

UC Berkeley

UC Berkeley Previously Published Works

Title

Semítica Iberica: Translations from Hebrew and Arabic into the Medieval Romance Vernaculars of the Iberian Peninsula

Permalink

<https://escholarship.org/uc/item/0nm529gz>

Journal

Bulletin of Hispanic Studies, 81(7-8)

Author

Faulhaber, Charles B.

Publication Date

2004

Peer reviewed

Charles B. Faulhaber
Department of Spanish and Portuguese
University of California, Berkeley
Berkeley, CA 94720-2790

Semitica Iberica:
Translations from Hebrew and Arabic into the Medieval
Romance Vernaculars of the Iberian Peninsula*
Charles B. Faulhaber
University of California, Berkeley

My purpose is very straightforward: to examine, as a group, the texts translated from Hebrew or Arabic into one of the medieval Romance vernaculars of the Iberian Peninsula, Castilian, Catalan, or Portuguese, and to seek to identify their commonalities and differences. Why these texts? What subject areas do they represent? When were they translated? Were they translated directly from the original language into the target language, or via one or more intermediate languages? How often are Hebrew and Arabic used as intermediating languages? What conclusions, if any, can be drawn for our understanding of cultural and intellectual relations among the three peoples of the book in medieval Spain?

* This is a slightly revised version of a paper given at the conference on Wine, Women and Song: Poetry of Medieval Iberia, University of California, Berkeley, April 29, 2001. For help in identifying the translated texts I am indebted to Adelaida Cortijo Ocaña, Ángel Sáenz Badillo, and David Wacks.

Until very recently a research project of this type, extremely simple in concept and absolutely basic, would have been almost impossible, requiring an enormous amount of effort just to locate the translations that are its object. But the existence of the PhiloBiblon database system of the primary sources for the study of the medieval Iberian vernacular literatures, in the broadest sense of the word, makes this almost a trivial exercise.¹

The existence of this tool allows us to find data rapidly and according to a wide range of search criteria. Similar work, based on these three corpora of medieval vernacular texts, opens dramatic possibilities for the study of medieval literature as a social or prosopographical phenomenon, that is, focusing on the social groups that created it as well as the ones for whom it was created.

Before examining the data, however, some caveats are in order. In the first place, the databases are not yet in fact exhaustive. Until very recently not much attention was paid to translations as objects of serious study in their own right; and we still have a long way to go before we can answer all the questions, even such a seemingly simple one as whether or not a given text *is* a translation, an adaptation, or an original composition based on Arabic or Hebrew sources. It is very likely that numerous texts which are in fact translations from Hebrew or Arabic have not been so identified. It is more than probable that some of the *exiemplos* in *El conde Lucanor* are of Arabic origin, but specific sources are wanting. Nor have we added systematically texts which are now lost but which we can confidently surmise to have existed on the basis of concrete references to them, like the *Tasrīf* of Abū-l Qāsim al-Zahrāwī (Abulcasis), whose translator, Berenguer Eimeric, states that he translated it first into Catalan and then into Latin.² Finally, there are texts that have traditionally been assumed to be of Arabic origin, like

¹ *BETA* = Comp. Charles B. Faulhaber, Ángel Gómez Moreno, Angela Moll, and Antonio Cortijo, *Bibliografía Española de Textos Antiguos*. In: *PhiloBiblon*. 1.1- (1997-) (<http://sunsite.Berkeley.EDU/PhiloBiblon/phhmbe.html>). *BITAGAP* = Comp. Arthur L-F. Askins, Harvey L. Sharrer, Aida Fernanda Dias, and Martha E. Schaffer, *Bibliografía de Textos Antigos Galegos e Portugueses*. In: *PhiloBiblon*. 1.1- (1997-) (<http://sunsite.Berkeley.EDU/PhiloBiblon/phhmbp.html>). *BITECA* = Comp. Vicenç Beltran, Gemma Avenoza, and Beatrice Concheff (†), comps. *Bibliografía de Textos Catalans Antics*. In: *PhiloBiblon*. 1.1- (1997-) (<http://sunsite.Berkeley.EDU/PhiloBiblon/phhmbe.html>).

² Lluís Cifuentes, “*Translatar sciència en romans catalanesch*. La difusió de la medicina en

the titillating *Speculum al foderi* attributed to Albufumet, but on which further research is needed in order to trace their exact filiation.³

Thus the figures for the number of translations should be understood to be minimal. Similarly, the question of intermediate translations must be treated with caution. To what extent do texts which entered Spain from other languages via Hebrew and Arabic reflect Semitic influence? Undoubtedly some Semitic texts were translated through the intermediary of Latin (e.g. the *Compendio de los boticarios* of Saladino da Ascoli). At that point, was the translator from Latin aware that the text had originated in Hebrew or Arabic? Did it matter? By the same token, the ultimate origins of many texts purportedly translated from a Hebrew or Arabic original should in fact be traced beyond the Hebrew or Arabic to Greek, Syriac, Persian, and even Sanskrit (e.g., *Calila e Digna*).

Another problem is the fact that none of the three teams working on this project includes a specialist in medieval Hebrew or Arabic. Thus it is very likely that texts of Hebrew and Arabic origin have been overlooked through our own ignorance.

The data presented below, then, with very few exceptions, are based on existing texts identified as having been translated from Hebrew and Arabic in the secondary literature. Thus any conclusions are likely to be conservative, in the sense that there were undoubtedly more translations than those discussed here. Moreover, the results for each language are not strictly comparable because the corpora on which they are based are not comparable. The Portuguese corpus of 9089 texts includes all of the lyric poetry and large numbers of royal ordinances; the Catalan corpus of 4104 texts includes most of the lyric poetry; the Castilian corpus of 3244 texts still omits most of the lyric poetry.⁴ In addition, the three teams working on the databases have not been overly preoccupied with harmonizing their results, which has made comparison more difficult. In some cases it is impossible to know whether in fact one is dealing with the same text in two or more of the bibliographies because the original title is not indicated. Finally, another problem or, perhaps better, condition is that almost by definition we are talking about the culture of the lettered elite. The rich oral literature of medieval Iberia is an (almost) closed book.

All of this has some very palpable consequences. Before looking at the specific texts

Català a la baixa edat mitjana i el renaixement", *Llengua & Literatura* VIII (1997), 7-42 (p. 17).

³ Cifuentes, 21.

⁴ All figures represent the state of the various databases as of October, 2003.

translated from Semitic languages, however, let me put them within the broader context of the entire corpus of translations into the medieval peninsular languages: The Portuguese corpus contains 1021 translations, 11% of its total of 9089 texts. The Catalan corpus contains 514 translations, 12.5% of 4104 texts. The Castilian corpus contains 924 translations, 28.5% of 3244 texts. It is certain, however, that the proportion of translations into Castilian will be comparable to the Catalan and Portuguese figures once the lyric poetry is included.

There are a total of 141 translations from Arabic and Hebrew into Castilian. These data lend themselves to a number of observations when compared to the three translation corpora. What stands out immediately is the enormous preponderance of translations from Latin: 923 into Portuguese (90.4% of 1017 translations), 647 into Castilian (70% of 924 translations), and 410 into Catalan (79.8% of 507 translations).⁵

In contrast, the number of texts translated from Hebrew and Arabic into any of the Romance vernaculars is exiguous: 100 texts translated into Castilian, 25 from Hebrew and 76 from Arabic; 32 texts translated into Catalan, five from Hebrew and 27 from Arabic; and just nine translated into Portuguese, three from Hebrew and six from Arabic. It should be pointed out, however, that Hebrew and Arabic are not unique in this respect. Only 48 French texts were translated into Castilian, and only 24 Italian ones.

What are these 141 texts translated from Hebrew and Arabic? As a first cut, they can be broken down by subject matter. The single largest category consists of scientific texts, in the broadest sense of the word; but their distribution is quite different in Castilian and Catalan. The Castilian results are skewed heavily toward astronomical and astrological texts because of the efforts of Alfonso the Learned (1252-84), who commissioned the translations (or composition based on Arabic sources) of some twenty texts from Arabic, known collectively as the *Libros del saber de astrología* (7.1-7.20).⁶ A precursor to that large-scale effort was the translation, dated March 12, 1254, of `Alī ibn Abī al-Rijāl's *Judicios de las estrellas*, as well as XXX. Samsó argues cogently that this burst of activity corresponds to the discovery of the Arabic texts in question in Cordova and Seville after their reconquest in 1236 and 1248 respectively.⁷ After this early effort

⁵ See Table 1 below.

⁶ Numbers in **boldface** are keyed to the Appendix.

⁷ Julio Samsó, 'Traducciones científicas arabo-romances en la Península Ibérica', in *Actes del VII Congrés de l'Associació Hispànica de Literatura Medieval (Castelló de la Plana, 22-26 de*

we find nothing until an anonymous text called *Alcabienis*, translated before 1432; and three texts by Māshā'allāh, found in a manuscript dated 1521.

The same 1432 manuscript contains five astronomical and astrological texts by the 12th-c. Jewish savant Abraham ibn Ezra, while two more translations of his works are found in another 15th-c. MS. Abraham Zacuto's *Ha-ḥibbūr ha-gadol* was translated at Salamanca in 1481 as the *Compilación magna*; eleven years later the author would be exiled to Portugal.

There are five astronomical texts in Catalan, an anonymous Arabic *Almanach* based on al-Zarqālī (Azarquiel) but translated from a Latin version of 1307, three texts by Jacob ben David Bonjorn, and a *Llibre dels judicis de les estrelles* of Abraham ibn Ezra. There are but two astronomical texts in Portuguese, another *Almanaque perduravel*, also from the the Latin translation of al-Zarqālī of 1307 and translated around 1321 in Coimbra, and a translation, via the Castilian version, of the *Livro Cumprido nos Juízos das Estrelas*.

There are twelve medical texts, including Hippocrates' *Prognostica*, from the version of Constantinus Africanus, and Ishāq ibn Sūlaymān al-'Isrā'īlī's *Tratado de las fiebres*, both translated into Castilian. The same author's *De la coneixença de les orines* was translated into Catalan after 1392. Also translated into Catalan were Ibn Sīnā's *Canon*, Ibn Wāfid's *Llibre de les medicines particulars*, Galen's *Letters on the Cure of Diseases of the Eye*, and Ḥunayn ibn Ishāq al-'Ibādī's *Isagoge*, or introduction to Greek medicine.

Other subjects treated are veterinary medicine, particularly for birds of prey, such as the spectacular mid-13th-c. MS of al-Bayzār's *Kitāb al-Jawāriḥ* (*Libro de los animales de caza*); agriculture, with treatises by Ibn Bassāl and pseudo-Ibn Wāfid, the latter translated into both Castilian and Catalan.

Only slightly less numerous than the scientific texts are those that are moral, religious, or philosophical in nature. The earliest of these are the 13th-c. translations of the Old Testament, probably commissioned by Alfonso the Learned. Perhaps the oldest of these is the translation of the Psalms attributed to Hermannus Alemannus, or Herman the German. There are at least two other 13th-c. versions, one from the 14th century, and two from the 15th century, including the *Biblia de Alba*, a profusely illuminated version translated between 1422 and 1432 by Rabbi Moses Arragel of Guadalajara. There is at least one partial version, a 15th-c. *History of the*

setembre de 1997), ed. Santiago Fortuño Llorens and Tomás Martínez Romero (Castelló de la Plana: Publicacions de la Universitat Jaume I, 1999), 199-231 (pp. 221-22).

Macchabees.

There are apparently no biblical texts translated from Hebrew in either Catalan or Portuguese; but Portuguese has a late medieval translation of the *Mishna* (*Pirquei Avot*); while a Catalan translation of the Qu=ran was known to have existed in the library of the Kings of Aragon in 1410 but is no longer extant. There are texts in Castilian that were obviously written for Jews, but it is not clear that they are translations. Thus MS 2015 of the library of the University of Salamanca has a *Paraquem* (BETA textid 2065), to be recited from the "pascua de Pezah hasta la pascua de Zucod," a *Libro del rey Asueros* (BETA textid 2066), a text called *Orahaym* or *Carrera de vidas* (BETA textid 2067), with instructions on how to guard the precepts of Mosaic law, a text *De la prosperidad, felicidad y generosidad del pueblo judío* (BETA textid 2068).

There was a darker side as well, religious polemics, principally anti-Jewish, such as the exchange of letters, purportedly in Arabic, between Samuel Yahūdī of Fez and Rabbi Isaac de Subiulmesta (Isaac de Sujulmeza), starting with the former's *Epistola contra errores Judaeorum*, supposedly written in 1078 and translated into Latin in 1339 by Alfonsus Bonihominis, bishop of Marrakech, and thence into both Castilian and Catalan; or the *Disputation* between Abutalib the Saracen and Samuel the Jew, over which faith should have precedence, that of the Christians, that of the Jews, or that of the Saracens, translated into Castilian in 1458. The authenticity of both of these disputations has been called into question; Marsmann believes them to have been written in Latin by Alfonsus Bonihominis.⁸ The 14th-c. *Moreh Tzedek* or *Mostrador de justicia* of Alfonso de Valladolid, or Abner of Burgos before he converted to Christianity, belongs to the same tradition.

Despite, or perhaps because of, the increasingly hostile atmosphere toward the Jews in 15th-c. Spain, two of the greatest works of the Jewish speculative tradition were translated almost simultaneously, around the middle of the century: Yehuda Halevi's *Kitāb al-Khuzārī* and Maimonides' *Moreh Nevukhīm*, translated as *Mostrador y enseñador de los turbados* and known in English as the *Guide of the Perplexed*.

There was a parallel current as well, also focused on ethics, but almost entirely practical and secular in nature, the series of texts known generically as "wisdom literature" in English, or

⁸ Monika Marsmann, *Die Epistel des Rabbi Samuel an Rabbi Isaak. Untersuchung und Edition*, Inaug.-Diss.--Ludwig-Maximilians-Universität, Munich, (Siegen, 1971).

"libros de sapiencia" in Spanish. In Spain this tradition goes back as far as Petrus Alfonsi at the beginning of the 12th century; but it flourished in the 13th, particularly in Castile. Thus we have three separate translations of the pseudo-Aristotelian *Sirr al-'asrār*, in Castilian the 13th-c. *Poridad de las poridades*, based on the western branch of the text, and the *Secreto de los secretos*, contemporary Catalan *Secret del secrets*, and a 14th-c. Navarro-Aragonese *De secreto secretorum*, on the eastern. Exactly similar in their didactic purpose are Ḥunayn ibn Ishāq's *Kitāb adab al-falāsifa* or *Libro de los buenos proverbios* and al-Mubaššir ibn Fātik's *Mukhtār al-ḥikām* or *Bocados de oro*, both enormously popular. Just slightly less so was the beast fable *Kalīla wa-Dimna*, which entered Castilian directly from Arabic in the 13th c. and then again in the late 15th-c. via Hebrew and Latin as the *Exemplario contra los engaños y peligros del mundo*. And of course there is the *Sindibad*, or *Sendebār*, translated by order of the infante Fadrique, son of Fernando III el Santo, in 1253. These texts soon gave rise to others based on them, although composed in the vernacular, such as the *Flores de filosofía* or the *Llibre de saviesa* attributed to Jaume I of Aragon, who died in 1276.

The scattering of remaining texts can be grouped under the general rubric of history or politics. The only purely historical text is the *Akḥbār mulūk al-Andalus* of Aḥmad ibn Muḥammad ibn Mūsā al-Rāzī, or the *Crónica del moro Rasis*, translated first into Portuguese before 1315—although that version is missing—and from Portuguese into Castilian around 1425 or 1430; and the Bancroft manuscript that we showed you on Friday is one of the earliest ones. Finally, there is a series of extremely interesting letters mostly exchanged between Christian and Islamic monarchs, beginning with Abū Saʿīd's *Carta al rey de Benimerín*, addressed to Abū al-Ḥasan, king of Morocco, before 1348, and ending with Muhammed Muley Xequé's letter to king Manuel I of Portugal in 1498. Undoubtedly there are many more.

What are we to make of this? I find it interesting that the texts can be grouped so easily into two large spheres, the scientific, and the religious or moral. Only one text is found in all three languages, the *Sirr al-'asrār* (*Secretum secretorum*). Only five texts are found in more than one language, the *Judizios de las estrellas* and the *Mishna*, in Castilian and Portuguese, pseudo Ibn Wāfid's *De agricultura* in Castilian and Catalan; and the exchange of letters between Samuel of Fez and Isaac de Subiulmesta (Isaac de Sujulmeza), also in Castilian and Catalan. It is perhaps not surprising that there is no biblical commentary. It is surprising, at least to me, that there is no *'adab*, (nothing of what we would call literature, no evidence of any interest in narrative prose or lyric poetry—at least as direct translations. Don Juan Manuel, for example,

undoubtedly drew on Arabic texts in *El conde Lucanor*, at least indirectly, but it has proven impossible to trace direct translations. As Juan Vernet points out, "La relación de la narrativa árabe con la occidental es fácilmente detectable en lo que se refiere a la temática y más compleja cuando afecta a la estructura o cuadros del relato."⁹ Where there are direct translations (e.g., *Calila e Digna* or *Sendebär*), they have an evident didactic function.

If we look briefly at the texts translated from Latin, as I did in a paper published several years ago, we shall see that almost two-thirds of the texts are religious in nature, ranging from the sacred texts to liturgical works, devotional works, saints' lives. There is a coincidence in moral philosophy, for example, the *De regimine principum* tradition.

Chronologically speaking, we see scientific texts translated in the second half of the thirteenth century, and then again in the second half of the fifteenth century, due primarily to the influence of the universities. The ethical texts also profited from the burst of activity in the second half of the 13th century but tapered off rapidly after that. For the religious texts there seem to be two countervailing tendencies: an early flourishing of biblical translations, and a gradually intensifying level of polemical literature that led, especially after the pogroms of 1391 incited by the preaching of St. Vincent Ferrer, to an ever-increasing number of converts from Judaism to Christianity, and increasing pressure on the Jews who remained true to the faith of their fathers. At the same time certain members of the great noble families encouraged the translation of works by Jewish authors. More research is needed on religious factionalism in 15th-c. Spain. Of the 141 texts listed here, XXXX remain unidentified. They are assumed to be translations, but the original texts have not been located. In fact they may be free versions or even texts originally written in Spanish on the basis of Hebrew or Arabic source materials. Each of these "unidentified" texts is worthy of, at least, a transcription in order to make it available to the scholarly world and, preferably, a monographic study.

Absent such studies, further conclusions can only be tentative; but it is obvious that a topic like this one needs to draw together bits and pieces of evidence from scattered sources. What can we learn from medieval library inventories? What about source studies? What about the reverse trend? What texts were translated from Catalan, Portuguese, or Castilian into Hebrew and Arabic? Of which texts are there *aljamiado* versions? (19 in BETA). Does it help to think of prestige vs. non-prestige languages? And once we get past these more-or-less external

⁹ Juan Vernet, *Lo que Europa debe al Islam de España* (Barcelona: El Acantilado, 1999), 453.

considerations, how should we evaluate the translations themselves? What can they tell us of medieval translation practice? Do the translators work *ad sensum* or *ad verbum*? Are there metacritical commentaries on the translation process itself?

In short, there are a lot more questions than answers.

References

- Alvar, Carlos. "Textos científicos traducidos al castellano durante la Edad Media." *Convergences médiévales. Épopée, lyrique, roman. Mélanges offerts à Madeleine Tyssens*, 25-47. Ed. Nadine Henrard, Paola Moreno, Martine Thiry-Stassin. Brussels: De Boeck Université, 2001.
- Bizzarri, Hugo O. "Difusión y abandono del *Secretum secretorum* en la tradición sapiencial castellana de los siglos XIII y XIV." *Archives d'Histoire doctrinale et littéraire du Moyen Age* 63 (1996): 95-137.
- Faulhaber, Charles B. "Sobre la cultura ibérica medieval: Las lenguas vernáculas y la traducción." *Actas del VI Congreso Internacional de la Asociación Hispánica de Literatura Medieval*, 587-97. Alcalá de Henares: Universidad de Alcalá, 1997.
- Riera i Sans, Jaume. *Catàleg d'obres en català traduïdes en castellà durant els segles XIV i XV*. Segon Congrés Internacional de la Llengua Catalana (1986). vol. 8. Àrea 7. Història de la llengua. Ed. Antoni Ferrando. València: Institut de Filologia Valenciana, 1989. 699-709.
- Sangrador Gil, José. "La escuela de traductores de Toledo durante la Edad Media." *Pensamiento y circulación de las ideas en el Mediterráneo: El papel de la traducción*. Ed. Miguel Hernando de Larramendi and Gonzalo Fernández Parrilla. Cuenca: Ediciones de la Universidad de Castilla-La Mancha, 1997. 25-52

Table 1: Statistics concerning translations into Castilian, Catalan, and Portuguese to ca. 1500.

	Castilian	Catalan	Portuguese
Number of texts in corpus¹⁰	3244	4104	9089
Number of translations¹¹	924 28.5%	514 12.5%	1021 11%
from Latin	647 70%	410 79.8%	923 90.4%
from Arabic	75 8.1%	27 5.3%	6 .6%
from Hebrew	25 2.7%	5 1%	3 .3%
from Greek	48 5.2%	18 3.5%	12 1.2%
from French	48 5.2%	26 5.1%	23 2.3%
from Italian	24 2.6%	12 2.3%	3 .3%
from Castilian		13 2.6%	48 4.7%
from Catalan	65 7%	0	1
from Portuguese	6		1 ¹²
from Provençal	2	9 1.7%	0

¹⁰ Data as of October 2003.

¹¹ The total number of translations is smaller than the combined total of translations from each language because of cases of multiple original languages or doubt as to the identity of the original language. The number of translations from each language is expressed as a percentage of the total number of translations.

¹² Translation from Portuguese into Castilian and then back into Portuguese.

	Castilian	Catalan	Portuguese
from Syriac	1	0	1
from English	1	0	3

Appendix: Translations into the Romance Vernaculars of Medieval Spain from Arabic and Hebrew

The following list is intended to be complete, but it undoubtedly lacks texts that were translated from Hebrew and Arabic and includes texts that were not. In addition to the identification of the text, with its identification number (texid) in *BETA*, *BITAGAP*, or *BITECA*, the best or most recent editions of the original, where known, are also given, although this list is incomplete.

For most secondary literature concerning each text as well as manuscripts and editions of the translations, see the relevant entry in *BETA*, *BITECA*, or *BITAGAP* (<http://sunsite.Berkeley.EDU/PhiloBiblon/phhm.html>). Please send additions or corrections to Charles Faulhaber (cfaulhab@library.berkeley.edu). Some editions and secondary references have also been added for more obscure or problematic texts.

The texts are arranged by target language (Castilian, Catalan, Portuguese), then by language of origin (Arabic, Hebrew), then by subject matter, then roughly in chronological order by date of translation, although in many cases the latter is conjectural.

Castilian: From Arabic

Scientific

Astronomy / Astrology

1. *BETA* texid 1018. Ibn Abū al-Rijāl, Abū al-Ḥasan `Alī (Ali Aben Ragel). *Kitāb al-bāri' fī aḥkām al-nujūm* (*Libro conplido en los judizios de las estrellas*). Trans. by order of Alfonso X by Yehūdah ben Mošeh ha-Kohen, 12 March 1254.¹³
2. *BETA* texid 1027, 4485. al-Majrīṭī, Abū Maslāma ibn Aḥmad (pseudo). *Ġayāt al-ḥakīm wa-`aḥaqq al-naṭījatayn bi-l-taqdīm*¹⁴ (*Picatrix?, Astromagia?*). Trans. by order of Alfonso X by

¹³ Abū al-Ḥaṣan `Alī Ibn Abū al-Rijāl, *El Libro Conplido En Los Iudizios De Las Estrellas*, ed. Gerold Hilty (S. Aguirre Torre, 1954).

¹⁴ Pseudo-Majrīṭī, *Das Ziel des Weisen. 1. Arabischer Text*, ed. Hellmut Ritter, Studien der Bibliothek Warburg 12 (Leipzig: B.G. Teubner, 1933).

Yehūdah ben Mošeh ha-Kohen, 1256. The Castilian version was lost after the Latin version was translated from it. Alvar and Lucía Megías contend that the *Astromagia* is not a trans. of *Picatrix* but rather an independent compilation of magical texts from Arabic sources.¹⁵

3. *BETA* texid 1022. `Ubayd 'Allāh ibn Aḥmad al-Ṭulayṭūlī?,¹⁶ Abū Marwān `Ubayd 'Allāh ibn Khalaf al-Istījī?¹⁷ (Oveidalla, Oveidalá). *Kitāb al-ṣulūb (Libro de las cruces)*. Trans. by order of Alfonso X by Yehūdah ben Mošeh ha-Kohen and Juan d'Aspa, 1256.
4. *BETA* texid 1051. al-Zarqālī, Ibrāhīm ibn Yaḥyā (Azarquel). *Tablas de Zarquel*. Trans. by order of Alfonso X, 1262 - 1272.¹⁸
5. *BETA* texid 4190. Abū `Alī al-Haytham. *Kitāb fī hay'āt al-`ālam (Libro de la construcción o constitución del Universo, Cosmología)*. Trans. after 1270 by order of Alfonso X by Abraham de Toledo (Abraham Alfaquí). Castilian text lost after translation into Latin.
6. *BETA* texid 1397. Claudius Ptolomaeus. *Tetrabiblos*¹⁹ (Quatripatito). Trans. by order of Alfonso X [?] by Yehūdah ben Mošeh ha-Kohen, before 1272. The original translation is lost, but there exists a compendium in Madrid: Nacional, MS 1866.²⁰
7. *BETA* texid 1025. *Libros del saber de astronomía (Libro del saber de astrología)*. Trans. and compiled by order of Alfonso X, 1278. This text is composed of the following treatises, some translated, others composed on the basis of Arabic sources:
 - 7.1. *BETA* texid 2450. al-Šūfī, `Abū al-Ḥusayn. *Kitāb ṣuwār al-kawākib (Libro de la ochava esfera, Libro de las figuras de las estrellas fijas, IIII libros de las estrellas de la ochava*

¹⁵ Carlos Alvar and José Manuel Lucía Megías, *Diccionario filológico de literatura medieval española. Textos y transmisión*, Nueva Biblioteca de Erudición y Crítica 21 (Madrid: Castalia, 2002), 39-41.

¹⁶ Samsó, 205.

¹⁷ Vernet, 314.

¹⁸ Ibrāhīm ibn Yaḥyā al-Zarqālī, *al-Šakkazīyya*, ed. Roser Puig Aguillar (Barcelona: Universidad de Barcelona Instituto "Millás Vallicrosa" de Historia de la Ciencia Árabe, 1986) (This is a work on the astrolabe, may not be the same work as the Tablas).

¹⁹ Ptolemy, *Tetrabiblos*, ed. and trans. F. E. Robbins, Loeb Classical Library 350 (Cambridge; London: Harvard University Press; Heinemann, 1940).

²⁰ José S. Gil, *La escuela de traductores de Toledo y los colaboradores judíos* (Toledo: Instituto Provincial de Investigaciones y Estudios Toledanos; Diputación Provincial, 1985), 68.

esfera). Compiled or trans. by order of Alfonso X by Yehūdah ben Mošeh ha-Kohen and Guillén Arremón d'Aspa, 1256; revised by Juan de Cremona, Juan de Messina, and Samuel Halevi, 1276.²¹ Vernet claims that it is a translation of the *Kitāb al-kawākib al-thābita al-muṣawwar* of `Abd al-Raḥmān al-Sūfī (d. 986).²²

- 7.2. *BETA* texid 4490. Judāh (Yehuda) ben Mošē ha-Kohen and Isaac ibn Cid (Rabiçag). *Libro de las tablas alfonsíes* Composed by order of Alfonso X, 1258 – 1277. Lost text?²³
- 7.3. *BETA* texid 3979 Qusṭā ibn Lūqā (Costa ben Lucca). *Kitāb al-`amal bi-l-kura al-falakīyya* (*Libro del alcora, Libro de la facción de la esfera y de sus figuras y de sus obras*). Trans. by order of Alfonso X by Yehūdah ben Mošeh ha-Kohen and Juan d'Aspa, 1259.²⁴
- 7.4. *BETA* texid 3985. al-Zarqālī, Ibrāhīm ibn Yaḥyā (Azarquiel). *Kitāb al-`amal bi-l-ṣafīḥa al-zījīya*²⁵ (*Azafea, Astrolabio, Libro de la açafehā*). Trans. by order of Alfonso X by Abraham de Toledo (Abraham Alfaquí) and Bernardo el Arábigo, after 1276.²⁶
- 7.5. *BETA* texid 3987. Anonymous. *Libro del quadrante para rectificar*. Trans. by order of Alfonso X by Isaac ibn Cid (Rabiçag), 1277. Possibly an original composition of Isaac.²⁷
- 7.6. *BETA* texid 3978. Anonymous. *Nomina astrolabii*. Anon. trans. by order of Alfonso X, 1278.²⁸

²¹ Samsó, 211. *Libros del saber de astronomía del rey D. Alfonso X de Castilla*, ed. Manuel Rico y Sinobas, 5 vols (Madrid: 1863-1867), I, 10-148.

²² Vernet, 291; al-Şūfī, `Abd al-Raḥmān ibn `Umar, *Suwarul-Kawākib or (Uranometry) (Description of the 48 Constellations) Arabic Text, with the `Urjuza of Ibn as-Sufi* (Hyderabad-Deccan: Osmania Oriental Publications Bureau, 1954).

²³ Gil, 66-67; Alvar and Lucía Megías, 38; ed. Rico y Sinobas, IV, 111-83.

²⁴ Vernet, 294; ed. Rico y Sinobas, I, 153-208.

²⁵ al-Zarqālī. *Al-šakkāzīyya*. Ed. Roser Puig Aguilar (Barcelona: Universidad de Barcelona. Instituto "Millás Vallicrosa" de Historia de la Ciencia Árabe, 1986). Roser Puig Aguilar, *Los tratados de construcción y uso de la azafea de Azarquiel*, Cuadernos de ciencias 1 (Madrid: Instituto Hispano-Arabe de Cultura, 1987).

²⁶ Gil, 78-80; ed. Rico y Sinobas, III, 137-237.

²⁷ Gil, 73-74; ed. Rico y Sinobas, III, 287-316.

²⁸ Alvar and Lucía Megías, 37.

- 7.7. *BETA* texid 3980. Isaac ibn Cid (Rabiçag). *Libros del astrolabio redondo*. Composed by order of Alfonso X, 1278.²⁹
- 7.8. *BETA* texid 3981. Isaac ibn Cid (Rabiçag). *Libros del astrolabio llano*. Composed by order of Alfonso X, 1278.³⁰
- 7.9. *BETA* texid 3983. ibn Khalaf ibn Ġālib al-'Anşārī, Abū al-Ḥasan `Alī. *Libros de la lámina universal*. Trans. by order of Alfonso X by Isaac ibn Cid (Rabiçag), 1278.³¹
- 7.10. *BETA* texid 3982. Anonymous. *Libro de cómo deben obrar con el astrolabio*. Anon. trans. by order of Alfonso X, 1278.³²
- 7.11. *BETA* texid 3984. Anonymous. *Libro de cómo deben obrar por instrumento*. Anon. trans. by order of Alfonso X, 1278.³³
- 7.12. *BETA* texid 3986. Isaac ibn Cid (Rabiçag). *Libro del ataçir*. Composed by order of Alfonso X, 1278.³⁴
- 7.13. *BETA* texid 3977. Isaac ibn Cid (Rabiçag). *Libro de las armellas (Libro de la Azafea)*. Composed by order of Alfonso X, 1278.³⁵
- 7.14. *BETA* texid 9783. Ibn al-Samḥ, Abū-l-Qāsim, and al-Zarqālī, Ibrāhīm ibn Yaḥyā (Azarquiel). *Libro de las láminas de los siete planetas*. Trans. by order of Alfonso X, 1278.³⁶
- 7.15. *BETA* texid 3988. Isaac ibn Cid (Rabiçag). *Libro del reloj de la piedra de la sombra*. Composed by order of Alfonso X, 1278.³⁷
- 7.16. *BETA* texid 3989. Isaac ibn Cid (Rabiçag). *Libro del reloj del agua*. Composed by order of Alfonso X, 1278.³⁸

²⁹ Ed. Rico y Sinobas, II, 117-222.

³⁰ Ed. Rico y Sinobas, II, 295-309.

³¹ Gil, 73; ed. Rico y Sinobas, III, 5-132.

³² Alvar and Lucía Megías, 37.

³³ Alvar and Lucía Megías, 37.

³⁴ Gil, 73; ed. Rico y Sinobas, II, 298-309.

³⁵ Gil, 71; ed. Rico y Sinobas, II, 3-78.

³⁶ Vernet, 306; ed. Rico y Sinobas, III, 241-71, 272-84.

³⁷ Gil, 75; ed. Rico y Sinobas, IV, 5-23.

³⁸ Gil, 75; ed. Rico y Sinobas, IV, 24-64.

- 7.17. *BETA* texid 3990. Isaac ibn Cid (Rabiçag). *Libro del reloj de argent vivo*.
Composed by order of Alfonso X, 1278.³⁹
- 7.18. *BETA* texid 3991. Samuel ha-Levī Abulafia. *Libro del reloj de la candela*.
Composed by order of Alfonso X, 1278.⁴⁰
- 7.19. *BETA* texid 3992. Isaac ibn Cid (Rabiçag). *Libro del reloj del palacio de las oras*.
Composed by order of Alfonso X, 1278.⁴¹
- 7.20. *BETA* texid 4484. Samuel Halevi Abulafia. *Libro de la fábrica y de instrumento del levantamiento que en arábigo se llama ataçir*. Trans. or composed by order of Alfonso X, 1278. Lost text.⁴²
8. *BETA* texid 1004. al-Battāni al-ḥarrānī al-ṣābi', Abū `abd 'Allāh Muḥammad ibn Jābir ibn Sinān. *Kitāb al-zīj al-sābi'*⁴³ (*Cánones de Albateni*). Anon. trans. by order of Alfonso X, before 1284.
9. *BETA* texid 1050. al-Battāni al-ḥarrānī al-ṣābi', Abū `abd 'Allāh Muḥammad ibn Jābir ibn Sinān. *Kitāb al-zīj al-sābi'* (*Tablas de Albateni*). Anon. trans. by order of Alfonso X, before 1284.
10. *BETA* texid 4491. al-Zarqālī, Ibrāhīm ibn Yaḥyā (Azarquiel). *Almanaque*. Trans. by order of Alfonso X, before 1284.⁴⁴
11. *BETA* texid 1057. Isaac ibn Cid (Rabiçag). *Libro del cuadrante señoero*. Trans. or composed by order of Alfonso X, before 1284.

³⁹ Gil, 75; ed. Rico y Sinobas, IV, 65-76.

⁴⁰ Gil, 82; ed. Rico y Sinobas, IV, 79-97.

⁴¹ Gil, 75; ed. Rico y Sinobas, IV, 96-107.

⁴² Gil, 82.

⁴³ Al-Battani sive Albatenii *Opus astronomicum*, ed. Carlo Alfonso Nallino, Publications of the Institute for the History of Arabic-Islamic Science. Islamic mathematics and astronomy 11-13, 3 vols (Frankfurt am Main: Institute for the History of Arabic-Islamic Science at the Johann Wolfgang Goethe University, 1997 [repr. of Milan, 1899-1907]); Al-Battani Sive Albatenii, *Opus Astronomicum: Ad Fidem Codicis*. 3 vols. (Trent: La finestra, 2002); al-Battānī, Muḥammad ibn Jābir. *Kitāb al-zīj al-Sabi'*, ed. Carlo Alfonso Nallino (Baghdad: Maktabat al-Muthanna, 1964 [1899]).

⁴⁴ Samsó, 200.

12. *BETA* texid 2832. `Ubayd 'Allāh ibn Aḥmad al-Ṭulayṭulī,⁴⁵ Abū Marwān `Ubayd 'Allāh ibn Khalaf al-Istījī?⁴⁶ (Ouey-Dalla). *Cuestiones en los juicios de las estrellas*. Anon. trans. by order of Alfonso X [?], before 1284 [?].
13. *BETA* texid 2833. Anonymous. *Cánones del almanaque perpetuo*. Anon. trans. from Arabic [?] by order of Alfonso X [?], before 1284 [?]. Is this the *Almanaque* of al-Zarqālī?
14. *BETA* texid 2834. Anonymous. *Introductorio del alcabicii*. Anon. trans. from Arabic [?] by order of Alfonso X [?], before 1284 [?]. Commentary on Alcabitius (al-Qābiṣī)?⁴⁷
15. *BETA* texid 2835. Anonymous. *Siete climas de la tierra*. Anon. trans. by order of Alfonso X [?], before 1284 [?].
16. *BETA* texid 2836. Yūsuf Abū Ḥāmid [?]. *Sobre la circunferencia*. Anon. trans. from Arabic [?] by order of Alfonso X [?], before 1284 [?].
17. *BETA* texid 2837. Anonymous. *Juicios del libro de Ali Aben Ragel*. Anon. trans. by order of Alfonso X [?], before 1284 [?].
18. *BETA* texid 2838. Anonymous. *Tablas de las conjunciones verdaderas de la luna*. Anon. trans. from Arabic [?] by order of Alfonso X [?], before 1284 [?].
19. *BETA* texid 2839. Anonymous. *Capítulo en saber de las lluvias*. Anon. trans. from Arabic [?] by order of Alfonso X [?], before 1284 [?].
20. *BETA* texid 4492. Anonymous. *Almanaque*. Anon. trans. from Arabic via Latin, after 1307. Based on al-Zarqālī, as adapted in Tortosa in 1307.⁴⁸
21. *BETA* texid 4493. Ibn al-Kammād (fl. 1195). *al-Kawr `alā al-dawr (Sobre circunferencia de motu)*. Anon. trans., before 1320.⁴⁹
22. *BETA* texid 2846. Anonymous. *Alcabienis*. Anon. trans., before 14 September 1432.
23. *BETA* texid 1927. Māšā'allāh (Messahalla). *Liber interpretationum de interrogationibus (Libro de las demandas)*. Anon. trans., before 3 January 1521.

⁴⁵ Samsó, 205

⁴⁶ Vernet, 314.

⁴⁷ `Abd al-`Azīz ibn `Ūthmān al-Qabīṣī, *Alchabitius Cum Commento*, (P. Melchiorem Sessa, Venice, 1512); al-Qabīṣī, `Abd al-`Azīz ibn `Ūthmān, et al, *Alchabitius Cum Comento* (Venice: Joannem et Gregorius de gregoriis fratres, 1502).

⁴⁸ Vernet, 211n51.

⁴⁹ Vernet, 284.

24. *BETA* texid 1928. Māšā'allāh (Messahalla). *De rebus eclipsium et de conjunctionibus planetarum* (*Libro de conjunciones*). Anon. trans., before 3 January 1521.⁵⁰
25. *BETA* texid 1933. Pseudo-Māšā'allāh (Messahalla). *Tractatus de astrolabio* (*Lectura y su regimiento del astrolabio*). Anon. trans., before 3 January 1521. Free Spanish version.

Mathematics

26. *BETA* texid 2532. Anonymous. *Aritmética práctica*. Anon. trans., before 1500.
27. *BETA* texid 3619. Anonymous. *De aritmética*. Anon. trans., before 1500.

Zoology

28. *BETA* texid 2396. al-Bayzar, Muḥammad ibn `Abd 'Allāh ibn `Umar. *Kitāb al-jawāriḥ* (*Libro de los animales de caza, Libro de las animalías que cazan, Libro de Moamín, Libro de la montería, Tratado de la venación*). Trans. by Abraham de Toledo [?], 9 April 1250 [?]. There is a Latin translation and from it Italian and French versions.⁵¹

Agriculture

29. *BETA* texid 2533. Ibn Wāfid, Abū al-Muṭarrif `Abd al-Raḥmān ibn Muḥammad al-Lakhmī. *Majmū` fī al-filāḥa* (*Libro de agricultura, Suma de agricultura*). Anon. trans., 1252-1284 [?].
30. *BETA* texid 2534. Ibn Baṣṣāl, Abū `Abd 'Allāh Muḥammad ibn Ibrāhīm. *Kitāb al-filāḥa*⁵² (*al-*

⁵⁰ E. S. Kennedy et al., *The Astrological History of Māshā'allāh*, Harvard Monographs in the History of Science (Cambridge: Harvard UP, 1971) (contains editions of fragments of Arabic texts preserved in Ibn Hibintā); Ibn Hibintā, *The Complete Book on Astrology - Al-mughnī fī aḥkām al-nujūm*, ed. Fuat Sezgin, Facsim. ed. (Frankfurt am Main: Institute for the History of Arabic-Islamic Science at the Johann Wolfgang Goethe University, 1987) (edition of the Arabic with English translation).

⁵¹ Anthony J. Cárdenas, Alfonso X, and Biblioteca Nacional (Spain), ed. *The Text and Concordance of Biblioteca Nacional Manuscript Res. 270-217 Libro Que Es Fecho De Las Animalias Que Caçan, the Book of Moamin, Microform* (Madison: Hispanic Seminary of Medieval Studies, 1987).

⁵² Ibn Bassāl, *Kitāb al-filāḥah / Libro de agricultura*, ed. and trans. José María Millás Vallicrosa and Mohamed Aziman (Tetuan: Instituto Muley El-Hasan, 1955 [repr. with preliminary study by

Kitāb al-qaṣd wa-l-Bayyān [title of another text by the author perhaps in the same MS],
Tratado de agricultura). Anon. trans., after ca. 1400.

Earth sciences / Astrology

31. *BETA* texid 1019. Muhammad Abenquich et al? *Lapidario*. Trans. from Chaldean [?] to Arabic by Abū al-`Ayš (Abolays) and to Castilian by order of Alfonso X by Yehūdah ben Mošeh ha-Kohen and Garci Pérez, before ca. 1250.⁵³
32. *BETA* texid 1023. Abū al-`Ayš, Timtim, Pythagoras, Yluz, Belienus, Pliny, Utarit, Ragiel, Yacoth, Ali, Hermuz. *Libro de las formas y de las imágenes*. Trans. by order of Alfonso X, 1276-1279. Expanded version of the *Lapidario*.⁵⁴

Medicine

33. *BETA* texid 1940. Pseudo-Hippocrates. *Prognostica (versio Constantini), Taqdimat al-ma'arifa*. Anon. trans., before ca. 1500.⁵⁵ Based on the version of Hunayn ibn Ishaq?⁵⁶
34. *BETA* texid 1941. Pseudo-Hippocrates. *Capsula eburnea (Šinā'at al-Ṭibb, Liber sapientiae, Liber veritatis Hippocratis de istis qui laborant in agone mortis, Libro de Ypocras)*. Anon.

Expiración García Sánchez and J. Esteban Hernández Bermejo (Granada: El Legado Andalusi, 1995)).

⁵³ Alfonso, et al. *Concordances and Texts of the Royal Scriptorium Manuscripts of Alfonso X El Sabio's Lapidario*, Microform (Madison: Hispanic Seminar of Medieval Studies, 1978); Alfonso X, *Lapidario Del Rey D. Alfonso X*, ed. José Fernandez Montaña (Madrid: J. Blasco, 1881); Alfonso X, and Escorial, Real Biblioteca, *Primer Lapidario Del Rey Alfonso X El Sabio : Edición Facsímil Del Códice H.I. 15 De La Biblioteca De San Lorenzo El Real De El Escorial*. (Madrid: Editora Internacional de Libros Antiguos EDILÁN, 1982).

⁵⁴ Alvar and Lucía Megías, 27-29; Alfonso X, *Libro De Las Formas Y De Las Ymagenes: Concordance and Text*, Microform. (Madison: Hispanic Seminary of Medieval Studies, 1978); Alfonso X, *Lapidario and Libro De Las Formas & Ymagenes*, ed. Roderic C. Diman and Lynn W. Winget, Microfiche (Madison: Hispanic Seminary of Medieval Studies, 1980).

⁵⁵ Vernet, 244n163.

⁵⁶ Hippocrates, *Kitāb Taqdimāt al-ma'rīfah*, trans. Ḥunayn ibn Iṣḥāq al-`Ibādī, ed. Šādiq Kammunah (al-Najaf: Matba'āt al-Ġārī, 1938).

trans., before ca. 1500. Greek original lost.⁵⁷

35. *BETA* textid 1559. Isaac Israeli (al-Isrā'īlī, Ishāq ibn Sulaymān al-ma'rūf). *Fi al-ṣill* (*De febribus, Tratado de las fiebres*). Anon. trans., before ca. 1500.⁵⁸

Religion

36. *BETA* textid 1846. Abū Naṣr, Samū'īl ibn Yaḥyā al-Maḡribī al-Andalusī (d. ca. 1174) [?]⁵⁹ (Samuel Marochitanus, Samuel Yehudi, of Fez). *Epistola contra errores Judaeorum, Epistola Samuelis Maroccani ad Rabbi Isaacum* (*Carta que envió rabí Samuel de Israel a Isaac de Sujumenza*). Anon. trans. via the 1339 Latin version of Alfonsus Bonihominis (OP), bishop of Marrakech, before ca. 1410. Addressed to Rabbi Isaac de Subiulmesta. Purported original dated ca. 1078. Marsmann suggests that both this text and the following response were written by Bonihominis.⁶⁰
37. *BETA* textid 2670. Isaac de Subiulmesta (Isaac de Sujulmeza) [?]. *Respuesta que envió rabí Isaac a Samuel, judío de Fez*. Anon. trans., before ca. 1500. Trans. from the 1339 Latin version of Alfonsus Bonihominis (OP) [?]. Purported original dated ca. 1078.

⁵⁷ Vernet, 244n163. Muschel, Jesaja, *Die Pseudohippokratische Todesprognostik Und Die Capsula Eburnea in Hebräischer Überlieferung* (1932) [Repr. from *Sudhoffs Archiv für Geschichte der Medizin* (Leipzig) 25 (1932): 43-60]; Hippocrates, *Risālat al-qabrīyah* (Cawnpore: Munshi Nuval Kishur, 1881); Moses Maimonides, *In Hoc Volumine Hec Continentur. Aphorismi Rabi Moysi. Aphorismi Jo. Damasceni. Liber Secretorum Hypocratis. Liber Pronosticationum Secundum Lunam in Signis Et Aspectu Planetarum Hypoc. Liber Qui Dicitur Capsula Eburnea Hypo. Liber De Elementis Sive De Humana Natura Hyp. Liber De Aëre Et Aqua Et Regionibus Hypo* (Venice: J. Pencium, 1508).

⁵⁸ *Kitab al-ḥummāyāt li-Ishāq ibn Sulaymān al-Isrā'īlī (al-maqāla al-thālītha, fi al-ṣill)* (Isaac Judeaus, On fevers [the third discourse, On consumption]): together with an appendix containing a facsimile of the Latin version of this discourse (Venice, 1576), ed. Haskell D. Isaacs and John Derek Latham (Cambridge: Published for the Cambridge Middle East Centre by Pembroke Arabic Texts, 1981).

⁵⁹ Samū'īl ibn Yaḥyā al-Maḡribī al-Andalusī, *Iḥām al-yahūd*, ed. Muḥammad 'Abd 'Allāh al-Šarqāwī, (Madīnat Naṣr, [Cairo]: Dār al-Hidāyah, 1986).

⁶⁰ Marsmann.

38. *BETA* texid 2788. Yehuda Halevi. *Kitāb al-Khuzārī* (*Libro del Cuzari*). Anon. trans. from an abbreviated version, ca. 1450.⁶¹
39. *BETA* texid 2738. Abutalib; Samuel. *Disputatio Abutalib sarraceni et Samuelis iudaei, quae fides praecellit, christianorum, an iudeorum, an saracenorum* (*Disputación que hubieron Abutalib moro y alfaquí y rabí Samuel judío sobre una cuestión que es cuál fe o secta precede y es más fundada sobre mayor fundamento de verdad, la de los moros o de los judíos o de los cristianos*). Trans. by Álvaro de Villaescusa at the request of Juan de Villafuerte via the Latin version of Alfonsus Bonihominis (OP), 14 May 1458.
40. *BETA* texid 1889. Isaac de Nínive. *De religione seu de ordinatione animae* (*Liber de ordinatione animae, Liber de accessu animae, De contemptu mundi*). Trans. by Fr. Bernardo Boil from Syriac via Greek, Arabic, and Latin in San Cugat del Vallés, before 13 February 1484. Dedicated to Pedro Zapata (archpriest of Daroca).

Philosophy

41. *BETA* texid 2037. Maimonides, Moses (Mosheh ben Maimon) (1135-1204). *Moreh Nevukhīm* (*Mostrador y enseñador de los turbados, Dalalāt al-hā'irīn*). Trans. by Pedro de Toledo by order of Gómez Suárez de Figueroa (señor de Zafra) from Judeo-Arabic, in Zafra and Seville, before 1419-09-25 – 1432-02-08. Trans. based on the original as well as on the Hebrew version of Samuel ibn Tibbon and Yehudah al-Ḥarīzī.⁶²

Wisdom Literature

42. *BETA* texid 1228. Ḥunayn ibn Ishāq al-'Ibādī (Johannitius), ca. 809-873. *Kitāb adab al-falasifa* (*Libro de los buenos proverbios*). Anon. trans., before 1250. Arabic original, after

⁶¹ Yehūdah Halevi, *Sefer Ha-Kūzārī*, trans. Yehūdah ibn Tibbon, ed. Mordekhai Noigershel (Jerusalem: Yahadūt mi-zavīt shonah, 2000); Halevi, Judah. *The Text and Concordance of Biblioteca Nacional, Madrid, Ms. 171812 [I.E. 17812] the Book of the Kuzari: A Book of Proof and Argument in Defense of a Despised Religion: A 15th-Century Ladino Translation*, ed. Moshe Lazar, Microform. (Madison: Hispanic Seminary of Medieval Studies, 1989).

⁶² Mosheh ben Maimon (Maimonides), *Moreh nevukhīm*, ed. Mikhael Shvarts (Tel-Aviv: Universitat Tel-Aviv, 2002).

ca. 840 – before December 873.⁶³

43. *BETA* texid 1395. Pseudo-Aristotele. *Sirr al-'asrār*⁶⁴ (*Poridat de las poridades*) Anon. trans. from Greek? via Arabic, ca. 1250?, of version A (western) of the text. Arabic version by Yahya ibn al-Batrīq. The source of the lapidary at the end is the *Libro de Alexandre*.
44. *BETA* texid 1312. Mubaššir ibn Fāṭik, Abū al-Wafā' (11th c.). *Mukhtar al-ḥikām wa-maḥāsīn al-kalīm*⁶⁵ (*Bocados de oro, Bonium*). Anon. trans., ca. 1250.
45. *BETA* texid 1203. Anonymous. *Ḥikāyat tawaddud al-ḡārīya* (*Historia de la doncella Teodor*). Anon. trans., ca. 1250.⁶⁶
46. *BETA* texid 1080. Bidpai. *Kalīla wa-Dimna* (*Calila y Digna*). Anon. trans. from the Arabic version of 'Abdallāh ibn al-Muqaffa', 1251.⁶⁷
47. *BETA* texid 1233. Anonymous. *Sindibad* (*Libro de los engaños, Sendebār, Libro de los engaños y asayamientos de las mujeres*). Anon. trans. by order of Infante Fadrique, 1253. Belongs to the eastern branch of the *Sindibad / Siete sabios* tradition.
48. *BETA* texid 2685. Pseudo-Aristotle. *Sirr al-'asrār*⁶⁸ (*Secretum secretorum, Secreto de los secretos*). Anon. trans. via Latin, 1250 [?] - 1275 [?] of version B (eastern) of the text. Arabic version by Yahya ibn al- Batrīq. Translated into Latin by Philip of Tripoli.

⁶³ Hunayn ibn Iṣḥāq al-'Ibādī, *Adāb al-falāsifa*, ed. `Abd al-Raḥmān Badawī (Al-Ṣafah, Kuwait: Ma`had al-Makḥṭūṭāt al-'Arabīyah, al-Munazzamah al-'Arabīyah lil-Ṭarbiyah wa-al-Thaqāfah wa-al-'Ulūm, 1406 [1985]).

⁶⁴ Pseudo-Aristotele, *Sirr al-'asrār*, ed. Sāmī Salman al-'Awār. (Beirut: Dār al-'Ulūm al-'Arabīyah, 1995).

⁶⁵ Abū al-Wafā' Mubaššir ibn Fāṭik, *Los bocados de oro (Mukhtār al-ḥikām wa-maḥāsīn al-kalīm)*, ed. `Abd al-Raḥmān Badawī (Madrid: Instituto Egipcio de Estudios Islámicos, 1958 [repr. Beirut: al-Mū'assasah al-'arabīyah lil-dirāsāt wa-al-našr, 1980]).

⁶⁶ Mohammed Ibn Brugsch. *Ḥikāyāt Tawaddūd al-Ḡārīya*, (Heidelberg: Groos, 1924) ("Tale of the Clever Slave Girl" excerpted from *Alf layla wa-layla*).

⁶⁷ *Kalīla wa-Dimnah*, ed. `Abd al-Waḥḥāb `Azzām and Ṭāhā Ḥusayn. (Cairo: Dār al-Ma`arīf, 1980).

⁶⁸ Pseudo-Aristotle, *Sirr al-'asrār*, 1995.

49. *BETA* texid 1506. Pseudo-Aristotle. *Sirr al-'asrār*⁶⁹ (*De secreto secretorum*). Trans. into Aragonese via Latin and Catalan [?] by Juan Fernández de Heredia, Grand Master of Rhodes, 1377 - 1396. Arabic version by Yaḥyā ibn al-Baṭṭīq. Trans. from version B (eastern).
50. *BETA* texid 1314. Bidpai. *Directorium humanae vitae (Ejemplario contra los engaños y peligros del mundo, Calila y Digna)*. Anon. trans. via Hebrew and the Latin version of Johannes de Capua, before 30 March 1493.⁷⁰

Politics

51. *BETA* texid 4224. Abū Saʿīd. *Carta al rey de Benimerín*. Anon. trans. into Navarro-Aragonese, before September 1348 [?]; Arabic original [?], before 30 October 1340. Addressed to Abū al-Ḥasan (king of Morocco).
52. *BETA* texid 4209. Ibn al-Khāṭib de Loja [?] (Benahatin). *Cartas a Pedro I*. Anon. trans. Original texts, 1367 [?] – before 29 March 1369. Addressed to Pedro I. Inserted (año 18 [1367], cap. 22; año 20 [1369], cap. 3) into *Crónica de Pedro I* of Pedro López de Ayala.
53. *BETA* texid 3225. Algarraf. *Carta al rey de Fez*. Anon. trans., after 1415 [?]. Written in Arabic [?]. Addressed to the King of Fez. Based on Abū Saʿīd, *Carta al rey de Benimerín*. After the conquest of Ceuta by the Portuguese (1415). Fictitious letter?

History

54. *BETA* texid 1400. al-Rāzī, Aḥmad ibn Muḥammad ibn Mūsā. *Akhbār Mulūk al-Andalus (Crónica del moro Rasis)*, Trans. by Pedro del Corral via Portuguese, 1425 - 1430. Trans. into Portuguese by Gil Peres and Mahomed by order of King Dinis and with the support of

⁶⁹ Pseudo-Aristotle, *Sirr al-'asrār*, 1995.

⁷⁰ [Johannes de Capua], *Johannis de Capua Directorium vitae humanae; alias, Parabola antiquorum sapientum; version latine du livre de Kalilah et Dimnah*, ed. Joseph Derenbourg, Bibliothèque de l'École des Hautes Études. Sciences Philologiques et Historiques, 72, 2 vols in 1 (Paris: F. Vieweg, 1887-1889). *Deux versions hebraïques du livre Kalilah et Dimnah, la première accompagnée d'une traduction française, pub. d'après les manuscrits de Paris et d'Oxford*, ed. Joseph Derenbourg, Bibliothèque de l'École des Hautes Études. Sciences Philologiques et Historiques 49 (Paris, F. Vieweg, 1881).

Pero Anes de Portel, before 1315. Arabic original before 955.

Leisure

55. *BETA* texid 1024. Anonymous. *Libros de ajedrez, dados y tablas*. Anon. trans. by order of Alfonso X, 1283.⁷¹

Castilian: From Hebrew

Scientific

Astronomy / Astrology

56. *BETA* texid 1920. ibn Ezra, Abraham. *Reshīt Hokhmah (Principio de sabieza)*. Anon trans., before 14 September 1432.⁷²

57. *BETA* texid 1921. ibn Ezra, Abraham. *Sefer ha-Te 'amim (De rationibus, Libro de las razones)*. Anon trans., before 14 September 1432.⁷³

58. *BETA* texid 1922. Ibn Ezra, Abraham. *Sefer ha-Moladōt (De nativitatibus, Libro de los nacimientos, Libro de las navidades)*. Anon trans., before 14 September 1432.⁷⁴

59. *BETA* texid 1926. Ibn Ezra, Abraham. *Sefer ha-'Olam (Libro del mundo)*. Anon. trans., before 14 September, 1432.⁷⁵

60. *BETA* texid 1923. Ibn Ezra, Abraham. *Sefer ha-She 'elōt (Libro de las cuestiones o demandas)*. Anon. trans., before 3 January 1521.⁷⁶

61. *BETA* texid 1924. Ibn Ezra, Abraham. *Sefer ha-Me'orōt (Libro de los luminario)s*. Anon. trans., before 3 January 1521.⁷⁷

⁷¹ Alfonso X, *Libro De Ajedrez, Dados Y Tablas: Concordance and Text*, Microform. (Madison: Hispanic Seminary of Medieval Studies, 1978).

⁷² Shomo Sela, *Abraham ibn Ezra and the Rise of Medieval Hebrew Science*, Brill's Series in Jewish Studies 32 (Leiden – Boston: Brill, 2003), 58-59.

⁷³ Sela, 59-62.

⁷⁴ Sela, 62-64.

⁷⁵ Sela, 67-69.

⁷⁶ Sela, 64-66.

⁷⁷ Sela, 66-67.

62. *BETA* texid 1925. Ibn Ezra, Abraham. *Sefer ha-Mivḥarīm* (*Libro de las elecciones*). Anon. trans., before 3 January 1521.⁷⁸
63. *BETA* texid 2399. Zacuto, Abraham ben Samuel. *Juicio de los eclipses*. Anon. trans. from Hebrew [?], 1400 – 1500.
64. *BETA* texid 1956. Zacuto, Abraham ben Samuel. *Ha-ḥibbūr ha-gadol* [?] (*Influencias del cielo*). Anon. trans., 1400 - 1500.
65. *BETA* texid 2398. Zacuto, Abraham ben Samuel. *Ha-ḥibbūr ha-gadol* (*Compilación magna, Almanach perpetuum celestium motuum*). Trans. into Latin by José Vizinho (Joseph Vizinum) and thence into Castilian by Juan de Salaya, 5 December 1481.⁷⁹
66. *BETA* texid 1932. Ibn Tibbon, Jacob ben Me'ir (Profeit Tibbon, Profatius Judaeus). *Declaración de las tablas del almanaque*. Anon. trans., before 3 January 1521.
67. *BETA* texid 1931. Ibn Tibbon, Jacob ben Ma'ir (Profeit Tibbon, Profatius Judaeus). *Tractatus quadrantis novi*. Anon. trans., before 3 January 1521.

Pharmacy

68. *BETA* texid 4001. Saladino Ferro (Saladino da Ascoli). *Sefer ha-rokḥim* (*Aromatariorum compendium, Compendio de los boticarios*). Trans. by Alonso Rodríguez de Tudela via Latin, before November 1515, probably on the basis of the ed. of Venice, 1495. Original text, ca. 1440 - 1460.⁸⁰

Religion

69. *BETA* texid 3010. *Biblia: Psalmi* (*Traslación del psalterio*). Trans. by Hermanus Alemannus from Hebrew and Latin, after 1240 – before ca. 1272.

⁷⁸ Sela, 64-66.

⁷⁹ Abraham ben Samuel Zacuto, *Ḥibbūr ha-gadol* (New York, Jewish Theological Seminary, Ms. 2602, [n.p.], 1491 [Ann Arbor, Michigan: University Microfilms International, 1980. (JTS History of Science, reel 5:16)]).

⁸⁰ Saladino da Ascoli, *Saladini de Ascvlo Serenitatis principis Tarenti physici principalis compendium aromatariorum*, ed. Leo Zimmerman (Leipzig: Johann Ambrosius Barth, 1919). Saladino da Ascoli, *Sefer ha-rokḥim*, ed. Süßmann Muntner (Tel-Aviv: Mahbarot le-Sifrut, 1953).

70. BETA texid 2938. *Biblia (Biblia hebrea romanceada antigua)*. Anon. trans., 1300 - 1400.
71. BETA texid 3013. *Biblia (Biblia romanceada judío-cristiana)*. Anon. trans. from Hebrew and Latin, 1300 - 1400. The text appears to be a revision of that of Esc. I.I.5, *Biblia hebrea romanceada antigua*. The protocanonical books of the Old Testament were translated from Hebrew; the deuterocanonical books and the Psalms, from the Vulgate.⁸¹
72. BETA texid 3012. *Biblia (Biblia hebrea romanceada preferrariense)*. Anon. trans., 1300 - 1400.
73. BETA texid 1993. Alfonso de Valladolid. *Moreh Tzedek (Mostrador de justicia)*. Trans. by the author, before 1349.
74. BETA texid 3011. *Biblia (Biblia hebrea romanceada moderna)*. Anon. trans., 1400 - 1500.
75. BETA texid 2789. *Biblia de Alba*. Trans. by Mosé Arragel de Guadalajara, 1420 - 1433. Translated directly from Hebrew or based on an existing translation from the Vulgate?⁸²
76. BETA texid 9890. Anonymous. *Megillat benei Hasmonai (Macabeos)*. Anon. trans., 1350 – 1400 [?].
77. BETA texid 2065. *Mishna*⁸³ (*Pirqei Avōt, Paraquem*). Anon. trans., before ca. 1500.
78. BETA texid 2066. *Megillat Esther (Libro del rey Asueros)*. Anon. trans., before ca. 1500

Politics

79. BETA texid 1321. Alfonso González de Toledo. *Proposición a don Lope de Barrientos sobre si los judíos pueden desempeñar cargos públicos*. Trans. from Hebrew [?], before 20 May 1469.

History

⁸¹ José Llamas, *Biblia medieval romanceada judío-cristiana, versión del Antiguo Testamento en el siglo XIV sobre los textos hebreo y latino*, Colección "Biblias Medievales Romanceadas", 2 vols (Madrid: CSIC. Instituto "Francisco Suárez", 1950-1955), I, xxv, xxxiv, lv.

⁸² Carlos Alvar, "Una veintena de traductores del siglo XV: Prolegómenos a un repertorio", in *Essays on Medieval Translation in the Iberian Peninsula*, ed. Tomás Martínez Romero and Roxana Recio, Colección 'Estudis sobre la Traducció' 9 ([Castelló]; [Omaha]: Publicacions de la Universitat Jaume I; Creighton University, 2001), 13-44 (p. 22).

⁸³ *Mishnah Masekhet Avōt*, ed. Tsemah Kesar (Jerusalem: Misgav, 2002).

80. *BETA* textid 1326. Ben-Guryon ha-Kohen, Yosef [?]. *Sefer Yosipon* (*Yosifón*). Anon. trans., ca. 1400 – 1450. Original text, ca. 900-1000, based on Flavius Josephus, *Antiquitates Judaicum*.⁸⁴

Catalan: From Arabic

Science

Astronomy / Astrology

81. *BITECA* textid 1351. Anonymous. *Almanac perpetua*. Anon. trans. from Arabic via Latin. Based on al-Zarqālī, as adapted in Tortosa in 1307.⁸⁵

Zoology

82. *BITECA* textid 1206. Theodoric de Celvia [?]. *Epistola Aquilae Symachi et Theodotionis ad Ptolomeum regem Aegypti de avibus nobilius* (*Llibre del nudriment i de la cura dels ocells de casa*). Anon. trans. via the Latin version of Gerard of Cremona, 1300 - 1400 [?]. Formed part of Teodorico Borgognoni di Lucca, *Llibre de cirurgia*, 1260 - 1310.

Agriculture

83. *BITECA* textid 2333. Ibn Wāfid, `Abd al-Raḥmān ibn Muḥammad (pseudo). *Majmū`at al-filāḥah* (*De agricultura, Compendi d'agricultura*) Anon. trans. via Castilian by order of Pere IV, ca. 1370.

Medicine

84. *BITECA* textid 1409. Ibn Sīnā, Abū `Alī al-Ḥusayn ibn `Abd 'Allāh (Avicenna). *al-Qānūn fī al-ṭibb* (*Cánon*). Anon. trans. 1300 - 1350 [?]. Perhaps the same version requested by Pere IV from Hug de Santapau in 1386.⁸⁶
85. *BITECA* textid 1020. Ibn Wāfid, `Abd al-Raḥmān ibn Muḥammad (fl. 998-1067). *Kitāb al-*

⁸⁴ *Josippon / Sefer Yosipon*, ed. David Flusser, (Jerusalem: Merkaz Zalman Šazār, 5739-41, 1978-1980).

⁸⁵ Samsó, 215

⁸⁶ Samsó, 218; Ibn Sīnā (Avicenna), *Al-qanūn fī al-ṭibb*, ed. Muḥammad `Amīn Dinnāwī (Beirut: Manšūrāt Muḥammad `Alī Baydun, Dār al-Kutūb al-`Ilmiyah, 1999).

adwīya al-mufrada (*De medicina, Llibre de les medicines particulars*). Anon. trans., 1300 - 1350.⁸⁷

86. *BITECA* textid 3610 Ibn Zuhr, Abū Marwān `Abd al-Malik (Avenzoar). *Kitāb al-Agdīya* (*Tratado de los alimentos, Remembrança de les viandes*). Anon. trans., 1300 - 1400 [?]. Abbreviated and incomplete trans. of the original Arabic text.⁸⁸
87. *BITECA* textid 1578. Hippocrates. *Aforismes*. Anon. trans. via the Arabic version of Ḥunayn ibn Ishāq (Johannitius), 1300 - 1400.⁸⁹
88. *BITECA* textid 1473. al-Rāzī, Abū Bakr Muḥammad ibn Zakarīya (Albubetri Arazi fill de Zacarias). *Kitāb al-manṣūrī fi al-ṭibb* (*Liber Albubetri Arazi filii Zacharie, Llibre d'Almassor*). Anon. trans. via the Latin trans. of Gerard of Cremona, 1300-1500.⁹⁰
89. *BITECA* textid 2103. Claudius Galenus. *Lletres de Galien que trames a Coris, el mestre, en la cura de las malalties de l'uy*. Trans. by Joan Jacme from Arabic [?], 1350 - 1390.⁹¹
90. *BITECA* textid 2116 Ḥunayn ibn Ishāq al-`Ibādī (Johannitius), ca. 809-873. *Isagoge* (*Introducció a l'art del tign*) Anon. trans. via Latin, 1350-1400. Introduction to Galen's

⁸⁷ `Abd al-Raḥmān ibn Muḥammad ibn Wāfid, *Kitāb al-adwīya al-mufrada = Libro de los medicamentos simples*, ed. and trans. Luisa Fernanda Aguirre de Cárcer, Fuentes arábico-hispanas 11 (Madrid: Consejo Superior de Investigaciones Científicas - Agencia Española de Cooperación Internacional, 1995).

⁸⁸ Abū Marwān `Abd al-Malik Ibn Zuhr, *Kitāb al-agdīya / Tratado de los alimentos*, ed. Expiración García Sánchez, Fuentes arábico-hispanas 4 (Madrid: Consejo Superior de Investigaciones Científicas. Instituto de Cooperación con el Mundo Árabe, 1992).

⁸⁹ Cifuentes, 15n14; Hippocrates, *Aforismes: Traducció Catalana Medieval*, ed. Antònia Carré and Francesca Llorens (Barcelona: Curial Edicions Catalanes, Publicacions de l'Abadia de Montserrat, 2000); Hippocrates, *Al-Fuṣūl al-Ibuqraṭīya fī l-uṣūl al-ṭibbīya: The Aphorisms of Hippocrates, Translated into Arabic by Honain Ben Ishak, Physician to the Caliph Motawukkul*, trans. Ḥunayn ibn Ishāq al-`Ibādī, ed. John Tytler (Calcutta, 1832).

⁹⁰ Abū Bakr Muḥammad ibn Zakarīya al-Rāzī, *Kitāb al-manṣūrī* (1667), US Army Medical Library Arabic MS 47, Microfilm, (Washington, D.C.: Army Medical Library, 1948) (Described in: Schullian & Sommer. *Cat. of Incun. & MSS.*, 1950, A28).

⁹¹ Ḥunayn ibn Ishāq al-`Ibādī, *Kitāb al-`aṣr muqālāt fī al-`ayn*, ed. and trans. Max Meyerhof (Beirut: Dār al-Ṣādir, 1996 [1928]).

Microtechne.⁹²

91. *BITECA* textid 1013. al-Qūṭī, Sulaymān ibn Hārith (Alcoati). *Oculis (Llibre de la figura de l'ull)*. Trans. by Joan Jacme, 1350 - 1400 [?]. Original text, ca. 1140 - 1160 [?].
92. *BITECA* textid 2115. Johannes Paulinus [?]. *De corio serpentis*. Anon. trans. via Latin, before 1392. According to the prologue, Johannes Paulinus is not the author but rather the translator. Translated into Latin in Alexandria.
93. *BITECA* textid 1595. Isaac Israeli (al-Isrā'īlī, Ishāq ibn Sulaymān al-ma'rūf). *Kitāb al-bawl (Liber de urinis, De la coneixença de les orines)*. Anon. trans. via the 11th-c. Latin version of Constantinus Africanus, after 1392.
94. *BITECA* textid 1010. Anonymous. *Tractat de les viandes i dels beures*. Anon. trans. via Latin, 1400 - 1440 [?].
95. *BITECA* textid. Hippocrates. *Aforismes*. Anon. trans. via the Arabic version of Hunayn ibn Ishāq (Johannitius) and the Latin version of Constantinus Africanus of the commentary of Galen, before 1500.⁹³
96. *BITECA* textid 4893. Claudius Galenus. *Comentari als Aforismes d'Hipocràs*. Anon. trans. via the Latin version of Constantinus Africanus, before 1500.⁹⁴
97. *BITECA* textid. Abū-l-Salt, of Denia (Albumesar). *Tractat de simples (Llibre de medecines simples)*. Anon. trans. via the Latin version of Arnau de Vilanova, before 1500.⁹⁵

Religion

98. *BITECA* textid 1594. Isaac de Nínive. *De religione seu de ordinatione animae (Liber de ordinatione animae, Liber de accessu animae, De contemptu mundi, Llibre d'Ysach)*. Anon. trans. from Syriac via Greek, Arabic, and Latin [?], 1200 – 1300 [?].⁹⁶
99. *BITECA* textid 1687. Ramon Llull. *Llibre de contemplació*. Written in Arabic and trans. by

⁹² Cifuentes, 15n12.

⁹³ Cifuentes, 15n14; Hippocrates, *Aforismes*; Hippocrates, *al-Fuṣūl*.

⁹⁴ Hippocrates, *Aforismes*; Hippocrates, *al-Fuṣūl*.

⁹⁵ Cifuentes, 19.

⁹⁶ Isaac of Nineveh (Isaac the Syrian), *Ysaac De Religione* (Saragossa: Juan Hurus, 1489); Isaac of Nineveh (Isaac the Syrian), *Mayāmir Mār Ishāq* (Cairo: Abna'a; Bāba Kirlis al-Sādis, 1974) (ed. of original Syriac).

Llull, 1273-1274 [?]

100. *BITECA* texid 2062. Abū Naṣr, Samū'īl ibn Yaḥyā al-Maġribī al-Andalusī [?]⁹⁷ (Samuel Marochitanus, Samuel Yahūdī de Fes). *Epistola contra errores Judaeorum (Epistola Rabbi Ysaach, Epístola a rabbi Ysaach)*. Anon. trans. (via Latin version of Alfonsus Bonihominis [OP], , bishop of Marrakech, 1339?), 1340 – 1360. Addressed to Rabbi Isaac de Subiulmesta (Isaac de Sujulmeza). Purported original dated ca. 1078. Marsmann suggests that both this text and the following response were written by Bonihominis.⁹⁸ Lost text?
101. *BITECA* texid 1284. Isaac de Subiulmesta (Isaac de Sujulmeza) [?]. *Epistola Rabbi Samuelis (Resposta de Rabí Isaac a Rabí Samuel)*. Anon. trans. (via Latin version of Alfonsus Bonihominis, 1339?), 1390 – 1400. Addressed to Samuel Marochitanus (Samuel Jahudi de Fes). Purported original dated ca. 1078.
102. *BITECA* texid 3609. Muḥammad. *Qur'ān (Alcorà)*. Anon. trans., before 1410. Lost text; recorded in the library of King Martí in 1410.

Philosophy

103. *BITECA* texid 1008. Pseudo-Aristotle. *Kitāb al-tuffāḥa (De pomo, Mort d'Aristòtil)*. Anon. trans. via Hebrew and Latin, ca. 1430 – 1450. The Arabic text (9th-10th c.) was trans. into Hebrew by Abraham ben Šemu'el ibn Ḥasday as *Sefer ha-ṭappuah* at the turn of the 13th c. and then into Latin between 1250 and 1254.⁹⁹
104. *BITECA* texid 1706. al-Ġazālī, Abū Ḥāmid Muḥammad ibn Muḥammad al-Tūsī. *Lògica d'Algatzell*. Trans. by Ramon Llull in Montpellier, 1271-1274.

Wisdom literature

105. *BITECA* texid 1265. Anonymous. *Proverbis*. Anon. trans. into Catalan and Latin from Latin [?] and Arabic [?], 1400 - 1500 [?]. 350 proverbs.
106. *BITECA* texid 1848 *Sirr al-'asrār*¹⁰⁰ (*Secret dels secrets, Llibre del regiment dels*

⁹⁷ Samū'īl ibn Yaḥyā al-Maġribī al-Andalusī, ed. al-Šarqāwī.

⁹⁸ Marsmann.

⁹⁹ *Re'ah ha-tappuah: be'ur nehmad 'al Sefer ha-tappuah le ha-filosof Aristotelos*, ed. Avraham Menahem Mendl (Warsaw: [s.n.], 1881).

¹⁰⁰ Pseudo-Aristotle, *Sirr al-'asrār*, 1995.

senyors). Anon. trans. via Latin, 1200 – 1300.

107. *BITECA* texid 1421. Anonymous. *Llibre de paraules e dits de savis e filosofs*. Trans. Jafudà Bonsenyor, 1291 – 1298.

Catalan: From Hebrew

Science

Astronomy / Astrology

108. *BITECA* texid 2058. Bonjorn, Jacob ben David. *Regles per a la utilització de les taules de Bonjorn (Regles breus)*. Anon. trans., 1406. Original text, 1361.¹⁰¹
109. *BITECA* texid 3674. Bonjorn, Jacob ben David. *Taules astronòmiques*. Anon. trans. to Catalan and Latin from Hebrew [?]. Original text, 1361
110. *BITECA* texid 1419. Bonjorn, Jacob ben David. *Cànons de les taules astrològiques*. Anon. trans. from Hebrew [?]. Original text, 1361.
111. *BITECA* texid 1002. Ibn Ezra, Abraham. *Sefer Mishpetei ha-Mazalot [?]* (*Llibre dels judicis de les estrelles*). Anon. trans. via Castilian [?], 1450 - before 1500. Original composed, 1153 - 1156, in Rouen.¹⁰²

Religion

¹⁰¹ Josep Chabàs et al., *L'astronomia De Jacob Ben David Bonjorn*, (Barcelona: Institut d'Estudis Catalans, 1992); Jacob ben David Bonjorn Yom Tov Poel, *Astronomical Tables*. (U of Penn. Lawrence J. Schoenberg Collection MS s.n. [Entry URL available: <http://dewey.library.upenn.edu/sceti/ljs/PageLevel/index.cfm?option=view&ManID=ljs057>, Accessed 20 November 2003].

¹⁰² Sela, 69-74; Meir Backal and David Har'el, *Seder 12 Ha-Mazalot* (Jerusalem: Hotsa'at Bakal, 1994) (vol. 2 contains an edition of Abraham Ibn Ezra's *Sefer Mishpetei ha-mazalot*); Abraham ben Me'ir Ibn Ezra, *Sefer mishpetei ha-mazalot*, Jewish Theological Seminary of America, MS 2626, Microfilm (Ann Arbor, Mich., University Microfilms International, 1980. 1 reel. 35 mm. [JTS History of Science, reel 3:10]).

112. *BITECA* texid 2142. *Biblia: Liber Psalmorum (Biblia: Saltiri)*. Anon. trans., before ca. 1500 – 1510.

Portuguese: From Arabic

Science

Astronomy / Astrology

113. *BITAGAP* texid 9532. Anonymous. *Almanaque Perdurável*. Anon. trans. via Latin in Coimbra, ca. 1321. Based on al-Zarqālī as adapted in Tortosa in 1307.¹⁰³
114. *BITAGAP* texid 1224. Ibn Abū al-Rijāl, Abū al-Ḥasan `Alī. *Kitāb al-bāri' fi aḥkām al-nujūm (Livro Cumprido nos Juízos das Estrelas)*. Anon. trans. via Castilian and Latin [?], 22 October 1411. Copyist: Joçef ben R. Gedalyah.

Wisdom Literature

115. texid 1043. Pseudo-Aristotle. *Sirr al-'asrār*¹⁰⁴ (*Segredo dos Segredos*). Trans. by Infante Henrique [?] by order of King Duarte [?] via Arabic [?] and Latin, 1401 - 1425. Arabic version by Yaḥyā ibn al-Baṭrīq.

Politics

116. *BITAGAP* texid 7359. Moâmede Mulei Xeque. *Carta a D. Manuel*. Anon. trans., ca. 1498. Arabic original in Fez, 20 August 1498. Addressed to King Manuel I.
117. *BITAGAP* texid 7358. Moâmede Mulei Xeque. *Carta ao Conde de Borba*. Anon. trans., ca. 1498. Arabic original in Fez, 20 August 1498. Addressed to Vasco Coutinho.

History

118. *BITAGAP* texid 7245. al-Rāzī, Aḥmad ibn Muḥammad ibn Mūsā. *Akhbār mulūk al-Andalus (Crónica do Mouro Rasis)*. Trans. by Gil Peres and Maomé by order of King Dinis and with the support of Pero Anes de Portel, before 1315. Arabic original before 955. Lost text.

¹⁰³ Samsó, 215.

¹⁰⁴ Pseudo-Aristotle, *Sirr al-'asrār*, 1995.

Portuguese: From Hebrew*Religion*

119. BITAGAP textid 10125. *Haggada*. Anon. trans., 1290 – 1310.
120. BITAGAP textid 10124. *Haggada*. Anon. trans., 1485.
121. BITAGAP textid 9820. *Mishnah*¹⁰⁵ (*Pirquei Avot, Sentença dos Padres*). Anon. trans.,
before or after 1500?

¹⁰⁵ *Mishnah*, ed. Kesar.