. *Alectoria usnesides* Ach. (Lecl. no. 85).

It is known as "Old Woman's Gray Hair" (شيب العجوز) (*shaib al-'agûz*) and grows on oaks and other kinds of trees.

**Diosc. I :** *Βρύον* (*Bryon*) or tree - moss. It grows on the

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1. I. e. toothpicks of ( the caliph ) al - Ma'mûn; it may have been popular a name in Baghdad during and after his reign (813-833 A. D.). Ancient Egyptian:  *knn* cited by Kamal, (no proof).



larch - <sup>1</sup>, walnut -, oak - and olive - trees. The best is that which grows on larch - trees on mountains; after it comes that which is found on walnut - trees. The best kind is the one which has a fragrant smell and is white; the blackish in colour is inferior.

**Galen VI.** (XI, 855): It is moderately astringent and possesses resolvent and remollient properties, especially the kind which grows on pine - trees.

### COMMENTARY.

The name *ushna* is applied in the Orient to many kinds of odoriferous lichens, mostly of the species of the *Usneae* (which name is derived from the Arabic one). In the Cairo drug - bazaars there still exist many kinds of lichens which are used as ingredients in baking native bread. *J. Müller* (*Revue mycologique*, 27th. Dec. 1881) enumerates the following species, all named in Arabic *shêba*: *Ramalina calycaris* (two varieties); *R. gracca* Müll. Arg.; *Parmelia sulcata* Tayl.; *P. physodes*; *Physcia ciliaris*. *Georg Schweinfurth* (*Über Brotbacken unter Zusatz von Flechten, Archiv f. Wirtschaftsforschung im Orient 1918, 1-2*) found, moreover, *Ochrolechia*, *Lecanora esculenta* and *Usnea florida* Hoffm. This latter and *Alectoria* (*Parmelia*) *usneoides* Ach. are the kinds which are called to-day *ushna*. According to *Sickenberger* this Arabic term designates all kinds of moss growing on trees.

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1. *Shirbîn* شربین, larch-tree or a kind of cypress, is here and elsewhere the translation of Dioscurides' κέδρος cedar-tree.

**Synonyms:**<sup>1</sup> Gr : βρύον (*bryon*); Lat. : muscus arboreus, modern Lichen odoriferum; Ar. ( Egypt ) : *shaiba* (*Dâwûd*); Turk. : *eyî kokân yosûn* أي كوكان يوصون (Honigberger); Pers. : *dewâle*, *dewâleh* دواله (*Abû Mansûr*), (*Schlimmer* p.272, *Evernia Prunastri*); Eng. : fragrant moss; Fr. : mousse odoriférante; Germ. : wohlriechende Bartflechte. Issa (pp. 121 and 186) gives the name *ushna* to *Muscus arboreus*, *sheba* to *Usnea barbata*.

#### 4. ARMÂL أرمال **Cortex Culilawan** (?) (Lecl. no. 46).

**Ibn Mâsawaih** : It resembles the clove-bark (cinnamon).

**Ibn Mâsa al-Basrî** : A wood like that of cinnamon, of fragrant smell; it is imported from the Yemen.

**At-Tabarî** : A plant whose rods are like those of the dill<sup>2</sup>.

**Ar-Râzî** : I heard that **al-armâl** is a light wrinkled wood from which were made web-beams ( or yarn beams ). Physicians unanimously agree that it is good for diseases of the mouth.

### COMMENTARY.

It is written *armâl* أرمال, *armâk* أرمالك (*Ibn Sînâ and Abû Mansûr*), *armâlik* أرمالك (*Dâwûd*) or *armalî* and *armalîk* (*Idrîsî* p. 29, 1. 3) wick

1. For many Arabic synonyms for lichens in general, see *Sharaf* p. 440.

2. This can refer only to the size or diameter of the rods. We were not able to find the quoted phrase in at-Tabarî's original work which was recently published (*Firdawsu'l-Hikmat or Paradise of Wisdom of Alî b. Rabban at-Tabarî*, ed. by M. Z Siddîqî. Berlin 1928 ).

is probably the same word changed by copyists of MSS. *Ibn Sînâ* (I,260) and *Abû Mansûr* (152) were the first to describe it. According to *Bîrûnî*, *armâk* is the more correct reading. *Sickenb.* (Arzn. p. 7) who found it in the Cairo bazaars declares that it is the *Cortex Culilawan*, the bark of a cinnamon tree from the Moluccas. *Dragendorff* (239—40) designates five other cinnamon varieties as producers of the Culilawan-bark. It was unknown to the Greeks. The Yemen, which is considered by the Arabic authors as the land of origin, was only the place of transit-trade of this drug as well as of many others. 'Issa (p. 176) identifies it with the styracea *Symplocos racemosa Roxb.* (lotur-bark). See *Dymock* III; 373 and *Loew* I, 24—26.

5. **ABHUL** *ج.أ. Savin* (*Juniperus Sabina* L.) (Lecl. no. 7).

(*The Book of*) *Agriculture*<sup>1</sup> : There are four kinds. The first is the Indian and is called *Dîbadâr*<sup>2</sup>. It is a tree that reaches a considerable height and its branches grow long; its fruit is like the hazel-nut. The second has leaves like the tamarisc, the third is like the cypress, and both of them have many thorns and a disagreeable and pungent smell. They bear fruits smaller than cypress-nuts. The fourth spreads out (grows) in breadth but not in height and does not bear any fruit at all.

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1. Probably the *Nabataean Agriculture* (*Kitâb al-Filâha an-Nabatiyya* كتاب الفلاحة النبطية) of Ibn Wahshiyya, an author who lived about 800 A. D. See Introduction I, no. 24.

2. *Dîbadâr* ديبدار or *Dêbdâr* is the Persian transliteration of the Sanscrit *Dêvadâru*. See commentary.

**Ibn 'Imrân**<sup>1</sup> : The savin is a kind of juniper with large leaves like those of the tamarisc. It has red, oily fruits like those of the nabk-tree as to colour and size ; they are woolly in the interior and have kernels whose colour is red. When they are ripe they are of sweet flavour and taste like the dripping liquid during the vintage of grapes.

**Diosc. I ( 75 )** : The savin is of two kinds; one has thorny leaves like those of the cypress and a disagreeable smell. It is round and grows more in width than in length. The other has leaves like those of the tamarisc. This is a plant of strong desiccative qualities, cleansing dirty ulcers and is an emmenagogue. It removes unhealthy granulations and is useful to the living ones.

**Ibn Sina**<sup>2</sup> : The savin - fruit resembles the medlar, save that it is blacker. It has a pungent odour. *Ad-dîbadâr* is one of its kinds called "the Indian pine tree"; its rods are like those of the zedoary. (**Fol. 3 v.**). *Shîr-dîbadâr*<sup>3</sup>, i. e. its milk, is hot, burning, thirstgiving and astringent. There is nothing more excellent for the relaxation of the nerves, hemiplegia, facial paralysis and epileptic convulsions. It crushes stones of the kidneys and bladder and constipates the bowels.

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1. Is-hâq b. 'Imrân was a celebrated physician who lived in the first half of the IXth. cent. A. D. at the court of the Aghlabite prince Ziyâdat-Allâh I. in Qairawân ( now Tunisia ). He wrote a book on simple drugs. See Introduction I, no. 19.

2. This paragraph is not to be found in the printed editions of Ibn Sinâ's *Canon* in the chapter *abhul* - savin.

3. *Shîr* شير is the Persian word for "milk".

**Masîh<sup>1</sup>** : It relaxes the bowels and kills worms, ascaries and tape - worms.

### COMMENTARY.

It is the conifera *Juniperus Sabina L.* with its two varieties *var. cupressina* and *tamariscifolia All.* In this, Dioscurides is right, and so is the "Book of Agriculture" when it describes a third variety, a creeping one, *forma prostrata*. But the *dîbadâr* has nothing to do with *juniperus*; it is the beautiful Himalayan cedar-tree *Cedrus Deodara Loud., deva-daru*, i. e. "tree of the gods". The Arabs were better acquainted with a variety of the *Cedrus Libani Barr.* under the name of *sanawbar hindî صنوبر ہندی* i. e. "Indian pine-tree". Savin oil is a strong poison. The abortive qualities of this drug were well-known to the Arabs. For *Deodar* see *Hobson-Jobson* p. 305—6.

**Synonyms** : Gr. : *βράθυ* (*bràthy*); Ar. : *sarw gabalî* سرو جبلی; Turk. : *qara ardiç قره آردج* (*Honigb., Avni 536*); Pers. : *sarw-i-kûhî سرو کوهی*, (*Abû Mansûr*); Eng. : barren savin; Fr. : *sabine, savinier*; Germ. : *Sadebaum, Sevenbaum*. For the many other Arabic names see *Issa* p. 102.

**6. ATHL** أثل, *Oriental Tamarisk* (*Tamarix articulata Vahl*) (Lecl. no. 17).


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1. His real name was 'Isâ b. Hakam عيسى بن حکم. He lived in the IXth. cent. A. D. as a physician in Damascus and Baghdad. See Introduction I, no. 9.

**Ibn 'Imrân :** It is a large shady tree, has green wood and branches with red tints, and green leaves resembling those of the ( European ) tamarisk; its flavour is acrid. It has no flowers, but bears fruits at the knots of its twigs in the form of grains like chick-peas and which are yellowish-grey. In their interior are small grains clogged together, which are called the palatable grains of tamarisk. They are collected at the end of July.

**Diosc. I ( 89 ) :** Ἀκακᾶλλῖς ( *akakallis* ), i. e. Oriental tamarisk ( *Athl* ), is the fruit of a tree in Egypt, resembling the tamarisk fruit. Its infusion is used for eye-salves that fortify the sight.

#### COMMENTARY.

The Oriental tamarisk, *Tamoxix articulata Vohl.*, is of very frequent occurrence in North Africa, particularly in Egypt. Its Arabic name *athl* أثل is an old Semitic one : Hebrew *êshel* אשל Assyrian *ashlu*, Ancient Egyptian  'sr, and Coptic OCl. The supposed fruits are in reality galls provoked by the sting of a small wasp of the kind of *Cynips*. The galls are still to be found in the Cairo bazaars under the name of *tamr el-atl* تمر الاتل or *habb el-atl* حب الاتل ( *Ducros* no. 56. ).

**Synonyms :** Gr. : ἀκακᾶλλῖς ( *akakallis* ); Pers. : ( the gall ) *kazmâzaj* کزمازج, *Abu Mansûr, Schlimmer*<sup>1</sup>; Turk. : *tarfa*

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1. Abu Mansûr confounds this name with that of *jashmîzaj* چشمیرج or *gazmîzag* جزمیرج which designates the grains of *Cassia absus* L. See *M. Meyerhof, Histoire du Chichm, remède ophthalmique des Egyptiens. In Janus* (Leyde XIX. 1914, p 246 note 1).

طرفا *ilghin âghâji* ايلغين أجاجي , 'Avni ( p. 590 ); Berber : *tâkût* تا كوت ,  
*Idrîsî* ( p. 20 ); Engl. : Oriental tamarisk ; Fr. : tamarisc oriental.  
According to Leclerc ( I, 27 note 1 ), another Arabic name  
for the galls of this tamarisk is ' *uâhba* عذبه . See *Issa* p. 177.

7. **ÂRAK** أراك , *Salvadora Persica* L. Gaertn.  
( Lecl. no. 50 ).

**Abû Hanîfa**<sup>1</sup> : Its root is most excellent for rubbing  
the teeth, and it is the most perfumed pasture-food for cattle.  
It is a thorny, high and lofty tree; its fruits grow in clusters.  
There is a wild kind that has bigger grains and smaller clusters.  
It has small, round and hard kernels, and its fruits are a little  
larger than chick-peas. The largest of its clusters fills the  
hand, while the big kind is bigger than coriander-fruit. Both  
of them begin by being green, then become red and sweet  
with some acidity; afterwards they become black and their  
sweetness increases, but there is some burning in it. They are  
sold like bunches of grapes. It grows in valleys and sometimes,  
but rarely, on mountains. Its thorns are few and scattered.

**Ibn Gulgul** : Its decoction, drunk, stirs the urine (i. e.  
is diuretic).

**Ibn Ridwân**<sup>2</sup> : Its fruit, inspissated, fortifies the  
stomach.

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1. See Introduction I, no. 25.

2. Ibn Ridwân ابن رضوان was a famous medical practitioner in  
Cairo during the middle of the XIth. cent. A. D. See Introduction  
I, no. 39.

## COMMENTARY.

It is *Salvadora persica* Gärtn. - *Garcin*, a tree that grows in Arabia, Persia and India; it was unknown the Greeks; it is to be found in Upper Egypt and the Egyptian desert (*Ramis* p. 149). Its fruit was still in use at the time of Forskål (p. 32), and known by the name of *kabâth* كَبَاث. Short pieces of the branches and roots are generally in use, in the Near East, as tooth-brushes under the name of *miswâk*. The best kind is said to come from the Holy places of the Higâz (Arabia) - (Mohammedan tradition). *Dymock* (II, p. 380-2) gives a record of the botany and history of the plant which fully confirms the sayings of Ibn 'Imran as quoted by al-Ghâfiqî. It is missing from Idrîsî's book. The use of the tooth-stick is a pious duty to Muhammedans, as the Prophet himself practised it. See numerous references in Wensinck's *Handbook of Muhammedan Tradition* (Leiden 1927) p. 230.

**Synonyms** : Ar. : *siwâk* سَوَاك, *Dâwûd*; Pers. : *dirakht-i-miswâk* درخت مسواك; English : tooth-brush-tree; Fr. : *arac*. Germ. : *Zahnbürstenbaum*. For other Arabic names see *Issa* (p. 161).

Its fruit bears the Arabic name *kibath* كَبَاث, IB.

8. **ABÂNÛS** آبنوس, *Ebony* ( *Dalbergia Melanoxylon* and *Diospyros* sp. ). ( Lecl. no. 9 ).

**Diosc. I** (98) : The strongest is the Ethiopian. It is black without stripes (veins), resembling polished horn in its smoothness., If broken it is compact. It stings when tasted by the



tongue, and is, if burnt as incense, of fragrant smell. If fresh it is, on account of its oil, easily inflammable when brought near to fire. If rubbed on a whetstone, its colour becomes ruby-red. There is a variety in India in which are white and ruby-reddish veins. Some kinds of a thorny tree<sup>1</sup> and the kind of wood which is called *συκάμινα* (*sykâmina*) are sold instead of ebony. But the latter is loose in texture (porous) and easily breaks into splinters of purple colour which do not burn the tongue; and when put on fire they do not exhale any smell.

**Galen VI ( XI, 867 )** : This wood is one of the objects which, when rubbed with water, are dissolved like certain stones. Its juice strongly clears dimness of sight.

### COMMENTARY.


*Âbanûs* are the different kinds of the ebenacea *Diospyros*, especially *D. Ebenum Kon.* from India. The Ethiopian ebony is probably the wood of the leguminosa *Dalbergia Melanoxylon G.D.R.* The false ebony of Diocurides may be, amongst other kinds of wood, that of the leguminosa *Ebenus creticus L.*, the “red ebony” from Greece.

**Synonyms** : Gr. ἔβερος (*ébenos*); Lat. : hebenus (Pliny); Near Oriental languages : *âbanûs* آبنوس; Eng. : ebony; Fr. : ébène; Germ. : Ebenholz.

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1. This is the translation of Dioscurides' ἀκάνθινα ξύλα (*âkânthina xyla*); *συκάμινος* (*sykâminos*) is the mulberry-tree.

As to the etymology see Loew I, 588 - 9.

The word probably comes from Ancient Egyptian  *hbn* which is the name of the tree and the wood (Loret).

9. **ÂS** آس, **Myrtle** (*Myrtus communis* L.).  
(Lecl. no. 69).

**Abû Hanîfa**: It is very common in the West (i. e. North Africa and Spain)<sup>1</sup>, on the coast as well as in the mountains; it is evergreen and grows until it becomes a tree. It has a white flower of fragrant smell and a black fruit which, when ripe, becomes sweet; but there is in it at the same time (fol. 3v.) some bitterness. It is called *qatmîr* قطمير .

**Diosc. I** (112): *Μυρσίνη ἡμερος* (*Myrsine hēmeros*), i. e. the (cultivated) myrtle, is deep green inclining to black and more useful than the white, particularly the mountain variety; but the fruit of the black kind is weaker (less efficient) than the fruit of the white one.

**Galen VII** (XII, 81): It is composed of opposite faculties, the earthy and cold substance being predominant in it.

**Diosc.**: The *μυρτιδανον* (*myrtidanon*) is something that grows on the stem of the myrtle-tree and is rugged like the

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1. IB (I, 37) and Lecl. (I, 66) read بأرض العرب "in Arabia", our two MSS. في المغرب "in the West". The latter is the correct reading, and, moreover, Meyerhof's hand-written copy of IB reads بأرض المغرب, confirming al-Ghâfiqî's text.

bark of the Egyptian thorn<sup>1</sup>. Its colour is like that of the trunk of the myrtle. In its form it resembles a hand and is of stronger astringency than the myrtle itself.

**Ar-Râzî** in the “Book of the Specific Properties” :  
When you take a ring of fresh myrtle wood and put it on the little finger of a man who is suffering from a swelling in his groin it soothes the pain.

### COMMENTARY.

It is *Myrtus communis* L. The *Myrtidanon* is probably an excrescence of the bark. IB who generally copies al-Ghâfiqî's text carefully omits the superstitious belief recorded by *ar-Râzî* in his book of the Specific Properties. This book is lost and the authorship of *ar-Râzî* may be doubtful, although it is recorded in al-Bîrûnî's catalogue of *ar-Râzî*'s works<sup>2</sup>. *Ar-Râzî* was, as far as we know, not at all inclined to superstition although he cultivated, in his early years, alchemy and astrology.

**Synonyms** : Gr. : *μυρολίπη* (*myrsine*); Lat. : *myrtus* (Pliny);  
Turk. : *mersîn* مرسين ; Pers. : *mûrd* مورد ( *Abû Mansûr, Schlimmer* );  
Eng. : myrtle; Fr. : myrte; Germ. : Myrthe.

Idrîsî ( p. 10-11 ), whose paragraph on *âs* is much

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1. The word *bunk* بك is missing from most of the Arabic dictionaries. According to the Persian dictionaries (Vullers and Steingass) it is the bark of the *Acacia nilotica*. The same sense is found in Issa p. 2, no. 12. See below no. 119.

2. Julius Ruska, *Al-Bîrûnî als Quelle für das Leben und die Schriften al-Râzî's*, In *Isis* V (1922) p. 48 no. 183.

longer, gives three lines of synonyms. He gives as an Arabic name *raihân* ريحان, which is the ordinary name for basil-royal, as the Persian name for the plant *marziyânaj* مرزیانج, and for the fruit *mûrd*; moreover, the Berber name *ajmâm* اجام. See also Loew's etymological explanations (II, 257-60) and *Issa* (p. 122-3) who adds some more Arabic names.

**10. IGGÂS (Ijjâs) إجاص**, *Plum* (*Prunus domestica* L.) (Lecl. no. 21).

It is known amongst us as “cow's eye” عين البقر.

**Diosc. I (12)**: *Kokkymelêa* (*Kokkymelêa*) is a wellknown tree. Its fruit is bad for the stomach, but laxative to the bowels. The fruit of the Syrian plum-tree, particularly that of Damascus, is, on the contrary, when dried, good for the stomach, but constipating.

**Galen VII (XII, 32)**: The plum, particularly when fresh, is laxative to the bowels; when dry it is less laxative. As to Dioscurides, I do not know how he pretends that the Damascus plum constipates the bowels when we find that it is manifestly laxative, though less laxative than that coming from Inner Armenia<sup>1</sup>.

**Ibn Mâsawaih<sup>2</sup>**: It empties the yellow gall and lowers the temperature (of the feverish body). The black kind is stronger in this action than the white one; and the small kind has a weaker laxative effect.

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1. Galen's original text reads Iberia and not Armenia.

2. See Introduction I, no. 11,

**The Israelite**<sup>1</sup> : The white (plum) is slow of digestion, bad for the stomach and slightly laxative. The best of it are the fully ripe ones.

**The Nabataean Agriculture**<sup>2</sup> : The wild plum is a small tree with round leaves smaller than those of the cultivated plum-tree. Its fruit is frankly sour and it does not grow well in gardens.

**Galen** : The fruit of the wild small plum is very astringent and constipates the bowels.

**Diosc** : When the leaves of the plum-tree are boiled and the decoction is used as a gargle, it checks the flow of matter to the uvula, the tonsils and the gums.

#### COMMENTARY.

This is *Prunus domestica* L. and its varieties, e. g. *Damascena*, *Prunus Italica*, *divaricata* etc. *Idrîsî* mentions a red variety and the names given hereafter.

**Synonyms** : Gr. *προύμνη*, (*proumne*, Theophrastus), *κοκκυμηλέα* (*Diosc*); Lat.: *prunus*, *Pliny*; Ar. *iggâs âsh-shâhlûj* إجاص الشاه لوج (half Persian name), *Idrîsî*; *barqûq* برقوق (modern Egyptian), already given by *Dâwûd*.

أيدب : *idb* (*Loret*, ancient Egyptian), *khôkh* خوخ (modern Syrian), (*khôkh ad-dibb* خوخ الدب, a wild kind), *'ain al-baqar*

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1. He is *Is-hâq b. Sulaimân* ( see Introduction I, no. 20 ); the quoted passage is probably from his book "On Simple Remedies and Aliments".

2. Of *Ibn Wahshiyvya* ( see Introduction I, no. 24 ).

عين البقر , *Dâwûd* (Algerian); Turk : *erik* أريك; Pers. *alû* الو or *alû - yi - berqânî* الوى برقانى *Schlimmer*; Eng. : plum; Fr. : prune (prunier); Germ. : Pflaume, Zwetsche.

See *Loew* II, 163-9, and *Issa* p. 149.

**11. UTRUG** اترج, *Citron* (*Citrus medica* Risso var. *Limonum*). ( Lecl. no. 16 ).

**Abû Hanîfa** : It is a cultivated plant and does not occur wild. Its tree produces fruit once a year, for twenty years. Its leaves resemble ( in shape ) those of the walnut; it is of a fragrant smell. Its blossoms are like narcissus-flowers, only thinner; its tree has thorns as hard as iron.

**Diosc. I** (115) *Κεδρόμηλα* (*kedrómela*) : its fruit remains on it during the whole year<sup>1</sup>, and is long shaped, of golden colour and fragrant with but a little disgusting smell<sup>2</sup>. Its seeds are like those of pears.

**The Israelite** : That kind the interior (pulp) of which is tasteless, is cold and moist in the second degree; and that kind the pulp of which is sour and stinging, is cold and dry in the third degree.

**Galen XII** (77) (fol. 4r.) : Its bark is difficult to digest.

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1. This is an erroneous translation from Diosc. I (115) who reads : *φρσιὸν γὰρ ἐστὶ καρποφοροῦν δι' ὅλου τοῦ ἔτους ἐπαλλήλως*, "for it is a plant which produces fruit during the whole year in rapid succession".

2. Diosc. : *εὐὼδες μετὰ θάρους*, i. e. fragrant with some oppressiveness.

A small dose of it strengthens the stomach and promotes digestion on account of its hot and acid qualities.

**Another** (author <sup>1</sup>: The confection of the pulp with honey is better and more convenient to the digestion.

**Ibn Mâsawaih**: Its bark perfumes foul breath.

**Diosc.**: It is said that, when put into clothes, it preserves them from being eaten (by moths).

### COMMENTARY.

The word *أترج* *utrug, utruj* is Persian and now designates the orange. The citron or lemon is the fruit of *Citrus Limonum* Risso with its variations.

**Synonyms**: Gr.: *Μηδικὰ μῆλα, Περσικὰ μῆλα, κεδρόμηλα*; (*Mêdika, Persika mêla*); Lat.: *citrea* (*Pliny*); Ar.: *laimûn* ليمون; Pers.: *lêmû* ليمو; Turk.: *limôn* ليمون; Eng.: citron, lemon; Fr.: citron; Germ.: *Zitrone*; Copt.: **ⲕⲟⲛⲗⲉⲛ** (*Scala Magna*).

### 12. ANBAG (Anbaj), *أنبج*, **Mango**. (Lecl. no. 173).

**Agriculture**<sup>2</sup>: The mango-tree is frequent in the regions of 'Omân, and grows as a cultivated plant. It is of two colours: one has almond-shaped fruits and is always sweet from the beginning of its growth; the other, plum-shaped, is

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1. This author is, according to IB (10), *Ibn Sînâ*.

2. According to IB (65) this passage is extracted from Abû Hanîfa ad-Dînawarî's "Book of Plants".

sour in the beginning and becomes sweet when it ripens. Both have in common a specific odour and a fragrant smell. The sour kind grows in court-yards until it reaches the size of a walnut-tree. Its leaves are like the walnut leaves. When it reaches maturity the sweet is yellow and the bitter red. When it is unripe it should be cooked in earthen pots.

### COMMENTARY.

It is the fruit of *Mangifera indica* L., very well-known in all tropical and sub-tropical countries, but unknown in antiquity. For Indian names see *Dymock* I, 393.

**Synonyms** : Ar. : *anbag* انبج or *anbâ* انبا ; Pers. : same names ; Turk. : *hind kerâzi* هند کرازی (*Samy*) ; Eng. and Germ. : mango ; Fr. : mangue.

For other names see *Issa* p. 114.

**13. AMLAG (Amlaj),** أملج , **Emblic Myrobalan** ( *Phyllanthus emblica* Willd. ). ( Lecl. no. 145 ).

**Ibn 'Imrân** : Its fruit is black resembling plums and has round stones, sharp-pointed at both ends. If the bark is removed the stones are split into three parts.

**Hubaish**<sup>1</sup> : When macerated in milk it loses some of its astringency ; that is the *shîr amlag* ; it is the sovereign of remedies<sup>2</sup>.

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1. He was the nephew of the famous translator Hunain (XIth. cent). See Introduction I no. 14.

2. *Shîr* شیر is the Persian word for milk. The following sentence is attributed by IB (56,2) not to Hubaish, but to the Indian physician Charaka.



**Badígoras**<sup>1</sup> : It strengthens the stomach and is useful for black-bile affections.

**Mâsargawaih**<sup>2</sup> : It strengthens the roots of the hair.

### COMMENTARY.

It is the fruit of *Phyllanthus emblica* Willd., an euphorbiacea which has nothing to do with the different kinds of myrobalan (*Terminalia*). It was introduced into the pharmacopoea by the Arabs as an astringent and anti-diarrhoeic remedy. Its Persian name is doubtless of an Indian origin *âmâlaka* ( see *Dymock* III, 263 ).

**Synonyms** : Ar. ( Egypt ) : *as-sanânîr* السنانير , *amlag* املج *Dawûd* ; Pers. : *أمله* *amla* ; Turk. : *âmulé* أملة , *Samy* ; Eng. : emblic myrobalan or myrobolan ; Fr. : emblic officinal ; Germ. : *Myrobalanus emblica*, *Purgierpflaume*.

14. **ÂZÂD - DIRAKHT** آزاد درخت , *Persian Lilac* (*Melia azedarach* L.).

( Lecl. no. 60 ).

**Ibn Gulgul** : A Persian name the meaning of which is “ the free tree ”. Some people pretend that it is the *Persea* (*labakh* لبخ ).

**Ibn al-Gazzâr**<sup>3</sup> : Its tree is large and grows in *Khurâsân*

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1. An unknown Byzantine or Syriac physician.

2. See Introduction I, no. 8.

3. See Introduction I, no. 32.

and Syria. It has fruits like those of the medlar in shape and colour, growing in scattered bunches. In their interior are stones like those of the medlar. It has a big stem and is very lofty.

**Mâsargawaih** : Its fruit which resembles that of the lotus-tree ( *Zizyphus Lotus* Lam. ) if eaten, kills. Women apply its leaves to their heads to make their hair grow. The expressed juice of the ends of its branches, mixed with honey and boiled grape-juice, is useful against deadly poisons.

**Ibn Mâsa**<sup>1</sup> : Its flower is a reconstituent for old and cold-tempered people. Its bark, when boiled with black myrobalans and fumitory ( *fumaria* ), is useful for mucous fever and black-bile affections; it is to be taken in spring and autumn only.

### COMMENTARY.

*Melia azedarach* L. is, like the two preceding ones, a plant which was first made known in the West by the Arabs. It is a native tree of Persia, and is not to be confused with the Indian lilac ( *Melia azadirachta* L. ). Its toxic qualities were known for a long time in India ( see *Dymock I*, 330 foll. ). *Abû Mansûr* (152) ascribes to it the same effects given in the original documents of our author. *Al-Idrîsî* ( p. 24, no. 39 ) furnishes a very exact description of the tree. The bark of the roots ( *Cortex azedarach* ) is a vermifuge.

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1. See Introduction I, no. 17.

**Synonyms** : Ar.: *shîshiyân* شيشيان, (?*Abû Mansûr*), *tâhak* طاحك (*Dâwûd*), *garûd* جرود (*Syria, Dâwûd*); Mod. Egypt : *zinzilakht* ززلخت (*Dâwûd*), *zenzalacht* ززلخت (*Schweinf.*), *zilzalakht* ززلخت (*Sharaf*) - all mutilations of the Persian name. Pers. : *âzâd-dirakht* آزاد درخت, *tâq* طاق and other names; (see *Schlimmer*); Turk. : *tesbih âghâji* تسبیح آغاجی (i. e. tree for making Moslem beads); Eng. : Persian lilac, bead tree, pride of India; Fr. : azédarac, margousier, lilas des Indes; Germ. : chinesisches Holunder, Paternosterbaum, Paradiesbaum.

The names given by *Issa* ( p. 116 ) refer partly to the Indian lilac.

**15. AMBARBÂRÎS** امبرباریس, **Barberry**. ( *Berberis vulgaris* L. ) ( Lecl. no. 146 ).

Most people erroneously write, instead of the first *bâ* ب a *yâ*; but the correct reading is a *bâ* with one point only, a *sukûn* on the *mîm* and a *kasra* under the *bâ*<sup>1</sup>; the *mîm* can just as well be written a *nûn* ن .

( **Agriculture** ) : Some people thought it was the red box-thorn (*lycium*), 'awsag عوسج; but it is not.

Of both of them come the box-thorn-berries, and both have iron-hard thorns similar to those of *lycium*. The Khorassanian kind is better than the Greek and the Yemenite.

**Ar-Râzî** ( Rhazes ) : It confines the bowels and is good for the inflamed stomach and liver.

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1. The name is written, indeed, in most of the pharmacological MSS., and even in the printed edition of IB ( p. 55 ) *amîrbarîs* امیرباریس which is a mistake.

COMMENTARY.

*Berberis vulgaris* L. and other kinds were unknown in the Greek pharmacopoeia. In former times the roots, leaves and fruit were official drugs (*Radix, Folia, Fructus Berberidis*).

**Synonyms** : Ar. : *ambarbârîs* امبرباريس and *barbârîs* برباريس (*Dâwûd*), 'ûd ar-rîh عود الریح (Egypt, *Dâwûd*) Pers. : *zirishk* زرشك (*Abû Mansûr* and *Dâwûd*); Turk. : *qadyñ tuzlughy* قادين طزانغى (*Samy*); Eng. : barberry, pepperidge; Fr. : *épine - vinette*; Germ. : *Berberitzé, Sauerdorn*.

The bark of the roots is called by the Berber name *ârghîs* (IB no. 4). For more names see *Issa* p. 30.

16. **AKHARSÂG** , آخرساج (Undetermined).  
(Lecl. no. 26).

**Nabataean Agriculture** : It is a tree which (**fol. 4 v.**) grows in hot and arid places; it reaches the height of a tall man. Its wood and leaves are like those of the fig-tree, only a little larger, of palatable flavour; its fruit has no stones and, if eaten, is carminative and cleanses the orifice of the stomach. From this tree and its roots small, short spiders generate. They are veiled by a white membrane beneath which they creep when it is lifted up; and this is the reason why it disgusts people and makes them abstain from eating it. The decoction of the fruit and leaves, when poured on a gouty swelling, soothes the throbbing pain.

## COMMENTARY.

Nobody has been able, until now, to identify this plant. According to *Meyer* (III, p. 61) and *Lecl.* (I, p. 34) it must be a kind of fig-tree. The Persian dictionaries do not help us. *Vullers* (I, p. 636-7) gives the names of *khârsak* or *khârsa* خارسك و خارسه as that of a triangular spine called in the West *himmis al-amîr* حمص الأمير; but this plant is the calthrop (*Tribulus terrestris* L.)

17. **ARUZ** أرز, **Rice** (*Oryza sativa* L.). (Lecl. no. 42).

**Diosc II** (95): "Ὠρυζα (*Oryza*); it is a kind of a commonly used grain; it grows in swamps and wet places. It is a little nourishing and confines the bowels.

**Galen VIII** (XII, 92): It confines the bowels moderately and is more difficult to digest and less nourishing than the *κρόνδρος* (*khondros*, i. e. groats of wheat or spelt)<sup>1</sup>.

**Ibn Mâsawaih**: Its grains are the most nourishing next to wheat. and the best tempered. They strengthen and tone the stomach.

**Ibn Mâsa**: The Indians allege that it is the best and most useful of all the aliments if taken with fresh milk; and they pretend that a strict diet of rice prolongs life and does

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1. The last words are missing from the Kuehn edition of Galen's *De Simpl. Medicam Virt.*

not form in the body yellow gall or any other by-products.

**The Israelite :** When boiled with bran-water or whey, it considerably increases the spermatic fluid.

### COMMENTARY.

Rice (*Oryza sativa* L.), as is evident from the quotations by *al-Ghâfiqî*, was not greatly valued by the Greeks. An interesting passage in the Persian *Abû Mansûr's* book (p.141) informs us that the Greeks preferred wheat as an aliment, but that the Indians recognised, from an early period, the nutritive and dietetic value of rice. It was from India that the medical knowledge about rice came to Moslem physicians.

**Synonymys :** Ar. : *aruz* <sup>1</sup> أرز ; Pers. : *birinj* برنج ; Turk. : *pirinj* پرنج ; East-Turk. (Tshagatai) : *tuturghân* ترغان , (*Idrîsî* p. 11, no. 6 ); Eng. : rice; Fr. : riz; Germ. : Reis.

18. **ÂNÂGHALLÎS** أناغليس , *Pimpernel* (*Anagallis arvensis* L.).

(Lecl. no. 167).

**Diosc. II** (178) : Some people call it *κικχόριον* (*kikhórion*, chicory ). It is of two kinds : one has an azure-blue flower ;

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1. As to the names of the varieties of rice in Modern Egypt see *Sharaf* (p. 579), and *Îssa* (p. 131).

this is the female, and the other an intensely red flower; this is the male. Both are plants which spread out on the ground, have small round leaves like those of the plant called *ελξινη* (*helxine*, probably *Parietaria*) on quadrangular stalks; also round fruits. Both are used against the spread of malignant ulcers. It is said that the blue kind reduces the prolapsed anus, but that the red one increases the prolapse, when used as cataplasms.

**Galen VI** ( XI, 829 ) : Both of them extract arrow-heads ( from wounds ).

**Oribasios** : Its expressed juice, with headed thyme ( *hâshâ* حاشا , *Thymus capitatus* Lk. ) and black mustard ( *khardal* خردل , *Brassica sinapioides* Roth. ), extracts leeches from the throat<sup>1</sup>.

### COMMENTARY.

*Anagallis arvensis* L. is a wide-spread primulacea. Its active principle is saponin. *Al-Idrîsî* ( p. 16 no. 20 ) gives a more detailed botanical description of the plant, with many synonyms ( Berber, "Latin" i. e. Spanish etc. ). *Sickenb.* ( Arzn. p. 24 ) identifies it with *Anagallis arvensis* L. and *A. coerulea* Schreb.

**Synonyms** : Gr. : *ἀναγαλλίς*; Lat. : *macia* ( Marcellus

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1. This is not a rare accident in Oriental lands where stagnant waters are infected with leeches.

Empiricus); Ar.: *qâtil al-'alaq* قاتل العلق (i. e. that which kills leeches) or *hashîshat al-'alaq* (in Spain, *Idrîsî*)<sup>1</sup>; Pers.: *ânâghâlis* أناغالس; Turk.: *bagirsâq otu* باغرساق أوتى (*Honigb.* p. 517), *merbejâné* مر.بجانه ('*Avni* p. 33); Eng.: pimpernel; Fr.: mouron; Germ.: Gauchheil, Hühnerdarm.

For more Arabic names see *Issa* p. 14.

19. **ADHÂN AL-FÂR AL-BUSTÂNÎ** آذان الفار البستاني, *Domesticated Myosotis* (*Parietaria cretica* L.) (uncertain).  
(Lecl no. 31).

**Diosc. II** (II, 183)<sup>2</sup>: Its leaves are like the ears of mice. It is called in Greek *ἀλοίνη* (*alsinê*)<sup>3</sup> i. e. growing in gardens, because it grows in shadowy places and in gardens. It resembles the *ἑλξίνη* (*helxinê*, *Parietaria?*), but has smaller leaves without downy hairs. When rubbed in the hands it exhales a smell of cucumber. Its faculty is cooling and astringent.

**Galen VI** (XI, 874): It resembles in its faculty the herb which melts glass<sup>4</sup> for it is cooling and moistening and generally acts like *ἑλξίνη* (*helxinê*).

1. Modern Egyptian names : *lubbên* لبين , *umm laban* أم لبن , *qunfud* قنفذ (*Schweinf.* 6); the latter name is used in the Western Oases of the Egyptian desert.

2. The text reads Diosc. IV, an error which has been copied by Ibn al-Baitâr.

3. This word is derived from *ἄλσος* (*âlsos*), grove.

4. Not so in Galen's original text.



COMMENTARY.

This plant cannot be determined with certainty. It might be *Parietaria cretica* L. (pellitory). Ibn Sînâ, Abû Mansûr, al-Bîrûnî and al-Idrîsî do not help us, as they only know one kind of myosotis, evidently that described by al-Ghâfiqî in the following chapter.

**Synonyms:** Gr.: *μυὸς ὄτια*, *ἀλοίνη*, Lat.: *vittraria*; Ar.: *hashîshat az - zugâg* حشيشة الزجاج, *hashîshat al-qazâz* حشيشة القزاز, *hashîshat ar-raml* حشيشة الرمل (*Sharaf*, 605), *hashîshat ar-rîh* حشيشة الريح (Algeria, *Schweinf.*, 222); Turk.: *yapishqân otu*; *ياپشقان أونی* (*Avni* 448); Eng.: wall pellitory, Fr.: *pariétaire*; Germ.: Glaskraut. For other names see *Issa* p. 134.

In Coptic it is called “ears of the mouse” ⲙⲁⲗⲁⲗⲉ ⲁⲛⲛⲏⲛ  
(Crum, Dictionary, *infra verbum*).

20. **ÂDHÂN AL-FÂR AL-BARRÎ** اذان الفار البري  
*Wild Myosotis* (*Myosotis palustris* L.).

(Lecl. no. 32).

**Diosc. II** (183): *μυὸς ὄτις* (*myôs otis*) has many stalks growing from one root which is of the size of a finger, (fol. 5r). Their lower part is reddish and hollow, and they have long yellow-blackish leaves with pointed ends standing in twos (zygophyllous) with a space between them. From the knots, small twigs branch off on which are small azure-blue flowers. It resembles, in general, the *σκολοπένδριον* (*skolo-*

*pendrion*, hart's tongue), except that it is less rougher and smaller.

**Galen VII (XII, 80)**: It dries in the second degree, but has no perceptible heating power.

### COMMENTARY.

It is probably *Myosotis palustris* With., but might be *Asperugo procumbens* L., according to *Sickenb.* (Arzn. p. 6).

**Synonyms**: Gr.: *μυὸς ὠτίς*, (*myós otís*): Lat.: *myosotis*; Ar. and Pers.: *âdhân* (*âzân*) *al-fâr* آذان الفار; Ar. (Morocco): *'ain al-hudhud* عين الهدهد, (IB); Turk.: *sichân qûlâghi* صيچان قولاغی (four other names are given by *Samy* 1509-10); Eng.: mouse ear, forget-me-not; Fr.: *myosotis*, *pensez-à-moi*, *ne m'oubliez pas*; Germ.: *Vergissmeinnicht*.

21. **ADHÂN AL-FÂR BARRÎ ÂKHAR** آذان الفار  
*Another Wild Myosotis* (*Heliotropium undulatum* Vahl.).

(Lecl. no. 33).

**Anonymous Author**<sup>1</sup>: A plant which grows in the sand, spreading out its twigs on the ground. It has small leaves resembling those of the domesticated *myosotis*. Its

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1. IB (p. 17 l. 16) ascribes this chapter to al-Ghâfiqî, but the above quotation shows that the latter copied it from the work of an anonymous author who probably was a Medieval Egyptian Arab. This chapter has been much abridged by BH.

expressed juice, smeared on the penis and soft parts of the abdomen, restores potency to old men and those incapable of coitus; it grows very commonly near Cairo and Alexandria.

### COMMENTARY.

**Dragendorff** (p. 563) thinks that this plant is *Myosotis stricta* Lk. But we believe it to be one of the numerous desert plants, and think that *Sickenb.* (Plantes p. 20) is right in identifying it with the borraginacea *Heliotropium undulatum* Vahl., which agrees well with the description.

22. **ÂDHÂN AL-FÂR ÂKHAR** آذان الفار آخر,  
*Another Myosotis* (unknown).

(Lecl. no. 34).

**Ar-Râzî** (*Rhazes*, in his "Book for Those Who Have no Physician at Hand")<sup>1</sup>: It is one of the *euphorbias* (tithymals) with leaves like those of myosotis, and downy white hairs on them; it has thin thorns also, covered with white downy hairs. When it is plucked, milk flows from it. It is a powerful purgative and emetic.

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1. This book also called *Tibb al-Fuqarâ'* طب الفقراء («The Medicine of the Poor») is the 38th in the long list of Râzî's works given by IAU (I. p. 316 l. 18 foll.). It was printed at Lucknow in 1886, but that edition is very rare, and we are not able to verify the above-mentioned quotation.

**Hubaish:** Its strength is less than that of the raper-spurge (*Euphorbia lathyris*, *mâhûdâna* ماهودانه), and the wild kind, growing far from water, is sharper and thinner.

### COMMENTARY.

Identification of this plant has hitherto been impossible.

**23. AWTHÛNÂ** (*Uthûnâ*) أوثونا, 'Oðónna *Othonna* (unknown).

(Lecl. no. 208).

**Diosc. II** (182): It is said that it is the expressed juice of the black *χελιδόνιον* (*chelidonium*, celandine), or of the horned poppy (*glaucium*); it is also said that it is the juice of the poppy called *κερατῆτις* (*keratitis*) or the horned (*Glaucium corniculatum*), or that it is the juice of the blue *anagallis*. Others say that it is a plant growing in that part of Arabia contiguous to the frontier of Egypt (i. e. the Sinai Peninsula), with leaves like those of the water-cress, full of holes as if eaten by moth-worms, sapless and brittle. The flower is saffron-coloured and its petals are large. Some people therefore take it for a kind of anemone. Its juice cures dullness of the sight. Others say that *Othonna* is a copper-coloured small stone in Upper Egypt, burning when touched with the tongue.

COMMENTARY.

It has not been possible, so far, to identify with certainty the plant *Othonna*. *Dâwûd* mutilates the name to *Uwwaina* أُوَيْنَه, but gives the same description. *Sickenb.* (Plantes p. 25) observes that Sprengel, Fée and others did not pay attention to the fact that all their identifications (*Tagetes*, *Argemone* etc.) were with plants of American habitats. Sickenberger himself proposes *Glaucium corniculatum* Curtis, the horned poppy. To this, however, we object, because there exists another Greek name (μήκων κερατῖτις, *mêkôn keratitis* Diosc. IV, 65) and an Arabic one (*mâmîthâ* ماميثا) for this plant which has always been well-known. According to *Loew* (II, 374-5) it is not possible to identify the plant; the name is neither Syriac nor Arabic. *Issa* (p. 131) identifies it with a kind of ragwort-composita to which modern botanists gave the name *Othonna* L.

24. ÂGHÂRÎQÛN اغاريةقون, *Fungus of the larch*, *Purging agaric* (*Polyporus officinalis* Fries).

(Lecl. no. 1622 *Gharîqûn* غاريةقون).

**Diosc. III (1):** It is a root similar to that of *silphium* (see no. 34), though not dense from outside like its root but quite loose. It is of two kinds, male and female. The female is the better one; it has in its interior flat

layers; but the male has no such layers at all. Both of them are alike as to flavour, giving, when first tasted, a flavour of sweetness that changes to bitterness. Some people allege that it is the root of a plant; while others believe that it is generated from putrefaction in trees when worm-eaten, like those on which mushrooms are generated. That which is generated on larch-trees in Cilicia is easily crushed and of weak strength.

**Galen VI (XI, 813):** It is a compound of two substances, airy and earthy. (**fol. 5 v.**) It opens obstructions of the liver and repels thick mixtures (of the humours).

**Another Author:** The dose of it is one *mithqâl*. It is said that he who carries it about is never stung by scorpions. The hard and black specimens, which are the old ones, are very bad.

#### COMMENTARY.

This is *Polyporus officinalis* Fries. IB who gives a much longer chapter on it, calls it *ghârîqûn* غاريقون, a name still in use in most of the Mohammedan lands, (IB II, 146; Lecl. III, 4-6). This fungus grows on larch trees and in antiquity came from Russia (Sarmatia). The officinal *Fungus Laricis* was, in the XIXth cent., a well-known laxative, mostly from the Siberian larch-tree, (*Achundow, Abû Mansûr* p. 339), The active principles of the drug are agaricine and a resin.

**Synonyms:** Gr: ἀγαρικόν; Lat.: agaricum; Ar. and Pers.: *ghârîqûn* غاريقون; Turk.: *qatrân kopüyi* قطران کویوکی. (*Avni* 19); Eng.: purging agaric, fungus of the larch; Fr.: polypore du mélèze, agaric blanc; Germ.: Lärchenschwamm.

25. **ISHKHÎS** اشخيص, *Pine-Thistle etc.* (Atractylis, Echinops and others).

(Lecl. no. 86).

This is the resin-thorn<sup>1</sup> and in Greek χαμαιλέον or chamaeleon; it is called χαμαιλέον on account of the difference (in colour) of its leaves, which occur in bright green, white, sky-blue, or blood-red, according to the place in which the plant is growing. Χαμαιλέον λευκός (*khamailéon leukós*)<sup>2</sup> or the white χαμαιλέον (chamaeleon), is also called ἰξία (*ixia*) because the plant produces at its root in some places ἰξός (*ixós*) i. e. a viscous matter; from ἰξός is derived ἰξία, the meaning of which is “the viscous”. Its leaves resemble those of the thistle called in Syria ‘*akkûb* عكوب (the globe-thistle, *Echinops σίλλυβος* Diosc.) or that which is called σκόλυμος (*Scolymus hisp.*, golden thistle). In its middle grow thorns like the prickles of the sea-urchin or

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1. This name (*shawkat al-'ilk* شوكة الملك) was, according to 1B (I, 36), a Spanish-Moorish name.

2. This name of the plant is given by Theophrastus (IX, 12, 1) and Dioscurides (III, 8). The quotation of the latter is missing from our MSS.

the thorns of the *κινάρα* (*kinára*, artichoke). It has purple flowers like hairs, and fruits like those of the cartham. The root in earthy soil is thick, and in rocky soil thin and white inside. It is of a somewhat disagreeable odour; its taste is sweet. Its root, when taken in a drink, expels tape-worms and stirs<sup>1</sup>. When kneaded with water and oil it kills dogs, pigs and mice, and the drinking of it is useful against the bite of venomous reptiles.

**Diosc. III** (9); *χαμαιλέον μέλας*, (*khamailéon mélas*) or the black, has leaves also like the thistle called *σκόλυμος* (*skólymos*), except that they are smaller, thinner and blood-red in colour. Its stalk is as thick as a finger and of a span in length, its colour is almost blood-red, and there is on it an umbel (corymb) with thorny and thin flowers, the colour of which resembles that of the flower called *ὑάκινθος* (*hyákynthos*, hyacinth) on which there are spots. Its root is thick and solid, burning the tongue when chewed. It grows in dry deserts, on hills and sea-shores.

**Galen VIII** (XII, 154): Its root possesses a deadly poison, and is, therefore, useful for scabs, eczema and white leprosy (vitiligo).

### COMMENTARY.

The white *chamaeleon* is *Atractylis gummifera* L., the

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1. Viz. urine, menses etc. The word could be a copyist's error for *والدود* (*w'al - dūd*), i. e. "and ascarides".



black *Cardopatium corymbosum* Pers. (*Dragend.* p. 685); 'akkûb is *Echinops viscosus* D. C.; σκόλυμος *Scolymus hispanicus* L.; κινάρα *Cynara Cardunculus* L. They are all thistle plants, most of them were mentioned by Theophrastus. The artichoke-gum (*kankar zad* كَنكَر زَد) is a product of these plants.

**Synonyms:** Gr.: χαμαιλέον, ἄκανθα, ἄκανος, ἰξία, ἰξίνη (ἄκανθος); Lat.: chamaeleon; Ar.: ishkhîs اشخيمى; *shawk al-'ilk* شوك العلك (Maghrib: *Dâwûd*); Eng.: pine-thistle, spindle wort, Fr.: caméléon blanc; Germ.: Mastixdistel, Gummidistel.

**Issa** (pp. 27 and 64) gives many other Arabic synonyms.

**26. AQANTHIYÛN** (*Akanthion*) أَقَنْثِيُون *Cotton Thistle* (*Onopordon Acanthium* L.).

(Lecl. no. 122).

This is the thistle which is known by the name of *tawb* طوب<sup>1</sup>.

**Diosc. III** (16): It is a thistle - plant with leaves like those of the thistle called ἄκανθα λευκή (*ákantha leuké*) i. e. the *bâdhaward* بازورد<sup>2</sup>. It has thorny heads, and it is said

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1. IB II, 419 (Lecl. no. 1480 bis) says - probably from al-Ghâfiqî's unabridged work - that *tawba* طوبه was the foreign name which the Christians in Spain gave to the acanthion - thistle. It is still the name used in Spain.

2. Persian *bâdhaward* بازورد, i. e. the thistle *Cnicus Acarna* L. (*Picnomon Acarna* Coss.).

that it has downy hairs which, when gathered, resemble cotton. Its roots and leaves, in drinks, are useful for plegias.

**Galen VI** (XI, 818): Its root and seeds<sup>1</sup> are useful to sufferers from spasms.

### COMMENTARY.

It is *Onopordon Acanthium* L. (*Dragend.* p. 688), a thistle growing in Central and Southern Europe, and in Asia Minor.

**Synonyms:** Gr.: ἀκανθιον; Lat.: acanthium, *Pliny*; Ar.: *râs ash-shaikh* راس الشيخ IB (no. 122), *shukâ'a* شكاءه (IB, 1335), *shôk al-homâr* شوك الحمار (*Loew* I, 448); Pers.: *kangar* كنگر Turk.: *eshek diyini* اشك دینی (?) *tekin otu* تكين اوتی (Handjéri); Eng.: cotton-thistle; Fr.: charbon aux ânes, fausse acanthe; Germ.: Eselsdistel, Krebsdistel, Wegdistel; Span.: cardo borriquero, toba (*Botica* 398).

27. **AFSINTÎN** أفسنتين, *Wormwood* (*Artemisia Absinthium* L.) and others.

(Lecl. no. 113).

The leaves of the wormwood resemble greatly those of the carrot; its flower is yellow and it is this part which is used<sup>2</sup>.

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1. In Galen's original text "leaves" instead of "seeds".

2. This sentence is ascribed by IB (I, 41) to Abû 'Uбайд al-Bakrî.

**Diosc. III (23):** It is a well-known plant and is found in Cappadocia, on Mount Taurus.

**Ibn Guraig**<sup>1</sup>: It is of many kinds. It is brought from Persia and the Eastern regions, as well as from the Lukam (Amanus) Mountain. The best is that from Tyrus and Tarsus; it is covered with downy hairs and has nodosities like the seeds (**fol. 6 r**) of the Persian marjoram (*Origanum*). That (kind) is strongly bitter, and, when pounded, tiny particles splinter away from it like the splinters of Socotrine aloe; they are yellow like the down of young pigeons.

**Galen (in the Methodus Medendi):** All kinds of wormwood are possessed of two qualities and two faculties<sup>2</sup>, but that which is imported from Pontus is most astringent.

**Diosc.:** It purges the galls (bilious humours) from the stomach, is laxative and diuretic.

### COMMENTARY.

This is mostly *Artemisia Absinthium L.*, and other kinds of Mediterranean *Artemisia*, *A. arborescens L.*, *A. pontica L.* etc. The active principle is absinthine.

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1. Nastâs b. Guraig نسطاس بن جريج, with the surname "the monk" الراهب, was a Christian physician in Egypt in the Xth cent. See Introduction I, no. 29.

2. Viz. astringency and bitterness.

**Bîrûnî** says that, according to Ibn Mâsawaih and ar-Rasâ'ilî, there are many kinds of wormwood, - Nabataean, Persian, Khorassanian, Syrian and North-African (*maghribî* مغربى). The best is the Syrian, particularly that of Tarsus (*Tarsûs* طرسوس) "which resembles the down of chicken in its yellow colour". He adds that some physicians call it "Greek wormwood" (*shîh rûmî* شیح رومی). In Egypt *Artemisia Absinthium* L. is lacking (*Ramis* p. 193); *Sickenb.* (*Plantes* p. 21) thinks that the *afsintîn* of Egypt is *Ambrosia maritima* L.. But this plant bears, according to *Forskâl* (p. 161) the name of *damsîsa* دمسیسه.

**Synonyms:** Gr.: *ἀπίνθιον*; Lat.: *absinthium*, *santonica herba* (*Scrib. Largus*): Ar.: *shîh* شیح, *shih ar-rabî* شیح الربیع, *daqn ash-shaikh* دقن الشیح (i.e. "the old man's beard"), *shaiba* شیبہ ("white hair"), *shagarat Maryam* شجرة مريم (Algeria) *Lecl.* I, 105; Berber: *tâshtalt* تاشتلت, (*Idrîsî* I, no. 1); Pers.: *afsintîn* افسنتین (*Abû Mansûr*); *qûrtaûdî* قورتاودی, *khâr-akûsh* خار اکوش, (*Schlimmer*); Turk.: *pelin* پلین, *âq pelin* آق پلین (*Avni*); Eng.: common wormwood; Fr.: grande absinthe, armoise amère, aluyne; Germ.: Wermut, bitterer Beifuss; It.: assenzio; Span.: yenjo.

Ibn al-Baitâr (*IB* I, 41) gives the name *damsîsa* دمسیسه as the Egyptian name of the wormwood, in the XIIIth. century. On the other hand, Ascherson and Schweinfurth stated that none of the above-mentioned kinds of *Artemisia* grows in Egypt. So the Egyptian *damsîsa* must have been the name of one of the other species of this

composita. Sickenberger proposes *Ambrosia maritima* L., *Sick.* (Plantes p. 21). *Vide suprâ.*

28. USTÛKHÛDHÛS اسطوخودوس, *Lavender* (*Lavandula Stoechas* L.).

(Lecl. no. 62).

**Diosc. III** (26): It grows on the islands Στοιχάδες<sup>1</sup> (*Stoichades*) which are in the Land of Γαλατία (*Galatia*, i. e. Gallia) opposite Μασσαλία (*Massalia*, i. e. Marseilles). This drug herb was designated by the name of one of those islands. It has a main part (i. e. foliage) like that of the thyme (origan), except that its leaves are longer and of pungent and slightly bitter taste. It is good for diseases of the chest, like hyssop.

**Galen VIII** (XII, 136): It fortifies all the inner organs.

**Ibn Mâsa**: Its virtue is to clear the brain, and it is useful against black-bile diseases.

**Diosc. V** (42 and 43): Its wine reduces thick swellings and inflations; a vinegar is prepared from it in the same manner as the wine<sup>2</sup>.

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1. Called do-day “Isles d’Hyères”.

2. The description of the preparation of this wine of lavender has probably been deleted by BH, but is to be found in IB (I, 24).

COMMENTARY.

**Lavandula Stoechas L.**, the “French lavender” is to-day common on the whole Mediterranean coast; it forms, moreover, in some parts of Western and Southern Anatolia the most important part of the vegetation. On the other hand the lavender varieties which are to-day so frequent in Southern France are *Lavandula spica* D. C. (spike) L. and *vera* D.C. or *L. latifolia* Vill.. Therefore *Dragend.* (571) thinks that these latter are the kinds corresponding to the *stoichás* of Dioscurides and the Arabs. Curiously enough this drug, though existing everywhere in Southern Europe, was much appreciated until a century ago, where it was collected and dried in Northern Arabia, whence it was exported to Venice via Cairo and Alexandria, under the name of *Flores Stoechados arabicae* (note by *Achundow* in *Abû Mansûr* 339).

**Bîrûnî** says that it was brought to his town (Ghazna in Afganistan) from the Mountains of Lengistân انګستان.

**Synonyms:** Gr.: *στοιχάς* (*stoikhâs*); Lat.: *stoechas*; Ar.: *lihlâh* للاح (Maghrib, *Dâwîd*); the fruit: *kammûn hindî* کمون ہندی (*Dâwîd*). Many other names in *Issa* p. 106. Ar. and Pers.: *ustûkhûdhûs* اسطوخوزوس (derived from the genitive of the Greek word); Turk.: *husâme* حسامة, *lavanda otu* قره باش اوتی, (*Honigb.*); Eng.: French lavender; Fr.: *lavande stoechas*; Germ.: *Schopflavendel*.

*Lecl.* (I, 60) gives several modern Arabic and Berber names of the plant.

There seems to be no other Persian name than *ustû-khûdhûs*, (*Mu'tamad* p. 389). Bîrûnî mentions the name *dahâr* دهاز as known in Sind (lower valley of the Indus); indeed the name *dhâru* is still vulgarly used in India (*Dymock* III, 93). *Naficy* (II, 21) gives Arabic names used in Persia.

29. **ÂLÂLÎSFÂQÛN** ألايسفاقون *Sage* (*Salvia officinalis* L.)

(*Lecl.* no. 140).

*Ἐλελίσφακον* (*Elelîsfakon*) is the sage (*as-sâlima* السالة).

**Diosc. III** (33): It is also called *σφαγνον* (*sfagnon*), and is a long *θάμνος* (*thámnos*) i. e. shrub or bush, with many branches the shoots of which are quadrangular and of whitish colour. Its leaves are like those of the quince tree; only they are longer, narrower and a little rougher. At the end of the twigs is a fruit like that of the will *ὄρμινον* (*horminon*) i. e. *al-qilqil* القلقل<sup>1</sup>; it grows in rough, uneven places. The decoction of its leaves and branches is diuretic, emmenagogue and abortive and is useful for the sting of the marine *τρυγών* (*trygôn*)<sup>2</sup>.

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1. This is an erroneous translation: *ὄρμινον* of the Greeks is a kind of sage (*Salvia viridis* L.) whereas *al-qilqil* is very probably *Cassia Tora* L.

2. A kind of sting-ray, perhaps *Raja clavata*.

**Galen VI (XI, 873):** It is manifestly hot and slightly astringent.

**Ibn Gulgul:** It is useful for numbness of the tongue and for aphasia.

### COMMENTARY.

It is *Salvia officinalis* L. and its variants (see *Dragend.* 576). The medicinal parts used in the pharmacopoeias are the leaves, *Folia Salviae*. *Dâwûd* gives the mutilated Greek name *alfâfis* الفافس.

**Synonyms:** Gr.: *ἑλελίσφακον*, *ἐλαφοβόσκον* Lat.: *salvia*; Ar.: *sâlima* سالمة, *siwâk an-nabî* سواك النبي, *nâ'ima* ناعمة (*Dâwûd*, *Loew* II, 102); *maryamiyya* مريمية (Mod. Egypt., *Schweinf.*), *quwêsa* قويسه (Syria, *Berggr.*). Other names in *Issa* p. 162; Pers.: (*Abû Mansûr* has no name for it), *giyâh-i-tashnak* گیاه تشنک, *Maryam gûlî* مریم گولی ("Mary's rose"), *Schlimmer* (502); Turk.: *ada chaby*, آطه چابی *Avni* (543); *dîsh otu* دیش اوتی (*Honigb.*); Eng.: common garden sage; Fr.: *sauge officinale*, *petite sauge*; Germ.: *Salbei*.

### 30. IKLÎL - AL - MALIK أكليل الملك, *Melilot*.

(Lecl. no. 128).

**Is-hâq b. 'Imrân:** This plant possesses leaves which are round like a *dirham* (piece of money)<sup>1</sup>; it is green, sappy,

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1. This comparison of the leaves with a *dirham* ورق درهمية is to be found also in *Idrîsî's* book (I, p. 17 l. 20).



with very thin twigs and scarce leaves. It has small yellow flowers followed by thin and curved hucks (*mazâwid* مزاد) resembling children's bracelets; they contain small round grains, smaller than the grains of mustard. The part used is this ring-shaped pod (*iklîl* اكلييل) with its contents.

**Author:** There are so many differences of opinion that I have no precise knowledge of the question, except that for me, the kind mentioned by Is-hâq is the best. It is a plant of a bitter flavour and fragrant smell. But that which is commonly used in our land (i.e. Spain) is another plant known under the name of *Trefolia*<sup>1</sup> which has broad leaves nearer to those of the larger plantain, also coloured, bent and thick pods variegated with white, green and purple. The seeds are smaller than those of the fenugreek; they are viscous and devoid of flavour and smell.

Some people use another plant which has thin twigs. It spreads out on the soil with leaves like those of the water-calthrop (*Tribulus terrestris*). Its fruits are horns curved like swords, resembling the horns of oxen. They grow together in sixes or sevens (**fol. 6 v.**), having inside them fruits like fenugreek seeds.

Some people allege that the melilot which is used in Alexandria is a plant of a fragrant smell, high-grown, and whose leaves resemble those of the trefoil; its smell is like

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1. In the text of T and G *furfûliya* فرفوليه in that of IB (I, 50 l. 16) *qurnûliya* قرنو ليه.

that of the fig-tree, somewhat aromatic; its flowers are yellow and thin, and at the end of its twigs there are sleek pods like those small and yellow larvae which are found under the ground in the spring<sup>1</sup>.

**Ibn Sînâ:** It is a plant with a flower of straw colour, semilunar in shape and hard though of light consistency; some kinds of it are yellow and some are white, the latter being the best, particularly when they are very hard.

**Diosc. III (40):** *Μελίλωτος* (*melilôtos*). The best kind is that which grows in Attica, Kyzicus<sup>2</sup>, Karchedon<sup>3</sup> and Chalcedon<sup>4</sup>. It is yellowish-white and of fragrant smell. A little of it grows in Campania near Nola<sup>5</sup>; it has seeds resembling those of fenugreek and is of a fragrant smell.

**Galen VII (XII, 70):** Its faculty is astringent, combined with dissolving and maturing power.

### COMMENTARY.

It is the leguminosa *Melilotus officinalis* Lam.; *Dra-*

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1. Ibn al-Baitâr (I, 50, 1. 25 foll.) writing-about a century after al-Ghâfiqî-says that at his time this variety of melilot was unknown in Alexandria.

2. A sea-port of Mysia on the Marmara.

3. The Greek name of Carthage. It is an interpolation by an early copyist.

4. A sea-port of Bithynia (Asia Minor).

5. In Italy near Rome.

*gend.* (p. 315). however, knows 16 medicinally used kinds of melilot. *Abû Mansûr* (p. 150) speaks of seven kinds of melilot in Persia. In Egypt there exist, in our days, four kinds (*Ramis* p. 109). But the officinal melilot is not extant in Egypt, and so IB's assertion is right. The Egyptian kind mentioned by Gh is, according to *Sickenb.* (Plantes p. 23), *Trigonella hamosa* L.. The officinal drug *Herba Meliloti* is still used in many countries for plasters and compresses against rheumatic affections.

**Synonyms:** Gr.: *μελίλωτος* (*melilôtos*); Lat.: *melilotus* (*Pliny* XXI); Ar.: *iklîl al-malik* اكليل الملك, *nafal* نقل, *hantam* حنتم, (*Dâwûd*); more names in *Issa* p. 116. Pers.: *iklîl al-malik*; Turk.: *guzel* (*Samy*), or *nefis qoqulu sari yonja* کوزل أو نفیس قوقولی صاری یونجه (i. e. "sweet-smelling yellow trefoil"), *Avni* 375, *pira otu* پیرا اوتی (*Honigb.*); Fr.: melilot officinal; Germ.: Steinklee, Honigklee; Span.: *trebol oloroso*, *corona del rey* (literal translation of the Arabic *iklîl al-malik* i. e. "the king's crown").

**31. IKLÎL NABÂT GABALÎ** اكليل نبات جبلي, *Rosemary* (*Rosmarinus officinalis* L.)

(Leçl. no. 129).

It is a well-known plant reaching more than a cubit in height with long and thin leaves like fringes, coarse and blackish. Its wood is rough and hard. It has, at the origin of the leaves, a tender whitish-blue flower. Its fruit is hard

and opens itself when dry to let out thin seeds, thinner than those of the mustard-plant. In its leaves is a sharp, bitter and astringent flavour, with an aromatic smell. It is diuretic, dissolvent and aperient<sup>1</sup>. In our country (Spain) hunters put it in the interior of venison to prevent its rapid putrefaction.

### COMMENTARY.

*Rosmarinus, officinalis* L. is also a well-known labiatae-plant. The leaves and flowers are medicinal drugs (*Folia, Flores Rosmarini*). It is curious that al-Ghâfiqî does not quote Dioscurides who describes the rosemary under the name of *λιβανωρίς* (*libanotis*) in book III chap. 75. IB, who always follows al-Ghâfiqî, rebukes there al-Idrîsî who quotes this chapter from Dioscurides (*Idrîsî p. 18, 1. 5*); but IB is wrong, as already stated by *Lecl.* (I, 120). The Arabic name *iklîl al-gabal* أكلیل الجبل or *iklîl gabalî* أكلیل جبلی means “crown or *umbel* of the mountain”.

**Synonyms:** Gr.: *λιβανωρίς*; Lat.: *rosmarinus* (Scrib. Larg.); Ar.: *iklîl al-gabal* أكلیل الجبل *iklîl gabalî* أكلیل جبلی *hasalbân* حصی البان, *حصلبان* (Mod. Egypt. *Sickenb., Schweinf.*); *qardmâtâ* قردماتا (?) (Egypt, *Dâwûd*). For more Arabic names see *Issa* p. 175. Pers.: like Arabic, and *ghushtâr* غشتار (*Idrîsî p. 18, 1. 5*); Turk. *biberiyé* بیریة (*Avni*); Eng.: rosemary; Fr.: romarin; Germ.: Rosmarin; Span.: romero.

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1. Here BH cuts off some lines on other medicinal properties of the drug. They are to be found in IB (*Lecl.* I, p. 120).

32. **ÂNÎSÛN** آنيسون, *Anise* (*Pimpinella Anisum* L.).  
(Lecl. no. 159).

**Diosc. III** (56): The best is that which is bitter, fresh, with numerous seeds and of which no scales falls off like bran (rubbish in the sieve), which is of a strong smell, particularly that from Crete; after it comes the Egyptian.

**Galen VI** (X, 833): The most useful part of it is the seeds; they are sharp, bitter, diuretic, dissolvant confining (the bowels), aphrodisiac and a theriac (antidote) against the poisons of reptiles<sup>1</sup>.

#### COMMENTARY.

The umbellifera *Pimpinella Anisum* L. s'original home was probably the Orient (Asia Minor, Egypt). It provides fruits as a drug (*Fructus Anisi vulgaris*) and oil (*Oleum Anisi*). As a spice it was already in use in Ancient Egypt.

**Synonyms:** Cr.: *ἀνησον* (*aneson*), *Diosc.* and *Theophr.*, *ἀνισον*, *Galen*; Lat.: *anisum* (*Scrib.*, *Larg.*, *Pliny*); Ar.: *ânîsûn* آنيسون, *jansûn* يفسون (Mod. Egypt, *Schweinf.* and Syria, *Bergg.*), *al-habba al-hilwa* الحبة الحلوة (Algeria, *Lecl. I*, 146); *râziyânag rûmî* رازيانج رومی (*Ibn Al-Gazzâr*, *Bîrûnî*, *Dawûd*); *râziyânag shâmî* رازيانج شامى, (*Vullers*). Other Arabic names in *Issa* p. 140. Pers. and Turk.: *ânîsûn* آنيسون; Pers. *bâdiyân rûmî* باديان رومی,

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1. The last words are not Galen's but Dioscurides'.

(*Schlimmer*, 463), *raghûn khâmîn* رڭون خامين (*Idrîsî*); Eng.: sweet cumin, anise; Fr.; anis vert; Germ. and Span.: anis.

33. **ANDRÂSIYÛN** أندراسيون *Sulphur-Wort* (*Peucedanum officinale* L.).

(Lecl. no. 176).

**Diosc. III** (78): *Πευκέδαρον* (*peukédanon*) is a plant with a thin stalk like that of the plant which is called *μάραθρον* (*máraithon*, fennel). It has near its root an abundant thick tuft; its flower is yellow and its root black and of an offensive smell, thick and full of moisture (sappy). It grows on mountains that are shaded by trees. The root is incised, while fresh, with a knife, its juice flows out and is put in the shade because its faculty grows weaker in the sunshine. He who collects this juice suffers from headache and dimness of sight if he does not (previously) anoint his nose with attar of roses and put some of it also on his head. The best of the sap of this plant comes from Sardonía (now Sardinia) and Samothrake; it is of an offensive smell, red, and stings the tongue. If rubbed into the head with vinegar it is helpful to *λήθαργος* (*lêthargos*), *φρενίτις* (*phrenîtis*), obstructions<sup>1</sup>, epileptic fits, chronic headache and plegia.

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1. Meaning obstructions of the vessels of the brain causing dizziness (*σκοτώματα skotômata*, Diosc. III, 78).

**Galen VIII** (XII, 99): The milk is more active than the root. (**fol. 7 r**); the juice heats powerfully and is useful for diseases of the chest and lungs, and for induration of the spleen.

### COMMENTARY.

This plant is *Peucedanum officinale* L., an umbellifera containing a resinous gum. The root was in former centuries an officinal drug throughout Europe. The Arabic name *andrâsiyûn* is doubtless derived from a Greek name, perhaps from *ἀνδροσαίμων* (*andrósaimon*) which, however, designates another drug (St. John's wort). *IB* gives a much longer chapter on this drug, doubtless extracted from al-Ghâfiqî's original work, as he puts the drug under the letter *ya* ی according to its Spanish-Latin name *Yerba Tora* (*IB IV*, 208-9; *Lecl. III*, no. 2310).

**Synonyms:** Gr.: *πενκέδανον*; Lat.: *peucedanum*; Ar., Pers. and Turk.: *andrâsiyûn* اندر اسلون, *bakhûr al-akrâd* بخور الاكراد; Pers. (moreover) *siyâh bûya* سیاه بویه; Turk. (moreover): *khinzîr râziyânasi* خنزیر رازیانه سی, (*Avni* 463); Eng.: sulphur-wort, hog's fennel, maiden-weed; Fr.: *peucédane*, *fenouil de porc*; Germ.: *gemeiner Haarstrang*, *Saufenchel*.

34. **ANGUDÂN** أنجدان, *Silphium* (kind of *Ferula*).

(Lecl. no. 158).

**Ibn 'Imrân:** This is a plant the gum of which is the asafoetida (*hiltî* حلتيت), and the root the *mahrûth* محروت<sup>1</sup>; some of it is white and aromatic, and some black and stinking; it (the white) is called that of Sarakhs<sup>2</sup>.

**Al-Bakrî**<sup>3</sup>: The black is stronger than the white and unfit as an aliment. It has a thick root from which leaves spread out on the ground and are contracted like a fist. They are composed of small leaves like those of the carrot resembling the pierced metallic sheets which are (fixed) under the rings of doors. From the leaves shoots out a tender stalk on the end of which is an umbel like that of the aneth (garden dill), except that it is larger. It is then succeeded by grains enclosed in thin, wide and lengthy sheaths of a disgusting smell.

**Abû Hanîfa:** It grows in the sands between Bust and the land of Qîqân<sup>4</sup>, and the inhabitants of those regions cook the grains of the asafoetida and eat it.

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1. This word may designate a root having the form of a plough or a poker for stirring the fire (*mirâth* محرات). Bîrûnî, however, denies energetically that *mahrûth* is identical with *angudân*. He gives also several interesting quotations from old authors which are too long for repetition here.

2. A town in Khorâsân (Eastern Persia).

3. See our Introduction chap. I. no. 41.

4. In the text of *G* these names are totally mutilated, when *T* writes Sibta (Ceuta) and Qi'ân (Qairawân ?) so that the coast of North Africa might be meant. But as the author of



**Ibn ‘Abdûn**<sup>1</sup>: It is a plant like the lovage (*kâsham* كاشم, *Ligusticum levisticum* L.), growing in Babylonia. The green-grocer sells it amongst spices.

**Diosc. III (80)**: *Σίλφιον* (*sílfhion*, i. e. the asafoetida plant) grows in Syria, Armenia and Media (*Mâh* ماه). Its stalk is called *μάσπειον* (*máspeton*), and resembles in shape the galbanum-plant<sup>2</sup>. Its leaves are like those of the celery (*karafs* كرفس) and its seeds like those of *μαγύδαρις* (*magydaris*)<sup>3</sup>.

**Galen VIII (XII, 123)**: The milk-juice of this plant

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this quotation, Abû Hanîfa ad-Dînawarî, was a Persian, it is more likely that he referred to places near his country; we have therefore adopted the names which are transmitted by *IB* (I. 59, 1. 2). Bust was a town near Herât, and al-Qîqân, a region near the western frontier of India (now Balûchistân).

1. Muhammad b. ‘Abdûn was, according to Ibn Abî Usaibi‘a (II. p. 46) a Hispano-Moorish physician who travelled in the Near East from 958 to 971 A.D. He lived for some time in Fustât فسطاط (Old Cairo), and in Baghdad where he became the disciple of the celebrated Muslim philosopher Abû Sulaimân as-Sigistânî أبو سليمان السجستاني. His literary production is nearly unknown, and it is therefore not possible to state wherefrom Gh. abstracted the quotation,

2. The names are mutilated in both MSS. It is to be read: “The *qinna*-plant, i. e. the *kalakh* الكاخق or القنا”. This is the translation of Diosc. III (80)’s *νάρθηξ* (*nárthêx*), an undetermined kind of ferula. The Arabic names probably designate *Ferula galbaniflua* Boiss.

3. This is an erroneous translation from Diosc. III (80) who says that the seeds of the silphium are called *μαγύδαρις* *magydaris*.

is of very hot faculty and so are its leaves and twigs; its roots are violently heating.

He says, moreover, in the second book : Asafoetida is useful for swelling of the uvula, just as the *παιονία* (*paionía*, peony) is useful for epileptic fits.

He (says) in the *Κατὰ Γέννη* (*Katà Gêne*, i. e. Galen's work *De Compositione Medicamentorum per Genera*): The heating faculty of the opoponax (*gâwshîr* جاوشير) is near to that of the asafoetida.

**Diosc. :** Its root is softening, drying, difficult of digestion and noxious to the bladder. Its gum is collected by making incisions into the root and the lower part of the stalk.

**Ar-Râzî:** The *mahrût* محروت (see above) is hot, dry, fortifying the liver and stomach and helpful to the digestion.

He says, moreover, in his book *On Aliments* : When macerated in vinegar it makes aliments more palatable and more digestive, and some of its (the drug's) acridity diminishes.

**Diosc. :** The best kind of asafoetida is that which is reddish, clear, resembling myrrh, of a strong and not disgusting flavour and a smell not unlike that of the leek, and which, when macerated, turns whitish. The asafoetida known as *Κυρηναϊκός* or that from Cyrene, when tasted, cools the body at once.

That known as *Μηδικός* (*Medikós*) meaning "the Med-

ian" i. e. that from Media, and that known as Συριακός (*Syriakós* or from Syria) both are of weaker strength than the Cyrenaic, and of worse smell. It is often adulterated before it is dried with *sagapenum* (gum of *Ferula persica*), flour of beans and gum-ammoniac. The stalk of this plant is called σίλφιον (*sílfhion*), its root μαγύδαρις (*magydaris*) (fol. 7 v.) and its leaves μάσπετα (*máspeta*). The strongest of all is the gum, next to it come the leaves and then the stalk.

**Ar-Râzî:** I found asafoetida efficient in the phlegmatic diseases of the nerves.

**Hubaish**<sup>1</sup>: It is hot in the first class of the fourth degree, noxious to the liver and stomach, and, as to smell and heat, near to the marking-nut (fruit of *Semecarpus Anacardium* L.). Some people pretend that their habitants of Sind throw it into their rivers so that its smell may kill beavers and insects, thus saving their crops. The Armenians use it as a treatment for wounds from poisoned missiles thrown on them in times of war.

#### COMMENTARY.

The Cyrenaic *silphium* of Dioscurides is until now undetermined; some scholars have thought it might be the gum of *Ferula tingitana* L. (North Africa); but others have contradicted this identification. Viviani (*Sickenb. Arzn.* p. 21) thinks it to be his *Thapsia Silphium Viv.*

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1. See our Introduction chap. I. no. 14.

The "Median silphium" corresponds without any doubt to the *asafoetida*, the gum of different Persian and Afghan species of *Ferula*, viz. *Ferula scorodosma Benth. et Hook.* (*F. Asa foetida L.*), *F. Narthex Boiss.*; *F. alliacea Boiss.*; *F. persica Willd.* etc. For literature and history see Flückiger 281, *Dymock II* (147 foll.), *Loew III* (452 foll). The pretended use made by the inhabitants of Sind (now Panjâb) of the assafoetida for killing animals as recorded by Hubaish, is not mentioned by any modern author and may be legendary. The medicinal drug *Asafoetida* is still to-day in use as an antispasmodic. See also *Schlimmer's* long article on this drug (p. 56-8).

**Synonyms:** Gr.: *σίλφιον* (*silphion*); Lat.: *laserpitium*, *laser*, *Pliny*; Ar.: *angudân* انجدان (the plant), *mahrûth* محروث (the root), *hiltît*, *haltît* حلتيت (the gum), *hantît* حنتيت or *abû kabîr* أبو كبير (Mod. Egypt, *Schweinf.*), *al-kabîr* الكبير (Egypt, *Dâwûd*); Pers.: *anjudân*, *anjudhân* انجدان (*Abû Mansûr*), *anghûza-i-herâtî* انگوثره حراتى (*Schlimmer*); *angûdan* انكدان (*Idrîsî*) *angûja* انگوثره (*Steingass*); Turk.: *hiltît* حلتيت, *sheytân boqu* شيطان بوقى (*Avni*); Many other names are given by *Issa* p. 82. Eng. *asafoetida*, foetid assa; Fr.: *ase fétide*; Germ.: *Stinkasant*; *Teufelsdreck*.

**35. USHSHAQ** أَسْشَق, *Gum-Ammoniac* (from *Dorema ammoniacum Don.*).

(Lecl. no. 83).

*Ushshaq* أشق is called also *ushshag* أشج, *washshag* وشج and *washshaq* وشق.

**Diosc. III (84):** Ἀμμωνιακόν (*Ammōniakón*) is the gum of a plant resembling in shape the galban-ferula (*kalakh* كالخ, i. e. νάρθηξ *nárthêx*). It grows in the land of Libya, further inland than Cyrene. The shrub is called ἀγασυλλίς (*agasyllís*). The choicest is that which has a beautiful colour, free from stones and wood, whose particles resemble a lump of frankincense as to purity and density, the odour of which is that of castor and the flower of which is bitter. The kind containing dust and stones is called “mixed”.<sup>1</sup>

It is brought from a place called Ammon, and is the juice of a shrub resembling the galban-ferula.

**Galen VI (XI, 828):** Its gum flows out of a straight stem<sup>2</sup>. Its faculty is laxative; it heals induration of the spleen and resolves scrofulous glands.

### COMMENTARY.

Gum - ammoniac (medicinal drug *Gummi-resina Ammoniacum*) is the resin of the umbellifera *Dorema Ammoniacum* Baill. or *Don.*. This drug probably came to the Greeks from the Persians, as the plant grows only in their land and in the neighbouring regions. Dr. Polak who lived a long time

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1. Translation of Diosc.' φύραμα (*phyrama*) i. e. mixed and kneaded.

2. This passage is missing in the Kuehn edition of Galen's *Simplicia*.

in Persia asserts that it is the produce of *Dorema Aucheri Boiss.* (Persien, vol. II, p. 280), and this is confirmed by *Schlimmer* (p. 30). But the drug as described by Dioscurides seems to be *Ferula tingitana L.* (Flückiger p. 289), The Dorema-gum was mostly used for plasters.

According to *Bîrûnî* the first Arabic-writing authors gave the name of *ushshaq* to the produce of different plants (poppy and others).

**Synonyms:** Gr.: Ἀμμωνιακόν (*Ammôniakôn*), θραῦσμα (*thrausma, Diosc.*), φύραμα (*phyrama, Diosc.*); Lat.: hammoniacum, (*Pliny XII* and other places); Ar.: *ushshaq* اشق, *ushshag* اشج, *wushshaq* وشق, *wushshag* وشج, *lazzâq adh-dhahab* لزازق الذهب (i. e. “cementing or soldering gold”) (*Bîrûnî, Dâwûd*), *qannâ washq* قنا وشق, (Syria, *Dâwûd*), *kalakh* كالخ (Egypt, *Dâwûd*), ‘*ilk al-kalakh* ايلك الكالج, (Egypt, *Issâ*), *fasûkh* فسوخ, (Mod. Egypt, *Ducros* p. 100), *samgh nûshâdirî kadhdhâb* صمغ نوشادري كذاب, (The Same), *ushshaq kadhdhâb* اشق كذاب (i. e. false gum-ammoniac, the Same); Pers.: same names, moreover the plant is called in the province of Lûristân لورستان: *bilshîr* بلشیر, (*Schlimmer* p. 30); Turk.: *ushaq* اشق, *kelekh* كالخ, *châdir ushâgi* چادر اشاغي (*Avni* 30); Eng.: gum-ammoniac; Fr.: gomme ammoniacque Germ.: Ammoniakgummi.

### 36. USHTURGHÂZ اشترغاز, Other *Ferula-Root*.

(Lecl. no. 84).

**Ibn ‘Abdûn**<sup>1</sup>: A root growing in Khorassân. It is cooked with meat as a condiment; its faculty is like that of *ferula asafoetida* (*angudân* انجدان; see no. 34).

**Diosc. III** (80, p. 97); Another *asafoetida* (*angudân* انجدان) which is said to grow in Libya. Its root resembles that of *asafoetida* save that it is thinner. It is sharp, soft and devoid of gum, and as active as *σίλφιον* (*silphion*).

**Ar-Râzî**: The *ushturgaz* اشترغاز even when macerated (in vinegar) is not free from heat (ing faculty), particularly when macerated for a long time; it is carminative and stimulates the appetite.

### COMMENTARY.

*Ushturghâz* اشترغاز, also written *shuturghâz* شترغاز and (wrongly) *shuturghâr* شترغار, is a Persian word the meaning of which is “camel’s food”. Curiously enough the Persian medical and pharmacological dictionaries of *Abû Mansûr* and *Schlimmer* do not know this Persian name. But it is probably identical with *Schlimmer’s Ferula asa dulcis* (p. 55-56) which he calls also *angudân at-tibb* انجدان الطب. The learned *Vullers* in his great dictionary identifies *ushturghâz* with the above-mentioned *laserpitium*, a kind of *asafoetida*, and with another plant the roots of which are used as pickles in

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1. See note 1 on p. 113.

vinegar. *Freytag* identifies this latter plant with *horminum* or *Salvia silvestris*, which is probably wrong. *Bîrûnî* and *Harawî*, who were Persians, say: *ushturghâz* is the root of the Khorassanian ferula اشترغاز هو أصل الانجدان الخراساني. *Ibn Sîna* (ed. Bulâq I, 253) names the plant but does not give its description. The Latin translator, *Plempius* (II, 45) translates it by *Magydaris libyca*, evidently based on *Dioscurides*. IB (no. 84), and other Arabic authors translate the Persian name with “camel-thorn”, confounding *shutur-ghâz* شترغاز with *shutur-khâr* شترخار (i. e. *Alhagi Maurorum*, Camel’s thorn). Any how it must be one of the numerous Persian kinds of *Ferula*. See *Loew* III, 455.

**Synonyms:** Gr.: *ἔτερα μαγύδαρις*; Lat.: *laserpitium*; Ar.: *kâsham* كاشم, (*Idrîsî* p. 41); Pers.: *ushturghâz* اشترغاز, *shuturghâz* شترغاز.

37. **ANZARÛT** انزروت, *Persian Gum* (*Sarcocolla*).  
(Lecl. no. 171).

**Ibn Sînâ:** It is the gum of a thorny shrub.

**Diosc. III** *Σαρκοκόλλων* (*sarkokóllon*)<sup>1</sup> is the gum of a shrub in Persia, resembling frankincense, with small lumps; its gum is bitter.

**Galen VIII** (XII, 118): It heals and cicatrizes wounds.

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1. The text of *Diosc.* reads *σαρκοκόλλα* (*sarkokólla*).



**Another Author:** When drunk without any corrective, it is deadly. It causes baldness particularly to people of mature age, according to the dose in which it is drunk.

### COMMENTARY.

The *anzarût*, sarcocolla, still largely used and sold in the East, e.g., in the drug bazaars of Cairo, is a drug which is hardly known in Europe at the present time. It has not been possible to state in a definite manner, the plant from which this gum is extracted. *Schlimmer* (425) names *Pennaëa mucronata* L., *Dragend.* (343), moreover, *P. Sarcocolla* L. and *P. squamosa* L., when *Dymock* proves in *Pharm. Journ. and Transactions* 1879 that the Indian drug at least, is the product of an *Astragalus* (*leguminosa*) which he calls *Astragalus Sarcocolla* Dym. (see also *Dymoçk* I, 476 foll.). There is also a "false sarcocolla" produced by the composita *Microrhynchus spinosus* Benth. (*Dragend.* 692), of Afghanistan. The drug is still much in use in the Orient for eye-diseases (see *Ducros* p. 11).

**Synonyms:** Gr.: σαρκοκόλλα (*sarkokólla*); Lat.: sarcocolla, *Pliny*; Ar.: *anzarût* انزروت, انزروت, انزروت, *kuhl fârisî* کحل فارسی (*Dâwûd*), *kuhl kirmânî* کحل کرمانی (*Idrîsî*); Pers. and Turk.: *anzarût* انزروت; Pers. (moreover): *tashm* تشم (*Idrîsî* p. 8)<sup>1</sup>,

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1. It is derived from Persian *tshashm* چشم i. e. eye or eye-salve; it is still in use in the Near East to day as *shishm* ششم (a name for the seeds of *Cassia Absus* L. or any eye-remedy).

*kanjubâ* كنجبا (*Idrîsî*), *kānjudha* كنجذة (*Bîrûnî* and *Idrîsî*) or *kanjudak* كنجدك (*Steingass*), and *zahr tshashm* زهر چشم (*Dâwûd*), which must read *pâzahr-i-tshashm* بازهر چشم, i. e. antidote for the eye, as *Dâwûd* gives the Arabic translation: *tiryâq al-‘ain* ترياق العين.

### 38. ÂLÛSUN آلوسن, *Alysson*.

(Lecl. no. 1).

**Diosc. III (91):** It is a coarse plant used as fuel<sup>1</sup>, with a single stem. It has fruits at the origin of the leaves, of the form of lupin (*turmus* ترمس) composed of two layers with seeds not inclined to be wide (somewhat narrow). It grows in mountainous places and rugged regions. It is believed that it heals the bite of rabid dogs and that, when suspended in houses, it preserves the health of their inmates. Drinking of its decoction soothes the afebrile cold, and it acts in the same manner when held in the hand and looked at<sup>2</sup>.

**Galen VI (XI, 823):** It is called by this name because it is useful against the bite of the rabid dog by a specific property of its whole substance. Its faculty is moderately drying, resolvent and cleansing.

1. Translation of the Greek φρυγάνιον (*phrygánion*).

2. This is an addition to Dioscurides' Greek text.

He (Galen) says in the *De Antidotis* copying Damocrates<sup>1</sup> : (fol. 8 r) This plant resembles the hore-hound (*marrubium*, Ar. : *frâsiyûn* فراسيون *πράσιον*) save that it is coarser and thornier all round. Its thorns grow round with a dark red colour like that of the liver. This drug must be collected at the time of the rising of Sirius (in the Dog-star days, i. e. in the hottest time of the year), dried, pounded, sieved and stored. It is to be administered against the bite of rabid dogs in the dose of one spoonful to four and a half ounces of honey-water.

**Author:** These qualities do not correspond to the description given by Dioscurides. We saw this plant as described by Galen according to Damocrates. On the other hand that which is mentioned by Dioscurides is a plant called at home (in Spain) *al-hâra* الهارة and also *al-qâra* القارة<sup>2</sup>. Its description does not correspond in all parts to that given by Dioscurides. It is a plant the branches of which are big, and spread out from one root. They have leaves which are a little larger than those of the marjoram They

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1. The Arabic text reads Demokrates ديموقراطيس. Damocrates was a Greek physician who described many compound remedies and antidotes in verse. The above quotation is to be found in *De Antidotis II* under the name of Antoninus of Cos (Lecl. I, 7).

2. It is written in both MSS. with a *fâ* ف, but IB says (I, 4, 1.8) expressly that it is written with the letter *qâf* ق, i. e. *al-qâra* القارة. IB, at the same time, contests al-Ghâfiqî's opinion and identifies *qâra* with the Greek *stachys* (στάχυς, woundwort).

grow in thick tufts on the twigs that curve backwards, and incline downwards with a hidden slit. Their colour, and that of the branches is whitish, and at every leaf, there are grains of the size of coriander-seeds, white with downy hairs on them and containing black grains of the size of grapes. This plant discharges the black bile, strengthens the heart and is useful for the bite of rabid dogs.

There is still another plant very much resembling the aneth as to stem, leaves and smell. It grows in thin and stony soil and has a long root like a long turnip or a carrot. Its taste is sweet with much acidity. A dose of two drachms of the bark-fibres (*lihâ'* لِحَاء) of this plant mixed with fresh milk causes a person, who is bitten by a rabid dog, to vomit, and cures him<sup>1</sup>, even if he be already hydrophobic and dying.

There is another plant with branches resembling those of *Daphne Gnidium L.* (*al-mathnân* المثنان). Its leaves are long, narrow with sharp edges, thick, green, very smooth and with thickened ends. Its flower is bell-shaped, of reddish-grey colour, hanging downwards and strongly bitter. The nomads of our deserts take a little of the juice of the leaves and drink it with oil, which makes them vomit very violently.

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1. According to IB ( p. 4 ), who has the unabridged text, al-Ghâfiqî advised the use of the expressed juice of the inner bark of the root.

It is useful for the bite of rabid dogs and for leprosy; it is a strong remedy and unreliable if one is not careful in using it. I believe this plant to be the *karâth* كرات (Daphne Tartonraira L.) of Abû Hanîfa<sup>1</sup>.

### COMMENTARY.

Botanists have found great difficulty in identifying the above-described plants. It is uncertain what may have been the *alysson* of Dioscurides. Its name has been given to the crucifera *Alyssum saxatile* L., a mountain plant of Southern Europe. The description, however, better suits *Farsetia clypeata* R. Br., another crucifera (Dodonaeus, *Historia Stirpium* 1550); see *Loew* I, 474. *Idrîsî* (no. 67) only repeats the description of Dioscurides. As to the plants described by al-Ghâfiqî it is not possible to have them identified except by a professional botanist particularly acquainted with the flora of the Spanish mountains. One of the plants may be *Thymelaea Tartonraira* All., the other — as suggested by IB — one of the kinds of *Stachys* (*Stachys germanica* L. or *St. recta* L.), *Issa* (p. 174). *Sickenb.* suggests (*Arzn.* p. 8) *Marrubium Alysson* L.

**Synonyms:** From the Greek ἄλυsson (*álysson*) the meaning of which is “protecting against canine madness”

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1. This name *karâth* كرات is not to be confounded with the similarly spelt *kurrâth* or *løek*. Al-Ghâfiqî speaks, later on, more about this plant to which he gives also the name of ‘*ushbat as-sibâ*’ عشبة السباع (i. e. “lions’ herb”).

is derived an Arabic name *shagarat al-kalb* شجرة الكلب “dog’s herb” *Dragend.* (p. 259, last line), *hashîshat al-lagât* حشيشة اللجاة, IB<sup>1</sup>; Pers.: *azdasht* ازدشت (*Dâwûd*; doubtful, as not confirmed by our Persian sources); Eng.: madwort; Fr.: alysse.

### 39. ASQLIBIYÂS أسقليبياس, *Asclepias*.

(Lecl. X, no 66).

**Hunain** called it in the book of Galen *al-qanâbir*<sup>2</sup>.

**Diosc. III:** A plant with long branches on which are oblong leaves like those of *κισσός* (*kissós*, ivy) as to form, with many thin roots and flowers which are heavy in odour; its seeds are like those of *πελεκῖνος* (*pelekînos*, vetch)<sup>3</sup> and it grows on the mountains. Its roots, drunk in wine, are useful against colic and the bites of venomous reptiles.

**Galen VI (XI, 840):** I have no knowledge of this herb and have never experimented with it.

### COMMENTARY.

This plant was identified with *Asclepias Vincetoxicum* L.,

1. Issa (p. II) identifies the plant with *Alysson saxatile* L. and gives several other Arabic names. This plant is called in English: gold-basket or yellow alison, in French: alysse jaune, corbeille d’or.

2. This book is Galen’s treatise *On Simple Drugs* translated by Hunain. The latter rendered ἀσκληπιιάς by *qanâbir*, a translation against which IB writes in strong terms (I, p. 26 last lines; Lecl. I, p. 64). It is very probable that this passage is due to al-Ghâfiqî and only omitted by BH.

3. *Coronilla securidaca* L. (Berendes 327).

but has no fragrant roots. So Fraas identified it with a kind called by him *Asclepias Dioscuridis* which he found on the mountains of Euboea (Greece). See *Loew* I, 281 foll.

**Al-Idrîsî** (I p. 31), however, says that the Latin name of the plant is *qanâbarî* قنابری reminiscent of Greek κιννάβαρι). He gives a more detailed description of the plant, not in accordance with that of Dioscurides. He may be speaking about another plant as he finds *asclepias* in Diosc. IV instead of III.

**Synonyms:** Gr.: ἀσκληπιᾶς (*asklepiâs*); Ar.: *qâmi' as-simm* قامع السم (i. e. checker of poison), *Sharaf*; Pers.: no name<sup>1</sup> Turk.: *qâhir-i-sumûm* قاهر سموم (i. e. conquering poisons), *quduz otu* قودوز اوتی ('*Avni* and *Samy*); Eng.: *asclepias*; Fr.: *asclepiade*; Germ.: *Schwalbenwurz*.

**40. AMBRÛSIYÂ** امبروسیا, *Sea-Ambrosia* (*Ambrosia maritima* L.).

It is the *bilinjâsf* بلنجاسف<sup>2</sup>.

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1. Al-Idrîsî gives in the article *Asclepias* the name *barghasht* برغشت; *Steingass's* Dictionary knows a plant *barghasht* برغشت, a certain wild pot-herb resembling spinach and growing on the banks of rivers. This description does not correspond with that of Dioscurides' *asclepias*.

2. The text of T and G reads *bilinjâshq* بلنجاشق, a copyist's error. *Bilingasf* or *Biringasf* is the southern-wood, a kind of *artemisia* (*Artemisia vulgaris* L.). The above statement is erroneous, as *ambrosia* and *artemisia* are two different kinds of plants; it may be a copyist's interpolation.

**Diosc. III** (114): It is a *θάμνος* (*thámnos*, shrub) with many branches, about three spans high. Its leaves grow from the origin of the stem and from the root; its twigs are full of seeds<sup>1</sup> resembling bunches of grapes before they ripen. Its smell is like that of the rue (*sadhâb* سذاب) and its roots are thin and about two spans long. The inhabitants of Cappadocia use it for making wreaths.

**Galen VI** (XI, 824): When used for cataplasms it is astringent and prevents excretions from curdling.

### COMMENTARY.

The *ἀμβροσία* of Diosc. is generally identified with *Ambrosia maritima* L., a composita.

**Synonyms:** Gr.: *ἀμβροσία*; Lat.: *ambrosia* (*Pliny*, who confounds it with several other plants); Ar.: *damsîs* دمسيس (IB), *damsîsa* دمسيسه, *ambrûsiya* امبروسيا (IB); Pers.: *amrûsira* امروسرة Steingass; Turk.: ‘*anbariye* عنبريه, *yaila* (yailé) *chichayi* چيچكي (يايلا); Eng.: sea-ambrosia; Fr.: *ambrosie*, *absinthe batarde*; Germ.: *Ambrosia*.

**41. AWNÂNTHÎ** أونانثي, *Oenanthe*<sup>2</sup> (*Spiraea filipendula* L.).

1. Thus reads the text of Dioscurides. He understands by “seeds” the small blossom-buds.

2. Gh. and his compiler BH here show their better knowledge of the language by exactly transliterating in Arabic the Greek word *οἰνάνθη* (*oinanthe*), whilst IB (no 136) disfigures the name to *allini* الليني. The same false reading *alaini* الليني is found in *Idrîsî* (p. 26, nn. 42), so that it must be an early copyist's blunder.



(Lecl. no. 136).

**Diosc. III (120)**: It is a plant with leaves like those of the carrot, white flowers and a thick stem about one span high. Its fruit is like that of orach (*sarmaq* سمرق , ἀνδροάφαξις, ἀιτροάφαξις , *Atriplex hortensis*). Its root is enormous with many round bulbs. It grows amongst rocks. Its fruit, stem and leaves are drunk with the wine called οἰνόμελι (*oinómeli*, a kind of mead) to expel the placenta and to clarify the urine.

### COMMENTARY.

*Theophrastus* knows two kinds of *oenanthe*, one of which seems to be identical with that of *Dioscurides*. It is identified by most of the botanists with *Pedicularis tuberosa* L., a scrophulariaceae, but by *Fraas* and *Littré* with *Spiraea filipendula* L. (drop-wort), a rosacea.

**Synonyms** of the latter plant: Gr.: οἰνάνθη (*oinánthē*); Lat. *oenanthe*, (*vitis labruscae uva*), *Pliny*; Ar.: *al-qandûl* القندول, *Berggr.*, Persian<sup>1</sup>: *rîsh-baz* ریش بز (*Naficy*); Turk.: *qandûl* قندول, *Avni*, *erketsh saqali* أرکیچ صقالی; Eng.: drop-wort; Fr.: *filipen-*

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2. *Al-Idrîsî* gives the Persian name *ardasht* or *azdasht* اردشت which does not exist in any dictionary - the Syriac term *matrâ-batrâ* متراپترا and the Berber term *mâkashfâl* ماكشفال. *Issa* (p. 127) calls the plant *Oenanthe* L. and gives the Algerian-Arabic name *mashfîl* مشفيل.

dule; Germ.: knollige Spierstaude, roter Steinbrechwurz, Erdeichel.

42. ÎMÂRUQÂLÎS أياروقالس, *Yellow Day-Lily*

(*Hemerocallis fulva* and *flava* L.).

(Lecl. no. 209).

**Diosc. III** (122): It is also called *ἡμεροκατάλλακτον* (*hemerokatállakton*). Its leaves and stem are like those of the lily, but they are leek-coloured. It has three or four blossoms of an intense yellow colour and a root like that of the onion called *βολβός* (*bolbós*, *Pancratium maritimum*?) though it is bigger.

**Galen VI** (XI, 884): Its root is like that of the lily as to appearance and faculty. Its use is to cause hot swellings of the eye and breast (*mamma*) to subside. It is also used for burns in the form of applications<sup>1</sup>.

COMMENTARY.

The lily described by Theophrastus as *ἡμεροκαλλές* (*hemerokallés*) is the Martagon-lily and differs from the *ἡμεροκαλλίς* (*hemerokallís*) of Diosc. The latter plant may be *Lilium bulbiferum* (according to Mathiolus) or *Hemerocallis fulva* L. The description of the latter is well in accordance with that

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1. This latter passage has been abstracted from Dioscurides; it is not found in Galen's text. Probably a copyist's blunder corrected by IB.

given by Diosc. IB (no. 290) says that the yellow lily was shown to him by a notable of Cairo who had brought it from Syria. *Sickenb.* (Plantes p. 11; Arz. o. 25) says that Schweinfurth discovered plants of the *Hemerocallis fulva* in the old Wakf-Gardens of Cairo though they had disappeared from the modern Egyptian gardens. He thinks that they may date from the time of the successors of Saladin when the Qâdi al-Fâdil introduced them into Egypt from Syria (beginning of the XIIIth. cent. A. D.).

**Synonyms** for *Hemerocallis fulva* and *flava* L.: Ar.: *sawsan asfar* سوسن أصفر, *sawsan khatâ'i* سوسن خطائي, *Issa*; Pers.: and Turk.: same names; Eng.: yellow day-lily, lemon-lily; Fr.: *hemerocalle*, *lys jaune*; Germ.: *gelbe Taglilie*.

43. **AIDHUSÂRÛN** <sup>1</sup>أيدسارون, *Hedysaron*, *Axe-Weed* (*Securigera Coronilla* D. C.).

(Lecl. no. 136).

**Diosc. III** (130): It is called by the druggists *πελεκίνος* (*pelekinos*). It is a *θάμνος* (*thamnos*, shrub) with small leaves like those of the chick-pea, and husks, (*ghuluf* غلف, capsules *λοβοί*) resembling in form those of the Syrian carob. There are red seeds in them resembling two-edged axes, of bitter

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1. Here again Gh. gives the correct reading where IB (no. 163) disfigures the name to *andûsârûn* اندوصارون adopting an early copyist's error.

taste. They are good for the stomach as a drink.

**Galen VI (XI, 883):** It grows amongst wheat and barley. It is useful for obstructions of the viscera and, when used in the form of pessaries, prevents pregnancy<sup>1</sup>.

### COMMENTARY.

This plant was also known to Theophrastus under the name *πελεκῖνος* (*pelekinos*). It is probably the South-European legumiosa *Securigera Coronilla D. C.*, axe-weed, an emetic. (*Berendes* p. 349), and not one of the kinds of *Hedysarum* for which *Issa* (p. 91) gives Arabic names.

**Synonyms:** Gr.: *ἡδύσαρον* (*hêdysaron*), *πελεκῖνος* (*pelekînos*); Lat.: *pelecinus*, *Pliny*; Ar.; Pers. and Turk.: no term;<sup>2</sup> Eng.: axe weed; Germ.: *schwertförmige Kronwicke*.

#### 44. AWNÛSMÂ <sup>3</sup>أونوسما, *Onosma*.

(Lecl. no. 193).

**Diosc. III (131):** It is also called *ὄσμας* (*osmâs*), *φλονῖτις* (*phlonîtis*) and *ὄνωρις* (*ônônîs*). Its leaves are like those of

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1. These last assertions are equally given by Dioscurides, and are not found in Galen's text.

2. *Issa* (p. 91) gives, as terms in Arabic, *al-fâ's* الفأس and '*adas murr* عدس مر (i. e. "bitter lentils").

3. Misspelt in *T, G* and *IB* into *onoma* اونوما.

ἀγκύρα (*ánchusa* i.e. alkanet, *Alkanna tinctoria* Tausch.), oblong, soft, four fingers long, and about one finger wide. They spread out on the ground. It has neither stem, fruit nor flowers, and the root is thin, weak, long and blood-red in colour. It grows in rugged places. It expels the foetus during labour.

**Galen VIII** (XII, 89): Its substance is hot, sharp and bitter. Taken with wine it kills embryos.

### COMMENTARY.

Most of the botanists follow now *Fraas* who identifies the ὄνοσμα of Diosc. with the boraginacea *Onosma echioides* L. In India it is used as a substitute for borage (*Dymock* II 524). *Issa* (p. 128) gives some Arabic synonyms.

**45. IMIYÛNÎTÎS** أَيْمُونَيْطِيس, *Milt-Waste*, (Hemionitis).  
(Lecl. no. 210).

**Diosc. III**: Some people call it spleen-wort (*at-tuhâli* الطحالی, σπλήνιον, *splenion*). Its leaves resemble those of the aracea (لوف *lûf*)<sup>1</sup> δρακόντιον (*drakóntion*, dragon's wort, *Arum Dracunculus* L.). and are semi-lunar in shape. It has many roots but neither stem, seeds nor flowers. It grows amongst rocks.

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1. In the text of *T* and *G* *lauz* لوز (almond); this is a copyist's blunder that we have corrected.

The taste is astringent and, when drunk with vinegar, it resolves the spleen (i.e. the excessive growth of the spleen).

### COMMENTARY.

Most of the botanists agree to see in Diosc.'s ἡμιονίτις the polypodiacea *Scolopendrium Hemionitis* Sw. (milt-waste, eckiger Zungenfarn). The ἡμιόνιον (*hêmiónion*) of Theophr. seems to be identical.

#### 46. ANDRÛSÂQÂS أندروساقاس, *Androsakes*<sup>1</sup>.

(Lecl. no. 165).

**Diosc. III** (133): It is a plant that grows on the shores of Syria, renewing its growth every year. It is white, has thin twigs, is of bitter and sharp flavour and has no leaves; on its tips there is a sheath (*ghilâf* غلاف) containing seeds. Two drachms of it, drunk with wine, are strongly diuretic to ascitic people. It is useful in gout in the form of a cataplasm

**Galen VI** (XI, 830): Like the sayings of Dioscurides<sup>2</sup>.

### COMMENTARY.

The European botanists early recognised that the *and-*

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1. In IB (I, p 62), disfigured to *anarûtâfîs* اندروطافيس, *Dâwûd*: *andrûtâlîs* اندروطاليس.

2. Probably abridged by BH.

*rosakes* of Diosc. is not a plant, but a marine zoophyte, probably the *Tubularia Acetabulum* (according to *Sprengel*), a kind of hydroid polype. IB (I, 62, 1, 16) gives it the Arabic names of *mallâh* ملاح, *kasmâ* كسما and *kamlag* كملج. *Idrîsi* (I, 28) gives the Persian name *kulkh* كلخ (*Steingass*: “a kind of herb”). *Dâwûd* gives the Persian name *kânih* كانخ. The name of *Androsaces* Tourn. has been transferred, however, to a group of plants belonging to the species of the primulaceae. For this group the above-mentioned Arabic names are in use; some others are given by *Issa* (p. 16-17).

47. ANTHÛLÎS أنثوليس, *Anthyllis* (uncertain).

(Leçl. no. 157).

**Diosc. III** (136): There are two kinds of this plant: one has soft leaves like those of lentils, perpendicular branches about one span in length and a thin small root. It grows in swampy and in sunny places, and is of salty taste.

The other kind (**fol. 9 r**) has the leaves and branches of the *χαμαίπιπυς* (*chamaípitys*, ground-pine), save that they are more downy and shorter, in length. Its blossom is purple-red and of a very heavy smell. It cures, when drunk, epilepsy, dysuria and pains in the kidneys.

**Galen VI** (XI, 833): Both of them heal ulcers.

COMMENTARY.

The first kind of Diosc.'s *ἀνθυλλίς* (*anthyllis*) had been

already determined by Prosper Alpinus (*De Plantis Exoticis*, Venice 1629) as the convolvulacea *Cressa cretica* L. See Loew I, 452 (“Salzwinde”).

As to the second kind, it is not determined with certainty. The old botanists (e. g. *Clusius*) took it for *Ajuga Iva* Schreb. (see Loew II, 71 72), whilst Fraas proposed to identify it with *Frankenia hirsuta* (Berendes 352). *Idrîsî* (no. 52 p. 28) gives *anthillishun* انتلشن as the Modern Greek name and as the Arabic one *az-zahra* الزهرة, which simply means “the flower”. His description absolutely corresponds to Dioscurides. These names probably refer to the leguminosa *Ebenus creticus* L. which provides a kind of red ebony. *Issa* (p. 73) gives the name of *zahra* to this plant.

**48. UQHUWÂN** أقدحوان, *Fever-Few* (*Chrysanthemum Parthenium* Pers.)<sup>1</sup>.

(Lecl. no. 121).

**Diosc. III** (138): Παρθένιον (*parthérion*)—some people call it ἀμάρακον (*amáarakon*)—has leaves resembling those of coriander and a white flower with a yellow centre, of heavy odour and bitter flavour. When drunk — mixed with *oxymel* (*sikangabîn* سکنجبین, i. e. honey with vinegar) or

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1. This paragraph is more detailed and full of personal remarks in IB (Lecl. no. 121). *Idrîsî* also gives a longer section on this plant.



with salt in the manner in which ἐπίθυμον (flax-weed, *Cuscuta Epithymum*) is taken, it causes the discharge of phlegm and black bile, and becomes useful against asthma.

**Galen IV** (XI, 823): It is hot in the third, and dry in the second degree.

**Ibn Mâsa**<sup>1</sup>: It is soporific and lethargic when inhaled. It is also diuretic: and when used as a pessary (*farzaga* فرزجة *περσάριον*) is emmenagogue.

### COMMENTARY.

It is one of the kinds of *Matricaria*, very probably *M. Parthenium* L. (i. e. *Crysanthemum Parthenium* Pers. or *Pyrethrum Parthenium* Smith). The different kinds of camomile were not clearly distinguished by ancient and medieval botanists. See the very detailed paragraph of *Loew* (III, 375-8) on *Anthemis*. *Idrîsî* distinguishes three kinds; *bâbûnag* بابونج, white and yellow *uqhuwân* اقحوان.

**Synonyms:** Gr.: παρθένιον (*parthénion*), ἀμάρακον (*amárakon*), λευκάνθημον (*leukánthemon*), *Diosc.*; Lat.: parthenium, perdicium, linozostis etc., *Pliny*; Ar.: *uqhuwân* اقحوان, *al-aqâhî* الاقاحى (*Idrîsî*), *bâbûnag* بابونج (IB), *karkâsh* كركاش (Medieval Egypt, erroneously acc. to IB), *shagarat Maryam* شجرة مريم

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1. See our Introduction chap. I. no 17.

(Andalusia, IB), *kâfûriyya* كافوريه (North Africa, IB), *shagarat al-kâfûr* شجرة الكافور (Môsul, IB), *ar'ûl* ازعول (? acc. to *Schweinf.* p. 13, in Modern Egypt), *ahdâq al-maradâ* احداق المرضى (Vullers I, 116), *khubz al-ghurâb* خبز الغراب (ibid.), *riql ad-dugâga* رجل الدجاجة (*Dâwûd*); *kâfûriyya* كافورية (*Dâwûd*), *shagarat Maryam* شجرة مريم (Maghrib, *Dâwûd*); Pers.: *uqhuwân* اقحوان, (Vullers I, 116); *bâbûne* بابونة, *kâfûrî* كافورى (Vullers 777); *kâfûr-isparam* كافور اسپرم, (*Abû Mansûr, Achundow* p. 168), *kâfur-buy* كافور بوى, (*Idrîsî* p. 22); Turk. 'âdî papatiye عادی پاپاتیة ('*Avni* 371); Eng.: fever-few, bachelor's buttons; Fr.: matricaire, espargoutte; Germ: Mutterkraut, Mutterkamille.

*Bîrînî's* paragraph on *uqhuwân* is too long to be reproduced here; he quotes abstracts from early Arabic poems in which the name of the plant is mentioned.

*Idrîsî* (p. 22) who gave many synonyms for each plant, cites the Modern Greek word *hamamîdî* حممیدی, probably mutilated *χαμομήλι* (*chamoméli*); and the Berber name *âlûshan* آلوشن. The Indian and Syriac names are mutilated.

*Dâwûd* says that the kind known in Egypt by the name *urbiyân* أریان is the subject of an old Coptic superstition: if it is cut with a golden knife on the nineteenth day of the Aries and carried by a person, it is believed he shall not lose his gold.

*Issa* gives the name of *uqhuwân* to three different compositae: *Anthemis cotula* L. (p. 18), *Chrysanthemum Parthenium* (p. 48) and *Matricaria chamomilla* L. (p. 115) for each of which exist numerous other Arabic names.

49. **ÂNÂGHÛRÛN** أناغورون, *Bean-Trefoil* (*Anagyris foetida* L.). (Lecl. no. 156: *Ânâghûris* أناغورس).

'*Ανάγυρον*<sup>1</sup> is the "carob of pigs" (*kharnûb al-khinzîr* خرنوب الخنزير); it is called *ayâghîrân* اياغيران, but this is a false reading, and must be spelt *ἀνάγυρος* (*anágyris* or *anágyros*).

**Diosc. III** (150): It is a *θάμνος* (*thámnos*, shrub) the leaves and branches of which resemble the plant called *ἄγνος* *ágnos* (*Vitex Agnus castus*, chaste-tree). It has a very heavy smell, blossoms like those of the cabbage and fruits in oblong sheaths. The form of the fruit is that of a kidney, and its colour is variegated: it becomes hard about the season when grapes ripen. The juice of its root is dissolvent and maturing, and its fruit is violently emetic.

**Galen VI** (XI, 829): This is a plant of the shrub kind, fetid in smell, hot and resolvent. It atrophies soft swellings, and its seeds stop vomiting.

### COMMENTARY.

The *ἀνάγυρος* or *ἀνάγυρίς* (*anágyros* or *anágyris*) of the Greeks corresponds to the papilionacea *Anagyris foetida* L. It is a shrub with large yellow flowers, common in the Mediterranean region.

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1. So spelt in the text of T and G; but the reading of this name is uncertain also in the original Greek text of Dioscurides (see ed. Wellmann I. p. 158).

**Synonyms:** Gr.: ἀνάγυρος, ἀνάγυρις, ἄκοπος (*ákopos*), *Diosc.*; Lat.: same names, *Pliny*; Ar.: *kharnûb al-khinzîr* خرنوب الخنزير, Gh., *habb al-kilâ* حب الكلى (Medieval Egypt, IB), *kharnûb al-kilâb* خرنوب الكلاب (i. e. “dogs’ carob”, IB). For many other Modern Arabic names see *Loew* (II, 418-19), and *Issa* (p. 14-15). Pers. and Turk.: *kharnûb-i-khanâzîr* خرنوب خنازير (‘*Avni*’); Eng.: bean trefoil, bean-clover; Fr.: anagyre, bois puant; Germ.: gemeiner Stinkstrauch.

50. **ÂMLÎLÛS** آمليوس, *Barren Privet* (*Rhamnus alaternus* L.).

(Lecl. no. 5).

*Amlîlûs* is a Berber name<sup>1</sup>. It is a tree, taller than a man and spread out. Its leaves are like those of green myrtle; it is smooth and has red fruits of the size of the grains of *Pistacia lentiscus* (*dirw* ضرور). When ripe they become black and smooth to the touch. The wood is hard inside, whitish-yellow and shining, with a slight reddishness. Some people know it by the name of *as-sufairâ* الصفيراء. The maceration (*naqî’* نقيع) of the fibres of its root is laxative, strengthens the liver and spleen and removes their obstructions. It causes jaundice, when cooked with meat and the broth thereof is drunk.

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1. IB (I, p. 6) reads *aamlîlis* الامليس.

COMMENTARY.

**Lecl.** (I, p. 12) has found out that this plant is *Rhamnus alaternus* L.. It bears, indeed to this day, the Berber name *mlîlis* ملبلس (*Schweinf.* 223), the Arabic one is *sfêrâ'*, *sofirâ'* صفيراء and others similar (*Loew* III, 141). IB adds to the above given description of Gh. another given by his teacher Abu'l 'Abbâs an-Nabâtî.

**Synonyms:** Berber : *âmlîlis* آمليلس , *âmlîlûs* آمليلوس ; Ar. : *sufairâ'* صفيراء , *'ûd al-qîsa* عود القيسة (*Issa* p. 155); *zafrîn* زفرين (Syria, *Issa*), *'ûd al-khair* عود الخير (*Issa*); Eng. : alaternus, barren privet; Fr. : alaterne, nerprun, bourg - épine; Germ. : immergrüner Kreuzdorn.

51. **AWNÛBRÛKHÎS** أذنوبروخيس, *Esparcet* (Onobrychis).

(Lecl. no. 192).

**Diosc. III** (153): It is a plant the leaves of which are like those of small lentils, but a little longer. It has a stem one span high. The flowers are bright red, and the root is small. It grows in uninhabited places.

**Galen VIII** (XII, 89): Applied fresh as a cataplasm it dries abscesses. When dried and drunk in wine it is good for dysuria, and when triturated with oil and smeared over the body, it acts as a diaphoretic.

COMMENTARY.

It is, according to *Sprengel*, the papilionacea *Onobrychis sativa* Lam., and according to Fraas, *Onobrychis caput galli* L. (*crista galli* Lam.). Anyhow it is a kind of esparcet. Its seeds are still used as a diuretic.

**Synonyms:** Gr.: *ὄνοβρυχίς* (*onobrychís*); Ar.: *silla* سلة and *gulbân al-hayya* جلبان الحية (Lecl. no. 192, according to Hunain's Arabic Diosc.), *sinnat al-'agûz* سنة العجوز (Loew II, 520); Pers.: no proper name, (see *Schlimmer* p. 309, *Hedysarum onobrychis*); Turk.: *hashîshât-i-mu'azziza* حشيشات معززة, *giyâh-i-mu'azziza* گیاه معززة, 'Avni (p. 538); Eng.: esparcet, honey-suckle, French grass; Fr.: esparcette, sainfoin; Germ.: Wickenklee, türkischer Klee, Esparsette.

52. AFÎMÎDIYÛN أفيميديون, *Epimedium*.

(Lecl. no. 117).

**Diosc. IV** (19): Its stem is small and its leaves are like those of *κισσός* (*kissós*, ivy); they number about ten or twelve. It has no fruit (or flower)<sup>1</sup>, but has thin black roots of a heavy smell and no taste. It grows in watery places. Its leaves, mixed with oil, and applied to the breasts prevent their over-

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1. These words are missing in T and G, but are restored by us according to the texts of Diosc. and IB.

growth. Five drachms of it, if drunk by a woman after her menses, prevent her conception.

**Galen VI** (XI, 876) : It is slightly cooling, and is said to promote sterility when drunk.

### COMMENTARY.

The old European botanists agreed to see in the *ἐπιμήδιον* of *Diosc.* the berberidea *Epimedium alpinum* L. *Berendes* (p. 376) remarks that this identification does not agree with the habitat of the plant. A note in the Arabic translation of *Diosc.* confirms, the fact that the plant *afîmîdiîn* grows in water (*Lecl.* no. 117). Other botanists proposed the ophioglossacea *Botrychium Lunaria* Sw. or *Marsilea quadri-folia* (Littré); but their character is again not in accordance with *Diosc.*'s description. Thus the question remains unsettled.

The Greek name *ἐπιμήδιον* is rendered in Latin, by *Pliny*, as *epimedion*. The *Epimedium alpinum* bears the English names barren-wort and bishop's hat; Fr.: *épimède des Alpes*, *chapeau d'évêque*; Germ : *Sockenblume*, *Bischofsmütze*.

*Issa* gives (p. 76) the Arabic name *hurfat al-barriyya* حرفة البرية .

53. **ĀKHIYŪN** أخيون, *Viper's Bugloss* (*Echium rubrum* Jacq.).

(*Lecl.* no. 24).

This is the Greek name of the *af'awân* افعوان<sup>1</sup>.

**Diosc. IV (27):** Some people call it *δωρίς* (*dôris*), others *ἀλικιβιάδειον* (*alkibiádeion*). It is a plant with rough leaves, oblong and thin-like those of *ἀγχουσα* (*ánchusa*, *Anchusa tinctoria* L.), but smaller. They ooze a certain fluid which sticks to the hand. On the leaves there are small thorns like downy hairs. The plant has small thin branches on either side of the stalk (and small leaves)<sup>2</sup>. One of the branches has smaller leaves than the others. Near the leaves there are purple blossoms carrying fruits which resemble, as to their shape heads of serpents. Its root is thinner than a finger and of a blackish colour. Its root when taken with wine soothes backache and is a galactagogue.

### COMMENTARY.

It is *Echium rubrum* Jacq., a borraginacea of South-eastern Europe, or *Echium plantagineum* L. and *vulgare* L. The latter furnishes the officinal drugs *Herba Echii* and *Rádix Echii* or *Buglossi agrestis* (Luerssen II, p. 972).

**Synonyms:** Gr. : *ἔχιον* (*échiôn*); Lat. : *echios*, *Pliny*;

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1. This Arabic name has probably the same meaning as that given by IB (I, 14), *râs al-afâ'î* راس الافاعى, i. e., "serpents' head".

2. Missing in the texts of Gh. and IB, probably an early copyist's blunder.



Ar.: *âkhiyûn* الخيون, *af'awân* افعوان (Gh.), *râs al-afâ'i* رأس الافاعي (IB), *af'awâniyya* افعوانية (*Idrîsî* p. 21); Pers. and Turk.: *akhiyûn* الخيون; Eng.: echium, snake's head, viper's bugloss; Fr.: herbe aux vipères; Germ.: roter Natternkopf.

54. **ÂLÂTÎNÎ** الألاتيني, *Cancerwort* (*Linaria Elatine* Mill.).

(Lecl. no. 138).

**Diosc. IV** (40): A plant, the leaves of which resemble those of the bindweed (*Convolvulus arvensis*, *lablâb* لبلاّب). only smaller, rounder and covered with down. Its branches are thin, about one span long, and each five or six grow from one root. They are densely covered with leaves which are acrid. It grows among the stalks of wheat and in cultivated land. Its leaves applied with barley-gruel as a cataplasm, are useful for hot swelling of the eyes, and its decoction controls diarrhoea caused by intestinal ulcers.

**Galen VI** (XI, 873): It is moderately deterrent and astringent.

#### COMMENTARY.

All authors agree that the *elatine* of Diosc. is a climbing kind of *Linaria* (scrophulariaceae); but it is uncertain whether it is *L. Elatine* Mill. (according to Mathiolus), *L. spuria* Willd. (Sibthorp) or *L. graeca* Bory (Fraas). A variety of

*Linaria spuria* Mill. is often confused with *L. Elatine* (Luerssen, II, p. 997).

**Synonyms:** Gr : ἐλατίνη (*elatine*); Lat.: same name, *Pliny*; Ar.: *lablâb* لبلاب (IB), *al-lablâb al-ahrash* اللبلاب الاحرش, (Abu'l 'Abbâs al Magûsî), *shahîmiyya* شحيمة (Medieval Spain, Gh.? IB), *sarâwîl al-takûk* سراويل التكوك (IB), *mukhallasa* مخلصا (Modern Syria, *Berggren.*). Other names by *Issa* (p. 109). Pers.: *giyâh-i-nawrûzî* گیاه نوروزی; Turk.: *arслан اغزی* ارسلان اغزی, *nevruz otu* نوروز اوتی, *Avni*; Eng.: cancerwort; Fr.: *linaire auriculaire*; Germ.: *Leinkraut*.

**55. ADHARIYÛN** آذریون, *Marigold* (*Calendula officinalis* L.).

(Lecl. no. 30).

**Ibn 'Imrân:** It is a kind of camomile (*uqhuwân* اقحوان see no. 40), sometimes yellow, and sometimes red.

**Ibn Ganâh**<sup>1</sup>: Its blossom (*nuwwâr* نوّار) is golden and has in its centre a small black capitulum.

**Ibn Gulgul:** A plant growing to the height of one cubit. It has longish leaves of the length of one finger, whitish in colour covered with down. It has numerous twigs like (wild) camomile (*lâbûnag* لبونج).

**The Nabataean Agriculture:** Its flower (*ward* ورد) is

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1. A famous Spanish-Jewish philosopher; lived ab. 985-1040 A.D.

yellow and without odour; if there is any odour in it at all, it is fetid. It is a plant which turns round with the sun and closes its blossoms by night. It is said that if a pregnant woman carries it continually in her hand she aborts, and that mice flee from its smoke and flies from its blossom. If pounded and applied as a cataplasm on the lower part of the back, it provokes erection.

**Another Author:** Its root is useful for scrofula when suspended (at the neck of the sufferer), and if carried by a sterile woman, it cures her.

#### COMMENTARY.

The name آذريون *âdhariyûn* is Persian (pronounced today *âzariyûn*). *Vullers* reads also *âdhar-gûn* اذركون, i. e. “flame-coloured, fiery red”, a name given as well for a red anemone as for a kind of camomile, doubtless our plant. It is probably *Calendula officinalis* L., a composita of Southern Europe, or another *Calendula* variety.

*Bîrûnî*, in his short paragraph on *âdhariyûn*, confirms the Persian name of *âdharkûn* اذركون (*Issa* p. 36 reads اذرجون), and gives the name of *al-hanwa* الحنوه as an Arabic name which is found in early Arabic poems alternatively with *âdhariyûn*.

**Al-Idrîsî** (p. 25 foll.) gives a description of this plant which is independent of that of Gh. We quote here the translation of the first part of his the paragraph :

“*Âdhariyûn* اذريون : *Diosc.* did not mention it. Its name

in Latin is *adhriûz* اذريوز, in Persian *malhâral* ملحارل<sup>1</sup>, in Syriac *hîrtâma* حيرطاما<sup>2</sup>, in Berber *gûlshâtin* جولشاتين. It is counted among the variegated plants<sup>3</sup>; it grows a multitude of branches rather high over the soil springing from one stem. It has leaves like those of the broad basil (*habaq* 'العريض *arîd*) which is called mountain-balm (*bâdrangbûya* بادرنجبوية, *Melissa officinalis*). Its blossom is blackish-yellow, and in its centre there is a black spot from which come the seeds. It is of two kinds, domesticated and wild..”

Then follows a paragraph on its medical qualities.

**Synonyms:** Ar.: *hanwa* حنوة, *Birûnî*, *kahlâ* كحلا, *sahlâbî* سهلابى (Modern Egypt, *Schweinf.*), *bakhûr Maryam* بخور مريم, (Medieval Egypt, *Dawûd*); Pers.: *âdhariyûn* اذريون, *Abû Mansûr*, *âzargûn* اذرگون, *ardam* اردم, *hamîsha bahâr* همیشه بهار *Vullers*; Turk.: *nergis* نرگس; Eng.: marigold; Fr.: souci, calendule; Germ.: Ringelblume, Totenblume.

## 56. ÂRADYÂBÎ آرديابى, Uncertain.

(Lecl. no. 1).

**Hubaish:** A shrub the leaves of which are like those

1. Not found in dictionaries; may be mutilated by missing diacritical points. *Dâwûd* spells it *malgalûl* ملجلول

2. Equally missing from the dictionaries. *Hartâmetâ* is the chickpea. *Dâwûd* spells it *hartâmâ* حرطاما.

3. In the text *nabât an-namsh* نبات النمش; probably a copyist's blunder for *thamnus* ثمنس (θάμνος) shrub.

of the caper-plant (*kabar* كبر), of a strong smell. It has seeds inside sheaths with appendices like tongues. It is near to coldness and dryness (in its qualities), resolves external hot swellings, mixed with nightshade (*inab ath-tha'lab* عنب الثعلب) and winter-cherry (*kâkang* ککنج *Physalis Alkekengi*) and, when applied locally, soothes the pain provoked by the sting of a hornet.

### COMMENTARY.

The name *âradyâbî* آردیابی is missing from all the dictionaries and from most of the Arabic pharmacologies, e. g. from IB and *Dâwûd*. We found in *Ibn Sîna* (I, 262) the same drug under the name of *ardqiyani* اردقیانی. *Ibn Gazla* gives the same description under the name of *ardqiyâqî* اردقیاقی, undoubtedly abstracted from Hubaish's lost "Simple Drugs". *Idrîsî* (p. 26) copies his paragraph under the title of *ardqanâyî* اردقنای. *Freytag* (I, 25) thinks that, according to Sprengel, it is *Zygophyllum Fabago* (not Tabago) L.. More important are the notes abstracted by *Vullers* (I, 77 foll.) from Persian authors. He spells the drug *âridfanânî* اردفنانی and identifies it with the Arabic *qithâ' al-himâr* قثاء الحمار ("asses' cucumber", Greek σίκυς ἄγριος, *síkys ágrios*, i. e. *Ecballium Elaterium* Rich.). This is not probable, but the plant may be another kind of wild cucurbitacea. Persian authors say that the name is of Greek origin. We think that it could possibly be a mutilation of ὄνου κολοκύνθη (*ónou kolokynthê*, i. e. asses' vegetable marrow) or some other similar name. In *Bîrûnî* and IB the name is missing.

57. **AMSÛKH** أمصوخ, *Horse-tail* (*Equisetum arvense* L.).

(Lecl. no. 149 امصوخ).

It is called in the vernacular language (of Spain) *shitila* شتيلا<sup>1</sup>. It is of two kinds; one is small with thin, knotty and contiguous branches like the leaves of the Spanish broom (esparto-plant, *ratam* رتم, *Spartium junceum* S.); these leaves, when pulled out, separate at the knots. They are large, compact and have a thick wooden stem as thick as the little finger. It grows to the height of about one span. It has no flower, but a flame-red fruit which is astringent and mildly bitter. If this plant is taken with wine it checks diarrhoea and if applied as a cataplasm causes a hydrocele to disappear.

(The other kind is) bigger, has a thicker stem and shorter branches; its fruit is red, but becomes black when ripe. Its uses are similar to those of the first kind. Some people count both as different kinds of horse-tail (*equisetum*).

### COMMENTARY.

There is no doubt that this plant is *Equisetum*, a cryptogam which has no real fruit but an archegonium (ovary). The two kinds described by Gh. may be *Equisetum arvense* L. and the greater *E. maximum*, or *giganteum* Thunb., or

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1. Foll. p. note no. 1.

*E. Telmateja Ehrh.* They were used officinally as diuretics under the names of *Herba equiseti minoris* and *majoris* (Luerssen).

**Synonyms:** Gr.: ἵππουρις (*hippuris*); Ar.: *amsûkh*<sup>1</sup> امصوخ (probably a Berber name), *dhanab al-khail* ذنب الخيل, *hash-îshat at-tawkh* حشيشة الطوخ (Modern Syria, *Berggr.*); for other Arabic and Syriac names see *Loew* (I, pp. 1-5), and *Issa* (p. 76): Pers.: same names; Turk.: *hashîshet et-tûgh*<sup>2</sup> حشيشة الطوغ *Avni*; Eng.: horse-pipe, horse-tail; Fr.: *prêle*, queue de cheval; Germ.: Schachtelhalm, Rossschwanz.

**58. UDHN AL-ARNAB** أذن الارنب, *Hound's tongue* (*Cynoglossum cheirifolium* L.).

(Lecl. no. 35, آذان الارنب).

*Udhn al-arnab* (i. e. rabbit's ear) is called (**fol. 10 r**) *udhn al-ghazâl* أذن الغزال (gazelle's ear), and the Berbers call it *udhn ash-shâh* أذن الشاه (sheep's ear<sup>3</sup>). It is a plant with

1. IB and Dâwûd spell it *amsûh* امسوح, and give as the Spanish name *inishtella* انشتلة. We suppose that this is a mutilation of the Spanish *asprilla*, Italian *asperella* (French *presle*, *prêle*)

2. *tugh* توغ or طوغ (Turk.) for horse-tail.

3. IB (p. 17-18) who copies the whole of this chapter in a quotation from Gh., spells these names *âdhân* آذان, i. e. the plural of *udhn* أذن (ear). He gives, moreover, the name of *lasîqî* لصيقى which seems to mean: "sticky".

leaves like those of the waybread (*lisân al-hamal* لسان الحمل i. e. *Plantago major* L.), except that they are thinner and rougher. It is of a blackish colour and on it are soft hairs like white dust, in which character it also resembles the borage (*lisân ath-thawr* لسان الثور, *Borrago officinalis* L.). It has a stem, as thick as a thumb, growing to the height of more than a cubit. (It carries) a blue and slightly white blossom like the flower of flax (*kittân* كتان). It is funnel-shaped with calyces containing four grains (nutlets); it is rough, shiny and sticks to clothes. The root has (long) branches like the hellebore (*kharbaq* خربق), black outside and white inside. If it is extracted and rubbed on the face, when fresh, it makes it rosy and beautiful. Its decoction is drunk for dryness of the chest.

There is a second kind, smaller than the first one as to height and leaves; its blossoms are crimson-red.

### COMMENTARY.

Probably *Cynoglossum cheirifolium* L. The smaller kind may have been the *C. officinale* L., the root of which (*radix Cynoglossi*) was not long ago an official drug. *Idrîsi* (p. 18) gives, under the name *âdhân ash-shâh* آدان الشاه, a less circumstantial description of the plant mentioning, however, that it grows in Sicily. *Dâwûd* says that the Egyptian peasants call the plant *khudnî ma'ak* خذني معك, i. e. "take me with you" on account of the burdock-like stickiness of the fruit. According to *Schweinfurth* and *Aly Ibrahim Ramiz* the plant does not grow in Egypt to-day.



**Synonyms:** Lat. (modern): cynoglossum; Ar.: *udhn* (*âdhân*) *al-arnab* الأرنب (آذان), *udhn ash-shâh* أذن الشاه, *udhn al-ghazâl* أذن الغزال, *al-lasîqî* اللصيق (IB), *lisân al-kalb* لسان الكلب; Pers. *khar-gûshak* خرکوشک, (Vullers I. 680); Pers. and Turk.: *lisân el-kelb* لسان الكلب; Eng.: hound's tongue, dog's tongue; Fr.: cynoglosse, langue de chien; Germ.: Hundszunge, Venusfinger.

59. **ÂTARMÂLA** آطرماله (Undetermined).

(Leçl. no. 99).

A plant, the stem of which reaches the height of about a cubit; it has no branches and its leaves are like those of hemp (*shahdânag* شاه دانج) except that they are much smaller and arranged in four parallel rows. It has an ear about a span long, very regular and lined with super-imposed sheaths which are round with open orifices, in the shape of the sheaths of hazel-nuts (*bunduq* بندق), except that they are much smaller. Inside are fruits shaped like hazel-nuts and of the size of chick-peas, containing thin red-blackish seeds. On this plant there is an exudation, which is viscid like honey. It (the plant) has thin white flowers which may sometimes be yellow. It grows in barren soil and wild lands (*qafr* قفر). The seeds are applied as an eye-salve for trachoma (*garab* جرب) and early stages of ophthalmia (*ramad* رمد).

COMMENTARY.

In spite of al-Ghâfiqî's minute description no old or

modern botanist has been able to identify this plant *âtarmâla* آطر ماله . IB simply copies Gh.'s whole chapter, *Ed. Meyer* in his "History of Botany" (III, 213) thinks that it may be *Scrophularia sambucifolia* L.; but *Dragend.* (p. 604) vigorously attacks this hypothesis. The name might be Berber or Spanish.

**60. ASÂBI' SUFR** أصابع صفر , (Uncertain),  
(Lecl. no. 90).

A plant known to the botanists as "the hand of 'Aisha" or "the hand of Mary". Its leaves are like those of *khusâ adh-dhîb* خصى الذئب ("wolf's testicles"); the stem is tall, thin and carries purple flowers from below upwards. Its root is as big as a suckling's hand, which it resembles in shape, with five fingers. It is very humid and grows in the sand and near the sea.

**Ibn Ridwân:** Some kinds resemble the palm of the hand with five or six fingers, and others are like a lion's paw. Its colour is yellow and it is hot and resolvent.

**Ibn Sînâ:** Its shape is like the palm of the hand, greyish-yellow to white, hard and slightly sweet. Some are greyish-yellow without whiteness, hot and dry in the second (degree). It clarifies the skin and the nervous organs. It is used against insanity.

**Al-Magûsî:** It is useful against poisons and (poisonous) insects and against abortion.

COMMENTARY.

It is not possible to determine which plant is meant by the foregoing description. The name of *asâbi' sufr* اصابع صفر ("yellow fingers") or *'urûq sufr* عروق صفر ("yellow roots") is applied to-day in the Cairo bazaars to the roots of *Curcuma longa* L. (turmeric) (*Ducros* no. 158). The name of *kaff Maryam* كف مريم ("palm of Mary") and the like is reserved to the Jericho-rose (*Anastatica hierochuntica* L.) (*Ducros* no. 201). But the description of the plant does not agree with either of them, nor with any of the other plants to which, according to *Issa* (p. 63 no. 3), the name of *asâbi' sufr* is given, viz. *Vitex agnus castus* L. and *Memecylon tinctorium* L.. Another mention of the Arabic name will follow in the chapter *kurkum* كركم (turmeric). *Idrîsî* (p. 26 no. 43) calls the same drug *asâbî' al-barsâ'* اصابع البرصاء or *usâbî' al-'adhrâ* اصابع العذراء, the first meaning, "fingers of the leprous woman", the second, "the Virgin's fingers"; he adds that there exist several kinds of this plant. *Bîrûnî*, on the contrary, treats of *asâbi' sufr* and *asâbi' al-'âdhârâ* in two separate chapters, treating them as different plants.

61. **ALANG** ألبج *Alangium Lamarckii Thwaites*.

(Lecl. no. 135, *al-bugg* البج).

**Ibn Ridwân**: Roots brought from India, with black spots, bitter taste and a hot quality. I have had experience

with it against urticaria (*sharâ* شری), and it was wonderfully effective. I gave it to be drunk on the first day, in the dose of half a drachm with two ounces of oxymel of malobathrum; on the second day I gave half a mithqâl and on the third day one drachm, and it caused the urticaria to disappear entirely. It has the same action when it is smeared on the body with oil of roses.

### COMMENTARY.

The name of this drug is misspelt in our MSS. and Leclerc's French edition of Ibn al-Baitar (*albang, albîg, albugg etc.*). The Cairo edition gives the correct reading, and *Dymock* (II, 164 foll.) records the Indian names of the plant. It is *Alangium Lamarckii Thwaites*, a cornacea of India. The root contains a very bitter alcaloid which is provisionally called by *Dymock* alangine.

62. ISFÂNÂKH إسفاناخ, *Spinach* (*Spinacia oleracea* L.).

(Lecl. no. 210).

**Agriculture**<sup>1</sup>: It is a known vegetable; the wild kind is like the domestic one, only of thinner and finer roots and does not grow so high above the ground.

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1. Here the "Nabataean Agriculture" is meant.

**Ar-Râzî:** Temperate, soothing (**fol. 10 v**) to the chest and laxative to the abdomen. It is suitable, by virtue of its temperate quality, to cold and hot temperaments. It does not cause any flatulence like other vegetables, nor does it increase the phlegm in the blood.

**Ibn Sînâ:** Cold and moist in the last stage of the first degree. It is a better diet than orach (*sarmaq* سمرق). It clears, washes and controls the bile, and is useful against congestive backache.

#### COMMENTARY.

This now universally known vegetable is not mentioned by Greek and Roman authors, except in Byzantine times as *σπινάκιον* (*spinákion*). It seems to have its origin in the Orient and to have been imported into the Occident by the Arabs.

**Synonyms:** Ar.: *ra'îs al-buqûl* رئيس البقول, *ar-rahâ* الزحاح, *isfânâkh* اسفاناخ and similar names (see *Loew* I, 341 and *Issa* p. 173); Pers.: *isfânaj* اسفانج, *ispânâkh* اسپاناخ etc.; Turk.: *ispânâq* اسپاناق; Eng.: spinach; Fr.: epinards; Germ.: Spinat.

63. **ÂRÂQÛS** <sup>1</sup> آراقوس, *Vicia cracca* L. (?).

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1. The MS. G. and IB spell *arâqûa* اراقوا, which may be an old copyst's fault, or be derived from the Greek genitive of *arakos*.

(Lecl. no. 43, اراقوا).

**Galen**, in the *Book on Aliments* (VI, 552): Small, hard, round grains growing amongst lentils<sup>1</sup>.

**Agriculture**: A similar herb growing also amongst lentils. It carries black grains within sheaths which, when dried, are round. If powdered and mixed with vinegar and water and left in the sunshine for six hours, then thrown into fresh water and made into a paste and painted on hot and very hard swellings, it softens them and relieves the pain.

#### COMMENTARY.

The identification of this plant with the leguminosa *Vicia cracca* L. is not certain, but very probable. See below the article 131 *Bîqa* بيقه .

**Synonyms**: Gr.: *ἄρακος* (*arakos*), *Galen*; Lat.: *aracos*, *Pliny*; Ar.: *arâqû* اراقو (IB), *dandarân* دندران (*Issa* p. 188); Pers.: *girgiru* گرجرو (*Loew* II, 491); Turk.: *burchâq* بورچاق; Eng.: tufted vetch, *cracca*; Fr.: *vesce craque*; *pois à crapaud*; Germ.: *Vogelwicke*. For more names see below art no. 131.

64. **ISLÎKH** إسلخ, *Dyers' Weed* (*Reseda luteola* L.).

(Lecl. no. 67).

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1. Galen writes on *ἄρακος* also in book I chap. 27 of the same work (ed. Kuehn VI. 541).

**F. (Abû Hanîfa):** An herb with long branches, yellowish in colour, growing in sand and resembling watercress (*gargîr* جرجير).

**Author:** A known plant used by dyers. The decoction of its leaves resolves phlegmatic swellings, and with barley-flour is useful against erysipelas. There is a wild kind with much smaller leaves than the first one; its stem possesses many branches spreading on the ground and of greyish colour. At the ends of the branches are many sheaths one above the other; though resembling the sheaths of hyoscyamus (*bang* بنج) they are smaller and softer. Inside them are very minute black grains. The roots are as thick as a finger, between yellow and red and very acrid in taste. It grows in sandy places and in white (chalky?) sites on the mountains. It is called in foreign (Spanish) language *ribâl* ريبال. It is useful, when drunk, against flatulent colic and against poison.

### COMMENTARY.

The Spanish name *ribâl* may be misspelt from *rîsâd*, *reseda*?

**Synonyms:** Lat.: *reseda*; Ar.: *îslikh* اسليخ, *blîhâ* بليحا, (Modern Egypt, *Forsk.*, *Schweinf.*), *waiba* ويبة (idem); other names in *Issa* (p. 154). Pers.: *isparak* اسپرك, *warth* ورت

(*Schlimmer*); Turk: *muhabbet chicheyi* محبب چيچيكي (*Samy*); Eng.: dyers' weed; Fr.: *gaude*, herbe à jaunir; Germ.: Färber-Wau.

65. ÎDHÂYÂ RÎZÂ اِذَايَا رِيزَا , 'Idaia 'Píza *Idaia Rhiza*.

(Lecl. no. 213).

**Diosc. IV (44):** A plant with leaves like those of wild myrtle. Near the leaves grow long filaments like those that creep round vines. On them the flowers of this plant grow. The root is astringent, and is drunk against diarrhoea; it is also hemostatic.

**Galen VI (XI, 888):** There is a strong astringency in its taste. It stops hemorrhages when drunk or applied locally, and is useful against intestinal ulcerations.

### COMMENTARY.

This name has not yet been identified. Some botanists thought it to be *Ruscus hypophyllus* L.; others took it for *Streptopus amplexifolius* D. C.; both species are li-liaceae.

66. ANGIBÂR أَنْجِبَار , *Snake-Weed* (*Polygonum bistorta* L.).

(Lecl. no. 155).

A plant which commonly grows on the banks of rivers



and amongst brambles (‘*ullaiq* علق). Its leaves are like those of trefoil (*ratba* رطبه), and covered with down like dust. It has small twigs thicker than those of trefoil, reddish in colour, weak, rising up to a man’s height or higher, bending and getting entangled with the brambles on which its branches grow. It has a blackish-red flower. All the parts of this plant are powerfully astringent. It exudes gum, and the juice of its roots, when squeezed, becomes red like mulberry-juice. If mixed with sugar and boiled wine (*maibukhtag* ميبختج) it is useful against hæmorrhage from any part, and against abrasions of the intestines and chronic diarrhoea. It heals fractures and cicatrizes wounds. I heard from a reliable person that he cured an ulcer of the lung of three years’ duration by its means though the sufferer had become very emaciated. He also cured another of hæmaturia and gastric hæmorrhage after ten years.

#### COMMENTARY.

This is the polygonacea *Polygonum bistorta* L. The root is used in many lands as a remedy for the bite of snakes. That drug which is sold to-day in the Cairo bazaars under the name of ‘*irq el-ingibâr* عرق الانجبار is, however, *Potentilla tormentilla* Sibth. (*Ducros* p. 88). The *Polygonum* is still in use in some lands as a medicinal drug known under the name of *Rhizoma Bistortae* (Luerssen).

**Synonyms:** Ar.: *angibâr* انجبار; for other names, e.g. *sultân al-ghâba* سلطان الغابة, see *Issa* (p. 142). Pers.: *anjibâr*

انجبار *Schlimmer*; Turk.: *liflâfe* لفلافه, *qurd panchasi* قورد پنچہسی  
'*Avni*; Eng.: snakeweed, bistort; Fr.: bistorte; Germ.: Nat-  
ternwurz, Schlangenwurz.

67. **ASAL** *أسل*, *Rush* (*Juncus*).

(Lecl. no. 65).

**Abû Hanîfa**: It is the *kawlân* كولان. It grows in tiny stalks with no (**fol. 11 r**) leaves or thorns, but with sharp edges; they do not branch, and possess no wood. Mats are prepared from it; it is beaten and ropes are made from it. In *Irâq* عراق sieves are made from it. It grows only near water.

**Diosc. IV** (52): *schoinos* (schoinos) of the marshes. It is of two kinds: one is called *oxyschoinos* (oxyschoinos), with sharp edges, and it, also, is of two kinds; the first has no fruit and the second bears round, black fruits and twigs thicker and more fleshy than those of the other kind. There is yet a third kind with still thicker and more fleshy twigs than the last two, and this is called *holoschoinos* (holoschoinos). It bears a fruit on its extremity which resembles that of one of the two above mentioned kinds. The fruit of this kind and the fruits of one of the first two kinds, when grilled and drunk with mixed wine, constipate the abdomen, stop uterine hemorrhage, and are diuretic, but cause headache. The fruit of the third kind acts as a soporific when drunk, and when abused causes lethargy.

**Galen VIII** (XII, 136): This plant is of two kinds, one thin and strong and the other thick and soft. The fruit of this kind is soporific. The first kind is also of two sorts: one is fruitless and the other has a soporific fruit which is less so than the fruit of the first kind. The faculty of these two kinds is a compound of slight earthy and aerial substances. Consequently it produces sleep with a slight cold vapour.

### COMMENTARY.

It is evident that *Diosc.*'s description comprises several kinds of rush. The *ὀξύσχοινος* must be *Juncus acutus* L., the second kind with black fruits called by *Theophr.* (IV, 12) *μελανκρανίς* (*melankranís*) — *Schoenus nigricans* L., the *ὀλόσχοινος* *Scirpus Holoschoenus* L. The fruitless and the fruit-bearing kinds are probably one species only (*Juncus maritimus* L.?).

**Synonyms:** Gr.: *σχοῖνος* (*schoinos*), *ὀξύσχοινος* (*oxyschoinos*), *ὀλόσχοινος* (*holóschoinos*) (*Diosc.*), *μελανκρανίς* (*melankranís*), (*Theophr.*); Lat.: *juncus*, *schoenus*, *Pliny*; Ar.: *asal* *أسل*, *kawlân* *كولان*, *samâr* *سمار*, *al-bût* *البوط*, (Egypt, *Dâwûd*), and many other names (see *Issa*); Pers. *asal* *اسل*, *kawlân* *كولان*, *nayy bûriyâ* *نی بوریآ* (*Schlimmer*); Turk.: same names and *sazliq otu* *سازلق اوتی* (*Avni*); *sâz* *صاز*, *hasir-otu* *حصیر اوتی* (*Samy*); Eng.: rush (bulrush, bag-rush); Fr.: *jonc* (*jonc aigu*, *piquant* etc.); Germ.: *Binse* (*Strandbinse*, *Sumpfbirse*, *grosse Simse*).

68. ÂMÂRANTÛN أمارنطون, *Golden Sunflower*,  
*Helichrysum stoechas* D. C.).

(Lecl. no. 150).

Called by *Hunain* حنين Indian cumin (*kammûn hindî* كمون هندي). He also called it camomile *uqhuwân* اقحوان, I do not know for what reason.

**Diosc. IV** (IV, 57): Some people call it *ἐλίχρυσον* *helichryson*, and others call it *χρυσάνθεμον* *chrysanthemon*. It is a plant used in the crowns of statues. It has a straight white stem and tiny leaves like the leaves of southernwood (*qaisûm* قيصوم, *Artemisia abrotanum*); they are separate. It has a round umbel (*gumma* جمّة) containing a round body of a golden colour like the heads of thyme when dried. It has a tiny root which grows in rugged places in the depth of the ground. The umbel, with wine, is used against dysuria, insect bites and sciatica. It is also emmenagogue. This plant is also placed between the clothes in order to prevent their being eaten (by moths).

**Galen IV** (XI, 824): Its faculty is to refine and dilute the blood coagulating in the stomach and bladder; this blood is bad to the cardiac orifice of the stomach<sup>1</sup>.

#### COMMENTARY.

*Helichrysum (Gnaphalium) Stoechas* D. C., a compos-

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1. In both MSS. a slight error is present: the remedy is bad, instead of the blood.

ita, bears to this day in Greece the name of *amáranton*. Crowns and garlands of this plant were found in Egyptian tombs at Hawâra (II to III. cent. A. D.) according to *Keimer* (I p. 12). It was formerly an officinal drug under the name of *Stoechas citrina*.

**Synonyms:** Gr.: ἀμάραντον (*amáranton*), ἐλίχρυσον (*helichryson*), χρυσάνθεμον (*chrysánthemon*); Lat.: *amarantus*, *Pliny*; Ar.: *kammûn hindî* كون هندی (*Hunain b. Ishâq*); Pers. and Turk.: no name; Eng.: *cassidony*; Fr.: *gnaphale*, *helichryse*; Germ.: *Immortelle*, *Strohblume*.

**69. AGHÎRÂTUN** أغيراطن, *Sweet Maudlin*, (*Achillea Ageratum* L.).

(Lecl. no. 106).

**Diosc. IV** (58): Ἀθάμνος (*thámnos*, shrub) used as fuel, about two spans in length, short, and lying on the ground. It very much resembles the plant called ὀρίγανος *oríganos* (marjoram). It carries a crown with a flower that resembles water bubbles<sup>1</sup>, golden in colour. It is smaller than ἐλίχρυσον (golden sunflower, see no. 68) and is called ἀγέραιον (*agératon*) from the long duration of its flower on it without changing or falling off. It is diuretic, and when applied locally, resolves induration of the uterus.

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1. Translation of Dioscurides' πομφολυγῶδες, i. e. bubble-shaped.

**Galen VI** (XI, 814): Its faculty is dissolvent.

### COMMENTARY.

It is the composita *Achillea Ageratum* L. frequent in Southern Europe.

**Synonyms:** Gr.: ἀγέρατον (*agératon*); Lat.: same name; Ar.: *aghîrâtun* اغيراطن, *uqhuwân asfâr* اقحوان اصفر (*Idrisî*, p. 30,) 1. 15)<sup>1</sup>; Pers. and Turk.: no name; Eng.: sweet maudlin; Fr.: achille agéatoire, eupatoire, de Mesué; Germ.: Garbe.

**70. IYÂRÂ BÛTÂNÎ** (Ἰερὰ Βοτάνη), إيار ابوطاني, *Vervain* (*Verbena officinalis* L.).

(Lecl. no. 211).

**Diosc. IV** (60): It is called περιστερέων (*peristéreôn*, dovecote).

It is a plant the twigs of which are about one or more cubits long, angular, covered with sparse leaves like the leaves of the oak (*ballût* بلوط), except that they are smaller and finer, with dentate edges, and of a flavour not exactly sweet. Its root is longish and thin. Both the root and the leaves are good against the bites of insects when drunk with wine, or when applied locally; and against jaundice and chronic phlegmatic

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1. Idrîsî gives two other Arabic names, following a MS. of Salmawaih (d 840 A. D.), viz. *halfâ* and *burdí* حلفاء و بردى; but that is an error.

swellings. When macerated in water and sprinkled about where people are drinking (wine) it makes them very sociable and pleasant, (**foll. 11 v**). It is so called because it is used in purifications when hung on the walls. The name means “the sacred” or “the priestly plant”.

### COMMENTARY.

This is the well-known verbenacea *Verbena officinalis* L. It is an officinal drug under the name of *Herba Verbenae*. In antiquity it was used for magical purposes. It is still used; particularly in France, for tisane.

**Synonyms:** Gr.: *ἱερὰ βοτάνη* (*hierá botánê*), *περιστερέων* (*peristeréôn*), *σιδερίτις* (*siderítis*); Lat.: *verbenaca*, *Pliny*; Ar.: *ra' î al-hamâm* رعى الحمام, *riql al-hamâm* رجل الحمام, *sâq al-hâmâm* ساق الحمام (for other names see *Issa* p. 188); Pers.: *akmûn-bazân* اکمون بزآن<sup>1</sup>, *shâh-pasand* شاه پسند (*Schlimmer* p. 560); Turk.: *minâ chicheyi* مینا چیچکی, *Avni*, *minéh chicheyi* مینه چیچکی, *Samy*; Eng.: vervain, holy herb, pigeon's grass; Fr.: *verveine commune*, *herbe à tous les maux*; Germ.: *Eisenhart*, *Eisenkraut*.

**71. ASTRÂGHÂLÛS** أسطر اغالوس, *Tine-Tare* (*Orobis sessilifolius* and *tuberosus*).

(Lecl. no. 68).

**Diosc. IV (61):** A small *θάμνος* (*thamnos*, shrub) with

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1. Often erroneously spelt *akmûbazân* اکموبزان.

flowers and branches like those of chick-peas (*himmis* حمص). The flowers are small and of purple colour, and the root is round like Syrian radish (*figla shâmiyya* فجلة شامية), from which spread black, very hard excrescences, as hard as horns and intertwined together, so that it is difficult to pound them. They are astringent in taste. It grows in windy, shady and snowy places. It is common in Pheneus in Arcadia<sup>1</sup>.

**Galen VI** (XII, 841): It has astringent roots, therefore it is used to dry and heal inveterate ulcers. It constipates the abdomen and stops hæmorrhage.

#### COMMENTARY.

This is not, as supposed by the majority of translators, one of the numerous kinds of the leguminosa *Astragalus Tourn.* of to-day. This latter plant-group is high, wood-shaped, thorny and provides the tragacanth. The ἀστράγαλος *astrágalos* of *Diosc.* and *Galen* is, according to Fraas, another leguminosa or a kind of vetch, either *Lathyrus (Orobus) tuberosus* L. or *L. (O.) sessilifolius* Sibth. (according to *Berendes* p. 396). Moreover, in Modern Greek the name of *Cicer* and *Lathyrus* is still ἀστραγάλιον (*astragálion*) (*Loew* II, p. 442) after Fraas.

**Synonyms:** Gr.: ἀστράγαλος (*astrágalos*); Lat.: *astragalus*, *Pliny*; Ar.: *astrâghâlûs* أسطاراغالوس; Eng.: *axe-vetch?*; Fr. *gesse tubéreuse*. Germ.: *Knollige Platterbse*.

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1. The Greek name of this town is *Φενεός* (*Pheneós*).



72. **AWÂQINTHÛS** أواقنثوس, *Oriental Hyacinth*  
(*Hyacinthus orientalis* L.).

(Lecl. no. 191).

**Diosc. IV** (62): A plant the leaves and stem of which are like those of *bulbûs* بلبوس (purse-tassel)<sup>1</sup>. The height of its stalk is about a span, smooth, and thinner than the little finger. It has a (curved) umbel filled with purple flowers. Its root when drunk with white wine or when children are anointed with it stops night-pollutions. It arrests chronic diarrhoea when drunk, and is useful against (jaundice).

**Galen VIII** (XII, 146) : Its root is bulbous, drying in the first degree, cooling in the second. When applied to the pubis it retards for a long time the growth of hairs thereon. Its fruit is drying in the third degree, of moderate heat and cold.

#### COMMENTARY.

It is the liliacea *Hyacinthus orientalis* L.

**Synonyms:** Gr.: *ὑάκινθος* (*hyakinthos*); Lat.: *hyacinthus*, *Pliny*; Ar.: *awâqinthûs* أواقنثوس, *sunbul barrî* سنبل بری, and many other names (see *ISSA* p. 95); Pers.: *sunbul* سنبل, *khîrî barrî* خیری بری, *Schlimmer*; Turk.: *sunbul* سنبل, *jâqût banafshî* یاقوت بنفشه, *Avni*; Eng.: *oriental hyacinth*; Fr.: *jacinthe orientale*; Germ.: *gemeine Hyazinthe*.

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1. See below no. 135.

73. **AFÎQÛ'ÛN** أفيقوؤون, (*Hypecoum procumbens* L.)

(Lecl. no. 113).

**Diosc. IV** (67) : It grows in fields of wheat and in ploughed grounds. Its leaves are like those of rue (*sadhâb* سذاب) its branches are small, and its faculty is like that of opium which is the resin of poppy.

**Galen VIII** (XII, 48): It is cooling in the third, (degree) so that it does not differ much from poppy.

#### COMMENTARY.

This plant is generally identified with *Hypecoum procumbens* L., a papaveracea. of Southern Europe, containing a narcotic alkaloid (fumarine) ?

**Synonyms**: Gr.: ὑπήκοον (*hypêkoon*); Lat.: *hypecoon*, *Pliny*: Ar.: *afiqû'ûn* أفيقوؤون, *al-'ushba al-baidâ*, العيشة البيضاء, (*ISSA* p. 96), *al gahîra* الجهيره (Algeria); Pers. and Turk.: no name; Eng.: horned cumin; Fr.: cumin cornu; Germ.: Lappenblume.

74. **ANGURA** أنجرة, *Roman Nettle* (*Urtica pilulifera* L.).

(Lecl. no. 165).

It is the *qurrais* قريص and known as *al-hurraiq* الحريق ("the burner").

**Ibn Hassân:**<sup>1</sup> It has rough leaves, yellow flowers and minute thorns which are not easily visible. When touched by any part of the body, it burns, pains and reddens it. It is of two kinds, a small and a large one with many yellow leaves. Its seeds are like lentils, and are used in medicine.

**Author:** The nettle is of three kinds. The first is already mentioned, the seeds of which are like lentils in their size and shape. It is shiny green and hard, in round rough buds from which hang long thin filaments. The second is the bigger of the two kinds mentioned by Dioscurides. Its leaves are like those of wild thyme (*sinsibîr* سنسبیر, *Sisymbrium*), except that it is blacker and rougher and the stem reddish-black. It carries many more leaves than the other two and it is the roughest of them all. Its seeds are about the size of mustard-seeds, except that they are more flattened, white and blue in colour. The third kind is the smallest and weakest and possesses the smallest seeds.

**Diosc. IV (93):** ἀκαλήφη (*akalêphe*). It is of two kinds, one is rougher and blacker than the other. Its leaves are wider, its seeds smaller than the seeds of hemp (*shahdânag* شهدانج). The other has very small seeds and softer leaves.

**Galen VI: (XI, 817):** The faculty of its leaves and fruit is resolvent and aphrodisiac, particularly with syrup of

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1. A Spanish muslim physician of the XIIth Cent. A.D. See IAU II p 79.

grapes, and moderately relaxes the bowels and warms them; it is (fol. 12 r) an antidote for poisons.

**Galen VI:** Its fruits are not used in medicine, and the faculty of the plant is like that of the plant called *βουβώνιον* (*bubônion*, *Aster tripolium* L.), but it is far inferior to it.

### COMMENTARY.

The main kind mentioned by Gh. and *Diosc.* is the Roman nettle *Urtica pilulifera* L. and its variety *U. balearica* L. The seeds were formerly a medicinal drug (*Semina urticae Romanae*). The third kind mentioned by Gh. is *Urtica urens* L. and *dioica* L.; *Idrisî* (no. 15, p. 14) gives a somewhat different description.

**Synonyms:** Gr.: *κνίδη* (*knîdê*), Hippocrates, *ἀκαλήφη* (*akalêphê*), *Diosc.*, *ἀζαλόφη*, *Theophr.* and *Galen*; Lat.: *urtica* (Scribonius Largus); Ar. *angura* انجره, *qurrais* قريص, *hurraiq* حريق (all these names designate burning, stinging) *banât an-nâr* بنات النار (i.e. “daughters of fire”), *sha‘r al-‘agûz* شعر العجوز (Lower Egypt, *Schweinf.*). For other names see *Issa* p. 186. Pers.: *anjura* انجرة, *gazna* كزنة; Turk. *isirghân* اصرغان ايصرغان, *Avni*; Eng. (Roman) nettle; Fr.: *ortie* (romaine); Germ.: *Pillennessel*, *Brennessel*.

75. **ÂKHÎNÛS** أخينوس, (*Campanula ramosissima* Sibth<sup>1</sup>).

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1. In the old editions of *Diosc.*, the Greek name is always misspelt *ἐρίνος* (*érinos*); Wellmann set it right in his new edition of 1907.

(Lecl. no. 25).

**Diosc. IV** (141): A plant that grows near to rivers and to lakes formed from natural sources. Its leaves are like those of basil (*bâdhrûg* باذروج, *Ocimum Basilicum* L.) though it is smaller and higher and is crenated; it has five or six twigs from one cubit to one span in length, a white flower, and a small, black, astringent fruit. Its twigs and leaves are full of moisture.

**Galen VI** (XI, 880): Its fruit is astringent and checks the matters which are carried to the eye and ear.

#### COMMENTARY.

This plant has been identified with several kinds of *Ocimum* and *Campanula*. Fraas' hypothesis *Campanula ramosissima* Sibth. seems the most suitable of all, as this plant has its habitat in Greece.

**Synonyms:** Gr.: ἐχῖνος (*ekhînos*), ἔρινος (*érinos*); Lat.: erineon (*Pliny*).

**76. USHNÂN** أشنان, *Salt-wort* (*Salsola kali* L.)

(Lecl. no. 87).

**Abû Hanîfa:** It is the *hurd* حرص, used for washing clothes. It is of many kinds and they all belong to the salty plants.

**Ibn Guraig:** It is the kali-plant.

**Another:** It is a plant with no leaves, but with branches and twigs and with something like knots. Its bunches are full of moisture. It grows very big and develops very thick wood, which is used as fuel. It has a salty taste, and (when burnt) causes a very hot fire; the smell of its smoke is disagreeable.

### COMMENTARY.

It is *Salsola Kali* L., a well-known chenopodiacea of North African and many other deserts. The other kinds mentioned by Abû Hanîfa may be *Salsola soda* L. and the like.

**Bîrûnî** gives an extract from a “Book of Poisons” (perhaps that which was ascribed to the alchemist Gâbir b. Hayyân جابر بن حيان ?) saying that five drachms of the Persian *ushnân* provoke abortion, and that ten drachms kill an adult person. The best kind resembles sparrow’s dung and is called *kirmak* كرمك or *ushnân al-khaff* اشنان الخف; it is used by the washers. He then quotes an unknown author, at-Tezekji التزكجى, who calls the moist *ushnân qâqul* قاقول and *adh-dhâ’ibâ* الذائبيا. Abû Hanîfa said that the purest and best *ushnân* was growing in the valley *al-Khadârim* الخضارم in the region of Yamâma (Central Arabia).

**Synonyms:** Ar.: *ushnân* اشنان, *hurd* حرص, *qalli* قلى, *ghâsûl* غاسول and others (see *Issa* p. 161); Pers.: *ushnân* اشنان, *kirmak* كرمك, *Bîrûnî*; Turk.: same names; Eng.: salt-wort, kali; Fr.: soude, kali; Germ.: gemeines Salzkraut.

77. **ABÛFÂYIS** أبو فایس, *Thorny Spurge* (*Euphorbia spinosa* L.).

(Lecl. no. 10).

**Diosc. VI** (159); Some call it *Abûfâûs* ابو فاوس. It is a plant with which clothes are washed; it grows on the shores of the sea and in the sand. It is a *θάμνος* (*thamnos*, shrub) used as fuel, growing very plentifully<sup>1</sup>, possessing small leaves like those of olives but thinner and softer than they are. Between the leaves there are hard thorns, whitish, angular, and sparse. (Its flower) resembles the buds of the plant called *κισσός* (*kissós*, ivy), as if it were bunches accumulated together except that they are smaller and softer, with some redness and whiteness in their colour. Its root is thick, but soft, full of a sap which is extracted like the sap of *θαψία* (*Thapsia garganica* L.)<sup>2</sup> and is stored either separately or with flour of bitter vetch (*karsana* كرسنة, *Vicia Ervilia* Willd.). If taken in the dose of one *obolus* it purges the abdomen of bile, phlegm and humidity. Its juice acts in the same manner.

### COMMENTARY.

There is no doubt that this is *Euphorbia spinosa* L. It

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1. Translation of Diosc.'s ἀμφιλαφής.

2. It is a sharp milky sap used as a caustic.

is frequently confused with the following plant ( no. 78 ).

**Synonyms:** Gr.: *ἵππόφαες* (*hippóphaes*); Lat.: *hippophaes*, *hippofeos*, (*Pliny XXVI*); Ar.: *abûfâyis* ابو فایس, *ghâsûl rûmî* غاسول رومی, *riġl al-farkh* رجل الفرخ (Spain, Gh.), *al-'aqrabî* العقربی (Spain, Gh.); Eng.: thorny spurge; Fr.: *hippophaé des Grecs*, *euphorbe épineuse*; Germ.: *Stachelige Wolfsmilch*.

78. **ABÛFAISTÛN** أبو فيسطون, *Hippophaiston*.

(Lecl. no. 99).

**Diosc. IV** (160): It is a plant which grows in company with *Hippophaes*. It, too, is a kind of thorn-plant with which clothes are washed. It is a plant which grows creeping on the ground, with soft buds and small leaves only but no flower. Three *oboli* of it with *μελίκρατον* (*melíkraton*, i. e. honey-mead) purges the phlegmatic humour and is good for orthopnoea, (*intisâb an-nafas* انتصاب النفس), epileptic fits and neuralgia.

**Author:** It is of very many kinds, and the best known in our land is that kind which is described above<sup>1</sup>; it is called *riġl al-farkh* رجل الفرخ, (chicken's claw) from the form of its leaves; and also *al-'aqrabî* العقربی because its leaves resemble the tails of scorpions. Our physicians use it instead of *qâqal* قاقل (*Cacalia verbascifolia* Sibth.). Another kind is called *tardag* طردج. Its leaves are like those of *hayy al-'âlam*

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1. This remark refers to *Hippophaes* (chap. 77).



حى العالم (*Sempervivum arboreum* L.) except that they are finer. They are bushy and inclined to be purple-coloured. It has fine seeds and its shrub grows horizontally, but it rises to about two cubits in height. Its wood is white and hard and is called *ar-rughl* الرغل (*Atriplex, sea-orach*) and *al-ushnân al-fârisî* الاشنان الفارسي (*Persian salsola, Salsola soda* L. ?) <sup>1</sup>. One kind called *al-ghâsûl* الغاسول rises to a span and its branches are as thin as needles: it has fine leaves, so thin that they look like seeds. It has a white flower, very thin indeed, and slightly reddish. Its branches are numerous and spread on the ground. It grows in salty soil in the company of *qaizan* قيطان (*Salsola vermiculata* L.?). <sup>2</sup> It melts gum-lac. It is called in foreign language <sup>3</sup> (fol. 12 v.) *shirgâla* شرجالة. Two drachms of it, when drunk, are diuretic. There are other kinds, the *qâqal* قاقل being one of them; they all have a saltish taste.

### COMMENTARY.

This important paragraph containing al - Ghâfiqî's own botanical knowledge is missing from IB's book. Chapters 76 to 79 are also missing from the Gotha MS.. But the Taimûr MS. is better and there is no apparent gap.

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1. See commentary of chap. 76.

2. The name in this form is not found. Foureau gives the name of *qedhdhan* (قذن or قطن) for *Salicornia spec.* and *Salsola vermiculata*.

3. Viz. Spanish; perhaps *cera de gale*?

The many kinds of *Hippophaiston* which Gh. describes are very different plants. *Rigl al-farkh* رجل الفرخ is sea-rocket (*Cacile maritima Scop.*; *ISSA*), a crucifera. *At-tardag* الطردج is perhaps a kind of *Atriplex (rosea L.?)*. The Arabic name *rughl* رغل is specially applied to the chenopodiacea *Atriplex halimus L.*, (*ISSA* p. 27) and *A. dimorphostegium Kar.* (Burton). *Ghâsûl* is a common Arabic name for plants used for washing clothes on account of their containing potash. In the present paragraph the Author probably means the chenopodiacea lead-grass (*Salicornia fruticosa L.*, *Issa* p. 160). *Salsola Kali L.* (see no. 77) is equally used for washing.

79. **ÂFIYÛS** آفيوس, *Pear-Rooted Spurge* (*Euphorbia apios L.*).

(Lecl. no. 118).

**Diosc. IV** (175): It is sometimes called *ισχάς* (*iskhâs*) and *χάμαιβάλανος* (*khamaibálanos*), also wild radish (*figl barrî* برى), and the Caramanians call it the radish-like (*al-figlî* الفجل). It is a plant growing from the ground in two or three sticks resembling the sticks of lemon grass (*idhkkhir* اذخر, *Andropogon schoenanthus L.* see no. 2), fine and red, and slightly raised above the ground. Its leaves are like those of rue (*sadh-âb* سذاب) except that they are more elongated. It may be green with a small fruit and a root like asphodel (*al-khunthâ* الخنثى, *Asphodelus ramosus L.*), but rounder resembling the

shape of a pear, and full of juice; it has a black bark, and a white inside. The upper part of this root causes vomiting of bile and phlegm, and the lower part is laxative. The juice of the root causes vomiting and purgation. It is extracted by pounding the root and putting it into an urn. Water is then poured on it; the whole is stirred up, and what floats of the juice on the surface is removed by means of a feather and dried.

### COMMENTARY.

This plant is generally admitted to be *Euphorbia apios* L., a plant frequent in Greece and in the southern Mediterranean islands.

**Synonyms:** Gr.: ἄπιος (*âpios*), ἰσχάς (*iskhâs*), *Diosc.*, ῥάφανος ὀρειά (*rhapchanos oreia*) *Theophr.*; Lat.: *apios ischas*, *Pliny*; Ar.: *âfiyûs* آفيوس, *shalgam barrî* شلجم برى, *figl barri* فجل برى, *al-hadaqî* الحدقي, *Issa*; Pers.: *afiyûs* افیوس; Eng.: pear-rooted spurge; Fr.: euphorbe à racine de navet; Germ.: Birnwolfsmilch.

**80. ÂFITHÎMÛN** أفثيمون, *Dodder of Thyme* (*Cuscuta Epithymum* Murr.).

(Lecl. no. 112).

**Diosc.: IV (177):** It is a flower of the kind of hard plants which resemble thyme (*sa'tar* سعتار). These are fine

buds, light, with filaments like hairs. When drunk in the dose of four drachms mixed with honey and salt and a little vinegar it purges phlegm and black bile. It grows in abundance in Cappadocia and Pamphylia.

**Galen VI (XI, 875)**: Its faculty resembles the faculty of headed thyme (*al-hâshâ* الحاشا, *Thymus capitatus LK*), but it is more effective in every sense. It heats and dries in the third degree.

**Ibn Guraig**: The best kind is the red one with a sharp smell which is imported from Crete.

**Hubaish**: Its faculty is strong in getting rid of black bile; it does not suit sufferers from yellow bile, and it causes them to vomit.

**Bûlus** (Paul of Aegina)<sup>1</sup>: It is given in the dose of six drachms pounded in nine ounces of milk.

**Another**<sup>2</sup>: To be mixed with the decoction when it begins to cool and then crushed and strained, because cooking destroys its faculty.

**Paul (VII)**: As for *ἐπίθυμβρον* (*epithymbron*) it is something growing on thyme; it purges almost like epithymum, but is weaker.

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1. In the text Yûnus, cop~~y~~ist's mistake.

2. IB takes him erroneously for the author al-Ghâfiqî himself.

**Author**<sup>1</sup>: This is the epithymum used by all physicians of our time, whereas the real epithymum is not known by them. This plant is imported from the country of the Berbers. It is a kind of cuscuta (*kushûth* كشوث); most of what grows on the thyme are very fine filaments as red as agate, with no roots nor leaves, but with small heads, whitish and smaller than those of *kushûth*; it is very soft with a delicate flower that grows in the spring time. It destroys the plant by entertwining with it. Its faculty is like that of epithymum, but slightly weaker.

#### COMMENTARY.

This parasitic plant is the convolvulacea *Cuscuta Epithymum* Murr., growing on *Thymus Serpyllum* etc. The Ancients had probably confused the different kinds of *Cuscuta* (*C. europaea* L., growing on nettles and hemp, *C. Epilinum* Weihe, flax-weed, growing on flax etc.). The kind described by Gh. in his note is probably a North-African variety of *C. Epithymum*, perhaps *var. Trifolii* Choisy. IB (Lecl. I, p. 99) says that in his time it came to Egypt (where it does not grow in our time, according to *Ramis*) from Crete and Jerusalem. *Abû Mansûr* (p. 150) mentions under the name of *aflanja* افلنجة or *kushûth zanjî* كشوت زنجي another kind of *Cuscuta* which is, according to *Schlimmer* (p. 172

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1. This paragraph by Gh. himself is missing from IB.

fol.) *Cuscuta monogyna Vahl* which grows also in Egypt and in other hot lands. Its medicinal use is very ancient.

**Synonyms:** Gr. ἐπίθυμον (*epithymon*, *Diosc.*, *Galen*), ἐπίθυμβρον (*epithymbron*, *Paul of Aegina*); Lat.: *epithymum* (*Pliny XXVI, 55*); Ar.: *âfithîmûn* افثيمون, *kushûth* كشوت, *kammûn rûmî* كمون رومى (*Birûnî* after *al-Fazârî*). For many other names see the long and learned paragraph of *Loew* (I, pp, 453-62) and the synonyms by *Issa* (p. 63); Pers.: *aflanja* افلنجه, *kushûth zanjî* كشوت زنجى (*Abû Mansûr*); *sikâr* سكارعلى (i.e. “‘Ali’s bread” (*Idrisî* p. 24 l. 4), *shan* شن, (*Schlimmer* 173); Turk. *eftîmûn* افثيمون, *sheitân sâchî* شيطان ساچى, *Samy*; Eng.: dodder, heelweed; Fr.: *cuscute*, *epithym*, *cheveux de Venus*; Cerm.: *Kleeseide*, *Flachsseide* etc.

81. **ALÛFUN** ألوفن, *Globularia* (*Globularia Alypum* L.).

(Lecl. no. 139, *Alûbun* ألوبن).

**Diosc. IV** (178): It is a plant used as fuel, with a reddish colour and fine twigs. It has a soft, light flower and a root like white beet (*silq* سلق, *Beta vulgaris* L.), full of acrid juice. It has seeds resembling those of *epithymum* (dodder). It grows abundantly on shores, particularly those of *Lybia*. The seeds, with vinegar and salt purge like *epithymum* and slightly irritate the intestines.

(**Author**)<sup>1</sup>: *Al-Bitrîq* البتريق in his translation of Galen's book<sup>2</sup> said that Alypias grows on sands and coasts; it is hot and purgative. The choicest kind of it is that which is (prepared) by pulling out its roots, peeling them and throwing away the pulps. It is to be known by its good bark and its white tubes with a resinous secretion which are easily broken and are not fibrous. He asserts that it is the turpeth (*turbid* تربد, *Ipomoea turpethum* R. Br.), and that the foregoing description applies to of it; but this is an error. *Paulos* mentioned this remedy<sup>3</sup> without mentioning its root, and citing its seeds only, as likewise did *Diosc.* (*Ibn Wâfid* thought this latter to be *τριπόλιον* (*tripólion*) and connected it with the sayings of)<sup>4</sup> *Diosc.* on *Trifolion* which is also called *Tripolion*<sup>5</sup>; this is the turpeth.

### COMMENTARY.

The plant is *Globularia Alypum* L. of the Mediterranean

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1. Henceforward the text is in disorder in both MSS. We found most of the missing part two pages further on (fol. 14 r) in the paragraph no. 91, and were able to restore the original text with the help of IB's text.

2. We were not able to find out which book of Galen is meant; in the *De Simpl.* Alypon is not mentioned.

3. Viz. Alypon: see *Adams* III p. 55.

4. This phrase is missing from both MSS. and has been restored by us according to IB p. 53.

5. The names are very much mutilated in all the three texts. On the top of fol. 13 r follows a phrase belonging hereto.

region, since a long time used as a popular remedy (purge). Al-Bitrîq is mentioned by *Ibn Abi Usaibi'a* (*Uyûn al-Anbâ'* عيون الانبياء I, p, 205) as a translator of some works of Galen. He is perhaps identical with Politianos, Patriarch of Alexandria a physician, who died, according to Ibn Abi Usaibi'a (II, p. 83) in 902 A.D.

**Synonyms:** G.: ἄλυπον (*álypon*); Lat.: alypon (*Pliny* XXVII); Ar.: *alûfun* الوفن (Gh.), *alûbun* الوبن (IB), 'ainûn عينون (IB); for other names see *Issa* p. 88. Turk.: *hashishe-i-kürreviye* حشيشه كرويه (*Avni* p. 265); Pers.: *giyâh-i-kurravî* كياه كروي (Naficy); Eng. globularia; Fr.: alype, globulaire, thé arabe etc. (see *Issa* p. 88); Germ.: Dreizählige Kugelblume.

82. **ÎRIGHÂRUN** ايرىغارن, *Groundsel* (*Senecio vulgaris* L.).

(Lecl. no. 215).

**Diosc. IV (96):** A plant, the length of the stem of which is about a cubit; its colour is slightly reddish; its leaves are like those of the rocket (*gargîr* جرجير, *Eruca sativa* Mill.), dentate, only much smaller. The smell of its flower is like that of apples; it blossoms and spreads out rapidly and in its centre appears something upright like hair which becomes white in the spring. When drunk it causes suffocation. The meaning of its name is "the old man in the spring"<sup>1</sup>. Most

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1. The Greek name of the plant is derived from ἄρξ (spring) and γέρον (old man), because it grows white hairs in the spring.



of it grows on fences (of walls)<sup>1</sup>. and in towns. Its root is not used in medicine.

**Galen VI** (XI, 884): Its faculty is composite, cooling and resolvant.

### COMMENTARY.

This plant is the composita *Senecio vulgaris* L.. It is a weed very common in Europe and Asia, and served in former times as a medicinal drug under the name of *Herba Senecionis* (Luerssen).

**Synonyms:** Gr.: ἔριγρόν (érigérôn) (*Theophr.*, *Diosc.* and *Galen*); Lat.: senecio (*Pliny XXV*); Ar.: îrîghârûn ايرىغارون, shaikh ar-rabî' شيخ الربيع etc. For other names see *Issa* p. 167; Pers.: arîghârûn اريغارون; Turk.: qanariye otu قنارية اوتى (*Avni*); Eng.: ragwort, groundsel; Fr.: seneçon commun; Germ.: Gemeines Kreuzkraut, Kreuzwurz.

83. ÎTHIYÛFÎS ايثيوفيس, *Aethiopian Sage* (*Salvia Aethiopsis* L.).

(Lecl. no. 212).

**Diosc. IV** (104) A plant the leaves of which are like

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1. IB (215 Lecl. I, 176) reads instead of *siyâgât* سياجات (fences) *sîbâkhât* سباخات (pools, manures). The first reading is, however, the correct translation of the Greek text.

those of *φλόμος* (*phlómos* فلو موسى, mullein, *Verbascum*), downy, lying on the ground round the root. It has a square rough and thick stem resembling the stem of *μελιτταίνη* (*melittainê* الميطانا, balm, *Melissa officinalis* L.) and *ἀρκτηιον* (*árktion* ارقتيون, burdock, *Arctium tomentosum* Schkuhr). Many tufts grow from it issuing from one stem; they are long and thick. When dried they become black and hard like horns. It has a fruit of the size of the bitter - vetch (*al-karsana* الكرسنه, *Vicia Ervillia* Willd.), in each cavity of which are two grains. It grows abundantly in Messenia and on Mount Ida. The decoction of its root is useful for sciatica, intercostal pain and roughness of the throat, in the form of a drink or as a *linctus* with honey.

#### COMMENTARY.

This plant is the labiata *Salvia Aethiopsis* L., frequent in Southern Europe as a weed on rubbish heaps.

**Synonyms:** Gr.: *αἰθιοπίς* (*aithiopís*); Lat.: *aethiopsis* (*Pliny* XXIV, XXV, XXVI); Ar.: *îthiyûbîs* ايثيوبيس, *îthiyûfîs* ايثيوفيس; Pers. and Turk.: no names; Eng.: **Aethiopian sage**; Fr.: (sauge) *éthiopienne*; Germ.: *Filzblättriger Salbei*.

84 **ÂRAQTIYÛN** أرقتيون, *Woolly Burdock* (*Arctium tomentosum* Schkuhr).

(Lecl. no. 30).

**Diosc. IV (105)**: It is also called ἀρκιούρον (*arkîûron*). It is a plant the leaves of which are like those of φλόμος (*phlómos*, mullein, *Verbascum*), save that they are more downy and more round. Its root is sweet and white, its stem soft and long and its fruit like small cumin-grains. The decoction of its root and fruit soothes tooth-ache when gargled; with wine it is diuretic. It is useful for sciatica when drunk and for burns when smeared on them.

**Galen VI (XI, 837)**: Its faculty is extremely refining and it cleanses a little.

### COMMENTARY.

Most of the modern botanists agree to see in the *arktîon* of Diosc. *Arctium tomentosum Schkuhr*, a composita growing as a weed on rubbish, in Europe and Asia. The botanists of older times thought it to be *Conyza candida*, *Verbascum limnense* or *V. ferrugineum* (according to *Berendes* p. 426 - 7). See *Loew* I, p. 378 foll.

**Synonyms**: Gr.: ἀρκιον (*árktion*); Lat.: lappa, (*Pliny* XXI, 104); Ar.: âraqtiyûn اراقطيون; Pers.: same name, and *rîsha-i-Bâbâ Adam* ريشة بابا آدم (i. e. "fringe of Father Adam"), Turk.: *dul 'awret otu* طول عورت اوتى (*Avni*), *arâqîtûn* اراقيطون (mutation of *arctium*, *Samy*); Eng.: woolly burdock; Fr.: bardane (*laineuse*); Germ.: Filzige Klette.

85. ANOTHER ARAQTIYÛN<sup>1</sup> أرقتيون آخر,  
*Medicinal Burdock (Arctium Lappa L.)*.

(Lecl. no. 90).

**Diosc. IV (106):** Some call it *προσωπίς* (*prosopís*) and *προσώπιον* (*prosôpion*). Its leaves are like those of the pumpkin (*qar* قرع, *Cucurbita pepo* L.), but larger, harder, more blackish: They are covered with down. It has no stem, and its root is large and white. The eating of two drachms of it is useful for ulcer (abscess) of the breast.

**Galen VI (XI, 837):** It is drying, dissolving, astringent; it heals inveterate ulcers.

### COMMENTARY.

This second *Arctium* is doubtlessly the composita *Arctium Lappa* L. or *Lappa officinalis* All. The root (*Radix Bardanae*), the oil from the root, the leaves and extracts from them are still to-day used as medicinal drugs in European pharmacopoeias.

**Synonyms:** Gr.: ἄρκτηιον (*árktion*), Galen, ἄρκτη(ε)ϊον (*árktion*), Diosc., προσωπίς (*prosopís*), Galen, προσώπιον (*prosôpion*), Diosc.; Lat.: *lappa*, Pliny; Ar.: *araqtiyûn* أرقتيون, 'ammi khudnî ma'ak

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1. Thus called by Galen (XI, 837), while Diosc. calls it ἄρκτηιον or ἄρκειον, *arkion*). This may be an early copyist's blunder in the Greek MSS.

عمى خذنى معك (i. e. “uncle, take me with you”) (*Berggr.* 833), *râ's al-hamâma* رأس الحمامة (Algeria, Issa p. 19); Pers. and Turk.: same names as for the above mentioned (*Arctium tomentosum*); Eng.: medicinal burdock; Fr.: bardane officinelle; Germ.: gebräuchliche Klette.

86. **AFÎFÂQTIS** أفيفاقتس, *Rupture-Wort* (*Cleome arabica* L.? or *Herniaria glabra*?)

(Lecl. no. 114).

**Diosc. IV** (108): It is also called *ἠλλεβορίνη* (*helleborinê*); it is a small *θάμνος* (*thamnos* shrub) with small leaves. It is drunk against toxic drugs and against pain in the liver.

**Qustâ** (ibn Lûqâ) in his (Book of) *Corrections of Remedies*<sup>1</sup>; It is a small *θάμνος* with small leaves like those of the rue (*sadhâb* سذاب, *Ruta graveolens* L.) with nearly invisible dentations. It has a thin stem on which is white down like that on the stem of the big kind of endive (*hindibâ* هندبا, *Cichorium Endivia* L.). Its height is about three to four fingers, and it has thin twigs of the height of one finger spreading out from about the middle of the stem to its top. Its grains are like black cumin (*shûnîz* شونيز, *Nigella sativa* L.), sometimes red and sometimes black, but very rarely white. It is kept in sheaths like the seeds of radish

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1. The title of this book is missing from the lists of the literary works of this celebrated physician and translator (lived about 900 A. D., see Introduction). It may be identical with his “Book of Prevention of the Nocivity of Poisons” (IAU I, 245).

(*figl* فجل). They are not long. The colour of the flower is always like that of the fruit. It grows in places easily reached by water and in those near to the sea. It often grows amongst beans or lentils (*qatâni*, plur. of *qutniya* قطاني, قطانية) or mixed with barley and wheat. Its smell is like that of lemons (*utrug* اترج) and its root is aromatic. It has the shape of (fol. 13 v) truffle (*kamâ'ah* كماءة). It is smooth, with no vessels in it. Some people think that it grows in the sand and in stony soil; it is often found on the coasts of Syria and of Alexandria. It is well-known to many people, and they use it against poisonous drugs and pains or obstructions in the liver and spleen, drunk thoroughly pounded in doses of half a *mithqâl* مثقال on three successive days.

### COMMENTARY.

The description given by Diosc. is too short and too vague to allow an identification of the plant. The description by Qustâ b. Lûqâ gave rise to various interpretations. Sprengel thought it to be *Herniaria glabra* L., a *Cephalanthera* or a *Spicanthes*. Fraas identified it with *Epipactis grandiflora* All. (*Cephalanthera ensifolia* Rich.), and Littré with *Neottia spiralis*. But *Sickenb.* (*Plantes* p. 21 foll.) objects that all these plants are orchidaceae which do not grow naturally in Egypt. He proposes to identify *Epipactis* with *Cleome arabica* L. This plant, however, bears several Arabic names (see *Issa* p. 52), and the question is therefore still unsettled.

**Synonyms:** Gr.: ἐπιπακίς (*epipactis*); Lat.: *epipactis* (*Pliny IV*); Ar.: *afibaqtis* افیبةقطس, IB, *afifâqtis* افیفاقطس, Gh.; The English name for *Heřniaria glabra L.* is rupture-wort.

87. **AWNAGHRĀ** أونعرا, *Onagrade* (*Epilobium hirsutum L.*).

(Lecl. no. 161)

**Diosc. IV (117):** It is also called *ονοθήρα* (*onothêra*) and *ονοῦρος* (*onoûros*, better reading *onothouris*). It is a tree-like *θάμνος* (*thamnos*, shrub) of considerable size; its leaves are like those of the almond-tree (*lawz* لوز, *Prunus amygdalus* Stock.), except that they are broader; they resemble also those of the lily (*sawsan* سوسن, *Lilium candidum L.*). The flower is large, like that of the pomegranate. Its root is small <sup>1</sup>, white, and exhales, when dried, a smell like wine: it grows on mountains. It prevents the spreading of malignant ulcers.

**Galen VII (XII, 89):** The smell of its root, when dried, is like that of wine.

**Rufus**<sup>2</sup> in the (Book on) *Melancholy*: A plant by means of which the lion is tamed, because it contains a faculty which soothes the spirit.

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1. Diosc. calls the root long (*μακρά*).

2. The famous Greek physician who lived in Alexandria in the first half of the second century A.D.

COMMENTARY.

It is the onagracea (oenotheracea) *Epilobium hirsutum* L.; but the ὄναγρον (*ónagron*) of Galen is sometimes identified with *E. angustifolium* L. The first named plant has been found in the crowns of Egyptian mummies and in tombs of the Greco-Roman period in the Fayyûm (Keimer). The ὀνοθήρας (*onothêras*) of *Theophr.* (IX, 19, 1) is perhaps the same plant, although Sir Arthur Hort<sup>1</sup> renders it by *Nerium Oleander*.

**Synonyms:** Gr.: ὄναγρον (*ónagra*), ὀνοθήρα (*onothêra*), ὀνοῦρις (*onoûris*), *Diosc.*, ὄναγρος (*ónagros*), ὀνοθοῦρις (*onothouris*), *Galen*; Lat.: oenotheris (*Pliny XXIV*); Ar.: awnaghrâ أوناغرا, farfûr فرفور, 'uqqaid عقيض (Schweinf. after Forskal, p.19), râs el-gâmûs راس الجاموس (*Issa p. 75*); Turk.: yâqi otu ياقى أوتى, *Avni*; Eng.: onagrade, apple-pie; Fr. epilobe hérissé, onagre; Germ: Rauhariges Weidenröschen, St. Antoniuskraut.

88. ÂSTÎR ÂTÎQÛS أسطير أطيقيوس, *Sea-Starwort* (*Aster tripolium* L.).

(Lecl. no. 64).

**Ihn Wâfid** took it for the astringent *al-hâlîba* الحالبة<sup>2</sup> i. e.

1. Theophrastus' *Enquiry on Plants*, Loeb Class. Library, No. 79. London & New York 1926, vol. II, p. 467.

2. In the text الحائمة قابضة which gives no sense; it is to be corrected الحالبة القابضة i. e. the astringent "inguinal plant". See Commentary.



the bitter vetch (*al-qarsa'na* القرصعنة, *Vicia Ervillia* Willd.), but he was wrong in that, as it is the plant which is called in foreign (i. e. Spanish) language *Castila* (قسطيلة *qastîla*).

**Diosc. VI (119):** It is also called *βουβώνιον* (*bubônion*). It is a plant which has a hard and rough stem, on the end of which is a yellow flower resembling that of the camomile (*bâbûnag* بابونج). It is sometimes inclined to a purple colour. It has incised heads and leaves which, in shape, resemble stars. But the leaves issuing from the stem are oblong and covered with down.

**Galen VI (XI, 852):** This plant is called *βουβώνιον* (*bubônion*), a name derived from the appellation of the groin, as it heals any swelling in it when applied to or suspended on it (or when its flower is held in the left hand)<sup>1</sup>.

**Diosc. :** It is useful for gastritis, for hot swellings of the eye and laceration of the pupil<sup>2</sup>. The drinking of (the infusion of) the purple flower is useful for croup and the epileptic fits of boys.

### COMMENTARY.

This plant has been identified with *Aster Amellus* L.,

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1. This last phrase is missing from Galen and from IB; it is probably the interpolation of a copyist who took it from Diosc. (p. 269 l. 18).

2. I. e. iris. The text of Diosc. reads "and other prolapses of the anus (ἔδρα)". It was probably in the origin "of the iris" (ἰριδος), as Ibn Sarapion also reads "iris".

and *Aster Tripolium* L., a composita mostly European. The root and leaves (*Radix, Herba Asteris Attici sive Bubonii*) were medicinal drugs not long ago in use for the diseases specified by Diosc. As to the Spanish name, it is given in a note to the Arabic translation of Diosc. as *qastâla* قسطالة (castella?, *Lecl.* I, p. 63).

**Synonyms :** Gr.: ἀστὴρ Ἀττικὸς (*astêr Attikòs, Diosc.*), βουβώνιον (*bubónion, Diosc., Galen*), ἀστέρισκος (*astériskos Theophr.* IV. 12, 2) Lat.: aster, bubonia (*Pliny XXV II*) Ar.: *hâlibî* حالي (IB no. 552), *khurram* خرم (*Hunain, accord. to Loew* I, p. 368); Pers.: *gul-i-minâ* گل مینا (*Schlimmer* p. 54), *gul-i-urba* گل ار به (Richardson); Eng.: sea-starwort, Michaelmas daisy; Fr.: aster maritime, tripolium; Germ.: Strandaster.

**ISÛFÛRÛN** إسوفورون *Creeping Fumitory* (*Fumaria capreolata* L.)?.

(*Lecl.* no. 89 : إسوفورون).

**Diosc. IV** (120): It is called φασήλιον (*phasêlion*) because it is a plant which resembles the φάσηλος (*phásêlos*), i.e. the white kidney-bean, (*lûbiyâ* لوبيا, *Dolichos Lubia* Forsk. or *Vigna sinensis* Endl.). At the origin of the leaves issues something white resembling threads, twisted like the ones issuing from the white kidney-bean plant. At the end of the plant are fine heads filled with seeds the flavour of which is like that of anise (*anîsûn* انيسون, *Pimpinella Anisum* L.)<sup>1</sup>. It is useful with

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1. Diosc. (p. 269 l. 13) reads: that the flavour of the seeds is like that of μελάνθιον (black cumin), and that of the leaves like ἀνησσον (anise).

the wine called *μελίκρατον* (*melíkraton*, honey-mead) for pains of the liver and chest, and for cough.

**Galen VI (XI, 891)**: A little astringency exists in its seeds. It cleanses, checks the thick chyme and tones the limbs.

### COMMENTARY.

This plant has not been identified with certainty. It is more likely to be *Fumaria capreolata* L. or its variety *F. Vaillantii* Loisl. (Fraas), which is frequent in Greece in shady valleys and on rocks. *Sprengel* prefers another fumariacea *Corydalis claviculata* Pers. which is equally frequent in Greece.

**Synonyms**: Gr.: *ισόπυρον* (*isópyron*), *φασήλιον* (*phasêlion* *Diosc.*), *φασίολον* (*phasiolon*, *Galen*); Lat.: *isopyron*, *phasiolon* (*Pliny XXVII*); Ar.: *isûfûrûn* إيسوفورون, إيسوفورون; Pers. and Turk.: same name; Eng.: (creeping) fumitory; Fr.: fume-terre (rampante); Germ. Rankender Erdrauch.

**90. ÂBÛGHLÛSÛN** أبوغلوسون, *Horse Tongue* (*Ruscus Hypoglossum* L.).

(Lecl. no. 67).

**Diosc. IV (129)**: It is a small *θάμνος* (*thamnos*, shrub) with leaves like those of that wild myrtle (*al-âs al-barri* الآس البري) which are thin (*Ruscus aculeatus* L.). It has a thorny tuft, and at its end, near the leaves, excrescences resembling tongues; (the latter) are useful in softening

ointments and are used against headache when carried on the head.

### COMMENTARY.

The description agrees with the liliacea *Ruscus hypoglossum* L. which is frequent in Southern Europe and on the Mediterranean Islands. Its leaves with *R. hypophyllum* L. were formerly used as a medicinal drug (*Herba Uvulariae sive Bonifacii sive Bilinguae*) (Luerssen).

**Synonyms:** Gr.: ὑπόγλωσσον (*hypóglôsson*); Lat.: hypoglossa (*Pliny XXVII*), myrtus silvestris (*Pliny XV*); Ar.: *abûghlûsûn* أبوغلاوسون (Gh.), *awbûghlûsun* أو بغلاصن (IB), *lisân al-faras* لسان الفرس (*Issa* p. 159): Eng.: horse-tongue, double tongue; Fr.: hippoglosse, langue de cheval; Germ.: Zungenförmiger Mäusedorn.

**91. ANF AL-'IGL** أنف العجل, *Snapdragon* (*Antirrhinum majus* L.).

(Lecl. no 162).

**Diosc. IV** (30): Ἀντίρρινον (*antírrhinon*), and it is also called ἀνάρρινον (*anárrhinon*) and λυχνίς ἀγρία (*lychnis agría*). It belongs to the plants which renew their existence every year<sup>1</sup>. It resembles *Anagallis* (pimpernel) as to leaves and twigs, and its flower is like the snout of a calf<sup>2</sup>. Some people

1. An annual plant; translation of Diosc.'s πόςσ(πόα).

2. From this fact the Arabic name is derived.

pretend that this plant, when kept in lily-oil and used as ointment for the face, makes it acceptable (graceful).

### COMMENTARY.

It is the scrophulariaceae *Antirrhinum majus* L., growing in the Mediterranean region, but also cultivated in more northern gardens as a decorative plant. The herb was formerly a medicinal drug with the names of *Herba Antirrhini*, *Herba Orontii majoris* sive *Capitis vituli*. According to *Theophr.* (IX, 19, 2) the man who wears it wins great fame. Diosc. and other Greek authors copied this information from him.

**Synonyms:** Gr.: *Ἀντίρρινον* (*antirrhinon*), *ἀνάρρινον* (*anarrhinon*, *Diosc.*, *Theophr.*); Lat.: *antirrhinum* (*Pliny* XXV-XXVI); Ar.: *anf al-'igl* أنف العجل (calf's snout), *lisân al-'asfûr* لسان العصفور (*Loew* III, 350), *tumm as-samaka* تم السمكة (*Loew* ibid). For other names see *Issa* p. 20. Modern gardeners call it *antirîna* انترينا; Pers.: *gul-i-maimûn* گل میمون (*Schlimmer* p. 42); Turk.: *arслан aghzi dinilen chichek* ارسلان آغزی دینان چیچک (*Sâmy*); Eng.: snapdragon, calf's snout; Fr.: gueule de lion, gueule de loup, muflier; Germ. Löwenmaul, Dorant.

92. ANBATRUN أنبترن, *Frankenia?* (*Frankenia pulverulenta* L.?). (fol. 14 r, 1. 5) <sup>1</sup>

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1. Put in order by us.

(Lecl. no. 100).

**Galen VI** (XI, 875) : It is also called "beak-like" <sup>1</sup>.

**Diosc. IV** (179) : It is also called *φακκοειδής* (*phakkoideis* i.e. "lentil-like"). It grows in mountainous places, amongst the rocks, and on the shores of the sea; it is (then) of salty flavour, and, when growing far from the sea, becomes very bitter. When taken with the drink called *υδρομέλι* (*hydromeli*, hydromel) or with broth, it purges phlegm and bile.

### COMMENTARY.

This plant was identified by Sprengel with the umbellifera *Critimum maritimum* L., whilst Fraas prefers *Frankenia pulverulenta* L. Gh. himself did not know the plant otherwise he would have surely mentioned it.

**Synonyms** : Gr. : *εμπέρον* (*emperron*), (*Diosc., Galen*);  
Ar. : *anbarun* انبارون (IB), *anbarin* انبارون (IB), *garmal* جرمل,  
*garmali* جرمل *Schweinf.* For other names see *Issa* p. 84.

93. **US-HUFÂN** أسحاق, Uncertain.

Lecl. no. 71, *us-hufia* اسحاق.

(**Abu Hanifa**) <sup>2</sup> : It is a plant which creeps on the earth like ropes. Its leaves are like those of colocynth

1. In Galen's text *πρασσοειδής* (*prassoideis*).

2. So in IB. Our MSS. omit this name.

(*hanzal* حنظل, *Citrullus Colocynthis* Schrad.), but smaller. It has horns (husks) smaller than those of *lûbiyâ* لوبيا (*Dolichos Lubia* Forsk.), in which are round red grains useful for sciatica.

### COMMENTARY

Nobody, until now, has been able, to identify this plant. The description agrees with a leguminosa of the kind of jequirity (*Abrus precatorius* L.), but it is too vague to allow an exact identification. The name is Arabic, from *sahafa* سحف "to creep".

**94. UMM WAG'AL-KABID** أم وجمع الكبد, *Rupturewort*, (*Herniaria* Tourn.?).

(Lecl. no. 151).

**Abû Hanîfa:** It is one of the smallest herbs. Sheep like it. It has a grey flower in a round calyx (*bur'uma* برعمه) with a very small horn. It is called by this name, because it is useful for pains of the liver and yellow gall if squeezed on the epigastrium.

### COMMENTARY.

The description given by *Abû Hanîfa* is too vague to allow an exact identification of the plant. Botanists agree that it has some characters of the caryophyllacea *Herniaria* Tournefort. *Herniaria glabra* L. was in former times an

official drug (*Herba Herniariae*) used for pains of hernia; it contains saponin.

**Synonyms:** Ar.; *umm wag' al-kabid* ام وجع الكبد (i. e. “useful for pain of the liver”), *nabât ash-shaikh* نبات الشيخ (*Issa* p. 93); Eng.: rupture-wort; Fr.: herniaire, turquette; Germ.: Tausendkern, Harnkraut.

**95. UMM GHAILÂN** أم غيلان *Acacia* (*Acacia arabica* Willd. var. *nilotica* Dol.?).

(Lecl. no. 158).

**Ar-Râzî** (Rhazes) in the *Continens* (*al-Hâwî* كتاب الحاوي): It is the thorn-tree *al-qatâd* القتاد.

**Another Author:** It is the thorn-tree *al-qarâz* القرظ.



**Abû Hanîfa:** It is *at-talh* الطلح.

**Ibn Sînâ:** It is a well-known tree of the thorn-trees (*'idâh* عضاء) of the deserts; it is cooling, desiccating and astringent.

### COMMENTARY.

The tree in question is doubtless one of the numerous thorny and gum-producing acacias of the North-African and Arabian deserts. *Al-qatâd* القتاد is to-day the name of *Acacia Senegal* Willd. (*A. vera*), in the Yemen (Southern Arabia); *al-qarâz* القرظ is to-day the name of *Acacia Arabica* Willd., and the husks sold in the Caire drug bazaars bear the name



of *qarad* قرص<sup>1</sup>. *Talh* طالح is to-day the name of *Acacia gum-mifera* Willd., of *A. Seyal* Del. and of *A. tortilis* Hayne, the last two being the main producers of gum-arabic. The name *umm ghailân* ام غيلان is in our days particularly given to *Acacia arabica* Willd., and to *Acacia vera* Willd., this latter being considered by some botanists as identical with *Acacia arabica*. The Egyptian variety *nilotica* Del. has the Arabic name *sant* سنط, from the Ancient Egyptian   in Coptic, (*sittâ* שִׁטָּא of the Bible). To the Arabic authors it is always an Egyptian plant, as it is called e. g. by *Mu'tamad* (p. 38h 1. 22) *ash-shagara al-misriyya* الشجرة المصرية ("Egyptian tree"), by *Idrîsî* *ash-shawka al-qibtiyya* الشوكة القبطية ("Coptic thorn"), by *Dâwûd* *ash-shawka al-misriyya* الشوكة المصرية ("Egyptian thorn"). It will be of interest to compare with Gh.'s paragraph the descriptions given independently by two of the most prominent scholars of the Islamic world. The first is Abu'r-Raihân al-Bîrûnî (see Introduction chap. I, no. 37). In the unique MS. (preserved in the Turkish Government Library at Brussa, Asia Minor) we find on p. 29 v - 30 r the following passage: "*Umm ghailân* ام غيلان is said to be the Egyptian thorn-tree. *Paulos*: Some people call it the Arabian thorn-tree. It is called in the language of Sind *jâmâhâ* جاماها.... The acacias (*'idâh* اعضاء) are all thorny,

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1. Ducros (no. 29) mentions the seeds only, but not the dry husks *qarad* as being a bazaar drug. See Max Meyerhof, *Der Bazar der Drogen und Wohlgerüche in Kairo*, *Archiv f. Wirtschaftsf. im Orient* 1918, no. 349 p. 199.

and the *samur* <sup>1</sup> سمر and the *talh* طالح are only other kinds; the last being *umm ghailân*.

*Hamza* says: It is the wild jujube (*as-sidr al-barri* السدر البري *Zizyphus Lotus Lam.*), and this kind of *talh* طالح has crooked thorns.

*Abû Hanîfa* says: It is the biggest and the greenest of the acacias (*'idâh* عضاء)<sup>2</sup> and that which produces the greatest quantity of gum. Its thorns are long and thick and it has no heat in its roots (?); it has a calyx (*bur'uma* برومه) of aromatic smell. The husks issue something like common beans or like Syrian carobs. If there are many trees growing together in a valley they are called *an-nûta* <sup>3</sup> النوطه, and the smaller are called *al galâdhî* <sup>4</sup> الجلاذى. The gum of *talh* is red; there appears between the "beard" (fibres of the bark) and the pith something resembling gum, but which is not gum; it is sticky, adherent to the fibres, sweet, palatable and of aromatic odour. People suck it as a deodorant to their breath. When the fibres are pulled off, something red like blood is found inside (a part of which) is thrown away, and the other is washed and chewed, and it forms the best and

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1. *Samur* is still to-day the name for *Acacia spirocarpa H.* in the Yemen.

2. In the text *ghidâh* غضاء, a copyist's error.

3. I. e. a thicket of thorn-trees.

4. Plur. of *guldhâ* جلاذى; the above meaning is missing from the dictionaries.

whitest chewing gum (علك *ilk*). As to the *talh* طلع mentioned in the Qur'an, all commentators agree that it is the banana (*mawz* موز)<sup>1</sup> taken metaphorically, and nobody would take it for *umm ghailân* ام غيلان, except the ignorant of the institution of grace...".

*Al-Idrîsî*, the famous geographer (see Introduction chap. I, no. 44) and contemporary of al-Ghâfiqî gives in his "Collection of Remedies" (*Kitâb al-Gâmi' fi l-Adwiya* كتاب الجامع في الادوية) some other interesting remarks (no. 45 on p 27, of the MS. 3610 of the Fâtih Mosque, Istanbul): "*Umm ghailân* is mentioned by Diosc. in his *Ilird Book*. He called it *ἄκανθα Ἀραβικὴ* (*ákantha Arabikê*), and the meaning of those words is "Arabian thorn-plant"<sup>2</sup>. It is a tree which does not grow high, but is overhanging, with many curved branches. Distributed on it are pointed thorns like canine teeth. It has leaves resembling those of wild jujube (عناب *unnâb*, *Zizyphus Lotus Lam.*) and a red gum of the colour of blood".

After having discussed the faculties of the remedy *umm ghailân*, *Idrîsî* (in line 6) gives it the name of "the menstruating tree" (*ash-shagara al-hâida* الشجرة الحائضة) on account of the very red colour of its gum.

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1. We shall see in the chapter *talh* طلع that this explanation is due to the famous Arabic grammarian al-Khalîl b. Ahmad (d. about 790 A.D.).

2. IB (Lecl. 1335) identifies, however, this plant with *shukâ'a* شكاة i. e. the thistle *Onopordium Acanthium L.*

The red colour of the gum on which both authors insist favours the identification of the tree with *Acacia arabica* var. *nilotica* Del. The expressed juice of the husks is called *aqâqiyâ* اقاقييا. For numerous Arabian synonyms of the desert acacias see *Loew* II, pp. 377-391, *Blatter* pp. 682-3 and *Issa* pp. 2-3.

96. AHLÂL QUSTÂ اهلل قسطا *Balsamic Tansy*,  
(*Tanacetum Balsamita* L.).

(Lecl. no. 190).

(**Author**)<sup>1</sup>: It is a known species of the sharp smelling aromatics sown in the gardens. Its colour is between white and green and its action is stronger than that of the balm (*bâdhrang-bûya* باذرنبجوية *Melissa officinalis* L.)<sup>2</sup>.

#### COMMENTARY.

Botanists agree in identifying the above description with the composita *Tanacetum* (*Chrysanthemum*) *Balsamita* L., still cultivated in village gardens. According to *Dragend.* (p. 677) it is used as an antispasmodic, emmenagogue, anthelmintic, antidote and nerve tonic.

**Synonyms:** *ahlâl qustâ* اهلل قسطا, *hashîshat al-malika* حشيشة الملكة

1. This word is missing from both MSS. and has been interpolated by us in accordance with the text of IB (I, p. 66).

2. In IB this paragraph is somewhat longer.

الملح (Issa p. 177); Pers. and Turk.: *tarkhûn* طرخون (Avni p. 590); Eng.: balsamic tansy; Fr.: tanaïsie odoriférante; Germ.: Balsamkraut, Frauenminze, Marienwurz.

97. **ILB** إلب, (kind of tame poison), *Vincetoxicum sarcostemmoides* Schwft. ?

(Lecl. no. 144).

**Abû Hanîfa**: A thorny tree looking like the lemon-tree (*utrug* اترج *Citrus medica* Risso), growing in mountains; it is very scarce. None of the *digâg* الضجاج is equivalent to it — *ad-digâg* is every tree with which wild beasts are attracted and poisoned<sup>1</sup> — and the most pernicious of them is *al-ilb* الإلب. Its fresh ends are crushed, meat is mixed with them and cast to wild animals, and they are not long to die when they eat it. If they only smell it without eating it they are rendered blind and deaf. The most pernicious *ilb* is that of *Khafardîd* خفر ضيض<sup>2</sup> i.e. a mountain of the *Sarât* سرارة somewhere in *Tihama* تهامة.

### COMMENTARY.

*As-Sarât* is the name of a range of hills which form the limit of the table-land of Arabia and at the same time

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1. These latter two words *ai tusamm* اى تسم have been disfigured in all the MSS. of IB to Ibn Nessim ابن نسيم — a non-existent author!

2. Uncertain reading. Perhaps *Hafir al-Dabîb* حفير الضبيب of Hamdânî's Geography of Arabia? (Leiden 1891, I. p. 146 l, 20).

the eastern frontier of Tihâma. This latter is the strip of coast-land running from the Sinai Peninsula south-eastward on the shore of the Red Sea to the Yemen and the south coast of Arabia. The name Khafardid is missing from all geographical dictionaries.

Abû Hanîfa's very summary description does not help to an exact identification of the *ilb*-tree. Sontheimer called it *Datura ferox*. *Sickenb.* (Die einfachen Arzneistoffe der Araber Wien 1893 p. 18) believes it to be a kind of *Carissa* (*Acokanthera*). But we find in Schweinfurth's investigations on the flora of South-Arabia (p. 178) the name of *elb* (probably *علب*, perhaps a mis-hearing for *إلب*) for the asclepiadacea *Vincetoxicum* (*Cynoctonum*) *sarcostemmoides* Schwf., a plant found and named by himself. It is a scarce plant, a strong mountain shrub. Its juice is used in East Africa as a poison for catching fishes. Probably Abû Hanîfa never saw the tree itself, as it was rare. Thus it is uncertain whether his description of a lemon-tree-like plant corresponds to the shrub *Vincetoxicum*.

*Mu'tamid* whose author, Sultan Yûsuf b. 'Umar originated from the Yemen did not mention *ilb* at all.

98. **ALQÛN** *ألقون* ? (Rosa foetida Bost. ?)

(IB 169 and 227 b, *âniqûn* *آنقون* ?).

**Ar-Râzî:** It is the fetid rose; it is hot and dry, and its

root is like that of pellitory of Spain ('*âqir qarhâ* عاقر قرحا, *Anacyclus pyrethrum* D. C.).

### COMMENTARY.

This may be the yellow rose of Persia (*Rosa lutea* L.) the flowers of which — sometimes red inside — have a disagreeable smell of bed-bugs. The identification is uncertain.

**Synonyms:** *alqûn* (?) *âliqûn* (?) ألقون (Gh.), *âniqûn* (IB) *ward muntin* ورد منتن (*Râzî*), *murayyaha* (?) مریجه; Germ.: Wachrose, Feuerrose, Kapuzinerrose.

99. **ÎDHMÂMÎDH** ایدمامید, Unknown Persian Tree.

(Lecl. no. 164, *andâhîmân* انداهیمان).

**Ar-Râzî:** A Persian name; it is a tree on the twigs of which is a kind of wool. It is of a very astringent taste and confines the bowels. He called it in another place *barmiyûn* برمیون and he said in a third place *îrâmâyî* ایرامای, a remedy of Kirman.

**Badîghûrûs:** It is very useful against diarrhoea by its specific property.

### COMMENTARY.

*Vullers* (I, p. 147) says that *îdimâmîd* ایدمامید is a tree of the description corresponding to that of *Râzî*. *Harawî*

(p. 33) calls it *îdâmîd* ايداميد and describes it as “ a forest tree „ ( *â'ik dirakht* ) آئك درخت . Identification of this plant is not possible. Badighurus or Badhighuras باديغورس is an unknown Hellenistic physician frequently quoted by ar-Râzî.

**100. AFQARÂSÛN** افقراسون Unknown plant.

(IB, Lecl. missing).

**Ibn Sînâ** : A Persian remedy, good for the memory.

**Ar-Râzî** : We use it all for the memory ; it is good for the intelligence.

#### COMMENTARY.

Nobody has been able, until now, to identify this plant. The original article of *Ibn Sînâ* (I, p. 262) is a little longer and reads in the following manner :

“ *Aqfarâsiqun* افقراسقون : a Persian remedy called *ad-daiha* الديحة and *al-hazm* الحزم . Organs of the head : good for the memory, and intelligence”.

The other names could not be found in any Persian Dictionaries. The first name sounds Greek. Could it be *ἀγριοκάρδαμον* (*agriokárdamon*), i.e. the wild cress ?

*Bîrînî* mentions a drug *âfârîqûn* افاريقون which is, according to Ibn Mâsa, the stone of the wild olive, and according to ad-Dimishqî, mezereum (*mâzariyûn* مازريون, *Daphne Mezereum* L.); *Bîrînî* does not accept these assertions.



**101. AFSÛN** أفسون, Unknown Persian drug (uncertain reading).

(IB, Lecl., missing).

**Ibn Sînâ**: A Persian remedy, hot and fine, sharpens the understanding and the intelligence. In another place he says; *abraq* ابرق, a Persian remedy good for the memory and the intelligence; I think it is the above-mentioned drug.

### COMMENTARY.

The original text of *Ibn Sinâ* (I, p. 263) reads *aqshûn* افسون, the Persian dictionary of *Vullers* (I, p. 115) *aqshûn* افسون. This drug is, according to him, called *sa'âdat-i-khabîs* سعاده خبيص by the inhabitants of Shîrâz (in Persia). But no identification of these names has been possible.

**102. ATMÛT** أطموط; *Bonduc-nut* (*Caesalpinia bonducella* Fleming?).

(Lecl. no. 130).

**Ibn Sînâ**: Hot in the second, moist in the first degree; it strongly clears white lepra (*bahaq* بهق). In another place he says: *Atmât* اطماط is an Indian remedy, and its faculty is like that of the orchid (*bûzîdân* بوزيدان, *Orchis Morio* L.?); it is (**fol. 14 v**) aphrodisiac. I think it is the *ritta-nut* جوز الرته<sup>1</sup>.

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1. The text of both MSS. reads *al-barriyya* البريه which must be a copyist's blunder.

## COMMENTARY.

The identification of this drug is not quite certain. The most useful to us is the paragraph concerning it by *al-Birûni*: “*Atmût*. Some people mentioned that it was a Greek remedy; others said that it was the Indian bean, *al-bâqilâ al-hindî* الباقلا الهندي, which is dotted with black, and is hard like the stone which is called in their (the Indian) language *Akutmakut* اکتماکت<sup>1</sup>. *Ar-Râzî* mentioned it as *atmât* اطمات and said that it was a remedy the faculty of which was like that of *bûzîdân* بوزیدان”.

We see that Ibn Sînâ copied *ar-Râzî*.

*Ibn Al-Baitâr* (I. p. 39) says: «*Atmât, atmût* and *atiût*<sup>2</sup> is the Indian hazel-nut (*al-bunduq al-hindî* البندق الهندي) known as *ar-ritta* الرتة. Some of them (the authors) alleged that it was the betelnut (*fawfal* فوفل, *Areca Catechu* L.), but this is not true; it is the *ritta*-nut, as we have said before. The description of the Indian hazelnut will come under the letter *bâ* ب».

There *IB* (I, p. 119) gives a long paragraph beginning

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1. See paragraph 108. *Dymock* (I p. 497 fol.) confuses the name of the stone with that of the plant.

2. Doubtless a wrong reading.

with a quotation of the well known Arabic historian al-Mas-  
'ûdî on *ar-ritta*.

The description somewhat agrees with that of the bon-  
duc-nut from the leguminosa *Caesalpinia bonducella* Fle-  
ming (*Guilandina bonduc* L.). Issa (p. 35) gives to this drug  
the Indian name *qârah* قارح which probably reads *qâranj* قارنج  
(see *Dymock* I, p. 496).

*Ducros* (p. 137) states that the *bunduq hindî* of the  
bazaar druggists in Cairo is not the *Guilandina bonduc*, but  
simply hazel-nuts.

**Synonyms:** Ar. : *atmût* اطوط, *atmât* اطمات, *gawz ar-ritta*  
جوز الرته, *bunduq hindî* بندق هندی; Pers.: *bunduq hindî*, *khâya-i-Iblîs*  
خایة ابلیس (i. e. "Devil's testicles" popular name according to  
*Dymock* III, p. 497); Eng. : gray bonduc, bonduc-nut (nick-  
er tree); Fr. : bonduc, oeil de chat, cniquier, guenic; Germ. :  
Kugelstrauch, zweistachlige Guilandine.

**103. AWSÎN** اوسین, (better *Aw-Sapîd*) *Indian*  
*Water Lily* (*Nelumbium speciosum* Willd.), a White Variety.

(Lecl. no. 198, *awsîd* اوسید).

**Ar-Râzî:** A kind of Indian water-lily (*nîlûfar hindî*  
نیلوفر هندی); hot and dry.

#### COMMENTARY.

The Persian name of this drug seems to be disfigured

by both Gh. and IB. The correct reading is probably that of *Ibn Sinâ* (I p. 263): “*Aw-sabîd* أو-سبید is a kind of Indian water-lily. *Ibn Mâsargawaih* says that it is hot and dry”.

It is very probable that this is a white variety of the Indian waterlily, *Nelumbium speciosum Willd.* This plant has mostly pink flowers and is thus described by *Theophrastus* and *Dioscurides*. It is a native of India and has been probably introduced in to Egypt by the Persians.

It was first mentioned, as an Egyptian plant by *Herodotus*; its fruits are edible and are called by *Theophr.* (IV 8) and *Diosc.* (II, 166) *Αἰγύπιος κúαμος* (Egyptian bean); it bears the corresponding Arabic name<sup>1</sup>.

**Synonyms** for *Nelumbium spec.*: Ar., Pers. and Turk.: *nîlûfâr hindî* نیاوفر هندی Pers.: *aw-sapîd* او-سپید; Eng.; peltate water lily, “Egyptian” lotus; Fr.: lotus sacré, nélombo; Germ.: Indischer Lotos. For other names see below article no. 128.

#### 104. **ARTAD-BURAND** أرتد برند *Uncertain.*

(Lecl. no. 47).

**Ar-Râzî**: A Persian remedy imported from Sigistân<sup>2</sup>; it resembles a split-up onion. It is useful for haemorrhoids.

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1. See the article *Bâqilâ Qibtî* (“Coptic bean”) no. 128.

2. The border district between Persia and Afghanistan.

Here is surely a short gap in the Arabic texts of T. and G, as IB (I, p. 19 last line) reads : “Al-Ghâfiqî: I am perfectly convinced that it is *ad-dalbûth* الدلبوث. “This latter name, spelt also *darbûth* دربوت designates, with many others, a gladiole or sword-grass (see *Issa* p. 87), perhaps the iridacea *Gladiolus communis* L. As to the Persian name, *Ibn Sînâ* (I. p. 263) and IB (I, p. 19) give the more correct reading of *artad-burrîd* ارتد برید which designates in Persian a split up or cut root. *Lecl.* (no. 47) reads *arîd-barîd* ارید برید, *Dâwûd* (I. p. 58 last line) *ârandîrand* ارند یرند and says that it is the root of the white lily (*sawsan abyad* سوسن أبيض *Lilium candidum* L.). *Ibn Gazla* calls the drug *artad-bartad* ارتد برتد, repeats ar-Râzî’s paragraph and adds: “I do not know anything more about it.”

**105. ISFING** أسفنج *Sponge*.

(*Lecl.* no. 75).

It is called (*ghaim* and غمام *ghâmam*).

**Ibn Sînâ** : It is a marine substance, porous like felt; it is said to be an animal that moves in the water and that sticks to any object whatever coming in its way, and never releases it.

**Diosc. IV** (120): Σπόγγος (*spóngos*); there is a male kind, thin in its holes, condensed and called ἀλίπης (*alipês*): and a female kind which is the opposite of the male. Sponges may be burnt in the same manner as Halcyonium (*zabad al-bahr* زبد البحر shell of sepia).

**Galen XI** (XII, 376): The burnt ones are sharp, resolvent. One of our teachers used it in the treatment of accidental hæmorrhage after incisions, when it was dry and totally devoid of any humidity. Moreover, he dipped it in pissasphalt or in liquid pitch<sup>1</sup>. New sponges are much more effective from the fact that the faculty gained by them from the sea is still intact and active in them.

### COMMENTARY.

The “male” sponge of *Diosc.* may be the hard *Euspongia zimocca* L., the “female” the softer *Euspongia officinalis* L., our common sponge (*Berendes* p. 542)

**Synonyms** : Gr. σπόγγος (*spongos*), Lat. : spongia, spongea ; Ar. : *isfing* إسفينج ; Pers, and Turk. : same word, pronounced *isfanj*. The Turkish word *sünger* سونكر is derived from Modern Greek σφουγγάρι (*sphungari*) Eng. : sponge ; Fr. : éponge ; Germ. : Schwamm.

### 106. ITHMID ٤٥٤, *Stibium*.

(Lecl. no. 18).

It is the *kuhl* كحل.

**Diosc. V** (84) : *Stîmîsit* س٤٥٤٤٤٤<sup>2</sup> : The best kind is

1. The following is abridged by BH.


2. Thus in T; G reads *stîmist* س٤٥٤٤٤٤. This spelling is remarkable because different from the readings of the ordinary editions of *Diosc.* (στίμιτι and στίβι) but very near the Ancient Egyptian reading *m s d m t*.

the one which is easily crumbled, shiny and brilliant, has layers, is smooth on the inside and clean of any impurities. Its faculty is agglutinating, astringent and cooling. It heals ulcers and removes redundant granulations in them. It stops epistaxis originating from the meninges of the brain. It may be washed in the same manner as cadmia, burnt copper and filings of lead. It is ripened by being kneaded in grease, placed in burning charcoal and left until the grease is burnt, then removed from the charcoal and administered with the milk of a woman who had given birth to a male, or with the urine of young boys mixed with old wine.

**Galen :** To be replaced by burnt *ark* ارك<sup>1</sup> .

### COMMENTARY.


It is *sulphurate of antimony*, still largely in use in the whole Orient as a remedy and a cosmetic for the eyes.

In Ancient Egypt it was equally well known under the name of *m s d m t*  (Coptic **CTHΘ, CΘHΘ**) and all the modern names in Oriental and European lang-

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1. This word is unknown. It might perhaps be a mistake by the copyist for *arîkî* اركى (see no. 107). Meant is a place in the Pseudo-Galenic *De Succedaneis* (XIX 743): ἀντὶ στίμμεως κοπιτικοῦ λεπίς χαλκοῦ (“instead of Coptic stibium scales of copper”). The common Arabic name for scales of copper is, however, *tûbâl an-nahâs* توبال النحاس .

guages (*stibium*, *antimonium* etc.) are derived from the Egyptian.

**Synonyms** : Ancient Egypt. :  ; Coptic : **CTHΩ**, **CTHΩ** ; Gr. : *σιβί* (*stibi*, *Diosc.*), *σίμμυ* (*stimmi*, *Galen*); Lat. : *stibi*, *stibium*; Ar. : *ithmid* ائمد, *kuhl aswad* كحل اسود, *kuhl isfahâni* كحل اصفهانی, *kuhl kirmânî* كحل كرمانی, *sukra* سكره (? *Dâwûd*); Pers. and Turk. : *surma* سورمة و سرمة ; Eng. : antimony - collyrium; Fr. *antimoine*, *koheul*; Germ. : *Schwefelantimon*, *orientalische Augenschminke*.

107. **ÂRĪKÂN** اریکان<sup>1</sup>, *Ochre*.

(Lecl. no. 51).

It is also called *arîkî* اریکی, in Greek *ὄχρα* (*okhra*).

**Ibn Al-Gazzâr** : *Al-arîkî* are small yellow stones which, when burned, turn red.

**Diosc. V** (93) : The best kind is the lightest in weight in which the yellow colour is deep and pervades all its parts. It is easily crushed and must not be adulterated with other stones of the land of Attica. It is sometimes burned and washed as *cadmia* الفایمیا is washed. Its faculty is astringent and it makes hot swellings disappear. With

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1. Thus in T:G spells *arîkhân* اریخان, IB (I, p. 20) *artakân* ارتکان. We could not discover the origin of this name, nor that of *ariki*. Might it be derived from the Greek island Eretria?



κηρότη (*kêrôtê*)<sup>1</sup>; it fills ulcers with healthy granulations and destroys redundant ones.

### COMMENTARY.

Ochre is a combination of hydroxide of iron with clay. It was used in Antiquity for painting (see *Pliny* XXXV, 35) and still is. It turns red when burnt.

**Synonyms:** Gr.: *ὄχρα* (*ochra*) Lat.: *ochra*; Ar.: the above mentioned uncertain readings; moreover *ukhra* اخر (from Greek) and *azankân* از نکان (*Berggr.* p. 865), *tîn asfar* طين اصفر (“yellow clay”); Pers.: *gil-i-barsh* گل برش (*Schlimmer* p. 404); Turk.: *okhra* اوخرا, *sâri bûyâ* صاری بویا (*Avni* p. 416); Eng.: ochre, ocher; Fr.: *ocre jaune*, ochre; Germ.: *Ockererde*, *Gelberde*.

### 108. AKATHMAKATH <sup>2</sup>أكشمكث, *Eagle-Stone*.

(Lecl. no. 130).

It is the “stone of childbirth”, the “eagle stone” and the “vulture-stone”, because it is found in their nests. It is also called “the stone of facility” because it facilitates childbirth when hung on the left thigh of the woman in labour wrapped up in (a piece of) camel’s skin. It is called

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1. I. e. wax-plaster.

2. G reads *akhtamakht* اختمخت; but the above spelling is the correct one.

in Greek *ἀερίτης* (*aetítês*) or belonging to the vulture because vultures carry it to their nests to show it to their fledglings.

**Ibn Gulgul:** It is a stone inclined to redness, and when shaken there issues a sound from it like that of bells, although when broken nothing is found inside it.

**Ar-Râzî** in the *Book of Substitutes*: *Akathmakath* is an Indian remedy resembling hazel-nuts except that it is flatter; it is greyish in colour. When shaken, there issues a sound from it as if something else was inside it and, if broken, something like the grain of a hazel-nut comes out of it. It is slightly whitish. I found in an Indian book<sup>1</sup> that it facilitates childbirth when hung on the pregnant woman's thigh; I tried it and found it true.

The same Author says in the *Book of Specific Qualities*: It is something like the egg of a sparrow and resembles a stone containing another one inside it, which is loose.

And in the *Continens* (*al-Hâwi* الحاوي): *Akathmakath* is an Indian remedy which has the same action as that of the peony (*al-fâwâniyâ* الفاوانيا, *Paeonia officinalis* Retz), when triturated with water and anointed on an organ (**fol. 15 r**) which issues vapours of black bile.

*Xenocrates*<sup>2</sup>: The stone called *ἀερίτης* is of four kinds;

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1. Indian books on drugs and poisons were translated into Arabic, e. g. under the reign of Hârûn ar-Rashîd (786-809 A. D.).

2. Xenocrates of Aphrodisias (ab. 1st. cent. A. D.) wrote on drugs and aliments and their marvellous qualities. He is frequently quoted by Galen.

the first is the Yemenite; it resembles in its size a gall-nut, is black and light, carrying inside it a hard stone. The second is the Cyprian; it is wider and more elongated than the Yemenite, like an acorn. It carries inside it a stone or sand or pebbles. It is smooth and very soft and easily crushed by the fingers. The third comes from Libya. It is small, soft, sand-coloured: it carries inside it a small white stone easily crushed. The fourth is the Italian <sup>1</sup> found on the coast, resembling sand. It is white and round, facilitates childbirth and cures sterility in the form of a pessary.

### COMMENTARY.

Both the origin and vocalization of the word اڪشمكت are unknown. Some spell it *ikthamakth*, others *akthamakth*, *akithmakith* and *akthamukth*. It is missing from the Sanscrit dictionaries. In Hindî and Hindûstânî one could perhaps find an explanation in the adjective *ikathhâ* اڪثها "collected together", and *mukt* مکت pearl. According to *Freytag* (I, p. 46) it is an Indian word, though the Persians thought it to be Syriac (*Vullers* I, p. 116).

*Ibn Gazla* takes this drug for a plant, confounds it with *atmût* اطموط (see no. 102) and is rebuked by IB (I, 51, Lecl. I. p. 121).

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1. In both MSS. clearly spelt *al-îtâlî* الايطالى, but IB and other sources read *al-antâki* الاانطاكي i.e. the Antiochian; this is probably the correct reading.

In the Pseudo-Aristotelian *Book on Stones*, a creation of the Syro-Persian period (about 500 — 600 A. D.) it is said that the eagle puts this stone under his female before she lays eggs<sup>1</sup>. The cosmography of al-Qazwîni adds<sup>2</sup> that the eagle brings this stone from India and throws it to those who approach his nest; it is also met with in the nests of vultures.

*Idrîsî* (p. 181 l. 6) says that “the stone *Aktamakt* اکتامکت is found in the mountains of India “between Qîmâs فيماس (to be corrected Qimâr قمار i.e. Khmêr or Kambodja) and Sarandîb سرندیب (Ceylon).”

*Bîrûnî* however who is best informed about India writes as follows: *Akathmakath* is an Indian remedy acting in a similar manner as peony. In the *Collection* of Ibn Mâsawaih it is said that it can be substituted for peony, and for this reason some people have thought it to be the fruit of the peony-plant; but I think it is far from being so, as peony is a Greek remedy and this is Indian...

*Dâwûd* (I, p. 78) repeats Gh.'s and IB's sayings and adds: “It is brought from Yemen<sup>3</sup>. There is a white kind with something like sand in its interior of which it is

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1. J. Ruska, *Das Steinbuch des Aristoteles*. Heidelberg 1912 p. 165.

2. J. Ruska, *Das Steinbuch aus der Kosmographie des Zakariyâ ibn Muhammad ibn Mahmûd al-Qazwîni*. Kirchhain 1896, p 17.

3. ‘Umar b. Yûsuf, Sultan of the Yemen, does not mention it in his *Mu‘tamad*.

said that it comes from our town Antioch<sup>1</sup>; but I never saw it (there). The stone which I saw was of the first kind (i.e. like an acorn) and it was procured for me by a person from Upper Egypt from the region near the emerald-mines<sup>2</sup>; but it was as big as a pomegranate, and when we opened it, we found in it something like red sand.”

The Indian stone (*hagar hindî* حجر هندی) or Tanta stone (*hagar tantâwî* حجر طائى) of the modern Cairo druggists may have been originally the same as the eagle-stone. What is sold under these names to day is a kind of resinous mass (according to *Ducros* p. 100).

*Sickenb.* (Arzn. p. 17) thought that the eagle-stone might be a kind of pebble of the Libyan Desert which often carries another one loose inside it. But this latter is heavy and hard, and the ancient authors affirm that the eagle-stone is light and that several kinds are easily crushed.

Wittstein, in his edition of Pliny (*Abû Mansûr* p. 314) thinks that the eagle-stone is a kind of brown iron ore; but it is useless to propound hypotheses on a superstitious remedy of Antiquity. The traces of this superstition are to be found in many lands.

## 109. ISFÎDHÂG إسفيداج *White Lead.*

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1. Dâwûd's birthplace

2. This is Wâdi al-Hamâmât وادى الحمامات on the route between Qenâ and Qusair in the Eastern Desert of Upper Egypt.

(Lecl. no. 73).

**Diosc. V** (88 a): A cover of lead is placed on the mouth of a jar containing concentrated vinegar. This is covered with a cane-mat hermetically closing it to stop any steam coming out<sup>1</sup>. When the lead cover melts and falls into the vinegar the clear part of the latter is separated and the thick residue is collected in a vessel, dried in the sun and ground or pounded; the first method is better.

**Galen IX** (XII, 243 foll.): White lead is formed when black lead (*usrub* اسرب) is melted in vinegar, in the same manner as verdigris (*zingâr* زنجار) is formed when copper is melted in vinegar. White lead is cooling and verdigris is heating and burning.

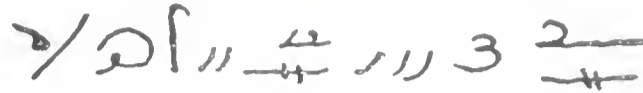
### COMMENTARY.

White lead is basic lead-carbonate; the principle of manufacturing white lead is still nearly the same as in Antiquity. Medically it was used by the Greeks and Arabs for dry collyria, plasters and the like.

**Synonyms:** Gr.: *ψιμύθιον* (*psimythion*, *Diosc.*), *ψιμμύθιον* (*psimmythion*, *Galen*); Lat.: *cerussa*; Ar.: *isfidhâg* اسفیداج; the word is Persian (*sapîd* سپید, white). Pers.: *sapîdâ* سپیدا, *sapîdâb* سپیداب, *sapîdâj* اسپیداج, *isfidâj* اسفیداج; Turk.: same name, and

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1. This part of the article is abridged by BH.

*istûbej* استوبج (*Avni* p. 113); Eng.: white lead, pearl white, Roman white etc.; Fr.: céruse, blanc de plomb; Germ.: Bleiweiss. Greek word transcribed in Demotic  London and Leyden Magical Papyrus (G. Sobhy).

**110. ISRING** إسرنج *Red Lead* (Minium).

(Lecl. no. 74).

It is called *siring* سرنج, i.e. *as-saliqûn* السليقون and *az-zarqûn* الزرقون<sup>1</sup> and in Greek *σάνδυχος* (*sândychos*)<sup>2</sup>.

**Ar-Râzî** : It is black lead burnt in a strong fire until it turns red; then salt is thrown over it. It may also be prepared by burning white lead.

**Diosc. V** (88 b) : White lead is sometimes pounded and placed in a deep sauce-pan on the fire; it is then stirred up until it takes the colour of red arsenic (*zarnîkh* زرنیکه); this is called *σάνδυξ* (*sândyx*).

**Galen IX** (XII, 235) : It is more refined than white lead and yet does not heat in the same way.

COMMENTARY.

Minium is a combination of oxide and peroxide of lead

1. According to IB (I p. 32 l. 10) these are popular names given by the inhabitants of the Maghrib.

2. Our MSS. give the genitive while IB has the correct spelling *sandûqs* سندوقس i.e.

( $Pb_3O_4$ ); it is still obtained in an easy way by heating white lead; and the produce is called “ rouge de Paris ”.

*Idrîsî* distinguishes in white lead two kinds : *ânukî* آنكى and *rasâsî* رصاصى<sup>1</sup>; « when the *ânukî* is burned with sulphur it turns red and becomes minium. » This is an error, as the result is cinnabar.

**Synonyms** : Gr.  $\sigma\acute{\alpha}\nu\delta\upsilon\chi$  (*sândyx*, *Diosc.*),  $\sigma\acute{\alpha}\nu\delta\iota\chi$  (*sândix*, *Galen*); Lat. : minium, sandyx (*Pliny XXXV*); Ar. : *isring* اشرنج; Pers. same name, and *saranj* سرنج or *surinj* سرنج (*Schlimmer*), *shangarf* شنكرف or *shanzarf* شنجراف (*Vullers II*, 471); Turk. : *qurshûn sôlken* قورشون سولكن (*Avni* 386); Eng. : minium, red lead; Fr. : minium, oxyde rouge de plomb; Germ. : Mennige, Bleirot, Pariser Rot.

111. **ÂZFÂR AT-TÎB** أظفار الطيب, *Sweet Hoof*.

(Lecl. no. 104).

**Al-Khalîl**<sup>2</sup> : It is a black odoriferous substance resembling nails mixed with incense (for fumigations).

**Diosc. : II (8)** :  $\acute{\omicron}\nu\nu\chi\epsilon\varsigma$  (*ónyches*)<sup>3</sup> is the cover of a kind of shell-bearing animals; it is like the shell of the purple-fish (*farfir* فرفير). It is found in India in stagnant and foetid waters.

1. Both words designate “ of lead ” or “ of tin ”.

2. See note 1 to p. 203.

3. Here the plural of  $\acute{\omicron}\nu\nu\chi$  is used .



Its smell is aromatic because this animal lives on nard (*an-nârdin* الناردین). A kind is also found in Babylonia which is black and small. Both are aromatic and their smell resembles slightly the smell of castoreum (*gund-bâdastar* جند بادستر). Both are useful as fumigations for atresia of the uterus (*ikhtinâq ar-rahâm* اختناق الرحم). (According to *Sharaf* p. 384 this expression also designates hysteria).

**Masîh** : Hot and dry in the second, rarefying thick chyme.

**Ar-Râzî** : It causes heaviness to the head and headache.

**Ibn 'Imrân** : As fumigations it is emmenagogue.

#### COMMENTARY.

*Unguis odoratus* ("odoriferous nail") is the cover of a marine snail, probably *Murex inflatus* L. Sprengel (*Berendes* p. 155) thought it to be *Strombus lentiginosus*, and the strongly odoriferous kind *Pleurotoma Babyloniae* or *Pl. Trapezii*. It was in former times a medicinal drug in Europe under the name of *Blatta byzantina*. It is still sold in the drug bazaars of the Near East and of India. The description of the drug found in the Cairo drugstores is given by *Ducros* (p. 86 foll.).

*Bîrûnî* gives a very long and important discussion on this drug. He mentions at first the Greek, Syriac and several Persian names and the sayings of *Masih* on it (*vide*

*suprâ*). He then continues : “ It is the shell of an aquatic animal like that which exists in the interior of a shell-fish (*shank* شنگ, Persian name) known as *sapîd-muhra* سپید مهره (Persian name for *Conchula Veneris*); it sticks by its glutinous character to any wood in the water; it is a kind of cowry-shells (*wada* ودع).

Hamza (al-Isfahânî) said that they were the scales of the skin of *mîsh-mâhî* میشماهی <sup>1</sup>.

Ibn Mâsawaih, and al-Hushakî الحشكى <sup>2</sup>: The *mîshmâhî* is adherent to its flesh and skin, and the scales are detached from the skin. It is found in the Sea of Yemen and sometimes in the estuary of the river<sup>3</sup> in the region of Basra; it is brought fresh to Abbadân<sup>4</sup>. Most of which that is exported comes from al-Bahrain<sup>5</sup>, and it is the best for fumigations; that which has a stinking smell gives, when grilled, a breath of the perfume of ambergris.

Al-Kindî said: The animal of the (odoriferous) nails is like a piece of gut on the two ends of which are two balls, in each of which is a nail and they are said to be its eyes.....

The shells are of different kinds, and the best are

1. A Persian name of a (shell-?) fish; not in the dictionaries.
2. An unknown author frequently quoted by Bîrûnî.
3. I.e. Shatt al-Arab in the Persian Gulf.
4. A town, formerly island, south of Basra, now an important petrol area.
5. A land at the east coast of Arabia, on the Persian Gulf.

*al-qurashiyya* القرشية<sup>1</sup>. The Indians like it and call it *tah kurshî* ته كرشى or the *qurashî-nail*. They are brought also from the region between Gudda and 'Adan<sup>2</sup>, and they are small and yellowish like asafoetida or like the hollow of the shell of the pistachio-nut. One druggist pretends that the *hâshimî* الهاشمى<sup>3</sup> kind is next to it in goodness, that they are bigger than the *qurashî* and of red colour; but others contest this. Then comes the kind called nails (hoofs) of asses on account of their size and thickness; they are as big as a *dirham*<sup>4</sup> and blackish (in colour).

*Al-Hushakî*: The *makkî*-nails are brought from Gudda and the coast of Mecca; they are inferior to those of Bahrain and not suitable for fumigations. They are like shells and their colour is reddish. When they (the shells) are taken off the animals they are prepared with perfuming substances and then sold.

*Ibn Mâsawaih*: The lily-wine (*maisûsan* ميسوسن) perfumes them when they are dipped in it and then washed..... (illegible words).

*Al-Hushakî* said about this: They are macerated in water and salt for three days, then washed with hot water

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1. Probably from the tribe of Quraish in Arabia.

2. Djedda and Aden, west coast of Arabia.

3. Perhaps named after the family of the prophet, Hâshim.

4. A silver or copper coin.

until their flavour and foul smell disappear, and are then dried. They are then thoroughly cooked with spices, put into Meehan sand and dried, then grilled, care being taken not to burn them.

A vegetable substance happened to come from India like the barks of pistachio-nuts, resembling human nails, white on one side and yellowish on the other, having a certain odour; it is called *nâkhuna* <sup>1</sup> ناخنه, and the Indians use it in *Dhob* <sup>2</sup> دهب, which is one of their fumigations”.

Thus, according to al-*Bîrûnî* and his sources, the *Ungues odorati* came, in former times, mostly from the coasts of Arabia. The Yemenite sultan Yûsuf b. 'Umar does not mention them, however, in his *Mu'tamad*.

**Synonyms:** Gr. : ὄνυχες (*ónyches*); Lat.: ungues odorati Ar. : *azfâr at-tîb* أظفار الطيب; Pers.: same name and *nâkhun-i-pariyân* ناخن پاریان (fairy's nail); *nâkhun-i-khôsh* ناخن خوش, *nâkhun i-bûyâ* ناخن بویا (“odoriferous nail”) *Bîrûnî*, *nâkhun-i-dîv* ناخن دیو (“devil's nail”), *Vullers* II, 1271; Turk. : *ezfâr-i-tîb* أظفار طيب; Eng. : sweet hoof; Fr.: blattes de Byzance; Germ.: Räucherklaue.

## 112. INFĀHA <sup>انفاحه</sup>, *Rennet*.

1. From Persian *nâkhun* — nail.

2. It may be spelt *dhab* or *dhob*; *dhûpana* is a Sanscrit word for “fumigation”.

(Lecl. no 172).

They are the rennets of suckling animals.

**Galen X** (XII, 274): All rennets are hot, refining, solvent and dry. A rabbit's rennet triturated with vinegar is useful against epilepsy. Some people say that rabbits' rennets are useful for retained phlegm in the chest. I, however, did not try it nor did I know of its action, and I doubted it very much, because that disease needs astringents whereas this drink is strongly irritant and resolving.

**Diosc. II** (75): Rabbits' rennets: three oboli of it when drunk with wine, are good for insects' bites and chronic diarrhoea; it promotes pregnancy in the form of a pessary. It is useful when drunk with vinegar against epilepsy. (fol. 15 v)

**Galen** (XII, 274): The rennets of a mare confine loose bowels.

**At-Tabarî**: If a pregnant woman drinks of a male rabbit's rennet together with his testicles mixed with wine, she gives birth to a male. And when she drinks of a female rennet she gives birth to a female.

**Al-Isrâ'îlî**: The rennets of donkeys and of he-goats, when drunk with wine, are useful for dropsy.<sup>1</sup>

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1. This word is mutilated in the editions of IB جبن instead of حبن . Lecl. (I, 158) gives the correct translation.

**Diosc. II (75):** The rennets of the he-goat, sheep, young and old gazelle, the onager<sup>1</sup>, the antelope and the calf are similar in their faculty and are good when drunk, for the poison called ἀκόνιτον (*akóniton*, *Aconitum Napellus* L.). The rennets of the sea-animal called φώκη (*phóke*, seal) have the same faculty as castoreum: useful when drunk against epilepsy and atresia of the uterus (hysteria). In conclusion all rennets coagulate fluids and dissolve solids.

### COMMENTARY.

Some of the kinds of animals enumerated by *Diosc.* were replaced by Hunain in his translation by others which were better known to the Arabs. Rennet was later on prepared as a dry powder (*pulvis seriparus*).

**Synonyms:** Gr.: πιτύα (*pitya*); Lat: coagulum; Ar.: *infaha* انفحة, *anâfih* أنافح (*Dâwûd*, who gives names in many Oriental languages; so does *Bîrûni*); Turk.: same word and *penîr-mâyasi* پنیر مایه سی (*Avni*), *yaghurt-mâyasi* یغورت مایه سی (*Samy*); Pers.: *mâya-i-panir* مایه پنیر (*Schlimmer*); *panîra* پنیره (*Vullers* I, 378), *panîr-maya* پنیر مایه (*Steingass*); Eng.: rennet; Fr.: présure, caillette; Germ.: Lab.

113. AF'Â أفی, *Viper*.

(Lecl. no. 120).

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1. In Diosc.'s text *πλατυκέρωσ* (*platykérôs*), i. e. dappled buck.

**Galen XI** (XII, 311): The flesh of vipers dries, heats and resolves when corrected with oil, salt, dill and leek. Experience has shown that when a serpent falls alive in a liquid and dies in it, and a leper drinks of that liquid, his skin becomes thickened and drops off; the rest of his flesh becomes as soft as that of a snail. (We omit here many stories that happened in our times)<sup>1</sup>. It (the viper's flesh) resolves a certain matter from the whole body which becomes exuded by the skin. That explains why a great number of lice are generated in the body because of it.

**Diosc. II** (16): "Εχιδνα (*échidna*) i.e. the viper. Its flesh, when cooked and eaten strengthens the sight and stops scrofulous glands from growing. It is said that its eating produces lice, which is a wrong statement. It is believed that people who feed on it have their lives prolonged.

**Unknown Author:** Abuse of feeding on vipers' flesh ulcerates the body and corrupts the temperament. If a viper is pounded and smeared over the place of its bite, it cures it.

### COMMENTARY.

It is particularly in Galen that we find the relation of a great number of miraculous cures by vipers' flesh. Andromachus, physician in ordinary of the Roman Emperor Nero, was the first


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1. This is probably a note by BH who abridged the long record of Galen.

to add this remedy to his famous theriacum, which was compounded of more than sixty drugs. The “great theriacum” with vipers’ flesh was said to be an efficient remedy against leprosy; it was always the subject of various superstitions.

*Idrîsî* (p. 36) gives various tales on vipers’ flesh. *Bîrûnî*’s paragraph on vipers is short, and *Ibn Gazla* only repeats Galen’s words. But *Dâwîd* gives a circumstantial record of this drug, and mentions which kinds of vipers are the best for use as remedies, together with legends about the action of vipers’ poison, mostly extracted from Greek sources. He mentions the Egyptian horned sand-viper, (cerastes).

*Damîrî* (translated by Jayakar I, pp. 56 - 64) abounds in legends about vipers and repeats some of the sayings of medical men (Bakhtîshû‘ and others).

**Synonyms:** Gr. : ἔχιδνα (*échidna*); Lat. : viperæ; Ar.: *af‘â* افعى (plur. *afâ î* أفاعى); Turk. : *engerek* (*yilan*); انكرك ييلان; Pers. : *af‘î* افعى or *mâr-i-af‘î* مار افعى; Eng. : viper; Fr. : vipère; Germ. Viper; Anc. Egypt;  Coptic. Ⲭⲓⲛⲓⲛⲓ.

114. **IBN ‘IRS** ابن عرس, *Weasel*.

(Lecl. no. 12).

**Diosc. II** (25) : It is *uvγαλῆ* (*mygalê*)<sup>1</sup>. When its skin is removed and the contents of its abdomen are emptied

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1. Thus spelt in our MSS. T and G and in *Bîrûnî* and *Idrîsî* although this word means a field mouse. The quoted paragraph of *Diosc.* refers to *γαλῆ* (*gâlê*), i.e. the weasel,



and the rest salted and dried in the shade and taken in the dose of one *mithqâl* it makes the strongest antidote for (stings of poisonous) insects. Its ashes, when mixed with vinegar, are good as an ointment against gout.

**Galen X** (XII, 362) : I have never tried it <sup>1</sup>.

### COMMENTARY.

It is the small weasel *Putorius vulgaris* Briss. (Mustelidae) which is very common in the Oriental houses<sup>2</sup>. Many legends are known about this little carnivorous animal, e. g. that it brings forth its young in places where gold is hidden<sup>3</sup>, or that it brings gold as a ransom for its captive young<sup>4</sup>. *Idrîsî* (p. 35) gives synonyms in many languages, *Dâwûd* a detailed reference to its medicinal faculties.

**Synonyms** : Gr. : Γαλή (*gale*, *Diosc. Galen*), (*iktîs*, Aristotle); Lat. : *mustela* (*Pliny XXIX*); Ar. : *ibn 'irs* ابن عرس, *'irsa* عرسه (*Dâwûd*), *abu'l-hukm* أبو الحكم, *abu'l-waththâb* أبو الوثاب, (*Damîrî*), *abû 'arûs* أبو عروس (Syria, *Berggr.* 103); Pers. : *khazz* خز (*Schlimmer* p. 388), *râsû* راسو (*Naficy*);

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1. This is an extract from Galen's longer paragraph.

2. In Egypt and Palestine a variety *Putorius africanus* (*Mustela palmata*) abounds.

3. Dr. Meyerhof's Egyptian servant once dug up a part of the floor in order to discover such a treasure!

4. 'Abd al-Latîf, according to *Damîrî* (*Jayacar* II p. 421

Turk. : *gelinjik* كلينجك ; Eng. : weasel ; Fr. : belette, fouine ; Germ. : Wiesel, Hausmarder.


115. **ARNAB** أرنب, *Rabbit* (Hare).

(Lecl. no. 54)<sup>1</sup>.

Some physicians say that when it is pounded and placed in a jug it is useful against ulcerations of the intestines (dysentery). Rabbits are sometimes burned whole and used against stones of the kidneys ; if the abdomen with the viscera is roasted in a sauce-pan and mixed with attar of roses it causes hair to grow on the head.

COMMENTARY.

All kinds of medicinal properties are still ascribed to the organs of hares and rabbits. *Dâwûd's* paragraph on this fact is very long.

**Synonyms:** Gr. : *λαγῶος χερσαῖος* (*lagôos chersaios*), *λαγιδεὺς* (*lagidéus*) ; Lat. : *lepus*, *cuniculus* ; Ar. : *arnab* أرنب, *arnab barrî* أرنب برى, *khazaz*, *khizaz* خزز (male hare, *Dâwûd*) ; Pers. : *khargûsh* خرکوش, *khargûsh franji* خرکوش فرنجی ; Turk. : *tavshan* طاوشان, *ada tavshan* اطه طاوشان ; Eng. : hare, rabbit ; Fr. : lièvre, lapin ; Germ. : Hase, Kaninchen. Egypt. :  *wen* ; Coptic (Scala magna), *ⲩⲁⲣⲁ ⲥⲱⲣⲧⲥ*, *ⲥⲁⲣⲁⲭⲱⲩ*, *ⲣⲁⲧⲪⲁⲧ*.

1. IB's corresponding article refers to *al-arnab al-barrî*, i.e. the hare (not rabbit) according to *Diosc.* (II, 19). BH abridged Gh's sayings, the full text of which is preserved by IB (I, p. 21, l. 20 foll.).

116. **ARNAB AL-BAHR** أرنب البحر, *Marine Hare*.

(Lecl. no. 55).

**Ibn Sînâ:** A small marine animal with a solid<sup>1</sup> reddish shell. Between its parts there is something like the leaves of the salt-wort (*ushnân* اشنان).

**Another Author:** A small marine animal with a stone in its head.

**Diosc. II (18):** Λαγῶδες θαλάσσιος (*lagôôs thalássios*); it resembles the young of the animal called τευθίς (*teuthîs*, cuttlefish). If smeared on a part of the body, alone or with nettle (*qarîs* قريص) it removes hair.

**Galen XI (XII, 344):** The oil in which it is cooked is used to remove hair.

**Another Author:** The ashes of its head are useful against alopecia. It sharpens the sight. This animal is poisonous, and when any quantity of it is taken it kills the person by ulcerating his lung.

### COMMENTARY.

The "marine hare" is, according to Sprengel (*Berendes*

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1. The texts of Gh read جمالي which gives no sense. This word is missing in the Bûlâq text of Ibn Sînâ and in all the texts of IB. The old Rome edition of the Qânûn (1593), however, reads (p. 135) جمادى which was possibly transcribed جمادى or so by *Plempius* (II, p. 63)

p. 159) a harmless Mediterranean marine snail, *Aplysia depilans* L. which was the subject of various superstitions. Italian fishermen of to-day still believe that its mucus causes the hair to fall out.

The Oriental drug-books repeat the Greek legends of the poisonous qualities of this sea-shell, but none of their authors seems to have ever seen or tried this drug.

*Bîrûnî* says that the marine hare is a “stony piece”.

*Ibn Gazla* says, that when it is taken it causes dyspnoea, injection of the eyes, dry cough, hæmoptysis, violet urine, and other symptoms; also taste of rotten fish in eructations.

**Synonyms:** Gr.: *λαγῶδες θαλάσσιος* (*lagôós thalássios*); Lat.: *lepus marinus*; Ar.: *arnab al-bahr* أرنب البحر (Gh.), *arnab bahrî* أرنب بحرى (*Ibn Sînâ, Bîrûnî, IB* etc.); Pers.: *arnab-i-bahrî* أرنب بحرى; Turk.: same name; Eng.: marine hare; Fr.: lièvre de mer (Cuvier, Lecl. I, p. 53); Germ.: gemeiner Seehase.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قال ابو جعفر احمد بن محمد بن ابراهيم  
 تشكيد الفاعلين وحدهما معاً مطلقاً ان الباب الذي كتبت شرعت في وضعه الادوية  
 المفردة نذكره ليعلم الحبيب اذا عتد في ايدي الناس لامر من احد هما عرفني بقوله معرفتهم بالفرق  
 بين ما يوضع على صواب وعجز صواب والثاني كيداً اصير نفسي عرضاً لا قابيل الحيات ووذو  
 البصرة والاصار اول من القليل فالحسنى اسماحة يعمر الاخوان قدمت نذرت عرضة  
 وعذبي فيه وهو ايضا امر ان احدهما الجمع من اقاويل القدماء والحديث في هذا الفن والثاني شرح  
 الأسماء الجمولة وهذان الغرضان وان كان قد تقدم فيما خلق الا اني لم اجد فيه باحثاً عن  
 حقيقة ومنعه بل اكثرهم مقلدون في غلطهم لا قدمهم فمنهم من غلط في الجمع من الاقاويل فاعله  
 ابن وافد حيث جمع بين كلابي وبوسقوز يذبتن وحاليوس في دواين طهنا ددا ولجدا ومنهم من  
 كذب فاعله ابن سينا حيث علم على علمه بيوكاه وباجله ما من احد نعلم هذين العوضين الا  
 وقد غلط الغلط الفاحش من الرازي الذي كان اولهم الى زماننا هذا والبعول الله تعالى قد عصبت  
 في ذلك ما امتنع محترماً من الغلط جدي غير طالب فيه الافتخار واستوفيت فيه ذر جمع الادوية التي  
 ذكرها ذو بوسقوز يذبتن وحاليوس والحفت بقولها قول من جابغتها مصفاً ونبت على وارضع  
 النخيل في الأسماء ولم ان يقول من لم يجرب ما ذكره بل بقوله نقلاً والحفت على ذلك ايضا بعض  
 الحشائش التي يستعملها اهل بلخنا ولم يذكرها لدمشق نفعنا قاما اللطم في الطغوه هو الادوية ونسب  
 قوى الادوية ملاء كان اهل البيت قد اذكروا فيها من اللطم تركت القول فيها وانما صدق العوض  
 الذي اعجبنا فلم نستور احد اعني على الادوية واخيراً وهاومعرفة الجيد منها من الردي هذا وان  
 كان لها دنار ووزن هذا انما ملزم الصيدلاني دون الطبيب فكان طهنا صلاً قالوا لانهم يتولسون  
 بانفسهم على الادوية المصنوعة وما اصح باحدهم ان يطلب ادوية مفردة فيدي يادويه لم يعلم هل هي اراد  
 لم عجزاً فتركها وبها عليه معلودانها الشجارين ولقائل الحشائش قوم الا صردن البيت ولا يعرفون  
 من الادوية الا انها ٥

قال الجيد العبير الهمزة الله تعالى في عوز يوتر المفسر بيان

وله لك جعلت عرض من هذا الحصارى انصارى على كبر صفات الادوية واختيارها والمهور  
 نطق من لبيها وتواها دون ما نخذها من الاشربة والادهان وعجزها فكان مع سورا عجزه وضال



بحرى صغير فى رأسه حجر . ( ذَبَّ ) لاغوس ثالاسيُس يشبه الصغير من  
الحيوان المسمى توثيس واذا تضمد به وحده أو مع قريص حلق الشعر .  
( جَ يَ ) الزيت الذى يطبخ فيه يستعمل فى حلق الشعر . ( غيره ) رماد رأسه  
جيد لداء الثعلب ويجلو البصر وهذا الحيوان من السموم اذا شرب منه شىء  
قتل بتقريحة الرئة .

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والخروف والحُشف والظبي واليحمور والكاوميش والعجل متشابهة في القوة  
يوافق شرابها السم المسمى اقونيطون وأنفحة الحيوان البحري المسمى فوقى  
قوتها كقوة الجندبادستر تنفع من الصرع واختناق الرحم شربا وبالجملة كل  
أنفحة فهي تجمد الذايب وتذيب الجامد .

١١٣ — أفعى . ( ج ي ا ) : ' لحم الأفاعى يجفف ويسخن ويحلل إذا  
طيب بالزيت والملح والشبث والكراث وقد صح بالتجربة أن الافعى إذا  
سقطت حية في شراب وماتت فيه وشربه مجذوم غلظ جلده كله وسقط وصار  
باقى لحمه في اللين كلحم الحلزون وذكر في ذلك حكايات وقعت في زماننا  
تركانها . وتحلل من جميع البدن شيئاً وتخرجه من الجلد ولذلك يتولد منه في  
البدن قمل كثير . ( ذ ب ) اشيدانا وهي الأفعى لحمها إذا طبخ وأكل يحد البصر  
ويمنع الخنازير من زيادتها وقد يقال أن أكله يقمل وهو قول باطل ويقال  
أن آكله تطول أعمارهم . ( مجهول ) الا كثار من أكل لحم الأفاعى يقرح  
البدن ويفسد المزاج وإن دقت أفعى وضمد بها موضع نهشها نفعها .

أفعى

١١٤ — ابن عرس . ( ذ ب ) غالى<sup>٣</sup> : إذا سلخ وأخرج بطنه وطرح وملح  
وجفف في الظل وشرب منه وزن مثقال كان أقوى علاجاً يكون للهوام  
ورماده اذا عجن بالخل ينفع النقرس لطخا ( ج ي ) أنا لم أجربه قط .

ابن عرس

١١٥ — أرنب : (قال بعض الأطباء) إذا طحن أو غم في قدر نفع من قروح  
الأمعاء وقد يحرق الأرنب كما هو ويستعمل لحبص الكليتين وإذا أحرق بطنه  
بأحشائه في مقلاة ينبت شعر الرأس مع دهن ورد .

أرنب

١١٦ — أرنب البحر . ( ابن سينا ) : حيوان بحري صغير صدفى حمألى  
الى الحمرة ما هو فيما بين أجزائه كأنه ورق الأشنان . ( غيره ) حيوان

أرنب البحر

١ ت ، غ : ي ٢ ت ، غ : اشيدانا

٣ ت : موغالى ، غ : موغانى

يسحق الاسفيداج ويجعل في طنجير عميق على النار ويحرك حتى يتلون لون الزرنبخ الأحمر وهذا يسمى سَنَدِخوس . ( سَـط ) وهو أطف من الاسفيداج ومع هذا ليس يسخن أيضاً .

أظفار الطيب

١١١ — أظفار الطيب ( الخليل ) شيء من العطر أسود يشبه بالظفر يجعل في الدخن . ( ذَب ) أو نِيخاس هو غطا صنف من ذوات الصدف وهو كصدف الفرير يوجد ببلاد الهند في المياه القائمة المنتنة ورائحته عطرة لأن هذا الحيوان يرتعى الناردن وقد يوجد منه في بابل شيء أسود صغير وكلاهما طيب الرائحة تشبه قليلا رائحة الجندبادستر ينفعان من اختناق الرحم تبخيراً . ( مَسِيح ) حارة يابسة في الثانية ملطفة للكيموسات الغليظة . ( الرازي ) يثقل الرأس ويصدع . ( ابن عمران ) ينزل الحيض تبخيراً .

إنفحة

١١٢ — إنفحة هو كرش الحيوان الرضيع ( جـ ) الأنافح كلها حارة لطيفة محللة يابسة وإنفحة الأرنب مذاقة بالخل تنفع من الصرع و ( قال بعضهم ) ان انفحة الأرنب تنفع من النفط الكامن في الصدر . وأما أنا لم أجربه ولا رأيت من فعله وأستبعد ذلك لأن هذا الداء يحتاج الى قبض وهذا الدواء قوى الحدة والتحليل . ( ذَب ) انفحة الأرنب شرب ثلث ابولوسات منها شراب يوافق نهش الهوام والاسهال المزمن ويعين على الحبل اذا احتملتها المرأة ومع الخل ينفع من الصرع .

15 V.

شرباً . ( جـ ) إنفحة الفرس تحبس استطلاق البطن . ( الطبرى ) اذا شربت المرأة من إنفحة الأرنب الذكر وخصيته مع الشراب الممزوج ولدت ذكراً اذا حبلى واذا شربت من انفحة اثنى ولدت اثنى . ( الاسرائيلي ) أنفحة الحمر والطباء والجداء اذا شربت بالخل نفعت من الحبن . ( ذَب ) انفحة الجدى .

الحامل وقد جربته فوجدته صحيحاً. و ( قال في كتاب الخواص ) هو شيء يشبه بيضة العصفور ويشبه حجراً في جوفه حجر يتحرك و ( قال في الحاوي ) ا كشمكت دواء هندي يعمل عمل الفاوانيا اذا سحق بماء و طلى على العضو

15 R.

الذي يرتفع منه بخار المرّة السوداء . ( كسانوقراطيس ) ' الحجر المسمى أياطيطس أربعة أنواع أحدها اليماني وهو شبيه في عظمه بالعفصة أسود فيها خفة يحمل في داخله حجراً جاسياً وثانيها القبرصي وهو أعرض من اليماني وأطول كهيئة البلوطة وهو يحمل في داخله حجراً أو رملاً أو حصاً وهو جيد لين جداً يتفرك بالأصابع وثالثها الذي من لوبياً وهو صغير لين لونه كلون الرمل يحمل في داخله حجراً أبيض لطيفاً يتفتت سريعاً ورابعها الايطالي ويوجد على الساحل ويشبه الرمل وهو أبيض مدور وهو سهل الولادة ويمنع العقر فرزجة .

١٠٩ — إسفيداج ( ذه ) يعمل لبنه من رصاص على فم خابئة فيها خل ثقيف ويغلى بباريه مستوثقة لئلا يتنفس بخار فاذا اذابت اللبنة وتساقطت في الخل أخذ الصافي وعزل في ناحية والثخين يصير في اناء ويحفف في الشمس ثم يطحن أو يدق والأجود ذلك الأول . ( ج ط ) الاسفيداج يكون اذا حلّ الأسرب في الخل كما أن الزنجار يكون اذا حلّ النحاس بالخلّ لكن الاسفيداج مبرد والزنجار حار لذاع .

إسفيداج

١١٠ — إسرينج ويقال سرينج وهو السليقون وهو الزرقون وبال يونانية يسمى سنّدخوس . ( الرازي ) هو أسرب يحرق وتشتد عليه النار حتى يحمر ويجعل عليه شيء من الملح وقد يكون في الاسفيداج اذا أحرق . ( ذه ) وقد

إسرينج

إئمد

١٠٦ - إئمد وهو الكحل . ( د - ) سظيميسط أجوده السريع التفتت ذو البريق واللمعان وكان ذا صفائح أملس الداخل النقي من الأوساخ وقوته مغرية قابضة مبردة تدمل القروح وتذهب باللحم الزايد فيها ويقطع الرعاف العارض في حجب الدماغ . وقد يغسل كما تغسل القليما والنحاس المحرق وخبث الرصاص . وقد تستوى بأن تعجن في شحم وتصير في جمر وتترك الى أن يلهب الشحم ثم يؤخذ من الجمر ويسقى بلبن امرأة ولدت ذكراً أو يبول الصبيان والجر العتيق . ( جالينوس ) بدله الآرك المحرق .

أريكان

١٠٧ - أريكان<sup>١</sup> : ويقال أريكي وبال يونانية أو خرا . ( ابن الجزار ) : الأريكي حجارة صغار صفرا اذا أحرقت احمرت . ( ذ - ) أجوده أخفه الذي تشمل الصفرة لأجزائه كلها مشبع اللون السريع التفتت ولم يكن فيه حجارة من بلاد ايطي وقد يحرق ويغسل كما تغسل القليما قوته قابضة ويبدد الأورام الحارة ومع قيروطي يملأ القروح لجما ويقلع اللحم الزائد .

ا كشمكت

١٠٨ - ا كشمكت<sup>٢</sup> : هو حجر الولادة وحجر العقاب وحجر النسرى لأنه يوجد في أوكارها ويسمى أيضاً حجر اليُسرى لأنه سهل الولادة تعليقاً على نخد النفساء اليسرى في جلد إبل ويسمى باليونانية أياطيطيس أى النسرى لأن النسور تحمله الى أوكارها ترقبه فراخها . ( ابن جلجل ) : هو حجر إلى الحرة كلما حركته سمعت له طيننا كما يسمع للجلجل فاذا كسر لم يوجد في داخله شى . ( الرازى فى كتاب الأبدال ) ا كشمكت دواء هندي يشبه البندق إلا أن فيه تفرطحاً قليلاً الى الغبرة إذا حركته سمعت له صوتاً<sup>٣</sup> كأن آخر يتحرك فى جوفه واذا كسرتة انفلق عن شىء كأنه حب البندق يميل الى البياض قليلاً ووجدت فى كتاب هندي أنه يسرع الولادة تعليقاً على نخد

١٠٠ — أفقراسون . ( ابن سينا ) : دواء فارسي جيد للحفظ . ( الرازي )  
افقراسون  
كلنا نستعمله للحفظ جيد للعقل .

١٠١ — أفسون . ( ابن سينا ) : دواء فارسي حار لطيف يذكي الذهن  
افسون  
والعقل . وقال في موضع آخر ابرق دواء فارسي جيد للحفظ والعقل وأظنه  
المذكور قبل .

١٠٢ — أطموط . ( ابن سينا ) : حار في الثانية رطب في الأولى يجلو البهق  
أطموط  
بقوة . وقال في موضع آخر أطماط دواء هندي<sup>١</sup> قوته كقوة البوزيدان يزيد

41 V.

في الباه وأظنه جوز البرته<sup>٢</sup> .

١٠٣ — أوسين . ( الرازي ) : ضرب من النيوفر الهندي حار يابس .  
أوسين

١٠٤ — أرْتَدْبُرْنْد<sup>٣</sup> . ( الرازي ) : دواء فارسي يجلب من سجستان يشبه  
ارتدبرند  
البصل المشقوق نافع من البواسير .

١٠٥ — إسْفِنْجُ يقال له الغيم والغمام ( ابن سينا ) هو حسم بحري متخلخل  
إسفنج  
كاللبد يقال أنه حيوان يتحرك في الماء يلتصق بما يتشبث به ولا يبارحه . ( د - )  
سْفونْغوس منه ذكر وهو دقيق الثقب كثيف يسمى اليبس ومنه أنثى حاله  
خلاف حال الذكر وقد تحرق الاسفنجة ما يحرق مثل زبد البحر . ( ج - )  
المحرق منه حار محال وقد كان رجل من معلمينا يستعمله في مداواة انفجار  
الدم العارض عند القطع والبط وهو يابس لاندأوة فيه البتة ويغمسه أكثر  
من ذلك في القفر أو في الزفت الرطب والحديثة ابلغ في أدمال الخراجات  
لأن القوة التي اكتسبها من البحر محفوظة قائمة فيها .

٢ ت ، غ : البرية

١ ت ، غ : سندی

٤ غ ، ت : ناقصة في الاصل

٣ غ : ارتدندند

٩٤ — أم وجع الكبد : ( ف ) : هي بقله من أدق البقول يحبها الضئان . أم وجع الكبد  
ولها زهرة غبراء في بُرعمة مدورة لها قرن صغير جداً أغبر وسميت بهذا الاسم  
لأنها تنفع من وجع الكبد والصفراء اذا عصرت على الشرسوف .

٩٥ — أم غَيْلان : ( الرازي ) في ( ح ) : هي شوكة القتاد . ( غيره )  
هي شوكة القَرَظ . ( ف ) وهي الطلح . ( ابن سينا ) هي شجرة من أعضاء  
البادية معروفة باردة يابسة قابضة .

٩٦ — أهلال : قسطا . ( لى ) : هو صنف معروف من الرياحين  
حاد الرائحة يزرع في البساتين . لونه بين الخضرة والبياض أقوى فعلا من  
الباذرنجبوية .

٩٧ — إلب . ( ف ) : شجرة شائكة كأنها الأترج ومنابتها الجبال . وهي  
قليلة جداً . لا يقوم مقامها شيء من الضجج والضحج كل شجرة تقشّب  
بها السباع أى تسمّم ، وأخبثها الإلب . تدق أطرافها الرطبة ويقشّب بها اللحم  
ويطرح للسباع فلا يلبثا أن أكلته وأن شمته ولم تأكل منه عميت وصُمت .  
وأخبث الإلب حفرضيض<sup>٢</sup> وهو جبل من السراة في شق تهممه .

٩٨ — ألقون . ( الرازي ) : هو الورد المذتن وهو حار يابس وأصله  
عرق مثل عاقر قرحا .

٩٩ — إيند ماميد . ( الرازي ) : اسم فارسي وهي شجرة على أغصانها مثل  
الصوف ، قابضة الطعم جداً تشد البطن . وسماه في موضع آخر برميون وقال  
في موضع آخر إيراماي دواء كرمانى . ( بديغوروس ) ينفع جدا من الاستطلاق  
بخاصية فيه .

١ يعنى فى كتابه المسمى الحاوى فى الطب ٢ ت ، غ : ناقص

٣ ت : حفرضض ، غ : ناقص . ابن البيطار : حفرضيض

الفاسيلس وهو اللوبيا الأبيض . ويخرج منه عند موضع الورق شيء أبيض شبيه بالخيط <sup>١</sup> ملتف كما يخرج نبات اللوبيا الأبيض . وعلى طرف النبات رؤوس دقاق مملوءة بزر طعمه كطعم الأنيسون . ينفع مع الشراب المسمى ما لقراطن لأوجاع الكبد والصدر والسعال . ( ج و ) في بذره عفوصة يسيرة فهو كذلك يجلو ويقطع الاخلاط الغليظة ويشد الأعضاء .

٩٠ — أبو غلوسون . ( ذ د ) : هو ثمنوس صغير ورقه كورق الآس أبو غلوسون

البرى الذى بورقه رقة . وله جمة <sup>٢</sup> مشوكة وفي طرفه عند الورق شيء نابت شبيه بالأسن <sup>٣</sup> ، قد ينفع في المراهم المليئة وينفع الصداع تعليقا على الرأس .

٩١ — أنف العجل : ( ذ د ) : انطيرينون وقد يسمى انارينون أنف العجل

ولو خنيس اغريا . وهو من النبات المستأنف كونه في كل سنة . ويشبه اناغاليس في ورقه وقضبانه وزهرة كمنخرى عجل <sup>٤</sup> . ويزعم بعض الناس ان هذا النبات اذا صير في دهن سوسن وأدهن به صير على وجه المدهنين به قبول .

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٩٢ — أنبطن : ( ج و ) : وقد يسمى أيضاً الشبيه بالكراث . ( ذ د ) أنبطن

يسمى أيضاً فاقوايدس . ينبت في مواضع جبلية وفي صخور وفي سواحل البحر . مالح الطعم والبعيد من البحر الشديد المرارة . ومع الشراب المسمى إدرومالى وفي المرق يسهل بلغها ومرة .

٩٣ — أسحفان . ( ح ) : <sup>٦</sup> هو نبات يمتد جبالا على الأرض ورقه كورق أسحفان

الحنظل إلا أنه أدق . وله قرون أصغر من قرون اللوبيا فيها حب مدور أحمر يتداوى به من عرق النسا .

١ غ ، ت : الخيط      ٢ ت ، غ : حبة      ٣ ت ، غ : بالأس  
٤ ت ، غ : اناذرينون      ٥ غ : نائص ، ت : لى      ٦ ت : ناقص في الأصل

الكفاءة وأملس لا عروق فيه وقد زعم قوم انه ينبت في رمال وأرض فيها الحجارة ويوجد كثيراً بسواحل الشام والاسكندرية وهو معروف عند كثير من الناس يتعالجون به للادوية القتالة وأوجاع الكبد والطحال وسددهما اذا شرب من هذا النبات بأسره مدقوقاً نصف مثقال ثلاثة أيام متوالية .

أونغرا

٨٧ — أونغراً. (ذد) : وقد يسمى أونوثيرا وأونوروس وهو ثمنس شبيه بالشجر صالح العظم ورقه كورق اللوز الا أنه أعرض منه وفيه أيضاً شبه بورق السوسن وزهره كالجلنار عظيم وأصله صغير أبيض اذا جفف فاحت منه رائحة كرائحة الشراب وينبت في الجبل ، يمنع انبساط القروح الخبيثة. (جذ) رائحة اصله اذا جفف كرائحة الخمر. (رؤفس في المالنخوليا) نبات يؤنس به السباع لما فيه من قوة تطيب النفس

أسطير أطيغوس

٨٨ — أسطير أطيغوس : زعم (ابن وافد) أنه الحالب القابضة<sup>١</sup> وهي القرصعنه وأخطأ في ذلك انما هو النبات المسمى بالعجمية قسطيلة. (ذد) وقد يسمى بوبونيون وهو نبات له ساق صلبة خشنة على طرفها زهرة صفراء شبيهة بزهر البابونج . ومنه ما يضرب لونه الى الفريرية وله رؤوس مشققة وورق شبيه في شكله بالكواكب . فاما الورق الذي على الساق فانه الى الطول مائل عليه زغب . (ج و) هذا النبات يسمى بوبونيون وهو اسم مشتق من اسم الحالب لأنه يشفي ورمه ضماداً أو تعليقا أيضاً عليه وامساكاً لزهرة باليد اليسرى . (ذ) ينفع من التهاب المعدة وأورام العين الحارة وشق الحدقة . وشرب زهرة الفريرية ينفع من الخناق وصرع الصبيان .

إسوفورون

٨٩ — إسوفورون : (ذد) : ويسمى فاسيليون<sup>٢</sup> لأنه نبات يشبه



ايدى . طبيخ عروقه ينفع من عرق النسا والشوصة وخشونة الحلق شرباً  
ولعوقاً بالعسل .

أرقطيون

٨٤ — أرقطيون : ( ذ د ) وقد يسمى أرقطورن . وهو نبات ورقه  
كورق فلومس إلا أنه أكثر زغباً منه وأشد استدارة . أصله حلو أبيض  
وساقه رخوة طويلة وثمره كالكمون الصغير الحب . طبيخ أصله وثمرته يسكن  
وجع الأسنان مضمضة ومع الشراب يدر البول وينفع عرق النسا شرباً  
وينفع حرق النار صباً . ( ج و ) قوته في غاية اللطافة يجلو يسيراً .

أرقطيون آخر

٨٥ — أرقطيون آخر ( ذ د ) وقد يسمى فرسوفس وفرسوفيون .  
ورقه كورق القرع وأكبر منه وأصلب وأقرب إلى السواد وعليه زغب .  
وليس له ساق وأصله كبير أبيض . شرب درخمين منه ينفع من قرحة الصدر .  
( ج و ) مجفف محلل قابض يشفي القروح العتيقة .

٨٦ — أفيفا قطيس . ( ذ د ) : قد يسمى الأفوريني وهو ثمنس صغير  
ورقه صغار يشرب للأدوية القتالة ووجع الكبد . ( قسطا في إصلاحه )  
هو ثمنس صغير وورقه صغار كورق السذاب فيه تشريف خفي وله ساق  
دقيقة عليها زغب أبيض كزغب ساق الكبير من الهندباء طولها نحو من  
ثلاثة أصابع أو أربع وله قضبان دقاق طولها أصبع متفرقة من نصف الساق  
إلى أعلاه وبذره كالشونيز ربما كان أحمر وربما كان أسود وقل ما يوجد  
أبيض وهو في غلف في هيئة غلف بذر الفجل إلى الطول ما هي وزهر هذا  
النبات يكون على لون ثمره أى الألوان كان وينبت في مواضع يصل اليها  
الماء وفي مواضع قريبة من البحر وقد ينبت مع كثير من القطاني وبين  
الشعير والحنطة ورائحته كرائحة الاترج وأصله عطر في شكل

أفيفا قطيس

حارّ مُسهل . المختار منه الذي إذا قلعت أصوله وقشرت ورمى قلوبها وأخذ القشر الجيد منه والأنايب المصمغ الأبيض السهل التكسّر الذي لا يشبه الليف وزعم أنه التبريد وهذه الصفة توهم ذلك . وهو خطأ . وقد ذكر هذا الدواء ( بولس ) ولم يذكر أصله وإنما ذكر بزره كما ذكر ديوسقوريدس<sup>١</sup> . [ وأما ابن وافد فظن أن هذا هو طريفوليون وأضاف هذا القول إلى قول ] .  
ديوسقوريدس في طريفوليون<sup>٢</sup> وقد يسمى أيضاً طريفوليون<sup>٣</sup> هذا التبريد

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ليس بالغاية مجهول قد يتخذ من بزره شياف من عسل ويحتمل فيسهل .

إيريغارن

٨٢ — إيريغارن : ( د د ) نبات طول ساقه نحو من ذراع لونها إلى الحمرة يسيراً ورقه كورق الجرجير مشرف إلا أنه أصغر منه بكثير ورائحة زهره كرائحة القفّاح سريع التفتح والانتشار ويظهر في وسطه شيء قائم دقيق كالشعر إذا كان الربيع ابيضاً . يعرض من شربه اختناق . ومعنى اسمه الشيخ في الربيع . وأكثر ما ينبت في السياجات وفي المدن وأصله لا ينتفع به في الطب . ( ج و ) قوته مركبة تبرد وتحلل .

إيثيوفيس

٨٣ — إيثيوفيس ( د د ) نبات له ورق كورق فلومس وعليه زغب كثير متراصف حوالى الأصل وله ساق مربع خشن غليظ شبيه بساق ماليطانا أو ساق أرقطيون . وينبت منه شعب كثيرة مخرجها من أصل واحد طوال غلاظ . وإذا جفت اسودت وصلبت كالقرون . وله ثمرة في عظم الكرسنة في كل وعاء حبتان . وقد يكون كبيراً ببلاد ماسينيا وبجبل

١ الجملة الناقصة منقولة من ص ١٥

٢ ت ، غ : طريفونيون ٣ طريفوسيون ، غ : طريفونيون : ابن البيطار ص ٥٣ : اطريفون .

بالسعر وهو رؤوس دقاق خفاف لها أذنان شبيهة بالشعر إذا شرب منه أربع  
ذرّخميات بعسل وملح وشيء يسير من الخل أسهل بلغمًا ومرة سوداء وقد  
ينبت كثيراً ببلاد قبادوقيا وبمغوليا. (ج و) قوته شبيهة بقوة الحاشا إلا أنه  
أقوى منه في كل شيء وهو يسخن ويخفف في الدرجة الثالثة. (ابن جريج)  
أجوده ما أحمر لونه واحتدت رائحته وجلب من اقريطش. (حبيش) قوته  
شديدة في قلع المرة السوداء وهو يكرب الصفراوين ويقيئهم<sup>١</sup> (بولس) يعطى  
منه ستة دراهم مسحوقا مع تسع أواق من اللبن. (غيره) ليلق في المطبوخ  
حين يفتر ويمرس ويصني لأن الطبخ يبطل قوته. (بولس) وأما الأفيثيمون  
فهو شيء يكون على الصعتر ويسهل قريباً من الأفيثيمون إلا أنه أضعف منه.  
(ب) هذا هو الأفيثيمون الذي يستعمله أطباء أزماننا كلهم وأما الأفيثيمون  
الحقيقي فلا يعرفونه وهذا النبات يجلب من بلاد البربر وينبت أيضاً عندنا  
وهو جنس من الكشوث وأكثر ما يخلق على الصعتر هي خيوط دقاق  
حمر كلون العقيق لا أصل لها ولا ورق ولها رؤوس صغار إلى البياض أصغر  
من رؤوس الكشوث رخوة عليها زهر ضعيف يظهر في الربيع ويفسد  
النبات باشتباكه عليه وقوته كقوة الأفيثيمون إلا أنه أضعف قليلاً.

٨١ — ألوفن (ذ د) هي حشيشة تستعمل في وقود النار لونها إلى الحمرة  
دقيقة العيدان لها زهر لين خفيف وأصل يشبه أصل السلق ملان دمه حريفة  
وبزر يشبه الأفيثيمون وينبت كثيراً في بعض السواحل خاصة في ليبيا وبزره  
مع الخل والملح يسهل كالأفيثيمون ويسحج الأمعاء سحجاً خفيفاً. [ (ب)  
قال ] البطريق في ترجمة كتاب جالينوس الوفيات<sup>٥</sup>.

[ fol. 13 v آخر سطر ] هو<sup>٦</sup> [ fol 14 r ] ينبت في الرمال والسواحل

ألوفن

١ غ ، ت يونس ٢ غ ، ت العصفر ٣ ت ، غ العصفر

٤ ت ، غ ناقص ٥ ت : الويفون ٦ هنا يلاحظ اضطراب في نص المنسوختين

وقد صححناه ضبطاً على نص ابن البيطار

تسهل رطوبة بلغمية وتوافق انتصاب النفس والصرع وأوجاع الأعصاب .  
 ( ل ) أصنافه كثيرة جداً وأشهره عندنا هو الصنف الموصوف أولاً ويسمى  
 رجل الفرخ من شكل ورقة ويسمى أيضاً العقربى لأن ورقه شبيه بأذنان  
 العقارب ويستعمله أطباؤنا بدل القاقل وصنف آخر يسمى الطردج ورقه  
 كورقة حى العالم إلا أنها أدق وهى متكاثفة تميل الى الفريرية فى لونها وله  
 بزر دقيق ونباته يأخذ عرضاً ويعلو نحواً من ذراعين وخشبه أبيض صلب  
 ويسمى الرغل والاشنان الفارسى وصنف يعرف بالغازول يعلو نحو من  
 شبر أغصانه فى دقة الابر وله ورق دقيق كأنه بزر من دقته وله زهر أبيض  
 دقيق جداً الى الحمرة قليلاً وأغصانه كثيرة تنبسط على الأرض ونباته فى  
 الأرض المالحة فى زمرة القيظن وبه يحل اللك ويسمى بالعجمية

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شِرْجَاله وشرب درهمين منه يدر البول ومنه أصناف آخر والقاقل من أصنافه  
 وكلها مالحة الطعم .

أفيوس

٧٩ — أفيوس : ( د د ) وقد يسمى اسخاس وخامابلانسُ وفجلا برياً  
 والقرمانيون يسمونه الفجلى وهو نبات يخرج من الأرض عودين أو ثلاثة  
 شبيهة بعيدان الأذخر دقاقا حمراء مرتفعة من الأرض يسيراً وورقه كورق  
 السذاب إلا أنه أطول منه أخضر وثمرته صغيرة وله أصل كالخثى أشد  
 استدارة منه مائل الى شكل الكثرى ملآن من دمه وله قشر أسود وداخله  
 أبيض والجزء الأعلى من هذا الأصل يقيء مرة وبلغما والجزء الأسفل يسهل  
 البطن ودمعة الأصل تسهل وتقيء واستخراجها بأن يدق الأصل ويصب فى  
 إجانة ويصب عليه ماء ويحرك فما طفاً من الدمعة يؤخذ بريشة ويجفف .

أفثيمون

٨٠ — أفثيمون : ( د د ) هو زهر من أصناف النبات الصلب الشبيه

باد زهر للسموم . ( ج - و ) ليس ينتفع بشمره في الطب وقوة الحشيشة كقوة الحشيشة المسماة بوبونيون ولكنها دونها كثيراً .

٧٥ - أخينوس ( ذ - د ) نبات ينبت بقرب الانهار وينابيع الماء المجتمعة من العيون ورقه كالباذروج الا انه اصغر منه واعلا مشقق له عيدان خمسة او ستة طولها نحو من ذراع او نحو من شبر وزهراً ابيض وثمرأ اسود صغير قابض وعيدانه وورقه مملوءة رطوبة . ( ج - ح ) وثمرته قابضة تمنع المواد المجلبة الى العين والاذن .

أخينوس

٧٦ - أشنان ( ف - ) هو الحرُّضُ يُغسل به الثياب واجناسه كثيرة وكلها من الحمض . ( ابن جريج ) وهي حشيشة القلى . ( وغيره ) هو نبات لا ورق له وله اغصان وشعب فيها شبه العقد وخصله كثيرة الماء يعظم حتى يكون له خشب غليظ يوقد طعمه مالح وناره حارة جداً ورائحة دخانه كريهة .

أشنان

٧٧ - ( ذ - د ) أبوفائس : وقد يسمى أبوفوس وهو نبات يعصر به الثياب ينبت في سواحل البحر والرمل ثمس يوقد كالنار وهو ينبت مخصب له ورق صغار كورق الزيتون وأرق وألين منه وفيما بين الورق شوك يابس الى البياض مزواً متفرق ؛ زهره شبيه برؤوس النبات المسمى قيسوس كأنه عناقيد متراكم بعضه على بعض الا انه اصغر والين وفي لونه شيء من الحمرة مع البياض واصل غليظ الين مملوء دمة تستخرج كما تستخرج دمة ثانياً وتخزن وحدها او مع دقيق الكرسنة واذا اخذ منها مقدار أبولوس اسهلت البطن مراراً وبلغها ورطوبة وعصارته ايضاً تفعل كذلك .

أبوفائس

٧٨ - وأما أبوفيسطون فهو نبات ينبت مع ابوفائس وهو ايضاً صنف من الشوك يعصر به الثياب وهو نبات مع الارض له رؤوس رخوة وورق صغار فقط وليس له زهر وثلث أبولوسات منه مع مالىقراطن

أبوفيسطون

وطول ساقه نحو من شبر ملساء ادق «ن الخنصر وجمه منحنية مملوءة زهر  
فرفيرى اللون وأصله مع الخمر الأبيض يبطنه الدميان عن الاحتلام ضمادا  
ويقطع الاسهال المزمن شربا وينفع من اليرقان . ( ج ح ) أصله شبيه بالزير  
مجفف في الأولى مبرد في الثانية إذا ضمده بالعانة يحفظ الغلجان مدة طويلة  
لا ينبت لهم الشعر في العانة وثمرته مجففة في الثالثة معتدلة الحرارة والبرودة .

أفيقواون

٧٣ — أفيقواون ( ذ د ) نبات ينبت من زرع الحنطة وفي الأرض  
المحرثة وورقه كورق السذاب وأغصانه صغار وقوته كقوة الأفيون الذى  
هو صمغ الخشخاش . ( ج ح ) مبرد في الثالثة وبعده عن الخشخاش بعد أيسيراً .

أنجرة

٧٤ — أنجرة هو القريص وهو المعروف بالحريق . ( ابن حستان ) له  
ورق خشن وزهرة صفراء وشوك دقيق ينبو عنه البصر فان ماسه عضو من  
البدن أحرقه وآلمه وحمه وهو نوعان صغير وكبير كثير الورق أصفر بزره  
كالعدس وهو المستعمل في الطب . ( لى ) الأنجرة ثلاثة اصناف أحدها المذكور  
الذى بزره كالعدس<sup>٢</sup> فى قدره وشكله أخضر براق صلب فى رؤوس مدورة  
خشنة لها مغاليق دقاق طوال والثانى هو الكبير من الصنفين الذين ذكرهما  
ذيو وورقه كورق السيسبر الا أنه الى السواد اكثر واخشن وساقه حمراء  
الى السواد وهو اكثر الثلثة ورقا واشدها خشونة وبزره فى قدر الخردل الا  
انه مفرطح ابيض وازرق . والثالث هو الصغير وهو اضعفها قوة وادقها بزراً .  
( ذ د ) اقاليفى<sup>٣</sup> وهو صنفان احدهما اخشن من الآخر واشد سوادا واعرض  
ورقا وبزره اصغر من بزر الشهدانج والآخر دقيق البزر وورقه الين . ( ج و )  
قوة ورقه وثمره محللة مهيجة لشهوة الجماع خاصة مع عقيد العنب يطلق  
البطن باعتدال ويسخنها .

وقوته ملطفة مخنلة للدم الجامد في المعدة والمثانة<sup>١</sup> وهو ردي<sup>٢</sup> لفم المعدة .

أغيراطن

٦٩ - أغيراطن ( ذ د ) ثمنس يستعمل في وقود النار طوله نحو من

شبرين قصير ممتد ويشبه جدا النبات المسمى أور يغانس وعليه اكليل فيه زهر شبيه بنفخات الماء ذهبي اللون وهو أصغر من اليخروسن وسمى أغيراطن لبقاء زهره عليه زمانا طويلا على حال واحد أى لا ينشج يدر البول ويلين حساء الرحم تكميذا . ( ج و ) قوته محللة .

إيارا بوطانى

٧٠ - إيارا بوطانى ( ذ د ) وتسمى فاريسطاريون نبات طول قضبانته

نحو من ذراع أو أكثر قليلا مزواة أى ذات زوايا وعليها ورق متفرق كورق البلوط إلا انه أدق وأصغر منه واطرافه مشرقة وطعمه الى الحلاوة ما هو وله اصل الى الطول دقيق واصله وورقه يصلحان لضرر الهوام شرابا بالشراب وضامداً ولليرقان وللأورام البلغمية المزمنة ويقال ان هذا النبات اذا نقع بماء ورش في مجلس الشراب طيب عشرة القوم وحسن اخلاقهم

#### II V.

وسمى هذا الاسم لأنه ينتفع به في التطهير اذا علق ومعناه العشبة المقدسة

او الكاهنية .

أسطرغالوس

٧١ - أسطرغالوس ( ذ د ) ثمنس صغير على وجه الارض زهره

وأغصانه كزهر وأغصان الحمص وزهر صغار لونها فرفيرى واصل مستدير كأنفجلة الشامية يتشعب منه شعب سود شديدة الصلابة في صلابة القرون مشتبكة حتى يعسر دقها قابضة المذاق تنبت في أماكن ربحية ظليلة مثلجة وهو كثير في المواضع التي يقال لها فاناؤس من بلاد ارقاذيا . ( ج و ) له أصول

قابضة ولذلك يخفف ويدمل القروح العتيقة ويحبس البطن ويقطع نزف الدم

٧٢ - أواقثوس ( ذ د ) نبات ورقه وساقه كورق وساق البلبوس

أواقثوس

11R.

ورق ولا شوك إلا أن أطرافها محددة وليس لها شعب ولا خشب ويتخذ منه الحصر ويدق فيتخذ منه جبال ويتخذ منه بالعراق غراييل ولا ينبت إلا قرب الماء. (ذ د) سخونوس الاجامى وهو نبات ذو صنفين أحدهما يسمى أكسونوس حاد الاطراف وينقسم أيضاً الى صنفين أحدهما ليس له ثمر والآخر له ثمر اسود مستدير وقضب أغلاظ واكثر لحماً من قضب الصنف الآخر ومنه ثالث أغلاظ قضباً والحجم من الصنفين المذكورين ويسمى ألسونوس وله ثمر على أطرافه يشبه ثمر أحد الصنفين وثمر هذا الصنف وثمر أحد الصنفين الاولين اذا شويبا وشربا بشراب ممزوج عقلا البطن وقطعا نرف الرحم وادراً البول وصدعا وثمر الصنف الثالث ينوم شاربه والاكثر منه يسبت. (ج ح) هذا النبات نوعان أحدهما أدق وأصلب والآخر أغلاظ وارخى وثمره هذا النوع تجلب النوم والنوع الأول هو أيضاً نوعان أحدهما لا يثمر والآخر له ثمر يجلب النوم أقل جلباً من ثمره ذلك النوع الثانى ومزاج هذين النوعين مركب من جوهر أرضى وهوائى يسيرين ولذلك يحدث النوم بالبخارات الباردة اليسيرة.

أمارنطون

٦٨ - أمارنطون<sup>١</sup> سماه حنين<sup>٢</sup> كمرنا هنديا وسماه أيضاً أقحوانا ولا أدرى لأى سبب. (ذ د) وقوم يسميه أَلِخْرُوسون وآخرون خروسانثيمون وهو نبات يستعمل فى أكاليل الاصنام له قصب قائم ابيض وورق دقاق كورق القيصوم متفرقة وجمه مستديرة فى أطرافها شىء مستدير ذهبى اللون كأنه رؤوس الصعتر اذا يبست وأصل دقيق فى اماكن وعرة فى خزون الارض وهذه الجملة بالشراب تنفع من عسر البول ونهش الهوام وعرق النساء وتدر الطمث وقد يوضع هذا النبات مع الثياب فيحفظها من التآكل. (ج د)



يشبه الجرجير . ( لَ ) نبات معروف يستعمله الصباغون طبيخ ورقه يفش الأورام البلغمية ومع دقيق الشعير ينفع من الحمرة ومنه برى ورقه أصغر من ورق الأول بكثير وساقه ذات شعب كثيرة ويمتد على الأرض لونها الى الغبرة وفي أطراف الأغصان غلاف كثيرة بعضها فوق بعض تشبه غلاف البنج إلا أنها أصغر والين داخلها بزر دقيق جداً أسود وعروقه في غلظ الأصبع بين الصفرة والحمرة حريفة الطعم جداً وينبت في أرض رملة وفي البياضات من الجبال ويسمى بالعجمية الريبال ينفع من القولنج الريحي ومن السموم شرباً

٦٥ — إيداريزا ' ( ذَد ) نبات ورقه كورق الآس البرى وعند الورق

إيداريزا

شئ طويل نابت شبيهه بخيوط الكرم التي تلتف عليه وفي هذه الخيوط زهر هذا النبات في أصله قبض ويشرب لاسهال البطن ويقطع نزف الدم . ( ج و ) في طعمه قبض شديد يشفى انفجار الدم شرباً وضماداً وينفع من قروح الامعاء .

٦٦ — أنجبار : نبات أكثر ما ينبت في شطوط الانهار وبين العليق ورقه

أنجبار

كورق الرطبة عليها زغب وزبير كالغبار وله أغصان دقاق أغلظ من أغصان الرطبة مائلة الى الحمرة خوارة وتعلو قامة وأكثر وتتدوح وتتشبك بالعليق وتنتسج أغصانه عليه وله زهر أحمر الى السواد وجميع أجزاء هذه الشجرة يقبض قبضاً شديداً ولها لزوجة وعصارة أصولها إذا قشرت كانت حمراء مثل ماء التوت وهي مع السكر والمبيختج ينفع من نزف الدم من حيث كان وسحب الأمعاء والاختلاف المزمن ويجبر السكر ويلحم الجراحات وقال من يوثق به أنه أبرأ بها رجلاً من قرحة الرئة بعد ثلاثة أعوام وقد وقع في الذبول وأبرأ آخر من بول الدم والمعدة بعد عشرة أعوام .

٦٧ — أسل ( ف ) هو الكولان وقد يخرج قضباناً دقاقاً ليس لها

أسل

( ابن سينا ) شكله كالـكف أبلق من صفرة وبياض صلب فيه يسير حلاوة  
ومنه أصفر مع غبرة بلا بياض حار يابس في مَ يَنْتَقِي الجلد والاعضاء العصبية  
وينفع من الجنون . ( المجوسى ) ينفع من السموم والهوام<sup>١</sup> واسقاط الاجنة .  
٦١ — أَلَنْج<sup>٢</sup> : ( ابن رضوان ) عروق يَؤْتِي بها من الهند لونها أبيض  
وفيها نكت سود وطعمه مرّ وقوته حارة رأيتُه بالتحربة في الشرى نفعاً عجيباً  
وذلك انى أسقيت منه أول يوم نصف درهم بأوقيتين بسكنجبين ساذج وثانى  
يوم مثقال وثالث يوم درهما فاذهب الشرى وأبطله ويفعل مثل ذلك اذا  
مرخ به البدن مع دهن ورد .

٦٢ — إِسْفَانَاخ : ( الفلاحه ) بقلة معروفة والبرى منه كالبيستاني ألطف  
عيداناً منه وأدق وأقل ارتفاعاً من الأرض . ( الرازى ) معتدل ملين

10 V.

للصدر والبطن ملائم لا اعتداله المبرودين والمحرورين وليس له ما الأكثر  
البقول من الانفاخ و كثرة البلغميه في الدم . ( ابن سينا ) بارد رطب في آخر  
الاولى أجود غذاء من السرمق يجلو ويغسل ويقمع الصفراء وينفع في أوجاع  
الظهر الدموية .

٦٣ — أَرَاقُوس<sup>٣</sup> : ( جَ في الأغذية ) بزر صغير صلب مدور ينبت بين  
العدس . ( الفلاحه ) وينبت بين العدس حشيشه تشبهه وحملها<sup>٤</sup> بالغلف بزر  
أسود إذا جف مدور إذا طحن وخلط به خل وماء ممزوجين وترك في الشمس  
ست ساعات ثم أعيد إلى شىء يسير من ماء قراح وعجن جيداً وضمدت به  
الأورام الحارة الشديدة الصلابة لينها وأزال أوجاعها .

٦٤ — إِسْلِيخ ( ف ) عشب طوال القصب في لونه صفرة منابته الرمل

٢ ت ، غ : انبج

٤ ت : حملاه ، غ : حملاه

١ ت : الأهوام

٣ ت : اراقوا ، غ : اراقو

النج

إسفاناخ

أراقوس

إسليخ

كالأول . وقد يعدهما قوم من أصناف ذنب الخيل .

٥٨ — أذن الأرنب : ويسمى

أذن الأرنب

10 R.

أذن الغزال ويسميه البربر أذن الشاة . وهو نبات ورقه كلسان الحمل الا أنه أدق وأخشن لونه الى السواد وعليه وبر كالغبار أبيض وفيه أيضاً شبه من لسان الثور . وله ساق في غلظ الابهام يعلو أكثر من ذراع وزهر أزرق وفيه بياض مثل زهر الكتان مقمع يخلفه في اقماغ أربع حبات خشن ملمع يلتصق بالثياب وأصله ذو شعب كالخربق وظاهره أسود وداخله أبيض . اذا اقتلع وحك به الوجه طرياً حمّره وحسنه وطبيخه يشرب لخشونة الصدر ومنه صنف ثان أصغر مقداراً وورقاً من الأول وزهرة حمراء قرمزية .

٥٩ — أطرماله : نبات يعلو ساقه نحو الذراع ليس عليها شعب ورقه كورق الشهدانج إلا أنه أصغر منه بكثير في أربع صفوف متوازية . وله سنبله نحو من شبر منظومة مر صفة بغلف ملتصقة بعضها فوق بعض مرتفعة والغلف مدورة مفتوحة الأفواه في شكل غلاف البندق إلا أنها أصغر بكثير في داخلها ثم كالبندق شكلاً في قدر الحمص في داخله بزر دقيق أحمر الى السواد . وعلى هذا النبات لزوجة تدبق كالعسل له زهر أبيض دقيق وربما كان أصفر ونباته في الأرض الجدبه والقفر . بزره يكتحل به للجرب وابتداء الرمذ .

أطرماله

٦٠ — أصابع صفر : نبات يعرفه الشجارون بكف عائشة وبكف مريم ورقه كورق خصى الذئب وساقه مرتفع دقيق عليه زهر فورفيرى من أسفله إلى أعلاه وله أصل في قدر كف طفل رضيع شكلاً ذو خمس أصابع مملوءة رطوبة ونباته في الرمل وقرب البحر . ( ابن رضوان ) منه ما يشبه اللدغ فيه خمسة أو ستة أصابع ومنه ما يشبه مخالب الأسد ولونه أصفر وهو حار محلل .

أصابع صفر

مخرجها من أصل واحد مملوءة من الورق والورق عفص ينبت بين زروع  
الحنطة وفي مواضع عامرة . ورقه مع السويق ينفع من ورم العين الحاد  
ضماداً وطبيخه يمنع الاسهال من قرحة الامعاء ( ج و ) يجلو باعتدال ويقبض .  
٥٥ - أذريون : ( ابن عمران ) صنف من الاقحوان منه أصفر ومنه أحمر .

أذريون

( ابن جريج )<sup>١</sup> نواره ذهبي في وسطه رأس صغير أسود . ( ابن جليل ) نبات يعلو  
ذراعاً له ورق الى الطول ما هو قدر الأصبع الى البياض عليه زغب وله  
أذرع كبيرة وزهر كالباونج . ( الفلاحة النبطية ) ورد أصفر لا رائحة له فان  
سطعت منه رائحة كانت منتنة . وهو نبات يدور مع دوران الشمس وينضم  
ورده بالليل . ويقال ان ادامت الحامل امساكه باليد أسقطت ويقال ان الفار  
يهرب من دخانه والذباب من زهره وهو حار رديء الكيفية مقيء وان دق  
وضمد به أسفل الظهر انعظ . ( غيره ) أصله ينفع من الخنازير تعليقاً والمرأة  
العاقرة اذا حملته حملت .

أردياي

٥٦ - أردياي : ( حبيش ) شجرة ورقها كورق الكبر حاد الرائحة وله  
حب في غلف له مثل السننة وهي تقرب من البرد واليبس وتحلل الأورام  
الظاهرة الحارة مع عنب الشعاب والكاكنج ويسكن وجع لسع الزناير ضماداً .

أمصوخ

٥٧ - أمصوخ : يسمى بالعجمية شتيلة وهو صنفان صغير قضبانه دقاق  
معقدة كورق الرتم متصلة اذا جذبت انفصلت من مواضع العقد وهي كبيرة  
مجمعة وله ساق غليظ خشبي في غلظ الخنصر وأدق يعلونحوماً من شبر  
وليس له زهر وله ثمر أحمر قان فيه قبض مع مرارة يسيرة . وهذا النبات  
اذا شرب بشراب قابض قطع الاسهال ويضمم القيلة شرباً وضماداً . وكبير  
هو أغلظ ساقاً وأكثر أعصاناً وأقصر وثمره أحمر فاذا نضج اسود ومنافعه

الكبد والطحال ويفتح سددهما ويذهب اليرقان اذا طبخ مع اللحم وشرب المرق .

٥١ — أونوبروخيس : ( ذَج ) نبات ورقه كورق العدس الصغير وأطول منه وله ساق نحو من شبر وزهره أحمر قان وأصله صغير ينبت في اما كن خربة . ( جَح ) طرى يحلل الخراجات ضماداً ويابس مع الشراب يشفي من عسر البول شرباً والمذاف بالزيت يدر العرق اذا دهن به البدن .

أونوبروخيس

٥٢ — أفيميديون ( ذَد ) ١ ساقه صغير وورقه كورق قيسوس عدده نحو من عشرة او اثني عشرة ، وليس له ثمر ولا زهر ٢ وله عروق دقاق سود ثقيلة الرائحة لا طعم له ينبت في مواضع فيها مياه . ورقه مع الزيت يمنع الثدي أن تعظم ضماداً ، واذا شربت المرأة خمسة درخمي بعد الظهر لن تحبل . ( جَو ) يبرد يسيراً ويقال فيه أنه يجعل شاربه عقياً .

أفيميديون

٥٣ — أخيون : هذا اسم الأفعوان بانيونانية . ( ذَد ) قد يسميه قوم ذريوس وآخرون القبياذيون ٣ هو نبات ورقه خشن مستطيل رقيق كورق الخُنساء

أخيون

### 9 V.

وأصغر منه وفيه رطوبة تدبق باليد . على الورق شوك صغار شبيه بالزغب وله قضبان صغار دقاق كثيرة من كل جانب ورق دقاق واحد من القضبان ورقه أصغر يسيراً من سائر الورق وعند الورق زهر فورفيرى فيه ثمره شبيه في خلقته برأس الأفعى وأصله أدق من أصبع لونه الى السواد . أصله بالشراب يسكن وجع الظهر ويذر اللبن .

٥٤ — الأطينى : ( ذَد ) نبات ورقه كورق اللبلاب وأصغر وأشد استدارة وعليه زغب ، قضبانه دقاق طولها نحو من شبر خمسة أو ستة

الأطينى

سبخة شامسة وهو مالح الطعم . ومنه صنف آخر

9 R.

ورقه وقضبه كورق وقضب كما فيطوس الا أنها أكثر زغباً وأقصر ،  
زهرة فرفيري ثقيل الرائحة جداً . يبرىء الصرع شرباً وعسر البول ووجع  
الكلى . ( ج و ) كلاهما يدملان الموضع المقروح .

أقحوان ٤٨ — أقحوان : ( ذ ج ) برثانيون وقد يسميه قوم أماراقون ورقه يشبه

ورق الكزبرة وزهره أبيض في وسطه أصفر ثقيل الرائحة مرّ الطعم اذا  
شرب يابساً بالسكنجبين أو بالملح مثل ما يشرب الاثيمون أسهل بلغماً ومرة  
سوداء وينفع من به الربو . ( ج و ) حارّ في ٣ يابس في ٢ . ( ابن ماسه )  
ينيم ويسبت اذا شم ويدرّ البول والفرزجة منه تدرّ الطمث .

أناغورون ٤٩ — أناغورون : وهو خرنوب الخنزير ويسمى أياغيران ويصحف

ويقال أناغيريس . هو ( ذ ج ) ثمس شبيه بورقه وقضبانه النبات المسمى  
أغنوس ثقيل الرائحة جداً وله زهر كزهر الكرنب وثمر في غلّف مستطيلة  
وشكل الثمر كشكل الكلى وفي ثمره اختلاف في لونه وانما يصلب عند نضج  
العنب . وعصارة أصله تحلل وتنضج وثمره بقاء قيباً شديداً . ( ج و ) هذا  
نبات من جنس الشجر منتن الرائحة حارّ محلل يضمم الأورام الرخوة وبزره  
يصلح للقيء .

آمليلوس ٥٠ — آمليلوس : اسم بربري وهو شجر يعلو فوق القامة ويتدوح وله

ورق كورق الأس الأخضر ناعم وثمر أحمر في قدر حب الضرّ و فاذا نضج  
اسودّ لين الملمس . له خشب صلب داخله أصفر الى البياض ملمع بحمرة  
يسيرة ويعرفه بعض الناس بالصُفيرا ونقيع لحاء أصله يسهل ويقوى

السوسن في منظره وقوته . ومنفعته يسكن أورام العين والشدى الحارة ولا حراق النار ضماداً .

٤٣ — ايندسارون : ( دَج ) يسميه العطارون بالاقينوس وهو ثمس له ورق صغار كورق الحمص وغلف شبيهة بالخرنوب الشامى شكلاً فيها بزر أحمر شبيهة بالفؤوس التي لها رأسان مرّ الطعم جيد للمعدة شرباً . ( ج و ) ينبت بين الحنطة والشعير ويفتح سدد الاحشاء ويمنع من الحبل حمولاً .

ايندسارون

٤٤ — اونسو ما : ( ذَج ) قد يسمى اوسماس وفلونيطيس واونونيس ورقه كورق انخوسا مستطيل لين طوله أربع أصابع وعرضه نحو من أصبع منفرش على الأرض وليس له ساق ولا ثمر<sup>١</sup> ولا زهر وله أصل<sup>٢</sup> دقيق ضعيف طويل فيه حمرة يسيرة دموية ، ينبت في أما كن خشنة . يحدرا الجنين وقت الولادة . ( ج ح ) جوهره حار حريف مرّ يقتل الأجنة مع الشراب .

اونسو ما

٤٥ — ايمونييطيس : ( ذَج ) ويسميه قوم الطحالى ورقه يشبه ورق اللوف<sup>٣</sup> المسمى ذراقوبطيون<sup>٤</sup> هلالى الشكل وله أصول كثيرة وليس له ساق ولا بزر ولا زهر وينبت في الصخور وطعمه قابض . اذا شرب مع الخل ذوب الطحال .

ايمونييطيس

٤٦ — اندروساقاس ( ذَج ) نبات ينبت في سوريا في السواحل وهو من النبات المستأنف كونه في كل سنة أبيض دقيق العيدان مرّ الطعم حريف لا ورق له وله في أطرافه غلاف فيه البزر . وبشرب درهمين منه بشراب يبول من به استسقاء بولا كثيراً ، وينفع النقرس ضماداً . ( ج و ) كقول ذ .

اندروساقاس

٤٧ — اثوليس : ( ذَج ) هذا النبات صنفان منه ما ورقه كورق العدس لين وله قضبان طولها نحو من شبر قائمة وأصل دقيق صغير ينبت في أما كن

اثوليس

من ماء ورقه قليلا ويشربه بزيت فيقيئه قيئاً شديداً عنيفاً . وينفع من عضة  
الكلب الكلب والجذام وهو دواء قوى غير مأهون ان لم يتحفظ منه وأظن  
هذا هو الكرات الذى ذكره أبو حنيفة .

٣٩ — اسقلياس : سماه حنين فى كتاب جالينوس القنابر . ( د ج ) نبات  
له أغصان طوال عليها ورق مستطيل كورق قسوس شكلا ذو عروق  
كثيرة دقاق وزهره ثقيل الرائحة وله بزر كبير بالاقينوس<sup>٢</sup> ينبت فى جبال  
وعروقه اذا شربت بخمر نفعت من المغص ونهش المورام . ( ح و ) لم نجرب  
هذه الحشيشة ولم نختبرها بعد

٤٠ — امبروسيا . قد يسمى البلنجاسف<sup>٢</sup> . ( د ج ) ثمنس كثير الأغصان  
طوله نحو من ثلاثة أشبار وله ورق منتهياً من مخرج الساق ومن أصله  
وأغصانه مملوءة من بذر شبيه بالعناقيد قبل أن تزهر ورائحة السذاب  
وأصله دقيق طوله نحو من شبرين . وأهل قبادوقيا يتخذون منه أكاليل .  
( ح و ) اذا ضمده به قبض ومنع الموراد من التحلب .

٤١ — اونانثى . ( د ج ) نبات ورقه كورق الجزر وزهره أبيض وساقه  
غليظة طولها نحو من شبر وثمره كثمر السمرة وأصله عظيم له رؤوس  
كثيرة مستديرة . ينبت فى الصحور . وقد يسقى ثمره وساقه وورقه بالشراب  
المسمى اونمالي لاخراج المشيمة وتقطير البول .

٤٢ — ايمار وقاليس : ( د ج ) وقد يسمى ايمار وقطالقطن ورقه وساقه كورق  
وساق السوسن لونهما كراتى وله زهر ثلاث أو اربع لونه شديد الصفرة  
وله أصل كالبصلة المسماة بلبوس الا أنه أعظم منها . ( ح و ) أصله كأصل

٣ ت : بلنجاسف

٢ ت : بالاقينوس

١ ت : غ : صغار

٥ ت : كونهما

٤ ت : اوروبالى



جوهره . قوته يجفف باعتدال ويحلل ويجلو وقال في الأدوية المقابلة للدواء  
عن ديموقراطس .

8 R

هذا النبات يشبه الفراسيون الا أنه أخشن منه وأكثر شوكا كما يدور  
ويخرج شوكة مدورة يضرب الى الحمرة الكبدية وينبغي أن يلتقط هذا الدواء  
في وقت طلوع الشعري العبور ويجفف ويدق وينخل ويخزن، ويسقى منه من  
عضه كلب كلب بمقدار ملعقة بأربع أواق ونصف ماء العسل . ( لى ) هذه  
الحلية غير ما ذكره ديونسقوريدس . وقد رأينا هذا النبات على ما وصفه  
جالينوس عن ديموقراطس فأما الذى ذكره ( ذيو ) فهو نبات يسمى عندنا الهارة  
ويسمى أيضاً القارة ( أنظر ابن البيطار ) وليست صفته على ما ذكره  
( ذيو ) فى كل شيء . وهو نبات يخرج قضباناً كبيرة ممدودة من أصل واحد عليها  
ورق أكبر قليلاً من ورق المردنجوش وهى متكاثفة على الأغصان منحنية  
الى خلف مشروخة متوارية مائلة الى أسفل ، ولونها مع الأغصان الى  
البياض وعند كل ورقة حب فى قدر بزر الكزبرة فكأنه من دوح واحد  
أبيض عليه زغب فى جوفه حبة سوداء فى قدر بذر العنب . وهذا النبات ينقى  
المرّة السوداء ويقوى القلب وينفع من عضه الكلب الكلب . وأيضاً نبات  
آخر يشبه الشبت كثيراً فى ساقه وورقه ورأحته ينبت فى أرض رقيقة ذات  
حجارة وله أصل طويل كالسلجم الطويل أو الجزر وطعمه حلو مع حرافة  
كثيرة . قدر درهمين من ماء لحاء شجره مع لبن حليب يقىء المعضوض من  
كلب كلب ويشفيه ولو فزع من الماء وأشرف على الهلاك . وأيضاً نبات له قضبان  
تشبه قضبان المثان وورق طويل قليل العرض حديد الأطراف غليظ أخضر  
ناعم كثير متكاثف فى أطرافه . زهره فى هيئة النواقيس لونه الى الغبرة  
والحمرة مائل الى أسفل شديد المرارة . ومن أهل البوادي عندنا من يأخذ

نبات يشبه الكاخ في شكله . ينبت في بلد ليبوى فيما يلي قوريني ، ويقال لشجرته اغاسوليس . فاختر منه الحسن اللون الخالي من الحجارة والخشب وقطعه تشبه حصى الكندر النقي المتكاثف ورائحته كرائحة الجندبادستر وطعمه مرّ . والذي فيه تراب وحجارة يسمى المجدول . ويؤتى به من الموضع المسمى امون ' وهو عصارة شجر تشبه الكاخ . ( ج و ) صمغه يخرج من عود يرتفع مستقيماً وقوته مليئة ويشفي الطحال الصلب ويفش الخنازير .

اشترغاز ٣٦ — اشترغاز ( ابن عبدون ) أصل ينبت بخراسان يطبخ مع اللحم بحسب التابل قوته كقوة الانجدان ( د ج ) أنجدان آخر يقال انه ينبت في ليبوى وأصله يشبه الانجدان الا أنه أدق منه وهو حرّيف رخو ليس له صمغ ويفعل ما يفعله سلفيون . ( الرازي ) الاشترغاز المحلل لا يخلو من اسخان وان عتق فيه وهو يحشى ويهيج شهوة الطعام .

انزروت ٣٧ — انزروت ( ابن سينا ) صمغ شجرة شائكة . ( ذ ج ) سارقوقولون وهو صمغ شجرة في بلاد الفرس شبيه بالكندر صمغ الحصى في صمغه مرارة . ( ج ح ) يلحم ويدمل الجراحات ( غيره ) ان شرب مفرداً دون اصلاح قتل . وهو يورث الصلع كيف ما شرب خصوصاً للكحول والمشايخ .

الوسن ٣٨ — الوسن : ( ذ ج ) نبات خشن يستعمل في وقود النار ذو ساق واحدة . وله في أصول الورق ثمر في شكل الترمس ذو طبقتين فيه بزر الى العرض ما هو وينبت في مواضع جبلية وأما كن وعرة . يظن أنه يبرى من عضة الكلب الكلب واذا علق في بيت حفظ صحة سا كنيه وشرب طبيخه يسكن البرد اذا كان بلا حمى وكذا اذا أمسك باليد ونظر . ( ج و ) ويسمى بهذا الاسم لأنه ينفع من نهشة الكلب الكلب نفعاً عجيباً بخاصية جملة

حار جداً وكذلك ورقه وقضبانه وأصوله تسخن اسخانا شديداً . ( وقال في الثانية ) الحلتيت ينفع من ورم اللهاة ونفعه كنفع الفاوانيا من الصرع . ( وفي قاطاجانس ) ان حرارة الجاوشير عند حرارة الحلتيت . ( ذ ) أصله ناعم مجفف عسر الانهضام ومضر بالمثانة وقد يجمع صمغه بأن يشترط أصله وأصل نباته . ( الرازي ) المحروث حار يابس مقو للكبد والمعدة معين على الهضم . ( وقال في الأغذية ) ينقع مع الخل فيكسب الأغذية لذاذة وسرعة هضم ويكسر من حدته . ( ذ ) أجود الحلتيت المائل الى الحمرة الصافي الشبيه بالمر القوي الرائحة الغير كريه المذاق ولا تكون رائحته كرائحة الكرات الذي اذا ذيف كان لونه الى البياض . والحلتيت المعروف بقورينا يقس أي من قوريني اذا ذاق انسان منه فانه على المكان تندى بدنه منه . والمعروف بالميديقوس وتفسيره المائي وهو الذي من ماء والمعروف بالسور ياقس أي من سور ياهما أضعف قوة من القورينا يقوس وأردأ رائحة . وقد يغش قبل أن يجف بسكبينج أي الدقيق الباقل واشق . وساق هذا النبات قد يسمى سلفيون ويسمى أصله ماغيطارس

### 7 V.

ويسمى ورقه مسفيطا . وأقوى هذه كلها الصمغ وبعده الورق وبعده الساق . ( الرازي ) رأيت الحلتيت بليغاً في علل العصب البلغمية . ( حبيش ) حار في أول الرابعة مضر بالكبد والمعدة قريب الرائحة والحرارة من البلاذر وزعم قوم أنه لا يسلم أهل السند الا به وذلك أن يلقوه مصروراً في أفواه أنهارهم فتقتل رائحته في مزارعهم من كلاب الماء والدواب . وأهل ارمينية يتداوون به من الرامية المسمومة التي تصيبهم في الحروب .

٣٥ — آشق . ويقال اشج ورشج ووشق ( ذ ج ) امونياقن ' هو صمغ

آشق

في البصر فيلطح منخاريه بدهن الورد ويضع على رأسه أيضاً منه . وأجود ما يكون من دِمْعة هذا النبات ما أوتى من بلاد سرْدُنْيا وسامو ثراقى هي ثقيلة الرائحة حمراء تلذع اللسان اذا طلى بها الرأس بالخل ودهن الورد وافقت ليثرغس وفرانيطس<sup>١</sup> والسدد والصرع والصداع المزمن والفالج ( ج ح )  
لبنه أقوى من أصله

7 R

يسخن عصارته تسخن اسخانا عظيماً ينفع علل الصدر والرئة وصلابة الطحال .

٣٤ — أنجدان ( ابن عمران ) : شجرة صمغها الحلتيت وأصلها المحروت<sup>٢</sup> أنجدان منه أبيض طيب ومنه أسود منتن ويسمى السرخسى<sup>٣</sup> ( البكرى )<sup>٤</sup> الاسود أقوى من الأبيض ولا يدخل في الأغذية وله أصل غليظ يطلع ورقاً منبسطة على الأرض جعداً كالكيف مركباً من ورق صغير كورق الجزر<sup>٥</sup> أشبه شئ بالصفائح المختومة التي تكون تحت حلق الأبواب يطلع من الورق عسلوج<sup>٦</sup> في رأسه اكليل كالليل الشبت الا أنه أعظم ثم خلف حباً في غلف دقاق مفرطحة الى الطول ما هي كرية الريح . ( ف ) نابتة في الرمل الذى بين سبتة<sup>٧</sup> وبلاد القيقان<sup>٨</sup> وأهل تلك البلاد يطبخون بقلة الحلتيت وياً كلونها . ( ابن عبدون ) هو نبات كالكاشم<sup>٩</sup> ينبت ببابل يبيعه البقال مع التابل . ( ذ ج ) سلفيون وهو شجر الانجدان ينبت في سوريا وارمينا ومينيا وهي ماة<sup>١٠</sup> وساقه يسمى مسفيطن<sup>١١</sup> أشبه شكلاً بالقنى<sup>١٢</sup> وهو الكلخ<sup>١٣</sup> ورقه كورق الكرفس وبزره كبزر ماغيطارس ( ج ح ) لبن<sup>١٤</sup> هذا النبات

١ ت : و غ : وفي انيطس ٢ ت : المحروت ٣ غ : السرخس ٤ غ : البكرى  
٥ غ : الجوز ٦ غ : عسلوج ٧ سبتا ٨ غ : الوعان ، ت : القيقان ٩ كالكاشم  
١٠ غ : وهيام ١١ ت ، غ : مسفطس ١٢ ت ، غ : القنى ١٣ غ : البلخ  
١٤ ت ، غ : ليس

صفر ملس كالود الأصفر الذى يوجد تحت الأرض فى الربيع . ( ابن سينا )  
هو زهر نبات تبنى اللون هلالى الشكل فيه مع تخلخله صلابه ومنه أصفر  
ومنه أبيض هو أجوده سيما اذا كان أصاب ( ذ ج ) مالياوطس ' أجودها ما  
ينبت فى بلد اطيقي وقوزيقوس وخالقيدون . وهو أصفر الى البياض طيب  
الرائحة وقد يكون منه قليل ببلاد قامفانيا عند نولاس له بزر شبيه بالحلبة  
طيب الرائحة . ( ج ز ) قوته مركبة فيه قبض مع تحليل وانضاج .

٣١ — اكليل جبلى : اكليل نبات جبلى معروف يعلو أكثر من ذراع  
ورقه طويل دقيق كالهذب متكاثف الى السواد وعوده خشبي صلب وله بين  
أصعاف الورق زهرة رقيقة بين الزرقة والبياض له ثمر صلب اذا جف  
تفتح وتناثر منه بزر دقيق أدق من الخردل فى ورقه حراقة ومرارة وقبض  
وهو طيب الرائحة مدرّ محلل مفتح . والصيادون عندنا يجعلونه فى جوف  
الصيد فلا يسرع اليه النتن .

اكليل جبلى

٣٢ — أنيسون ( ذ ج ) : أجوده المر الحديث والكثير الحبة الذى  
لا يتقشر منه شيء كالنخالة قوى الرائحة سيما الذى بجزيرة قريطى وبعده  
المصرى . ( ج و ) أنفع ما فيه بزره وهو حريف مرّ مدرّ مذيّب عاقل مهيج  
للجماع ترياق لسموم الهوام .

أنيسون

٣٣ — اندراسيون : ( ذ ج ) فوقا ذا نون نبات ساقه دقيق كساق  
النبات المسمى مارثون<sup>٢</sup> . وله حمة وافرة متكاثفة عند الاصل وزهره أصفر  
وأصله أسود ثقيل الرائحة غليظ مملوء رطوبة ينبت فى جبال متظلمة بالشجر  
وقد يشرط الأصل وهو طرى بسكين وتستخرج رطوبته ويوضع فى الظل  
لأن قوته تضعف فى الشمس . وجامع هذه الرطوبة يعرض له صداع وظلمة

اندراسيون

ثمّ نس طويل كثير الأغصان له عصىّ ذوات أربع زوايا الى البياض ورقه كورق السفرجل الا أنه أطول وأقل عرضاً خشن يسيراً . وله على أطراف أغصانه ثمرة كشمرة اورمينون البرى وهو القلقل وينبت فى مواضع خشنة . وطبيخ ورقه وأغصانه يدر البول والطمث ويخرج الجنين وينفع لسبعة طريغون البحرى ( ج و ) حار حرارة بينة قابض قليلا . ( ابن جليل ) ينفع خدر اللسان وتوقف الكلام .

اكليل الملك

٣٠ — اكليل الملك : ( اسحق بن عمران ) حشيشة ذات ورق مدور مدرهم أخضر غض وأغصان دقاق جداً مخلخلة الورق . ولها زهرا أصفر صغير يخلفه مزاود<sup>٢</sup> دقاق مدورة كأسورة الصديان الصغار منها حب صغير مدور أصغر من حب الخردل . والمستعمل منها تلك الأكليل بما فيها . ( لى ) فيه اختلاف حتى لم يثبت لى حقيقته الا هذا الذى ذكره اسحق هو عندى أفضل . وهو نبات طعمه الى المرارة وله رائحة طيبة . وأكثر ما يستعمل عندنا نبات آخر يعرف بالفرفولية<sup>٣</sup> عريض الورق قريب من لسان الحمل له أكليل متلوثة منعطفة ضخمة مجزعة بياض وخضرة وفرفرية فيها بزر أصغر من الحلبة فيه لزوجة وليس له طعم ولا رائحة . ومن الناس من يستعمل نبات آخر له قضبان دقاق تمتد على الأرض ورقه كورق الحسك وثمرته قرون مدورة كأنها أسياف أشبه شئ بقرون البقر تكون مجتمعة ستاً أو سبعاً

6 V

فى داخلها حب كالحلبة . وزعم قوم أن اكليل الملك المستعمل بالاسكندرية نبات طيب الرائحة جليل المقدار ورقه كورق القرط رائحته كرائحة التين مع عطرية وزهره أصفر دقيق وفى أطراف قضبانها أكليل

كورق الشوكة المسماة اقنثالوقى وهى الباذاورد . وله رؤوس مشوكة ويقال له زغب اذا جمع منه شىء يشبهه ما نسج من القطن . وأصله وورقه ينفعان من الفالج شرباً . ( ج وَ ) وأصله وبزره ينفعان من به تشنج .

٢٧ — افسنتين : ورق الافسنتين أشهب فى هيئة ورق الجزر وزهرته صفراء وهى المستعملة . ( ذ ج ) نبات معروف وقد يكون منه بقباذوقيا بجبل طورس . ( ابن جريج ) أنواعه كثيرة يؤتى به من فارس ونحو المشرق ومن جبل اللكام<sup>١</sup> وأجوده الصورى<sup>٢</sup> والطرسوسى الذى له زغب وفيه عقد كأنها بزر السعتر .

افسنتين

### 6 R.

الفارسى الشديد المرارة يطير منه فى السحق مثل ما يطير من الصبر السقطرى وصفرته كنزغب فراخ الحمام ( ج فى حيلة البرو ) أنواع الافسنتين لا تخلو من كيفيتين وقوتين الا أن المجلوب من بنطس القبض منه أكثر . ( ذ )<sup>٣</sup> يحدر<sup>٤</sup> من المعدة المرار ويسهله ويدير البول .

٢٨ — اسطوخودوس ( ذ ج ) ينبت فى جزاير سطوخاويس التى ببلاد غلاطيا بحذاء مساليا ويسمى هذا العقار باسم الواحدة من هذه الجزائر . له حمة كحمة الصعتر الا أنه أطول ورقاً من الصعتر حريف مع يسير مرارة يصلح لأوجاع الصدر كالزوفاء ( ج ح ) يقوى جميع الأعضاء الباطنة . ( ابن ماسة ) خاصيته تنقية الدماغ والنفع من المرة السوداء . ( ذ هـ ) شرابه يحل الغلظ والنفخ وقد يتخذ منه خل أيضاً كما يتخذ منه شراب .

أسطوخودوس

٢٩ — الاليسفاقون : هى السالمة ( ذ ج ) قد يسمى أيضاً سفاجنون<sup>٥</sup> وهو

الاليسفاقون

١ ت : الا-كلام ، ء : الا-كلام ٢ ت و غ : السورى ٣ ت و غ : و

٤ ت : يجذب ٥ ت : سفاجيون ، غ : سفاجين

وقيل اذا علق على أحد لم يلسعه العقرب . والصلب منه والأسود وهو العتيق رديئان جداً .

٢٥ — إشيخيص : هو شوكة العلك وهو باليونانية خامالاون أى حرباء وانما سمي خامالاون لاختلاف الورق فانها قد توجد خضراء جداً والى البياض والى لون السماء وإلى حمرة الدم على قدر اختلاف الأما كن التى تنبت فيها . خامالاون لوقس أى الأبيض وقد يسمى إقسيا لأنه نبات يوجد عند أصله فى بعض المواضع إقسوس وهو الدبق فاشتق من إقسوس إقسيا ومعناه الدبقي . يشبه ورق الشوكة المسماة بالشام العكوب والشوك المسمى سقولومس وينبت فى أوسطه شوكة كشوك القنفذ البحرى أو كشوك القينارا<sup>١</sup> . وله زهر فرفيرى مثل الشعر وثمر كالقرطم وأصله فى الأرض التربة غليظ وفى الجبلية دقيق ولون داخله أبيض ، وفى رأحته شىء من طيب وكراهة ، وهو حلو . اذا شرب أصله أخرج حب القرع والدود . واذا عجن بالماء والزيت قتل الكلاب والخنازير والفار ، وشربه ينفع من نهش الهوام . ( د ج ) خامالاون ما كس<sup>٢</sup> أى أسود ورقه أيضاً كورق الشوك المسمى سقولومس الا أنه أصغر وأدق منه وفيه حمرة كحمرة الدم ، ساقه فى غلظ الأصبع طولها شبر لونها الى حمرة الدم عليها اكليل وزهر مشوك دقاق لونه شبيه بزهر النبات المسمى اوقينثوس وفيه نقط ، وأصل أسود غليظ كثيف اذا مضغ لذع اللسان . ينبت فى الصحارى اليابسة والتلال والسواحل . ( ح ح ) أصله فيه شىء قتال ولهذا ينتفع به من خارج فى قلع الجرب والقوائى والبهق .

٢٦ — أقنثيون<sup>٣</sup> : هو الشوك المعروف بالطوب . ( د ج ) شوك ورقه

١ ت : قيقيار ، غ : قيهارا

٢ ت و غ : اقينون

٣ غ : لاون ما كس



اذان الفار آخر

٢٢ — اذان الفار آخر ( الرازى فى كتابه الى<sup>١</sup> من لا يحضره طبيب )  
هو أحد اليتوعات ورقه كاذان الفار عليه زغب أبيض وله شوك دقاق عليها  
أيضاً زغب أبيض ، اذا قطف يسيل منه اللبن . ويسهل ويبقى بقوة . ( حبش )  
قوته اضعف من قوة الماهودانة ، والبرى البعيد عن الماء أحد والطف .

أوثونا

٢٣ — أوثونا : ( د ب ) قيل انه عصارة<sup>٢</sup> خاليدونيون الاسود وقيل  
عصارة الماميثا وقيل انه عصارة الخشخاش — المسمى قراطيطس<sup>٣</sup> أى المقرن  
وقيل انه عصير اناغليس اللازوردى وقيل انه نبات ببلاد العرب<sup>٤</sup> التى تلى مصر  
وورقه كالجرجير كثير الثقب كأن السوس<sup>٥</sup> أكلته قليل الماء هش ، زهره زعفرانى  
اللون وأوراق الزهر كبار ولذلك ظن أنه صنف من شقائق النعمان ، عصارته  
تجلى ظلمة البصر . وقيل أوثنا<sup>٦</sup> حجر بالصعيد نحاسى اللون صغير يلذع اللسان .

اغاريقون

٢٤ — اغاريقون : ( د ج ) أصل شبيه بأصل الانجدان غير أنه ليس  
ظاهره بكثيف<sup>٧</sup> كأصل الانجدان لكنه متخلخل كله . وهو صنفان ذكر  
وأثى وأجودهما الأثى . وهو الذى فى داخله طبقات مستقيمة والذكر  
مستدير ليس بذى طبقات ، وكلاهما فى الطعم متشابهان أول ما يذاقان يوجد  
فى طعمهما حلاوة ثم يتغير الى أن تظهر فيه مرارة . ومن الناس من زعم  
أنه أصل نبات ومنهم من قال انه يتكون من العفونة فى أشجار تتسوس  
كمثل ما يتكون الفطر . والمتكون فى قيلقيا<sup>٧</sup> على شجر الشربين سريع  
التفتت ضعيف القوة . ( ج و ) مركب من جوهرين هوأى وأرضى .

5 Y.

مفتح لسدد الكبد مقطوع للاخلاط الغليظة . ( غيره ) شربته مثقال

١ غ : على ٢ ت و غ : اغمان ٣ ت : قبرايطس ، غ : قبرايطوس

٤ ت و غ : الغرب ٥ غ : أوتيا ٦ ت : مكسرا ، غ : هذه الكلمة ناقصة

٧ ت : قيلقيا

زهرة لازوردى وهو الاثى والآخر زهره أحمر قان وهو الذكر . وهما شجرتان تنبسطان على الارض ورقه صغير الى الاستداره كورق النبات الذى يقال له القسینى<sup>١</sup> على قضبان مربعة وثمر مستدير . وكلاهما يمسكان انتشار القروح الخبيثة وقيل ان اللازوردى يرد المقعدة الناتئة والاحمر يزيدھا تتوا اذا ضمت<sup>٢</sup> بهما . ( ج و ) وكلاهما يخرجان السلى . ( اريباسيوس ) عصارته مع الحاشا والخردل تخرج العلق من الحلق .

اذان الفار  
البستاني

١٩ — اذان الفار البستاني ( ذ ب )<sup>٣</sup> ورقه كاذان الفار وسمى السينى باليونانية أى البستاني لأنه ينبت فى المواضع الظليلة وفى البساتين وهو شبه الكسينى وأصغر ورقا وليس عليه زغب . واذا ذلك فاحت منه رائحة القتاء قوته مبردة قابضة . ( ج و ) قوته شبيهة بقوة الحشيشة التى يحل بها الزجاج لانها تبرّد وترطب وبالجملة يفعل ما يفعله القسینى<sup>٤</sup>

٢٠ — اذان الفار البرى ( ذ ب ) مو اوسوطيس له قضبان كثيرة من أصل واحد غلظه كغلظ الاصبع .

### 5 R.

لون اسفلها الى الحجره مجوفة ولها ورق طوال صفار الى السواد واطرافها حادة وهى ازواج بينها فرج ويتشعب من الاغصان قضبان صفار عليها زهر صفار لازوردى . وبالجملة فانه يشبه السقولوفندريون الا انه اقل خشونة وأصغر . ( ج ز ) يجفف فى ٢ وليس له حرارة بينة .

اذان الفار  
برى آخر

٢١ — اذان الفار برى آخر ( مجهول ) شجرة تنبت فى الرمل مفترشة الأغصان على الأرض . لها ورق صفار شبيهة باذان الفار البستاني . عصارته تنفط تمرىخا بها الذكر والمراق صالحة للشيوخ والذين لا يقدرّون على الجماع وهى كثيرة بمصر والاسكندرية .

أيضاً ( ف ) ' قد ظن قوم أنه العوسج الأحمر وليس به . وذلك هو الفنا زهره وكلاهما يصنع منهما الحوض ولكليهما شوك حديد ويقربان من العوسج . والخراساني أجود من الرومي واليماني . (الرازي) عاقل للبطن جيد للكبد والمعدة الملتهبتين .

١٦ — اخرساج ( الفلاحة النبطية ) هي شجرة

اخرساج

47.

تنبت في المواضع الحارة القشفة وهي ترتفع كقامة الرجل الطويل وخشبها وورقها كخشب وورق التين واكبر قليلا عذب الطعم تفه املس ليس له نوى واذا اكل جشّي وطيب فم المعدة . ويتولد من هذه الشجرة وأصولها عناكب صغار قصار مغشاة بغشاء أبيض اذا ازيل عنها الغشا دبت، فيثقي لاجل هذه العناكب نفوس الناس عن اكلها . وطبيخ الثمر والورق اذا صب على النقرس سكن الضربات .

١٧ — أرز ( ذ ب ) أوريزي . صنف من الحبوب المستعملة ينبت في آجام

أرز

ومواضع رطبة وهو قليل الغذاء يعقل البطن ( ج ح ) يحبس البطن باعتدال وهو اعسر انهضاما من الخندروس واقل غذاء . ( ابن ماسويه ) هو اغذا الحبوب بعد الحنطة واحمدها خلطا ويقوى المعدة ويدبغها . ( ابن ماسه ) زعمت الهند انه احمد الاغذية وانفعها اذا اتخذ بلبن البقر الحليب وزعموا ان من اقتصر على الغذاء به دون سائر الاغذية طال عمره ولم يشبهه في بدنه صفرة ولا تغير . (الاسرائيلي) اذا طبخ بماء النخالة أو بماء اللبن زاد في المنى زيادة بينة .

١٨ — أناغاليس ( ذ ب ) يسميه قوم قيخوريون ، وهو صنفان : احدهما

أناغاليس

١٢ — أنبج<sup>١</sup> : ( ف ) شجر الأنبج كثير بنواحي عمان وهو يغرس أنبج  
غرساً . وهو لوانان : أحدهما ثمره في هيئة اللوز لا يزال حلواً من أول نباته ،  
والآخر في هيئة الاجاص يبدو حامضاً ثم يخلو اذا أئنع . ولهما جميعاً جحفة  
ورائحة طيبة . ويكبر الحامض منهما في الحباب حتى يصير كشجر الجوز  
ورقه كورقه . فاذا أدرك فالحلو منه أصفر والمرّ أحمر . واذا كان غصناً  
طبخت بالقدور .

١٣ — أمليج : ( ابن عمران ) ثمرة سوداء تشبه عيون البقر . لها نوى  
مدور حاد الطرفين اذا نزع قشره تشقق النوى على ثلاث قطع . ( حبش )  
انما ينقع<sup>٢</sup> في اللبن ليخرج منه بعض قبضه وهو الشيرامليج الامليج يسخن  
ويلطف ، وهو سيد الأدوية . ( بديغورس ) يقوى المعدة وينفع من السوداء .  
( ماسرجويه ) يشد أصول الشعر .

١٤ — ازدرخت : ( ابن جليل )<sup>٣</sup> اسم فارسي معناه حرب الشجر وزعم  
قوم أنه اللبخ . ( ابن الجزار ) شجرة عظيمة تنبت بخراسان والشام ولها ثمر  
كالزعرور شكلاً ولوناً في عناقيد متخلخلة داخله نوى كنى الزعرور ،  
وهو عظيم الخشب كثير الدوح . ( ماسرجويه ) حبه الذي يشبه النبق اذا  
أكل قتل . ورقه قد يستعمله النساء لتطولن به شعورهن ، وعصارة أطراف  
أغصانه بالعسل وبالطلاء المطبوخ ينفع من السم القاتل ( ابن ماسة ) فقّاحه  
يصلح المشايخ والمبرودين . وقشره اذا طبخ مع الاهليلج الاسود والشاهترج  
نفع من الحمى البلغمية والمرّة السوداء ويؤخذ في الربيع والخريف فقط .

١٥ — امبرباريس : أكثر الناس يصحفون الباء الأولى بالياء والصواب  
بالباء منقوطة بنقطة واحدة واسكان الميم وكسر الباء وقد تجعل الميم نوناً

الدمشقي المجفف جيد للمعدة ممسك للبطن . ( ج ز ) الاجاص مطلق للبطن خاصة الطرى ، فاما اليابس فاطلاقها اقل . واما ذيوسقور يدس فلا ادرى من اين قال أن الاجاص دمشقي يحبس البطن ونحن نجد اطلاقه ظاهرا وان كان اقل اطلاقا من المجلوب من ارمينية الداخلة — ( ابن ماسويه ) — يسهل الصفراء ويطفىء الحرارة . والأسود أقوى في ذلك من الأبيض ، وما صغر منه اقل اسهالا . ( الاسرائيلي ) الأبيض بطيء الانهضام رديء للمعدة قليل الاسهال . وأجوده ما كان في غاية النضج . ( الفلاحة النبطية ) الاجاص الجبلي شجيرة ورقها مدور أصغر من ورق الآجاص . وثمرتها صادقة الحموضة وهي لا تفلح في البساتين ( ج ) ثمرة الاجاص الصغار البرى يقبض قبضاً جيداً ويحبس البطن . ( ذ ) ورق الآجاص اذا طبخ بشراب وتغرغر بطبخه قطع سيلان المواد الى اللهاة واللوزتين واللثة .

١١ — اترج ( أبو حنيفة ) يغرس غرساً ولا يكون برياً ، وشجرتة تبقى عشرين سنة تحمل وحملها مرة واحدة في السنة . ورقها نحو من ورق الجوز ، وهو طيب الرائحة وفقاقها كفقاح النرجس الا أنه ألطف منه ولشجرتة شوك حديد . ( ذ آ ) قيذروميلا تبقى ثمرتها عليه جميع السنة والثمر طويل ذهبي اللون طيب الرائحة مع شيء من كراهة . بزره كبزر الكمثرى . ( الاسرائيلي ) الذي جوفه تفته بارد رطب في الثانية والذي جوفه حامض قطاع بارد يابس في الثالثة ( ج ) .

4 R

قشره عسر الانهضام واليسير منه يقوى المعدة ويعين على الاستمرار لكيفيته الحارة الحريفة ( غيره ) المربنى من لحمه بالعسل أسلم وأقبل للهضم . ( ابن ماسويه ) قشره يطيب النكهة ( ذ ) قيل اذا وضع في الثياب حفظها من التأكل .

مسن صار لونه ياقوتيا وفي الهند صنف فيه عروق لونها ابيض ياقوتى وقد يباع بعض أصناف الشوك والخشب التي يقال لها ' سيقامينا<sup>٢</sup> بدل الابنوس وهو رخو يتشظى وشظاياها فرفرية اللون لا تلذع اللسان ، واذا وضع على النار لم تفح منه رائحة (ج و) هذه الخشبة من الاشياء التي اذا حكمت بالماء انحلت كما ينحل بعض الاحجار . وصار عصارة جالية لظلمة البصر جلاءً قويا .

٩ — آس (أبو حنيفة) هو كثير في المغرب سهلاً وجبلاً دائماً الخضرة آس يسمو حتى يصير شجراً . وله زهرة بيضاء طيبة الرائحة وثمره سوداء اذا اينعت تحلو وفيها .

3 V.

مع ذلك علقمة وتسمى قطمير . (ذ آ) مورسينى ايماروس<sup>٣</sup> وهو الآس الشديد الخضرة المائل الى السواد انفع مما مال الى البياض خاصة الجبلية . وثمر الاسود اضعف من ثمر الابيض . (ج ز) مركب من قوى متضادة والجوهر الارضى البارد فيه الاكثر . (ذ) والمورطيدانون شىء ينبت فى ساق شجرة الآس مضرس كانه فيه بُنك ، لونه كلون ساق الآس . وفى شكله مشابه للكف وهو أشد قبضاً من الآس . — (الرازى فى الخواص) — اذا اتخذت حلقة مثل الخاتم وهو طرى وأدخل فيه خنصر الرجل الذى فى اربيته ورم سكتنه .

١٠ — إجاص هو المعروف عندنا بعيون البقر . (ذ آ) قوتى ميلا شجرة إجاص معروفة ثمرها ردىء للبعده ملين للبطن . فاما ثمر الآجاص الشامى وخاصة

3 R

ديدار هو لبنة وهو حار حريف محرق معطش ، في جوهره قبض . ولا شيء افضل منه لاسترخاء العصب والفالج واللقوة والصرع ، يفتت حصة الكلى والمثانة ويحبس الطبيعة . ( مسيح ) ويسهل البطن ويقتل الدود وحب القرع .

٦ — أثل ( ابن عمران ) شجر عظيم متدوِّح وله خشب وقضبان خضر مملعة بحمرة ورقه أخضر يشبه ورق الطرفا عفس الطعم وليس له زهر ويشمر على عقد اغصانه حبا كالحص اغبر الى الصفرة وفي داخله حب صغير ملصق بفضه الى بعض ويسمى حب الاثل العذبة ويجمع في آخر حزيران . ( ذآ ) اما اقاقليس فهو الاثل هو ثمر شجر يكون بمصر يشبه ثمر الطرفا ، وأما نقيعه في الشيفات يقوى البصر .

أثل

٧ — أراك ( أبو حنيفة ) فهو افضل ما استكَّ باصله واطيب ما رعته الماشية رائحة وهي كبيرة دوحاء شائكة . وثمره في عناقيد ومنه برى هو أعظم حبا واصغر عنقودا وله عجمة صغيرة مدورة صلبة وثمره اكبر من الحص قليلا وعنقوده ملؤ الكف اكبره ، والكبار فوق حب الكزبرة وليس له عجمة وكلاهما يبدو أخضر ثم يحمر ويحلو وفيه حراقة ثم يسود فيزيد حلاوة وفيه بعض حراقة<sup>١</sup> . ويباع كما يباع العنب . وينبت في بطون الاودية وربما ينبت في الجبل وذلك قليلا وشوكه قليل متفرق . ( ابن جلجل ) . شرب طبيخه<sup>٢</sup> يدر البول . ( ابن رضوان ) . حبه عاقل يقوى المعدة .

أراك

٨ — أبنوس ( ذآ ) أقوى ما يكون الحبشى وهو أسود ليس فيه طبقات يشبه في ملاسته قرنا محكوكا ، وكان كسره كثيفا . يلذع اللسان واذا بخر كان طيب الرائحة . والحديث لدسومته يلتهب اذا قرب من النار واذا حكَّ على

أبنوس

والبلوط والزيتون والجيد منها ما كان على الشرابين وكانت جبلية ، وبعدهما ما يوجد على الجوز . وأجوده ما كان طيب الرائحة وكان أبيض وما كان منها لونه الى السواد فهو أردأ . ( ج و ) يقبض باعتدال وفيها أيضاً قوة تحليل وتلين خاصة الموجودة على شجر الصنوبر .

ارمال

٤— أرمال : ( ابن ماسويه ) يشبه قرقة القرنفل . ( ابن ماسه البصرى ) خشب كالقرقة طيب الرائحة يجلب من اليمن . ( الطبرى ) نبات عيدانه كعيدان الشبت . ( الرازى ) سمعت أن الأرمال خشب خفيف متشنج يتخذ منه الحفوف وقد أجمع الأطباء فيه أنه جيد لأوجاع الفم .

ابهل

٥— أبهل ( الفلاحة ) اصنافه أربعة أحدها الهندي المسمى ديبدار ، وهو شجرة ترتفع قامات وتنتشر أغصانها ، وثمره كالبنديق . والثاني ورقه كورق الطرفا والثالث كورق السرو ، وللثاني والثالث شوك كثير ورائحة كريهة وحادة وحمله أصغر من جوز السرو والرابع ينتشر عرضاً لا بطول ولا يحمل شيئاً البتة . ( ابن عمران ) الأبهل صنف من العرعر كبير ورقه كورق الطرفا وله ثمرة حمراء دسمة كالنبق لوناً وقدرأ داخلها مصوف ولها نواة ولونه أحمر اذا نضج كان حلو المذاق وفيه طعم القطران يجمع وقت قطاف العنب . ( ذ آ ) الأبهل صنفان أحدهما ورقه كورق السرو أكبر الشوك كرية الرائحة وهذه الشجرة مستديرة تذهب في العرض أكثر منها في الطول . والآخر ورقه كورق الطرفا . وهذا نبات قوى التجفيف ينقى القروح الوسخة ويدر الطمث ويخرج الأجنة الموتى ويفيد الأحياء . ( ابن سينا ) ثمرة الابهل تشبه الزعور إلا أنها أشد سواداً حادة الرائحة طيبتها والديدار صنف منه يقال له الصنوبر الهندي عيدانه كعيدان الزرنباد . وشير



من السموم ونهش جميع الحيات ثمره وبزره وأصوله . ونوع آخر له ورق أصغر من ورق الزراوند وأغصان صغار تمتد على الأرض وزهره وثمره كالذي ذكرناه قبله الا أنه أصغر منه وأصوله لينة غير معقدة لونها أصفر تخرج من أصل واحد كالخربق الأسود مرة الطعم عطرة الرائحة كرائحة الأسارون . وأكثر نباته في التربة البيضاء في الجبال ، وقوم آخرون يظنون أنه نوع من الماميران . ( دَ آ ) : يدرّ البول والطمث وسبعة مثاقيل منه بماء العسل يسهل مثل الخربق الأبيض وقد ينفع في اخلاط الطيب .

٢— اذخر . (أبو حنيفة) : له أصل مندفن وقضبان دقاق ذفر الرائحة وهو كالأسل أسل<sup>١</sup> الكولان أعرض منه وأصغر كعوباً وله ثمر كأنه مكامبخ القصب الا أنها أدق وأصغر . وقيل ما ينبت منفرداً متى رأيت واحدة ثم نظرت وجدت غيرها وربما استحلت منه الأرض . وينبت في السهول والجروف واذاجف ايض . ( ابن عمران ) : ما ينبت منه في الحجاز يسمى الحرمي وهو أعلاه وما ينبت بقفصة<sup>٢</sup> وساحل أفريقية أدناه . ( ذَ آ ) : سخينوس أي الأذخر الذي من ناباطيا<sup>٣</sup> أجوده وبعده الذي يسمى البابلي

اذخر

27

وبعض يسميه طوخيوس . وأما الذي من ليبوى فأدناه وخير منه الحديث الاحمر الكثير الزهر الوردى الرائحة اذا انشق كان في لونه فرقية ( جَ ح ) زهره يسخن يسيراً ويقبض يسيراً مدرّ يحدر الطمث تكميداً وينفع أورام الكبد والمعدة ضماً وأصله أشد قبضاً وزهرته أكثر اسخانا .

٣— أشنة : هو المعروف بشيب العجوز ينبت على البلوط وغيره من الشجر . ( ذَ آ ) برّيون أي الأشنة . وهي تتكون على شجر الشربين والجوز

أشنة

١ — أسارون . ( ذ آ ) : يسمى ناردين برّيا ، ورقه يشبه ورق قسّوس<sup>١</sup> غير أنه أصغر وأشد استدارة وله زهر فها بين الورق عند أصله لونه فرفيرى شبيه بزهر البنج فيه بزر<sup>٢</sup> شبيه بالقرطم<sup>٣</sup> وله أصول كثيرة<sup>٤</sup> ذوات عقد دقيقة معوجة كأصول التيل<sup>٥</sup> إلا أنه أدق بكثير طيبة الرائحة تسخن وتلدع اللسان وينبت في جبال كثيرة الشجر . ( ج و ) النافع منه أصله<sup>٦</sup> ، وقوته كقوة الوج وأقوى منه . ( ابن سنجون ) أجوده الصينى والأندلسى وأجوده<sup>٧</sup> الأندلسى مما يؤتى به من الجزيرة الخضراء . ( لى ) الأسارون الصحيح هو المجلوب من بلاد الروم وأما الذى يستعمل بالأندلس فليس أسارون بالحقيقة وان كان أشبه به في منظره وخصوصاً الجزيرى منه ويظن أن قوته كقوته . وهو نبات له ساق خوصاره مدورة يعلو نحو من ذراع متباعد العقد وورق كورق القنطوريون الصغير أخضر يضرب الى السواد . وبأعلاه جملة<sup>٦</sup> من شعب بعضها فوق بعض في أطرافها رؤوس صغار في قدر حب الحنطة داخلها زغب أبيض . وله أصل أصغر من الخنصر متشعب منه شعب دقاق طول أنملة طيب الريح والطعم . وأما غيره من الأسارون فهو مرّ الطعم كرية الرائحة ، وقوم يجعلونه من أصناف الزراوند الطويل . وهو نبات له ورق أصغر من ورق القسّوس وأصلب يضرب الى السواد والغبرة وله أغصان دقاق مزواة تعلق بما قرب منها وتترقى في الشجر . ولها زهر فرفيرى كثير مثل زهر الزراوند يخلف ثمراً كثمر الكبر ، منه بزر كبزر الخطمى . وله أصول كثيرة معقدة تدب تحت الأرض في لونها غبرة وصفرة الى السواد قوية الرائحة مرّة الطعم لذاعة اللسان والفم<sup>٧</sup> قليلا . وخاصة هذا النبات النفع

١ غ : سوس ، ت : حاشية قسوس بالقاف المثناة اللباب الكبير

٢ ت ، غ : زهر وهذا غلط . أنظر جامع ابن البيطار ص ٢٣ ت : كبيرة

٤ ت : التيل ٥ غ : أصوله ٦ ت ، غ : خمسة ٧ غ : في الفم



( حرف الألف )

كان أولهم إلى زماننا هذا . وأنا بحول الله تعالى قد تقصيت في ذلك ما أمكنني محترساً من الغلط جهدي غير طالب فيه الافتخار ، واستوفيت<sup>١</sup> فيه ذكر جميع الأدوية التي ذكرها ذيوسقوريدس وجالينوس ولحقت بقوليهما قول من جاء بعدهما مصيباً ، ونهت على مواضع التصحيف<sup>٢</sup> في الأسماء . ولم آت بقول من لم يجرب ما ذكره بل نقله نقلاً ، وألحقت بذلك<sup>٣</sup> أيضاً بعض الحشائش التي يستعملها أهل بلدنا ولم يذكرها أحد ممن تقدمنا . فأما الكلام في الطعوم والأرايح وتقسيم قوى الأدوية فلما كان أهل الكتب قد أكثروا فيها من الكلام تركت القول فيها . وإنما قصدى الغرض الذي أغفل ولم يستوفه أحد أعنى خلى الأدوية واختيارها<sup>٤</sup> ومعرفة الجيد منها<sup>٥</sup> هذا ، وان كان أطباؤنا<sup>٦</sup> يرون ان هذا انما يلزم الصيدلاني دون<sup>٧</sup> الطبيب . لكان ظنهم صادقاً لولا انهم يتولون بأنفسهم عمل الأدوية المركبة وما أقبح بأحدهم أن يطلب أدوية مفردة فيؤتى<sup>٨</sup> بأدوية لا يعلم هل هي التي أرادها أم غيرها ، فيركبها<sup>٩</sup> ويسقيها عليه<sup>١٠</sup> مقلداً فيها التجارين<sup>١١</sup> ولتعاطى الحشائش قوم لا يقرؤن الكتب ولا يعرفون من الأدوية الا أقلها .

قال العبد الفقير إلى رحمة الله تعالى<sup>١٢</sup> غريغوريوس المفريان :

ولذلك جعلت غرضي من هذا اختصاري واقتصادي<sup>١٣</sup> على ذكر صفات الأدوية واختيارها والمشهور فقط من أسمائها وقواها<sup>١٤</sup> دون ما يتخذ من الاشربة<sup>١٥</sup> والادهان<sup>١٦</sup> فكان مع سهولة عجمه وضآلة [ ٢ آ ] حجمه نافعا في شأنه بالغاً في فنه . ولنبتدىء الآن بما شرحناه . الأول حرف الألف :

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١ غ : ههنا بياض عظيم من الكامة « من الرازي » الى الكامة « واستوفيت » ٢ غ : ناقصة ٣ ت : على ذلك ٤ غ : مما ٥ غ : أن ٦ غ : واختباره ٧ غ : الشيء منها ٨ ان اطباؤنا ٩ غ : هذه الكلمات الثلاثة ساقطة ١٠ غ : فيوتى ١١ غ : ناقصة ١٢ غ : لعليه ١٣ غ : للتجارين ١٤ غ : بدله : الراجى الى ربه القدير ١٥ غ : ناقصة ١٦ غ : ناقصة ، وبدلها : سوى ١٧ غ : ناقصة ١٨ غ : آخر الجملة من هنا ناقصة

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال أبو جعفر أحمد بن محمد بن أحمد بن خليل<sup>١</sup> الغافقي رحمه الله<sup>٢</sup> :  
 ما معناه ملخصاً ان الكتاب الذي كنت شرعت في وضعه<sup>٣</sup> في الادوية  
 المفردة تذكرة لنفسى<sup>٤</sup> لم<sup>٥</sup> احب اذاعته في أيدي الناس لأمرين : احدهما  
 معرفتى<sup>٦</sup> بقلة<sup>٧</sup> معرفتهم بالفرق<sup>٨</sup> بين<sup>٩</sup> ما يوضع على صواب وغير صواب ،  
 والثانى كيلا اصير<sup>١٠</sup> نفسى<sup>١١</sup> غرضاً لا قاويل الحساد وذوى<sup>١٢</sup> البصيرة<sup>١٣</sup>  
 والأبصار اقل من القليل . فلما حتمنى انتساخه بعض الاخوان<sup>١٤</sup> فقدمت  
 فذكرت غرضه<sup>١٥</sup> ومذهبي فيه ، وهو ايضا امران : احدهما<sup>١٦</sup> الجمع بين  
 اقاويل القدماء والمحدثين<sup>١٧</sup> فى هذا الفن ، والثانى شرح<sup>١٨</sup> الاسماء المجهولة .  
 وهذان<sup>١٩</sup> الغرضان وان كان قد تقدم فيهما<sup>٢٠</sup> خلق الا اننى لم<sup>٢١</sup> اجد  
 فيهم باحثاً عن حقيقة وضعه بل أكثرهم مقلدون فى غلطهم لأقدمهم . ومنهم  
 من غلط فى الجمع بين الأقاويل كما فعله ابن وافد حيث جمع بين كلامى  
 ذيوسقوريديس وجالينوس فى دواءين ظنهما دواء واحداً . ومنهم من<sup>٢٢</sup>  
 كذب كما فعل ابن سينا حيث يحكى عنهما<sup>٢٣</sup> ما لم يقولا ه . وبالجملة<sup>٢٤</sup> ما من  
 أحد تكلم فى هذين الغرضين إلا وقد غلط الغلط الفاحش من الرازى الذى

١ غ : بدله « ابن مشيد » . واسكن فى « عيون الانباء » ( الجزء الثانى ص ٥٢ ) :  
 « ابن السيد » . ٢ غ : ع فى الله عنه ٣ غ : فيه من حيث وصف ٤ غ : بدل هذه  
 الكلمة بياض ٥ غ : ثم ٦ غ : بدل هذه الكلمة بياض ٧ غ : لفلة ٨ غ : والفرق  
 ٩ غ : ناقصة ١٠ غ : وفقى ١١ غ : ذو ١٢ غ : البصرة ١٣ غ : هذه الجملة ساقطة  
 ١٤ غ : تقدم غرضى ١٥ غ : هذه الكلمات الاربع ساقطة ، وبدلها : وما ١٦ غ : ناقصة  
 ١٧ غ : ناقصة ١٨ غ : وهو ١٩ ت : فيها ، غ : فيه ٢٠ ع : است ٢١ غ : قد  
 ٢٢ غ : حيث حكى شيئاً ٢٣ غ : وبالجهد



مُنتخب (١) الغافقي في الادوية المفردة

انتخبه وحيد العصر علامة الدهر الاب القديس

الورع مظهر الحقائق وكاشف الدقائق

غريغوريوس صفيان بطريرق (٢) السمرق

كمل الله سعاده وايد سيادته (٣)

آمين

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(١) غ : فاتحة (٢) في غ : فقط (٣) كذا في ت، وبدله في غ : رحمه الله تعالى وعظم أجره



ولنا في كرم القراء وطلبة العلم امل واسع في المغفرة عما زلت به اقلامنا  
أو قصرت عنه افهامنا ونستعطفهم بما قاله صاحب المقامات .

ساح أخاك إذا خلط منه الاصابة بالغلط

وتجاف عن تعنيفه ان زاغ يوما أو قسط

وقبل الختام نتقدم بالشكر الى حضرات اعضاء لجنة مطبوعات الجامعة

المصرية وعلى رأسهم حضرة صاحب السعادة الجراح الشهير الاستاذ على

ابراهيم باشا لتكرمهم بالموافقة على طبع هذا الكتاب على نفقة الجامعة المصرية

جزاهم الله عنا وعن العلم خير الجزاء

جورجى صبحى

ماكس مايرهوف

ذلك كان جلّ اعتمادنا عليها ، وفي الأحوال التي صعبت فيها القراءة اتبعنا طريقة المقارنة بنسخة غوثا وكثيراً ما اضطررنا الى المقابلة مع طبعة ديوسقوريدس اليونانية

وقد كانت ترجمتنا الى الانكليزية حرفية بقدر الامكان وبدون اخلال بقواعد اللغة الانجليزية : أما شروحنا على مختلف الأدوية فهي في غاية من الاهمية لاننا نعتقد أنه اذا طبعت المؤلفات العربية العلمية بدون شروح أدت الى الوقوع في خطأ كثير .

وقد كان اعدادنا لهذه الشروح من أصعب الأمور لاننا احتجنا في ذلك الى مؤلفات عديدة ذكرنا أسماءها في مقدمة الكتاب .

وقد اجتهدنا أن نضبط في الأحوال الممكنة الاسماء المصرية القديمة أو الحديثة ( القبطية ) للأدوية وذكرنا بجانبها الاسم اليونانى واللاتينى والعربى والفارسى والتركى والابجلىزى والفرنساوى والألمانى .

ولا يخفى على ذهن حضرات العلماء ما لهذا العمل من الفائدة العظمى في ضبط ووضع اصول الأسماء العلمية باللغة العربية ولا يسعنا هنا الا ذكر المساعدة الحقيقية التي اكتسبناها من مراجعة قاموس الدكتور شرف بك ومعجم الدكتور عيسى بك فقد كان كل من هذين المؤلفين عوناً لنا في كثير من النقط والصعوبات التي اعترضتنا .

ومع كل فلا زلنا نقرّ بعجزنا عن الكمال فالكمال لله وحده جلّ شأنه كما اننا نعتذر لحضرات القراء الكرام عن الابطاء في عملنا هذا الذي نأمل أن نكمله في ثلاث سنوات إذا وهبنا الله سبحانه وتعالى العمر والعافية ولنا في ذلك معذرة في من سبقنا فقد أمضى ليكر ك ست سنوات قبل أن يتم ترجمته لابن البيطار كما أن معجم الدكتور عيسى بك كلفه سبع سنوات مع العمل المستمر .

العربية يقتضى إعادة طبع هذا الكتاب على ضوء معلوماتنا الحديثة .  
أما كتابنا هذا المدعو «جامع الأدوية المفردة» لأحمد بن محمد الغافقي فيوجد  
منه نسختان احدهما مغلوطة ومحفوطة في مكتبة الجرانددوك ببلدة غوثا  
(Gotha) بألمانيا والثانية حصل عليها المرحوم المغفور له احمد باشا تيمور  
لمكتبته في مصر (وكان أصلها من مكتبة بطر كخانة الأقباط الأرثوذكس) وهي  
صحيحة ومضبوطة وقد تكرم علينا كعادته أكرم الله مشواه فسمح لنا برسمها  
بالفوتوغراف . وبواسطة هاتين النسختين أمكننا أن ننشر هذه الطبعة  
الكاملة للمنتخبات التي اقتبسها ابن البيطار ما ينوف عن المائتي مرة ، وقد  
ظهر لنا من دراسة هذا الكتاب أن مؤلف ابن البيطار ما هو إلا نسخة  
كاملة له زيد عليها بعض ملاحظات من المؤلفين الذين خلفوا الغافقي ، ومن  
النادر جداً أن يعثر الانسان على ملاحظة شخصية لابن البيطار نفسه .

كما أن كتاب الغافقي كذلك ما هو إلا شرح للترجمة العربية  
لديوسقوريدس زائداً عليها أسماء نباتات وأدوية أخرى منتخبة نتيجة اتساع  
المعلومات لأطباء العرب في فن العلاج . ويظهر في كتب العرب الأولية  
مثل كتاب « فردوس الحكمة » لعلي بن ربن الطبرى « والذخيرة » المنسوب  
إلى ثابت بن قره كثير من الأدوية الفارسية والهندية ومن آسيا الوسطى  
وكلها كانت مجهولة عند حكماء اليونان وقد شرح الغافقي هذه الأدوية الجديدة  
شرحاً مطولاً بقدره مدهشة وذكاء نادر كما أنه أضاف عليها كثيراً من  
الأدوية الموجودة في شمال أفريقيا وبلاد الأندلس .

وذكر ابن أبي أصيبعة في الكلام عن حياة الغافقي (في الجزء الثاني ص ٥٢)  
أنه ولد في بلدة الغافق بالقرب من قرطبه وقد لخص مؤلفه ابن العبرى وكان  
الأخير مؤلفاً كبيراً وكاتباً شهيراً و مترجماً نحريراً .

ونسخة تيمور باشا صحيحة ولكنها صعبة القراءة في نقط كثيرة ومع

## مقدمة الناشرين

لم يتعمق علماء العرب في علم من علوم الطب مثل ما تعمقوا في علم المادة الطبية بأنواعها المختلفة . ومنشأ هذا التبحر بدأ مباشرة بعد ترجمة كتاب ديوسقوريدس من اليونانية وربما كانت أول ترجمة لهذا الكتاب إلى السريانية في زمن العباسيين ومنها إلى العربية وأصح ترجمة له هي التي وضعها حنين بن اسحق في القرن الثالث الهجري الموافق للتاسع الميلادي وفي الحقيقة ان كتاب ديوسقوريدس اليوناني هذا مثل لكل مؤلفات العرب في علم الأدوية وكانت هذه المؤلفات كثيرة العدد جداً وقد وصل لنا معظمها إما ناقصاً أو متقطعاً أو في نسخ صعبة المنال وكان أكثر هؤلاء المؤلفين شيوعاً الرازي وابن سينا وابن جزلة وأبو حنيفة الدنياوري وابن السورى فى الشرق وابن جليل وابن الواقد وابن سمجون والشريف الأدريسى والغافقى وأبو العباس النبائى وابن البيطار فى الغرب ومعظمهم من بلاد الأندلس إلا أن أكثر مؤلفات هؤلاء العلماء قد ضاعت ولم يبق لنا كاملاً منها سوى كتاب ابن البيطار وقد كان من علماء الغرب وأحدثهم عهداً ولكنه أوفاهم شرحاً . احتوى على كل ما جاء بكتب الأوائى ، وقد طبع هذا الكتاب مرتين ، واحدة فى بولاق سنة ١٢٩١ هـ ولكنها ملى بالأغلاط الهجائية والمطبعية ، والثانية نشرها لكرك العالم الفرنسى فى سنة ١٨٧٧ - ١٨٨٣ فى ثلاثة مجلدات وظهرت أصح وضعاً وأصلح نصاً ولكنها نفذت كلها وعلى أى الحالات فان تقدم عصرنا الحالى فى علوم النباتات وفى دراسة المخلفات



إلى من أحيا حضارة الفراعنة والعرب بعد موتيهما  
إلى الآخذ بيد العلوم والفنون ورافع لوائها إلى  
باعث النهضة الحديثة في مصر إلى مليوننا المفدى

مولانا صاحب الجلالة

أحمد فؤاد الأول

نتشرف باهداء كتابنا هذا قياماً بواجب الولاء

والاخلاص لذاته الكريمة

مورجى صبجى

ماكس ماير هوف



الجامعة المصرية  
كلية الطب - المؤلف رقم ٤

منتخب

# كتاب جامع المفردات

للاصمعي بن محمد بن هارون الغافقي

المتوفى نحو سنة ٥٦٠ هـ

انتخبه

أبو الفرج غريب بن موسى  
المعروف بابن العبري  
المتوفى في سنة ٦٨٤ هـ

نشره مع ترجمته الانكليزية  
وشروحات

والدكتور جوري صبحي

الاستاذ بالجامعة المصرية  
والطبيب بمستشفى قصر العيني

الدكتور ماكس مايرهوف

الرمدي بالقاهرة

مطبعة الاعتماد بشارع حسن الاكبر بمصر









