The prescription of the *borage* beverage\(^{120}\) which is useful against gastric debility, it improves digestion, does good to the (whole) body, benefits the heart, makes dropsy disappear, prevents burnt miasmata from ascending to the brain, opens obstruction, expels (bad) humours during (the time of) convalescence, preserves health, and possesses many (other) qualities

Take borage six ūqiya; cantaloupe leaves and sweet basil leaves dried in the shade one and a half ūqiya of each; (only) the best blades from the citron(-tree) one ūqiya and a quarter; sweet marjoram seeds, anise, and mastic one ūqiya of each. Soak it all in six ratl hot water for a day and a night, (then) cook it on a low flame until it is reduced to two ratl, (now) press (the leaves), strain off (the water), throw into it a similar (amount of) honey, boil (that) on the fire until it gains the consistency (required) of beverages, (and make) a potion (by mixing) one ūqiya from it with (some) water in which fennel and mastic had been cooked.

Chapter Thirteen

on

the Prescription of Preserves

Preserved myrobalans which strengthen (and) profit the stomach, assist in the digestion of food, dry off moisture, soften nature, advance (the treatment of) haemorrhoidal cramps, and benefit those who suffer from (an excess of) black bile generated by phlegm—especially when this (preserve) contains spices

Take one hundred chebulic myrobalans, put them in a trough, cover them with water, throw into it fifty *dirham* from the ashes of vine

\(^{120}\) This recipe should rather be expected to figure in chapter 3 on beverages and robs.
stems—according to another copy oak wood ashes—, and leave it like that for twenty days, changing the ashes and the water every five days; then wash (the myrobalans) several times with fresh water; thereafter take them, throw them in a cauldron, cover them with water, throw into it half a *rubʿ* of rice, and boil (that) until (the myrobalans) become soft; then take them out of the cauldron, wipe them very gently so as not to peel off (their skin), and pierce them all round with a large needle; then return them to the cauldron, cover them with candied honey, and boil (that); then take it off the fire, quickly pick out (the myrobalans), put them in a glass jug, cover them with clarified honey, (and) then ‘wash’—(that is) boil—them every five days two or three times in order to remove (all) their wateriness and to dry them out (completely); (when) they are properly done (and covered again by honey), add to a hundred myrobalans one *ūqiya* each of the (following) spices: cinnamon, ginger, canella, cardamom, nutmeg, and peeled grains of paradise, and (also) one *dāniq* of musk and two *dirham* of *sukk*121 (finally) store (this preserve) in a vessel, and use it (as required).

[183]

The prescription of preserved elecampanes which are good for the cold-tempered or someone who suffers from hemiplegia; they are (also) suitable for (the treatment of) cold kidneys, they make the urine flow, heat the back, clear the lung(s) and the chest from moisture (just as) they remove moisture in the stomach, and they befit the group of old men.

Take ten *ratīl*—Baghdad *ratīl*122—of elecampane (roots), cut them to the size of fingers, clean them, and soak them in water and salt for twenty days, changing the water and the salt every five days; then take them out, put them in a cooking-pot of stone, cover them with water, cast [upon it] three *ratīl* of bee honey, and boil (that) until (the roots) become soft; then remove (the pot) from the fire, take out (the roots), (dry them), return them to the pot a second time, cover them with bee [honey], and boil (that) thoroughly; (now) put it (all) in a green...

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121 On *sukk* see note 41 above.
122 That is emphasizing the standard or ‘canonical’ valuation of ~406g, cf. Hinz *Masse* s.n.