



II.75 :  $\varphi$  and  $\psi$  are

[illegible]

·κῆρα ἡ ·φρῆσις II.76

[illegible]

ἡ ἑξῆς ἡ φωνή αὐτοῦ II.77

12. අනුරාධපුරයේ පිහිටි ප්‍රධාන භාවනා මාර්ගය කුමක්ද? මහා භාවනා මාර්ගය වන බව පැහැදිලි කරන්න.

II.75: A 107r,15-107v,12 ; B 99v,9-100r,3

II.76: A: 107v12-108r5; B: 100r4-12

II.77: A: 108r5-9; B: 100r13-16

cf. K 60r,ult-61r,6

cf. K 60v,7-11

cf. K 60v,12-14

II.75: .

II.76: Notes: **എതദപത** : emendation necessary; the word is written « **എതദപത** » 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: **ܐܝܬܐܢܐ** : fem. sg. of adj. **ܐܝܬܐܢܐ** “second, double”; but cf. the Arabic **دخانية** and the noun **دخان** “smoke, steam”, associated adj. **دخاني** “smoky, vaporous”. Emendation? (check the greek)

II.77:





II.84

II.84

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II.86:

X

X

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II.86:

II.85: the idiom **אז** can mean “at the same time as” (Costaz 255) ; thus: “(and) at the same time as this, they are warming” cf. also **אז כח** “just as he was entering”; **אז כח** “while he was still speaking”; **אז כח** “we had just gone out”; thus: “while at the same they are warming”