Ad lectores

One hundred years ago, on 11 September 1924 to be precise, Robert Duguid Forrest Pring-Mill was born in Essex, England. He went on to become a University Lecturer in Spanish at the University of Oxford, a contributor to *Romanistisches Jahrbuch* and *Studia Lulliana*, and a *Magister* of the "Maioricensis Schola Lullistica" in Palma de Mallorca. In 2002, he became a Corresponding Member of the *Reial Acadèmia de Bones Lletres* in Barcelona. He died just three years later, on 6 October 2005, in Oxford.

Pring-Mill was already an *auctoritas* in Lullian studies when he published his renowned monograph aimed at a wide audience: *El microcosmos lul·lià* (Biblioteca Raixa 55, Editorial Moll, Palma de Mallorca, 1961, 175 pp.) – later translated into Italian by Sara Muzzi and published by Edizioni Antonianum as *Il microcosmo lulliano* (Medioevo 14, Rome, 2007, 180 pp.). The articles in this new issue of our journal, dedicated to illuminating this microcosm, are the fruit of scholarly work done in the framework of the seminars that the Antonianum's Higher School of Mediaeval and Franciscan Studies (SSSMF) dedicates each year to Ramon Llull.

Our monographic issue has been given the title *The Framework of the Lullian Microcosm*, since it is intended to be a contribution to reconstructing the "armature" that gives shape to Llull's life, work, and thought. Valentina Schiavon's article, *Artistic Influences Between the Lullian and Byzantine Worlds - Reflections on the Use of Space and Other Shared Themes*, takes us almost literally by the hand, guiding us through the architecture of the miniatures it examines and explains. It maps out a path touching on cultural elements of the Latin, Byzantine, and Islamic worlds, which collectively structure the Lullian microcosm.

Maria Cristina Brugnoli, in *Llull and Islam: Towards Modern Scientific Thought?*, navigates between two particular shores, underlining the need for new tools to comprehend reality in accordance with Christian principles. Elisa Bovi, in *Ramon Llull and Music*, interprets this need as a quest for a new pedagogical method, while Diego Gorini González, in *The Role of Love and Fear in the Political-Philosophical Vision of the* Llibre de l'orde de cavalleria *and Its Implications for Mission and Crusade*, identifies in an architecture founded on love and fear, the vision and motivation for undertaking both mission and crusading.

This same structure likewise characterizes the final two articles in our monographic issue. Jesús Gómez Puig, in *Charles II: The* Rex Bellator *Foretold by Ramon Llull?*, explores the possibilities there were of recovering the Holy Land, a political-military endeavour that was to go on beyond Llull's lifetime. Monica Donelli, in *«Respecting Personal Choice or Martyrdom»: The Determination of Lullian Women and Closeness to the Experience of Saint Agnes*, appears to remind us, in terms of the undertakings of mission and the crusade, that the alternative to renouncing in individual choice is martyrdom.

The *Relatio Bibliographica* features the contributions of Antonio Musarra, Maria Cristiana Maraviglia, and Antonella Dejure, to the presentation of *A Tuscan Version of Raimundus Lullus's Doctrina pueril* (edited by M. C. Maraviglia, *Medioevo* 36, Edizioni Antonianum, Rome 2022, 280 pp.). The event took place at the Istituto Storico Italiano per il Medioevo, in Rome, on 28 May 2024, and a *Chronica* of the event is included at the close of this issue.

The *Recensiones*, too, contribute to the overarching theme of this special issue, beginning with Rafael Ramis Barceló's review of the *Enchiridion Theologicum Lullianum* (edited by J. Gayà Estelrich, Maior, BAC, Madrid 2024, 1152 pp.).

Indeed this special issue, curated by Muzzi, the Secretary of the Centro Italiano di Lullismo "E. W. Platzeck", delivers on the promise of its title, methodically, through the contributions here gathered: the reconstruction of the *framework* of the Lullian microcosm that was the *mare nostrum* between the 13th and 14th centuries. This "cultural Mediterranean," together with Catalan and broader European culture, forms the "triple framework" –to use a phrase from the Jesuit Miquel Batllori i Munné– in which the figure of the Blessed Ramon Llull is situated.

Pring-Mill himself, in fact, speaks of a "framework" when he explains matters thus (*El microcosmos lul·lià*, p. 24-25):

> The milieu of debates among Christians, Jews, and Muslims formed the immediate framework for the development of Llull's thought, just as the coexistence of their cultures had been the backdrop to his entire life, even before he began to concern himself with the Christian unification of the world. Later, as he came into contact with the Byzantine world, the framework of his youth expanded to become truly "European and Mediterranean."

Stéphane Oppes