

Robert of Ketton

Robert of Chester, Robertus Ketensis or Ketenensis or
Ketinensis or Kettonsis, Robertus Retinensis or
Retenensis, Robertus Anglicus or Anglus, Robertus
Castrensis or Cestrensis, Robertus Anatensis or Astrensis
or Astenensis or Ostiensis

DATE OF BIRTH Unknown, fl. 1141-57
PLACE OF BIRTH Ketton, Rutland, England
DATE OF DEATH unknown
PLACE OF DEATH unknown

BIOGRAPHY

Nothing is known of Robert's early life until the 1130s when he had made his way to Iberia in search of scientific knowledge. There he learned Arabic and began translating scientific texts, including al-Kindi's *Judicia*. He held ecclesiastical benefices in Pamplona (c. 1145-51) and Tudela (c. 1157). In 1142-43 he was hired by Peter the Venerable to translate the Qur'an.

Between 1143 and 1157 he was the archdeacon of the diocese of Pamplona. He lived in London between about 1147 and 1150. Between 1152 and 1153 he may have had personal contact in Rome with Pope Eugene III, with whom there is evidence he corresponded on a political matter concerning the peace treaty signed at the beginning of July 1149 between the monarch of Pamplona, García Ramírez, and Count Ramón Berenguer IV. In September 1157 he was canon of Santa María de Tudela, an office he would receive in compensation for taking a stand in favor of Sancho el Sabio. The politico-economic difficulties of the bishop of Pamplona would lead him to move permanently to Rome (between 1157 and 1159), where he was among the followers of the future Pope, Celestine III.

As Burnett ('Robert of Ketton') argues, Robert of Ketton and Robert of Chester are not, as has long been thought, the same person, though both were scientific translators in 12th-century Spain.

MAIN SOURCES OF INFORMATION

Primary

The main sources of information about Robert of Ketton's scientific output are the prologues of his works and the lengthy dedication to him by Hermann of Carinthia in his *De essentiis*. Concerning his public life as a leading ecclesiastic, the documents have been researched by Martín Duque (see 'El Ingles Roberto').

Secondary

- J. Martínez Gázquez, *La ignorancia y la negligencia de los latinos ante la riqueza de los estudios árabes*, Barcelona, 2007
- G. Jüttner, art. 'R. v. Chester', in *Lexikon des Mittelalters*, re-ed. Munich, 2003
- C. Burnett, art., 'Robert of Ketton', in *Dictionary of National Biography*, vol. 31, Oxford, 2004
- C. Burnett, 'The translating activity in medieval Spain', in S. Jayyusi (ed.), *The legacy of Muslim Spain*, Leiden, 1992, 1036-58, pp. 1043-45
- C. Burnett, 'Some comments on the translating of works from Arabic into Latin in the mid-twelfth century', in A. Zimmermann (ed.), *Miscellanea Mediaevalia n. 17: Orientalische Kultur und Europäisches Mittelalter*, Berlin, 1985, 161-71
- C. Burnett, *Hermann of Carinthia, De essentiis. A critical edition with translation and commentary*, Leiden, 1982, pp. 4-5
- M.-T. d'Alverny, 'Translations and translators', in R. Benson and G. Constable (eds), *Renaissance and renewal in the twelfth century*, Cambridge MA, 1982, 421-61, p. 449
- C. Burnett, 'A group of Arabic-Latin translators working in northern Spain in the mid-12th century', *Journal of the Royal Asiatic Society* (1977) 62-70, p. 63
- J.M. Goñi Gaztambide, 'Los obispos de Pamplona del siglo XII', *Antologia annua* 13 (1965) 254-64
- J. Kritzeck, *Peter the Venerable and Islam*, Princeton NJ, 1964, pp. 62-65
- A.J. Martín Duque, 'El Ingles Roberto, traductor del Corán', *Hispania* 88 (1962) 483-506

WORKS ON CHRISTIAN-MUSLIM RELATIONS

Lex Mahumet pseudo-prophete que arabice Alchoran, id est collectio preceptorum, vocatur,
 ‘The law of the pseudo-prophet Muḥammad,
 called in Arabic the Qur’an, which is a
 collection of rules’

DATE 1142-43

ORIGINAL LANGUAGE Latin

DESCRIPTION

The *Lex Mahumet pseudo-prophete* is a complete Latin paraphrase of the Arabic Qur’an. As he translated, Robert of Ketton transformed the Arabic *saj’* of the Qur’an into the elevated Latin prose style normally used in this period for high-status works. Because of his paraphrasing approach, scholars have often assumed that Robert’s Latin Qur’an must have seriously distorted the message of the revelation to Muḥammad. Other scholars, however, especially Daniel and Hagemann, have suggested that Robert’s version accurately gets across the essential meaning of the original. Burman has argued, moreover, that his paraphrase contains very little blatant polemical distortion, and that Robert was actually consulting Muslim informants or Arabic Qur’an commentaries (or both) regularly as he translated. While his paraphrase is far from perfect, what is most impressive about it is the energy with which Robert reworked the text as he wrote, and the effort he made to understand what he was translating.

A group of scholars, probably including Robert himself and other members of the translation team hired by Peter of Cluny, added a set of marginal and interlinear notes to the *Lex Mahumet*, which appear in the original manuscript (MS Paris, Bibliothèque de l’Arsenal – 1162). These notes, which reappear in many later manuscripts, both attack Muḥammad and the Qur’an viciously and, at the same time, explain transliterated terms, Qur’anic conventions, the occasion of certain revelations and other matters, with considerable learning derived once again from Muslim informants or Arabic commentaries.

Abridgements and extracts: In the late 15th or early 16th century, an anonymous scholar created an exhaustive analytical description of the contents of Robert’s translation. Intriguingly reworked, this *Tabula* also appeared from at least 1537 onwards in an anonymous abridgment entitled *Compendium alcorani* (‘Abbreviation of the Qur’an’),

which Johann Albrecht von Widmanstetter published under the title *Epitome alcorani* in 1543. Between 1550 and 1660, an anonymous reader compiled a lengthy series of extracts, *Collectiones aliquot ex alcorano turcarum fide*, from the 1550 printed edition of the *Lex Mahumet pseudo-prophete*; see Burman, *Reading the Qur'ān*, pp. 98-110, 117-21.

SIGNIFICANCE

Robert's *Lex Mahumet pseudo-prophete* was the first translation of the Qur'an into a western European language. While later medieval Latin translations were made (see Burman, *Reading the Qur'ān*, pp. 14-20), Robert's paraphrase was by far the most widely read to the end of the 17th century, when Ludovico Marracci's *Alcorani textus universus* pushed it aside. It was widely cited in Latin polemical and apologetic works directed at Islam, and was the basis for a number of vernacular translations of the Qur'an. Its marginal notes were the source of a good deal of Latin Christendom's hostile approach to Islam but also of much of its accurate knowledge of Islam and its holy book.

MANUSCRIPTS

MS Paris, Bibliothèque de l'Arsenal – 1162, fols 26r-189v (mid- to late 12th century; the oldest known manuscript from which all the other manuscripts and 16th-century printed editions directly or indirectly derive; see most recently González Muñoz, *Exposición y refutación del Islam*, pp. cxvii-cxviii, and Burman, *Reading the Qur'ān*, pp. 60-87, where this manuscript is discussed in detail)

There are 23 other extant manuscripts, references to all of which can be found collectively in D'Alverny, 'Deux traductions', passim; D'Alverny, 'Quelques manuscrits', passim; and Burman, *Reading the Qur'ān*, 240, n. 1 (see also pp. 89-105 for a study of several of these MSS).

The anonymous *Tabula*, an exhaustive analytical table describing the contents of the *Lex Mahumet pseudo-prophete*, survives in MS Dresden, Sächsische Landesbibliothek – 120b, fols 37r-73r.

The *Compendium alcorani*, the anonymous 16th-century abridgement of Robert's translation based on the *Tabula*, exists in at least two manuscripts:

MS Paris, BNF – Lat. 3671, fols 28v-65r (before 1537)

MS Milan, Biblioteca Ambrosiana – R 113 sup, fols 213r-232v (16th century)

The anonymous *Collectiones aliquot ex alcorano turcarum fide*, extracts from Bibliander's 1550 edition of Robert of Ketton's Qur'an

translation, appear in MS Güssing (Austria), Franziskanerkloster – 1/35 fols 122r-142v, (suras 10-114), 234r-246v (suras 1-10) (c. 1550-60).

EDITIONS & TRANSLATIONS

- T. Bibliander (ed), *Machumetis Saracenorum principis, eiusque successorum vitae, doctrina ac ipse Alcoran . . .* 3 vols in 1, Basel, 1543, i, 8-189
- T. Bibliander (ed), *Machumetis Saracenorum principis, eiusque successorum vitae, doctrina ac ipse Alcoran . . .* 3 vols in 1, Basel, 1550, i, 8-189
- The *Compendium alcorani* was published under the title *Epitome alcorani* by Johann Albrecht von Widmanstter in his *Mahometis Abdallae filii theologia dialogo explicata Hermanno Nellin-gaunense interprete: Alcorani epitome, Roberto Ketense anglo interprete . . .* Nuremberg, 1543, divV-miiR, oiiV-qiiR.

STUDIES

- T. Burman, *Reading the Qurʾān in Latin Christendom, 1140-1560*, Philadelphia PA, 2007, pp. 15-17, 26-40, 43-44, 46-47, 49-53, 56-125, 127, 147-49, 158, 160, 175, 177, 180-81, 183, 186-90, 192-93, 195-96, 199-200, 205-6
- Z. Pentek, 'Ze średniowiecznej recepcji Koranu wśród chrześcijan. Polemiści, tłumacze i wydawcy', in D.A. Sikorski and A.M. Wyrwa (eds), *Cognitionigestorum. Studia z dziejów średniowiecza dedykowane Profesorowi Jerzemu Strzelczykowi*, Warsaw, 2006, pp. 59-70
- H. Bobzin, art. 'Pre-1800 preoccupations of Qurʾanic Studies', in *EQ*
- H. Bobzin, art. 'Translations of the Qurʾan', in *EQ*
- T. Burman, 'The Latin-Arabic Qurʾān edition of Egidio da Viterbo and the Latin Qurʾāns of Robert of Ketton and Mark of Toledo', in M. Barceló and J. Martínez Gázquez (eds), *Musulmanes y cristianos en Hispania durante las conquistas de los siglos XII y XIII*, Barcelona, 2005, 103-17
- J. Martínez Gázquez, 'El lenguaje de la violencia en el prólogo de la traducción latina del Corán impulsada por Pedro el Venerable', *Cahiers d'Études Hispaniques Médiévales* 28 (2005) 243-52
- J. Martínez Gázquez, 'Finalidad de la primera traducción latina del Corán', in Barceló and Martínez (eds), *Musulmanes y cristianos en Hispania*, 71-77
- J. Martínez Gázquez, 'Los quince primeros nombres de Allah en la traducción latina del Alchorán de Robert de Ketton', *Euphrosyne* 33 (2005) 303-13

- F. González Muñoz (ed. and trans.), *Exposición y refutación del Islam. La versión latina de las epístolas de al-Hāšimī y al-Kindī*, A Coruña, Spain, 2005, pp. xcv-cxxiv (important for the study of many MSS containing the *Lex Mahumet pseudo-prophete*)
- J. Martínez Gázquez, 'El lenguaje de la violencia en el prólogo de la traducción latina del Corán impulsada por Pedro el Venerable', *Cahiers d'Études Hispaniques Médiévales* 28 (2005) 243-52
- T. Burman, 'Polemic, philology, and ambivalence. Reading the Qur'ān in Latin Christendom', *Journal of Islamic Studies* 15 (2004) 181-209, pp. 188-91, 194-96, 198-204
- J. Martínez Gázquez et al., 'Die lateinischen Koran-Übersetzungen in Spanien. Eine antimuslimische Waffe der Christen', in M. Lutz-Bachmann and A. Fidora (eds), *Juden, Christen und Muslime. Religions-dialogue im Mittelalter*, Darmstadt, 2004, 27-39
- J. Martínez Gázquez, 'El prólogo de Juan de Segobia al Corán (Qur'ān) trilingüe (1456)', *Mittellateinisches Jahrbuch* 38 (2003) 389-410
- J. Martínez Gázquez, 'Las traducciones latinas medievales del Coran. Pedro de Venerable – Robert de Ketton, Marcos de Toledo, y Juan de Segobia', *Euphrosyne* 31 (2003) 491-503
- T. Burman, 'Cambridge University Library MS Mm v. 26 and the history of the study of the Qur'ān in medieval and early modern Europe', in T. Burman, M. Meyerson and L. Shopkow (eds), *Religion, text, and society in medieval Spain and northern Europe. Essays in honor of J.N. Hillgarth*, Toronto, 2002, 335-63
- O. de la Cruz Palma, 'La trascendencia de la primera traducción del Corán (Robert de Keton, 1142)', *Collatio* 7 (2002) 21-28 [<http://www.hottopos.com/collat7/oscar.htm>]
- Tolan, *Saracens*, pp. 155-56, 162, 164-65, 183, 247, 274, 275
- J. Martínez Gázquez, 'Trois traductions médiévales latines du Coran: Pierre le Vénérable-Robert de Ketton, Marc de Tolède et Jean de Segobia', *Revue des Études Latines* 80 (2002) 223-36
- J. Martínez Gázquez, 'Observaciones a la traducción latina del Coran (Qur'ān) de Robert de Ketene', in J. Hamesse (ed.), *Les traducteurs au travail. Leurs manuscrits et leurs méthodes*, Turnhout, 2001, 115-27
- J. Martínez Gázquez and Óscar de la Cruz Palma, 'Las traducciones árabe-latinas impulsadas por Pedro el Venerable', in M.D. Burdeus, E. Real, and J.M. Verdegal (eds), *Las órdenes militares. Realidad e imaginario*, Castellón de la Plana, 2000, 285-95

- T. Burman, 'Exclusion or concealment. Approaches to traditional Arabic exegesis in medieval-Latin translations of the Qur'ān', *Scripta Mediterranea* 19-20 (1998-99) 181-97
- J. Tolan, 'Peter the Venerable and the "Diabolic heresy of the Saracens"', in A. Ferreiro (ed.), *The devil, heresy, and witchcraft in the Middle Ages. Essays in Honor of Jeffrey Burton Russell*, Leiden, 1998, 345-67, pp. 354-57 (repr. in Tolan, *Sons of Ishmael*)
- T. Burman, 'Tafsīr and translation. Traditional Qur'ān exegesis and the Latin Qur'āns of Robert of Ketton and Mark of Toledo', *Speculum* 73 (1998) 703-32
- A. Piemontese, 'Il Corano latino di Ficino e i Corani arabi di Pico e Monchates', *Rinascimento. Rivista dell'Institutio Nazionale di Studi sul Rinascimento*, 2nd series 36 (1996) 227-73
- K.V. Jensen, 'Christian reading of the Quran before and after 1300', in Johannes Irmscher (ed.), *Rapports entre juifs, chrétiens et musulmans. Eine Sammlung von Forschungsbeiträgen*, Amsterdam, 1995, 173-78
- H. Bobzin, *Der Koran im Zeitalter der Reformation. Studien zur Frühgeschichte der Arabistik und Islamkunde in Europa*, Beirut, 1995, pp. 37-38, 46-60, 66-69, 71-76, 110-41, 172, 225-31, 261, 266, 326, 328, 336-38, 334, 349, 354, 401, 481, 486-87, 496
- T. Burman, *Religious polemic and the intellectual history of the Mozarabs, c. 1050-1200*, Leiden, 1994, pp. 22, 54, 84-89, 107, 123, 137-43, 198, 206, 208, 222
- N. Daniel, *Islam and the West. The making of an image*, rev. ed. Oxford, 1993, pp. 22, 37, 40-41, 42-43, 57, 70-72, 78-79, 95, 97, 165, 195, 198, 200, 287-88, 317-18, 351, 355-56, 359, 364, 366, 369, 389, 405
- H. Bobzin, 'Latin Koran translations. A short overview', *Der Islam* 70 (1993) 193-206
- M.-T. d'Alverny, 'Marc de Tolède', in *Estudios sobre Alfonso VI y la reconquista de Toledo: Actas del II Congreso Internacional de Estudios Mozárabes (Toledo, 20-26 Mayo 1985)*, 4 vols, Toledo, 1987-90, iii, 25-59
- J. Biechler, 'Nicholas of Cusa and Muhammad. A fifteenth-century encounter', *Downside Review* 101 (1983) 50-59
- J. Biechler, 'Three manuscripts on Islam from the library of Nicholas of Cusa', *Manuscripta* 27 (1983) 1-100

- L. Hagemann, 'Die erste lateinische Koranübersetzung – Mittel zur Verständigung zwischen Christen und Muslimen im Mittelalter?', in A. Zimmerman and I. Craemer-Ruegenberg (eds), *Orientalische Kultur and Europäisches Mittelalter*, Berlin, 1985, 45-58
- L. Haggeman, *Der Qur'ān in Verständnis und Kritik bei Nikolaus von Kues: Ein Beitrag zur Erhellung islāmisch-christlicher Geschichte*, Frankfurt, 1976
- M.-T. d'Alverny, 'La connaissance de l'islam en occident du ix^e au milieu du xii^e siècle', in *L'occidente e l'Islam nell'alto medioevo*. Vol. 2, *Settimane di studio del Centro italiano di studi sull'alto medioevo* 12, Spoleto, 1965, 577-602
- M.-T. d'Alverny, 'Quelques manuscrits de la "Collectio Toletana"', in G. Constable and J. Kritzeck (eds), *Petrus Venerabilis, 1156-1956. Studies and texts commemorating the eighth centenary of his death*, Rome, 1956, 202-18
- J. Fück, *Die arabischen Studien in Europa bis in den Anfang des 20. Jahrhunderts*, Leipzig, 1955, pp. 3-5
- M.-T. d'Alverny and G. Vajda, 'Marc de Tolède, traducteur d'Ibn Tūmart', *Al-Andalus* 16 (1951) 99-140, 259-307; 17 (1952) 1-56
- D. Cabanelas Rodríguez, *Juan de Segovia y el problema islámico*, Madrid, 1952, pp. 129, 131-36, 163
- D. Cabanelas Rodríguez, 'Juan de Segovia y el primer Alcorán trilingüe', *Al-Andalus* 14 (1949) 149-73, pp. 154-61
- M.-T. d'Alverny, 'Deux traductions latines du Coran au moyen âge', *Archives d'histoire doctrinale et littéraire du Moyen Age* 22-23 (1947-48) 69-131
- U. Monneret de Villard, *Lo studio dell'Islam in Europa nel XII e nel XIII secolo*, Vatican City, 1944

Chronica mendosa et ridicula Sarracenorum,
 'Mendacious and ridiculous chronicle of the
 Saracens'

DATE 1143

ORIGINAL LANGUAGE Latin

DESCRIPTION

The polemical title given to this translation of an anonymous Arabic chronicle shows the purpose of Robert's work (if indeed the title is his, though the *incipit* makes his authorship clear: *Prologus Roberti translatoris, uiri enim eruditi et scolastici, ad dominum Petrum abbatem Cluniacensem*). Its prologue, which has not survived in all the manuscripts, has sometimes been interpreted as a letter addressed to Peter of Cluny. In addition, it is sometimes wrongly referred to as *Fabulae Sarracenorum*, owing to this title appearing in MS Paris Arsenal – 1162.

Divided into ten chapters, the *Chronica mendosa*, relates the creation of the world, the lives of the prophets, the genealogy of Muḥammad, and his life and deeds. It then continues with the narration of the events of the caliphs down to the reign of the second Umayyad caliph, Yazīd I (680–83). This suggests that the Arabic original of the *Chronica mendosa* was composed during the reign of this caliph.

The Arabic version has not been identified, though some suggestions have been made: D'Alverny, 'Deux traductions', p. 80, identifies it as a chronicle written in Spain in the 9th century, wrongly attributed to Ibn Ḥabīb. The main problem with identifying the Arabic text is the disappearance in the Latin version of the line of transmission. It appears that Robert of Ketton decided that it was unimportant information, for dealing with Arab names would only contribute to long-windedness.

SIGNIFICANCE

The *Chronica mendosa et ridicula Sarracenorum* must be placed in relation to the first Latin translation of the Qur'ān and the other translations commissioned by Peter of Cluny (q.v.). In accordance with the manuscript tradition, as represented by MS Paris, Arsenal – 1162, the trilogy of texts *Chronica mendosa – Liber de generatione Mahumet – Liber de doctrina Mahumet* could be called *Fabulae Sarracenorum*. These three texts can be considered as bringing together information on the life of Muḥammad, the history of the Arabs and the teachings of Islam. Peter of Cluny used them in the *Summa totius haeresis Sarracenorum* and the *Liber contra sectam* to shape his *armarium Arabicum*, an instrument for refuting Islamic doctrines.

The *Chronica mendosa* contributes valuable information on the genealogy of the Prophet Muḥammad and his successors, up to the first two Umayyad caliphs, referring repeatedly to kinship relationships between the caliphs and the ancestors of the Prophet. The errors

in these relationships that can be detected perhaps reflect the translator's mistakes in reading the original Arabic.

As with the other texts from the *Fabulae Sarracenorum*, the impact of the *Chronica mendosa* in later tradition is less significant than that of other works commissioned by Peter of Cluny, especially compared with the translation of the Qur'an by Robert of Ketton. Later texts that use the *Chronica mendosa* include: Alfonso de Espina, *Fortalium fidei contra Iudaeos, Sarracenos et alios christianae fidei inimicos* IV, 'De bello Sarracenorum' (1458-59); Nicolas de Cusa, *Cribratio Alcorani* (1462); Dionisius Cartusianus, *Contra perfidiam Mahometi* (c. 1462); and the anonymous 16th-century *Theophrastus redivivus*. It was also made known through Bibliander's 16th-century edition, and the critical notes written by Ludovico Marracci for his commentaries on the Qur'an (*Prodromus ad refutationem Alcorani*, Padua, 1691, 1698).

MANUSCRIPTS

- MS Paris, Bibliothèque de l'Arsenal – Lat. 1162, fols 5r-11r (12th century)
- MS Paris, BNF – Lat. 3390, fols 4r-12r (13th century)
- MS Paris, BNF – Lat. 3668, fols 4r-12v (13th century)
- MS Oxford, Corpus Christi College – 184, fols 6-19 (13th century)
- MS Paris, BNF – Lat. 3391, fols 2v-7v (13th century)
- MS Oxford, Bodleian Library – Selden supra 31, fols 8v-15v (end of 13th century)
- MS Paris, BNF – Lat. 6064, fols 2r-6r (13th-14th century)
- MS Oxford, Merton College – 313, fols 4r-11v (14th century)
- MS Troyes, Bibliothèque Municipale – 1235, fols 5r-13v (14th century)
- MS Vat – Lat. 4072, fols (misordered) 4r-v – 2r-v – 15r-v – 14r-v – 3r-v – 1r-v – 5r-v – 7r-v (14th century)
- MS Paris, BNF – Lat. 14503, fols 249v-254v (14th century)
- MS Paris, BNF – Lat. 3392, fols 6r-16r (14th century)
- MS Paris, BNF – Lat. 3393, fols 4r-11v (14th century)
- MS Kues, Hospitalsbibliothek – Cod. Cus. 108, fols 15r-19v (15th century)
- MS Milan, Biblioteca Ambrosiana – C-201, fols 5v-13r (15th century)
- MS Paris, BNF – Lat. 6225, fols 248v-257r (15th century) (lacks the prologue)
- MS Cambridge, Corpus Christi College – 335, fols 48v-56v (15th century)

- MS Vat – Lat. 4071, fols 4r-10r (1462)
 MS St Petersburg – Lat. Q. I. 345, fols 5v-16v (end of 15th-beginning
 of 16th century)
 MS Paris, BNF – Lat. 3670, fols 197r-208v (1515) (lacks the prologue)
 MS Turin, Biblioteca Nazionale – H. II. 33 (1213) (formerly CLVI
 e. IV 17), fols 207r-214v (1525) (lacks the prologue)
 MS Dresden, Sächsische Landesbibliothek – A. 120b, fols 3r-13v
 (16th century) (lacks the prologue)
 MS Mantua, Biblioteca Comunale – 65 A.III.I, fols 9r-31r
 (16th century)

Containing only the prologue:

- MS Paris, BNF – Lat. 4970, fols 61v-62r (16th century)
 MS Karlsruhe, Landesbibliothek – Aug. pap. 112, fols 2r-2v
 (16th century)
 MS Vienna, Nationalbibliothek – Vind. Pal. 4815 [U. 453], fols
 2r-2v (16th century)

EDITIONS & TRANSLATIONS

The only edition (lacking the prologue) is that by T. Bibliander
 (T. Buchmann), *Machumetis Saracenorum principis eiusque
 successorum vitae ac doctrina, ipseque Alcoran... Haec omnia
 in unum volumen redactae sunt opera et studio Theodori Bib-
 liandri*, Basel, 1543

Editions of the prologue:

- J. Leclercq, *Pierre le Vénérable*, Abbey of St Wandrille, 1946, pp. 375-
 77 (repr. by Martín Duque, 'El Ingles Roberto', pp. 570-71)
 O. de la Cruz Palma, 'Los textos de la llamada Collectio Toletana,
 fuente de información sobre el Islam', *Journal of Medieval Latin*
 17 (2007) 413-34

STUDIES

- O. de la Cruz Palma, 'Notas de lectura a la Chronica mendosa
 et ridicula Sarracenorum (12th century)', in M. Tischler and
 A. Fidora (eds), *Christlicher Norden Muslimischer Süden. Die
 Iberische Halbinsel, Internationale Tagung 20-23 Juni 2007,
 Philosophisch-Theologische Hochschule Sankt Georgen, Frank-
 furt* (forthcoming)
 R. Gleis (ed.), *Petrus Venerabilis. Schriften zum Islam*, Altenberge,
 1985
 V. Segesvary, *L'islam et la Réforme*, Lausanne, 1978

- J. Kritzeck, *Peter the Venerable and Islam*, Princeton NJ, 1964
- N. Daniel, *Islam and the West. The making of an image*, Edinburgh, 1960
- M.-T. d'Alverny, 'Quelques manuscrits de la Collectio Toletana', in G. Constable and J. Kritzeck (eds), *Petrus Venerabilis 1156-1956. Studies and texts commemorating the eighth centenary of his death*, Rome, 1956, 202-18
- M.-T. d'Alverny, 'Deux traductions latines du Coran au Moyen Age', *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 22-23 (1947-48) 69-131

Óscar de la Cruz Palma and Cándida Ferrero Hernández