FROM ARNAVDINA TO PRACTICA SUMMARIA:
TOWARDS RECOVERING THE HEBREW VERSION
OF ARNAU DE VILLANOVA'S MEDICAL PRACTICE*

My work on a possible Hebrew version of Arnau’s Practica summaria (henceforth PS) is auxiliary to Sebastià Giralt’s main effort to establish a text that could provide the foundation for a publishable, critical edition. It should thus be read in conjunction with Giralt’s contribution in this volume. My paper traces the codicological tradition of the Hebrew text, presents its basic structure, identifies those sections that clearly transmit a Hebrew translation of the Arnaldian text, and reflects on how the Hebrew translation may enhance our understanding of the Latin text. Hence, this is not a full study of the content of the text and of the insights or problems that emerge from it; rather, it is a preliminary report that could be the foundation for a larger study.

The theme of translations as a focus for studying not only the transmission of knowledge but also strategies of inter-religious encounters in pre-modern times has been a fruitful domain of research in recent years. Within this broad field, stress has laid on the unique position of medicine (and, to a more limited extent, astrology as well) as a field of scientific thought that attracted Hebrew translations from Latin sources from the twelfth century onwards.1 The universal human equality in the face of illness and suffering created a common market of medical treatment, which made it difficult for Jewish physicians to remain aloof from changes taking place in the medical system of the host culture. Furthermore, medical literature had no theological relevance and, hence, could more easily be transferred from one culture to the other.

The Hebrew translations of some of Arnau’s medical texts should be read in light of these insights. The particular case of the possible Hebrew translation of PS is interesting because, being the only complete compendium of purely practical Arnaldian medicine (and thus an overall view of his medical practice), the text could shed light on the strategies for the transfer of

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* I am indebted to Michael McVaugh and Sebastià Giralt who commented on earlier versions of this paper. I am also grateful to participants in the research seminar of the research group ‘Jewish Physicians as Agents of Cultural Transfer in Medieval Europe’ at the Institute of Advanced Studies of the Hebrew University at Jerusalem.

medical practice from one culture to the other in the fourteenth and fifteenth centuries.

Vestiges of a Hebrew translation of PS were reported as early as 1893 in Moritz Steinschneider’s monumental survey of Hebrew translations and of Jews as translators in the Middle Ages. So far these vestiges have been largely ignored.

Thus, for example, the diligent authors of the introduction to the critical edition of Arnau’s *Regimen sanitatis* depict the long treatise (some 60 folios) that follows the *Regimen sanitatis* in Munich, Bayerische Staatsbibliothek, MS Heb. 288, fols. 20-84v, in this way: ‘Continua una llarga obra mèdica atribuïda a Arnau, que, ja hem dit, no hem pogut identificar encara, però que no es correspon amb la *Practica Summari* — com diu Steinschneider —, ni amb el *Breviarium practicae*, malgrat les referències que s’hi fa al rei Robert de Nàpols’. The doubts concerning this Hebrew medical text can now be removed: Moritz Steinschneider’s cautious remarks can be confirmed and even reformulated more clearly. There was a comprehensive Hebrew translation of PS. My findings so far suggest that though their texts are not identical to the PS, all the manuscripts Steinschneider mentioned, as well as three additional ones that he ignored contain distinct parts of a fairly literal translation of PS, and that these are embedded into a much longer text of medical practice.

Although the present work does not relate directly to the main theme of this *Trobadad* – the discussion of Arnaldian chronology and biography, it may direct us to possible central themes for future workshops. We are rightly concentrating our research on the historical Arnau; however, we should not neglect the posthumous history of his ideas, texts, and image, which impacted on future generations whether through his authentic or through spurious texts attributed to him. The history of Arnau does not end with his death in 1311 or the Synod of Tarragona in 1316. The texts attributed to him also deserve to be studied as part of the long history of this European physician.

**Manuscripts**

The Hebrew translation of PS or vestiges of it are preserved in nine manuscripts. Six of them contain the full and, hence, long version of a large text of

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practical medicine that normally spreads over some 50 folios; the three other manuscripts contain a variety of at least three versions of an abbreviated text of practical medicine that includes some of the PS chapters in Hebrew and normally spreads over not more than 25 folios. All nine manuscripts were dated the fifteenth-century by the cataloguers of the Institute for Microfilmed Hebrew Manuscripts at the National Library of Israel (IMHM), Jerusalem. The manuscripts are as follows:

1. Munich, Bayerische Staatsbibliothek, MS Heb. 288, fol. 20r-84v. s. xv (Provence; cursive) [F1632]

   The treatise is preceded by Arnau’s Regimen sanitatis, fol. 1-19v (which transmits the same prologue as in MS Florence Plut. 88.36 [no. 3 below] with one significant distinction: the prologue names the translator – Israel, son of Joseph Caslari – and asserts that Arnau composed the treatise twenty years earlier without specifying the date of the translation).

2. Munich, Bayerische Staatsbibliothek, MS Heb. 27, fol. 116v-150v, 159-162v, 177-186v. s. XV. (Ashkenaz) [F1273]

   The text starts in the middle of the chapter on epilepsy followed by the chapter on ringing in the ears (האוזניים צלצול). The translation systematically avoids non-Hebrew medical terminology in the chapter titles.

5. Two further Hebrew manuscripts contain a treatise on paralysis attributed to Arnau. Moscow, Russian State Library, MS Guenzburg 766, fol. 127v-130v, a. 1516 (Ashkenaz; Italian hand) [F 48048] [F stands for the microfilm number at the IMHM]. The text (entitled: מאמר ארנבט ומיאשתري הרופא של הפראלישי) differs from the short entry on paralysis in the Hebrew PS (Munich 288, fol. 38v or Florence, Plut. 88.36, fol. 30v); Macerata, Biblioteca Communale, MS 310, fol. 86-84 (Provence) [F 40363] entitled: ארנבטה הרופא של הפראלישי מאמר.

A third manuscript (New York, Jewish Theological Seminary, MS 2722, fol. 35v-44v [F 28975]) contains what Steinschneider (p. 780) described as excerpts from PS. I found no indication that the text is related to the Hebrew PS. The text starts at fol. 35v: מובהק רופא מן אתחיל מספריוولاשיב לשאול תוכלעניינים הרבה בנחת יורהשהחכמה פ... אתירה נובה דוילא ארנבט מיאישטרי ושמו כל להנהיג תוכל בעבורו אשר ספרך לך אניכן על, מהר עסק הרפואה מלכת על האחרים וומרופאים הרפואה... ליחות' דבו יש האנושי גוף. הטבעיים' הדכללה לכיר ותוכל הגוף ענייני


7. Munich, MS Heb. 288, fol. 1v-2r:

   על כן אני נשמא rửa. ייך קושל, המכתב הזה המסר אפיה הכתיב...הנכתב זה המאמר הזה הוא בכל... על דחיים גי דחיים כך חתים רבים נהנו ליהודי שלט פרִמי שלט בעיון מראות חסותו, אפיה זה המאמר הזה הנכתב הוא打ちים גם דרכי חסותו, גי דحيا הנה, נHeroes מחסותו, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן עזים, והם אפגו כן Un...
3. Florence, Biblioteca Medicea Laurenziana, MS Plut. 88.36, fol. 14v-68v.
s. xv-xvi, (Italy; Sephardic) [F 17859]

The treatise preceding the text is a version of Arnau’s *Medicationis parabole* (fol. 1v-13v).

4. Florence, Biblioteca Medicea Laurenziana, MS Plut. 88.49, fol. 46r-90v.
s. xv (Ashkenaz) [F 17973]

A compilation of practical medicine from head to toes in which the Hebrew PS is embedded in a different order. It has different incipit and explicit and it includes some diseases and categories that are absent in the common Hebrew PS texts. The text is annotated, specifically in the chapters devoted to hemorrhoids and menstruation.

s. xv (Spanish hand; cursive) [F 8846]

Title: *Arnavdina* (ארבנדינה)

Incipit: ושת נטליה המסד הרופואת של מגמשי ארוכל וידת נובה...

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9. The chapters include:

<table>
<thead>
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| 1       | ושת נטליה המסד הרופואת של מגמשי ארוכל וידת נובה...
| 2       | תכלית נዞ הב оста עין הקדחת לכל בקוטל באממה ומשלת נוזי דם
| 3       | להזיל מסתומי מרחץ אליאקה העצרFlorence, Biblioteca Medicea Laurenziana, MS Plut. 88.36, fol. 14v-68v.
| 4       | והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבשל והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבселוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל לבaselוה בקוטל באממה והמאכל ל...
The colophon at fol. 146v attributes the text to Magister Crescas Caslari.

6. Vatican, Bibliotheca Apostolica Vaticana, MS Heb. 366, fol. 5r-51r. s. xiv xv (Spanish hand); Hebrew of Munich 288 (including explicit) [F 447]

Arnau’s Regimen sanitatis at fol. 53r-61v (incomplete; starts with chapter 11)

7. Lyon, Bibl. Municipal, MS Heb. 15, fol. 160v-141 (backward foliation). s. xiv-xv (Spanish hand) [F 5609]

This is an abbreviated version of the text. Title: Arnavdina (ארכנבדינה) at the top of each page. The text belongs to the family of the text in Saint Petersburg B290 (no. 8 below).

Incipit: [םסרף ארבדרינה]

Regimen sanitatis (?), fol. 173-160
8. Saint Petersburg, Institute of Oriental Studies of the Academy of Russian Sciences, MS B290, fol. 1-25v, s. xv (Spanish hand). [F53430]

An abbreviated version of the text.12

Title (on opening page): From the book Arnavdina (משאר אראנבדה). The name S. Wiener (שמואל ויינר) is added on the title page.

 Explicit (fol. 25v): Identical to the Munich 288 oration.

Arnau's Regimen sanitatis, fol. 26-41v with a translator's colophon attributing the translation to Crescas Caslari and dating it to 1327/1328:

The chapters include:

12. The chapters include:

The Text

A. Prologue

The texts of eight manuscripts – the exception is one in Florence, Biblioteca Medicea Laurenziana, MS Plut. 88.36 – start with the title of the
first theme, head ache (ראש דلاء), and dive into the thick matter of diet and medicines for the various conditions and diseases.

The prologue or introduction of the translation in the Florence manuscript (at fol.14r-v) was identified by Moritz Steinschneider in 1893 as Israel ben Joseph Caslari’s introduction to his translation of Arnau’s *Regimen Sanitatis* of 1327: the introduction is missing from all known Hebrew manuscripts containing the *Regimen sanitatis* except for Munich MS 288 (no. 1 in the above list of PS manuscripts), which ends with a colophon identifying the translator (Crescas de Caslari) and the date of translation (1327).14 The introductory chapter in Florence, Biblioteca Medicea Laurenziana, MS Plut. 88.36, has been edited and published in an important article from 1990 that wrongly asserts that it is connected to the *Regimen sanitatis ad Regem Aragonum* “contained in this manuscript”: in fact the preceding Arnaldian treatise is the Hebrew version of *Medicationis parabole*.15 The authors of the more recent and excellent introduction to the critical edition of *Regimen sanitatis* confidently reasserted this identification of the text.16

Yet, in Florence, Biblioteca Medicea Laurenziana, MS Plut. 88.36, the introduction, which is clearly identified with Crescas de Caslari’s translation of the *Regimen sanitatis*, reappears as the introduction to an entirely different treatise, a practical compendium of cures for various diseases and conditions engulfing the body and its organs from head to toes. This compendium is largely based on a literal translation of the *Practica summaria*. The practice of reusing introductory prologues in a secondary manner for different treatises was not uncommon among medieval translators, regardless of languages.17 Whether it was Crescas de Caslari himself – according to the colophon in the Escorial manuscript (no. 5 in the above list), he was the Hebrew translator of PS, as well – who initiated this approach, or the scribe who produced the Florence manuscript and, thus was responsible for this use of the same introduction, the reuse of the introduction was reasonable in so far as its content was concerned. The sentence in which the translator apologises for having meddled in an art that is not his, acknowledging that he knows well that Maimonides wrote a treatise on the theme, clearly links this introductory text to the *Regimen sanitatis* and to Maimonides’s original contribution to this genre of medical *regimina*. But all the rest of the prologue perfectly fits the PS which was largely devoid of theoretical reasoning. It extols experience (לָעַשָּׂךְ

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14. Steinschneider, p. 780. As stated above (n. 7) Steinschneider was here only partly accurate: the prologue identified the translator in name, but it lacks a colophon or a date.
16. AVOMO X.1, Barcelona, 1996, pp. 413-16, 880-84.
experimental wisdom (הכונה מוחטייה) and drugs and medicines (תרופות) as the most effective path to produce a cure (more effective than natural philosophy (חכמה טבעית) and scholastic logic (הכונה מבנית)). Unlike its Latin original, the Hebrew treatise, which heavily relies on direct translations of the PS, is littered with references to the author's (“Arnau’s”) experience as the sole authority on the efficacy of this or that therapeutic advice; this perfectly suits the spirit of the introductory chapter.

The editor of the prologue in the 1990 Osiris article failed to draw our attention to a crucial scribal correction in the sentence in which the medieval translator apologises for “translating this treatise, which is the first that has been written to date – although I know well that Rabbi Moises, of blessed memory, wrote a treatise on the theme”. The scribe in the Florence manuscript erased or struck out the word “first” (ראשון) and substituted in its place the word “small” (קטן), thus making a clear allusion to the title of the treatise Practica parva or minor or summaria.\(^{18}\)

B. Description of the Text

I have chosen the version in Munich, Bayerische Staatsbibliothek, MS Heb. 288 as the basic text for describing the treatise and for transcribing sections from it. It contains the fullest text; its Provençal provenance, its greater accuracy when transmitting the specific ingredients from the Latin PS into Hebrew, and its physical affinity with Caslari’s translation of Regimen sanitatis all induced me to select it as my basic text. In square brackets I occasionally add information from the slightly later Florence, Biblioteca Medicea Laurenziana, MS Plut. 88.36, fol. 14v-68v, which periodically opts for alternative linguistic choices or strategies. The italic titles of the subsections are mine as the Hebrew text is normally in the shape of a long, uninterrupted list of medical conditions. The chapters in PS according to Sebastià Giralt’s draft edition are printed in boldface.\(^{19}\) At times, I transcribe individual chapters to show the closeness of the text to the original Latin PS.

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\(^{18}\) ההמחובר הקטן המאמר זה להעתיק Shelley אומנות אוחז בהיותי מתנצל אומר הספר זה מעתק כ"ע

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\(^{19}\) Amongst the most useful tools in deciphering the Hebrew medical terminology are the glossaries and texts in: Michael McVaugh and Lola Ferre, The Tabula Antidotarii of Armengaud Blaise and Its Hebrew Translation, Philadelphia : American Philosophical Society, 2000 (Transactions of the American Philosophical Society 90(6)); Lola Ferre, Práctica de Johannes de Parma: Un tratado farmacológico en sus versiones hebreas y catalanas, Granada, 2002 and 'La terminología médica en las versiones hebreas de textos latinos', Miscelánea de Estudios Arabes y
1. Diseases of the head

On headache. PS I De dolore capitis


20. The Hebrew text provides an accurate summary of the original Latin text and covers all the practical advice it contains. It starts with a theoretical and diagnostic declaration (concerning the causes of headache from compound humours or from dry matter, or dry complexion) which was not presented in the Latin text. The healing advice given in the Hebrew text is hypothetic and presents treatment for three types of headache: one from dry matter, one from emaciation, and one from fever. Although the treatment is hypothetic, the words used to describe the symptoms are exact and precise, and the advice is based on the symptoms that were presented in the Latin text. The treatment given in the Hebrew text is based on the Latin text and is focused on treating the symptoms of headache. The Hebrew text also includes additional information that was not presented in the Latin text. For example, the Hebrew text provides additional information about the causes of headache and the different types of headache that can occur. The Hebrew text also includes additional information about the symptoms of headache, such as the location and intensity of the pain. Overall, the Hebrew text provides a comprehensive and accurate summary of the original Latin text, and it covers all the practical advice it contains.
agresta de racemo cum pulvere coriandi preparati vel salsa camelina facta de cinnamomo et amigdalis et ponatur action.


21. This is a partial transcription of an original chapter in Arnavdina (epilepsia, fol. 158b). Cf. Ed. Giralt: Locale remedium, quod capiti applicetur, si fuerit febris, erit pannus made-rum in aqua rosacea calida, in qua steterit coriandrum crudum pulverizatum.

22. This is an example of a literal translation into Hebrew of an item in PS.

**Vertigo.**

**Breviarum practice**

**De vertigine**

([16v])

**Epilepsy.**

**Breviarum practice**

[20r]

20r [15v] Epilepsy. 21

21v [16v] Vertigo. PS III De vertigine22

**Joseph Ziegler**

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[...]
Diseases of the eye

Among the suggested treatments the text prescribes bread dipped in aloe and woman’s milk (יין ים ולבונה) for ear pain.

2. Diseases of the eye

Concerning an ocular ointment and its application to the eye [Teinture media testa nucis plena de pillulis infrascriptis: recipe pulveris coriandri preparati et potus serotinus vitabitur et in introitu lecti any loco

Late after sunset]

For ear pain.

Cf. ed. Giralt: In vertigine, quamdiu duraverit, fiat de quarto in quartum diem in ieiuno el solum ciminum pulverisatum et cum cera verized cumin and hot wax) in the first recipe: Vpillulabuntur et sumantur per se vel cum vino in introitu lecti.

As a summary of the above:


See Breviarium practice, ch. 15, fol. 154ra (De sanguine oculorum): Item lac mulieris cum al. ovi et oleo ro. Commixtum et oculis imissum dolorem oculorum et ignem flammas oculorum extinguit.
3. Teeth and mouth

- עין הנויה 23v [18v] pain in the cheeks
- עין השיניים 23v [18v] tooth-ache
- עיני השיניים 24r [18v] poultice against a tooth-ache
- הרונה השיניים 24r [18v] strengthening the teeth
- עיני השיניים 24r [18v] teeth growing in youngsters
- חלונות השפתיים 24r [18v] dry lips

4. Respiratory diseases

- גרון לאincinnו 24r [18v] PS VI De asperitate gutturis
- גרון לאbairro 24v [19r] treating quinsy (squincia)
- גרון לאביזור 24v [19r] PS VII De difficultate anelandi
- גרון לאבון השתייה 25r [19v] ointment for asthmatics
- גרון לאבון הולモン הורוק 25v [19v] PS VIII De difficultate trans-gluciendi
- גרון לאבון המהט 25v [20r] PS X De dolore pectorali
- גרון לאבון המאשא 26r [20r] asthma
- גרון לאבון המכה 27r [21v] constriction of the chest
- גרון לאבון המכרת 27v [21r] PS VIII De tremore cordis
- גרון לאבון המקרדיאקה 27v [21r] cardiaca

5. Stomach, intestines, and digestion in general

- הגן לאבון הגן 27 [21r] PS XI De dolore stomachi
- הגן לאבון הליך 21v [21v] To purify the voice

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26. For one of the meanings see Bos, Novel Medical and General Hebrew Terminology from the 13th Century, p. 83
27. The dung of lizards (stercus lacertarum) is an essential ingredient in various collyria for the same condition in Breviarium practice, ch. 18, fol. 155v-156v.
28. Reference to experience: אני ניסיתי זו (and this I tried).
FROM ARNAVDINA TO PRACTICA SUMMARIA...

6. Liver and spleen diseases

[21v] a broken artery/vein in the body (internal haemorrhage)

[22v] 28r periplaemia

[22v] 29r [22v] periplaemia

[22v] pains of the external organs (i.e. extremities)

29v [23r] syrup against the heat of the liver

30r [23r] PS XIIII De constipatione ventris

31r [23v] PS XVI De fluxu ventris

31r [24r] against colic and flatulence?

31v [24r] pain in the liver which is called epar

31v [24v] ictericia

31v [24v] PS XVII Contra opilacionem epatis

32r [25r] PS XVI De fluxu ventris

32r [25r] PS XV De lumbricis

32v [25r] ointment against weakness of the liver, and lungs or for treating blocked liver

32v [25r] PS XVIII De opilacione splenis

33r [25v] dropsy

34r [26v] against all forms of swelling in the body

7. Kidney diseases

[26v] PS XIII De dolore renun

29. Only the first part of the chapter is translated. The rest of the Hebrew text is based on another source.

30. At fol. 33v [25v] reference to Avicenna: "I Arnau did such a bath from two thirds water and one third wine and it substantially improved her condition": 

33v [26r]: Dry bath will be most useful; "I Arnau did such a bath from two thirds water and one third wine and it substantially improved her condition".
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34v [27r] kidney or bladder stone
35v [28r] diabetes
36r [28r] urinating blood
36v [28v] involuntary emission of seed
36v [28v] diabetes

Strangury SP XVIII Contra difficultatem urinandi

37r [29r] against a blocked urine
37v [29v] impotence (literally: defect od deficiency in coitus)
37v [29v] haemorrhoids
37r [30r] poultice against swelling
38r [30v] paralysis
39r [31r] hernia
39r [31v] genital cancer
40r [31v] genital fistula
40r [32r] swelling of the penis and testicles

9. Female gynecology

32r Matters of the women: How to induce menstruation
40v [32r] menstrual blood
41r [32v] inducing menstruation
32v [32v] purging

31. This chapter appears here in a totally different context, but in a literal translation; the translator seems to have understood the word membrum as denoting the male sexual organ and certainly linked impotence to other forms of motor problems.
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[33r] bath to stop flowers [menstruation]

42r pessary against abscess/apostema in the womb

43r cold womb

43r on the umbilical chord

43v hardness of the womb

43v stopping menstrual blood

44r a wonderful bath to stop menstrual blood

43r pessaries for the womb

44v fumigation to stop bleeding [menstruation]

44v simple medicines that warm up the pudenda, and nature, and the womb

44v powder that renders the genitals odorous

45r to constrict woman’s genitals when they are too broad

45r to render as virgins women who had intercourse

46r red gout similar to leprosy

47r scabies, i.e. scab and itch

10. Skin conditions

46v [36v] red gout similar to leprosy

47r [37r] scabies, i.e. scab and itch

48r bath for scab and an itch

48r unguent against all kinds of scabs
against old scab and salty humour
unguent for salty humour
an unguent that is good for any scab

11. Limbs
sciatica
for all sorts of gout
for every kind of gout and arthritis
an unguent that extracts/purges humours through pustules
wonderful unguent against gout caused by rheumatic humour
for all sorts of gout
for every kind of gout and arthritis
an unguent that
extracts/purges humours through pustules

12. Fevers
Pestilential fevers. Up to here we spoke of "private" diseases—in a way that seemed to us to comply with the vow undertaken by us towards King Robert, may he live long. We shall talk of diseases engulfing the whole body. It is called fever.
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64v [52r] against heart tremor (tremor cordis) and stomach and liver ache
64v [52r] against head-ach the soles and palms should be massaged
65v [52r] phrenesis(?) This disease is an apostema in the head
66v [53r] Against the matter of urine it will be necessary to consider four things. First, what is urine?
67v [53r] Thin urine will be necessary to consider four things. First, what is urine?
68v [53r] Natural black humour
69v [53r] Four humours govern the human body
70v [56v] Signs of blood humour
71v [57r] Signs of blood humour
72v [58v] Symptoms of black humour
73v [59v] Semi-tertian fever
74v [59v] Partial tertian fever
74r-v [59v] Symptoms of gout according to the urine
75r [60r] Symptoms of gout according to the urine
according to the urine, kidney pain, and bladder pain

various arthritic diseases

these are the rules originating in urine

16. Miscellaneous medicinal Syrups

Now we shall talk briefly about medicinal drinks

76v-79v [61v-63v] – 38 syrups

oxymel 80r [64r]

17. Pills

After having talked about syrups, we shall talk about purgative pills
To clear the house of venomous reptiles SP Appendix IV.2: Contra reptilia domus

Other pills:

- הקיא: to stop vomit
- הקיא: for blindness
- Alexandrian Pilla
- Arab pills
- פילולש: pills for arthritics
- פילולש: pills for those suffering from a cough
- פילולש: pills for those having rheumatic problems
- פילולש: for those suffering from a cough
- פילולש: for those suffering from a cough
- פילולש: for those suffering from a cough
- פילולש: for those suffering from a cough

18. Morphew

- שעת נבון מחליל נשרות: (10 cases) Morphea 82r-83v [65v-66v]
- רג מפנסאלה לובה인데 עשה זה 83r [66r] against white morphew
- רג מפנסאלה שהירה 83v [66v] against black morphew
- דרכי השער 84r [67r] to bleach the hair
- לעשות בורה 84r to produce soap

C. Closing Oration

The closing oration reveals the title of the treatise (Practica summaria/parva/minor), and reasserts the Arnaldian authorship of the text by ascribing to him the dedication of the treatise to King Robert (presumably of Naples [d. 1343]) to whom another possible Arnaldian treatise is dedicated, the Liber de vini. 38

So far this lesson, the summary and the burden undertaken by us. Thereafter, you, God, the eternal salvation, who gave me Arnau de Vilanova, your servant, the will to do and engage in this minor art (הקטנה המלאכה) cho-

37. קד משאר ארביע מצניע ד. ארקי, שבירה מתכונת ב. ארקי, פולו, צפונית אתיופיה, 37. קד משאר ארביע מצניע ד. ארקי, שבירה מתכונת ב. ארקי, פולו, צפונית אתיופיה, SP 1397. קד משאר ארביע מצניע D. ארקי, שבירה מתכינת ב. ארקי, פולו, צפונית אתיופיה, 37. SP 1397. קד משאר ארביע מצניע D. ארקי, שבירה מתכינת ב. ארקי, פולו, צפונית אתיופיה, The ingredients are identical to those in PS (with minor omissions. The quantities only partially conform to those in PS. The actual advice for application (fumigating the house with one pill after sun set is accurate.

sen from the books of the ancients and the cures revealed to us from heaven and the power of my ability to be useful through it, for your honour and for the general benefit and especially for the honour and dignity of the great Lord, my Lord King Robert may he live long. Please, oh Lord, preserve this book from the erring falsifiers. And all those who engage this book in good faith direct them to the gate of health and enlighten their eyes and hearts into understanding the things according to the path that we laid out. But those who read this book and are motivated by hatred, envy, and evil intention, may their ways be blocked and may they go under the mists of hell. Eternal glory to you, God. May you be blessed for ever. Amen and amen. Finished and completed. Glory to the God of the world.39

**Preliminary Insights and Questions for Future Research**

Somebody—perhaps Crescas Caslari, if we are to follow the colophon of the Escurial manuscript—sometime in the fourteenth century (1327 according to that colophon), translated a practical medical text that was dedicated to a clerical figure (probably the abbot of St. Bodiulis in Nîmes, and less likely Pope Clement V) into Hebrew. Nineteen of the first twenty chapters of PS are literally translated and embedded into the Hebrew text. One of the experimenta that Sebastià Giralt appended to the draft of the critical edition (in the appendix) appears there, as well. At least three chapters discussing fevers in PS were fully or partially translated into Hebrew. It is very possible that a closer investigation of the other chapters on fevers will show that they, too, are indebted, at least partially, to PS. The text had readership among a wide range of Hebrew readers, in Provence, Iberia and even in Ashkenaz (Germany).39

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Whoever embarks on the study of the larger text will face the problem of identifying its sources. Are the parts that cannot be identified as direct translations of PS an original treatise by a Hebrew author? If Crescas Caslari is behind the text, is the medical practice that it conveys the original fruit of his experience as a physician, or is this text a translation from another, not-yet identified source? In the case of Crescas Caslari, it will be necessary to study the *Arnavdina* in conjunction with the new section appended to his translation of Arnau’s *Regimen sanitatis* (at Munich, Bayerische Staatsbibliothek, MS Heb. 288, fol. 14v-19v), which perhaps reflects Caslari’s original medical writing. But the presence of direct citations from *Breviarium practice* in those chapters that have no parallel in PS perhaps should guide us to a different working hypothesis: other Latin texts are embedded into the *Arnavdina*, not only the PS. The presence of *Breviarium practice Arnavdina* should perhaps also reignite the debate (which seems to have been closed with a clear rejection of its authenticity) about the attribution of the text to Arnau de Villanova.

A cursory look at the Hebrew PS shows known patterns of translation: the translator had no qualms about including recipes containing ingredients that are patently forbidden according to Jewish dietary rules; he struggled with medical technical terms, as well as with names of herbs and other biological ingredients for which he had no equivalent Hebrew word. Overall, however, the macaronic text (fusing Hebrew words and the transliteration of Latin as well as vernacular terms) was overwhelmingly Hebrew, which supplied in an impressive manner the main vehicle for transmitting medical ideas to the Hebrew readers. The need to attribute the text to Arnau and his experience appears only in the sections that are not direct translations from the PS.

The longer Hebrew treatise will force us to ponder why Arnau opted for such a limited practical text. It is quite reasonable that a medical text commissioned by a monastic community would not cover women’s medical problems. However, the other medical categories missing from the Latin PS (skin disease, urology, teeth problems, motor difficulties arising from various arthritic faults) and the more detailed treatment of specific conditions within the common categories must induce those studying the Latin version to reflect upon the selection that Arnau made and the structure of his treatise. The Hebrew PS, with its transliterations from the vernacular, may also, upon closer study of the text, yield crucial evidence in support of the existence of a possible Catalan version of the Latin PS, now lost. Finally, those who prepare the critical addition of Arnau de Vilanova’s only complete compendium of medical practice can now check most of its chapters against a literal Hebrew translation that had significant diffusion in the fifteenth century and possibly even earlier.

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41. See, also, Parma, Biblioteca Palatina, MS 1953 (De Rossi 1053), fols. 25r-28v from c. 1400 which contains a set of recipes attributed to Caslari.