
Journal of Religious Culture

Journal für Religionskultur

Ed. by / Hrsg. von

Edmund Weber

Goethe-Universität Frankfurt am Main

in Association with / in Zusammenarbeit mit

**Matthias Benad, Mustafa Cimsit, Natalia Diefenbach, Martin Mittwede,
Vladislav Serikov, Ajit S. Sikand, Ida Bagus Putu Suamba & Roger Töpelmann**

in Cooperation with the Institute for Religious Peace Research /

in Kooperation mit dem Institut für Wissenschaftliche Irenik

Assistent Editor/ Redaktionsassistentin Susan Stephanie Tsomakaeva

ISSN 1434-5935 - © E.Weber – E-mail e.weber@em.uni-frankfurt.d;

<http://publikationen.ub.uni-frankfurt.de/solrsearch/index/search/searchtype/series/id/1613>;

<http://www.irenik.org/journal-of-religious-culture/blog-post/>

No. 265 (2020)

A list of Latin polemical texts on
Christian-Muslim relations:
a bibliographical guide

By

Maria Vaiou

Selected primary sources

Abbot Samson (d. 890), *Apologeticus* (wr. 864)=*Apologético del Abad Sansón*, ed. J. Palacios Royan (Madrid, 1987); (repr. Tres Cantos, 1998).

CMR 1, 691–4.

Adelphus (d. pr. early 12th c.), ‘Life of Muhammad’ (early 12th c.), ed. B. Bischoff, ‘Ein Leben Mohammeds (Adelphus?) (Zwölfes Jahrhundert) *Anecdota Novissima. Texte des vierten bis sechzenten Jahrhundert* (1984), 106–22 (ed. of Latin text and analysis).

CMR 3, 572–3.

Ademar of Chabannes (d. 1034), *Sermons* (ca. 1029–32), ed. P. Bonnassie and R. Landes, ‘Une nouvelle hérésie est née dans le monde’, in M. Zimmerman (ed.), *Les sociétés méridionales autour de l’ an mil* (Paris, 1992), 435–9.

CMR 2, 654–6; M. Frassetto, ‘Pagans, heretics, Saracens, and Jews in the sermons of Ademar of Chabannes’, in M. Frassetto (ed.), *Heresy and the persecuting society in the middle ages. Essays on the work of R. I. Moore* (Leiden, 2006), 73–91; idem, ‘The image of the Saracen as heretic in the sermons of Ademar of Chabannes’, in D. Blanks and M. Frassetto (eds.), *Western views of Islam in medieval and early modern Europe. Perception of other* (New York, 1999), 83–96.

Alan of Lille (d. 1202 or 1203), *De fide catholica. Contra haereticos, Valdenses, Iudaeos et paganos* (ca. after 1180), ed. K. de Viesch, *Summa quadrapartita adversus haereticos, Waldenses, Iudaeos et paganos, libri duo priores cum initio tertii*, in *Alanus ab Insulis, Opera moralia, paraenetica et polemica, quae reperiri potuerunt* (Antwerp, 1654). [negative image of Prophet; a dialogue possible]

CMR 4, 70–2; M. T. d’ Alverny, ‘Alain de Lille et l’ Islam’, *Le contra paganos*, in *Islam et chrétiens du Midi (XIIIe–XIVe s.)* (Toulouse, 1983), 301–50.

Alvarus of Cordova (b. early 9th c.)=*Vita Eulogii* (Life of Eulogius) (wr. 854), *PL* 115, cols. 705–20; ed. /tr. P. Herrera Roldan, *San Eulogio de Córdoba* (Madrid, 2005); tr. C. Sage, *Paul Albar of Córdoba. Studies on his life and writings* (Washington DC, 1943), 185–214.

CMR 1, 646–7; K. B. Wolf, *Christian martyrs in Muslim Spain* (Cambridge, 1988), 551–61 [=Wolf]; E. P. Colbert, *The martyrs of Cordova 850–859: a study of the sources* [Ph.D. Catholic Univ. of America Washington 1962], 148–66, 305–32; J. Coope, *The martyrs of Córdoba. Community and family conflict in an age of mass conversion* (Lincoln NE, 1995), 34–54; A. Cabaniss, ‘Paulus Albarus of Muslim Cordova’, *CH* 22 (1953), 99–112.

_____, ‘Indiculus luminosus’ (A shining declaration), *PL* 121, cols. 513–56; Sp. tr. P. León Delgado, *Alvaro de Córdoba y la polémica contra el Islam. El Indiculus luminosus* (Cordova, 1996). [earliest work as exegetical assault on Islam and Prophet]

CMR 1, 647–8; K. B. Wolf, ‘Muhammad as Antichrist in ninth-century Cordova’, in M. D. Meyerson and E. D. English (eds.), *Christians, Muslims, and Jews in medieval and early modern Spain. Interaction and cultural change* (Notrte Dame, 1999), 3–19.

Benedict of Alignan (d. 1268), *Tractatus fidei contra diversos errors*= ed./tr. K. V. Jensen, ‘War against Muslims according to Benedict of Alignano, OFM’, *Archivum Franciscanum Historicum* 89 (1996), 181–95.

CMR 4, 421–4.

Chronica Byzantina-Arabica of 741=Di Cesare, *The pseudo-historical image of the Prophet Muhammad in medieval Latin literature: a repertory* (Berlin/Boston, 2012), 12–4 [=Di Cesare, *The pseudo-historical*]

L. A. García Moreno, ‘Elementos de tradición bizantina en dos Vidas de Mahoma mozárabes’, in I. Perez Martin and P. Bádenas de la Pena (eds.), *Bizancio y la Península Ibérica. De la antigüedad tardía a la edad moderna* (Madrid, 2004), 250–60.

Dionysius the Carthusian (d. 1471), *Contra perfidiam Mahometi* 'Against the perfidy of Muhammad' (ca. 1452), *Doctoris ecstatici D. Dionysii Cartusiani opera omnia*, 47 vols. (1896–1913), 233–442. [commission for a crusade preaching tour; based on John of Damascus, John Mandeville etc; image of the Prophet as pseudo-prophet and heretic]

CMR 5, 522–5; S. Martínez Sandoval, 'La figura de Mahoma en *Contra perfidiam Mahometi* de Dionisio Cartujano. Una aproximación', in J. Hogg, A. Girard and D. Le Blévec (eds.), *Kartäusische Kunst und Architektur mit besonderer Berücksichtigung der Kartausen Zentraleuropas, I. Länderübergreifender internationaler Kongress für Kartäuserforschung Aggsbach (NÖ, Austria) 10.8–31.8 und Brno/Brünn (CZ) 1.9.–4.9.2005* (Salzburg, 2006), 157–72.

Disputatio Felicis cum sarraceno =MGH 'Epistolae Karolini Aevi', ed. E. Dümmler (Berlin, 1895), ii, 284.

Wolf, 288.

Disputatio by Sparaindeo (c. 820 or 830s)=Memoriale sanctorum 1.7 (CSM 2: 375-6)=see Eulogius. [a paragraph preserved in a quotation by Eulogius]

Wolf, 288 n. 29.

Eulogius of Córdoba (d. 859), 'Memoriale Sanctorum, Documentum Martyriale, Apologeticus Martyrum'= J. Gil (ed.) (Madrid, 1973), 363–459 [CSM II]; ed. San Eulogio de Córdoba, *Obras*, tr. P. Herrera Roldán (Madrid, 2005), 55–166; *PL* 115, 735–818; Di Cesare, 'Eulogius of Córdoba, The memorial of the saints and the book in defense of the martyrs', in *The pseudo-historical*, 16–22 available at www.libro.uca.edu/martyrs/cm7.htm. [earliest reference to Islam as a separate religion]

CMR 1, 679–82; M. J. Aldana García, 'La polémica teológica Cristianismo-Islam en el 'Memoriale sanctorum' de San Eulogio y su posible influencia oriental', *Alfinge. Revista de filología* 8 (1997), 11–22; Wolf, 289–93; J. C. Wasilewski, 'The 'Life of Muhammad' in Eulogius of Córdoba: some evidence for the transmission of Greek polemic to the Latin West', *Early medieval Europe* 16 (2008), 333–53; F. González Muñoz, 'Ein torno a la orientación de la polémica antimusulmana en los textos

latinos de los mozárabes del siglo IX’, in C. Aillet et al. (eds.), *Existe una identidad mozárabe? Historia, lengua y cultura de los cristianos de al-Andalus (siglos IX–XII)* (Madrid, 2008), 9–31.

_____, *Liber apologeticus martyrum*=J. Gil (ed.) (Madrid, 1973), 475–95 [CSM II]; *PL* 115, 851–70; San Eulogio de Córdoba, *Obras*, 191–214; Di Cesare, ‘Eulogius of Córdoba’, in *The pseudo-historical*, 22–8. [the *Istoria de Mahomet* is incorporated in this work]

CMR 1, 683.

Felix of Urgell (bef. 799), *The disputation between Felix and a Saracen*=J. Tolan, ‘Disputatio Felicis cum Sarraceno’, *CMR* 1, 365–6. [earliest anti-Muslim Latin polemical text]

Fidentius of Padua (d. after 1291 or 1294), *Liber de recuperatione Terre Sancte* (On the recovery of the Holy Land), ed. J. Paviot, *Projets de croisade (v. 1290–v.1330)* (Paris, 2008), 53–169.

CMR 4, 624–6.

Frutolf of Michelsberg (d.1103) & Ekkehard of Aura (d. 1125)= *Frutolfi et Ekkehardi Chronica*, ed. F. –J. Schmale and I. Schmale-Ott, *Ausgewählte Quellen zur deutschen Geschichte des Mittelalters* 15 (Darmstadt, 1972); Engl. tr. Th. J. H. McCarthy (ed.), *Chronicles of the investiture contest: Frutolf of Michelberg and his continuators; selected sources* (Manchester, 2014); For an extract of Ekkehard’s opening of the first crusade, see J. H. Robinson (ed.), *Readings in European History*, I (Boston, 1904), 316–8 in www.fordham.edu/halsall/source/ekkehard-aur1.asp; Di Cesare, ‘Frutolf of Michelsberg and Ekkehard of Aura, Universal Chronicle’, in *The pseudo-historical*, 78–9.

T. J. H. McCarthy, ‘Frutolf of Michelsberg’s *Chronicle*, the schools of Bamberg, and the transmission of imperial polemic’, in W. North, *Haskins Society Journal* 23, *Studies in medieval history* (2011) (Woodbridge, 2014), 51–70.

Genealogia Sarracenorum (wr. 883) (from the *Chronica Prophetica*), Di Cesare, ‘The genealogy of the Saracens’, in *The pseudo-historical*, 55–6; Engl. tr. K. B. Wolf

www.pages.pomona.edu/~kbw14747/prophchr.htm [texts dealing with rise of Islam; chronology of the Prophet Muhammad's ancestors]

Gerald of Wales (d. 1223)=excerpt, in Di Cesare, 'Gerald of Wales, On the instruction of a prince', in *The pseudo-historical*, 184–6.

Godfrey of Viterbo (d. 1196), Pantheon, *PL*, 198, col. 912; extracts in Di Cesare, 173–80.

Th. Foerster (ed.), *Godfrey of Viterbo and his readers: imperial tradition and universal history in late medieval Europe* (Farnham, 2015).

Hermann of Carinthia (d. mid 12th c.), *Liber generationis Mahumet nuncio Dei* (On the birth of Muhammad) (ca. 1142–3), ed. Th. Bibliander, *Machumetis Saracenorum principis eiusque successorum vitae ac doctrina, ipseque Alcoran...Haec omnia in unum volume redactae sunt opera et studio Theodori Bibliandri* (Basel, 1543), I, 201–12 (repr Basel, 1550, Zurich, 1556); Di Cesare, 83ff.

CMR 3, 497–507, 500–3.

_____, *Liber de doctrina Mahumet* (On the doctrine of Muhammad), ed. Bibliander, *Machumetis Saracenorum*, I, 201–12; N. Davis, *The errors of Mohammedanism exposed, or A dialogue between the Arabian prophet and a Jew, translated from the Arabic* (Malta, 1847); excerpts in Di Cesare, 116ff.

CMR 3, 503–7.

Hugh of Flavigny (d. after ca. 1144), 'Chronicon', *PL* 154, col. 21–404; ed. G. H. Pertz, Hugh of Flavigny, *Chronicon Hugonis Monachi Viridunensis et Divionensis Abbatis Flaviniacensis*, *MGH Scriptores* 8 (Hannover, 1848), 288–502; = Di Cesare, in *The pseudo-historical*, 74–5.

CMR 3, 301–6; P. Healy, 'The polemical use of scripture in the Chronicle of Hugh of Flavigny', *RTPM* 73 (2006), 1–36.

Hugh of Fleury (d. ca. 1120), *Historia ecclesiastica* (Ecclesiastical History)= ed. G. Waitz (Hannover, 1851), *MG SS* 9, 337–64; repr. *PL* 163, cols. 805–54; ed. A. Wilmart, ‘L’ Histoire Ecclésiastique composée par Hughes de Fleury et ses destinataires’, *RB* 54 (1938), 292–305; B. Z. Kedar, *Crusade and mission* (Princeton, 1984, 1988), 208–10 [=passages on Muhammad and Islam]; ed. B. Rottendorf, *Hugonis Floriacensis Chronicon* (Münster, 1638), 149–50 in Di Cesare, 71–3. [relies on Anastasius Bibliothecaris on the Byzantine Empire and the image of the pseudo-prophet; report on the Prophet was reproduced by Vincent de Beauvais; themes on Islam]

CMR 3, 341–50; E. Mégier, *Christliche Weltgeschichte in 12. Jahrhundert. Themen, Variationen und Kontraste. Untersuchungen zu Hugo von Fleury, Ordericus Vitalis und Otto von Freising* (Frankfurt am Main, 2010); M. T. D’ Alverny, ‘La connaissance de l’ Islam en occident di IXe au milieu du XIIe siècle’, in *L’ Occidente et l’ Islam nell’alto medioevo* (Spoleto, 1964), 577–602, 599; E. Rotter, ‘Mohammed in Bamberg. Die Wahrnehmung der muslimischen Welt im deutschen Reich des 11. Jahrhunderts’, in A. Hubel and B. Schneidmüller (eds.), *Aufbruch ins zweite Jahrtausend. Innovation und Kontinuität in der Mitte des Mittelalters* (Ostfildern, 2004), 283–344.

Humbert of the Romans (d. 1277), ‘Three part treatise’ (ca. 1273) = ‘Excerpta de tractandis in concilio Lugdum’, in E. Martène and U. Durand (eds.), *Veterum scriptorum et monentorum historicorum, dogmaticorum, moralium, amplissima collectio*, 9 vols. (Paris, 1724–33), vii, 174–98; ed./tr. Appendix ad *Fasciculum rerum expetendarum et fugiendarum* (1690), 185–228; excerpts in Di Cesare, ‘Hubert of Romans, minor work in three parts’, *The pseudo-historical*, 345–8.

CMR 4, 513–4.

_____, *Liber sive tractatus de praedicatione sanctae crucis contra Saracenos infideles et paganos* ‘Book or treatise on the preaching of the holy cross against the unbelieving and pagan Saracens’, ed. K. V. Jensen, *De predicatione cruces contra Saracenos* (Copenhagen, 2007); www.jggj.dk/saracenos.htm.

CMR 4, 509–13.

Istoria de Mahomet (mid 9th c.)=ed. M. C. Diaz y Diaz, ‘Los textos antimahometanos más antiguos en codices españoles’, *AHDLMA* 37 (1970), 149–68, 157–9; Sp. tr. P. Herrera Roldán, *San Eulogio de Córdoba, Obras*, 203–4; ed./Engl. tr. K. B. Wolf, ‘The Earliest Latin lives of Muhammad’, in M. Gervers and R. J. Bikhazi (eds.), *Conversion and continuity: indigenous Christian communities in Islamic lands, eighth to eighteenth centuries* (Toronto, 1990), 89–101 [PMS, 9]; repr. in O. R. Constable (ed.), *Medieval Iberia. Readings from Christian, Muslim, and Jewish sources* (Philadelphia, 1997), 48–50; Fr. tr. D. Millet-Gérard, *Chrétiens mozarabes et culture islamique dans l’ Espagne des VIIIe –IXe siècles* (Paris, 1984), 126–7; Engl. tr. E. P. Colbert, *The martyrs of Cordova 850–859: a study of the sources* [Ph.D. Catholic Univ. of America Washington 1962], 336–8; ed. Y. Bonnaz, *Chroniques Asturiennes* (Paris, 1987), 5–6; tr. excerpt from John of Seville, in R. Hoyland, *Seeing Islam as others saw it. A survey and evaluation of Christian, Jewish and Zoroastrian writings on early Islam* (Princeton, 1997), 513 [=Hoyland]; tr. excerpt from Eulogius, in Hoyland, 513–4.

Hoyland, 512–5; *CMR* 1, 721–2; J. V. Tolan, *Sons of Ishmael. Muslims through European eyes in the middle ages* (Gainesville, 2008), ch. 2.

Jacques de Vitry (d. 1240), *Historia Hierosolymitana* (Jerusalem history) *The History of Jerusalem: AD 1180*, Engl. tr. A. Steward (London, 1896); *Histoire des croisades*, ed.. N. Desgrugillers, tr. F. Guizot (Paris, 1825; repr. 2005); ed./Fr. tr. J. Donnadieu, *Jacques de Vitry. Histoire orientale. Historia orientalis* (Turnhout, 2008); Fr. tr. M. G. Grossel, *Histoire orientale* (Paris, 2005); Di Cesare, *The pseudo-historical*, 220–35.

CMR 4, 295–306, 297–300; J. Donnadieu, ‘La representation de l’ Islam dans l’ Historia orientalis. Jacques de Vitry historien’, *Le Moyen Âge* (3-4/2008), t. cxiv, 487–508.

James of Verona (wr. 1335)=R. Rohricht, ‘Le pèlerinage du moine augustin Jacques de Vérone’, *ROL* 3 (1895), 155–302; Di Cesare, *The pseudo-historical*, 459–66.

P. V. Claverie, ‘Les relations islamo-chrétiennes a l’ une du recit de pelerinage de Jacques de Verone (1335)’, in Vermeulen (ed.), *Egypt and Syria in the Fatimid, Ayyubid and Mamluk eras (vol. 1–7)* (Louvain, 1998–2010), vi, 191–206.

James of Voragine (d. 1298), *Legenda aurea* (The golden legend), ed./It. Tr. G. P. Maggioni, *Jacopo da Varazze, Legenda aurea: con le miniature dal codice Ambrosiano C 240 inf.* (Tavernuzze, 2007); ed. T. Graesse, *Jacobi a Voragine, Legenda aurea, vulgo Historia Lombardica dicta* (Osnabrück, 1890); tr. J. Tolan, 'A life of Muhammad from fifteenth-century Spain', *JSAI* 36 (2009), 425–38.

CMR 4, 639–44; S. Mula, 'Muhammad and the saints. The history of the Prophet in the *Golden legend*', *Modern Philology* 101 (2003), 175–88.

Abbot Joachim of Flora (d. 1202.)='Commentary on Revelation'=ed. *Expositio in Apocalypsim* (Venice, 1527; repr. Frankfurt, 1964); excerpts B. McGinn, *Visions of the end. apocalyptic traditions in the middle ages* (New York, 1998); Di Cesare, 'Joachim of Flore, various works', in *The pseudo-historical*, 189–97.

_____, *Liber Figurarum*. 'The Book of diagrams', ed./tr. B. McGinn, *Apocalyptic spirituality* (New York, 1979), 135–48.

CMR 4, 83–91; G. Potestá, 'Apocalittica e politica in Gioacchino da Fiore', in W. Brandes and F. Schmieder (eds.), *Endzeiten. Eschatologie in den monotheistischen Weltreligionen* (Berlin, 2008), 231–48; B. McGinn, 'Image and insight in Joachim of Flore's *Figurae*', in T. Noble and G. DeNio (eds.), *Envisioning experience in Late antiquity and the middle ages* (Farnham, 2012).

John of Seville (d. 1135)= *Paulus Albarus, Epistolae* 6, 8–9: 'Epistola Ioannis Spalensis Albaro directa', in J. Gil, *CSM* (Madrid, 1973), vol. 1, 197–201; excerpt in Di Cesare, 'John of Seville, Letter to Paulus Albarus', in *The pseudo-historical*, 29–30.

L. Thorndike, 'John of Seville', *Spec* 34 (1959), 20–38.

Landolfus Sagax (d. late 10th early 11th c.), 'Historia Romana', *PL* 95, cols. 743–1143; *Landolfi Sagaxis Historia Romana*, ed. A. Crivellucci, 2 vols. (Rome, 1912–3) [FSI 49–50]; (repr. Turin, 1968). [relies on Anastasius Bibliothecarius on Muhammad; history of Rome up to the reign of the emperor Nicephorus II]

CMR, 2, 524–5.

John of Sulṭāniyya (d. after 1412), *Libellus de notitia orbis* (Description of the world) (ca. 1404), part. ed. A. Kern, ‘Der ‘Libellus de notitia orbis’ Iohannes III (de Galonifontibus?) O. P. Erzbischofs von Sulthanyeh’, *Archivum Fratrum Praedicatorum* 8 (1938), 81–123, 95–123.

CMR 5, 290–7.

Liber apologeticus martyrum 16 (CSM 2 483–6).

Wolf, 288 n. 30.

Liber scalae Machometi (d. 1264), ed. tr. R. Hyatte, *The prophet of Islam in Old French. The Romance of Muhammad (1258) and the book of Muhammad’s ladder (1264)* (Leiden, 1997). [one of the canonical sources for Christian polemics from 11 to 15th centuries]

CMR 4, 425–8; P. Kennedy, ‘The Muslim sources of Dante?’, in D. Agius, R. Hitchcock (eds.), *The Arab influence in medieval Europe* (Ithaca NY, 1994), 63–82; A. Echevarria, ‘La reescritura del Libro de la escala de Mahomacon fines polémicos (ss. XIII–XV)’, *CEHM* 29 (2006), 173–99.

Lucas of Tuy (d. 1249), Chronicle, *PL* 96 cols. 319–24= Lucas Tudensis, *Chronicon mundi* 2, 80 and 3, 4–7 in *Lucae Tudensis. Chronicon Mundi*, ed. E. Falque (Turnhout, 2003), 159 and 166–70= Di Cesare, ‘Lucas of Tuy, Chronicle of the world’, in *The pseudo-historical*, 236–40. [life of Prophet; early Islamic conquests; relies on chronicle of 754]

CMR 4, 271–9; F. González Muñoz, ‘La leyenda de Mahoma en Lucas de Tuy’, in M. Pérez González (ed.), *Actas del III congreso Hispánico de Latín medieval* (Leon, 2002), 347–58.

Mark of Toledo (d. after 1216)= ‘Liber Alchorani’, ed. N. P. Pons, *Titulo Alchoranus Latinus, quem transtulit Marcus canonicus Toletanus. Estudio y edición crítica* (Barcelona, 2008) [Diss. Univ. Autónoma de Barcelona] [tr. Qur’an into Latin]; excerpt, in Di Cesare, 198ff.

_____, ‘Libellus Habentometi de unio Dei’, ed. M. T. D’Alverny and G. Vajda, ‘Marc de Tolède, traducteur d’ Ibn Tūmart’, *Al-Andalus* 16 (1951), 99–140, 259–307, 268–83; excerpt, in Di Cesare, 198ff. [translation of the work of Islamic theology of Ibn Tūmart]

CMR 4, 150–6; J. V. Tolan, ‘Las traducciones y la ideología de reconquista: Marcos de Toledo’, in M. Barceló Perello, J. Martínez Gázquez, *Musulmanes y cristianos en Hispania durante las conquistas de los siglos XII y XIII* (Barcelona, 2005), 79–86.

Matthäus Paris (d. 1259), *Historia Anglorum*, ed. Sir Fr Madden (Leiden, 1866/9); ed. H. R. Luard, *Matthaei Parisiensis Chronica majora*, 7 vols. (London, 1872–83) [Rerum Britannicarum Scriptores 57]; ed. G. Raymond and H. Michelant, *Itinéraires à Jerusalem..., rédigés en français* (Paris, 1882), 123–40; tr. J. A. Giles, *Matthew Paris’s English history, from 1235 to 1273*, 3 vols. (London, 1852–54); D. Pringle, ‘Matthew Paris: Itinerary from London to Jerusalem (1250–59) (texts from the part of the map representing the Holy Land)’, in idem, *Pilgrimage to Jerusalem and the holy land, 1187–1291* (Ashgate, 2012), 197–208; Di Cesare, ‘Matthew of Paris, Major Chronicles’, in *The pseudo-historical*, 260–77.

CMR 4, 400–4; J. Powell, ‘Matthew Paris, the lives of Muhammad, and the Dominicans’, in M. Balard, B. Z. Kedar and J. Riley-Smith (eds.), *Dei gesta per Francos* (Aldershot, 2001), 65–71; S. Luchitskaya, ‘The image of Muhammad in Latin chronography of the 12th and 13th centuries’, *JMH* 26 (2000), 115–26; A. Seitz, ‘Darstellungen Muhammads und seiner Glaubenslehre in lateinischen Weltchroniken’, in M. Borgolte et al (eds.), *Mittelalter im Labor* (Berlin, 2008), 116–29.

Nicholas of Cusa (d. 1464), *De pace fidei* (on the peace of faith, wr. 1453)=ed./Eng. Tr. J. Biechler and H. L. Bond, *Nicholas of Cusa on interreligious harmony. Text, concordance and translation of De pace fidei* (Lewiston NY, 1990); Fr. Tr. H. Pasqua, *La paix de la foi suivi de Lettre à Jean de Ségovie* (Paris, 2008); ed. /Germ. tr. D. and W. Dupré, ‘Der Friede im Glauben’ in *Nikolaus von Kues, Die Philosophisch-theologischen Schriften*, vol. 3 (Vienna, 1989), 705–97; J. Hopkins, *Nicholas of Cusa’s De pace fidei and Cribratio Alkorani* (Minneapolis, 1994), 33–71. [response to the fall of Constantinople; on religious tolerance]

CMR 5, 422–5; J. Pedersen, ‘The unity of religion and universal peace. Nicholas of Cusa and his De Pace Fidei 1453’, in B. McGuire (ed.), *War and peace in the Middle Ages* (Copenhagen, 1987), 195–215.

_____, 'Cribratio Alchorani (Shifting the Quran, wr. 1461)=H. Pasqua tr., *Le Coran tamisé* (Paris, 2011); ed./tr. Hopkins, *Nicholas of Cusa's De pace fidei and Cribratio Alchorani*, 75–189; Lat. Text and Germ. tr. D. and W. Dupré, 'Prüfung des Korans', in *Nikolaus von Kues*, 799–817; ed. L. Hagemann, *Nicolai de Cusa opera omnia et auctoritate Academiae Litterarum Heidelbergensis*, vol. 8 *Cribratio Alchorani* (Hamburg, 1986). [aims to find a 'pious interpretation' of Islam]

CMR 5, 425–7; J. Biechler, 'Nicholas of Cusa and Muhammad. A fifteenth-century encounter', *Downside review* 101 (1983), 50–9; J. Hopkins, 'The role of 'pia interpretatio' in Nicholas of Cusa's hermeneutical approach to the Koran', in G. Piaia, *Concordia Discors. Studi su Niccolò Cusano e l'umanesimo europeo offerti a Giovanni Santinello* (Padua, 1993), 251–73; J. Biechler, 'A new face toward Islam. Nicholas of Cusa and John of Segovia', in G. Christianson and T. Izbicki (eds.), *Nicholas of Cusa in search of God and wisdom. Essays in memory of Morimichi Watanabe by the American Cusanus society* (Leiden, 1991), 185–202; T. Izbicki, 'The possibility of dialogue with Islam in the fifteenth century', in Christianson and Izbicki (eds.), *Nicholas of Cusa in search of God and wisdom*, 175–83.

_____, *Epistola ad Ioannem de Segovia* (Letter to Juan de Segovia) (wr. 1454)=*La paix de la foi suivi de lettre à Jean de Ségovie*, tr. H. Pasqua (Paris, 2008). [on interfaith conference]

CMR 5, 427–8; see also I.Ch. Levy et al., *Nicholas of Cusa and Islam. Polemic and dialogue in the late middle ages* (Leiden, 2014); A. Moudarres, 'Crusade and conversion: Islam as schism in Pius II and Nicholas of Cusa', *MLN* 128 (2013), 40–52.

Nicholas of Lyra (d. 1349), *Apocalypse commentary*, tr. P. Krey (Kalamazoo, 1997). [identifies the Prophet Muhammad with the second beast]

CMR 4, 879–83; P. Krey, 'Nicholas of Lyra and Paul of Burgos on Islam', in J. Tolan, *Medieval Christian perceptions of Islam A book of essays* (New York, 1996), 153–74; C. Burr, 'Antichrist and Islam in medieval Franciscan exegesis', in Tolan, *Medieval Christian perceptions of Islam*, 131–52.

Oliver Paderborn (d. 1227), *Historia Damiatina*, tr. J. J. Gavigan, *The capture of Damietta* (Philadelphia, 1948; repr. NY, 1980). (Fifth Crusade); E. Peters (ed.), *Christian Society and the Crusades, 1198–1229: sources in translation Including the capture of Damietta by Oliver of Paderborn*, tr. J. J. Gavigan. (Philadelphia, 1971); Di Cesare, ‘Oliver of Paderborn, The history of the capture of Damietta; letters’, *The pseudo-historical*, 215–9.

CMR, 4, 212–29; J. Bird, ‘Crusade and conversion after the Fourth Lateran council 1215. Oliver of Paderborn’s and James of Vitry’s missions to Muslims reconsidered’, *EMS* 21 (2004), 23–48.

Otto, Bishop of Freising (d. 1158), *Historia de duabus civitatibus* (History of the two cities), tr. C. Mierow, *The two cities. A chronicle of universal history to the year 1146 AD* (New York, 1928); Di Cesare, ‘Otto of Freising, Chronicles or History of the two cities’, in *The pseudo-historical*, 168–70.

CMR 3, 558–66, 561–6.

Paul Albar or Alvar of Cordoba, *Indiculus luminosus*, *PL* 121, 513–56; ed. J. Gil (Madrid, 1973), 270–315 [CSM I]; Di Cesare, ‘Paulus Albarus, The Luminous guide’, in *The pseudo-historical image*, 31–48.

Colbert, *Martyrs of Cordoba*, 266–304; D. J. Wasserstein, ‘A Latin lament on the prevalence of Arabic in ninth-century Islamic Cordoba’, in A. Jones (ed.), *Arabicus Felix Luminosus Britannicus. Essays in honour of A. F. L. Beeston on his eightieth birthday* (Oxford, 1991), 1–7.

Peter of Cluny (d. 1156), *Summa totius haeresis Saracenorum* (Sum of the entire heresy of the Saracens), ed. T. Bibliander (ed.), *Machumetis Saracenorum principis, eiusque successorum vitae, doctrina as ipse Alcoran...* 3 vols. (Basel, 1543), I, 204–11. [cites Anastasius]

CMR 3, 604–10.

_____, *Contra Saracenos* (Against the Saracens), ed. Bibliander, *Machumetis Saracenorum principis*, I, 8–188.

CMR 3, 608–10.

Peter of Poitiers (d. 1205)=*Epistola Petri Pictaviensis ad dominum Petrum abbatem* 3; Petrus Pictaviensis, *Capitula* 1–4: in R. Gleijer ed./tr., *Petrus Venerabilis, Schriften zum Islam* (Altenberge, 1985), 226–28, 232–39; extracts in Di Cesare, ‘Peter of Poitiers, chapter headings for a treatise against the Saracens’, in *The pseudo-historical*, 141–5.

Peter of Toledo (d. 1142) *Epistula Saraceni [et] Rescriptum Christiani*, ed. / Sp. tr. F. González Muñoz, *Exposición y refutación del Islam. La versión Latina de las epistolas de Hasimi y al-Kindi* (A. Coruña, 2005); excerpt in Di Cesare, *The pseudo-historical*, 122ff.

CMR 3, 478–82; S. K. Samir, ‘La version latine de l’ Apologie d’ al-Kindi (vers 830 ap. J.-C.) et son original arabe’, in *Existe una identidad mozárabe? Historia, lengua y cultura de los cristianos de al-Andalus (siglos IX–XII)* (Madrid, 2008), 33–81; T. Burman, ‘The influence of the Apology of al-Kindi and Contrarietas alfolica on Ramon Llull’s late religious polemics, 1305–1313’, *Medieval studies* 53 (1991), 197–28; O. Lieberknecht, ‘Zur Rezeption der Apologie des Pseudo-Kindi in der lateinischen Muhammadliteratur des Mittelalters’, in A. Schöberger and K. Zimmermann (eds.), *De orbis Hispani linguis litteris historia moribus. Festschrift für Dietrich Briesemeister zum 60. Geburtstag*, 2 vols. (Frankfurt, 1994), I, 523–38.

Peter the Venerable of Cluny (12th c.)= ‘Contra sectam Saracenorum’ (‘Against the Saracens’), *PL*, 189, cols. 666–720; ed. J. Kritzeck, *Peter the Venerable and Islam* (Princeton NJ, 1964), 220–51; ed./Germ. Tr. R. Gleijer, *Petrus Venerabilis Schriften zum Islam* (Altenberge, 1985); Di Cesare, ‘Peter the Venerable, Against the sect of the Saracens’, in *The pseudo-historical*, 146–64.

_____, ‘Sum of the entire heresy of the Saracens’, ed./Germ. tr., Gleijer, *Petrus Venerabilis Schriften zum Islam*.

CMR 3, 604–10; K. M. Setton, ‘Early legends and prophecies’, in idem, *Western hostility to Islam: and prophecies of Turkish doom* [v. 201] (Philadelphia, 1992), 11, 13 n. 15; M.-Th. d’ Alverny, ‘Deux Traductions latines du Coran au moyen-âge’, in *Archives d’ histoire doctrinale et littéraire*

du Moyen Age (AHDLMMA) 16 (Paris, 1947–48), 69–131; J. V. Tolan, ‘Peter the Venerable on the ‘diabolical heresy of the Saracens’, in A. Ferreiro (ed.), *The devil, heresy and witschcraft in the middle ages . Essays in honor of Jeffrey B. Russell* (Leiden, 1998), 345–67.

Corpus Cluniacense=extracts of different sources=Di Cesare, ‘Corpus Cluniacense’, in *The pseudo-historical*, 83–140.

Pedro (d. bef. 1250)=Vita Mahometi (1221–2)=ed. V. Valcárcel, ‘La ‘Vita Mahometi’ del códice 10 de Uncastillo (s. XIII). Estudio y edición’, in M. Pérez González (ed.), *Actas III congreso Hispánico de Latín medieval (León, 26-29 de septiembere de 2001)*, 2 vols. (León, 2002), 243–5.

CMR 4, 207–11; J. Tolan, ‘Rhetoric, polemics and the art of hostile biography. Portraying Muhammad in thirteenth-century Christian Spain’, in J. M. Soto Rábanos *Pensamiento medieval hispano. Homenaje a Horacio Santiago-Otero*, 2 vols. (Madrid, 1998).

Ramon Martí (d. ca. 1284)=‘Explanatio simboli apostolorum’, ed./tr. J. March, ‘En Ramón Martí y le sebva ‘Explanatio Simboli Apostolorum’, *AIEC* (1908), 443–96.

_____, ‘De seta Machometi’, ed./Sp.tr., J. Hernabndo i Delgado, ‘Ramón Martí (s. XIII) De seta Machometi o De origine, progressu et fine Machometi et quadruplici reprobatione prophetiae eius’, *Acta historia et archaeologica mediaevalia (AHAM)* 4 (1983), 9–63.

CMR 4, 381–90; R. Szpiech, ‘Translation, transcription, and transliteration in the polemics of Raymond Martini, OP’, in K. L. Fresco and C. D. Wright (eds.), *Translating the middle ages* (Ashgate, 2012); A. Bonner, ‘L’ apologètica de Ramon Marti I Ramon Llull davant de l’ Islam I del judaisme’, *Estudi General* 9 (1989), 171–85.

Refutation=‘Two arguments in support of Christian faith. A. A Mozarabic refutation of Islam (ca. 1140)’, translated from Arabic by Th. E. Burman, in *Medieval Iberia. Readings from Christian, Muslim, and Jewish sources* ed. by P. R. Constable (Penn., 1997), 143–7.

Fra Riccoldo da Montecroce (d. 1320), *Contra legem Sarracenorum*, ed. E. Panella, 'Riccoldo', www.emilioweb.t35.com/riccoldo2/cls000.htm; Migne, *PG* 154, cols. 1077–1543 (repr. of the Greek tr. in Bibliander's edition of 1543): T. Bibliander (ed.), *Confutatio alcorani, in Machumetis Saracenorum principis, eiusque successorum vitae, doctrina as ipse Alcoran...* 3 vols. (Basel, 1543), ii, 82–165 (ed. of Demetrius Cydones Greek tr., and Picensus' Latin version). It. tr. G. Rizzardi, *I Saraceni* (Florence, 1992). ['most Latin influential treatise against Islam']

CMR 4, 678–91, 688–91; for the influence of *Liber denudationis* (ca. 1050–1132) on the work, see *CMR* 3, 414–7; J. M. Mérioux, 'Un précurseur du dialogue islamo-chrétien. Frère Riccoldo', *Revue Thomiste* 73 (1973), 609–21; idem, 'L' ouvrage d' un Frère Prêcher florentin en Orient à la fin du XIIIe siècle. Le *Contra legem Saracenorum* de Riccoldo da Monte di Croce', *Memorie Dominicaine* 17 (1986), 1–144; J. W. Sweetman, *Islam and Christian theology. A study of interpretation of theological ideas in the two religions. Vol.2.1. The medieval developments significant for comparative study. Historical survey of the second period* (London, 1955), 116–59. [summary of Riccoldo's treatise]

_____, *Epistole ad ecclesiam triumphantem*; ed./Fr. tr. R. Kappler, *Riccoldo de Monte Croce, Pèlègrination en Terre Sainte et au Proche Orient, texte latin et traduction. Lettres sur la chute de Saint Jean d' Acre, traduction* (Paris, 1997), 207–52.

CMR 4, 681–3; D. Wettecke, 'Die Macht des Islam und die Niederlage der Kreuzfahrer. Zum Verständnis der Briefe an die himmlische Kurie de Riccoldo da Monte di Croce OP', *Saeculum* 25 (2007), 265–96; T. Burman, 'Polemic, philology, and ambivalence. Reading the Qur'ān in Latin Christendom', *JIS* 15 (2004), 181–209, 208–9.

_____, *Liber peregrinationis*= 'The book of the pilgrimage', ed./Fr. tr. R. Kappler, *Riccoldo de Monte Croce, Pèlègrination en Terre Sainte et au Proche Orient, texte latin et traduction. Lettres sur la chute de Saint Jean d' Acre, traduction* (Paris, 1997); Di Cesare, 'Riccoldo of Monte di Croce, Letters to the triumphant church; Against the law of the Saracens; Book of the pilgrimage', *The pseudo-historical*, 381–434.

CMR 4, 683–6 for other works, see 686–8; M. J. Spath, ‘Riccoldo da Mmontew Croce. Medieval pilgrim and traveller to the heart of Islam’, *Bulletin of the Royal Institute for Inter-Faith Studies (BRIIFS)* 1 (1999), 65–102; J. M. Mérigoux, ‘Les débuts de l’ ordre dominicain et le mode musulman. Riccoldo da Monte di Croce’, *Memoire Dominicaine* 15 (2001), 55–77.

R. Jiménez de Rada (d. 1247), *Historia Arabum* (History of the Arabs), ed./tr. C. Chairi, ‘Introducción, edición y estudio contextualizado de Historia Arabum de Rodrigo Jiménez de Rada, arzobispo de Toledo (Diss. Univ. Tetouan, 2006); ed./tr. M. Maser, *Die Historia Arabum des Rodrigo Jiménez de Rada. Arabische Traditionen und die Identität der Hispania im 13 Jahrhundert* (Münster, 2006), 303–58; Di Cesare, ‘Rodrigo Jiménez de Rada, History of the Arabs’, in *The pseudo-historical*, 241–49.

CMR 4, 343–55; J. Martínez Gázquez, ‘Cambios en la Vita Mahomet de R. Jiménez de Rada en el ms. 1515 de la BNE’, in I. Ruiz Arzalluz et al., *Estudios de Filología e Historia en honor del Prof. V. Valcárcel*, 2 vols. (2014), 617–32.

Ralph Niger (d. 1217) ‘Chronicles’ =Chronicon ab initio mundi ad annum Domini 1199, a. 615 & Chronicon a Christo nato ad regnum Henrici secundi regis Augliae=in R. Anstruther (ed./tr.), *Radulphi Nigri Chronica. The Chronicles of Ralph Niger* (London, 1851), 57–8, 141–2=extracts in Di Cesare, ‘Raph Niger, Chronicles’, in *The pseudo-historical*, 181–3. [Islamic views on Jesus]

Ramon Lull (d. 1315-6)=ed./tr. *Raimundi Lulli opera Latina, tomus XXII*, 130–33, in *Monte Pessulano et Pisis anno 1308 composita*, ed. A. Madre (Turnhout, 1998); Di Cesare, ‘The book of the dispute between the Christian Ramon and the Saracen Umar’, in *The pseudo-historical*, 437–45.

CMR 4, 703–17, 715–7; H. Daiber, ‘Der Missionar Raimundus Lullus und seine Kritik am Islam’, *Estudios Lullianos* 25 (1981–3), 45–57; T. E. Burman, ‘The influence of the *Apology of al-Kindī* and *Contrarietas Alfolica* on Ramon Lull’s late religious polemics, 1305–1313’, *MS* 53 (1991), 197–228.

_____, *Doctrina pueril* 'Teachings for children'=ed. J. Santanach i Suñol (Palma de Mallorca, 2005) [Nova Edició de les Obres de Ramon Llull 7].

CMR 4, 706–8 for other works, see 709–12, 712–3, 713–5.

Richard of Cluny (d. 1174) 'Chronicles'= in Di Cesare, 165–7. [section on emperor Heraclius; biography of Prophet; poem on the Prophet Muhammad's law]

Robert of Ketton (d. 1157), *Lex Mahumet pseudo-prophete que arabice Alcoran*, Basel, 1550, I, 8–189 *id est collection preceptorum, vocatur* (The law of the pseudo-prophet Muhammad) (wr. ca. 1142–3), ed. Bibliander, *Machumetis Saracenorum principis*, 3 vols. in 1 (Basel, 1550), I, 8–189; Di Cesare, 119–20. [first translation of the Qur'an in western language; used as a testimony to illustrate the excellence of Christian law]

CMR 3, 508–9, 510–5; see J. Martínez Gázquez, 'Los quince primeros nombres de Allah en la traducción Latina del Alchorán de Robert de Ketton', *Euphrosyne* 33 (2005), 303–13; idem 'Les traduccions Latines medievals del Coran. Pedro de Venerable-Robert de Ketton, Marcos de Toledo, y Juan de Segobia', *Euphrosyne* 31 (2003), 491–503; T. Burman, 'The Latin-Arabic Qur'ān edition of Egidio de Viterbo and the Latin Qur'ān's of Robert of Ketton and Mark of Toledo', in M. Barceló and J. Martínez Gázquez. *Musulmanes y cristianos en Hispania durante las conquistas de los siglos XII y XIII* (Barcelona, 2005), 103–17.

_____, *Chronica mendosa et ridicula Sarracenorum* (Mendacious and ridiculous chronicle of the Saracens) (ca. 1143), ed. Bibliander, *Machumetis Saracenorum principis* in Di Cesare, 91–2. [part of the Peter Cluniensis corpus; tr. of an anonymous Arabic chronicle; narrates events up to reign of 2nd Ummayyad caliph]

CMR 3, 515–9.

Roger of Wendover (d. 1236), 'Flowers of Histories'= ed. H. O. Coxe *Rogeri de Wendover Chronica sive Flores Historiarum* (London, 1841–42); tr. J. A. Giles, *Roger of Wendover, Flowers of History, comprising the history of England from the descent of the Saxons to A.D. 1235, formerly ascribed to Matthew Paris* (London, 1849); Rogerius Wendoverius, *Flores*

Historiarum A.D. 622 (in Rogeri Wendover *Chronica sive Flores Historiarum* (1841–42), vol. 1, 121–3): De Machumet pseudo-propheta & vol. 2, 77–8: Di Cesare, 257–8, 258–9.

Savonarola (d. 1499), ‘Commentatiuncula lectu dignissima’ in Th. Bibliander, *Machumetis Saracenorum principis eiuque successorum vitae, doctrina, ac ipse Alcoran* (ed. of March 1550), ii, 233–36.

Sigebert of Gembloux (d. c. 1112), ‘Chronica’, *PL*, 160, cols. 57–546, col. 118: extract in Di Cesare, ‘Sigebert of Gembloux Chronicles’, in *The pseudo-historical*, 76–7. [Continuation up to 1112 of the Chronicon of Eusebius]

M. Meserve, *Empires of Islam in Renaissance historical thought* (Cambridge, Mass, 2008), index.

Speraindeo (d. 850/1), ‘Refutation’ in Eulogius, ‘Memoriale sanctorum’ 1. VII, *PL* 115 col. 745 A–B; tr. Hoyland, *Seeing Islam as others saw it*, 229.

CMR 1, 633–5; Colbert, *Martyrs of Cordoba*, 157–63.

Symeon Semeonis (wr. 1323–4)=*Itinerarium Symeonis Semeonis ab Hybernia ad Terram Sanctam*, ed. M. Esposito (Dublin, 1960) [SLH iv]; Itinerary of Father Simon Fitzsimmons, tr. E. Hoade, *Western pilgrims* (Jerusalem, 1323–4), 1–46 [SBF, Coll. Maj. Vol. xviii]; Di Cesare, ‘Simon Fitzsimon, Travel from Ireland to the Holy Land’, in *The pseudo-historical*, 446–54.

Thietmar (wr. 1217), ‘Pilgrimage’, *Liber Peregrinationis*, ed. J. C. M. Layurent, *Mag. Thietmari Peregrinatio* (Hamburg, 1857); tr. Pringle, ‘Thietmar: Pilgrimage (1217–18)’, in idem, *Pilgrimage to Jerusalem and the holy land, 1187–1291*, 95–133; Di Cesare, ‘Master Thietmar, The way to the Holy Land’, in *The pseudo-historical*, 206–8.

Vincent de Beauvais (d. 1264), *Speculum Historiale*, ed. J. B. Voorbij, *Het Speculum Historiale van Vincent van Beauvais. Een studie van zijn ontstaansgeschiedenis* (Groningen, 1991), 240–6; *Bibliotheca mundi sive Speculum quadruplex (Naturale, Doctrinale, Morale, Historiale)* (Douai, 1624; repr. Graz, 1964–5); Di Cesare, ‘Vincent of Beauvais, The mirror of history’, in *The pseudo-historical*, 316–36. [Muslim worship is described as idolatry; info on conflict

between Byzantines and Muslims; cites the chronicler Theophanes on Byzantine-Muslim events]

CMR 4, 405–15; H. M. Lee, *Les images de l'histoire. Du Speculum historiale au miroir historial. Culture historique et iconographique dans les manuscrits enlumines de Vincent de Beauvais* (Diss. Ecole des Hautes Etudes, Paris, 2006); E. Platti, 'L image de l' Islam chez le dominicain Vincent de Beauvais (m. 1264)', *MIDEO* 25–26 (2004), 65–139; idem, 'Vincent de Beauvais (m. 1264) et 'Abd al-Masīh al-Kindī', in G. Gobbilot, M. T. Urvoy (eds.), *L' Orient chrétien das l' empire musulman* (Versailles, 2005), 237–49; O. Lieberknecht, 'Zur Rezeption der Apologie des Pseudo-Kindi in der lateinischen Muhammadliteratur des Mittelalters', in A. Schönberger and K. Zimmermann, *De orbis Hispani linguis litteris historia moribus*, 2 vols. (Frankfurt am Main, 1994), i, 523–38; M Tarayre, 'L' image de Mahomet et de l' Islam dans une grande encyclopédie du moyen âge, le *Speculum historiale* de Vincent de Beauvais', *Le Moyen Âge* 109 (2003), 313–43.

William of Auvergne (d. 1249), *De fide et legibus*= ed. Guilielmus Alvernus, *Opera omnia*, 2 vols. (Paris, 1674), I, cols. 1–102; (rept Frankfurt am Main, 1963); Di Cesare, 'William of Auvergne, On the faith and the laws against the Gentiles', 250–5.

CMR 4, 288–94; L. Smith, 'William of Auvergne and the law of the Jews and the Muslims', in T. J. Heffernan and T. E. Burman (eds.), *Scripture and pluralism. Reading the Bible in the religiously plural worlds of the Middle ages and Renaissance* (Leiden, 2005), 123–42.

William of Malmesbury (d. 1143 or after), *Abbreviatio de gestis imperatorum* (Abbreviated history of the emperors)=CMR 3, 484–5; excerpts in Latin Di Cesare, 80–1. [recopies Hugh of Fleury's biography of the Prophet Muhammad and modifies it]

_____, *Gesta Regum Anglorum, The history of the English kings*, ed./tr. R. A. B. Mynors, completed by R. M. Thomson and M. Winterbottom (Oxford, 1998–9); *Willelmi Malmesbiriensis monachi de gestis regum Anglorum*, ed. W. Stubbs, 2 vols. (London, 1887–9); excerpts in Latin, Di Cesare, 81.

CMR 3, 485–6, 483–7; R. Thomson, *William of Malmesbury* (Woodbridge, 1987); idem, 'William of Malmesbury, historian of the crusade', *RMS* 23 (1997), 121–34.

Wilhelm of Tripolis (d. after 1273), *Notitia de Mahometo* (Information concerning Muhammad)= ed./Germ. tr., P. Engels, *Wilhelm von Tripolis. Notitia de Machometo, De statu Sarracenorum* (Würzburg, 1992), 194–60, 263–370 [CISC, ser. Latina. Schriftleitung Ludwig Hagemann 4]; Di Cesare, ‘William of Tripoli, Notice on Muhammad, On the state of the Saracens’, in *The pseudo-historical*, 349–64. [calls for conversion of Muslims; cites prophecies of the end of Islam; positive treatment of the Qur’an]

CMR 4, 515–20, 516–8; T. O’ Meara, ‘The theology and times of William of Tripoli, OP. A different view of Islam’, *Theological studies* 69 (2008), 80–98.

Abbreviations

CMR 1= D. Thomas and B. Roggema, with J. P. Monferrer Sala, J. Pahlitzsch, M. Swanson, H. Teule, and J. Tolan (eds.), *Christian-Muslim Relations: a bibliographical history*. Vol. 1, 600–900. [The History of Christian-Muslim Relations 11] (Leiden, 2009).

CMR 2= D. Thomas and A. Mallett et al. (eds.), vol. 2, 900–1050. [The History of Christian-Muslim Relations 14] (Leiden, 2010).

CMR3=D. Thomas and A. Mallett et al. (eds.), vol. 3, (1050-1200) [The History of Christian-Muslim Relations 15] (Leiden, 2011).

CMR 4=D. Thomas and A. Mallett et al. (eds.), vol. 4, (1200–1350) [The History of Christian-Muslim Relations 17] (Leiden, 2012).

CMR 5= D. Thomas and A. Mallett et al. (eds.), vol. 5, (1350–1500) [The history of Christian-Muslim relations; vol. 20] (Leiden, 2013).

PG *Patrologia Graeca*

PL *Patrologia Latina*

Additional secondary sources

S. Akbari, ‘The rhetoric of Antichrist in Western lives of Muhammad’, *ICMR* 8 (1997), 297–307.

- M. J. Aldana García, 'La polémica teológica Cristianismo-Islam en el 'Memoriale sanctorum' de San Eulogio y su possible influencia oriental', *Alfinge. Revista de filologia* 8 (1997), 11–2.
- G. Allaire, 'Portrayal of Muslims in Andrea da Barberino's *Guerrino il Meschino*', in J. V. Tolan, *Medieval Christian perceptions of Islam. A book of essays* (New York, 1996).
- M. Th. D' Alverny, 'La connaissance de l' Islam en Occident de IXe au XII e siècle ', in *Centro Italiano di Studi sull' Alto Medioevo, L' Occidente e l' Islam nell' Alto Medioevo*, 2 vols. (Spoleto, 1965).
- Alessandro d' Ancona, 'La Leggenda di Mahometto in Occidente', *Giornale storico della letteratura italiana*, XIII (Turin, 1889), 199–281.
- N. Bisaha, 'Petrarch's vision of the Muslim and Byzantine east', *Spec* 76.2 (2001), 284–314.
- L. Bouvat, 'Le Prophète Mahomet en Europe, légende et littérature,' *RMM* IX (Paris 1909), 264–72.
- T. E. Burman, *Religious polemic and the Intellectual history of the Mozarabs, c. 1050–1200* (Leiden, 1994), 33–94.
- _____, 'Polemic, philology, and ambivalence. Reading the Qur'an in Latin Christendom', *JIS* 15 (2004), 181–209.
- _____, 'The influence of the Apology of al-Kindi and *Contrarietas alfolica* on Ramon Llull's late religious polemics, 1305–1313'. *Medieval Studies* 53 (1991), 197–228.
- C. Burr, 'Antichrist and Islam in medieval Franciscan exegesis', in J. V. Tolan, *Medieval Christian perceptions of Islam. A book of essays* (New York, 1996).
- R. Caspar, et al., 'Bibliographie du dialogue islamo-chrétien', *Islamochristiana* 1 (1975), 125–81, 173–6 . [survey]
- G. H. Claasens, 'Jacob van Meerlant on Muhammad and Islam', in J. V. Tolan, *Medieval Christian perceptions of Islam. A book of essays* (New York, 1996).
- A. Cutler, 'The ninth-century Spanish martyrs' movement and the origins of the western Christian missions to the Muslims', *MW* 55 (1965), 321–39.

- N. Daniel, *Islam and the West; the making of an image* (Edinburgh, 1960; repr. 1962, 1966).
 _____, *The Arabs and medieval Europe* (London, 1975).
- M. Di Cesare, *The pseudo-historical image of the Prophet Muhammad in medieval Latin literature: a repertory* (Berlin/Boston 2012) [SGKIO].
- M. C. Diaz y Diaz, ‘La historiografía hispana desde la invasión árabe hasta el año 1000’, in *La historiografía altomedieval*, 2 vols. (Spoleto, 1970), vol. 1, 313–55 [SSCISAM 17]; repr. idem, *De Isidoro al siglo XI* (Barcelona, 1976), 205–34.
 _____, ‘Los textos antimahometanos más antiguos en códices españoles’ (Vrin, 1971).
- A. Ferreiro, ‘Simon Magus, Nicolas of Antioch, and Muhammad’, *CH* 72 (2003), 53–70.
- J. Flori, *L’ Islam et la fin des temps. L’ interprétation prophétique des invasions musulmanes dans la chrétienté médiévale* (Paris, 2007), 164–8.
 _____, ‘La caricature de l’ Islam dans l’ Occident médiéval. Origine et signification de quelques stéréotypes concernant l’ Islam’, *Aevum* 66 (1992), 245–56.
- L. A. García Moreno, ‘Elementos de tradición bizantina en dos Vidas de Mahoma mozárabes’, in I. Pérez Martín and P. Bádenas de la Peña (eds.), *Bizancio y la Península Ibérica : de la Antigüedad tardía a la Edad Moderna* (Madrid 2004), 247–71.
- J. S. Geary, ‘Arredondo’s Castillo inexpugnable de la fee: anti-Islamic propaganda in the age of Charles V’, in J. V. Tolan, *Medieval Christian perceptions of Islam* (New York, 1996).
- F. González Muñoz, ‘Liber Nycholay. La leyenda de Mahoma y el cardinal Nicolas’, *al-Qantara* 25 (2004), 8–19.
- F. Grady, ‘Machomete’ and Mandeville’s Travels’, in J. V. Tolan, *Medieval Christian perceptions of Islam* (New York, 1996).
- S. Hotz, *Mohammed und seine Lehre in der Darstellung abendländischer Autoren vom späten 11. bis zur Mitte des 12. Jahrhunderts* (Frankfurt am Main, 2002).
- W. Hyland, ‘John-Jerome of Prague and the religion of the Saracens’, in J. V. Tolan, *Medieval Christian perceptions of Islam* (New York, 1996).

- S. Kangas, (Inimicus Dei etsanctae Christianitatis)Saracens and their Prophet in twelfth-century Crusade propaganda and western travesties of Muhammad's life', in C. Kostick (ed.), *The crusades and the Near East* (London, 2011), 131–60.
- B. Z. Kedar, *Crusade and mission. European approaches toward the Muslims* (Princeton NJ, 1984, 1988).
- S. Kinoshita and S. B. Calkin, 'Saracens as idolaters in European vernacular literatures', *CMR* 4, 29–44.
- Ph. Krey, 'Nicholas of Lyra and Paul of Burgos on Islam', in J. V. Tolan, *Medieval Christian perceptions of Islam* (New York, 1996), 153–74.
- O. Lieberknecht, 'Zur Rezeption der Apologie des Pseudo-Kindi in der lateinischen Muhammadliteratur des Mittelalters', in A. Schöberger and K. Zimmermann (eds.), *De orbis Hispani linguis litteris historia moribus. Festschrift für Dietrich Briesemeister zum 60. Geburtstag*, 2 vols. (Frankfurt, 1994).
- Ph. Lomax, 'Frederick II, His Saracens, and the Papacy', in J. V. Tolan, *Medieval Christian perceptions of Islam* (New York, 1996).
- S. Luchitskaja, 'The image of Muhammad in Latin chronography of the twelfth and thirteenth centuries', *JMH* 26 (2000), 115–26.
- M. C. Lyons, 'The land of war: Europe in the Arab hero cycles', in A. E. Laiou-P. R. Mottahedeh (eds.), *The Crusades from the perspective of Byzantium and the Muslim world* (Washington D. C., 2001), 41–51.
- J. Lyons, *Islam through western eyes: from the Crusades to the war on terrorism* (Columbia, 2014).
- A. Mancini, 'Per lo Studio della leggenda di Maometto in Occidente', *RRANI* (Rome, 1934), 325–49 [*Classe di scienze morali*, et., 6th ser., X].
- S. Sandoval Martinez, 'La figura de Mahoma en Contra perfidiam Mahometi de Dionisio Cartujano. Una aproximacion', in J. Hogg, A. Girard and D. Le Blévec (eds.), *Kartäusische*

Kunst und Architektur mit besonderer Berücksichtigung der Kartausen Zentraleuropas (Salzburg, 2006), 157–72.

M. Meserve, *Empires of Islam in Renaissance historical thought* (Cambridge, 2008).

S. Mula, ‘Muhammad and the saints. The history of the Prophet in the *Golden legend*’, *Modern Philology* 101 (2003), 175–88.

M. B. Ogle, ‘Petrus Comestor, Methodius and the Saracens’, *Spec* 21 (1946), 318–24.

A. Pertusi, ‘I primi studi in Occidente sull’ origine e le potenze dei Turchi’. *Studi veneziani* vol. 12 (1970), 465-552.

E. Platti, ‘L’ image de l’ Islam chez le dominicain Vincent de Beauvais (m. 1264)’. *MIDEO* 25–26 (2004), 65–139.

J. Powell, ‘Matthew Paris, the lives of Muhammad, and the Dominicans’, in M. Ballard, B. Z. Kedar and J. Riley-Smith (eds.), *Dei gesta per Francos* (Aldershot, 2001), 65–71.

A. Seitz, ‘Darstellungen Muhammads und seiner Glaubenslehre in lateinischen Weltchroniken’, in M. Borgolte et al. (eds.), *Mittelalter im Labor. Die Mediävistik testet Wege zu einer transkulturellen Europawissenschaft* (Berlin, 2008), 116–30.

R. W. Southern, *Western views of Islam in the Middle Ages* (Cambridge, Mass., 1962).

K. M. Setton, ‘Early legends and prophecies’, in idem, *Western hostility to Islam and prophecies of Turkish doom* [v. 201] (Philadelphia, 1992), 1–14.

_____, ‘Translations of the Koran and increasing tolerance of Islam’, *Western hostility to Islam*, 47–58, 47–50.

_____, (ed.), *Western hostility to Islam and prophecies of Turkish doom* [v. 201] (Philadelphia, 1992).

M. Tarayre, ‘L’ image de Mahomet et de l’ Islam dans une grande encyclopédie du moyen age, le *Speculum hisoriale* de Vincent de Beauvais’, *Le Moyen Âge* 2003/2 (tom.CIX), 313–43.

N. Thorp, 'La Chanson de Jérusalem and the Latin chronicles', in P. E. Bennett et al. (eds.), *Epic and crusade. Proceedings of the colloquium of the société Rencesvals British branch held at Lucy Cavendish college, Cambridge, 27–28 March 2004* (Edinburgh, 2006), 76–83.

J. V. Tolan (ed.), *Medieval Christian perceptions of Islam* (New York, 1996).

_____, *Saracens: Islam in the medieval European imagination* (NY, 2002).

_____, 'Peter the Venerable on the "diabolical hersey of the Saracens"', in A. Ferreiro (ed.), *The devil, heresy and witschcraft in the middle ages . Essays in honor of Jeffrey B. Russell* (Leiden, 1998), 345–67.

_____, *Sons of Ishmael. Muslims through European eyes in the Middle Ages* (Gainesville, 2008).

_____, 'Les récits de vie de Mahomet', in M. Arkoun (ed.), *Histoire de l' Islam et des musulmans en France du Moyen Âge à nos jours* (Paris, 2006), 158–6.

_____, 'A life of Muhammad from fifteenth-century Spain', *JSAI* 36 (2009), 425-38

_____, *Petrus Alfonsi and his medieval readers* (Gainesville, 1993).

_____, 'European accounts of Muhammad's life', in J. Brockopp (ed.), *The Cambridge Companion to Muhammad* (Cambridge, 2010), 226–50.

_____, 'Anti-hagiography: Embrico of Mainz *Vita Mahumeti*', *JMH* 22 (1996), 25–41.

_____, 'Muslims as pagan idolaters in chronicles of the first crusade', in M. Frassetto, D. R. Blanks, *Western views of Islam in medieval and early modern Europe: perceptions of other* (Houndsmill, 1999), 97–117.

_____, 'Vie de Mahomet de Guibert de Nogent', présentation du texte', in P. Guichard, D. Menjot, *Pays d' Islam et mode latin, Xe-Xiiiè siècles. Textes et documents* (Lyon, 2000), 70–72.

_____, *Graeculus dixit: Byzantium as intermediary between Islam and Latin Europe?* In *Byzanz und das Abendland III: studia Byzantino-Occidentalia* (Budapest, 2015), 85–93.

_____, 'Looking East before 1453: the Saracen in the medieval European imagination', in J.V. Tolan, *Cultural encounters between East and West 1453–1699* (Newcastle upon Tyne, 2005), 13–28.

M. Vandercastele, 'A remarkable account of the origin and spread of Islam contained in a fifteenth-century redaction of the Gregorian Report', *Medieval Studies* 58 (1996), 339–49.

J. Waltz, 'The significance of the voluntary Martyr movement of ninth-century Cordova', *MW* 60 (1970), 143–59, 226–36.

J. C. Wasilewski, 'The 'Life of Muhammad' in Eulogius of Córdoba: some evidence for the transmission of Greek polemic to the Latin West', *Early medieval Europe* 16 (2008), 333–53.

K. Wolf, 'Christian views of Islam in early medieval Spain', in Tolan, *Medieval Christian perceptions of Islam. A book of essays* (New York, 1996), 85–109.

_____, 'The earliest Latin lives of Muhammad', in M. Gervers and R. J. Bikhazi, *Conversion and continuity: indigenous Christian communities in Islamic lands, eighth to eighteenth centuries* (Toronto, 1990), 89–101.

_____, 'Muhammad as Antichrist in ninth-century Cordova', in M. D. Meyerson and E. D. English (eds.), *Christians, Muslims, and Jews in medieval and early modern Spain. Interaction and cultural change* (Notrte Dame, 1999), 3–19.