INTRODUCTION TO THIS VOLUME

This volume is conceived as an essential step towards an in-depth study of Latin-into-Hebrew texts. Since most of the sources remain unpublished, we wish to put at the reader’s disposal a selection of case-studies based on direct textual comparison of Latin and Hebrew fragments along with preliminary editions of seminal texts that were translated from Latin into Hebrew. Thus, we wish to respond to the patent lack of Latin-into-Hebrew study material by making available, either partially or in their entirety, some of the texts which were at the core of the Latin-into-Hebrew translation movement.

A common point of departure for the various studies contained in this volume can be found in the intellectual project that was carried out within the so-called “School of Toledo” in the twelfth century.\(^1\) It is here that the intellectual networks existing between the different communities around the Mediterranean meet for the first time in a wide-ranging and substantial attempt to work on a shared philosophical tradition. The further reception of these translations in leading centres of learning in France, England and Italy constitutes an important part of the broader cultural dynamics of medieval Europe as a whole. Hence, this volume strives to add a significant component to the topography of the intercultural and interreligious networks that extended across Europe. It attempts to reconstruct an intellectual milieu that started in Toledo and was responsible for the further reception of texts and ideas from other cultural circles such as Sicily and southern Italy.

To this end, it is necessary to consider the texts and their transmission within their wider intellectual context, which includes thinkers such as Ibn Gabirol, Ibn Šinā and Ibn Daud, whose influence on Dominicus Gundissalinus, one of the most prominent Toledan intellectuals, is well known. It was Gundissalinus who produced a Latin translation of Ibn Gabirol’s major philosophical work, known as the *Fons vitae*, and he also translated Ibn Šinā’s *Metaphysics* as well as his *Psychology* into Latin—the latter together

\(^1\) The existence of a Latin and Hebrew school of translators in Toledo in the strict sense is historically untenable. Nonetheless, one can clearly distinguish a Toledan translation programme in both the Latin and Hebrew tradition. In this sense, Jacob Teicher’s “The Latin-Hebrew School of Translators in Spain in the Twelfth Century”, in: *Homenaje a Millás Vallicrosa* (Barcelona: CSIC, 1956), vol. II, 401–443, although containing many historical problems, puts forward some basic intuitions which are still relevant.
with Ibn Daud, whose work, *The Exalted Faith*, Gundissalinus knew very well, using it in several of his own treatises. As a matter of fact, scholarly works about Jewish intellectual history tend to underestimate the role of these three philosophers for the later Jewish philosophical tradition, which is perceived as being mostly under the influence of the western Arabic school and its two most outstanding representatives, Maimonides and Averroes. One indication of this marginalization can be seen in the fact that Ibn Gabirol’s and Ibn Daud’s original texts have not survived in their Arabic versions but only in Latin (Ibn Gabirol) or Hebrew (Ibn Daud and partially Ibn Gabirol) translations.

Following this line of thought, the first two studies, by Yossef Schwartz and Jean-Pierre Rothschild, focus on the period from ca. 1200 until the mid-fourteenth century, presenting the early Hebrew translation of Dominicus Gundissalinus’ *Tractatus de anima* and the various Hebrew translations of the *Liber de causis*. Accompanying these studies four texts are edited in the second part of this volume. Three of these texts can be considered products of the Toledo translation movement. Out of these three, one resulted from an Arabic-into-Latin translation (*Liber de causis*) while the remaining two are original Latin-Toledan writings composed by Dominicus Gundissalinus which were then translated into Hebrew. The fourth text, edited by Carsten L. Wilke, is a sample representation of the vast corpus of *Albertus hebraicus* texts translated into Hebrew in the fourteenth century, mostly by Judah Romano.

The comparative studies and full editions of *Gundissalinus hebraicus* (*Tractatus de anima* and *De unitate et uno*), the different Hebrew versions of pseudo-Aristotle’s *Liber de causis* and Albertus’ commentary on *De anima*, provide the reader with clear examples and new materials necessary for a more comprehensive understanding of Jewish intellectual interests in the thirteenth and fourteenth centuries. In general terms, this group of early translations can be thematically located between psychology, metaphysics and natural philosophy and can be seen as a reflection of the Avicennian study programme.

The remaining five case-studies and editions included in this volume concentrate on the more mature phase of scholastic influence on Jewish intellectuals during the fifteenth century in its variety of appearances. The first

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