

A 19TH CENTURY MANUSCRIPT ON TRADITIONAL MEDICINE

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This paper manuscript was procured by the first author from Sri Nanjaraja Urs of Vatal village near T.Narasipur in Karnataka in 1967.

The book is an incomplete work written in Kannada modi script. The author of the work has not mentioned his name anywhere in the book. The size of the leaves is 25 x 19 cms. and each leaf contains 13 to 21 lines. Total number of pages is 138, out of which 62 leaves are written. The leaves are numbered on one side. The language is Kannada in simple style but contains some grammatical and scribe's mistakes.

Date of the Manuscript : The script of the manuscript appears to be of XVIII-XIX centuries. On page 102, there is a deed of money transaction dated as Thursday the fifth day of the bright fortnight of Vaishakha month of Swabhanu year. This corresponds to 1883-84 A. D. (Annexure-I)

Author : According to the details furnished by Shri Nanjaraja Urs, from whom the manuscript was procured, the author of the work is his grandfather. His name was Narasaraju Urs, without any title like Pandita or Vaidya. The author was a traditional practitioner of vaidyaka (medicine), jyotisha (astrology) and mantra (spells). He was a warrior and an agriculturist and even today the weapons used by him are preserved by his descendents.

Arrangement of the Text : The work does not contain any introduction or conclusion. The author begins the first sentence as "Meharogagalige yenne mado n (v)-idhanavu" (method of preparing oil for venereal diseases) and continues with details of preparation, mode of administration, diet etc. The subsequent paras contain either the yogas (prescriptions) or treatment of ailments. The book abruptly ends with a heading viz. "Jarada matregala mado.....". (preparation of pills for fever) with no further details.

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Contents : The book contains treatment for many ailments. Some of the measures of treatment seem to have been written out of experience and some are according to authentic texts, with slight modifications. The method of preparation, administration etc. particularly gives an impression that the vaidya had practical knowledge and experience in the line of treatment. He does not appear to have learnt Sanskrit. A specimen of his preparation is given in annexure II.

Annexure I

శ్రీ లింగాను గాఢాని సాక్షాత్త తదివై శాక - శుభ్రా
 సుత్ర వాచాచివో వ్య సుత్ర శరణు త ఇ కటియ
 శ్రీ కృతు తల్ల నా ర్థకు వ్రా యా సు నా
 శిశు రహాని శ్రీ వ్య యు క్తి వల్ల యు త్రువ రల్ల
 యు త్రువ వల్ల సువా వగు శ్రు యే వే వే

Names of diseases dealt with in the Manuscript

1. *Ajeerna* (indigestion)
2. *Apasmara* (epilepsy)
3. *Charmadari* (fissures of skin)
4. *Chaturthika jwara* (Quartan fever)
5. *Grahani* (colites)
6. *Gulma* (tumor)
7. *Hikka/Hidma* (hiccough)
8. *Hikka* due to *atisara* (hiccough due to diarrhoea)
9. *Jwara* (fever)
10. *Kasa* (cough)
11. *Manga sambhandhi shwasa* (bronchitis due to mumps or adenoids)
12. *Meha* (venereal diseases)
13. *Meha vrana* (syphilis)
14. *Meha vayu* (rheumatism due to venereal infection)

15. *Nanju jwara* (septic fever)
16. *Pancha gulma* (five types of tumor)
17. *Rakta pradara* (menorrhagia)
18. *Sarpa visha* (medication for snake bite)
19. *Sleepada* (filariasis)
20. *Srotika sannipata* (fever-purpural)
21. *Sukha sannii* (hysteria)
22. *Swasa* (bronchial asthma)
23. *Sweta pradara* (leucorrhoea)
24. *Vatavyadhi* (Rheumatism and diseases of nervous system)
25. *Vrana* (wounds)
26. *Yoshapasmara* (hysterical fits)
27. *Virechana* (purgative to be given before treatment)

Note: All English terms are contextual.

Names of preparations described in the Manuscript

1. *Dadimadi panaka*
2. *Indravaruni taila*
3. *Kanta sindhoora*
4. *Karpooora shilajit bhasma*
5. *Kharjooradi rasayana*
6. *Kumaryadi taila*
7. *Kushmanda leha*
8. *Madanakameshwari gulige*
9. *M(V) anga bhasma*
10. *Mriddarashringi bhasma*
11. *Navasagara Kolambu*
12. *Naga bhasma*
13. *Nirgundi taila*
14. *Punnalikayi Kolambu*

15. Pashanabhedi matra
16. Phatika bhasma
17. Shilajitu bhasma
18. Tamra bhasma
19. Tankana bhasma
20. Virechana yoga
21. Virechana taila

Annexure II

A recipe for Apasmara (epilepsy) as given in the manuscript

Sl. No.	Name of drug in Kannada	Sanskrit	Scientific/ Botanical	Quantity
1.	Sunna Kattu	Sudha Jala	Lime water	5 seers = 1.44.lit.
2.	Chittue jenutuppa	Madhu	Honey	5 seers = 1.44 ,,
3.	Menasu	Maricha	Piper longum	1 pav = 70 gms.
4.	Jeerige	Jeeraka	Cuminum Cyminum	1 pav = ,,
5.	Vayu Vilanga	vidanga	Embilica ribes	1/2 pav = 35 gms.
6.	Oma	Ajamoda	Carum copticume	1/2 pav = ,,
7.	Akkalkarra	Akarakarabha	Anacvclus Pyrethrum	1/2 pav = ,,
8.	Atimadhura	Yasti	Glycyrrhiza glabra	1/2 pav = ,,
9.	Dhooprasme	Rasna	Alpenia galanga	1/2 pav = ,,
10.	Chavya	Chavya	Piper chaba	1/2 pav = ,,
11.	Mani pasupu (Telugu)	Daruharidra	Berberis aristata	1/2 pav = ,,
12.	Gandha bhidy	?	?	1/2 pav = ,,
13.	Saindhava lavana	Sindhootth a	Sodium chloride	1/2 pav = ,,
14.	Tankan bhasma	Tankana bhasma		1/2 pav = ,,

Sl.No. 3 to 13 are finely powdered and filtered through cloth. Then mixed with 1 and 2 according to the quantity. The mixture is filled into

a clean bottle and corked and sealed. This bottle is buried in sheep dung for 5 days. Then the bottle is taken out and used.

Dose and Method of administration : 35 gms./ml. of the mixture is mixed with sl. No. 14 and given once daily for 9 to 11 days.

Diet : Rice, with towar dall. rasam, ghee or milk.

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S U M M A R Y

The article gives the description of a small paper manuscript in Kannada. It belongs to 19th century A. D. The author is Narasuraja Urs, who was a medical practitioner and scholar in jyotisa and mantra. He was a warrior also.

The work is a compilation of several yogas for different diseases. The yogas are based on ancient texts and experience.

सारांश

पारम्परिक चिकित्साशास्त्रपर १९वीं सदी की एकपाण्डुलिपि

एम्. आर. शङ्कर प्रभृति

कन्नड में प्राप्त उन्नीसवीं सदी की एक पाण्डुलिपि का इस लेख में वर्णन किया गया है। इस के लेखक का नाम नरमुराजा अर्स है जो चिकित्सक होने के साथ साथ ज्योतिष और मंत्रशास्त्र का ज्ञाता था। वे एक योद्धा भी था। विभिन्न रोगों पर अनेक योगों का इस पाण्डुलिपि में संग्रह किया गया है। योग प्राचीन ग्रन्थों एवं अनुभव पर आधारित हैं।