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I.—*Analysis of a Tibetan Medical Work.* By M. ALEXANDER CSOMA
DE KÖRÖS..

THE principal work on medicine in Tibet, is that entitled the “*rGyud bZhi*” (རྒྱུད་བཞི་ the tract in four parts). It is attributed to SHA'KYA, though not introduced into the *Kah-gyur* or *Stan-gyur* collections.

When in Tibet I requested the LAMA, my instructor in the language of the country, to give me an account of its contents, which he did in an abridged compilation divided, like the original, into four parts. The present translation of the LAMA's manuscript may be interesting to those who are curious on the subject of Tibetan literature, and the state of medical practice in that remote part of the world. The materials of the original are as usual all derived from Sanskrit works, which have not however hitherto been made known in an English dress.

The following is the account given in the work itself of the manner in which this Treatise of Medicine found its way to Tibet.

In the time of KHRI-SRONG DEHUTSÁN (in the 8th or 9th century of the Christian era) a Tibetan interpreter BAIROTSANA (or Vairochana) having translated it in Cashmír, with the assistance of a physician-pandit (ལྷ་པ་མདོ་ཀློང་པ་འཇུག་-Davá mÑon-gah) presented it to the above mentioned Tibetan king. At that time it was received by “GYU-THOG” a learned physician, and by several others, and afterwards it devolved successively to others till GYU-THOG, (the 13th in descent, from the first) styled the New GYUTHOG, to distinguish him from the former physician of the same name, who is called ‘the ancient.’ This physician much improved and propagated it; and at that time, it is stated, nine men became learned in medicine.

The LAMA, who wrote me this extract, enumerated several works on medicine, current in Tibet, of which the most celebrated is a

commentary on the present work, entitled “Baidúrya sñon-po” (the lapis lazuli) written by “Sangs-rgyas rgya mts’ho” སངས་རྒྱལ་རྒྱལ་མཚོ་ a regent at Lassa about the end of the 17th century.

The LAMA states that there are about forty books or works written in Tibet, on medicine, besides the five volumes in the Stan-gyur collection, and the scattered occasional instructions on medicaments in the Kah-gyur.

The chief medical school in Tibet is at Chák-phuri (ཇཱཀ་ཕུར་) a monastery at or near Lassa. There are also two others, in middle Tibet, of some repute, called Cháng-Zúr (ཇཱང་ཟུར་).

FIRST PART.

This is entitled རྩ་བའི་རྒྱུད་, rtsa-vahi-rgyut the root or basis of the (medical) tract. It is divided into six chapters.

First Chapter.

In this is described how CHOMDANDAS (SHAKYA) transforming himself into the shape of a chief physician, in a forest of medical plants, delivered his instructions, in a superb palace, in the presence of gods, sages (or *Rishis*), and a large train both of heretic and orthodox hearers.

Second Chapter.

He (SHAKYA) addressed his audience thus:—“Assembled friends! be it known to you, that every human creature who wishes to remain in health; and every man who desires to cure any disease, and to prolong life, must be instructed in the doctrine of medicine. Likewise, he that wishes for moral virtue, wealth, or happiness, and desires to be delivered from the miseries of sickness; as also, he that wishes to be honoured or respected by others, must be instructed in the art of healing.” Then one of the hermits or Rishis (བླ་མ་ལྷ་མོ་-Drang-Srong) expressing his desire of promoting the well-being of others, requested his advice as to the manner in which he might become instructed in the doctrine of medicine. Then the teacher (SHAKYA) said: (or commanded) “He must be instructed in the four parts of the medical science, which are the

རྩ་བའི་རྒྱུད་,— ; བཤད་པའི་— ; མན་ངག་གི་—; and ལྟ་མཁོ་རྒྱུད་ root or theory, explication, instruction, and lastly manual operation; farther, he must be instructed in the eight branches of healing; viz. 1, the curing of the whole body; 2, of particular diseases, incident to children; 3, to women; 4, the curing of diseases caused by evil spirits; 5, of wounds made by a knife, spear, &c.; 6, of all sorts of venomous or poisonous infections; 7, of the infirmities of old age; and 8, the increasing of virility in men. These are the principal divisions of the whole medical treatise.

The number of chapters in the four parts of this medical tract, amount to 156.

In the explanatory part, there are 11 places or sections, and 31 chapters; in the instructive part on cures or remedies for each specified disease, there are 15 circumstances and 92 chapters;—the last part has four divisions and 27 chapters.

Third Chapter.

The theory of the human constitution is illustrated by a similitude taken from the Indian fig-tree (ཤིང་ལྷ་ཁྱ་མེད་). Thus, there are three roots or trunks; thence arise nine stems; thence spread 47 boughs or branches; thence 224 leaves; two blossoms, and three fruits. The explication of the simile as applied to the states of the body. The single root or basis of diseases; the stems, branches, and leaves arising thence, taken or considered in a healthy and in a diseased state. Distinctions with respect to wind; ditto, with respect to bile; as also to phlegm; their respective offices, operations or influences.

There are seven supports of the body on which life depends; the chyle, blood, flesh, fat, bone, marrow, and semen. Description of the three sorts of excretions or sordes of the body; ordure, urine, and sweat.

The three generative causes of disease are: lust or ardent desire; passion or anger; dulness or ignorance. By the first is caused wind; by the 2nd, bile; by the last, phlegm. The accessory causes of disease are four: 1, season with respect to cold and heat; 2, any evil spirit; 3, wrong use of food; and 4, ill conduct of life.

The parts of the body, commonly subject to diseases, are six: the skin, the flesh, the veins, the bones, the viscera, and the bowels.

The proper places of the three humours are: that of the phlegm in the upper part of the body, as the proper place of dulness, in the brain or skull; that of the bile, in the middle part of the body, which is appropriate to anger; and the wind resides in the lower part of the trunk, in the waist and loins, as in its proper place.

There are 15 ways or channels through which disease spreads itself. The channels of the motion of wind are, the bones, the ear, skin, heart, artery, and the guts. The blood, sweat, the eye, the liver, the bowels, are the ways or vehicles of bile. The chyle, flesh and fat, marrow and semen, ordure and urine, the nose and the tongue, the lungs, the spleen, and the kidneys, the stomach, and the bladder, are the vehicles for the conveyance of the phlegmatic humour.

With respect to the three humours, this farther distinction is made: wind is predominant in the diseases of old people; bile, in those of adolescents or youths; and phlegm, in children.

With respect to place (or part of the body); wind occurs in the cold parts of the body; bile in the dry and hot parts; phlegm abides in the moist and unctuous parts.

The several seasons, in which the diseases caused by any of these three humours prevail, are thus stated: diseases, caused by wind, arise commonly during the summer season, before the dawn, and about mid-day. Those caused by bile, in autumn, about mid-day and mid-night. Phlegm prevails during the spring season, and in the morning and evening.

There are specified nine sorts of diseases, in which there is no hope of recovery.

On the 12 causes by which any of the diseases caused by any of the three humours, is changed into another, as wind into bile and phlegm, &c.

All diseases are classed under two heads: heat and cold. Those, in which wind and phlegm prevail, being of natural water, belong to cold. Blood and bile, being of natural fire, belong to heat. The diseases caused by the worms and the serum, belong both to cold and heat.

Fourth Chapter. On the symptoms of diseases. On examining the tongue and urine. On feeling the pulse. On asking (orally) after the circumstances, how the disease first arose, and its progress,—what pain is felt, what sort of food has been useful or noxious?

Especially with respect to the tongue: If the tongue is red, dry, and rough, it is the sign of prevailing wind; if covered with a yellowish white thick substance, it is the sign of bile; if covered with a dim, white, soft, and moist substance, it is the sign of phlegm.

With respect to the urine: If the urine of the patient is blue, clear like spring-water, and has much spume or froth, it is the symptom of wind; if yellowish red and thick, steaming or vapouring greatly, and diffusing a smell, it is the sign of bile; if white, with little smell, and steam or vapour, it is the sign of phlegm.

With respect to the pulse: When the physician feels the pulse, if beating greatly upwards it somewhat stops, (if irregular) it is the sign of wind; a quick full beating is the sign of bile; a sunk, low, and soft beating is the sign of phlegm.

The physician's 29 questions to the patient about his food, exercise, and the pains or relief felt after having taken such and such a food, made such and such an exertion, &c. are here detailed.

Fifth Chapter. On the means of curing diseases.

1. With respect to food:

The several sorts of flesh, grain, vegetables, and liquids employed successfully in curing diseases caused by wind. Specification of the several sorts of animal and vegetable food, and of soup and liquids or potions, by which bile is cured. Ditto of those that are good against phlegmatical diseases.

2. With respect to one's conduct of life or exercise.

It is good against wind to remain in warmth, and to have a companion with whom one can best agree. Against bile: to remain in a cool and still place, or undisturbed. Against phlegm: to cease from exertion or business, and to remain in warmth.

3. With respect to medicaments to be used against these three humours.

Those against wind are of three different tastes: sweet, sour, and saline; and with respect to their efficacy, unctuous, heavy, and soft.

Those used against bile are, sweet, bitter, and nauseous bitter:—their efficacy; coolness, thinness, and dulness, or bluntness.

Those used against phlegm are, hot, sour, and acrid:—their efficacy: sharpness, roughness, and lightness.

Mixtures of medicaments with respect to their tastes; for assuaging pains, and for carrying off diseases, or for purging.

1. Assuaging medicaments:

Against windy diseases: soup, and medical butter (a kind of sirup).

Against bile: liquid medicine and powder.

Against phlegm: pills and powdered medicine (aromatics?)

The several kinds of soup are: of bones, flesh, butter, molasses; of wine, &c.

There are specified five kinds of sirup, according to the different principal ingredients, their several applications and effects.

2. Depuratory or purging medicaments.

In windy diseases: a gentle depuratory medicament.

In bilious diseases: a purging physic.

In phlegmatic diseases: emetics.

With respect to the first there are specified three sorts of depuratory medicaments, the purging medicaments are of four kinds, the emetics are of two sorts.

With respect to physical (or chirurgical) operation, against wind: the smearing of the body with butter, &c. and cauterising in the Hor (or Turkish) manner. Against bile: phlebotomy, and cold water (or bathing in ditto). Against phlegm: warm applications, and cauterising.

Specifications of the several kinds of cures against wind, bile, and phlegm. They amount to 98 (compared to so many leaves). If the physician is skilful and diligent in his application, and the patient obedient and respectful, so will the latter soon be delivered from disease.

Sixth Chapter. Recapitulation of the three last chapters. According to the former metaphor or allegory of the Indian fig-tree, there are three roots (or trunks): 1, the root, place, or ground of the disease; 2, that of the symptoms, and 3, that of the manner of curing.

There arise from the first trunk (or root) two stems: that of the unchanged state of the body, and that of the changed or diseased state of the body.

From the 2nd trunk (or root) there arise three stems, namely: those of looking on, feeling, and asking (or of inspection of the tongue and urine; of the feeling of the pulse; and of asking after the circumstances of the disease).

On the 3rd trunk there arise four stems: those of the food; of the manner of living or conduct of life; of the medicaments used; and of the operations performed. Therefore, from the three trunks (or roots) there arise nine stems.

The number of the boughs or branches:

Those branching from the stem of the unchanged body are: disease, the seven supports of the body, and the fæces.

On the stem denoting the changed or diseased state of the body, there are the following 9 boughs: cause of disease, accessory causes, beginning or injured parts, place, way, time of arising (or of the fit), fruit or consequence, causes of transition from one into another disease; the reduction of all diseases to heat and cold.

On the stem denoting the symptoms of diseases, there arise the following eight boughs: 2 of inspecting the tongue and urine. Of feeling the pulse, there are 3: wind-pulse, bile-pulse, and phlegm-pulse. And in asking after the circumstances of the disease, there are 3. Altogether eight.

On the stem denoting the manner of curing, there arise the following boughs or branches: 3 of food or meat; 3 of drink or potion; 3 of the manner of living or of the conduct of life; 6 of physic with respect to taste and efficacy; 6 of the assuaging mixtures, with respect to taste and efficacy; 3 of depuratory physic. There are also 3 boughs of medical (or chirurgical) operations. Thus in all there are 47 boughs or branches.

The number of leaves (or of leafy branches) issuing from the 47 boughs:

1st. On the top of the unchanged stem, the enumeration of 25 diseases.

2nd. On the top of the stem denoting the changed or diseased state of the body, 63 symptoms or tokens of indisposition.

3rd. On the top of the stem of inspection (or examination of the tongue and urine), 6 branches or leaves of inspection.

4th. On the top of the stem of feeling, three sorts of pulse (or three manners of beating of the pulse).

5th. On the top of the stem of asking the patient about the circumstances of the disease, 29 questions.

6th. On the top of the stem denoting the food (diet, meat, and drink or potion) of the patient, there are the enumeration of such, as : 14 in respect to wind ; 12 to bile ; and 9 to phlegm.

7th. On the top of the stem of the conduct of life, 6.

8th. On the top of the stem of physic nine tastes and nine efficacies are enumerated, together 18 ; 3 kinds of soup or broth ; 5 kinds of medical butter or sirup ; 4 kinds of potions ; 4 kinds of powders ; 2 kinds of pills ; 5 kinds of powdered aromatics ; 9 sorts of depuratory application. Total, =50 kinds of physic.

9th. On the top of physical (or chirurgical) operations, 7 leafy branches.

A summary exhibition of the above specified leaves :

1. On the trunk denoting the place and ground of diseases, there are 188 leaves.
2. On that denoting the symptoms, 38.
3. On that denoting the manner of curing, there are 98 leaves. Altogether making 224.

There are two blossoms : health and a long life.

There are three fruits : moral perfection (or good morals), wealth, and happiness.

These are the contents of the six chapters of the first part of this medical tract.

SECOND PART.

There are four things to be treated of in the doctrine of curing or healing : 1, What is to be cured or healed ? 2, With what is it to be cured ? 3, In what manner is it to be cured ? 4, By whom is it to be cured ?

1st Chapter.—With respect to the first question, What is to be cured ? the answer is : the disease in the human body. 2, By what means : By diet or regular food, exercise, medicament, and by chirurgical operation. 3, In what manner is it to be cured ?—so that the patient recovering from his sickness, may remain long alive. To this place belongs the examination of the symptoms, the rules of curing, and the manner in which the cure is performed. The contents of this part of the treatise are reduced to four roots, and to 11 branches or minor parts.

2nd Chapter.—Cure is ordained for the well-being of the body. The origin or generation of the body. Cause, and accessory causes thereof. Tokens or signs of birth.

The cause of the generation of the body is stated to be : the father's seed, the mother's blood, and the arising of consciousness. If the first be predominant, there will be born a son ; if the second, a daughter ; if both are equal, then a hermaphrodite. Should it happen that the blood be formed into two masses, then twins will be born.

Out of the semen are formed : the bone, the brain, and the skeleton of the body. Out of the mother's blood are generated the flesh, blood, heart, with the other four vital parts, (lungs, liver, spleen, kidneys,) and the six vessels or veins. From the soul or vital principle arises consciousness through the several organs.

After the body has been thus conceived, the cause of its increase is in the two veins on the right and left sides of the womb, in the small vessel containing the mother's blood for menstruation, and in the chyle formed from the mother's food, which successively descending into the womb, concurs to the coagulation

or union of the semen, blood, and the vital principle, and to their increase, in the same manner, as water is conveyed, by certain canals, from a watering pond, to a field, for the production of corn.

The body, by the agitation of the (inward) air, being changed during 38 weeks, goes on continually increasing, for nine months.

The continual increase of the foetus, or embryo, is thus: In the 1st week, it is like a mixture of milk and blood. In the 2nd week, growing somewhat thick, it is of a ropy or tenacious nature. In the 3rd week, it becomes like curds. In the 4th week, from the form, which the embryo takes, is conjectured whether it will be a son, daughter, or hermaphrodite. In the 1st month, the mother suffers both in her body and mind several disagreeable sensations.

In the 2nd month, in the 5th week, the navel of the body is first formed. In the 6th week, the vital vein (or artery), depending on the navel. In the 7th week, the forms of both eyes appear. In the 8th week, in consequence of the forms of the eyes the form of the head arises. In the 9th week, the shape of the upper and lower parts of the trunk or body is formed.

In the 3rd month, in the 10th week, the forms of the two arms and sides (or hips) appear. In the 11th week, the forms of the holes of the nine organs become perceptible. In the 12th week, the five vital parts (heart, lungs, liver, spleen, veins,) are formed. In the 13th week, those of the six vessels.

In the 4th month, in the 14th week, the marrows in the arms and thighs are formed. In the 15th week, the wrists of the hands and the legs of the feet are perceptible. In the 16th week, the 10 fingers and the 10 toes become visible. In the 17th week, the veins or nerves, connecting the outer and inner parts, are formed.

In the 5th month, in the 18th week, the flesh and fat are formed. In the 19th week, the tendons or sinews and the fibres are formed. In the 20th week, the bone and the marrow of the feet are formed. In the 21st week, the body is covered with a skin.

In the 6th month, in the 22nd week, the nine holes of the organs are opened. In the 23rd week, the hair on the head and on the body, and the nails commence to grow. In the 24th week, the viscera and vessels become entirely finished; and then pleasure and pain is felt. In the 25th week, the circulation or motion of air or wind commences. In the 26th week, the memory of the mind begins to be clear.

In the 7th month, the 27th to the 30th week, the whole body comes to entire perfection, or is completely formed.

In the 8th month, from 31st to 35th week, the whole body, both within or without, greatly increases.

In the 9th month, in the 36th week, there arises a disagreeable sensation in the womb. In the 37th week, there arises a nauseous sensation. In the 38th week, the head turning to the entrance of the womb, the birth takes place. But, though the months are completed, yet, on account of the mother's menstruation, and of wind, birth may for some time be delayed.

Farther it is stated, that if the right side (of the pregnant woman) is high, and the body light, there will be born a son; if the left side is high, and the body heavy, then a daughter; if they both are in an equal state, an hermaphrodite. And if the middle or both the sides are high, then twins will be born.

The tokens and circumstances of approaching birth are then described.

(This may be seen at large, in the Kah-gyur, in the work entitled དགའ་བོ་མྱུ་གུ་མཉམ་པའི་རྒྱུ་ལྟར་ “d, Gah-vo m, ñal h, jug” Nanda entering into the womb.)

3rd Chapter.—The several members of the body are likened to certain things, 32 in number.

The manner of the existence of the body, under four distinct heads: 1. The quantity (in measure or weight) of the several constituent parts of the body, and the manner of existence of those parts on which the body depends. 2. The state of the veins and nerves. 3. On the nature of diseases, the enemies of the body. 4. The holes or openings for the circulation of the air, &c.

With respect to the 1st:

1. The quantity of the wind or air (in the body) is equal to one full bladder: that of the bile to the quantity of ordure once discharged; that of the phlegm—to one's three two-handfuls (the two hands three times full); that of the blood and ordure to seven ditto; that of the urine and serum to four ditto; that of the grease and fat to two ditto; that of the chyle and the semen to one handful; that of the brain to a single handful; that of the flesh=500 hand-fuls; (one handful being as much as can be enclosed once in a single hand.) Women have an excess of 20 more on account of their thighs and breasts.

There are 23 sorts of bones; in the back-bone, 28 are distinguished. There are 24 ribs; 32 teeth; 360 pieces of bones. There are 12 large joints of limbs;—small joints, 250. There are 16 tendons or sinews, and 900 nerves or fibres; 11,000 hairs on the head; 11 millions of pores of the hair on the body. There are five vital parts (or viscera) (as the heart, lungs, liver, spleen, and the reins or kidneys); six vessels, and nine openings or holes.—In *Jambudwīpa* the measure of a man's height is one fathom or four cubits—deformed bodies have only $3\frac{1}{2}$ cubits, measured by their own.

With respect to the 2nd section, showing the state of the veins. There are four kinds of veins or nerves: 1, that of conception; 2, of sensation; 3, of connexion, and 4, that of vitality.

The 1st: From the navel there arise or spread three veins or nerves, one of them ascends to the brain, and is acted on by the dull part of it, generating the phlegm in the upper part of the body. Another nerve (or vein) entering into the middle, forms the vital nerve, and depends for its existence on the vital nerve of passion and blood; that part of it, which causes bile, resides in the middle. The third nerve (or vein) descends to the privy parts, and generates desire both in the male and female. That part of it, which produces wind, resides in the lower extremity.

The 2nd: There are four kinds of the nerves of existence or sensation.

For rousing (or exciting) the organs, in their proper place, there is in the brain a principal nerve, surrounded with 500 other smaller ones. Another nerve for making clear the organ of recollection or memory, resides in the heart, surrounded with 500 other smaller ones.

That nerve, which causes the increase and renovation of the aggregate of the body, resides in the navel, surrounded with 500 other smaller ones.

That nerve, which causes the increase of children, and descendants, resides in the privy member, together with 500 other smaller ones—and comprehends or encompasses the whole body.

The 3rd: The nerve of connexion consists of two kinds, white and black. There are 24 large veins (or nerves), which, like as so many branches ascending

the principal stem of the vital principle, serve for increasing the flesh and the blood. There are eight large hidden veins or nerves for making the connexion of the diseases of the viscera and vessels.

There are 16 conspicuous veins connecting the outward limbs, and 77 others spreading from them, called གློག་མུ་མུ་ bleeding veins (that may occasionally be opened to let out blood).

There are 112 hurtful or pestilential veins (or nerves); of a mixed nature, there are 189 others. Thence originate 120 in the outer, inner, and middle parts, that spread into 360 smaller ones. Thence smaller ones encompass the body as with a net-work.

There are 19 strong working nerves, which, like roots, descend from the brain, the ocean of nerves; from among them there are 13 that are hidden, and connect the intestines—six others, connecting the outward parts, are visible; from them spread 16 small tendons or sinews.

There are three vital nerves (or veins) in a man. The one encompasses both the head and the body; the second, associating with respiration, moves accordingly; the third is the principal, and connecting the veins or canals, for the circulation of air and blood, is occupied with generating or increasing the body, and being the vital nerve, is called, by way of eminence, the artery or the principal vital nerve.

With respect to the third point:

Diseases of consequence happen in the flesh, fat, bone, tendons, nerve, intestines, and veins.

Such diseases are counted in the flesh, 45; in the fat, 8; in the bone, 32; in the tendons or sinews, 14; in the intestines, 13; in the veins, 190. On the head, there are 62; on the neck, 33; in the trunk of the body, 95; in the four hanging members (two hands, two feet), 112. Thus important diseases are reckoned 302, of which 96 are said to be very dangerous, which cannot be cured by any expence or skill. There are 49 that are dangerous in a middle degree, but which may be cured by learned physicians. The rest may be cured by others also; since they are of no great consequence, though they also be reckoned among diseases of magnitude.

With respect to the fourth point:

Of the several orifices or passages for the conveyance of air, blood, drink, and food, both within and without, are enumerated 13 in males and 16 in females.

Through inconvenient food and exercise, these passages being hurt, there arises a distemper of the body, by the humours being either too much increased, issued, or hindered; or by taking wrong direction, confusion is produced. When the passages are clean, and free from any hurt, then the body is in a healthy state.

5th Chapter.—Characteristic description of the body. There is a two-fold division: 1, Those parts which are subject to injury (the body). 2, Those things by which they are injured (bad humours or diseases). First, of those that are subject to injury. These are thus distinguished: the supports, (or those parts which keep the body together), seven in number; as, the chyle, blood, flesh, fat, bone, marrow, and semen. Excrements, as ordure, urine, and sweat; also the dirt of the teeth, and under the nails, and the impurity issuing from other openings or passages.

1stly. The office of the seven supports of the body, and of the three excrements, is thus described:

The meat and drink, after being digested in the stomach, are changed into chyle and fæces. These turn into ordure and urine, that is, for the nutrition of the body, by increasing the blood. The blood preserving the moisture or humidity of the body, keeps up life, and increases the flesh. The flesh covering and cleansing the body, both within and without, produces the fat. This makes the whole body unctuous, and causes the increase of the bone. This supports the body and increases the marrow. This improves the essential sap of the body, and produces the semen virile. This conduces to the well-being of the whole body, and to the production of a new one.

The service, rendered by the fæces, is: the ordure serves for the support of the bowels, guts, &c. By urine, morbid humours are carried off; and it serves also for a support of the thinner fæces, and carries off the putrid thick sediments.

The office of sweat is to soften the skin, and to change the obstructed pores of the hair of the body.

Fire-warmth མེ་ཟླ་ is the common gentle warmth, or heat, of the whole body. The warmth of the stomach is the principal cause of the digestion of meat and drink of every kind. If this warmth is in good state, the digestion of meat and drink is easy; no diseases then arise, the lustre of the face, the chyle, the supports of the body and life, then increase. Therefore, the warmth of the stomach must be kept up, (or if lost, must be restored,) with every endeavour.

The manner in which meat and drink are changed. Whatever is eaten or drunk, is carried into the belly or stomach, by the vital air or wind; afterwards, by the aid of phlegm, it comes into fermentation of a sweet taste, and increases the quantity of phlegm. Afterwards, being digested by the aid of bile, taking a hot and sour taste, it produces bile. Afterwards, by the aid of the air or wind that conveys an equal heat to the whole body, the dregs or fæces being separated, and taking a bitter taste, it generates thin wind. The fæces being changed into thick (or solid) and thin (or fluid) parts, become ordure and urine.

The chyle, after having passed by nine veins from the stomach into the liver, it becomes or changes into blood; afterwards, successively, it is transformed into flesh, and the seven supports of the body.

2ndly. The hurtful things or bad humours. These are three: wind, bile, and phlegm, each with a five-fold division.

1. Of Wind. The life-keeping wind or air resides in the upper part of the head; that which operates upwards, has its place in the breast; that which pervades or encompasses all, resides in the heart; that which communicates or conveys an equal heat to the body, has its seat in the stomach; that which cleanses downwards, abides in the lower part of the trunk.

2. Of Bile. The digesting bile resides in the stomach, between the digested and indigested part; that which forms the chyle, resides in the liver; that which prepares or increases, in the heart; that which assists the sight (or causes to see), in the eye; that which gives a clear colour, resides in the skin.

3. Of Phlegm. The supporting phlegm resides in the breast; the masticatory, in the indigested part; the tasting, on the tongue; the refreshing (or that makes contented), in the head; the conjunctive or uniting, resides in every juncture (or joint).

The characteristic signs of the above-specified humours—that of wind; roughness, lightness, cold, smallness, hardness, and mobility.

That of bile ; unctuousness, sharpness, lightness, foulness, depuratory moisture.

That of phlegm : unctuousness, coolness, heaviness, and dulness, softness, or gentleness, steadiness, adhesion, passionateness.

6th Chapter.—On the works or action of the body. These are the body, the speech, and the mind. Virtue, vice, and undetermined cases. The five organs occupy their own place. The body is divided into basis (ground or support), age, nature (or constitution), division of diseases. The basis has a triple division. Age also has the same number ; that of nature or native disposition, has seven. With respect to disease, the distinctions are : indisposition and absence of morbid state.

7th Chapter.—On the tokens of destruction (or approaching death) of the body: 1. Tokens of a far distant death. 2. Ditto of a near one. 3. Uncertain, and 4, Certain tokens of death. Distant tokens are : any envoy (of death), dream, and change (by age), &c. ; the near tokens are distinguished into near and very near. Uncertain tokens ; as, when after recovering from a sickness, one may live yet many years. Certain tokens, as, when the disease is incurable.

A physician should be well acquainted with the tokens of death ; that he may know whether the patient be curable or incurable, and to perform his medical service accordingly.

8th Chapter.—On the increasing and decreasing state of sickness. Here is treated of the causes and accessory causes of the disease ; the manner of its origin ; the diseased part ; the character and distinctions of the importance of each.

First. The causes are proximate, and remote.

9th Chapter.—There are three accessory causes that depend on the primary cause : the originating and spreading, the gathering together and arising ; and the taking away of the disease.

10th Chapter.—On the manner in which any disease takes place in the body.

11th Chapter.—On the character of diseases ; as, an increasing, diminishing, and a perplexed, disease. The causes of which are to be sought in the too great or too small quantity of the three humours, of the seven supports of the body, and of the fæces.

12th Chapter.—Division of diseases ; with respect to the cause, the individual, and the kind of disease. With respect to the cause : this is attributed to the vicious three humours of this life ; to the consequence of immoral actions in former generations or lives, and to a mixture of both. With respect to the individuals : they are, man, woman, child, old persons ; and men of every description. The several diseases peculiar to each are enumerated. The number of the kinds of the common diseases is stated to be 404, which are divided or distinguished out of several respects. As with respect to the vicious humours, principal humour, place or injured part, and the kind of disease, 42 belong to wind, 26 to bile, 33 to phlegm. Thus with respect to the humours, 101 divisions are made, and so on ; with respect to the other points also, many distinctions or classifications are enumerated, each amounting to 101.

13th Chapter.—With respect to the conduct. What course of life is to be taken, (to be free from disease :) 1. continually, 2, at certain periods, and 3, occasionally, or as circumstances may require. The two first are treated in the

next two chapters: 1, continually to be done are: worldly affairs and religious exercises or occupations; first, the leaving off every immoral action committed by the body, speech, and the mind; and the doing of such things as are agreeable to these, in every circumstance of life: as in eating, walking, sitting, mounting a horse, sleeping, &c.

2, Religious occupations are the exercise of moral virtues, and the desisting from the ten immoral actions.

14th Chapter.—On the periodical conduct of life, according to the different seasons, (as the first and last part of winter, the spring, the hot season, summer, and autumn;) with respect to diet, exercise, medicine, and chirurgical operations.

15th Chapter.—On the circumstantial conduct of life, with respect to several cases, teaching that, one should not obstruct hunger and thirst (or abstain from meat and drink); not hinder yawning or gaping, sneezing, breathing, coughing, (or ejecting phlegm,) spitting, sleeping, nor any of the natural discharges, since the obstruction or hindrance of them may give rise to any disease, of which several cases or examples are enumerated.

16th Chapter.—The manner of using meat and drink: 1. The several kinds of food, and the manner of using them. 2. Several kinds of food that do not agree, and therefore may not be used together. 3. Temperature to be observed.

For food are used, grain (or corn), flesh, butter, vegetables or greens, and dressed victuals. There are two kinds of grain: 1, growing in ears, and 2, in pods (as pulse). Flesh or animal food of eight kinds or sorts. Several kinds of unctuous or oily substances; as, butter, oil expressed from grains, kernels, fruits, berries, and trees or shrubs; grease, fat, marrow, &c. To vegetable or green things belong potherbs, &c. To dressed victuals or meals belong boiled rice, soup, &c. Drinkable things are milk, water, wine, &c.

17th Chapter.—Enumeration of several kinds of food that it were dangerous to take together; as, fish and milk, &c.

18th Chapter.—On the proper measure of food to be taken, or on temperance in meat and drink.

19th Chapter.—On pharmacy, or the preparing of medicaments for healing any disease. Taste of medicament, efficacy, digestive quality, mode of composing, &c. appropriate to any specified disease.

20th Chapter.—On materia medica, the efficacy of every simple medicament. The materials for medicaments are: precious and natural stones, earths, woods, vegetables, and those obtained from animals. In the text, and in another quoted work, 915 articles are enumerated, and stated of each to what disease it may be applied especially, as a remedy.

21st Chapter.—Specification of the classes of medicaments; their preparation and application to specified diseases.

22nd Chapter.—On the five sorts of (chirurgical) instruments, employed in trying or sounding any disease, in cutting, &c.

23rd Chapter.—That one may remain in health and ease, rules are prescribed to be observed.

24th Chapter.—Discrimination of the humours as the cause of any inward or outward disease.

25th Chapter.—When the former are insufficient, it is taught, to seek it in the vicious inclination of the mind.

26th Chapter.—To exhibit medical help, when the disease may be healed; and to give it up, when it cannot be cured.

27th Chapter.—On the manner of curing diseases. How? by whom? with what? The measure or length of time of curing.

28th Chapter.—Detailed description of the curing of diseases.

29th Chapter.—Common and peculiar mode of curing diseases.

30th Chapter.—How to cure wind, bile, phlegm, is separately exposed or taught.

31st Chapter.—The requisite qualities in a physician, that he should be well acquainted with the theory and practice of medicine; and be an impartial, upright, good-hearted man.

THIRD PART.

Containing a full explanation of Diseases.

Chapter 1. Exhortation to the teacher (SHA'KYA) to deliver a treatise (ཤུད) or oral instruction on the manner of curing diseases.

2. The curing of diseases arising from wind (or windy humours). There are five distinctions: 1, causes; 2, accessory cause and effect; 3, division; 4, symptoms; 5, manner of curing (diseases arising from wind).

3. In the curing of diseases arising from (or caused by) bile, there are the following distinctions: 1, cause; 2, accessory cause and effect; 3, division; 4, symptoms; 5, manner of curing; 6, and stopping or hindering its progress.

4. In the curing of diseases caused by phlegm (or phlegmatical humours), are considered: cause, accessory cause and effect, division, symptoms, and manner of curing.

5. In the curing of diseases caused by the gathering together of the three humours (wind, bile, phlegm,) and of blood, there are the following distinctions or considerations: cause, incident or accessory cause and effect, place, time, kind or genus, symptoms, manner or mode of curing, and the stopping of it for the future.

6. In the curing of indigestion, the root (or primary cause) of inward diseases, there are the following distinctions or sections: cause, incident or accessory cause and effect, manner of its arising, division, symptoms, remedy or mode of curing.

7. In the curing of a swelling (or a hard conglomeration or excrescence), there is treated of: cause, incident, division, place, manner of arising, symptom, mode of curing it.

8. The curing of white swellings, a kind of dropsy. Here are considered: cause, incident, division, symptom, mode of curing.

9. In the curing of another kind of dropsy (ཤེད་ལྷི་ནད་) there are the same distinctions as before.

10. The curing of dropsy is taught, by exposing the cause and incident, division, manner of arising, symptom, mode of curing, stopping or cessation.

11. In the curing of phthisis or consumption of the lungs, རྩེ་ལྷི་ཤད་ཆེན་པོ་ རྩེ་ལྷི་ནད་, there are the following distinctions: cause, and accessory cause or effect, division, symptom, mode of curing. And thus there are six chapters on curing inward diseases.

12. In curing feverish diseases (where heat prevails) in general, there are the

or remedy. There are eight sorts of goitre, as those arising from wind, bile, &c. Thus six chapters are on curing diseases in the upper part of the body.

Now follows the curing of diseases affecting the viscera, and the entrails or vessels.

34. In curing the diseases of the heart, there is treated of: cause and incident, division, symptom, and remedy. There are seven distinction of diseases in the heart; as the throbbing or palpitation of the heart རྩིང་འཕྲུལ་ &c. &c.

35. In curing the diseases of the lungs are considered: cause, division, symptom, remedy. There are eight distinctions of diseases.

36. In curing the diseases of the liver, are treated of: cause, division, symptom, remedy. There are 18 distinctions of diseases.

37. In curing the diseases of the spleen or milt, four things come into consideration. There are five kinds of diseases, as inflammation, &c.

38. In curing the diseases of the reins or kidneys, there are four considerations, with seven kinds of diseases; as wind in the reins, &c.

39. In curing the diseases of the stomach, or the pit of the stomach, there are likewise four things to be previously considered. And first, 16 kinds of diseases, as heat, cold, &c. and again five kinds, as wind, &c.

40. In curing the diseases of the intestines or bowels are considered four things, as cause, &c. with the distinction of five kinds of diseases.

41. In the curing of the gut of the entrails or bowels, are considered: symptom and remedy, with five distinctions of diseases; as cold, puffing up, &c. Thus eight chapters are on curing the diseases of the viscera and vessels རྩིང་འཕྲུལ་.

Diseases of the privy parts.

42, 43. In these two chapters for male and female cases are considered: cause, &c. four, with nine and five distinctions of disease respectively.

This class of disorders is called བུ་མེད་ནད་ (secret disease).

The curing of little diseases (ཐོལ་ནད་).

44. In the curing of hoarseness, or difficulty of using the voice, are considered: cause, incident, &c. four, with seven distinctions of diseases; as wind, &c.

45. In curing aversion from food, or restoring the loss of appetite (ཡི་ག་ འཕྲུལ་པ་) there are considered: cause, &c. four; with four distinctions of that disease.

46. In curing the distemper of continual thirst, are considered: cause and incident, &c. four, with five kinds of that distemper; as wind, bile, &c.

47. In the curing of the hiccup, the disease of yexing (convulsion of the stomach རྩིང་འཕྲུལ་བྱུ་ནད་), are considered: cause and accident, &c. four, with five distinctions of that distemper; as from meat or food, &c.

48. The curing of the difficulty of breathing: cause, &c. four; with five minor distinctions.

49. The curing of a sudden cholice, (ལྷང་ཐལ་ནད་, a distemper of the bowels,) are considered: cause and accident, &c. four; with three principal, and eleven minor, kinds of that distemper; besides some others that are enumerated, as heat and cold; worms and phlegm, &c.

50. The curing of diseases arising from worms (in the belly or bowels:) and insects, are considered: cause and accidents, &c. four, with two distinctions inward and outward worms or insects; as belly worms, lice, and nits.

51. In curing vomiting, are considered : cause and accidents, &c. four, with four distinctions of that distemper, as wind, &c.

52. In curing purging diseases (or dysentery), are considered : cause, &c. four, with four distinctions of that distemper, &c.

53. The curing of obstruction of stools, or of evacuation, four things to be considered, and five kinds of that distemper are enumerated.

54. In curing dysury (or difficulty of making urine), is treated of the cause and accidents, &c. four, with several distinctions of the kinds of that distemper.

55. In curing the frequent discharge of urine ; cause, &c. four, with the three kinds of that distemper, arising from phlegm, bile, and wind ; phlegm has again 10 distinctions.

56. In curing the disease called the " Indian heat," (very dangerous to Tibetans, by causing excessive heat and frequent evacuations, of which many die who visit India,) are considered : cause, &c. four, with four distinct divisions of that distemper.

57. In curing the swelling or enlargement of the feet, are considered : cause, &c. four, with four distinctions of that disease.

58. In curing the gout རྩམ་བྱ are considered : cause, &c. four, with six distinctions of that painful distemper.

59. In the curing of diseases arising from the serum or watery parts of the blood (རྩ་སྟེང་ yellow water, bad or corrupt humours), are considered : the manner of its origin, its division, symptom, mode of curing, with several distinctions.

60. The curing of the disease called " the white vein," རྩ་ལྷན་ with several divisions and distinctions.

61. The curing of cutaneous diseases. Of these there are several divisions and distinctions.

62. The curing of miscellaneous diseases of the smaller kind : such as contraction or sinking of the sinews ; dysentery ; vomiting ; any hurt caused by fire ; hurt or wound made with a needle ; or when a needle or the iron-point of an arrow happen to be swallowed ; choaking or suffocation ; on the stopping of any thing in the throat, as, a beard of corn, bone, fish-prickle ; the entering or swallowing in of a spider or scorpion ; intoxication ; stiffness of the neck ; ill smell of the body ; hurt of the hands and feet caused by cold and snow ; the creeping of any insect into the ear ; the swelling of the teat of a woman. The curing of all such diseases is called the cure of small diseases. Thus there are 19 chapters on minute diseases.

The healing of wounds, sores, or ulcers.

63. The curing of ulcers (འཕྲུལ་) here are considered : cause, &c. four, with several distinctions.

64. The curing of the hemorrhoids (piles or emerods in the fundament, འཕྲུལ་འཕྲུལ་) : cause, &c. four, with six distinctions.

65. The curing of St. Anthony's fire, (any swelling full of heat and redness, རྩ་ལྷན་) : cause, &c. four, with several distinctions, and the places (or parts) where generally they occur.

66. The curing of the Surya disease (ལྷ་ཡུལ་འཕྲུལ་) affecting the lungs, liver, &c. its beginning, &c. four, with some distinctions.

67. The curing of cancerous or virulent bad sores or ulcers : cause, &c. four, with eight distinctions.

68. The curing of the swelling of the testicles (རྩིག་ཐུག་པ་) : cause, &c. four, with six distinctions.

69. The curing of a disease in the foot and thigh, called Kángbám, (རྩ་འཕྲུལ་) or enlarging and corruption of the feet, &c. a painful disease in the bones, accompanied with inflammation, and blue colour of the skin : cause, &c. four, with several distinctions.

70. The curing of the ulceration in the perineum : cause, &c. four, with some distinctions.

71. The curing of diseases incident to infant children, with the description of several superstitious customs or practices which are performed at the birth of a child, as examination of the time at which it was born, whether it is lucky or unlucky ; imparting of the benediction ; the cutting of the umbilical cord ; the making it live long ; the making it suck, the time, &c. &c.

72. The enumeration of several diseases common to infants and children : cause, &c. four, and the mode of curing them.

73. The curing of diseases caused by any (supposed) evil spirit, 12 kinds of such diseases : symptoms, and remedy.

Thus three chapters are devoted to the diseases of infant children.

Then follow, on curing the diseases of the female sex. These distempers are thus distinguished : general, peculiar, and vulgar, or common.

74. On curing the diseases of the female sex, in general, are considered : cause, &c. four, with two distinctions, originating in the blood and wind.

75. The curing of the particular diseases of women : cause, &c. four, with many distinctions ; as with respect to the several humours, of which they arise.

76. The curing of the common or vulgar diseases of women, with the circumstances of child-birth.

On curing diseases caused by evil spirits.

77. The curing of diseases caused by a ghost (or evil spirit), of which there are 18 kinds enumerated, from among the Suras and Asuras. Here are considered : cause and incident, division, symptom, and remedy.

78. The curing of insanity or madness : cause, &c. four, with seven distinctions, as it is caused by wind, bile, &c.

79. The curing of a kind of insanity called " forgetfulness " (lunacy ?) enumeration of its several kinds, the symptoms, and the remedies.

80. The curing of palsical diseases, and the telling of the periodical time of their occurrence, the symptoms, and the remedies for preventing their recurrence.

81. On the curing of diseases, in which the body is infested with cancerous ulcers, is eaten away and dissolved : considered cause, &c. nine, with 18 distinctions respecting its different kinds, and the places (or parts) which are generally affected.

The above five chapters are on such diseases as are supposed to be caused by the influence of some malignant demon.

82. On the curing or healing, in general, of wounds, made by any kind of weapon or tool. Here into consideration come ; 1, cause ; 2, accessory cause or incident ; 3, nature (of wound) ; 4, definition or description (of the wound) ; 5, its name ; 6, place ; 7, division ; 8, symptom, mode of curing or remedy, excision or cutting out, cicatrizing.

83. The curing of wounds on the head, here are considered : the manner of its being, examination of the injured part, manner of curing, recovering, or being overpowered. (འཕྲུལ་པ་ལྟོ་ན་)

84. The curing of wounds on the neck or throat, where the bone, vein, or nerve, and the tendon or sinew come into consideration.

85. The curing of wounds on the upper and lower parts of the thumb of the body; manner or that of being; symptom, remedy, healing.

86. The curing of wounds on the hanging members (arms and legs), the knowing the importance or consequence of, &c. symptoms in general, mode of curing, or restoration.

Thus four chapters were on curing wounds; henceforth the curing of poison, or the remedies against poisoning.

87. The curing of injuries caused by artificial or prepared poison. Here are considered: the kind of poison, entrance or infection; quality, the manner of its spreading or prevalence; remedies employed, final cessation or remains.

88. The curing of simple poison, and of poison in the flesh. With respect to the first: cause, symptom, remedy; in the second case, two points more come in consideration.

89. The curing of real or material poison. Two cases: 1, spreading; and 2, not spreading. (ཐྱུ་བ་དང་མི་ཐྱུ་བ་)

These three chapters were on curing injuries caused by poison.

90. On curing the weakness of old age, or procuring strength to weak, old men. Emoluments, place, recourse to, remedy.

91, 92. On the means of increasing the power or vigour in men.

Here ends the summary extract of the 92 chapters, on the instruction of curing diseases.

FOURTH PART.

Which contains the explanation of the practical part of Medicine.

Chapter 1. The examination of the pulse, wherein 13 cases are enumerated on the character of the distemper.

2. The inspection of urine, wherein, as it is said, the vicious state of the whole body may be seen, as in a mirror.

Thus two chapters are on examining the pulse and urine.

Afterwards, when the character and name of the disease has been found out, what sorts of medicaments are to be administered, is exposed.

3. First liquid medicines, of which there are 54 for curing inward heat, and 23 for assuaging cold fits or ague. Together there are 77 sorts of liquid medicine. When by these there is no remedy, further is an

4. Enumeration of powdered medicine, or medicaments in powder, of which the mixture is stated to amount to 96, for assuaging the heat of any distemper; and 69 against cold fits. Both together=165. When they afford no relief, there is taught of another remedy,

5. Physic or medicaments in pills, of which the different kinds of mixture amount to 22.

6. The several kinds of sirup, (a kind of mixture) are described or taught, of which 15 are for assuaging heat, and five against cold fits. Both together=20.

For procuring strength to the body, and for drawing out an inveterate disease.

7. Is taught of a mixture, called medicinal butter (མཚན་མེའུ་) consisting of

several ingredients, of which there are 14 sorts for curing heat, and nine for taking away cold fits. Both together = 23.

8. 13 kinds of mixture of calcined powder, for curing an ague caused by a too much abundance of phlegm.

9. 17 kinds of mixture or syrup, especially for the purpose of assuaging heat.

10. 19 species of mixture of medicinal wine (or spirituous beverage), are enumerated, for curing diseases, in which wind prevails.

11. A mixture, as a remedy against any inveterate malady whatever, prepared of precious stones, for curing the diseases of princes, and of opulent men. One against heat, and 11 against cold; eight against both; together=20.

Since men, in general, cannot have precious stones required for such a mixture for curing diseases, in the

12. Is taught of such vegetables or plants that are procurable by all, of which the several mixtures amount to 28 for curing heat; and 14 for assuaging cold fit.

Thus taking together all assuaging remedies from the liquid to the vegetable medicines, there are 418. So much of the assuaging remedies. When they are insufficient, in the

13. Is taught of purging or deparatory medicines in general.

14. Of purging medicines operating downwards, for carrying away corrupt blood, bile, and the relics of other diseases. There are three kinds of such purging (or deparatory,) medicines, operating: gently, moderately, and strongly; of which all there are 82 species.

15. For carrying upwards or ejecting the remains of such diseases, as belong to the phlegmatical kind: here vomits are prescribed, of which there are eight of the stronger, and eight of the gentle kind, both=16.

16. A composition of medicine, for cleansing or purging the nose, five of the gentle, and two of the strong kind.

17. Elixirs or extracted juices, for drawing downwards the diseases in the entrails or intestines and guts.

18. The same continued and specied.

19. Elixirs or mixtures for cleansing the veins, (or deparatory elixirs for do.) Thus seven chapters are on deparatory medicines.

If by the above means there is no sufficient relief, in another sutra is taught of other soft and hard remedies.

20. How to let blood in such distempers, when heat prevails. There are counted 77 veins, of which any may be opened for letting out blood.

21. The application of a caustic for curing diseases, when cold, or cold fits prevail.

22. The use of a venomous mixture.

23. On the use of medical bath, for diseased members.

24. On adhibiting medicinal unguents.

25. On medicines operating downwards.

26. The conclusion. Though there be many ways (1,200) of examining the heat and cold prevailing in any disease, they all may be reduced to the following: to look on the tongue and urine, to feel the pulse, and to ask (after the circumstances of the beginning and progress of the disease in question.)

Thus the remedies adhibited against diseases, though they be counted many (1,200) yet they may be reduced to the following four classes: medicament, manual operation, diet, and exercise. Medicament is either assuaging or deparatory;

the manual operation, is either gentle or rough; food is either useful or noxious; the exercise is either violent or gentle.

Again: though there be numbered 360 practical modes of curing diseases, they may be reduced to these three: examination of the patient (or of the symptoms of the disease). Rules for curing such and such disease. And the manner in which the remedy is applied.

There is taught also of preservatives for a physician, to keep himself safe from any malignant infection from a patient.

27. Recommendation of this treatise to the care of the audience, by the teacher, (SHAKYA.) Classification and moral application of the above enumerated 404 diseases.

The volume concludes with an account of the mode in which this treatise on medicine (consisting of four parts) reached Tibet, which is briefly incorporated in the introductory remarks.

II.—*Journal of a Tour through the Island of Rambree, with a Geological Sketch of the Country, and Brief Account of the Customs, &c. of its Inhabitants.* By Lieut. WM. FOLEY.

[Read at the Meeting of the 2nd Oct. 1834.]

The Island of *Rambree*, or *Yamawaddi** as it is termed by the Burmas, is not without those features common to the whole of Arracan. The same high land, covered with a thick and impenetrable jungle, every where presents itself to the view of one approaching the coast; and the eye strives in vain to discover a diversity of feature in some cleared spot, which would indicate the existence of a cultivation only to be found in the interior of the island. It was with the view of throwing some light upon the geology of *Rambree* that I prepared this Journal for transmission to the Asiatic Society; a consciousness of my present superficial information on many points connected with the geology of the island would have induced me to reserve this communication for a more favourable opportunity, was I not apprehensive that such a season would never arrive, and that the little leisure I now have at my disposal must of necessity be devoted to duties of a

* In the year 1148, Mugh series, two years subsequent to the conquest of the country by the Burmas, Arracan was divided into four distinct provinces, each subject to a separate jurisdiction. They were termed thus, 1. *Dwynawaddi* (Arracan Proper). 2. *Yamawaddi* (Rambree Island). 3. *Megawaddi* (Cheduba). 4. *Dorawaddi* (Sandoway). The proper name for Cheduba is *Ma'ong*. The word Cheduba must have been introduced by the Bengalís, I fancy, for it is unknown to the Mughs. The same may be said of Akyab, which should be called *Chetówa*.

[*Rámávati*, *Meghávati* and *Dvúrávati*, in Sanscrit. See translation of an Inscription in vol. iii. page 209, 213.—ED.]



M, Alexander and De Koros, Csomo. 1835. "I.—Analysis of a Tibetan Medical Work." *The journal of the Asiatic Society of Bengal* 4(37), 1–20.

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