

TRANSLATING RAMON MARTÍ'S *PUGIO FIDEI* INTO CASTILIAN*

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The manuscript of the *Pugio fidei* kept today in the Biblioteca Geral da Universidade in Coimbra under the shelfmark 720 (= C) deserves a particular place in the history of the transmission of Ramon Martí's *chef d'œuvre*.

The Coimbra manuscript, dated to the first half of the fourteenth century, is not the oldest extant textual witness, and its text, which is missing Book I, is incomplete;¹ yet it must nonetheless be considered unique for its attempt to translate the Hebrew parts of Ramon Martí's *Pugio fidei* into Castilian. Thus, through the whole manuscript runs a third column which is reserved for the vernacular rendering of the Hebrew and Aramaic texts which the Catalan Dominican presents in his work face-to-face with their Latin translation.

Although this Castilian translation has been carried out only for folio 2r-v, the remainder of the column remaining blank, it represents a remarkable effort which yields further evidence of the increasing importance of the vernaculars in interreligious polemic during the Middle Ages.² Especially on the Iberian Peninsula, the role of the vernacular tongues in Christian-Jewish polemic is well documented in authors such as Abner of Burgos, but also through anonymous works such as the so-called *Libro de las tres creencias*, which offers Old Testament-quotations in trilingual presentations.³

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¹ For the manuscript and its place in the textual transmission of the *Pugio fidei*, see Görges K. Hasselhoff's remarks in the chapter 'The Projected Edition of Ramon Martí's *Pugio fidei*: A Survey and a Stemma' in this volume. As for its dating, the Hebrew text of our manuscript, written in an elegant square script of Sephardic origin, must be dated to the fourteenth century (personal communication by Mauro Perani), which matches the dating of the Latin Gothic rotunda, i.e. early fourteenth century (personal communication by Matthias M. Tischler and Paola Degni).

² See Daniel J. Lasker, 'Latin into Hebrew and the Medieval Jewish-Christian Debate', in: Resianne Fontaine and Gad Freudenthal (eds.), *Latin-into-Hebrew: Texts and Studies. Volume One*, Leiden / Boston 2013, pp. 334-347.

³ Cf. Carlos Sainz de la Maza, 'La reescritura de obras de polémica antijudía: el *Libro de las tres creencias* y unos 'sermones' sorianos', in: *Cahiers d'études hispaniques médiévales* 29 (2006), pp. 151-172.

In what follows, we shall transcribe and analyse the passages translated into Castilian in the Coimbra manuscript, which refer to 1 Kings 12:28 and 2 Kings 17:16-20, quoted by Ramon Martí at the beginning of Book II of the *Pugio fidei*, in order to show how the Tribe of Judah and the other Tribes of Israel fell in disgrace.⁴

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The first of these two Biblical passages, 1 Kings 12:28, as it is written in the manuscript by a Sephardic hand, reads as follows:

/ וַיִּזְעַק הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֻלֵי זָהָב / וַיֹּאמֶר אֲלֵיהֶם רַב לָכֶם מַעֲלוֹת
/ יְרוּשָׁלַם הִנֵּה אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הָעֵלִיד / מֵאֶרֶץ מִצְרַיִם
(f. 2rb)

Here, as in all the other Hebrew quotes of C, the text contains Masoretic vowels⁵ and *dageshim*, but lacks *maqephim* and Masoretic accents. The verse displays some differences of vocalization when compared to the Hebrew *textus receptus masoreticus*,⁶ namely the forms וַיִּזְעַק and מַעֲלוֹת of the manuscript against the Masoretic forms וַיִּזְעַק and מַעֲלוֹת. One further difference concerns the *scriptio plena* of the prepositional syntagma suffixed by the third-person plural personal pronoun ^alêhem (אֲלֵיהֶם). While C writes this form with a *scriptio plena* using a *yod* as a *mater lectionis*, the *textus receptus masoreticus* offers a *scriptio defectiva*, ^alêhem (אֵלֵיהֶם).

For this, Ramon Martí proposes the following Latin translation:

Nolite ultra ascendere in Iberusalem. Ecce dii tui, Israel, qui te fecerunt ascendere de terra Mizraym, id est Egipti (f. 2ra).

This translation does not follow the Vulgate.⁷ Thus, the Catalan Dominican translates ‘qui te fecerunt ascendere’, where the Vulgate has ‘qui eduxerunt te’. The causative Latin periphrasis ‘te fecerunt ascendere’ is a calque translation of *be^alūkā* (הָעֵלִיד), a hif’il per-

⁴ See Paris, Bibliothèque Sainte-Geneviève, Ms 1.405, f. 32r-v; Carpzov’s edition, Leipzig 1687, pp. 260-261.

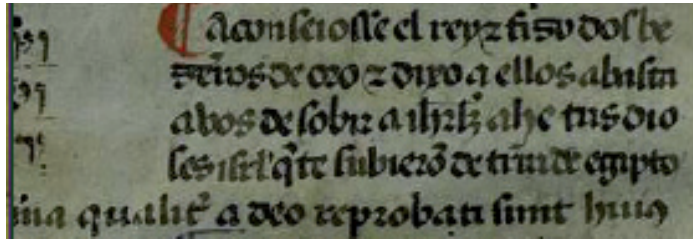
⁵ On the vocalisation in the *Pugio fidei* manuscripts, see Philippe Bobichon, ‘Quotations, Translations, and Uses of Jewish Texts in Ramon Martí’s *Pugio fidei*’, in: Javier del Barco (ed.), *The Late Medieval Hebrew Book in the Western Mediterranean. Hebrew Manuscripts and Incunabula in Context*, Leiden / Boston 2015, pp. 266-293, at 287.

⁶ All Hebrew quotations from the *textus receptus* in this article follow the edition by Karl Elliger and Wilhelm Rudolph: *Biblia Hebraica Stuttgartensia*, Stuttgart 1997 (BHS), 1 Kings 12:28: וַיִּזְעַק הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגֻלֵי זָהָב / וַיֹּאמֶר אֲלֵיהֶם רַב לָכֶם מַעֲלוֹת יְרוּשָׁלַם הִנֵּה אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הָעֵלִיד מֵאֶרֶץ מִצְרַיִם:

⁷ Cf. the Vulgate at 1 Kings 12:28: ‘Nolite ultra ascendere Hierusalem ecce dii tui Israhel qui eduxerunt te de terra Aegypti.’

fect (3 pl. + suf. 2 pl.) of the verb עלה, meaning in *hif'il* 'to go up, ascend, climb – from a low place to high –'. The same is true for Martí's rendering 'de terra Mizraym, id est Egipth', which mirrors the Hebrew *mē'ereš Mišrāyim* (מִצְרַיִם מֵעֶרֶשׁ), translated in the Vulgate *tout court* as 'de terra Aegypti'.

In the third column, which runs parallel to both these texts, the Coimbra manuscript adds the Castilian rendering of the passage in question:



That is:

Aconseiosse el rey & fizo dos bezeros de oro & dixo a ellos: Abasta a vos de sobir a Iherusalem. Ahe tus dioses, Israel, que te subieron de tierra de Egipto (f. 2rc).

This translation does not follow Ramon Martí's Latin text, but offers an independent rendering of the Hebrew source text, supplying, as it is, the beginning of the verse that is missing in Latin: 'Aconseiosse el rey & fizo dos bezeros de oro & dixo a ellos'. Also in other respects the translation follows the Hebrew closely, as one can see from the adverbial syntagma 'abasta a vos' which faithfully renders *rab-lākem* (רַב-לָכֶם), i.e. 'it is too much/enough for you'.

One has to be cautious, however, when assessing the originality of this translation. Though the Castilian translation is a calque from the Hebrew, this does not necessarily entail that it is an original rendering.⁸ In fact, two Spanish Bibles, which are preserved in the Real Biblioteca del Monasterio de San Lorenzo de El Escorial, offer a very similar text for 1 Kings 12:28, namely manuscripts I.i.3 and I.ii.19. Both manuscripts are from the fifteenth century, but it is likely that they go back to a thirteenth-century translation.⁹

⁸ As Ryan Szpiech seems to imply in 'Cracking the Code: Reflections on Manuscripts in the Age of Digital Books', in: *Digital Philology* 3/1 (2014), pp. 75-100, at 79.

⁹ See, for instance, Javier F. Pueyo Mena, 'Biblias romanceadas y en ladino', in: Elena Romero *et al.* (eds.), *Sefardíes: Literatura y lengua de una nación dispersa*, Cuenca 2008, pp. 193-263, at 261.

In order to appreciate the similarities between these manuscripts and our translation of 1 Kings 12:28, it will suffice to quote the text from Ms. I.i.3 (= E3), along with the translation in C:¹⁰

Ms. El Escorial, I.i.3, f. 201vb

E aconsejose el rrey & fizo dos bezerros de oro. E dixo a ellos: Abasta nos de sobir a Iherusalem. Ahe tus dioses, Ysrael, que te alçaron de tierra de Egibto.

Ms. Coimbra, 720, f. 2rc

Aconseiosse el rey & fizo dos bezerros de oro. & dixo a ellos: Abasta a vos de sobir a Iherusalem. Ahe tus dioses, Israel, que te subieron de tierra de Egipto.

The two passages show striking agreement in word order and lexicon; only slight differences can be spotted, such ‘abasta nos’ in E3 instead of ‘abasta a vos’ in C or ‘alçaron de tierra’ in E3 where C has ‘subieron de tierra’:

- The expression ‘abasta nos’ in E3 is an erroneous rendering of *rab-lākem* (רַב־לָכֶם) – or rather a scribal error of ‘n’ for ‘v’ – since a first person plural translation would require the Hebrew *rab-lānû* (רַב־לָנוּ).
- C’s ‘subieron’ (a semantically causative verb in this context) instead of E3’s ‘alçaron’ seems to reflect an attempt at internal consistency within the translation. As a matter of fact, the verbal root עלה (*‘ly-, *qal* ‘go up’, hif. ‘go up, ascend, climb – from a low place to high’) appears twice in the Hebrew verse: while E3 offers two translations for it (‘sobir’ and ‘alçaron’), C adheres to the original, using the same verb (‘sobir’ and ‘subieron’) in both passages.

While these differences are in fact minor, they become particularly meaningful when comparing the Coimbra manuscript to the famous Ferrara Bible from 1553 (= f).¹¹ Here one reads:

¹⁰ These and other medieval Castilian Bibles can be easily accessed and consulted at: www.bibliamedieval.es

¹¹ The Biblia de Ferrara, along with the Ladino calque translation of the Pentateuch of Constantinople (1547), can be considered the culmination of a tradition of medieval Bible translations in Old Castilian (‘Biblias romanceadas’), which drew on the Rabbinic exegetical tradition, the major exponents of which are Abraham ibn Ezra of Toledo (1089-1167) and Moses ben Naḥman (Naḥmanides) from Girona (1194-1270). See Margherita Morreale, ‘Apuntes bibliográficos para la iniciación al estudio de las traducciones bíblicas medievales en castellano’, in: *Sefarad* 20 (1960), pp. 67-109, Lorenzo Amigo Espada, *El Pentateuco de Constantinopla y la Biblia Medieval Romanceada Judeoespañola. Criterios y fuentes de traducción*, Salamanca 1983.

Y fue aconsejado el rey y fizo dos bezeros de oro y dixo a ellos: Abasta a vos de subir a Yerusalaim. He tus dioses, Ysrael, que te fizieron subir de tierra de Egypto.¹²

With regard to the two above differences between E3 and C, f clearly is similar to C in giving 'abasta a vos' and 'te fizieron subir'. Yet, it also departs from both C and E3, which agree in 'aconseiosse' and 'ahe' as against f's 'fue aconsejado' and 'he'.¹³ This suggests a non-linear filiation of the three texts, which are, nonetheless, part of the same family.¹⁴

As this example shows, and as the following analysis of 2 Kings 17:16-20 will corroborate, the Coimbra manuscript, rather than offering a new Castilian translation of 1 Kings 12:28, is drawing on a Romance calque translation of the Bible which was circulated over several centuries from E3 and the early translation to which it goes back up to the Ferrara Bible from 1553.

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2 Kings 17:16

For this verse, the Hebrew in Ramon Martí's *Pugio fidei* is as follows:

וַיַּעֲזְבוּ אֶת כָּל מִצְוֹת יְהוָה¹⁵ אֱלֹהֵיהֶם / וַיַּעֲשׂוּ לָהֶם מִסְכָּה שְׁנַיִם עֲגֻלִּים
וַיַּעֲשׂוּ אֲשִׁירָה וַיִּשְׁתַּחֲווּ לָכֶל / צָבָא הַשָּׁמַיִם וַיַּעֲבֹדוּ אֶת הַבַּעַל
(f. 2rb)

In this case, the text is very close to the *textus receptus masoreticus*, also regarding the vocalization.¹⁶

¹² *Biblia en lengua Española traduzida palabra por palabra dela verdad Hebrayca por muy excelentes letrados vista y examinada por el officio dela Inquisicion. Con priuilegio del yllustrissimo Señor Duque de Ferrara*, Ferrara: Duarte Pinel Portugues, a costa y despesa de Jeronimo de Vargas Espanhol, 1553, p. 162.

¹³ On *abe* / *be* in medieval Spanish Bibles, see Andrés Enrique-Arias and Laura Camargo Fernández (eds.), 'Problemas en torno a la caracterización de un marcador del discurso en español medieval: el caso de *be*', in: Margarita Borreguero Zuloaga / Sonia Gómez-Jordana Ferary (eds.), *Les marqueurs du discours dans les langues romanes: une approche contrastive*, Limoges 2015, pp. 323-331.

¹⁴ For the relation among the E3 family and the Ferrara Bible, see Moshe Lazar, 'Ladinando la Biblia entre los sefardíes mediterráneos: Italia, imperio otomano y Viena', in: Iacob M. Hassán / Ángel Berenguer (eds.), *Introducción a la Biblia de Ferrara*. Actas del Simposio Internacional sobre la Biblia de Ferrara. Sevilla, 25-28 de noviembre de 1991, Madrid 1994, pp. 347-442, at p. 358.

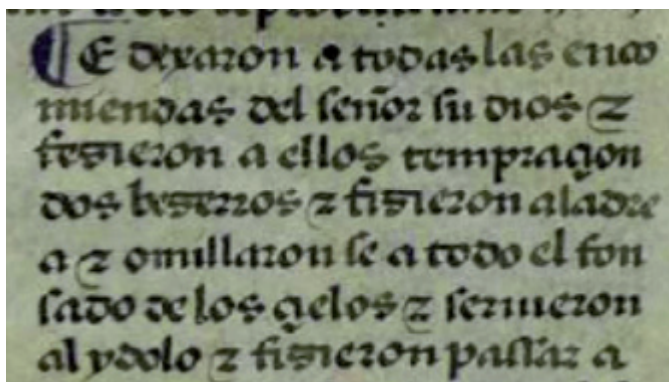
¹⁵ The Tetragrammaton is abbreviated throughout the text.

¹⁶ 2 Kings 17:16 (BHS): וַיַּעֲזְבוּ אֶת־כָּל־מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיַּעֲשׂוּ לָהֶם מִסְכָּה שְׁנַיִם עֲגֻלִּים וַיַּעֲשׂוּ אֲשִׁירָה וַיִּשְׁתַּחֲווּ לָכֶל־צָבָא הַשָּׁמַיִם אֶת־הַבַּעַל

Ramon Martí's Latin rendering is:

Et derelinquerunt omnia praecepta Domini Dei sui et fecerunt sibi conflatorie duos uitulos et fecerunt lucum et adorauerunt uniuersam miliciam celi et coluerunt Baal (f. 2ra).

Apart from minor differences, this Latin text matches the Vulgate.¹⁷ Here, the third column, offering the Castilian version, has:



That is:

E dexaron a todas las encomiendas del Señor su Dios & fezieron a ellos tempraçion dos bezerros & fizieron aladrea & omillaron se a todo el fonsado de los çelos & seruieron al ydolo (f. 2rc).

Setting the text of the Coimbra manuscript in the above-mentioned Romance Bible tradition, the picture that emerges is as follows:

Ms. El Escorial, I.i.3, f. 223ra	Ms. Coimbra, 720, f. 2r	Ferrara Bible, p. 178
E dexaron todos los mandamjentos del Sennor su Dios & fizieron para ellos dos bezerros vaziadizos & fizieron figura & omjllaron se a todas las planetas delos çielos & sirujeron los ydolos.	E dexaron a todas las encomiendas del Señor su Dios & fezieron a ellos tempraçion dos bezerros & fizieron aladrea & omillaron se a todo el fonsado de los çielos & seruieron al ydolo.	Y dejaron a todas encomendaças de .A. su Dio y fizieron para si fundicion de dos bezerros y fizieron aladrea y encorvaronse a todo fonsado de los cielos y sirvieron al Bahal.

¹⁷ Cf. Vulgate 2 Kings 17:16: 'Et dereliquerunt omnia praecepta Domini Dei sui feceruntque sibi confla- tiles duos vitulos et lucos et adoraverunt universam militiam caeli servieruntque Baal.'

While one can identify common features in the El Escorial manuscript E3 and C, such as 'omillaron se' and 'ydolo(s)', as against f's 'encorvaronse' and its more literal 'Bahal' (בַּהַל), there is a very close relation between the lexical and morphological choices of C and f:

- The Hebrew word *šebā* (שָׁבָא, 'army, host'), for example, is translated verbatim as 'fonsado' (Old Cast.: 'army, host') in C and f, whereas the translation 'planetas' in E3 is semantically and morphologically less accurate (using a plural form, instead of the singular).¹⁸
- The Hebrew verbal syntagma וַיַּעֲשׂוּ אֲשֵׁרָה (Ashera, a Canaanite goddess, consort of 'El) is rendered in C and f as 'et fizieron aladrea', a word that in Ladino denoted a sacred bunch of twigs symbolizing a holy forest,¹⁹ for which E3 offers a Christianised,²⁰ though colourless, rendering in form of 'fizieron figura'.

The fact that C shares readings with both E3 and f, in which the latter differ between each other, speaks very much in favour of the above hypothesis of a non-linear filiation of these texts.

2 Kings 17:17

Ramon Martí's Hebrew text has for this verse:

וַיַּעֲבִירוּ אֶת בְּנֵיהֶם וְאֶת בְּנוֹתֵיהֶם / בָּאֵשׁ וַיִּקְסְמוּ קְסָמִים וַיַּנְחִשׁוּ
וַיִּתְמַכְרוּ לַעֲשׂוֹת הָרַע בְּעֵינֵי / יְהוָה לְהַכְעִיסוֹ
(f. 2rb)

¹⁸ E3's translation of the Hebrew *šebā* as 'planetas' is probably best interpreted as an attempt to make explicit the kind of idolatry that is at stake, namely adoring the wandering stars.

¹⁹ 'Aladrea' is exclusive of Judeo-Castilian, not occurring in any other Romance language. As for the etymology, regarding its formal structure and semantics, 'aladrea' seems to be a Semitic loanword, probably from the Arabic. Prefixed with the definite article, 'aladrea' could relate to the Arabic *qatl*-substantive 'arz, 'cedar', 'staff of cedar' (cf. Edward William Lane, *Arabic-English Lexicon*, 8 vols., London / Edinburgh 1863-1893, vol. I, p. 47). 'Arz is documented in Hebrew and Aramaic ('rz) as well as in other Old Semitic languages of the second and first millennium: Ebla 'arzatum, Ugaritic 'arz, Ethiopic 'arz (cf. Gregorio del Olmo / Joaquín Sanmartín, *A Dictionary of the Ugaritic Language in the Alphabetic Tradition*, 2 vols., Leiden / Boston 2003, vol. I, p. 112). Regarding the semantics of 'aladrea', see also the notes in Juan Carlos Conde, 'La Biblia de Ferrara en el Diccionario histórico de la lengua española', in: Hassán / Berenguer (eds.), *Introducción a la Biblia de Ferrara*, pp. 149-182, at 173, and Lorenzo Amigo Espada, *El léxico del Pentateuco de Constantinopla y la Biblia medieval romanceada judeoespañola*, Madrid 1981, p. 17.

²⁰ That E3 was addressed to Christians is confirmed by the fact that it contains the deuterocanonical books of Maccabees, which are not accepted in the Jewish Biblical canon.

Once more, the Hebrew text of the Coimbra manuscript yields the same consonantic and vocalic text (without Masoretic accents) as the *textus receptus masoreticus*.²¹

For this, the *Pugio fidei* offers the following Latin rendering:

Traduxeruntque filios suos et filias suas per ignem et diuinauerunt diuinationes et auguriati sunt et uendiderunt se ad faciendum malum in oculis Domini ad prouocandum eum (f. 2ra).

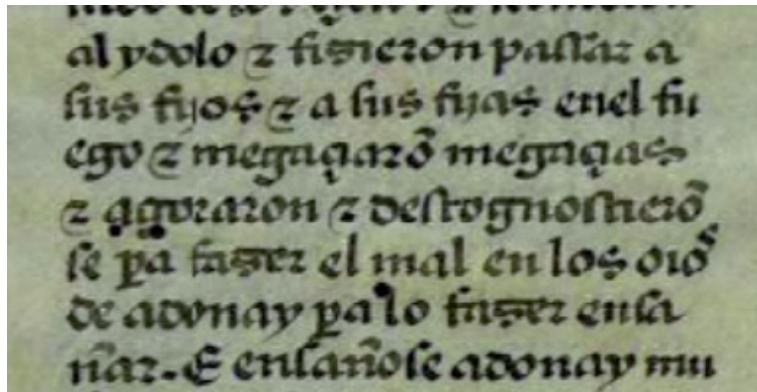
As in 1 Kings 12:28, Ramon Martí leaves behind the Vulgate and proposes his own rendering, which is closer to the Hebrew:²²

- The Hebrew verb *wayya^ahîrû* (וַיַּעֲבִירוּ) > **br*, impf. hif. 3 m. pl. ‘cause to pass through’) is literally translated by Ramon Martí as ‘traduxeruntque filios suos’, whereas the Vulgate has ‘et consecrabant ei filios suos’.
- The Hebrew tendency of using accusatives of internal object, such as *wayyiqs^emû q^esāmîm* (וַיִּקְסְמוּ קְסָמִים), is faithfully reproduced by Martí’s ‘diuinauerunt diuinationes’, while the Vulgate breaks the *figura etymologica* in translating ‘divinationibus inserviebant’.
- The Hebrew verb *wayyit^emakkerû* (וַיִּתְּמַכְרוּ) > **mkr*-, impf., hitp. 3 m. pl. ‘sell oneself [as slave]’) is literally translated into Latin as ‘et uendiderunt se’, instead of the Vulgate’s ‘et tradiderunt se’.
- The Latin translation of the Coimbra manuscript renders literally the Hebrew prepositional syntagma *b^e‘ênê Yhwh* (בְּעֵינֵי יְהוָה, lit. ‘in the eyes of Jahve’) as ‘in oculis Domini’, where the Vulgate translates ‘coram Domino’.

²¹ 2 Kings 17:17 (BHS): וַיַּעֲבִירוּ אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם בָּאֵשׁ וַיִּקְסְמוּ קְסָמִים וַיִּתְּמַכְרוּ לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה לְהַכְעִיפוֹ:

²² Cf. Vulgate 2 Kings 17:17: ‘Et consecrabant ei filios suos et filias suas per ignem et diuinationibus inserviebant et auguriis et tradiderunt se ut facerent malum coram Domino et inritarent eum.’

The corresponding Castilian text from the Coimbra manuscript gives:



That is:

& fizieron passar a sus fijos & a sus fijas enel fuego & megaçiaron megaçias & agoraron & descognoscieron se para fazer el mal en los oios de Adonay para lo fazer ensannar (f. 2rc).

Comparing this text to E3 on the one hand and f on the other, we obtain:

Ms. El Escorial, I.i.3, f. 223ra	Ms. Coimbra, 720, f. 2rc	Ferrara Bible, p. 178
E pasaron asus fijos & asus fijas por el fuego & fizieron fechizos & agueros & ofreſçieronse a fazer lo que pesaua al Sennor por ensannallo.	& fizieron passar a sus fijos & a sus fijas en el fuego & mega- çiaron megaçias & agoraron & desco- gnoscieron se para fazer el mal en los oios de Adonay para lo fazer ensannar.	Y fizieron passar a sus hijos y a sus hijas por fuego y adevinavan adevinaciones y agoravan y entregaronse para fazer el mal en ojos de .A., para ensañarlo.

In this case, C and f differ in many lexical and morphological choices from E3 and offer altogether a more literal translation of the Hebrew:

- The Hebrew verb *wayya^ahîrû* (וַיַּעְבִּירוּ) > **br*, impf., hif. 3 m. pl. 'cause to pass through') is literally translated into Castilian in C and f as 'e fizieron passar a sus fijos'.

- While C and f offer different lexical solutions for *wayyiqs^emû q^esāmîm* (וַיִּקְסְמוּ קְסָמִים), i.e. ‘megaçiaron megaçias’ and ‘adevinavan adivinaciones’, they both maintain the verbal form ‘agoraron/agoravan’ (*way^enahēšû*, וַיִּנְהָשׁוּ) as against E3’s nominal construction ‘fizieron agueros’.²³
- The Castilian translations of C and f render the Hebrew prepositional syntagma *b^eênê Yhwh* (בְּעֵינֵי יְהוָה, lit. ‘in the eyes of Jahve’) literally as ‘en los ojos de Adonay’. The lexical choice of ‘Adonay’ for Hebrew *YHWH* in C and f points to the specific Jewish character of the translation.²⁴

Yet the three texts also disagree among each other:

- The final construct infinitives depending on the principal verb *wayyit^emakkerû*, i.e. ‘and they sold themselves’ (וַיִּתְּמְכְרוּ, impf., hitp. 3 m. pl.), are preceded by a final preposition *lamed* (*la^ašôt bāra*’, לְעֵשׂוֹת הָרַע and *l^ebak^e’isô*, לְהַכְעִיסוֹ). While this syntactic construction (infinitive of finality) appears in all three Castilian texts, they yield different lexical solutions regarding the principal verb *wayyit^emakkerû* (i.e., ‘ofresçieronse a’ – ‘descognoscieron se para’ – ‘entregaronse para’).²⁵
- Note that the translation in C and f ‘para fazer el mal en [los] ojos de Adonay’ is a calque regarding the Hebrew (וַיִּתְּמְכְרוּ בְּעֵינֵי יְהוָה), while the translation in E3, i.e. ‘a fazer lo que pesava al Sennor’, offers an *ad sensum* translation. E3’s trend to avoid calques in order to ensure a better understanding of the Castilian text is an important characteristic that distinguishes E3 from C and f, and points again to a Christian revision of the translation, as above v. 17.²⁶

²³ The Castilian translation ‘megaçiaron megaçias’ in C is interesting from the point of view of the Spanish language and its dialects. Both the imperfect ‘megaçiaron’, which derives from a hypothetical infinitive ‘megaçiar’, as well as the substantive feminine plural ‘megaçias’ are not documented in historical and etymological Spanish dictionaries. However, it seems very likely that both should be considered denominative forms from ‘mago’, a term quite common in written Old Castilian, belonging to a learned register (< Latin *magus*, Greek *māgos*, the latter being a Persian loanword = ‘Zoroastrian priest’). In Leonese, this word is attested as *meigo*, ‘wizard’, and also as *meço*, ‘charmer’, in dialectal Castilian (see Joan Coromines, *Diccionario crítico etimológico de la lengua castellana*, 4 vols., Madrid 1980, vol. III, p. 764, s.v. ‘mago’). The forms ‘megaçias’ and ‘megaçiaron’ are probably related historically to these ancient dialect forms.

²⁴ Regarding the Hebrew text of f. 2r-v in C, it is worth mentioning that the Tetragrammaton appears abbreviated and vocalised in a manner that is characteristic for Rabbinic manuscripts. See Mauro Perani and Enrica Sagradini, *Talmudic and Midrashic Fragments from the ‘Italian Genizah’: Reunification of the Manuscripts and Catalogue*, Florence 2004, in particular the manuscripts no. XVII, pp. 130-131 and no. XL, pp. 132-133. Both are in square script of Sephardic origin, and dated to the twelfth and thirteenth centuries.

²⁵ The form ‘descognoscieron’ is characteristic of certain Hispanic languages that have retained the archaic group -gn- (as in *conyoscer* or *coynoscer*), see Coromines, *Diccionario crítico etimológico*, vol. II, pp. 176-177, s.v. ‘conocer’.

²⁶ Other than in the Christian milieu, in Rabbinic and Jewish circles the literal and calque translations of the Bible were very common; they acted as rudimentary grammars or vocabularies, having pedagogic

The latter observation yields further evidence of the non-linear filiation of the three texts, which are part of a parallel transmission.

2 Kings 17:18

The Hebrew text for this verse in the *Pugio fidei* is:

וַיִּתְאַנֶּף יְהוָה מְאֹד / בְּיִשְׂרָאֵל וַיִּסְרֶם מֵעַל פָּנָיו לֹא / נִשְׁאַר רַק שְׁבֵט יְהוּדָה לְבָדוֹ:
(f. 2rb)

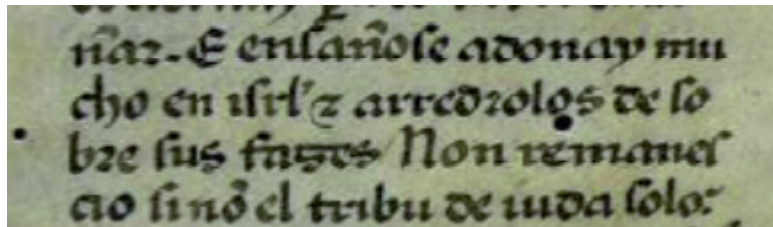
This text matches the *textus receptus masoreticus*,²⁷ though it has no Masoretic accents and gives an extra *mater lectionis* in *way^esîrēm* (וַיִּסְרֶם), as against *way^esirēm* (וַיִּסְרֶם).

It is translated by Ramon Martí with these words:

Et iratus est Dominus uehementer in Israel et abstulit eos de superficie sua nec remansit nisi tribus Iuda sola (f. 2ra).

Only small changes can be observed here regarding the *textus receptus* of the Vulgate.²⁸

At this place, the Castilian text in the Coimbra manuscript has:



purposes. Regarding the position of the Church vis-à-vis the Judeo-Castilian translations, it should be noted that in some cases Christians were allowed to use vernacular Bible translations from Latin and also Hebrew. See Jesús Enciso Viana, 'Prohibiciones españolas de las versiones bíblicas en romance antes del Concilio de Trento', in: *Estudios Bíblicos* 3 (1944), pp. 523-560.

²⁷ 2 Kings 17:18 (BHS): וַיִּתְאַנֶּף יְהוָה מְאֹד / בְּיִשְׂרָאֵל וַיִּסְרֶם מֵעַל פָּנָיו לֹא / נִשְׁאַר רַק שְׁבֵט יְהוּדָה לְבָדוֹ:

²⁸ Cf. 2 Kings 17:18: 'Iratusque est Dominus uehementer Israel et abstulit eos de conspectu suo et non remansit nisi tribus Iuda tantummodo.'

That is:

E ensannose Adonay mucho en Israel & arredrollos de sobre sus fazes. Non remanescio si non el tribu de Iuda solo (f. 2rc).

The comparison with E3 and f shows the following:

Ms. El Escorial, I.i.3, f. 223ra	Ms. Coimbra, 720, f. 2rc	Ferrara Bible, p. 178
E ensannose el Sennor muy mucho contra Ysrrael & tiro los de antela su cara. Non quedo saluo el tribu de Iuda solo.	E ensannose Adonay mucho en Israel & arredrollos de sobre sus fazes. Non remanescio si non el tribu de Iuda solo.	Y ensañose .A. mucho contra Ysrael y tirollos de sobre sus fazes: no remanescio salvo tribu de Yehudah a sus solas.

Again, C and f share many lexical choices as against E3, such as the use of ‘Adonay’, already commented upon before, ‘remanescio’, etc. To this, one has to add a morphological parallelism:

- Both C and f render very faithfully the Hebrew proposition וַיִּסְרֵם מֵעַל פָּנָיו with ‘et arredrollos/tirollos de sobre sus fazes’, the Old Castilian plural form ‘fazes’ being a calque translation of the Hebrew duale tantum *pānîm* (פָּנִים, lit. ‘face, nose, snout’), where E3 gives the singular ‘cara’.

Yet what is most remarkable in this case, is the agreement of E3 and f against C:

- E3 and f both construe ‘ensannose’ with ‘contra’ instead of ‘en’ in C, which is a more literal rendering of the Hebrew *bē-* (בְּיִשְׂרָאֵל).
- E3 and f use ‘tirollos’ instead of ‘arredrollos’ in C, two synonyms for translating the Hebrew verb *way^ssîrēm* (וַיִּסְרֵם).
- Both E3 and f have ‘salvo’ instead of ‘si no’, two similar ways to translate the Hebrew adverb *raq* (רק ‘only, except’).

As this verse shows, not only do C and f share readings as against E3, and C and E3 as against f, but also E3 and f have exclusive readings in common, which again speaks in favour of a parallel transmission of the underlying Jewish Romance Bible.

2 Kings 17:19

The *Pugio fidei*'s Hebrew text reads for this verse:

גַּם יְהוּדָה לֹא שָׁמְרָה אֶת מִצְוֹת / יְהוָה אֱלֹהֵיהֶם וַיֵּלְכוּ בְּחֻקֹּת / יִשְׂרָאֵל אֲשֶׁר עָשׂוּ:
(f. 2rb)

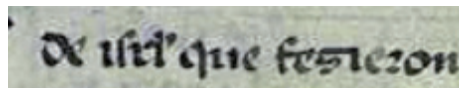
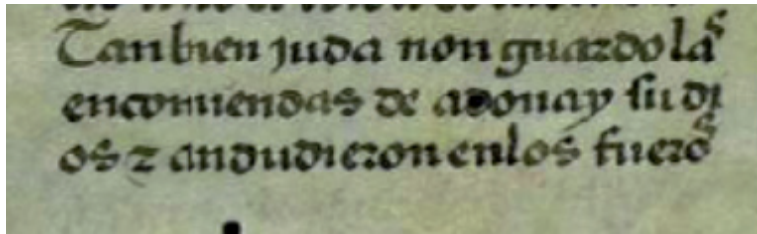
The Hebrew text of the Coimbra manuscript goes with the *textus receptus masoreticus* except for the Masoretic accents.²⁹

Ramon Martí offers the following Latin translation:

Porro Iuda non custodiuit mandatum Domini Dei sui et ambulauit in statutis Israel quae fecerunt (f. 2ra).

Once again, Martí's translation is more literal than the Vulgate, e.g. 'in statutis Israel' for the Hebrew prepositional syntagma *b'hucqôṭ Yisrā'el* (בְּחֻקֹּת יִשְׂרָאֵל), 'in the statutes of Israel'), for which the Vulgate has 'in erroribus Israhel'.³⁰

The Castilian translation gives:



That is:

Tan bien Juda non guardo las encomiendas de Adonay su Dios & andudieron en los fueros | de Israel que fezieron (f. 2rc-vc).

²⁹ 2 Kings 17:19 (BHS): גַּם יְהוּדָה לֹא שָׁמְרָה אֶת־מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיֵּלְכוּ בְּחֻקֹּת יִשְׂרָאֵל אֲשֶׁר עָשׂוּ.

³⁰ Cf. 2 Kings 17:19: 'Sed nec ipse Iuda custodivit mandata Domini Dei sui verum ambulavit in erroribus Israhel quos operatus fuerat.'

The comparison with E3 and f yields the following:

Ms. El Escorial, I.i.3, f. 223ra	Ms. Coimbra, 720, f. 2rc	Ferrara Bible, p. 178
E tan bien el tribo de Juda non guardo el mandamjento del Sen- nor su Dios & andu- dieron en las costunbres de Ysrael que fizieron.	Tan bien Juda non guardo las encomien- das de Adonay su Dios & andudieron enlos fueros de Israel que fezieron.	Tambien Yehudah no guardo las encomen- danças de .A., su Dio, y anduvieron en fueros de Ysrael, que fizieron.

All three texts are very close to each other. Where lexical differences occur, these are found in E3 as against C and f ('mandamjento' for 'encomiendas/encomendaças', as already above v. 16, 'Sennor' for 'Adonday', as above v. 17 and 18, 'costunbres' for 'fueros').

2 Kings 17:20

For this verse, the Hebrew text of the *Pugio fidei* reads:

וַיִּמָּאֵס / יְהוָה בְּכָל־זֶרַע יִשְׂרָאֵל וַיַּעֲזֹב /
וַיִּתְּנֵם בְּיַד שׂוֹסִים עַד / אֲשֶׁר הִשְׁלִיכֵם מִפָּנָיו:
(f. 2rb-vb)

This text and the *textus receptus masoreticus* are almost identical, except for the following: while in the *Pugio fidei* we find a *scriptio plena* writing the form *šôsîm* (שׂוֹסִים), using a *waw holam* as a *mater lectionis*, in the Hebrew Bible the same word is given with a *scriptio defectiva*, i.e. *šôsîm* (שָׁסִים):³¹

וַיִּמָּאֵס יְהוָה בְּכָל־זֶרַע יִשְׂרָאֵל וַיַּעֲזֹב וַיִּתְּנֵם בְּיַד־שָׁסִים עַד אֲשֶׁר הִשְׁלִיכֵם מִפָּנָיו:²⁰

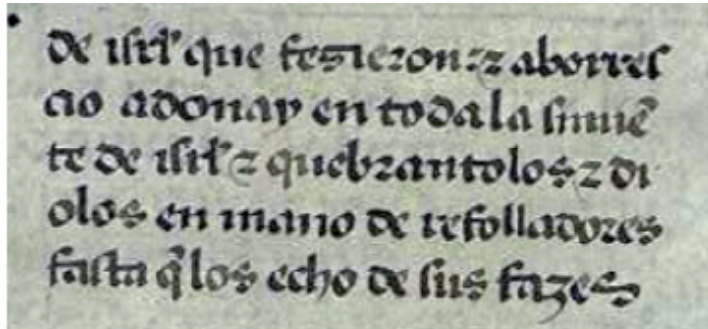
The Latin translation given by Ramon Martí for this runs as follows:

Reprobauitque Dominus omne semen Israel et humiliavit eos. Tradiditque eos in manu diripiencium usquequo proiecit eos a facie sua (f. 2va).

³¹ 2 Kings 17:20 (BHS): וַיִּמָּאֵס יְהוָה בְּכָל־זֶרַע יִשְׂרָאֵל וַיַּעֲזֹב וַיִּתְּנֵם בְּיַד־שָׁסִים עַד אֲשֶׁר הִשְׁלִיכֵם מִפָּנָיו:

In this case only minor, mostly stylistic, differences occur between Ramon Martí's translation and the Vulgate.³²

The Castilian translation of this last verse is:



That is:

& aborrescio Adonay en toda la simiente de Israel & quebrantolos & diolos en mano de refolladores fasta que los echo de sus fazes (f. 2vc).

Facing this translation with E3 and f, we obtain:

Ms. El Escorial, I.i.3, f. 223ra	Ms. Coimbra, 720, f. 2rc	Ferrara Bible, p. 178
E aborresçio el Sennor a todo el lñaje de Ysrael & quebrantolos & dio los en mano de falladores, fasta que los echo de su cara.	& aborrescio Adonay en toda la simiente de Israel & quebrantolos & diolos en mano de refolladores fasta que los echo de sus fazes.	Y aborrecio .A. en toda simiente de Ysrael y afligiolos y diolos en poder de reholladores, fasta que los echo de sus fazes.

C and f again go closely together: both use 'Adonay' instead of 'Sennor' (E3); and both render the Hebrew *zera* 'זֶרַע', 'seed') literally as 'simiente' in contrast to 'lñaje' (E3). C and f also show the same morphological calques of Hebrew constructions, such as 'de sus fazes' instead of 'en su cara', as above v. 18, and the phrase 'aborrescio Adonay en toda la simiente de Israel'. The Castilian transitive verb 'aborrescio' does not seem to admit a preposition 'en' as a verbal prepositional complement, but requires the

³² Cf. 2 Kings 17:20: 'Proiecitque Dominus omne semen Israhel et adflixit eos et tradidit in manu diripientium donec proiceret eos a facie sua.'

preposition ‘a’, when accompanied by a personal direct object. However, the translation ‘aborrescio Adonay en’, as in C and f, instead of ‘aborrescio el Sennor a’, as in E3, is a close syntactic and morphological rendering of the Hebrew preposition *b^e*- in:

וַיִּמְאַס יְהוָה בְּכָל־יָרֵעַ יִשְׂרָאֵל

Yet, as in the previous cases, the passages also allow observation of agreements between E3 and C as against f, such as ‘quebrantolos’ versus ‘afligiolos’ and ‘diolos en mano de’ versus ‘diolos en poder de’.

ⲁ ⲁ ⲁ

The philological analysis of the six Castilian verses of the Books of Kings in the Coimbra manuscript of Ramon Martí’s *Pugio fidei* shows that these go back to a medieval Castilian Bible with a non-linear transmission traces of which survive, among others, in E3 and f. While C has parallels with both these texts, it is in general closer to f: both C and f preserve a Judeo-Castilian calque translation that uses a cultured language with peculiar Jewish elements (such as ‘aladrea’, ‘Adonay’); E3 in turn seems to have adapted this very translation for a Christian audience.

The inclusion of this Jewish Romance Bible in the Coimbra manuscript of the *Pugio fidei* reinforces the hybridity of Ramon Martí’s work, as a Christian anti-Jewish polemic based on Jewish sources, which are here presented in a Jewish vernacular rendering.

APPENDIX

Coimbra, Biblioteca Geral da Universidade, Ms 720, f. 2r-v

1 Kings 12:28

Nolite ultra ascendere in
Iherusalem. Ecce dii tui,
Israel, qui te fecerunt
ascendere de terra Mizraym,
id est Egipti

וַיֹּעַז הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲגָלֵי זָהָב
וַיֹּאמֶר אֲלֵיהֶם רַב לָכֶם מַעֲלֹת
יְרוּשָׁלַם הִנֵּה אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר
הָעֲלִיךָ
מֵאֶרֶץ מִצְרַיִם

Aconseiosse el rey & fizo dos
bezerros de oro & dixo a
ellos: Abasta a vos de sobir a
Iherusalem. Ahe tus dioses,
Israel, que te subieron de
tierra de Egipto.

2 Kings 17:16-20

Et derelinquerunt omnia
praecepta Domini Dei sui et
fecerunt sibi conflatorie duos
uitulos et fecerunt lucum et
adorauerunt uniuersam
miliciam celi et coluerunt
Baal. Traduxeruntque filios
suos et filias suas per ignem
et diuinauerunt diuinaciones
et auguriati sunt et
uendiderunt se ad faciendum
malum in oculis Domini ad
prouocandum eum. Et iratus
est Dominus uehementer in
Israel et abstulit eos de
superficie sua nec remansit
nisi tribus Iuda sola. Porro
Iuda non custodiuit
mandatum Domini Dei sui et
ambulauit in statutis Israel
quae fecerunt.

וַיַּעֲזֹבוּ אֶת כָּל מִצְוֹת יְהוָה אֱלֹהֵיהֶם
וַיַּעַשׂוּ לָהֶם מִסַּכֵּה שְׁנַיִם עֲגָלִים
וַיַּעַשׂוּ אֲשִׁירָה וַיִּשְׁתַּחֲווּ לְכָל
צָבָא הַשָּׁמַיִם וַיַּעֲבֹדוּ אֶת הַבַּעַל:
וַיַּעֲבִירוּ אֶת בְּנֵיהֶם וְאֶת בְּנוֹתֵיהֶם
בְּחֹשֶׁךְ הַלַּיְלָה וַיַּקְסִמוּ קְסָמִים וַיִּתְּמְכְרוּ
לַעֲשׂוֹת הָרַע בְּעֵינֵי
יְהוָה לְהַכְעִיסוֹ:
וַיִּתְּאֲנֶף יְהוָה מְאֹד
בְּיִשְׂרָאֵל וַיִּסְרֹם מֵעַל פָּנָיו לֹא
נִשְׁאַר רַק שְׁבֵט יְהוּדָה לְבַדּוֹ:
גַּם יְהוּדָה לֹא שָׁמְרָה אֶת מִצְוֹת
יְהוָה אֱלֹהֵיהֶם וַיִּלְכּוּ בְּחֻקֹּת
יִשְׂרָאֵל אֲשֶׁר עָשׂוּ: וַיִּמָּאֵס

E dexaron a todas las
encomiendas del Señor su
Dios & fezieron a ellos
tempraçion dos bezerros &
fizieron aladrea & omillaron
se a todo el fonsado de los
çielos & seruieron al ydolo.
& fizieron passar a sus fijos
& a sus fijas enel fuego &
megaçiaron megaçias &
agoraron & descognoscieron
se para fazer el mal en los
oios de Adonay para lo fazer
ensannar. E ensannose
Adonay mucho en Israel &
arredrolos de sobre sus fazes.
Non remanescio si non el
tribu de Iuda solo. Tan bien
Iuda non guardo las
encomiendas de Adonay su
Dios & andudieron enlos
fueros |

Reprobauitque Dominus
omne semen Israel et
humiliauit eos. Tradiditque
eos in manu diripiencium
usquequo proiecit eos a facie
sua.

יְהוָה בָּכַל יָרַע יִשְׂרָאֵל וַיַּעֲזֹב
וַיִּתְּנֵם בְּיַד שׂוֹסִים עַד
אֲשֶׁר הִשְׁלִיכֵם מִפָּנָיו:

de Israel que fezieron &
aborrescio Adonay en toda la
simiente de Israel &
quebrantolos & diolos en
mano de refolladores fasta
que los echo de sus fazes.

[The Latin and Hebrew add
verse 21]

