

La Nazione Ebraica Spagnola E Portoghese Di Ferrara 1492 1559

An examination of groups and individuals in Rome who were not Roman Catholic, or not born so. It demonstrates how other religions had a lasting impact on early modern Catholic institutions in Rome.

Portuguese Jews, New Christians and 'New Jews' provides state-of-the-art and new insights on Portuguese Sephardic History as a tribute to Roberto Bachmann.

Based on documents (which appear in the appendix on pp. 129-238), reconstructs the activities of Conversos who fled the Portuguese Inquisition to Antwerp and to London. These "Portuguese Nations" established the Sedakah Rescue Organization to help smuggle fellow Conversos from Lisbon to Antwerp and over the Alps to Italy or to the Ottoman Empire. England served only as a temporary refuge for Conversos who were persecuted in the Low Countries. However, they were generally (despite occasional persecution) allowed to remain in Antwerp due to the policies of Emperor Charles V and local authorities, both of whom were guided by economic considerations. Disputes the view that Charles, who was responsible for the contemporary Inquisition in Spain, instituted one also in the Netherlands. Stresses that the Emperor used civil, not ecclesiastical institutions, to attain his goal, which in the case of the Conversos (as opposed to the Protestants) was greed rather than the persecution of heresy. The Rescue Organization, headed among others by Diogo Mendes (Benveniste), helped Conversos reach, among other places, Ferrara, where Duke Ercole II of Este provided them with good conditions, including the right to practice Judaism, in return for their role in developing the local economy.

Nel processo di trasformazione delle città in capitali e di creazione di strutture materiali e simboliche che facessero da sfondo alle nuove corti e al ruolo da esse assunto nello scenario europeo di età moderna, la città di Roma si distingue per il suo richiamo alla romanità e al suo ruolo di centro della cristianità: elementi che tracciano l'immagine della patria communis per quanti vi si vogliono stabilire o soggiornarvi temporaneamente. Iscrivendosi in un settore di studi che ha privilegiato il carattere 'aperto' delle città di Antico Regime guardando alla mobilità come ad un fattore intrinseco, i saggi qui raccolti ripercorrono i percorsi di individui e gruppi provenienti dagli Antichi Stati Italiani o d'Oltralpe attraverso la documentazione fornita dalle tante istituzioni che presiedevano all'accoglienza o che controllavano le identità confessionali e i comportamenti degli inurbati. La varietà della rete di istituzioni che accolsero i bisogni e le aspettative degli 'immigrati' costituisce la peculiarità di questo volume, in cui le indagini dei diversi autori, gli spazi e i tempi da essi investigati, compongono un mosaico che vuole dar conto, attraverso le quattro sezioni in cui è suddiviso, dei diversi sguardi che si posarono sui forestieri e del variegato e talora contraddittorio rapporto di costoro con la società d'accoglienza. Ciò nel tentativo di approssimarsi ad un'immagine della Roma moderna in cui convivono diversi tipi di società – quella globalizzata, quella corporata, quella clientelare – e in cui si sovrappongono e si intersecano, col fluire delle generazioni e delle ondate migratorie, identità molteplici.

Garcia de Orta's *Colloquies on the Simples and Drugs of India* (1563) was one of the first books to take advantage of the close relationship between medicine, trade and empire in the early modern period. The book was printed in Goa, the capital of the Portuguese empire in the East, and the city where the author, a Portuguese physician of Jewish ancestry, lived for almost thirty years. It presents a vast array of medical information on various drugs, spices, plants, fruits and minerals native to India or adjoining territories. In addition, it includes information concerning indigenous methods of healing as well as a far-reaching assessment of ancient and modern authors on Asian materia medica. Orta's book had a market in Asia but

was particularly valuable to a European audience. It soon attracted the attention of various European authors and printers by providing the basis for adaptations, commentaries and editions in various languages, prompting a successful and complex trail of medical knowledge in transit. Authored by an interdisciplinary team of prominent international scholars, the volume takes into account recent historiographical trends and provides a contextualized and innovative analysis of the histories and reception of the Colloquies. It emphasizes the value of the work to historians today as a symbol of the impact of geographical expansion and globalization in a sixteenth-century medical world.

Per la sua posizione nel Mediterraneo, l'Italia non è soltanto un passaggio obbligato per gli scambi nord-sud ed est-ovest, ma è da sempre un importante crocevia migratorio. La configurazione delle sue frontiere naturali e la sua posizione strategica nel contesto geografico europeo hanno reso costanti i processi di emigrazione e immigrazione della penisola. La stessa mobilità interna ha costituito un fattore centrale della sua storia rurale e urbana nel corso dei secoli. Di qui l'importanza di studiare la storia italiana come una continua vicenda di migrazioni successive.

This collection of historical studies deals with the multiple connections between the history and culture of the Jews of the Netherlands from the beginning of the seventeenth century until the period after the Holocaust, and phenomena and processes that distinguish the history of the Jewish people in the modern period. The Jews of the Netherlands were not only nourished by the cultural creativity of the great Sephardi and Ashkenazi centers, East and West, but also at various stages they served as a source of inspiration for Jews elsewhere in the Jewish Diaspora. The articles of this volume examine the influence of general Jewish history on that of the Jews of the Netherlands and focus on events and processes that highlight the significance of Dutch Jewry for modern Jewish culture.

Federica Francesconi writes the history of the Jewish merchants who lived and prospered in the northern Italian city of Modena, capital city of the Este Duchy, during the seventeenth and eighteenth centuries. Her protagonists are men and women who stood out within their communities but who, despite their cultural and economic prominence, were ghettoized after 1638. Their sociocultural transformation and eventual legal and political integration evolved through a complex dialogue between their Italian and Jewish identities, and without the traumatic ruptures or dramatic divides that led to the assimilation and conversion of many Jews elsewhere in Europe. In Modena, male and female Jewish identities were contoured by both cultural developments internal to the community and engagement with the broader society. The study of Lurianic and Cordoverian Kabbalah, liturgical and nondevotional Hebrew poetry, and Sabbateanism existed alongside interactions with Jesuits, converts, and inquisitors. If Modenese Jewish merchants were absent from the public discourse of the Estes, their businesses lives were nevertheless located at the very geographical and economic center of the city. They lived in an environment that gave rise to unique forms of Renaissance culture, early modern female agency, and Enlightenment practice. New Jewish ways of performing gender emerged in the seventeenth century, giving rise to what could be called an entrepreneurial female community devoted to assisting, employing, and socializing in the ghetto. Indeed, the ghetto leadership prepared both Jewish men and women for the political and legal emancipation they would eventually obtain under Napoleon. It was the cultured Modenese merchants who combined active participation in the political struggle for Italian Jewish emancipation with the creation of a special form of the Enlightenment embedded in scholarly and French-oriented lay culture that emerged within the European context.

The Bloomsbury Companion to Jewish Studies is a comprehensive reference guide, providing an overview of Jewish Studies as it has developed as an academic sub-discipline. This volume surveys the development and current state of research in the broad field of Jewish Studies - focusing on central themes, methodologies, and varieties of source materials available. It

includes 11 core essays from internationally-renowned scholars and teachers that provide an important and useful overview of Jewish history and the development of Judaism, while exploring central issues in Jewish Studies that cut across historical periods and offer important opportunities to track significant themes throughout the diversity of Jewish experiences. In addition to a bibliography to help orient students and researchers, the volume includes a series of indispensable research tools, including a chronology, maps, and a glossary of key terms and concepts. This is the essential reference guide for anyone working in or exploring the rich and dynamic field of Jewish Studies.

This detailed introduction to the text *Tiferet Bachurim* (The Glory of Youth), written in the mid-seventeenth century in Ferrara, Italy, discusses the profound changes in Jewish Italian communities regarding sexuality, control of the juvenile body, and the role of Kabbalah in The Jewish Counter Reformation.

I primi versetti della "Genesi" costituiscono da sempre un'arena di scontro per esegeti, filosofi e mistici. Tutto ruota intorno all'oggetto d'indagine della teodicea, quella branca della teologia che studia l'origine del male: si tratta di una realtà presente nella creazione e addirittura in Dio? Preesiste al bene, così come le tenebre preesistono alla luce? È una scorza dura che protegge un frutto succoso dagli attacchi di chi lo vuole distruggere? In antichi testi ebraici si legge che Satana fu il primogenito di Dio, o che il primogenito di Adamo, Agrimas, potenza primordiale malvagia, prese in moglie una "lilit", una demonessa, la quale gli generò novecentomila figli che avrebbero invaso il mondo e imposto la loro supremazia se non fosse intervenuto Matusalemme a sterminarli con una spada magica. La storia della generazione del male da un principio positivo appare già nel IX secolo in un passo del vescovo Agobardo di Lione, dove si attribuisce agli ebrei la credenza in un Dio il quale, seduto sul suo trono sorretto da quattro bestie in una sorta di grande palazzo, «fa pensieri superflui e vani che, data la loro inanità, si trasformano in demoni» – una formulazione destinata a riverberarsi in molte forme della tradizione cabbalistica medioevale. Basandosi sull'analisi di testi perlopiù ignoti, ignorati o fraintesi dalla ricerca contemporanea, Moshe Idel indaga in pagine dense e coinvolgenti i processi che portarono all'adozione nel giudaismo di tradizioni dualistiche iraniche o gnostiche e all'elaborazione di gerarchie ontologiche in cui i due principi opposti di bene e male sono comunque intesi come entità subordinate al loro creatore. E solo di rado il male appare in forme diaboliche, perché in fondo esso deve la sua vitalità alle scintille di Dio che vi si trovano incluse, senza le quali sarebbe incapace di agire o addirittura di esistere.

Dalla fine del XV secolo, in seguito all'emanazione dei decreti di espulsione che colpirono gli ebrei residenti in Spagna e Portogallo, si verificò una massiccia migrazione che determinò il loro spostamento in varie zone d'Europa. Ma la dispersione, e in taluni casi la conversione al cristianesimo, significarono anche l'interruzione dei contatti tra le diverse famiglie di origine ebraica? Oppure è possibile rilevare la persistenza di una fitta rete di legami sotterranei? E in questo caso, in che modo fu possibile coltivare tali rapporti, e quale fu la loro evoluzione? Questo breve studio non pretende certo di rispondere in modo esauriente a tali domande, che pongono una serie di questioni tuttora molto discusse; vorrebbe però offrire al lettore alcune interessanti considerazioni in merito al caso delle comunità ebraiche portoghesi, convertite o meno al cristianesimo, residenti a Venezia nel XVI secolo. Per compiere questa ricerca sono stati utilizzati anche i documenti di alcuni processi condotti dall'Inquisizione di Venezia contro diverse famiglie di origine ebraica; in questo modo è stato possibile rivolgere lo sguardo anche verso il complesso rapporto che si instaurò tra le due parti in una città come Venezia, dove l'esercizio della mercatura e la prosperità degli affari erano necessità imprescindibili, che talvolta portarono le autorità a lasciare in secondo piano le questioni religiose.

In the Early Modern period, the religious refugee became a constant presence in the European landscape, a presence which was felt, in the wake of processes of globalization, on other continents as well. During the religious wars, which raged in

Europe at the time of the Reformation, and as a result of the persecution of religious minorities, hundreds of thousands of men and women were forced to go into exile and to restore their lives in new settings. In this collection of articles, an international group of historians focus on several of the significant groups of minorities who were driven into exile from the sixteenth to the eighteenth centuries. The contributions here discuss a broad range of topics, including the ways in which these communities of belief retained their identity in foreign climes, the religious meaning they accorded to the experience of exile, and the connection between ethnic attachment and religious belief, among others.

Anna Foa studia la persecuzione degli ebrei in un contesto ampio: quello dei rapporti – che continuarono anche nell'età dei ghetti – tra ebrei e cristiani. Un'analisi lucida, un libro denso e a tratti provocatorio, un tentativo ambizioso e riuscito di ricostruire la storia degli ebrei in Europa in una prospettiva comparata. Carlo Ginzburg Il volgere del nuovo secolo, il passaggio delle generazioni, la difficile elaborazione del lutto della Shoah, insieme alle domande che nascono dalla crisi mediorientale, ci portano ad interrogarci sulle radici europee dell'identità ebraica. Questo libro racconta sei secoli di storia degli ebrei in Europa, dal Trecento fino alle soglie del Novecento: una storia che è quella degli ebrei dell'Occidente cristiano, delle condizioni della loro esistenza, dei rapporti con la cultura esterna, di esilio e migrazioni, chiusura nei ghetti e vitalità sociale e culturale.

The Mediterranean port of Livorno was home to one of the most prominent and privileged Jewish enclaves of early modern Europe. Focusing on Livornese Jewry, this book offers an alternative perspective on Jewish acculturation during the eighteenth century, and reassesses common assumptions about the interactions of Jews with outside culture and the impact of state reforms on the corporate Jewish community. Working from a vast array of previously untapped archival and literary sources, Francesca Bregoli combines cultural analysis with a study of institutional developments to investigate Jewish responses to Enlightenment thought and politics, as well as non-Jewish perceptions of Jews, through an exploration of Jewish-Christian cultural exchange, sites of sociability, and reformist policies. Mediterranean Enlightenment shows that Livornese Jewish scholars engaged with Enlightenment ideals and aspired to contribute to society at large without weakening the boundaries of traditional Jewish life. By arguing that the privileged status of Livorno Jewry had conservative rather than liberalizing effects, it also challenges the notion that economic utility facilitates Jewish integration, nuancing received wisdom about processes of emancipation in Europe. James William Nelson Nova's new book *Being the Nação in the Eternal City* explores, in a set of case studies focusing on seven carefully chosen figures, the presence of Portuguese individuals of Jewish origin in Rome after the initial creation of a tribunal of the Portuguese Inquisition in 1531. The book delves into the varied ways in which the protagonists, representing a cross-section of Portuguese society, went about grappling with the complexities of a New Christian identity, and tracks them through their interactions with Roman society and its institutions. Some chose to flaunt Jewish origins. They espoused a sense of being part of a distinctive group, the Portuguese New Christian *nação*, that set them apart from other Portuguese. Others chose to blend as much as possible into the broader Iberian world represented at Rome, and avoided calling attention to their family past. All, however, had in their own way to work out the

multiple shades of what was involved in being a Portuguese with Jewish roots needing to navigate the social and cultural pathways through Rome, the urban center of the Catholic Church. The book draws on archival research conducted in the Vatican, elsewhere in Italy, in Spain, and in Portugal. It brings a variety of sources to bear on the complex phenomenon of emergent group identities. It also proposes a critical reflexion on diasporas, the formation of sub-national communities, and on the structuring of collective memory in Early Modern Europe. The work will be useful to scholars and general readers interested in the Portuguese New Christian diaspora, in sixteenth century Rome, and in the dynamics of community consciousness in Early Modern Europe. In stock. Purchase direct from Baywolf Press / Éditions Baywolf & Portuguese Studies Review. Le nouvel ouvrage de James William Nelson Novoa, *Being the Nação in the Eternal City*, se penche sur la présence des Portugais d'origine juive à Rome après l'installation d'un tribunal de l'Inquisition au Portugal en 1531. Le livre présente, dans un cadre analytique, sept vignettes de personnages historiques. Il documente en particulier les façons dont ces agents, qui représentaient une coupe de la société portugaise contemporaine, choisirent d'affronter les exigences de leur nouvelle identité chrétienne, tout en jouant des interactions avec la société romaine et ses institutions. Certains affichaient leur racines juives. Ils épousaient un sens d'appartenir à un groupe particulier, la *nação* des Chrétiens Nouveaux d'origine portugaise. D'autres choisirent de s'intégrer le plus étroitement possible au petit monde des expatriés ibériques de toutes sortes à Rome, évitant d'afficher le passé. Tous durent affronter les multiples incertitudes pénombreuses d'être Portugais d'origine juive navigant entre les écueils culturels et sociaux de Rome, le siège urbain de l'Église catholique. L'ouvrage est un fruit de recherches menées en Italie, au Vatican, en Espagne, et au Portugal. Il invoque des sources diversifiées pour illuminer le phénomène complexe d'identités collectives émergentes. Il propose également des réflexions critiques au sujet de diasporas, de communautés sub-étatiques en crèche, et de la mémoire collective au sein de l'Europe moderne naissante. Le livre s'adresse surtout à tous ceux, spécialistes ou non, qui s'intéressent à la diaspora des Nouveaux Chrétiens portugais, la ville de Rome au seizième siècle, et la dynamique formative communautaire au début de la période moderne.

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"This collection of articles is an attempt to get at the complexities of Sephardic history by bringing together scholars who approach the topic from quite different points of view and quite different methodologies. It includes twelve essays selected from those presented at a conference at the University of Maryland to mark the 500th anniversary of the expulsion of Jews from Spain." "The papers range chronologically from the eleventh to seventeenth centuries, and geographically from Spain to Italy and the Low Countries."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Salomone da Sesso was a virtuoso goldsmith in Renaissance Italy. Brought down by a sex scandal, he saved his skin by converting to Catholicism. Tamar Herzig explores Salamone's world—his Jewish upbringing, his craft and patrons, and homosexuality. In his struggle for rehabilitation, we see how precarious and contested was the meaning of conversion. This ground-breaking volume explores the relatively new academic field of Bnei Anousim studies (also referred to as descendants of New Christians, Conversos, or Marranos), whose Jewish ancestors in Iberia were forcibly converted to Catholicism from 1391 through to the

fifteenth century. Chronologically, this book focuses on the eighteenth century, a later period of Inquisition activity marked by the Portuguese Inquisition's relentless attacks against the Jewish "heresy" and the resultant mass exodus of New Christians from Portugal to Brazil. Several chapters concern the contemporary phenomenon of descendants of these New Christians seeking their Jewish roots. However, among a population that has retained almost no memory of their origins, how authentic are their Jewish roots? After the passage of hundreds of years, how much of what they perceive as "Jewish" is truly a lost Sefardi heritage? This volume addresses these questions from the perspectives of history, demography, genealogy, anthropology, and genetics.

The anonymous Spanish dialogue between a Flemish proselyte to Judaism and his Catholic brother in Marrakesh is a forgotten classic of Jewish clandestine literature. This edition retrieves the 1583 text, identifies its author Estêvão Dias and follows his cross-confessional wanderings.

The volume investigates the interconnections between the Italian Jewish worlds and wider European and Mediterranean circles, situating the Italian Jewish experience within a transregional and transnational context mindful of the complex set of networks, relations, and loyalties that characterized Jewish diasporic life. Preceded by a methodological introduction by the editors, the chapters address rabbinic connections and ties of communal solidarity in the early modern period, and examine the circulation of Hebrew books and the overlap of national and transnational identities after emancipation. For the twentieth century, this volume additionally explores the Italian side of the *Wissenschaft des Judentums*; the role of international Jewish agencies in the years of Fascist racial persecution; the interactions between Italian Jewry, JDPs and Zionist envoys after World War II; and the impact of Zionism in transforming modern Jewish identities.

In this book, twelve scholars of early modern history analyse various categories and cases of deception and false identity in the age of geographical discoveries and of forced conversions: from two-faced conversos to serial converts, from demoniacs to stigmatics, and from self-appointed ambassadors to lying cosmographer.

In this thoroughly researched work, David M. Gitlitz traces the lives and fortunes of three clusters of sixteenth-century crypto-Jews in Mexico's silver mining towns. Previous studies of sixteenth-century Mexican crypto-Jews focus on the merchant community centered in Mexico City, but here Gitlitz looks beyond Mexico's major population center to explore how clandestine religious communities were established in the *reales*, the hinterland mining camps, and how they differed from those of the capital in their struggles to retain their Jewish identity in a world dominated economically by silver and religiously by the Catholic Church. In *Living in Silverado* Gitlitz paints an unusually vivid portrait of the lives of Mexico's early settlers. Unlike traditional scholarship that has focused mainly on macro issues of the silver boom, Gitlitz closely analyzes the complex workings of the haciendas that mined and refined silver, and in doing so he provides a wonderfully detailed sense of the daily experiences of Mexico's early secret Jews.

This invaluable collection explores the many faces of murder, and its cultural presences, across the Italian peninsula between 1350 and 1650. These shape the content in different ways: the faces of homicide range from the ordinary to the sensational, from the professional to the accidental, from the domestic to the public; while the cultural presence of homicide is revealed through new studies of sculpture, paintings, and popular literature. Dealing with a range of murders, and informed by the latest criminological research on homicide, it brings together new research by an international team of specialists on a broad range of themes:

different kinds of killers (by gender, occupation, and situation); different kinds of victim (by ethnicity, gender, and status); and different kinds of evidence (legal, judicial, literary, and pictorial). It will be an indispensable resource for students of Renaissance Italy, late medieval/early modern crime and violence, and homicide studies.

In *Permanent Transit: Discourses and Maps of the Intercultural Experience* builds interdisciplinary approaches to the study of migrations, traffics, globalisation, communication, regulations, arts, literature, and other intercultural processes, in the context of past and present times. The book offers a convergence of perspectives, combining conceptual and empirical work by sociologists, anthropologists, historians, linguists, educators, lawyers, media specialists, and literary studies writers, in their shared attempt to understand the many routes of the intercultural experience. This *Permanent Transit* generates an overlapping of cultures, characteristic of a site of cultural translation. In their incessant creation of uncertainties, these pages also produce new hypotheses, theories and explanations, while pushing limits, bringing about epistemological changes, and opening new spaces for independent discussion and research. The potential for change is located at peripheries marked by hybridity, where the 'new arrivals' and the 'excluded' – like this book and many of its contributors – are able to use subversion to undermine the strategies of the powerful, regardless of who they are. Cultural translation – both as Judith Butler's 'return of the excluded' and as Homi Bhabha's hybridity – is a major force of contemporary democracy, also in the academic field.

In *Living under the Evil Pope*, Martina Mampieri presents the Hebrew Chronicle of Pope Paul IV, written in the second half of the sixteenth century by the Italian Jewish moneylender Benjamin Ne'emiah ben Elnathan (alias Guglielmo di Diodato) from Civitanova Marche.

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