

## PREFACE

Within the series *Bibliotheca Philosophorum Medii Aevi Cataloniae* an edition of Ramon Martí's famous *Pugio fidei* (ca. 1280) will be published. For this reason, several years ago the Käte Hamburger Kolleg 'Dynamics in the History of Religion' at Ruhr-Universität Bochum<sup>1</sup> convened a group of scholars working on the Catalan Dominican friar in order to discuss, in the course of a conference, criteria for the edition planned. On that occasion, it was decided to edit the author's autograph kept at the Bibliothèque Sainte-Geneviève in Paris (= G), which includes both Latin and Hebrew text.<sup>2</sup>

The present volume is a pilot study for the edition of this work, which is fundamental for the history of Christian-Jewish and faith-reason polemics.<sup>3</sup> Ramon Martí's chef d'oeuvre is divided into three books with altogether five parts. The first book is a discussion of topics of philosophy and theology drawing on Arabic-written literature. The second and third books discuss questions of Christology (as a Christian messianology) and all topics of a Christian dogmatic out of sources of Judaism (and to a much lesser degree Islam). The main importance of these two books lies in the preservation and transmission of a huge number of – mainly – Hebrew texts accompanied by Latin translations.

This volume collects general studies, critical observations and text editions that are essential for the enterprise as a whole. The studies include a description of the autograph by Philippe Bobichon and reflections on a possible stemma of all manuscripts by Görg K. Hasselhoff. Further studies are intended to show the present state of research. Thus, so far, no agreement is reached as to how Ramon Martí worked, where and when he learned Hebrew, or why he wrote the *Pugio Christianorum* (as the work is called in the manuscripts). Syds Wiersma holds that Ramon Martí wrote the work on a request of the Dominican Order and relied on an uncertain number of helpers, whereas Philippe Bobichon argues, on the basis of a comprehensive analysis of the manuscript, that Ramon Martí came from a converso family (or was even a converso himself) and scrutinised all Hebrew texts on his own. Ann Giletti demonstrates how Ramon Martí employed texts by his Christian contemporaries Albert the Great, Peter of Tarentaise, and Thomas Aquinas. Ryan Szpiech examines what seem to be Ramon Mar-

<sup>1</sup> See '12<sup>th</sup> and 13<sup>th</sup> Century Attempts to Translate Muslim and Jewish Texts into Latin, 19.03.2013 – 20.03.2013 Bochum', in: H-Soz-Kult, 27.02.2013, <[www.hsozkult.de/event/id/termine-21223](http://www.hsozkult.de/event/id/termine-21223)>.

<sup>2</sup> For the sigla of all manuscripts and editions, see p. 30.

<sup>3</sup> For another pilot study see Görg K. Hasselhoff (ed., tr.), *Raimundus Martini, Texte zur Gotteslehre. Pugio fidei I-III, 1-6. Lateinisch – Hebräisch / Aramäisch – Deutsch*, Freiburg i. Br. 2014.

tí's own Hebrew translations of Gospel texts. Yosi Yisraeli and Göрге Hasselhoff collect and analyse some of the Hebrew texts by "modern" Jews, on which little research has been done so far. It seems that Ramon Martí sometimes relied on Hebrew-written collections. Alexander Fidora and Eulàlia Vernet i Pons explore a Castilian translation of Biblical verses which is contained in a manuscript of the *Pugio fidei* today kept in Coimbra (= C).

When looking closely at the manuscript tradition, several points call for our attention. Particularly striking is the fact that the preface of the work does not always precede the first book of the oeuvre (as it does, e.g., in G), but in some cases is placed before the second book (e.g., in C and S). For this reason, we decided to present the edition of the preface in this volume, instead of publishing it together with the edition of one of the work's first two books. Our edition of the preface is accompanied by minor editions of texts by Jewish authors collected by Ramon Martí, as well as a fragment of a bilingual manuscript (= L) which some years ago was discovered by Mauro Perani. The importance of that fragment is that it seems to have been written in exactly the same manner as the manuscript today kept in Salamanca (= S). Perhaps both manuscripts came from the same scriptorium.



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