

Fall 2024

EUH3671 / ASH3931 / WOH3931
Jewish History 1492-1750



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 the 18th century. We will trace the transition of Jewish society towards modernity by following the varieties cultural, social, and religious life among communities of Jewish exiles from Spain from 1492 through the early 18th century.

Instructor: Dr. Nina Caputo
Time/Place: MWF period 7, Keene-Flint 111
Office: Keene-Flint 233
Office Hours: M 12:30-1:30, W 3:00-4:00
Phone: 352.273.3379
Email: ncaputo@ufl.edu

Required Books: The following books are required for this course. They are available through various online distributors or directly through the press's website - and possibly even at the UF Bookstore.

[Lawrence Fine, *Judaism in Practice: From the Middle Ages through the Early Modern Period* \(Princeton University Press, 2001\)Links to an external site.](#)

[David Ruderman, *Early Modern Jewry: A New Cultural History* \(Princeton University Press, 2011\)Links to an external site.](#)

What is expected of you:

a) **Course Requirements:**

i) Two exams, the first worth 25% and the second worth 30% of your final grade. These are in-class exams comprised of essays and identifications of important terms and concepts.

ii) One 1500 word paper due on 1 November, worth 30 % of your final grade. 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 implement changes.

iii) Participation in class discussions, worth 15%. Participation means active and attentive engagement with the course material. Ideally, it also means contribution to in class discussion, including asking questions. Coming to class, signing the attendance sheet, and then sleeping through the lecture, for example, is not considered productive participation. ([Links to an external site.](#))

b) **Reading:** I strongly recommend that that you at least skim the reading assignments before at the beginning of the week and be ready to discuss the themes and substance of those reading. Lectures and discussions will be more engaging and productive for you if you have a formal point of reference. Please bring all assigned primary source readings to class on the day for which the reading has been assigned (i.e., sources that are on canvas, the Fine book, and handouts, etc.). We will not always discuss 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. They will also provide important sources for your exams and paper. 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.

c) **Attendance:** You are responsible for all the material included in the material covered in lectures as well as the readings. 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 unexcused absences over the course of the term; for every unexcused absence thereafter you will be penalized 5 points toward your final grade.** Guidelines for excused absences can be found here:

<https://catalog.ufl.edu/ugrad/1617/regulations/info/attendance.aspx#absences> ([Links to an external site.](#)). Also, as a courtesy to me and to your fellow students, please turn off your cell phones before class begins and refrain from checking them during class; use your computers only for note taking and engaging with course materials. Obsessive attention to cell phones and non-course materials on your computers distracts your instructor and your colleagues. If ringing cell phones and persistent texting become a problem, the owners of those devices will be asked to leave the class and their absence subsequent will count as unexcused.

d) **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, your paper 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.

e) **Academic Honesty:** The UF Student Honor Code prohibits cheating of any sort - from copying another students work, to turning in another person's work as your own, to using resources - including electronic or AI resources - that have not been approved by the instructor. Please familiarize yourself with the Honor Code. All violations of the code will be referred to the Student Conduct Board and cheating will be punished with a failing grade.

week 1	<p>23-25 August • Introduction: Leading to the Spanish Expulsion of 1492</p> <p>Ruderman, <i>Early Modern Jewry</i>, (second half of the) Introduction 13-21</p> <p>David Nirenberg, "Enmity and Assimilation: Jews, Christians, and Converts in Medieval Spain" in <i>Common Knowledge</i>9:1 (2003): 137-155</p> <p>Sentencia-Estatuto de Toledo, 1449</p>
--------	--

	<p>Recommended: Henreitte-Rika Benveniste "Crossing the Frontier: Jewish Converts to Catholicism in European History" in <i>From Florence to the Mediterranean and Beyond, Essays in Honor of Anthony Mohlo</i> ed. Diago Ramada Curto (Firenze, 2009), 447-474</p>
week 2	<p>26 - 30 August • Expulsion and Resettlement...Portugal and Beyond</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 9, 143-153 and Chapter 24, 325-338</p> <p>Ruderman, <i>Early Modern Jewry</i>, Chapter One, 23-55</p> <p>Edict of Expulsion</p> <p>Renée Levine Melammed, "Adapting and Adopting Conversos and the Sephardi Diaspora" in <i>Hispania Judaica Bulletin</i> vol. 8 (2011): 85-94.</p> <p>Debra Kaplan, "Jews in Early Modern Europe: The Sixteenth and Seventeenth Centuries" in <i>History Compass</i> vol. 10, no. 2 (2012), 191-206.</p> <p>Synod of 1432Links to an external site. - skim, paying attention to the subjects covered. What are the parallels with the readings in Fine, 325-338?</p>
week 3	<p>2 - 5 September • Portugal and Beyond</p> <p>Labor Day • No class on Monday, 2 September</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 26, 348-352.</p> <p>Jonathan Ray, "Christian (Re)Encounters with Jews in the Sixteenth-Century Mediterranean" in <i>Jewish History</i> vol. 30 (2016): 183-206.</p> <p>Ruth Lamdan, "Jewish Women as Providers in the Generations Following the Expulsion from Spain" in <i>Nashim</i> no. 13 (2007): 49-67</p>
week 4	<p>9 - 13 September • Jewish Life in Renaissance Italy</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 2, 52-60 and Chapter 14, 203-209</p> <p>Ruderman, <i>Early Modern Jewry</i>, (most of) Chapter Two 57-74</p> <p>Elliott Horowitz, "Women, Water, and Wine: The Paradoxical Piety of Early Modern Jewry" in <i>The Cambridge History of Judaism</i> vol. 7, ed. Jonathan Karp and Adam Sutcliffe (Cambridge, 2018), 677-705.</p> <p>Howard Tzvi Adelman, "The Venetian Identities of Beatrice and Brianda de Luna," <i>Nashim</i> 25 (2013): 10-29.</p> <p>de Nepi-Murder in the Roman Ghetto</p> <p>Siegmond-Taverns</p> <p>Bregioli – <i>A Jewish Casino</i> (scroll past the Italian to the English translation)</p>
week 5	<p>16 – 20 September • The Ghetto</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 35, 453-469</p> <p>Ruderman, <i>Early Modern Jewry</i>, Chapter Three, 99-125</p> <p>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 <i>Jewish History</i> vol. 16, no. 1 (2002): 73-106</p>

	<p>Amnon Raz-Krakotzkin "Persecution and the Art of Printing: Hebrew Books in Italy in the 1550s" in <i>Jewish Culture in Early Modern Europe: Essays in Honor of David B. Ruderman</i>, ed. Richard I. Cohen et al., (Cincinnati and Pittsburg: HUC Press, 2014), 97-107.</p> <p>Siegmond-Gelinbra Testament</p> <p>Franscesconi-Illicit Sex in the Italian Ghetto</p> <p>Cum nimis absurdumLinks to an external site.</p> <p>Listen to two songs by Salamon de Rossi and one by Monteverdi</p> <ul style="list-style-type: none"> ○ Rossi - 01 Qadish.m4a <ul style="list-style-type: none"> ▪ <i>Recommended - Hebrew and English text of the mourners' qadish</i> ○ Rossi - 02 Shir Hamma'alot Le David, Lulei Adonai.m4a ○ Monteverdi Vespro Della Beata Vergine - Magnificat #1 Sicut Locutus Est.m4a
week 6	<p>23 – 27 September • Jewish Culture in the Muslim World</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 18, 237-247 and Chapter 29, 375-398</p> <p>J.H. Chajes, "He Said, She Said: Hearing the Voices of Pneumatic Early Modern Jewish Women," in <i>Nashim</i> no. 10 (2005): 99-125</p> <p>Texts from Stillman, <i>Jews of Arab Lands</i></p> <p>Ben Naeh <i>Jews in the Kadi Court</i></p>
week 7	<p>30 September – 4 October • Shabbatai Tzevi</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 36, 470-482</p> <p>Ruderman, <i>Early Modern Jewry</i>, Chapter Four, 133-155</p> <p>Richard Popkin "Three English Tellings of the Sabbatai Zevi Story" in <i>Jewish History</i>, vol 8,nos 1-2 (1994): 43-54.</p> <p>Carsten Wilke, "Semi-Clandestine Judaism in Early Modern France: European Horizons and Local Varieties of a Domestic Devotion.," in <i>Religious Changes and Cultural Transformations in the Early Modern Western Sephardic Communities</i>, ed. Yosef Kaplan (Leiden: Brill, 2019), 113–36.</p> <p>Letter from the Jews of Provence to the Jews of Salonika (ca. 1550)</p> <p>"A Letter of Rabbi Joseph Halevi of Livorno to Rabbi Hosea Nantawa of Alexandria." in <i>Sabbatian Heresy: Writings on Mysticism, Messianism, and the Origins of Jewish Modernity</i> ed. Pavel Maciejko (Brandeis, 2017), 27-30.</p>
week 8	<p>7 - 11 October • The Netherlands</p> <p>**No Class 11 October - Yom Kippur</p> <p>Miriam Bodian, "Men of the Nation: The Shaping of Converso Identity in Early Modern Europe"</p> <p>Spinoza, <i>Tractatus Theologico-Politicus</i> through Chapter II</p> <p>Spinoza's Excommunication</p> <p>The Hope of Israel - Sections 1-3, 7, and 21.</p> <ul style="list-style-type: none"> ○ Recommended: <i>Encyclopedia Judaica</i>, "Menasseh ben Israel"
week 9	<p>14 – 18 October • England</p>

	<p>First Midterm, Wednesday, 16 October - bring an exam book</p> <p>No class Friday 18 October - Homecoming</p> <p>Beverly Nenk, "Public Worship, Private Devotion: The Crypto-Jews of Reformation England," in <i>The Archaeology of Reformation 1480-1580</i>, ed. David Gaimster and Roberta Gilchrist, Monograph Series / Society for Post-Medieval Archaeology, 1. (Leeds: Maney, 2003), 204–220.</p> <p>Kenneth Marks, "The Archaeology of Anglo-Jewry in London 1656-c. 1850," <i>London Archaeologist</i> 12, no. 7 (2010): 182–88.</p> <p><i>The Merchant of Venice</i>, selections</p> <ul style="list-style-type: none"> ○ Recommended - Jonathan Schorsch, "Blacks, Jews and the Racial Imagination in the Writings of Sephardim in the Long Seventeenth Century" in <i>Jewish History</i> 19:1 (2005) 109-135
week 10	<p>21 – 25 October • (New) Jews in the Americas</p> <p>Wim Klooster, "Communities of Port Jews and Their Contacts in the Dutch Atlantic World" in <i>Jewish History</i> 20:1 (2006): 129-145</p> <p>Natalie Zemon Davis, "Regaining Jerusalem: Eschatology and Slavery in Jewish Colonization in Seventeenth-Century Suriname," <i>The Cambridge Journal of Postcolonial Literary Inquiry</i> 3, no. 1 (January 2016): 11–38.</p> <p>Bodian-Inventory of Inquisitorial Prisoner's Possessions</p>
week 11	<p>28 October - 1 November • The Reformation and Central Europe</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 10, 155-167 and Chapter 16, 215-226</p> <p>Ruderman, <i>Early Modern Jewry</i>, Chapter Five, 159-189</p> <p>Martin Luther, <i>Letter to Spalatin</i></p> <p>Isaac Zarfati</p> <p>Stow-Trent 1475</p> <p>Jütte-Jailhouse Encounters</p> <p>Staudinger-Aulic Court</p>
week 12	<p>4 - 8 November • Glikl of Hameln</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 37, 483-497</p> <p>Robert Liberles, ""She sees that her merchandise is good, and her lamp is not extinguished at nighttime" : Glikl's memoir as historical source" in <i>Nashim</i> 7 (2004): 11-27</p> <p>Natalie Zemon Davis, "Revealing, Concealing: Ways Of Recounting The Self In Early Modern Times"</p>
week 13	<p>11 - 15 November • Central Europe</p> <p>Veterans' Day - No class on 11 November</p> <p>Fine, <i>Judaism in Practice</i>, Chapter 3, 61-72</p> <p>Ruderman, <i>Early Modern Jewry</i>, (the rest of) Chapter Two, 74-98</p> <p>Greenblatt-Women's Writing</p> <p>Magdalena Teter "Jewish Conversion to Catholicism in the Polish-Lithuanian Commonwealth of the Seventeenth and Eighteenth Centuries" in <i>Jewish History</i> 17:3 (2003) 257-283</p>

	Joshua Teplitsky, "Heros and Victims without Villains: Plague in Early Modern Prague" in <i>Jewish Social Studies</i> vol. 26, no. 1 (2020), 67-76.
week 14	18 - 22 November • Jewish Life in Eastern Europe Fine, <i>Judaism in Practice</i>, Chapter 38,498-520 Teller-<i>Violence in the Ukraine</i> Jan Doktor, "The Beginnings of Beshtian Hasidism in Poland," <i>Shofar</i> 29, no. 3 (2011): 41–54. Shtetl Timeline Links to an external site.
week 15	25 - 29 November • Thanksgiving - No class on 25 - 29
week 16	2 – 4 December • Conclusion Ruderman, <i>Early Modern Jewry</i>, Chapter Six, 191-206 Voltaire, <i>A Treatise on Tolerance</i> Links to an external site. Jonathan Ray "What if King Ferdinand and Queen Isabella Had Not Expelled the Jews of Spain in 1492?" in <i>What Ifs of Jewish History: From</i>

Grade Distribution and Grading Scale

Participation 15%	A = 93-100	A- = 92-90
Paper 30%	B+ = 89-87	B = 86 83
Two exams, 25% and 30%	B- =82-79	C+ = 78-75
	C = 74-71	C- = 70-67
	D+ = 66-63	D = 62-60
	D- = 59-56	F = below 55

More information on grades and grading policies can be found here: <https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx> - (Links to an external site.) 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/UGRD/academic-regulations/grades-grading-policies/#gradingpoliciestext>Links to an external site. (Links to an external site.)

Students with disabilities requesting classroom accommodation must first register with the Disability Resource Center (352-392-8565, <https://disability.ufl.edu/>Links to an external site.). The DCR will provide documentation to the student who must then provide this documentation to the Instructor when requesting accommodation.

Online Course Evaluation Process:

Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available at [https://gatorevals.aa.ufl.edu/students/Links to an external site.](https://gatorevals.aa.ufl.edu/students/Links%20to%20an%20external%20site.). Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under [https://ufl.bluera.com/ufl/Links to an external site.](https://ufl.bluera.com/ufl/Links%20to%20an%20external%20site.)

Summaries of course evaluation results are available to students at [https://gatorevals.aa.ufl.edu/public-results/Links to an external site.](https://gatorevals.aa.ufl.edu/public-results/Links%20to%20an%20external%20site.)