The medical masters of fourteenth-century Montpellier are distinguished by the quantity of medical writings they have left behind, especially those written in the first half of the century, which reached a wide readership, not just in Latin but in Hebrew: scholars have recently shown how the works of Bernard Gordon and Gerard of Solo very quickly received Hebrew translation—some, indeed, two or three times independently. Arnau de Vilanova is another Montpellier master whose works were rendered into Hebrew, though the translations have not yet been fully studied. The medico-philosophical works for which he is especially well known today apparently had little attraction for Jewish physicians, but Moritz Steinschneider long ago identified ten medieval Hebrew translations, generally of more practical Arnaldian or pseudo-Arnaldian treatises, in surviving manuscripts.

In Arnau’s case, to be sure, “translation” covers a variety of compositions. It includes virtually word-for-word Hebrew versions of the Latin, like the Pirque made of his Medicationis parabole; a reworking of the Latin original incorporating material included by the translator, as apparently in the case of Isaac Caslari’s translation of Arnau’s Regimen sanitatis originally composed for Jaume II of Aragon (though Caslari’s translation may have passed

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through an intermediate Catalan version);\textsuperscript{4} and what begins as a translation of the \textit{Tabula super vita brevis} condensed from Arnau’s commentary on \textit{Aphorisms} 1.1, but quickly turns into an independent work that in effect glosses the \textit{Tabula} without ever quoting its language at any length.\textsuperscript{5} And one of the translations turned up by Steinschneider is far more unusual than any of these, the work which he identified as “Definitions” taken from Arnau’s \textit{Speculum medicine}.\textsuperscript{6}

The original \textit{Speculum medicine} is itself an unusual work. It is by far the longest medical treatise Arnau ever composed, running to nearly 90,000 words and 101 chapters in the edition of 1504; he finished it in Montpellier in 1308, in a period of relative personal calm. But though it is long, it is far from diffuse. It is structured tightly around the three main groups of explanatory entities from Galenic medical thought: the \textit{res naturales} or naturals, the things that constitute the human body (the elements, the humors, the members, the spirits); the \textit{res non naturales} or non-naturals, comprising things distinct from the physical body that condition its health (air, food, medicines, sleep, etc.); and the \textit{res contra naturam} or contra-naturals, including diseases with their causes and symptoms. In the section on the non-naturals Arnau included an exceptionally long and careful account of the scientific basis for drug action, with a classification of forty-seven distinct medicinal properties into a hierarchy of six groups.

The Hebrew translation of this work—or more accurately, as we will see, of a few brief excerpts from it—seems to survive in only one copy, MS Lyon, Bibliothèque municipale 15, fols. 176v–173r. This peculiar foliation is due to the fact that the manuscript’s pages have been numbered in the upper-right corner of each right-hand page in sequence \textit{from the back}. We offer an edition below (Appendix, pp. 455–467), based on the digitized copy accessible (as of March 2013) at \url{http://www.e-corpus.org/notices/114169/gallery/}, where the work is contained in images 43–48.\textsuperscript{7} The same manuscript also contains a number of other Latin-Hebrew medical translations, including


\textsuperscript{5} Steinschneider, \textit{HU}, p. 782; copies in MS Oxford, Bodl. Marsh. 347 (Neubauer 2133), fols. 157r–197v; and MS Florence, Laur. Or. 488, fols. 45v–100v.

\textsuperscript{6} Steinschneider, \textit{HU}, p. 784.

\textsuperscript{7} Thus the plate accompanying this article (in its textual appendix, below, p. 468) illustrates image 43/fol. 176v.