

*EUH 3761 – JST 3930 – MEM 3931*  
*Jewish History: 1492-1750*  
*Fall 2017*  
MWF Period 6

Prof. Nina Caputo  
025 Keene-Flint Hall  
[ncaputo@ufl.edu](mailto:ncaputo@ufl.edu)  
Office Hours – W 11:00-12:00; Friday 2:00-3:00  
and by appointment

*Jewish History from the Spanish Expulsion to the Eve of the Enlightenment* This course will survey major trends in Jewish society from the break-up of the medieval world to the emergence of a new order in 18th century Europe. We will trace the transition of Jewish society towards modernity by following the varieties of cultural, social, and religious life among communities of Jewish exiles from Spain from 1492 through the early 18<sup>th</sup> century. *Prerequisites:* None.

**Required Books:** The following book is required for this course. It is available through various online distributors or directly through the press's website.

Lawrence Fine, *Judaism in Practice: From the Middle Ages through the Early Modern Period* (Princeton University Press, 2001)

***What is expected of you:***

a) *Reading:* You should complete each reading assignment before the class session and be ready to discuss the themes and substance of the assignments. Please bring all assigned primary source readings to class on the day for which the reading has been assigned (i.e., internet sources and handouts, etc.) It is your responsibility to contact me if you have difficulty locating the reading assignments. We will not always talk about all of the readings directly. However, these readings were selected to provide you with a foundation for the material and issues covered and you will be responsible for all readings. You are strongly encouraged to bring questions about the readings to class – if one of you had questions or difficulties, others certainly did as well.

b) *Attendance:* You are responsible for all the material covered in lectures. It is expected that you will be present at all class sessions unless unavoidable circumstances make attendance impossible. If you must miss a class, please make arrangements with another student to get notes. But remember: if you miss a substantial number of classes, your participation grade will suffer proportionately. **You will be permitted three absences over the course of the term; every unexcused absence thereafter will lower your grade by one third.** Guidelines for excused absences can be found here: <https://catalog.ufl.edu/ugrad/1617/regulations/info/attendance.aspx#absences>. Please turn off your cell phones before class begins. If your cell phone rings or if you spend your time texting, you may be asked to leave the class and this will count as an unexcused absence.

c) *Written assignments:* Historical writing demands that you make your arguments in a clear and precise manner and that you back them up with historical evidence. Thus, written assignments will be graded on the basis of **style as well as content**. Completion of the written assignments is *absolutely required*. Late assignments **will not** be accepted without penalty. Please make every effort to apprise me of adverse circumstances that affect your ability to attend class or complete assignments on time. Official documentation is required to excuse an absence and to schedule make-up assignments. Do not submit your work to via email – written work must be presented in hard-copy.

d) *Course Requirements:* i) Two midterms, the first is worth 20% and the second is worth 25% of your final grade. ii) Two short text analyses, due on 22 September and 17 November, the first is worth 20% and the second is worth 25% of your final grade. iii) Participation in class discussions, worth 10%. I will be happy to read and comment on all written assignments prior to the due date; just be sure to give me enough time to read your work carefully and get it back to you in time for you to make any changes.

**Grade Distribution and Grading Scale**

Participation – 10 %	A = 100 - 93	C = 74 - 71
First paper – 20 %	A- = 92 - 90	C- = 70 - 67
Second paper – 25 %	B+ = 89 - 87	D+ = 66 - 63
First exam - 20 %	B = 86 - 83	D = 62 - 60
Second exam - 25%	B- = 82 - 79	D- = 59 - 56
	C+ = 78 - 75	F = below 55

More information on grades and grading policies can be found here:  
<https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx> -

e) *Academic Honesty:* According to the UF Academic Honesty Guidelines, “an academic honesty offense is defined as the act of lying, cheating, or stealing academic information so that one gains academic advantage. As a University of Florida student, one is expected to neither commit nor assist another in committing an academic honesty violation. Additionally, it is the student’s duty to report observed academic honesty violations.” All students are will be expected to follow the UF Honor Code: <https://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/>  
*All academic honesty offenses will result in a failing grade in this class.*

Students with **disabilities** requesting classroom accommodation must first register with the Disability Resource Center (352-392-8565, <http://www.dso.ufl.edu/drc/>). The DCR will provide documentation to the student who must then provide this documentation to the Instructor when requesting accommodation.

**Course Schedule – Readings for this class can be found in three locations: in *Fine, Judaism in Practice*, in the Canvas ‘Files’ (organized by week) and marked below with an asterisk , and on direct links to websites.**

Week I  
 21 – 25 August

***Introduction: Leading to the Spanish Expulsion of 1492***

- \* Renée Levine Melammed, “Adapting and Adopting Conversos and the Sephardi Diaspora” in *Hispania Judaica Bulletin* vol. 8 (2011): 85-94.
- \* David Nirenberg, “Enmity and Assimilation: Jews, Christians, and Converts in Medieval Spain” in *Common Knowledge* 9:1 (2003): 137-155
- \* Sentencia-Estatuto de Toledo, 1449

Week II  
 28 August – 1 September

***Expulsion and Resettlement...Portugal and Beyond***

Fine, *Judaism in Practice*, 143-153 and 325-338  
<http://www.sephardicstudies.org/decreed.html>

- \* Debra Kaplan, “Jews in Early Modern Europe: The Sixteenth and Seventeenth Centuries” in *History Compass* vol. 10, no. 2 (2012), 191-206.

Week III

4 – 8 September

**Labor Day:** no class on Monday

*Portugal and Beyond*

Fine, *Judaism in Practice* 348-352.

\* Jonathan Ray, "Christian (Re)Encounters with Jews in the Sixteenth-Century Mediterranean" in *Jewish History* vol. 30 (2016): 183-206.

\* Ruth Lamdan, "Jewish Women as Providers in the Generations Following the Expulsion from Spain" in *Nashim* no. 13 (2007): 49-67;

Week IV

11 – 15 September

*Jewish Life in Renaissance Italy*

Fine, *Judaism in Practice* 52-60, 203-209;

\* Howard Tzvi Adelman, "The Venetian Identities of Beatrice and Brianda de Luna," *Nashim* 25 (2013): 10-29.

\* de Nepi-*Murder in the Roman Ghetto*

\* Siegmund-*Taverns*

Week V

18 – 22 September

*The Ghetto*

Fine, *Judaism in Practice* 453-469;

\* Stefanie Siegmund "Division of the Dowry on the Death of the Daughter: An Instance in the Negotiation of Laws and Jewish Customs in Early Modern Tuscany" in *Jewish History* vol. 16, no. 1 (2002): 73-106

\* Amnon Raz-Krakotzkin "Persecution and the Art of Printing: Hebrew Books in Italy in the 1550s" in *Jewish Culture in Early Modern Europe: Essays in Honor of David B. Ruderman*, ed. Richard I. Cohen et al., Cincinnati and

\* Siegmund-*Gelinbra Testament*

\* Franscesconi-*Illicit Sex in the Italian Ghetto*

Week VI

25 – 29 September

*Jewish Culture in the Muslim World*

Fine, *Judaism in Practice*, 237-247 and 375-398;

\* J.H. Chajes, "He Said, She Said: Hearing the Voices of Pneumatic Early Modern Jewish Women," in *Nashim* no. 10 (2005): 99-125

\* **First Text Analysis due:** Describe and analyze the pietistic practices reproduced in Fine, *Judaism in Practice* 375-385. What kind of rituals are these and what are they meant to achieve? What do they teach you about the community that practiced them?

\* Primary sources on Jews in the Muslim world - TBA

Week VII

2 – 6 October

*Shabbtai Tzvi*

No class on Friday - Homecoming

Fine, *Judaism in Practice*, 470-482;

\* Richard Popkin and Stephanie Chasin "The Sabbatian Movement in Turkey (1703-1708) and Reverberations in Northern Europe" in *The Jewish Quarterly Review* 94:2 (2004) 300-317;

\* Ben Naeh *Jews in the Kadi Court*

Week VIII

9 – 13 October

*France and the Netherlands*

\* David Graizbord, "Becoming Jewish in Early Modern France: Documents of Jewish Community-Building in Seventeenth-Century Bayonne and Peyrahorde" in *The Journal of Social History* vol. 40, no. 1 (2006): 147-180.

\* Letter from the Jews of Provence to the Jews of Salonika (ca. 1550)

\* Miriam Bodian, "Men of the Nation: The Shaping of Converso Identity in Early Modern Europe" in *Past and Present* no. 143 (1994): 4-76; Benedict Spinoza, *Theologico-Political Treatise*, Preface through Chapter II, <http://www.yesselman.com/tpelws1.htm#PREFACE>

Week IX

16 – 20 October

*Menasseh ben Israel – The Hope of Israel*

**MIDTERM Wednesday \* Bring a blue book.**

No class on Friday

\* *Encyclopedia Judaica*, "Menasseh ben Israel" \*you have to download this file – it is not readable in preview mode.

\* Richard Cogley "The Ancestry of the American Indians: Thomas Thorowgood's 'Iewes in America' (1650) and 'The Jews in America' 1660" in *English Literary Renaissance* 35:2 (2005): 304-330. *The Hope of Israel*: <http://www.cwru.edu/UL/preserve/stack/Menasseh.html> - Sections 1-3, 7, and 21.

Week X

23 – 27 October

*England*

\* Beverly Nenck, "Public Worship, Private Devotion: The Crypto-Jews of Reformation England," in *The Archaeology of Reformation 1480-1580*, ed. David Gaimster and Roberta Gilchrist, Monograph Series / Society for Post-Medieval Archaeology, 1. (Leeds: Maney, 2003), 204–220.

\* Kenneth Marks, "The Archaeology of Anglo-Jewry in London 1656-c. 1850," *London Archaeologist* 12, no. 7 (2010): 182–88.

*The Merchant of Venice*, <http://www.online-literature.com/shakespeare/merchant/>

\* Jonathan Schorsch, "Blacks, Jews and the Racial Imagination in the Writings of Sephardim in the Long Seventeenth Century" in *Jewish History* 19:1 (2005) 109-135

Week XI

30 October – 3 November

*(New) Jews in the Americas*

\* Wim Klooster, "Communities of Port Jews and Their Contacts in the Dutch Atlantic World" in *Jewish History* 20:1 (2006): 129-145

\* Natalie Zemon Davis, "Regaining Jerusalem: Eschatology and Slavery in Jewish Colonization in Seventeenth-Century Suriname," *The Cambridge Journal of Postcolonial Literary Inquiry* 3, no. 1 (January 2016): 11–38.

\* Bodian-*Inventories of Inquisitorial Prisoner's Possessions*

**On Friday 3 November, we will meet in front of the Smathers Library. Be sure to read the following for class that day:**

\* Pavel Sládek, "The Printed Book in 15th- and 16th-Century Jewish Culture," in *Hebrew Printing in Bohemia and Moravia*, ed. Olga Sixtová (Prague: Academia, The Jewish Museum in Prague, 2012), 9–32.

Week XII

6 – 10 November

*Central Europe*

**Veterans' Day:** no class on Friday

Fine, *Judaism in Practice*, 155-167 and 215-226;

Martin Luther, *Letter to Spalatin*, <http://www.fordham.edu/halsall/mod/1514luther.html>;

\* Isaac Zarfati

\* Stow-Trent 1475

\* Jütte-Jailhouse Encounters

\* Staudinger-Aulic Court

Week XIII

13 – 17 November

*Glikl of Hameln*

Fine, *Judaism in Practice*, 483-497;

\* Robert Liberles, "'She sees that her merchandise is good, and her lamp is not extinguished at nighttime" : Glikl's memoir as historical source" in *Nashim* 7 (2004): 11-27

Week XIV

20 – 24 November

**Thanksgiving:** no class on Wednesday or Friday

*Jewish Life in Poland*

Fine, *Judaism in Practice*, 61-72

\* Greenblatt-*Women's Writing*

\* Magdalena Teter "Jewish Conversion to Catholicism in the Polish-Lithuanian Commonwealth of the Seventeenth and Eighteenth Centuries" in *Jewish History* 17:3 (2003) 257-283

<http://www.pbs.org/wgbh/pages/frontline/shtetl/relations/timeline.html>

Week XV

27 November – 1 December

*The Ba'al Shem Tov and the Vilna Gaon*

Fine, *Judaism in Practice*, 498-520;

\* Teller-*Violence in the Ukraine*

\* Jan Doktor, "The Beginnings of Beshtian Hasidism in Poland," *Shofar* 29, no. 3 (2011): 41–54.

Week XVI

4 – 6 December

*Conclusion*

Voltaire, *A Treatise on Tolerance*, <https://history.hanover.edu/courses/excerpts/111voltaire.html>.

\* Jonathan Ray "What if King Ferdinand and Queen Isabella Had Not Expelled the Jews of Spain in 1492?" in *What Ifs of Jewish History: From Abraham to Zionism* ed. Gavriel D. Rosenfeld (Cambridge University Press, 2016), 58-80.

More small print...

**Online Course Evaluation Process:** Students are expected to provide feedback on the quality of instruction in this course based on 10 criteria. These evaluations are conducted online at <https://evaluations.ufl.edu>. Evaluations are typically open during the last two or three weeks of the semester, but students will be given specific times when they are open. Summary results of these assessments are available to students at <https://evaluations.ufl.edu/results>.

**Note:** A grade of C- is not a qualifying grade for major, minor, Gen Ed, or College Basic distribution credit. For further information on UF's Grading Policy, see: <https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx> - <http://www.isis.ufl.edu/minusgrades.html>