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NEW LIGHT ON THE PATRIA OF ARNALD OF VILLANOVA:
THE CASE FOR VILLANOVA DE JILOCA NEAR DAROCA

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HUMANITIES WORKING PAPER 34

September 1979

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Though he died wealthy and famous, a distinguished professor, author and physician to kings and popes, Arnald of Villanova was born into obscurity, being, as he said of himself, homo sylvester, theoricus ignotus et practicus rusticanus and natus ex gleba ignobile et obscura.¹ For centuries the mystery of the identification of the "new town" which gave him his name has been debated, and without knowledge of that locality the search for further information about his family (and whether they were, as has been suggested, converted Jews), the place of his earliest schooling, and the formative influences of his youth has been frustrated.² As so often happens, we know far more of what Arnald achieved than of how he did it.

In a review of the early literature of Arnald's place of origin, Barthelemy Hauréau pointed out in 1881 that both Italy and France had claimed him as a native son, but that "en Espagne Barcelone le donne à Valence et Valence le rend à Barcelone," a situation which he explained by the question: "Mais n'a-t-il pas été condamné comme hérétique?"³ Modern research, freer of both national and religious bias and more determined to stick to the existing texts, has avoided

the more extravagant or fantastic claims of the past, but is still far from a consensus on Arnald's place of origin. Today one major school of thought suggests that Arnald came from Villeneuve-lès-Vence or Villeneuve-Loubet near Marseille, an idea strengthened by the demonstrated fact that he had close relatives in that area.⁴ Another theory, widely repeated in secondary literature, is that Arnald came from Valencia, since he was called by Pope Clement V clericus Valentinae diocesis, held property there, and left a daughter in that region.⁵ Each position has attractive features, but neither is based on precise documentation or unambiguous evidence, since a Catalan who died in 1311 could easily have had relatives in Provence and held property and office in Valencia without originating in either region.

The one matter of Arnald's background which is certain is that he was by "nationality" a Catalan. Fourteenth-century authors and manuscripts refer to him as Catalan, and his early editors sometimes called him Arnaldus Catalanus.⁶ One personal indication of his Catalan background is that the only language in which he wrote besides Latin was Catalan; he was, indeed, one of the earliest major authors in that language.⁷ Arnald himself gave oblique confirmation to a hostile statement that he was Catalan, for in his Tractatus quidam in quo respondetur obiectionibus quae fiebant contra tractatum de adventu Antichristi he replied to the charge that some said that he had no right to announce the coming end of the world "quia erat de filiis despecte nationis, scilicet chatalanus," by answering that "Christus non facit differentiam in nationibus."⁸

One problem for modern historians is to know exactly what it meant to be "Catalan" in the thirteenth and early fourteenth century, for as is well known the count of Barcelona was at the same time king of Aragon and ruled, among other places, Valencia, Majorca, and the territory of Montpellier. The long-standing debate as to whether Lleida (Lérida) was in Catalan or Aragonese territory is itself symptomatic of the problems of what we might call "ethnic identity" in a "multi-national empire."⁹ A fourteenth-century student at the university of Lleida, itself divided into Catalan and Aragonese "nations," probably took part in discussions on nationality somewhat similar to those which agitated students at the universities of Prague or Lvov in the nineteenth century. If a Catalan family from near Marseille, let us say, established a home in newly conquered territory in lower Aragon and raised a child to speak not Aragonese but Catalan, should that child be considered Catalan or Aragonese? A difficult question, to which different answers might legitimately be given. If a choice must be made, it might best be determined by whether a given individual found identity more strongly in language and upbringing or in territory.

New information on the origins of Arnald of Villanova has now come to light in a fourteenth-century manuscript of his major general treatise, the Speculum medicine. Sometime in the late 1960s the New York book-dealer H. P. Kraus purchased a composite volume made up of four different works from a Spanish gentleman whose identity has not been revealed by Mr. Kraus. These four manuscripts, each of which once

stood alone, were separated, rebound, and described in Kraus's sale catalogue no. 126.¹⁰ The *Speculum* medicine was purchased by a Beverly Hills physician, Dr. Irving J. Pincus, and a text of three works of Mesue the Younger (Masawiah al-Mardini) was acquired by the National Library of Medicine in Bethesda, Maryland. Dr. Pincus then thoughtfully acquired the two remaining manuscripts, Avenzoar's *Liber Thaisir* in the translation of Joannes of Capua and Averroes' *Colliget*, so that three of the four parts have been available to me and my colleague, Dr. Richard Rouse, for repeated inspection. More detailed comments on all four parts appear in an appendix to this article.

The two most closely related texts are those of Avenzoar and Arnald, both written in very similar but not identical hands of the first third of the fourteenth century (though the *Speculum*, which refers to Arnald as dead, must have been copied after 1311). According to Dr. Rouse, both hands show a somewhat amateur quality and are characteristic not of a professional scribe, but rather of a professional scholar, suggesting that the volumes were owner-produced books. Both manuscripts are decorated with identical colored initials which were probably made by the same person. As Madame M.-C. Garand has pointed out to me, these two manuscripts are very similar to a dated manuscript produced at Montpellier in the early fourteenth century,¹¹ though given the amount of movement in Catalan territory at this time, it would be hard to state definitively that the manuscripts were not written elsewhere. Some support for an origin in Montpellier or its intellectual milieu is provided by a gloss at the end of the Avenzoar manuscript

which records a recipe for a laxative (psillium seed) by the early fourteenth-century Montpellier physician Stephanus Arnaldi.¹²

As the ex-libris (transcribed on p. 7 below) on fol. 47^v of the Speculum medicine shows, these two texts, once separate, were later bound together, probably by the end of the fourteenth century, with the Avenzoar first and the Arnald second. At an even later date, perhaps in the mid-fifteenth century and after the period which interests us, the two other manuscripts, which are probably also of Catalan or southern French origin, were added to the collection, and the four works were bound in the following order: Avenzoar, Averroes, Arnald, and Mesue. They remained in this form until they were separated by H. P. Kraus.

The new information about Arnald of Villanova appears at the end of the Speculum medicine. The text ends with a colophon which states:

Explicit Speculum medicine, editum a magistro Arnaldo de Villa Nova a nomine, *Catalano, bone memorie, doctore insigni in Monte Pessulano, cuius anima cum angelis gratuletur.

In front of the word Catalano a hand which is of the mid or late fourteenth century¹³ has entered an insertion mark like a capital H, here represented by an asterisk, and to the left and below the explicit has added a comment preceded by the same mark:

*Mentiris, quia ipse fuit oriundus de¹⁴ Villa Nova de Sancto Martino circa civitatem Darocensem in confinibus regni Aragonie versus frontariam Moline, et adhuc vivunt hodie afines sui et da sua parantella, prout sua scripta et res sue ibi adhuc hodie atestantur; cuius discipulus fuit magister P. Cellerarius Darocensis.

This gloss has a precise and categorical quality which stands up to further scrutiny. Daroca itself is on the river Jiloca in the province of Zaragoza, near the western border of Aragon touching on Castille. Villanueva de Jiloca (also on the river Jiloca) is seven km. to the southeast.¹⁵ A charter of Raimundo de Castrocol, bishop of Zaragoza, granted in 1205, noted that the church and clerics of San Martín de la Parra of Daroca held the collation of Villanueva, so that this village could properly be called Villanueva de San Martín.¹⁶ From the point of view of Zaragoza, Daroca is "toward" Molina de Aragón (versus frontariam Moline), which stands on the border between Aragon and Castille to the southwest of Daroca. Even the information about Arnald's student, Master P. Cellerarius of Daroca, finds support elsewhere, for a charter of Alfonso IV of Aragon, given at Daroca in 1328, refers to "magister Petrus Cellerarii in medicina;" other evidence also links Petrus Cellerarius (who died between 1337 and 1351, presumably at Calatayud) with Daroca.¹⁷ The gloss has the ring of argumentative truth, and if it is accurate, Arnald of Villanova had his origin in the little Aragonese village of Villanueva de Jiloca.

The next question to be determined is who wrote the gloss. In my opinion, and in the view of several paleographers who have examined photographs, the hand that wrote the gloss on folio 48 recto is the same hand that wrote an erased ex libris at the bottom of folio 47 verso.¹⁸ This ex libris has been quite effectively

removed, probably with a pumice stone, but enough of the iron-based ink remains embedded in the parchment for a combination of ultra-violet photography and computer-assisted image-processing techniques developed at the Jet Propulsion Laboratory in Pasadena, California to make possible the reading of the inscription.¹⁹ A transcription follows:

Hic liber est Johannis de Exulba²⁰, baquallarii in artibus et studentis²¹ in medicina, diocesis Cesaraugustane, et continet in universo videlicet nonaginta quattuor folia scripta, in quorum primis xliiii^{or} continetur Avenzoar et est Liber Thaisir²², tota sua practica. In aliis vero quinquaginta restantibus est tractatus Arnaldi de Villa Nova, quod Speculum nominatur, completus et eiusdem scripture totus; suntque in fine vi folia eiusdem pergameni alba non scripta.

The information given here about the manuscripts is substantially what we find today. Avenzoar's Liber Thaisir does contain 44 folios. There are only 48 rather than 50 written folios in Arnald's Speculum, and it is not apparent that a conjugate leaf of two folios has been lost anywhere.²³ The foliation is later than the date of the ex libris. Following the final written folio of the Speculum are two folios which are ruled but otherwise blank, and a gathering of four blank folios may easily have been lost some time after the ex libris was written. As stated before, the two texts are written in different hands, but they are so similar that one could readily say of them that they are "eiusdem scripture totus."

What we learn of the owner is that his name was Juan de Ejulve (if the reading of de Exulba is correct), that at the time he acquired the manuscript he was a bachelor of arts and a student of medicine, and that he was incardinated in the diocese of Zaragoza. The hamlet of Ejulve is in the diocese of Zaragoza, about 80 km. south-southeast of Daroca, and was so poor at the end of the thirteenth century that it did not have to pay ecclesiastical taxes.²⁴ The closest place to home for a cleric from the diocese of Zaragoza to have studied medicine at that time was Lleida, but it would not be surprising to find an Aragonese medical student at Montpellier, or the Spanish college at Bologna, where the gate of Zaragoza still stands, or any one of a number of other centers of learning.²⁵

While it would complete our study of the ex libris to find other evidence about the owner, the university at which he studied medicine, and consequently the approximate date at which he owned this manuscript and wrote his gloss (apparently he first owned it while he was a student of medicine and still had it in his possession when he acquired his medical degree and crossed out the word "student"), we already have learned enough to evaluate further his information on the place of origin of Arnald of Villanova, if as seems probable, the same hand wrote the gloss and the ex libris. If the handwriting is of the middle of the fourteenth century, Juan de Ejulve could have known Petrus Cellerarius personally. As a student of medicine and a native of the diocese in which Daroca and Villaneuva de Jiloca are to be found, he would have been interested in the question of Arnald's place of origin. The statements that Arnald's relatives and family

still lived at Villaneuva de Jiloca and that his writings and property attest the fact of his origin there also suggest a personal source of information. It appears that the owner of the Speculum medicine was in a position to have precise information about Arnald and Villaneuva de Jiloca and his statement should not be rejected out of hand. Perhaps there is more significance than first meets the eye to the fact that in 1330 a conversus of Poblet named Pere de Vilanova possessed copies of Arnald's writings.²⁶

It is an accepted principle of historical criticism that an unsupported witness is insufficient to establish a statement of fact. What is therefore needed before reasonable certainty about Arnald's place of origin can be determined is research in the archives of the region of Daroca itself, work which can best be done by scholars on the spot. If the information can be verified, however, we have before us the possibility of knowing more about Arnald as a man, as well as a new and intriguing set of questions about him.

If it is indeed true that Arnald was raised by a humble Catalan family in a little village near Daroca, one must wonder what economic or personal goals took his parents to the frontier region of lower Aragon. In that region the speech of most of his boyhood playmates must have been Aragonese rather than Catalan, so that Arnald would presumably have been bilingual and his Catalan identification might well be considered a product of his early position as a member of an ethnic or linguistic minority.²⁷ Enough villages in lower Aragon in the thirteenth century were still inhabited by Moslems²⁸ so that the young Arnald could have learned Arabic as a living language from the

mudejars of Aragon rather than from the more sophisticated commercial speakers of Arabic of the costal region.²⁹ His early schooling, he has told us, came from the Dominicans, and possibly he learned the elements of Latin as a youth from the Dominican friars of Calatayud, 40 km. to the northwest of Daroca.³⁰ And if he did so, in his youth he could have known personally Martín de Ateca, a friar of Calatayud who later became one of his major theological critics and to whom Arnald referred as one of "compatriotae meos."³¹

The answers to such questions about his youth can help us to understand better Arnald as a grown man. And if Arnald came from near Daroca, we know something further about his adult character -- he did not look back with sentimental nostalgia on Villanueva de Jiloca and the neighbors and family he left behind him. In all his voluminous surviving writing Arnald never mentions Daroca, nor does he provide for any local memorial in his will.³² If it were not for the chance survival of an angry but informed comment by a fourteenth-century medical student, we would have no reason even to search for evidence of Arnald's origin in Villaneuva de Jiloca. Arnald's student Petrus Cellerarius could spend his adult life in Daroca, but once Arnald had shaken the dust of lower Aragon from his feet, he put his place of origin behind him and took a place in a larger, cosmopolitan world.



LANDS OF
CATALONIA - ARAGON
IN THE 13TH CENTURY

FOOTNOTES

1. Arnald, De conservanda juventute, preface in Opera (Lyon, 1504), fol. 86v; and a letter sent to Boniface VIII in 1302, published by Antoni Rubió y Lluch, Documents per l'Historia de la Cultura Catalana Mig-eval (Barcelona, 1908-1921), 1, 30. The topos of assumed humility may have led Arnald to exaggerate his lack of skill or personal merit, but his comments on his origins would have been inappropriate if his family had been either urban or wealthy.
2. A recent biographical sketch, brief and useful, is Michael McVaugh, "Arnald of Villanova," Dictionary of Scientific Biography, (New York, 1970-76) 1, 289-291. Fr. Miquel Batllori discusses a hypothesis of Jewish origins in "La documentacion de Marsella sobre Arnau de Vilanova y Joan Blasi," Analecta sacra Tarraconensia (=AST), 21 (1948), 87-88. I am more grateful than I can say to these two scholars for their extensive and generous help during the preparation of this article.
3. Hauréau, "Arnaud de Villeneuve" in Histoire littéraire de la France, 28, (1881), 30. Hauréau's remark misrepresents Spanish pride in Arnald's origin evident in the work of such authors as Marcelino Menéndez y Pelayo, Arnaldo de Vilanova, médico catalan del siglo XIII (Madrid, 1879).

4. The most detailed exposition of this hypothesis is by René Verrier, Études sur Arnaud de Villeneuve (Marseille-Leiden, 1947). In "La documentacion" (see above, note 2), Fr. Batllori accepts as a documented fact that Arnald's family came from the region of Marseille, but suggests that it may then have moved to Catalonia and later to Valencia.
5. In "La patria y la familia de Arnau de Vilanova," AST 20 (1947), 5-71, written jointly with Fr. Batllori, Joaquim Carreras Artau severely criticizes M. Verrier and supports the hypothesis of a Catalan-Valencian origin. He points out (p. 12) that the Dominican Francesco Eiximenis in the mid-fourteenth century was the first recorded author to claim that Arnald came from Valencia: "Sápies que de Vilanova, qui és vila en lo Regne de València, fou natural un gran e assenyalat metge qui s'apellava Mestre Arnau de Vilanova..." Further comments on the hypothesis of M. Verrier are given by Fr. Batllori in "Arnau de Vilanova en Italie," AST 23 (1950), 95-97.
6. On the "unequivocable evidence" that Arnald was Catalan see Carreras Artau, "La Patria," pp. 10-11 and 15.
7. See Arnald's Obres catalanes, ed. Miquel Batllori, 2 vols. (Barcelona, 1947).
8. Text in Batllori, "Dos nous escrits espirituals d'Arnau de Vilanova," AST, 28 (1955), 61; see also Batllori, "Nuevos datos biograficos sobre Arnaldo de Vilanova" in Actos del XV Congreso internacional de historia de la medicina (Madrid, 1957), 235-237.

The alii to whom Arnald here refers probably included his French critics, and in evaluating the adjective despectus one should remember that Catalan military success was responsible for Philip III's ignominious retreat from his "crusade" against Aragon in 1285.

9. On the curious conflict over the status of Lleida see Josep Lladonosa i Pujol, Història de Lleida, 2 vols. (Tàrrrega, 1972-75), 1, 288-291 (I am grateful to Prof. Thomas N. Bisson of Berkeley, Calif. for this reference and much other assistance). On the larger issue of Aragonese-Catalan separatist tendencies, see Jocelyn N. Hillgarth, The Problem of a Catalan Mediterranean Empire 1229-1327, English Historical Review, supplement 8 (London, 1975), pp. 3-4 and Ferran Soldevila, Història de Catalunya, 2nd ed. (Barcelona, 1962), 1, 450-451.
10. Choice Books and Manuscripts (New York: H. P. Kraus, n.d. [1970]) nos. 99, 101, 102, 105.
11. Cf. Paris, Arsenal, MS. 979, Bernard of Gordon's Lilium medicina, written at Montpellier in 1305; MS. 872, Arnald's Regimen sanitatis, written 1329; and MS. 1031, a collection of four medical treatises written in 1323. These manuscripts are described in Charles Samaran and Robert Marichal, Catalogue des manuscrits en écriture latine portant des indications de date, de lieu ou de copiste (Paris, 1959-), 1, pp. 115 and 123, and plates 28 and 34.

12. On Stephanus Arnaldi (or Arlandi!), see Pierre Pansier, "Les maîtres de la faculté de médecine de Montpellier au moyen âge," Janus, 10 (1905), 9-10, and John B. Blake, "Commentum super Nicolaum by Stephanus Arlandi: An unnoticed medical incunabulum," Journal of the History of Medicine, 25 (1970), 480.
13. Fr. Battlori dates the hand before 1400; Dr. Rouse says the writing could be of either the middle or the end of the fourteenth century, but prefers an earlier dating. The hand has similarities to that in a manuscript written at Lleida in 1386, Paris, B.N. ms. lat. 15417; see Samaran and Marichal, Catalogue, III, 425 and plate 117.
14. The abbreviation or letter is unlike any other in the two texts; it is more likely a de ligature than a deformed a, classical grammar to the contrary.
15. In the late nineteenth century Villanueva de Jiloca supported under 500 inhabitants, mostly from agrarian production; see Pablo Riera y Sans, Diccionario. . . de España, 21 vols. (Barcelona, 1881-1887), 470-471. On the name see Augustín Ubieta Arteta, Toponimia Aragonesa Medieval (Valencia, 1972), p. 203, s. v. Villanova³.
16. Rafael Esteban Abad, Estudio histórico-político sobre la ciudad y comunidad de Daroca (Teruel, 1959), pp. 375-376. The Diccionario cited in the previous note states that the parish church was dedicated to San Gil.

17. Arx. Cor. Aragó, reg. 431, fol. 237-237v; I am grateful to Fr. Robert Burns for supplying me with a photographic copy. Rubió y Lluch, Documents, 1, 93-94, prints the cognomen as Tenllerrarii, but the initial letter can as easily be c as t, the stroke above the first three letters which led the editor to supply an n is probably only a decorative flourish, like many others in this chancellery hand, and Tenllerrarii is not a recognizable name, while Cellerarii is. Professor McVaugh has found other evidence on Petrus Cellerarius and is preparing an article about him.
18. The reader is invited to make an independent evaluation of this judgment from the photographs published with this article. Though the similarities seem to me to be predominant, there are slight differences, as if the two inscriptions were written at different times. The gloss on folio 48 is crowded into the margin, and the manuscript may have been held at an awkward angle in order to do so; the ex libris is written in the ample space at the bottom of the page and has the expansive character often found when people write about themselves and their possessions.
19. On these procedures, see J.F. Benton. A.R. Gillespie, and J.M. Soha, "Digital Image-Processing applied to the Photography of Manuscripts," Scriptorium 33 (1979), 40-55, and Benton, "Nouvelles recherches sur le déchiffrement des textes effacés, grattés ou lavés," Comptes rendus de l'Académie des Inscriptions et Belles-Lettres, année 1978, pp. 580-595. This work was supported by a grant from the President's Fund of the California Institute of Technology.

20. Although I found the reading of de Exulba extremely difficult, Professor Antonio Ubieta Arteta of the University of Zaragoza wrote in a letter of January 7, 1979, that it could be determined from the enhanced photographs "con toda seguridad."
21. The first three letters of this word have been cancelled by a stroke of brownish ink, of different hue than the black ink of the rest of the writing.
22. The word is normally spelled Thaisir. "Al-Taysir" in Arabic means "practical manual."
23. One might expect that a conjugate leaf has been lost from the middle of the fifth gathering, which contains only three rather than the usual four sheets, but comparison with the printed text in Arnald's Opera (Lyon, 1504), fol. 27 shows that the text of cap. 88 of the Pincus MS. (De rebus contra naturam) is here complete.
24. On Ejulve see Augustin Ubieta Arteta, Toponimia Aragonesa Medieval, p. 207 s.v. Xulb, and José Rius Serra, Rationes decimarum hispaniae (1279-80). II. Aragon y Navarra (Barcelona, 1947), p. 104.

25. The supplication presented to Benedict XIII in 1394 and recorded in the Vatican Archives' registri delle Suppliche, vol. 84, fols. 1-22, has been published by José Rius Serra in "L'Estudi General de Lleida en 1396 (sic)," Estudis Universitaris catalans, 18 (1933), 160-174 and 20 (1935), 98-141. For other published rolls from Lleida see the bibliography given by José Goni Gastambide in "Un rótulo de la universidad de Lérida de 1393," Anthologica annua, 16 (1968), 351-383. In none of these published rolls have I found a reference to Johannes de Exulba or any other name which comes close to the paleographic characteristics of the ex-libris, nor is he to be found in Antoni Cardoner i Planas, Historià de la medicina a la Corona d'Aragó (1182-1479) Barcelona, 1973). On royal support of a medical student from Zaragoza at Montpellier in 1381, see Rubió y Lluch, Documents, 2, 249-250. The will of Cardinal Alborno (who had been archdeacon of Daroca) provided that a medical student from the diocese of Zaragoza should study regularly at the Spanish College at Bologna; see Berthe M. Marti, The Spanish College at Bologna in the Fourteenth Century (Philadelphia, 1966), p. 134.
26. Xavier Ricomá, "Un convers de Poblet defensor d'Arnau de Vilanova," in Scriptorium Populeti (Abadia de Poblet), num. 3 [= Miscel·lània Històrica Catalana. Homenatge al para Jaume Finestres, 1970], pp. 259-262. There is no reason to think that this conversus and Arnald's nephew, Pere de Vilanova, are identical. On the nephew, see Fr. Martí de Barcelona, "Regesta de documents arnaldians coneguts," Estudis Franciscans, 47 (1935), pp. 297-298, no. 162.

27. On linguistic differences between Catalan and Old Aragonese and the location of the linguistic boundary, see Antonio Griera Gaja, La frontera catalano-aragonesa (Barcelona, 1914); the critical review of this book by Menéndez Pidal in Revista de filología española, 3 (1916), 75-88; Manuel Alvar, "Catalán y aragonés en las regiones fronterizas, "in Actas y Memorias del VII Congress International de Linguística Románica (Barcelona, 1955); Antonio Badia Margarit, Gramática histórica catalana (Barcelona, 1951), pp. 50-57 and Alonso Zamora Vicente, Dialectogía española, Biblioteca Románica Hispanica, 3, Manales, 8, 2nd ed. (Madrid, 1967), pp. 211-215. For advice on linguistic questions I am grateful to Prof. Charles Faulhaber of Berkeley, California.
28. In the Rationes decimarum Hispaniae. ed. Rius y Serra, pp. 93-109, ten villages in the diocese of Zaragoza in 1280 were listed as paying nothing "quia sarraceni habitant ibi."
29. Juan A. Paniagua states that Arnald "connaissait parfaitement la langue arabe" in "L'Arabisme á Montpellier dans l'oeuvre d'Arnau de Vilanova, "Le Scalpel, année 117 (1964), p. 631 and note 3; I am not competent to evaluate this judgment.

30. Hauréau, "Arnaud," p. 33 cites an unpublished letter to the Dominicans of Paris which mentions Arnald's early education by the Dominicans; I assume this is the letter in Vat. Lat. MS. 3824 listed by Fr. Martí as "inédita" in his "Regesta" (see note 26 above), p. 272, no. 51. As far as I can tell, the Dominican house at Calatayud was in the thirteenth century the closest establishment of that order to Daroca.
31. Antidotum contra fr. Martinum de Atheca in Vat. Lat 3824, fols. 237v-254v, cited by Carreras Artau in "La patria," p.11. On Martín see Laureano Robles, Escritores dominicos de la Corona de Aragón (Siglos XIII-XV) (Salamanca, 1972), pp. 96-97, who calls him "un autor a estudiar."
32. The will was published by Roque Chabás, "El Testaments de Arnaldo de Vilanova," in Boletín de la Real Academia de la historia, 28 (1896), 87-90; cf. Martí, "Regesta," p. 297, no. 88. Arnald refers to the Valencian charterhouse of Scala Coeli as being in Catalonia, suggesting that he made no distinction between Catalonia and what we refer to as Valencia.

APPENDIX

The summary and the descriptions which follow for parts 1-3 are exclusively the work of Dr. Richard Rouse of the University of California, Los Angeles. I have examined the manuscript at Bethesda, Md. directly; Dr. Rouse has prepared the description of part 4 from my notes, information supplied by the National Library of Medicine, and his own study of photographs.

APPENDIX

Pincus MSS 1-3 and Bethesda, National Library of Medicine, Early Western MS 79.

Composite medical manuscript now bound as four individual volumes.

Pt. 1 (Pincus MS 1)

ff. 1-44 [Avenzoar, Liber Thaisir.] beg., Inquit translator ex tenebrarum de modo iudaice pravitatis. . . , ends, . . . id cum adiutorio dei excelsi cui est semper fortitudo et eternitas gloria et laus amen. Explicit liber thasir medicinarum sapientis Abenzoar translatus ex lingua ebraica in latinam ad honorem chatolice fidei et ad vite augmentum honorabilis patris et domini archiepiscopi Bracharensis per manum Iohannis humilis servi Christi de Campana qui per dei gratiam in utraque lingua peritus existit deo gratias.

ff. 44 r-v [Table of chapters to the Liber Thaisir with references to folios added in Arabic numerals] beg., Hec sunt capitula practice Albensoar et quod interdum aliqua in capitulis repetit ubi invenies eadem signa ibi tractat de eadem materiam ¶ prohemiale -c- generale in curacione et conservacione, De pustulis capitis, De morbis capitulorum . . . , ends, . . . et eiusdem preservatione. Alleluya Amen.

Parch.; ff. i + 44; 326 x 235 (ruled space: 246 x 162) mm.;
 2 cols., 56 lines; ruled in lead; collation: 1-5⁸ 6⁴,
 gatherings with flesh side out; brown ink; written by one
 person in an uneven Catalan book hand (littera textualis);
 primary initial (15 line) parted red/purple with red and
 purple tendrils, secondary initials (2 line) alternating in
 red and purple with tendrils in the opposite color, red
 paragraph marks; notes for the rubricator in the margins.
 Marginalia by several hands of the fourteenth and fifteenth
 centuries. Among them on f 44^v, in late fourteenth
 century or early 15th noting hand, a recipe for laxatives
 attributed to master Stephanus Arnaldi, an early fourteenth
 century physician at Montpellier (see n. 12 above).

Pt. 2 (Pincus MS 2)

ff. 1-59, [Averroes, Colliget.] Incipit liber mahumetius qui
Averoys dicitur latine. beg., Quando ventilata fuit
 super me voluntas per nobile preceptum . . . , ends, . . .
 Et deus nos ab errore eximat et ipsius lumine nostros
 oculos illuminare dignetur. Explicit liber Mehemet
Avenstot qui colliget nominatur. Explicit liber
Averoys deo gratias.

Parch.; ff. 59; 327 x 235 (ruled space 259 x 157) mm.;
 2 cols., 56 ll.; ruled in lead; collation: 1-4¹² 5¹² (-12),
 gatherings with flesh side out; brown ink; written by
 one person in a small, round, southern French book hand

(littera textualis). Primary initial of each book (6 line) parted red/blue with filigree, tendrils and full length cascade, secondary initials (2 line) alternating red and blue with filigree and tendrils in opposite color, paragraph marks alternately in red and blue; running headlines in red and blue letters, book number noted in middle of inner and outer margin of each page: L V; notes for the rubricator in margins. Marginalia in at least five hands (1) variant readings in the hand of the scribe, cf. ff. 5^v, 10, 17, 28, 32, 33^v, (2) variant readings and correction by a contemporary hand, ff. 17^{r-v}, 18^{r-v} 32, 39, (3) notes drawing attention to subjects treated in the text and adding comments, in a hand of the mid fifteenth century that also appears in Pts. 1 and 3 and is distinguished by its nota mark, (4) an Italian hand of the fifteenth century, cf. ff. 33^v 48^v, (5) notes by another fifteenth-century writer, 41v, 45, 48, 54v.

Pt. 3 (Pincus MS 3)

ff. 1-48 [Arnald of Villanova, *Speculum medicinae*.] beg., In nomine celestis agni medicine introductionum incipit speculum medicine. Introductiones appellantur indebite que prima et . . . , ends, . . . a cunctis amatoribus veritatis. Finito libro sit laus et gloria christo amen. Explicit speculum medicine editum a magistro Arnaldo de Villa

nova a nomine catalano bone memorie doctore insigni
in Monte Pessullano cuius anima cum angelis gratuletur.
 Parch., ff 50, contemporary foliation in roman numerals
 in tens in upper right corner, medieval foliation in
 Arabic numerals 1-48 (49-50 blank) in same corner; 327 x
 233 (ruled space: 244 x 160) mm.: 2 cols., 54-55 lines,
 ruled in lead; collation: 1-4⁸ 5⁶ 6⁸ 7⁴; gatherings with
 flesh side out; ink varies from brown to black; written by
 one person in an uneven Catalan bookhand (littera textualis);
 primary initial (14 line) parted red/blue with tendrils,
 secondary initials alternately in red and blue with
 tendrils of the opposite color, red paragraph marks, the
 decoration is very similar to that of Pt. 1 if not by the
 same person; notes for the rubricator in margins;
 marginalia by several hands. Written in Catalan territory
 in the first third of the fourteenth century.

Pt. 4 (Bethesda, Md., National Library of Medicine. Early Western MS. 79)

- f.A limp vellum wrapper, inscription upside down at bottom, beginning 50 mm. from cropped bottom. First three lines thoroughly erased, followed by:
- [4] [istud?] mihi sui gratia ipse acomodavit. Factum est hoc xx die octobris
- [5] [anno] domini 1400 recuperavit istud librum apud domino magistro Francisco restituendum sibi per dictum scriptum
- [6] [istud v j]unii anno 1401.
- Note: text in square brackets visible only under ultra-violet light.

f.A^v Table of contents of chapters from 1 (de aloë) to 53 (de elleboro).

ff. 1-21 [Mesue the Younger, Liber de simplicibus medicinis] beg. Incipit liber Heben Mesue de simplicibus medicinis. In nomine dei misericordis cuius nutu sermo incipit gr. . . et doctrina perfectionem principium verbos Iohannes filii Hamet filii Helii Abdebla regis Damasceni. Verbum cecidit. . . Explicit liber Heben Mesuhe de simplicibus medicinis.

ff. 21^v-36 [Mesue, Antidotarium] beg. Incipit liber Iohannis Damasceni Nastrani filii Mesue Caldei quod est agregatum vel antidotarium electarum questionum incipit liber tertius. Sicut in libris nostris ex hiis. . .

ff. 36-85^v[Mesue, Crabadin] beg. (rubric at bottom of f. 36)

Hec est summa secunda in qua ponit medicinas singulorum membrorum egritudinibus appropriatis. Sanat solus deus languores et de frugalitas solo . . . , ends, . . .

Explicit practica Hebe Mesue Deo gratias amen. There is a change of hands at the end of f. 69r (end of 10th quire); the remainder of the manuscript is without rubrics or decoration. Parch., wrapper + ff. 85; 328 x 235 (ruled space: 255-60 x 160) mm.; 2 cols., 60-63 lines; ruled in lead; collation: 1-4⁸ 5⁴ 6-11⁸ 12¹; gatherings with flesh side out; brown ink; written in at least two southern French book hands (i. ff. 1-69^r) (littera textualis); primary initials (30 lines) in red, blue and lavender with five tendrils, secondary initials (2 lines) in red and blue with filagree and tendrils; paragraph marks alternating in red and blue.

SUMMARY

The four parts of this manuscript have disparate origins and were probably brought together in the following sequence. Parts 1 and 3, which have approximately the same ruled space, appear to be decorated by the same person or at least in the same place, though they are written by different scribes. The same two parts were probably written in Catalan territory, perhaps at Montpellier, in the first third of the fourteenth century and brought together probably by Juan de Ejulve, the writer of the ex libris on f. 47^V of part 3 which describes a volume consisting only of the Liber Thaisir and the Speculum medicine and which probably dates from the middle of the fourteenth century. Numerous hands annotate the margins of parts 1 and 3 but do not appear in parts 2 [and 4 ?]. Parts 2 [and 4 ?] were very likely joined to the manuscript in the mid-fifteenth century by the physician whose frequent annotations appear in [all four ?] parts of the manuscript. Nothing more is known about its provenance. The four parts were sold by H. P. Kraus (Catalogue no. 100 item 126), who had the composite volume divided and bound as four separate volumes in plain parchment wrappers. Parts 1-3 were acquired by Dr. I. J. Pincus between 1970-1972, part 4 by the National Library of Medicine in 1972.