# . ب کلیمو. حل لمحتمو. II.72

11.73 **در معمانیه ملا که دیم**و.

حدد الاهمانه المحدد اللكام صعار

۱۱.74 محمور حل لمتعام.

علىل حدر متنوس لمجتمع مهنصمه مهنهم ممتدر

II.72: A 106v,5-107r,10; B 99r,2-99v,3.

II.73: A 107r.10-12: B 99v.4-5.

II.74: A 107r.12-14: B 99v.6-8

cf. K 60r.16-17

II.72: [באבית-]. Present in B; omitted in A (leaving a blank space).

II.73: .

II.74:

### II.72 Of Galen. On mung beans.

They provide the body with abundant nutrition. They are less flatulent than beans, and than the pea as well. They evacuate the bowel to a greater extent than the pea, for they are very humid by their nature. Likewise (?) some of them are also not suitable for being stored, but are only eaten when fresh. (As for) those among them that are to be stored, it is necessary that they be carefully dried, such that they might remain the entire winter without rot or decay. If they are eaten fresh along with their pods, then (this) is to a great extent along with fish sauce and oil, for they help many who eat them in this way in abundance. Mung beans are less nourishing than peas, their (fecal) excretions are more numerous, they evacuate (the bowel) more quickly, and they are better in terms of the chyme they produce — (and this) is between the juice of their "olives" and phlegmatic natures. It is necessary that they be seasoned by those which are (elongated and) lean.

II.73 Of Dioscorides. On mung beans.

Mung beans cause urine to flow, but cause bad dreams.

II.74 Of Rufus. On mung beans.

Mung beans are somewhat flatulent but provide great nutrition.

II.72: cf. Gal. Al.Fac. I.28 (K VI 546); cf. Orib., Med.Comp. I.26,2 (Grant 1997:60).

II.73: Diosc. Mat.Med. II.146.

II.74: cf. Aet. Lib.Med. III 8.26: cf. Rhazes (Db 542 n° 446). See Wernhard 1997:27.



II.72: [Mung beans]: Powell (2003:64-66) leaves Galen's "dolichos" untranslated (hesitantly suggesting "calavance?"). Grant (1997:61) renders Oribasius' περὶ δολίχων ἢτοι φασιόλων as "On black-eyed or mongette peas". Hawley (2008:91) translates Syriac τος Δ as "kidney beans".

II.73: [Mung beans]: Beck (2005:153) translates  $\sigma$ μιλαξ κηπαία as "kidney bean (*Vigna sinensis* Endl.)", also known in English as the "cowpea" (*V. unguiculata* and *V. sinensis* are synonyms). Check?: also known in Hindi as "lobhia".

II.74: [Mung beans]: Wernhard (1997:27) translates Syriac صحمه as "grüne Bohnen".

## . risear 1 . paul 1 II.75

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# וו.77 גנים שטילינים בל שחשה ביאי.

בישין אוט בחשביא השלח הבים מיטולא ופחבא א בו

II.75: A 107r,15-107v,12; B 99v,9-100r,3 cf. **K 60r,ult-61r,6**II.76: A: 107v12-108r5; B: 100r4-12 cf. **K 60v,7-11**II.77: A: 108r5-9; B: 100r13-16 cf. **K 60v,12-14** 

II.75:.

II.76: Notes: \_ ambaum : emendation necessary; the word is written « \_ ambaum » in B 100r,12. MW: This must read dahhînû\_thôn (fattiness), not dahnîyû\_thôn, I believe. Luxuriousness does not make sense

II.77:

### II.75 Of Galen. On sesame.

Sesame seed is very fatty, which is why it is slightly rancid. It quickly satisfies those who eat it, it upsets and weakens the stomach, and it digests slowly. It produces a thick, slimy chyme, and gives a fatty nourishment to the body. It is clear, therefore, that it is unable to impart "tone" (?) and force to the belly and the organs which are in it, just as any other fatty things are likewise un(able). Since, however, it possesses a thick chyme, it does not transit quickly through the belly either. It is warming in its mixture, which is why it also provokes thirst.

### II.76 Of Hippocrates. On sesame (seed)s.

Unhusked sesame (seed)s descend quickly through the belly and are fattening. They are (quickly) purged because of their husks, and they fatten because of their body. Husked (sesame seed)s are (not only) purged much less quickly, (but also) fatten to a greater extent. (Furthermore) in the belly they are quickly transformed into a secondary sharpness because of their fattiness.

### II.77 Of Dioscorides. On sesame (seed)s.

Sesame (seeds) are bad for the stomach, and cause putridity of the mouth (bad breath) if any of them become lodged between the teeth when they are eaten.

II.75: cf. Gal. Al.Fac. I.30 (K VI 547-548, abridged)

II.76: II.77:

II 75·

II.76: Notes: אנייבא : fem. sg. of adj. אנייבא "second, double"; but cf. the Arabic אַנייבא and the noun אַנייבא "smoke, steam", associated adj. אַנייבא "smoky, vaporous". Emendation? (check the greek)



# II.78 حل **رزدین ترحین د دلین**مو.

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II.78: A: 108r10-108v4; B: 100r17-100v9 cf. K 60v,15-61r,1 II.79: A: 108v5-15; B: 100v10-101r2 cf. **K 61r, 2-6** II.80: A 108v,16-109r,15; B 101r,3-16 cf. K 61r,7-13

II.78: Notes: dans ms B, folio 100v,2, പ്രാപ്പും est détaché : പ്രാ പ്രാ. Note : പ്രാത്രം n'est pas mentionné dans le ms A. Note : Dans le ms A, le ന de പ്രാരം n'est pas noté. RH പ്രവർ (both A and B): read perhaps പ്രവർ, "heavy sleep"?

in B دفقت in B

II.80: Notes: Ms A : le scribe a répété ב in deux fois en passant du folio 108v au 109r. Note : Ms B, folio 101r, 4 : le scribe n'a pas noté יז qui se trouve המביש entre et ביש. Note : Ms B, ligne 7 : תלובית est détaché : תלובית est voite : Ms B, l. 11-12 : le scribe n'a pas noté המביש entre et מביש et תלובים. Ms B, l. 12-13 : תלובים ביש שר au lieu de מבית מבים שר.

### II.78 On poppy seed. Of Galen.

The poppy seed which is whiter is more appropriate as a foodstuff than the one that is blacker, but it possesses a **cooling** (?) property, because of which it also causes sleep. If one eats too much of it, it also causes **impurity** (emend?), and furthermore is difficult to digest. It blocks **those things which come up** from the chest and lungs while coughing. It helps those from whose head a thin discharge flows, but it does not provide any nutriment worth talking about to the body.

### II.79 Of Hippocrates. On poppy seed.

The body of the poppy seed hinders the belly, and especially the black (variety). Similarly, the white (variety): it does the same, but another bad (property) is mixed in with it, which softens the belly. This (latter property) is what is detached from it and separates from it (when) in water. Therefore, the body of (poppy seeds) is appropriate for those for whom a binding of the bowels would be helpful, but infusions of (poppy seeds) are appropriate for those for whom a loosening of the bowels is called for.

### II.80 Of Galen. On linseed.

Linseed is bad for the stomach, difficult to digest, causes flatulence, and provides less nutrition to the body. Regarding the evacuation of the belly, you have nothing to praise nor to criticize. It also participates slightly in the faculty of stimulating urination; this becomes more evident if one eats it after it has been roasted, at which point it also greatly reinforces the belly. It is also flatulent (when roasted) thus, since it is filled with an excessive humifity. It is warming toward the first degree, and it ranks midway between humidity and dryness.

II.78: cf. Gal. Al.Fac. I.31 (K VI 548, very slightly abridged).

II.79: .

II.80: cf. Gal. *Al.Fac*. I.32 (K VI 549, abridged at the beginning and end); **for the last part**: cf. Gal. *Simpl*. VII, λ 17 (K XII 62).

II.78: .

II.79:

II.80: .



I.81 **تتنصفةتن**و. <del>حل ان</del>ح حلائم.

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II.82 : کلیمو. حل میکم.

83.II تتعمونيو. که منها.

תבוע אבים מבא למבתו צוד תבשו בר תוח

II.81 Of Dioscorides. On linseed.

This expels those (afflictions) which are in the chest when it is eaten with dibs(-syrup). It quiets a cough, and it aroses for sexual intercourse, when it is mixed throroughly with dibs(-syrup) and pepper, and eaten in abundance.

II.82 Of Galen. On hemp (seed).

Hemp is difficult to digest, bad for the stomach, causes headache, and is bad in terms of the chyme it produces. It is quite warming, and it causes headache for this reason, if one eats a little bit too much of it, by the fact that it brings up to (the head) warming and drugging vapors. It is thinning, causes urine to flow, and relieves (intestinal) gas. It is thus drying, such that if one eats (too) much (of it), it dries out the semen.

II.83 Of Dioscorides. On hemp.

If one eats (too) much of this, it "extinguishes" (or "subdues") (a man's) seed.

II.81: A 109r,15-109v,4; B 101r,17-101v,3

II.82: A 109v,5-14; B 101v,4-12

cf. K 61r,14-16

II.83: A: 109v14-16: B: 101v13-15

cf. K 61r,17-61v,3

cf. K 61v.4-5

II 81·

II.82: Notes: Ms A, folio 109v,5 omet un מפאה au début du passage. Note : Ms B, l. 4 : le scribe note במם au lieu de מכשב. Note : Ms B, l. 6 : le scribe note מנת au lieu de המעל אונים. Note : Ms A, l. 10 : le sribe omet איני מער ל

II.83:

II.81:

II.82: cf. Gal. *Al.Fac.* I.34 (K VI 550, abridged at the beginning and in the middle); **for the last** part cf. Gal. *Simpl.* VII, κ 5 (K XII 8).

II.83:

II.81:

II.83: See the commentary in Beck 2005, p. 74, note 130.



# II.84 : كليمو. حل الأحكم العميك،

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# 11.85 جمعمون عل حعمته.

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### ۱۱.86 که معانده که حدمت.

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II.84:

II.85:

II.86:

II.85: notes: B misplaced punctuation in Syriac (point after אוֹסבאל instead of before);

X

X

II.84 Of Galen. On the seed of the chaste tree.

People eat this roasted also, on account of their believing that it hinders the urge for sexual coupling. It provides little nutriment to the body, and this is both drying and warming. It moderately relieves flatulence. For all of these reasons it is useful for those who wish to abstain from sexual coupling. It does not cause headache like hemp, especially when roasted, for unroasted it causes headache. Furthermore, roasted it relieves flatulence more, being warming and drying in the third degree. It possesses somewhat of an attenuating property. There is also in it a slight amount of astringency, which is why it relieves obstructions in the liver and spleen, for everything which possesses astringency along with an attenuating property relieves obstructions very well, in that it strengthens the organs which themselves reject what is attenuating.

II.85 Of Hippocrates. On safflower (seed)s.

These soften the belly, and at the same time as this they are sufficiently warming. However, they provide less nourishment to the body.

II.86 Of Dioscorides. On safflower (seed)s.

As for these, when they are brayed and their insides mixed thoroughly with honeywater or with chicken broth, it will purge the belly. They are bad for the stomach.

II.84: cf. Gal. Al.Fac. I.35 (K VI 550, slightly abridged in the middle); for the last part: cf. Gal. Simpl. VI,  $\alpha$  2 (K XI 807-810)??

II.85:

II.86:



II.85: the idiom במ במר mean "at the same time as" (Costaz 255); thus: "(and) at the same time as this, they are warming" cf. also במים הבל "just as he was entering"; "while he was still speaking"; במים הבל "we had just gone out"; thus: "while at the same they are warming"