

*El mundo sefardí a través de
Europa*
*Il mondo sefardita attraverso
l'Europa*

Workshop *L'ebraismo in Europa. Un percorso storico, linguistico e letterario*

Shai Cohen



1.Jews in Sefarad

2.The aftermath of the expulsión

3.Sepharadic Identity, Culture and Language

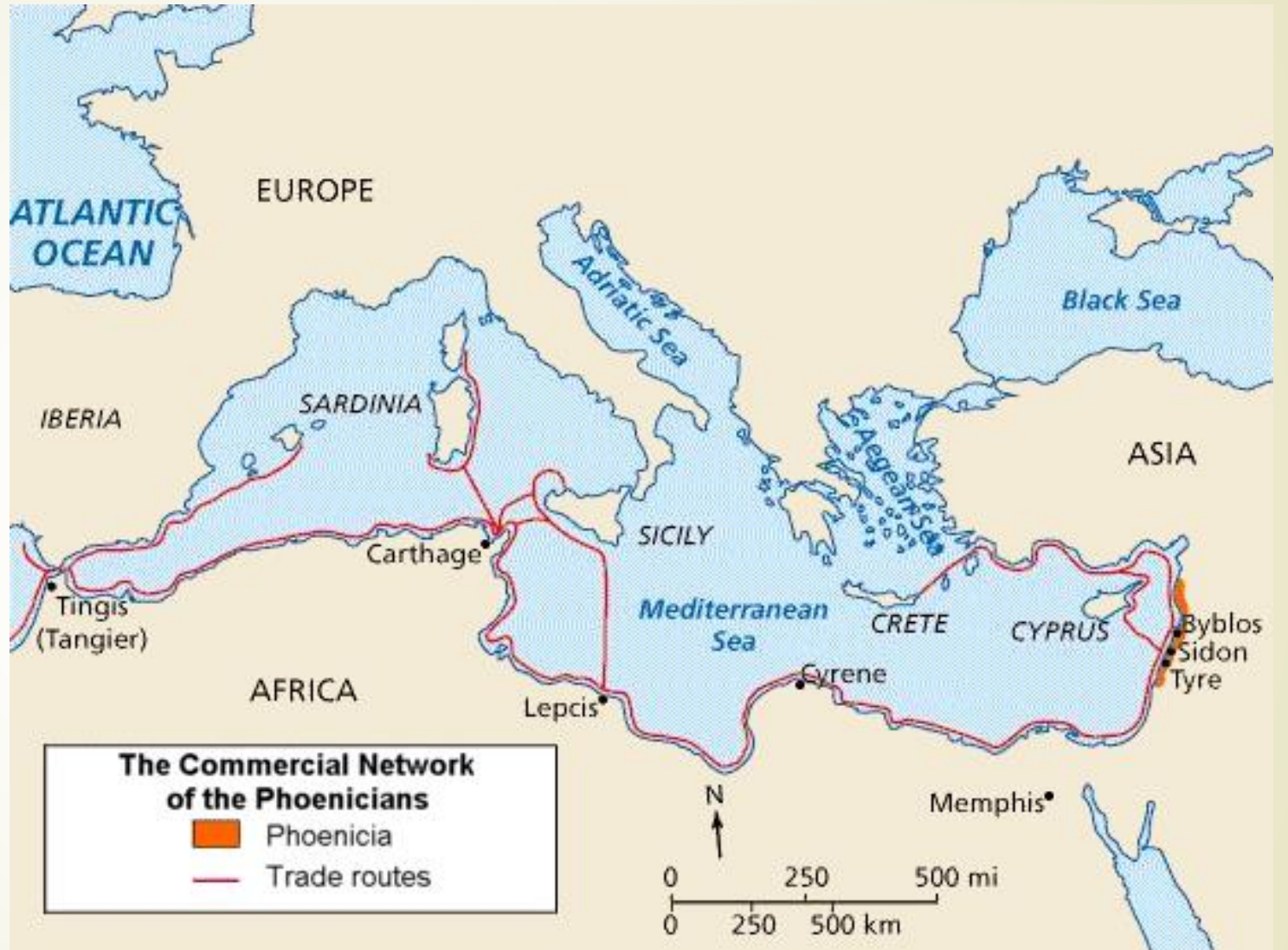


1. The formation of Jewish communities in the Iberian Peninsula:

1.1 Preliminary notes

1.2 The medieval Jewish Golden Age.

Phoenician trade routes





Sefarad

- Obadiah (1:20): "This company of Israelite exiles who are in Canaan will possess the land as far as Zarephath; the exiles from Jerusalem who are in **Sepharad** will possess the towns of the Negev."
- The *Targum Jonathan* identifies it as «Aspamia».
- For medieval Judaism it is the Iberian Peninsula.
- Its inhabitants revise old myths and are linked to tribal ethnic groups from this etymology.



Benito Arias Montano

- Sefarad = Hespérides
- Semitic languages: root and form
- Root *s-l-m* (be safe and sound)
 - SaLāM-ŠaLoM
 - iSLaM
 - muSuLMán.
 - SeFaRaD (ספרד)
 - heSPeRiDes (Ἑσπερίδες).

- Ispania
“And so I suspect that Spain should be read, Latin from Greek, or Ispania with the article is Hebrew, which means 'male'.”

parabolaba ~~ha~~ ~~h~~ ~~latina~~
aldela iatisol pecho que se ade
ler Ispania ~~griega~~ ~~latina~~ del
griego Ispania con el Art
culo is hebreo que quiere de
vir varon es de vi o de queda
r de los primeros famolos hom
bres agiles llamaron varones
de Ispania Pania. otros refe
ren que fue dicha Hispania de
los capitanes de los hunos que
en su lengua se dicen His
panos. i aunque son signas de
los reyes. los autores dades
que afirman que se dicho spa
nia o Ispania o Hispania o Es
pania de Pan equivido poner



The origins of Andalusian Judaism

- Archeology confirms its presence on the Mediterranean coast and in the Balearic Islands.
- In the 4th century the Council of Elvira.
- After the Goths conquest, the Iberian Peninsula came under Arian domination. Jews were considered Roman citizens.
- The conversion of Recadero (589) to Catholicism poses serious problems for the Jews of the kingdom.

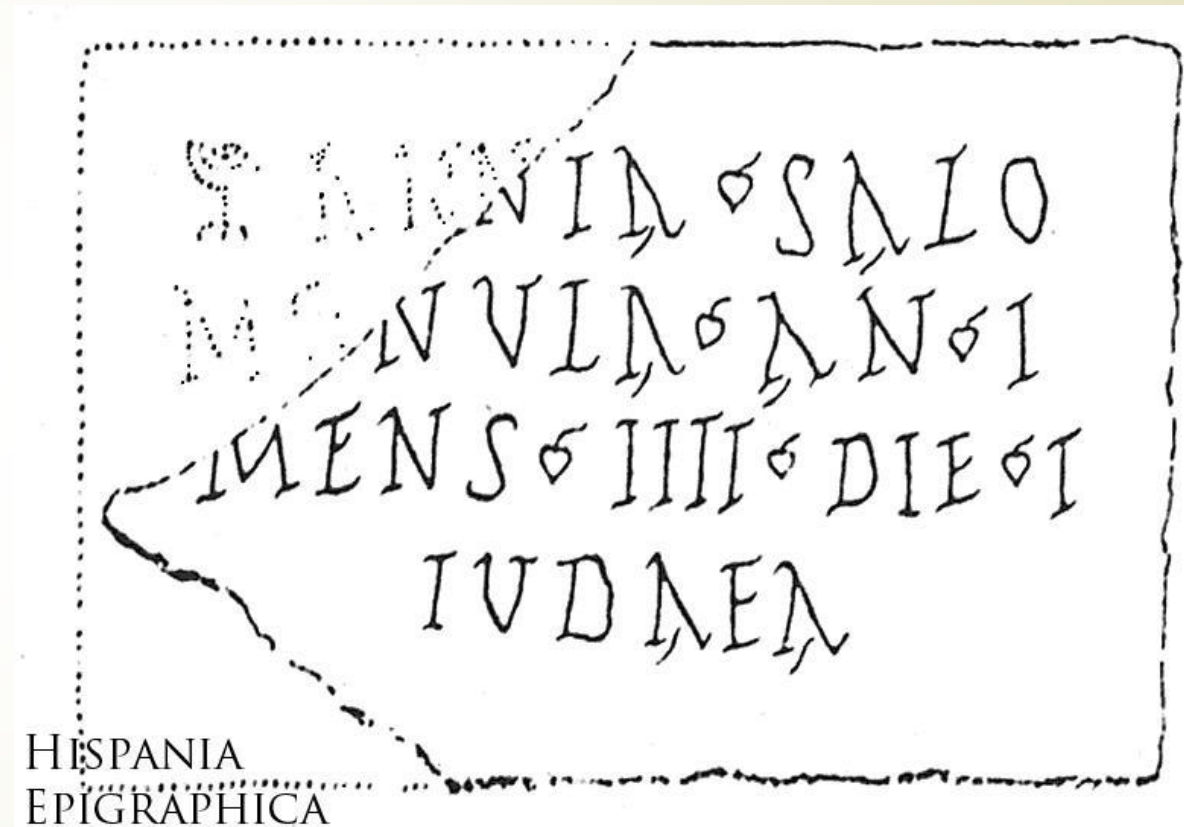
Epigraphic sources

[An]nia Salo[mo]nula
·an(norum) I mens(ium) · III
die(rum) I

Iudaea

Adra (150-250)

- Discovered by José Valverde, owned by F. Pérez Bayer.
- Missing



Epigraphic sources

Hi(lulab)c est (menorah) memoria
bone re

cordationis Isid

ora filia bene me

morii Ionati et Ax

iaes pauset ani

ma eius in pace cu

m omne Israel

[a]men amen amen

➤ Isidora de Tarragona

➤ Siglos IV-VI



Tariq Ibn Ziyad
and the
conquest of the
Iberian Peninsula



Aláandalus

- Cultural development of medieval Judaism
- Arabization of the Jews
- The case of alandalus



Los protegidos (*ahl al-ḍimma*)

- ▶ The Islamic world (*dār al-islām*) «People of the book» (*ahl al-kitāb*):
 - ▶ Jews (*yahūd*)
 - ▶ Christians (*naṣārā*)
- ▶ Pentateuch (*al-tawrāt*), the psalter (*al-zanbūr*) and the gospel (*al-inḡīl*).
 - ▶ Sabeans (*ṣābi'ūn*)
 - ▶ Zoroastrians (*maḡūs* o mages).

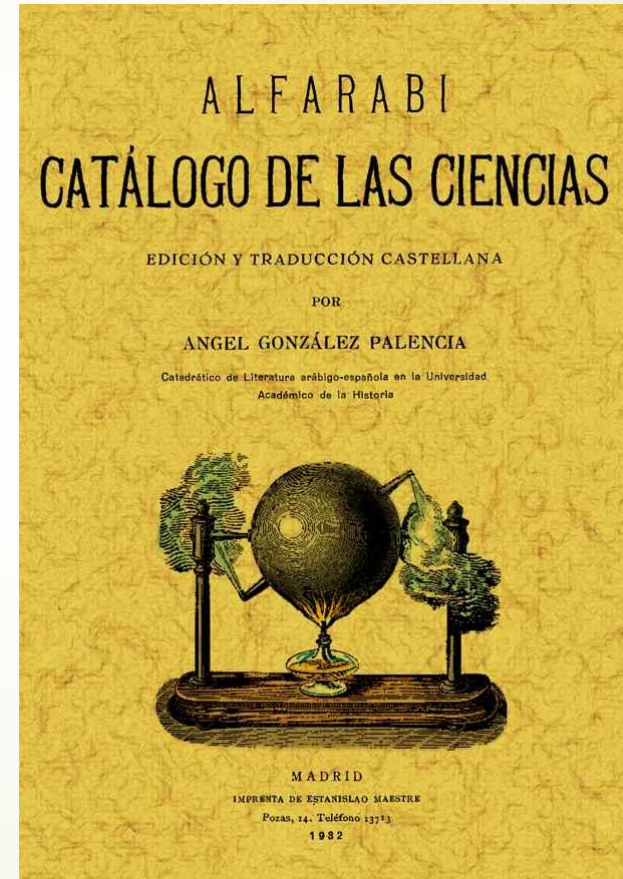


Legal situation of the protected

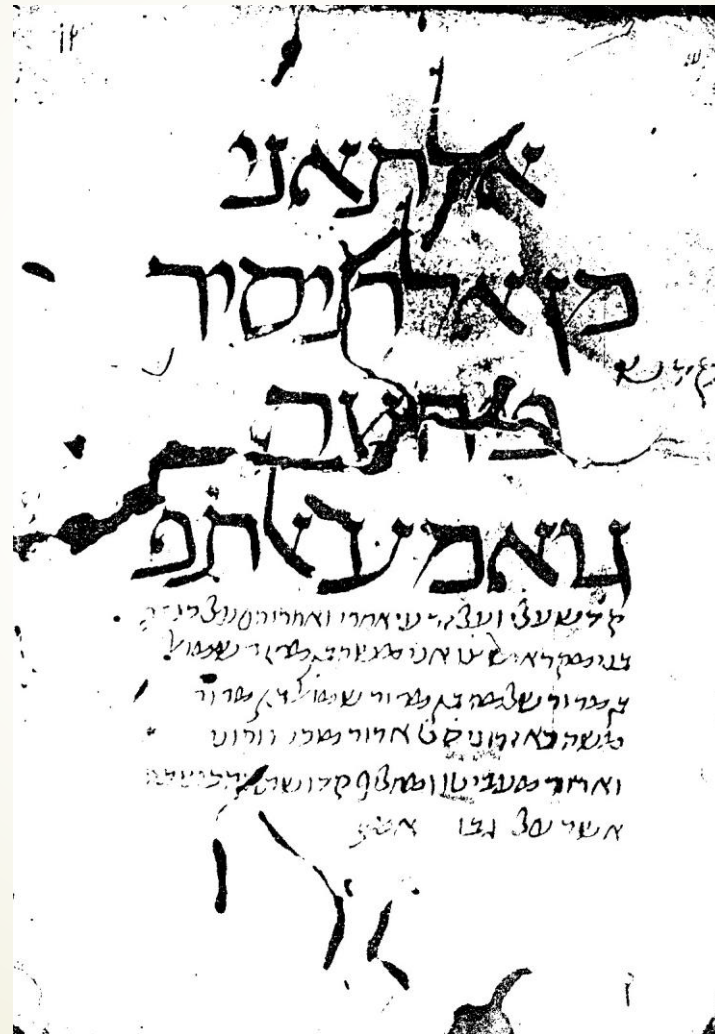
- ▶ "Protected" or "tributary" (ahl al-ḍimma or al-ḍimma) by an unalterable contract.
- ▶ Taxed with capitation (ḡizya or "outcasts").
 - ▶ "Fight those who do not believe in God or in the last Day or forbid what God and His Messenger forbid, [those who do not practice the religion of truth among those to whom the Book was given! Fight them until they pay the capitation at their own hand and they are humiliated].
 - ▶ Translation of Juan Vernet (9,29)

Catálogo de las ciencias

- Science of language
- Science of logic
- Science of mathematics
- Science of physics
- Science of law and theology



The Judeo-arabic Legacy



*The Court of the
Lions (Alhambra)*



Reinos de taifas: siglo de oro

I group:

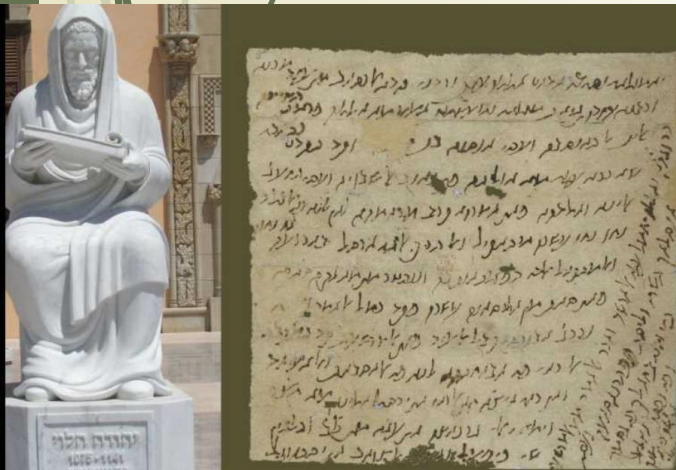
Semuel Ibn Nagrella ha-Nagid (Córdoba 993- Granada 1056): (nagid = prince).

Selomoh Ibn Gabirol (Málaga c.1022, Valencia c.1055): adapts the Arabic quantitative metric to Hebrew. Neoplatonic. synagogal poetry

II group:

Moshe Ibn Ezra (Granada c.1055 - c.1138): they reject the meter of Arabic origin. They propose the syllabic meter. conservative, classic, decorative style. The Kitab

Yehuda ha-Levi (Tudela c.1075, Egypt 1141): most praised for the content of praise to the people of him who writes. Poems of friendship, complaint, elegies, and nuptials. The Divan. moaxaja synagogal. The first poet in Romance.





Christian Spain: Siglo de plata

Abraham Ibn Ezra (Tudela, 1092 - Calahorra, 1167): deals with the everyday, banal, reality but with Andalusian structure and meter, (in this case hendecasyllables). With Biblical Hebrew.

Todros ben Judah Halevi Abulafia (טודרוס בן יהודה הלוי) (Toledo, 1247- c. 1300): Gives answers to philosophical and religious questions and expresses personal positions. He introduces elements like carnival. He writes un diván גן המשלים והחידות

Selomoh ben Re'uben Bonafet: *La disputa con la aljama de Zaragoza*. Political satire

יהודה אחריו
תחמוני



מהדורת יוסף יהלום וגאוויה קצומטה

3842
M-4/7

THE BOOK OF DELIGHT
BY JOSEPH BEN MEIR ZABARA

TRANSLATED BY
MOSES HADAS

WITH AN INTRODUCTION BY
MERRIAM SHERWOOD

FACULTAD DE LETRAS
DEPARTAMENTO DE
HEBREO Y ARABO

ISAAC IBN SAHULA
משל הקדמוני
MESHAL HAQADMONI
Fables from the Distant Past
A Parallel Hebrew-English Text · Volume Two
EDITED AND TRANSLATED BY
RAPHAEL LOEWE

UNIVERSIDAD DE MURCIA

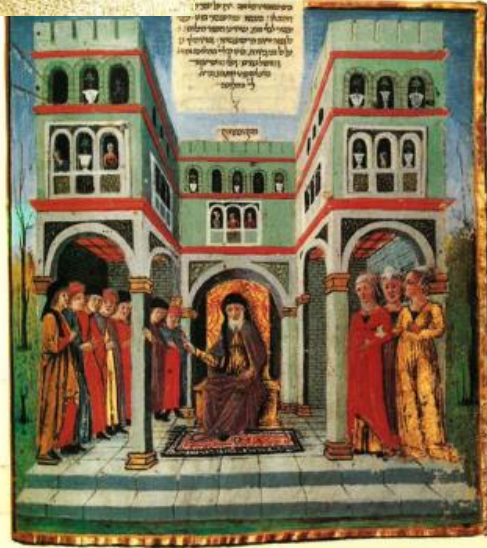
הקדמוני
ר' שם טוב בן יצחק ארדוטאל הוא דרן סגנו דהי קריון
הקדמוני
מ'עשה הרב
(מלחמת העש והספרים)

SHELOMO AL-HAZI
LEAS DE LOS SABIOS
(Fahkëmoni)
IÓN PREPARADA POR
EL VALLE RODRÍGUEZ

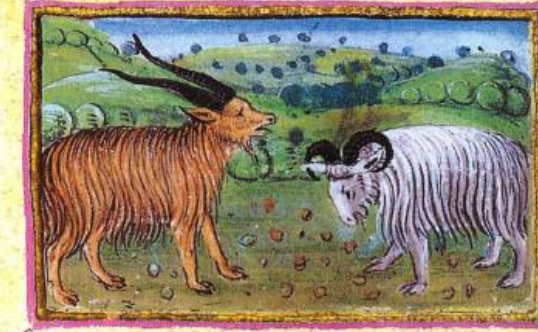
אוניברסיטת תל-אביב

R BEN ZABARR
e
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EDICIÓN PREPARADA POR
MARTÁ FORTEZA-REY



UNIVERSIDAD DE MURCIA



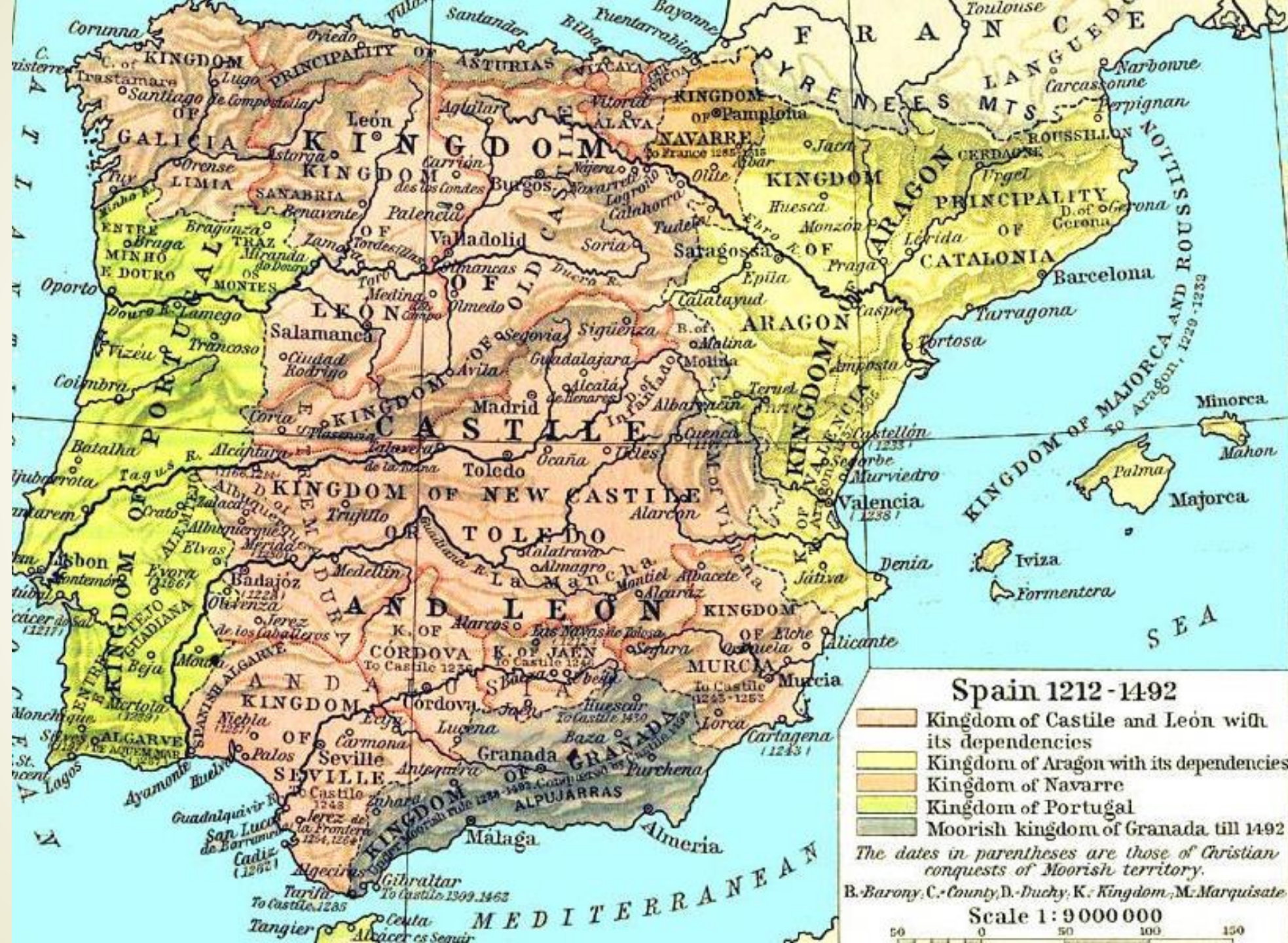
The Little Library of Jewish Civilization

The hispanohebrean narrative




- ▶ Selomoh ibn Sahal o ibn Saqbel (s. xii): **Ne'um Asher ben Yehudah** – primera obra **narrative en hebreo**. Narrador revela el pícaro (en juego de disfraces). Final feliz.
- ▶ Yehudah al-Harizi (Toleda, s. xii): *Mahbarot Iti'el* / **Sefer Tahkemoni**. **Debates y discusiones sobre temas de la vida** (vino). **No copió nada de los ismaelitas**.
- ▶ Yosef ben Me'ir Ibn Zabarra (Barcelona, s. xii): **Sefer Sha'asu'im (Libro de los entretenimientos)**. Yosef y Natas en un viaje. **Juego autor, narrador, personaje**. Aparición de los sabios.
- ▶ Yishaz ben Shelomoh ibn Sahula (s. xii): **MesaL ha-Qadmoni** - autor y su **antagonista cínico, dialogo entre autor y narrador**. Papel antropomórfico uso de **emblemas**
- ▶ Yehudah ibn Shabbetay (s. xii): **Minhat Yehudah Sone ha-nashim** – “todo aquí es **ficción**”. **De maqama a novela**. **Carnaval, diversion o moraleja**.
- ▶ Vidal (Yosef) ibn Labi Benveniste: *Efer we-Diuah*
- ▶ Ya'aqob ben El'azar: **Sefer ha-meshalim** – s. xiii, rivalizar el árabe y romance. Se enfrentan la poesía y la prosa. **El autor discute con su obra**.

Spain 1212-1492



- 
- "Dispute of the sea and the land, which is the most important and requested." (The assemblies of the sages, or Tahkemoní, Al Harizi)

"You know,- he told them, -that God, creator of the heavens, when he formed the earth into a ball, **he distributed it into two parts, one half earth and the other half water.** With the sea he surrounded the whole world and all the creatures of the world. **Thus was the earth imprisoned in his prison and under his crown.** The land was retained within her, as if the sea were a king and she was a prisoner slave who has no escape whatsoever, since it dominates and surrounds her on all sides."



"Controversia sul mare e sulla terra, che è la più importante e richiesta." (Le assemblee dei saggi, o Tahkemoní, Al Harizi)

"Sappi", disse, "che Dio, creatore dei cieli, quando formò la terra come una palla, la distribuì in due parti, una metà terra e l'altra metà acqua. Con il mare circondava tutto il mondo e tutte le creature del mondo. Così la terra fu imprigionata nella sua prigione e sotto la sua corona. La terra è stata mantenuta al suo interno, come se il mare fosse un re e fosse una schiava prigioniera che non ha scampo, poiché la domina e la circonda su tutti i lati. "

The cultural heritage



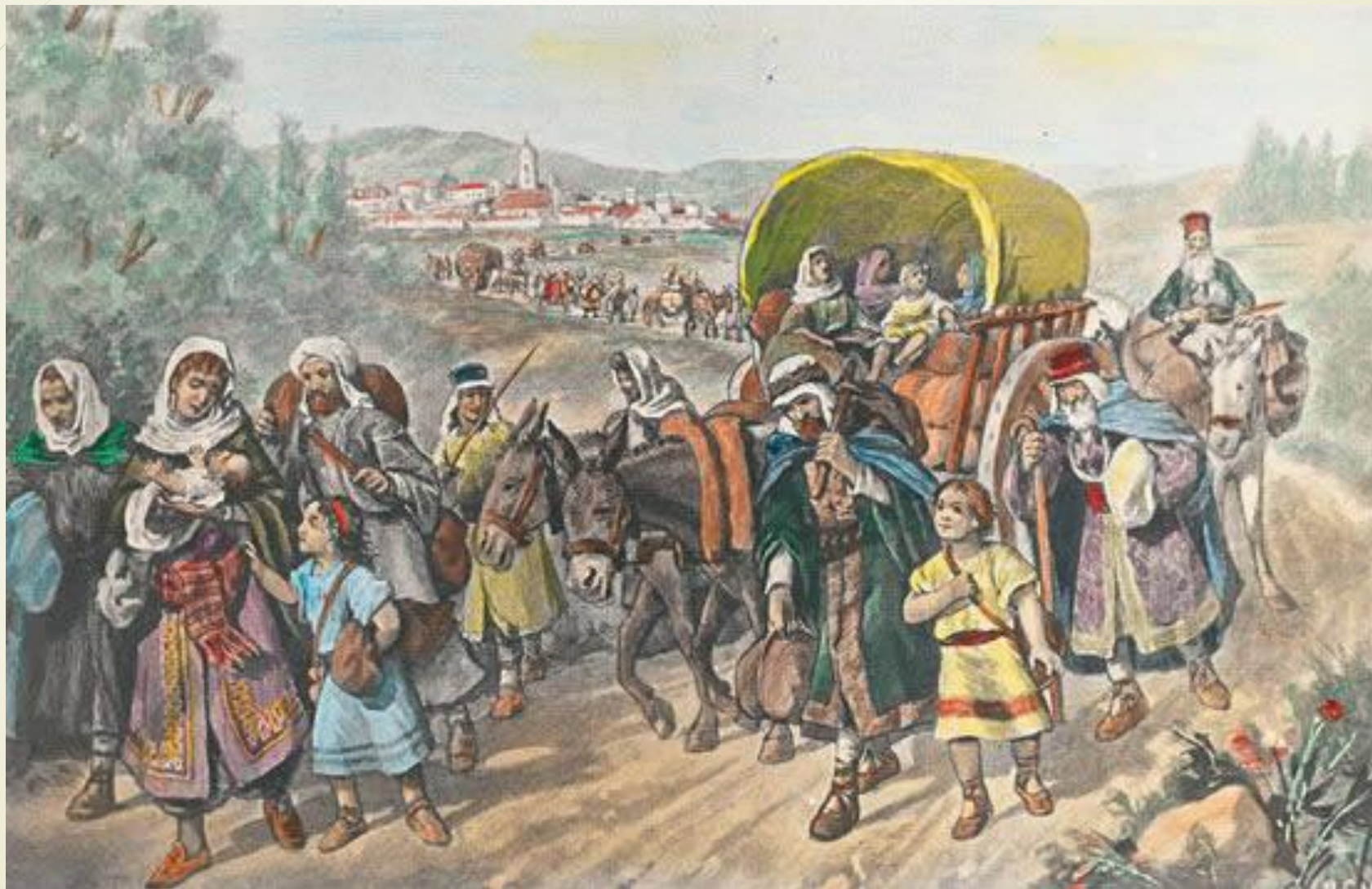


2. The formation of the Jewish converts and Sephardic communities in the diaspora:

2.1 Expulsion. The places of destination of the expelled


2.2 The internal organization of the Sephardic diaspora communities (16th-19th centuries)

1492 – Turning Point in Jewish History



Conoscere la terminologia

- **Converso/Judeoconverso**
- **Marrano:** maiale, animale; è sporco e sregolato; si comporta in maniera maleducata o agisce con cattive intenzioni - Convertito ebreo.
- **Anusim** (in ebraico significa forzato, contro la sua volontà) - Convertito al cristianesimo con la forza
- **Meshumadim** (apóstatas)– Ebrei che hanno semplicemente scelto di arrendersi e convertirsi da soli
- **Criptojudaismo** - Nuovi cristiani che continuano a mantenere le loro usanze ebraiche
- **Antisionista** – contro il sionismo. Ma l'amore di Sion è ampiamente documentato nella letteratura ebraica.
- **Antigiudaismo** – Corrente opposta al giudaismo, cioè agli ebrei che hanno deciso di non convertirsi al cristianesimo
- **Antisemita** – È forse il tipo di odio più taciuto dato che i semiti sono tutti figli di Sem, cioè sia gli ebrei che i musulmani.
- **Megorashim e Toshavim** - Immigrati ebrei in Nord Africa dopo l'espulsione dalla Penisola Iberica
- **Portuguese or Men of the Portuguese nation** (Uomini della nazione portoghese)



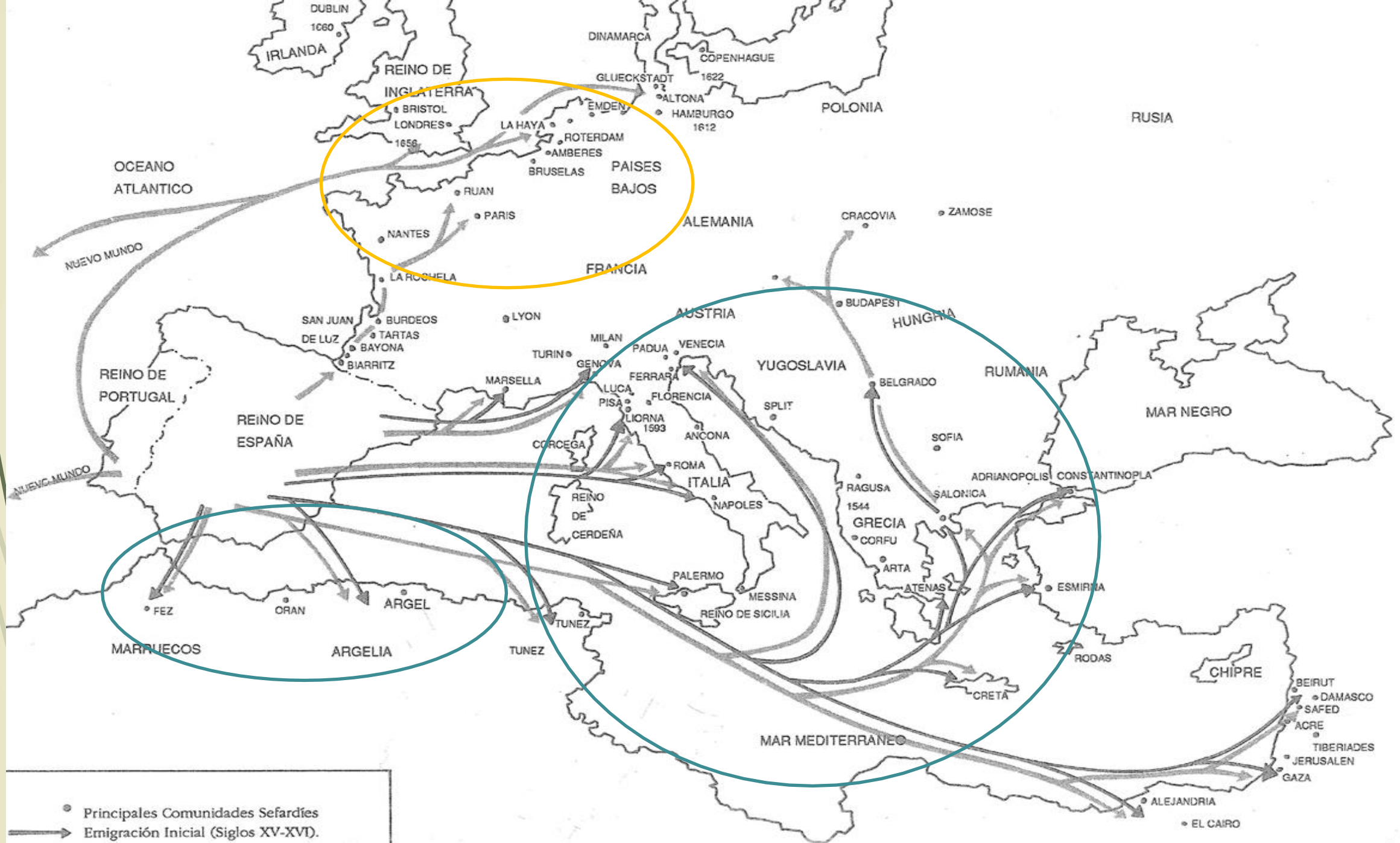
Fasi della formazione delle comunità sefardite

- ▶ Espulsione degli ebrei dai regni di Castiglia e Aragona nel 1492.
- ▶ Conversione forzata degli ebrei del Portogallo (1497)
- Comunità di "nuovi cristiani" che hanno continuato a praticare l'ebraismo in segreto (cripto-ebrei, chiamati con disprezzo Marranos) in Portogallo.
- Insediamiento della "nazione portoghese" nelle città europee (Anversa, Amsterdam, Bordeaux, Bayonne, Liorna, Ancona, Londra) e nelle colonie portoghesi e olandesi in America (Brasile, Guyana).
- Converti giudaizzanti che sono tornati al giudaismo: da "Nuovi cristiani" a «Nuovi ebrei».



Luoghi di insediamento degli ebrei sefarditi espulsi

- Paesi dell'Europa occidentale (Sepharditi occidentali): Portogallo, Francia meridionale, alcune città in Italia, Paesi Bassi, Inghilterra Colonie olandesi e portoghesi in America e porti portoghesi in Estremo Oriente ("sefardita" occidentale "o" nazione portoghese").
- Marocco.
- Impero ottomano (Sepharditi orientali): Turchia, Balcani, Medio Oriente e province ottomane nel Nord Africa.

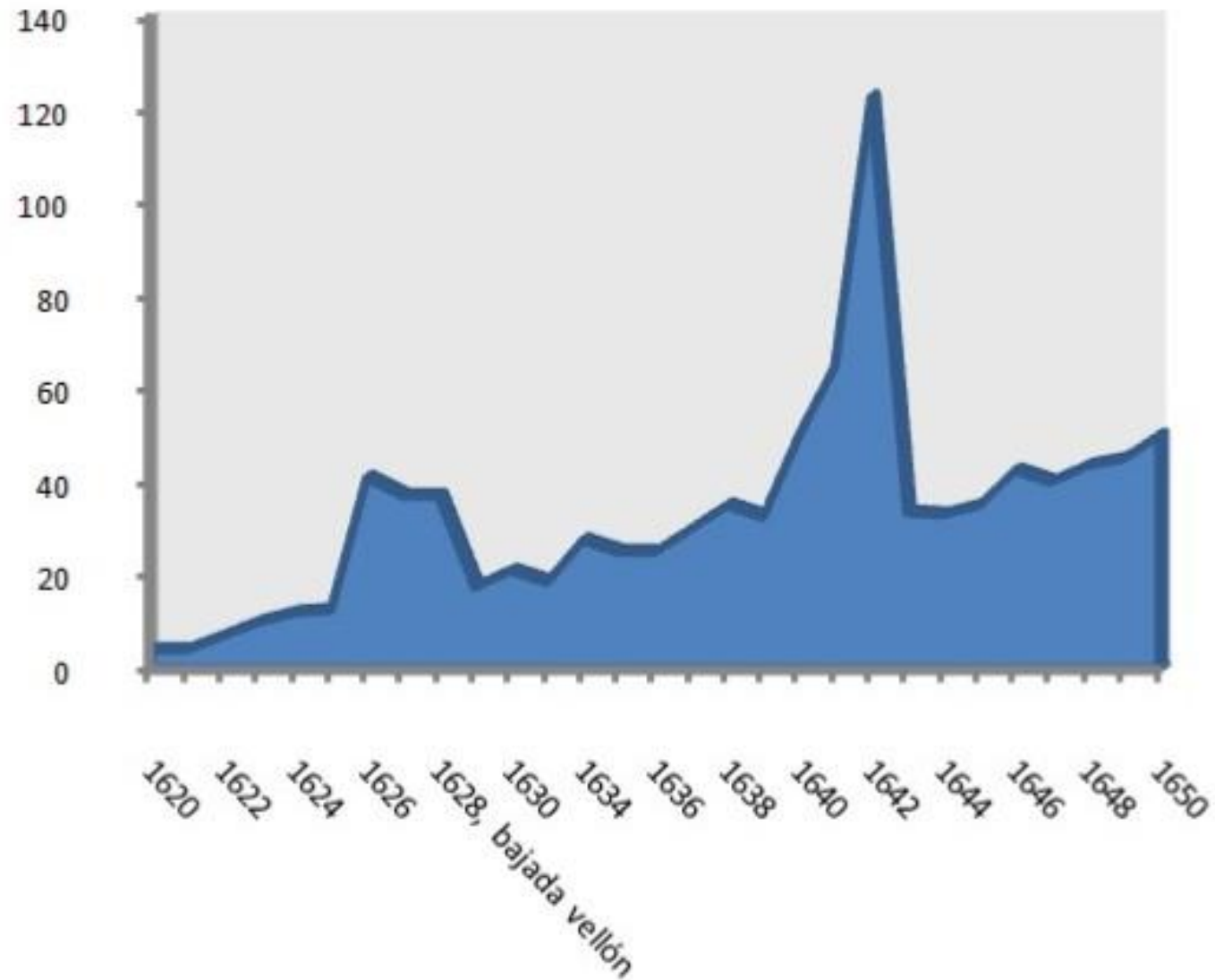








La inflación con la moneda de vellón en Castilla



El Vellón



Testamento que hizo el Conde Duque

Declaro que en cuanto a Juntas conviene, que se deshagan, y que corran las materias por los conversos que pasan, que el hacerlas fue de industria, porque con violencia, y maña, asistiendo a las más de ellas, vinieron a mi demandas.



Felipe IV



+

Señor

La gente de la nacion de portu
gal



+

Señor

Por parte de la gente de la nacion de Portugal se an dado a
V. Mag^d. diversos Memoriales, de los quales No an tenido
Respuesta antes tienen entendido, que se trata de differir
alas Instancias, que del dicho Reino se hazen por licencia
y a hazer los autos de la fee. y por ser este el punto de
Mas Sustancia, y fundamento de lo q se trata por
los daños q de sus dependencias pueden seguirse, y el
que Mas Conuiene y quietud, y sosiego del Reino, y a
los buenos efectos que de sus pretensiones se esperan.
Sup^{ca} a V. Mag^d. humil m^{te} sea seruido Mandar q en el
termino que pareciere se Vea la conueniencia q tienen los
dichos Memoriales siendo los sup^{tes} oydas de sus razo
nes y del seruicio q quieren hazer a V. Mag^d. y q en
el dicho termino se otesca en lo de los autos, pues conui
niendo dentro del pueden hazerse en la forma q an
propuesto o en la que V. Mag^d fuere seruido y no en
la ordinaria y R. M.



- 1622 - Discourse about the Trade of the two Indies,
- 1628 - Speech in favor of the East India Company.

DISCURSOS
SOBRE LOS COMERCIOS
DE LAS DOS INDIAS, DONDE
se tratan materias importantes de Esta-
do, y Guerra.

DIRIGIDO A LA SACRA
y Católica Magestad del Rey don Felipe
Quarto nuestro señor.

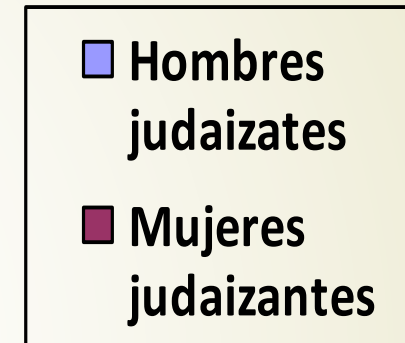
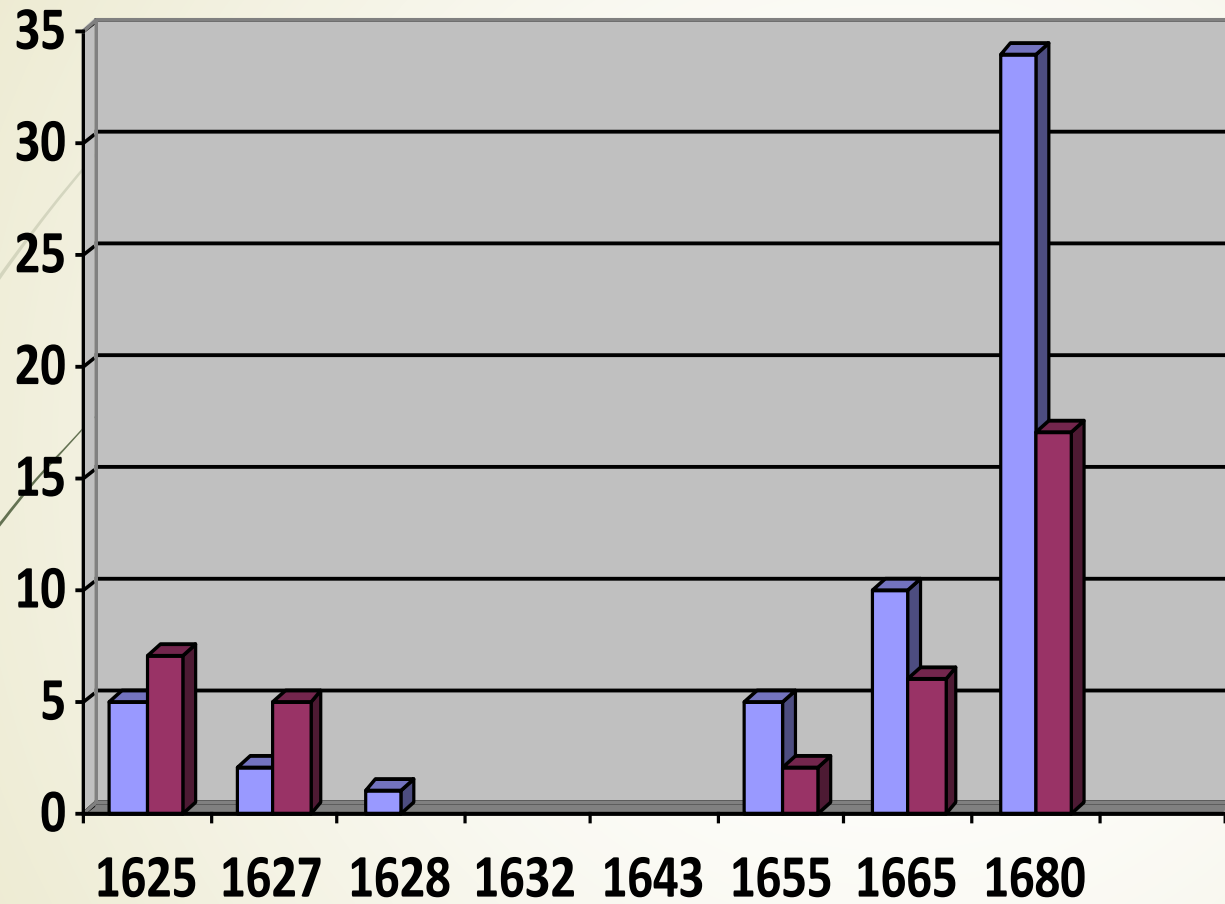
AVTOR DVARTE GOMEZ,
natural de la Ciudad de Lisboa.



Año M.DC. XXII.

Los Autos de Fe





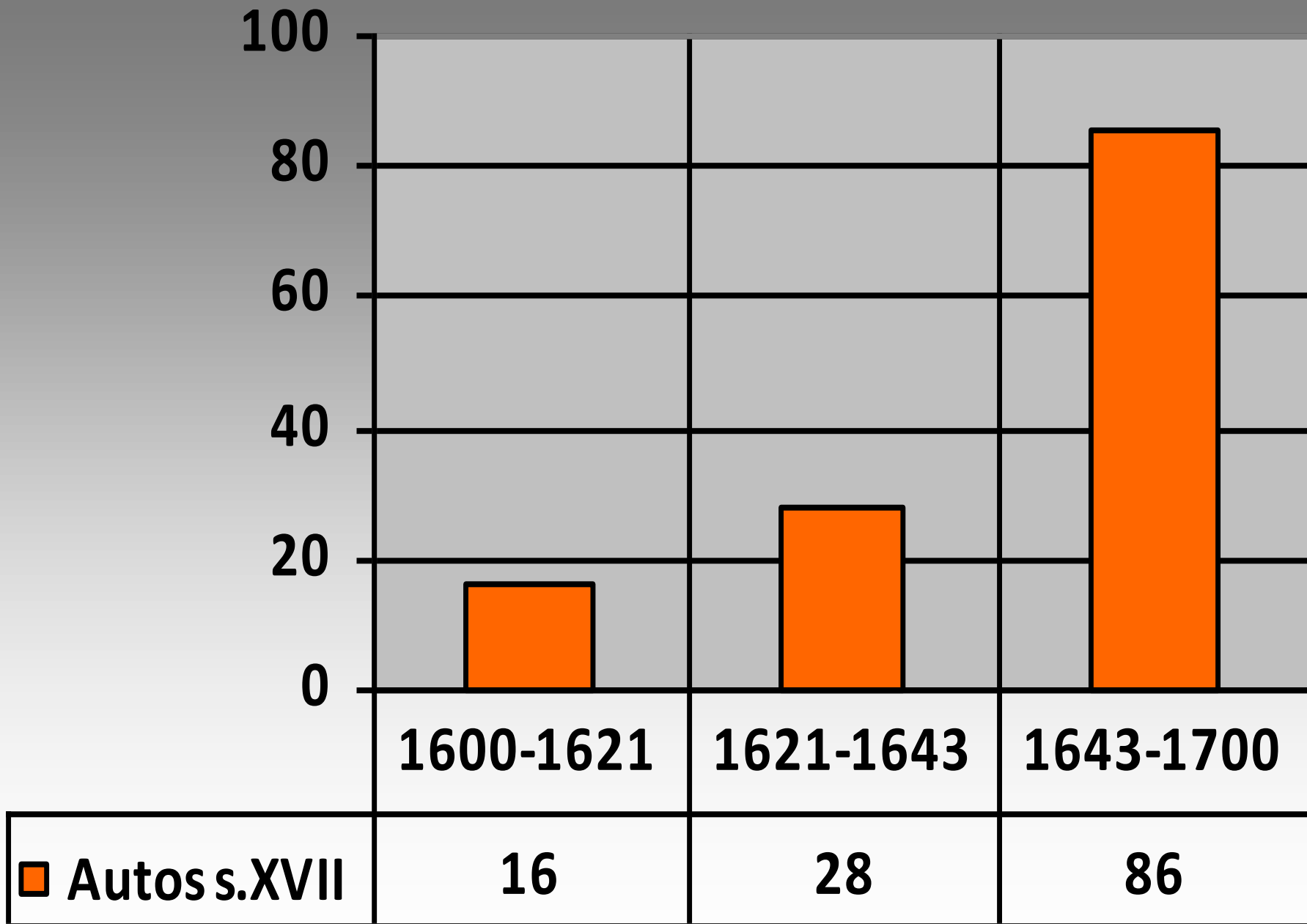
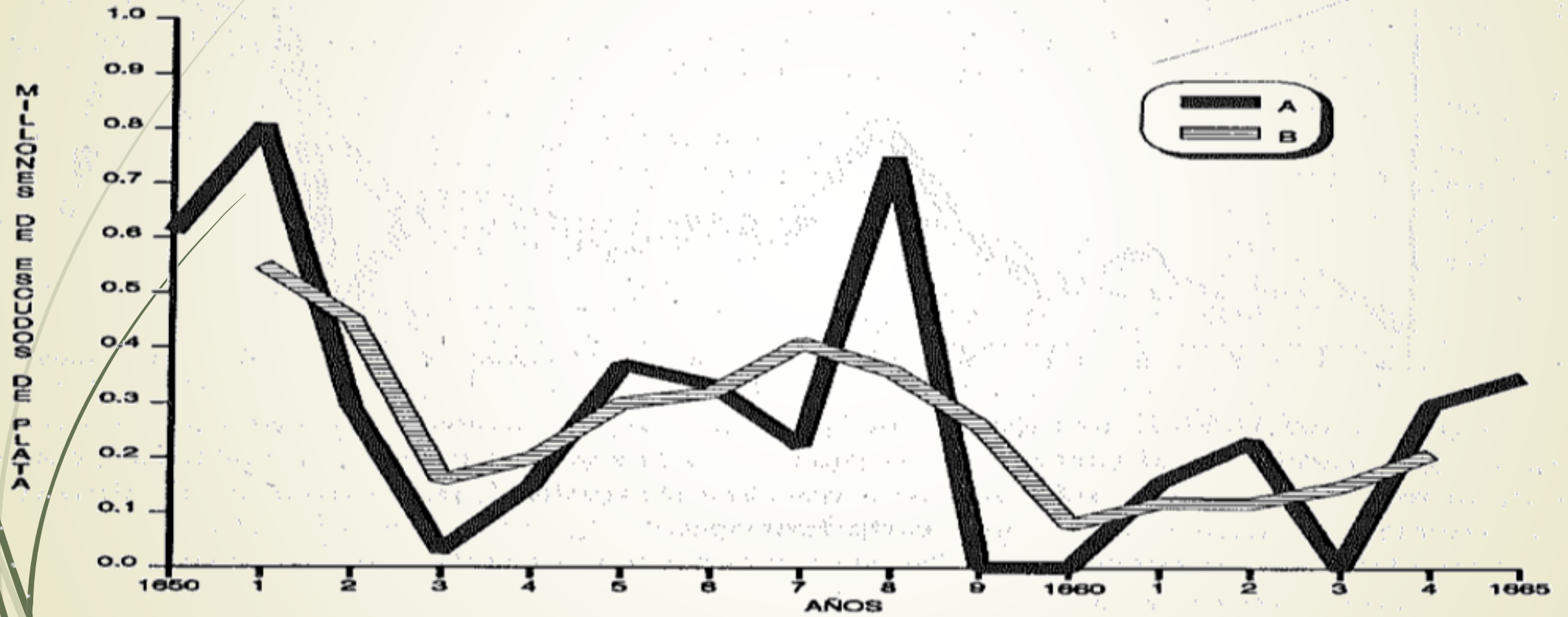


GRAFICO Nº 5
A = Valores absolutos. B = Medias móviles.

ASIENTOS DE PORTUGUESES: 1850-1865



AMSTELODAMI CELEBERRIMI HOLLANDIÆ EMPORII DELINEATIO NOVA



Partium Conventus
MDCCLXXII





Miguel de Barrios, *Espejo de la opulenta y arqueada Ámsterdam*

La más imperiosa y bella parte del mundo es la política y fuerte Europa, la más ingeniosa y rica parte de Europa es la famosa Holanda y su maravilla con los celestes resplandores de Vuestras Excelencias es la insigne ciudad de Ámsterdam, tan Babel de científicas justas como Atenas de diferentes lenguas. Y su mayor lauro es que teniendo tan diversas gentes de opuestas religiones, se mantiene pacífica con pocos ministros.



Portuguese Synagogue in Amsterdam, 1675

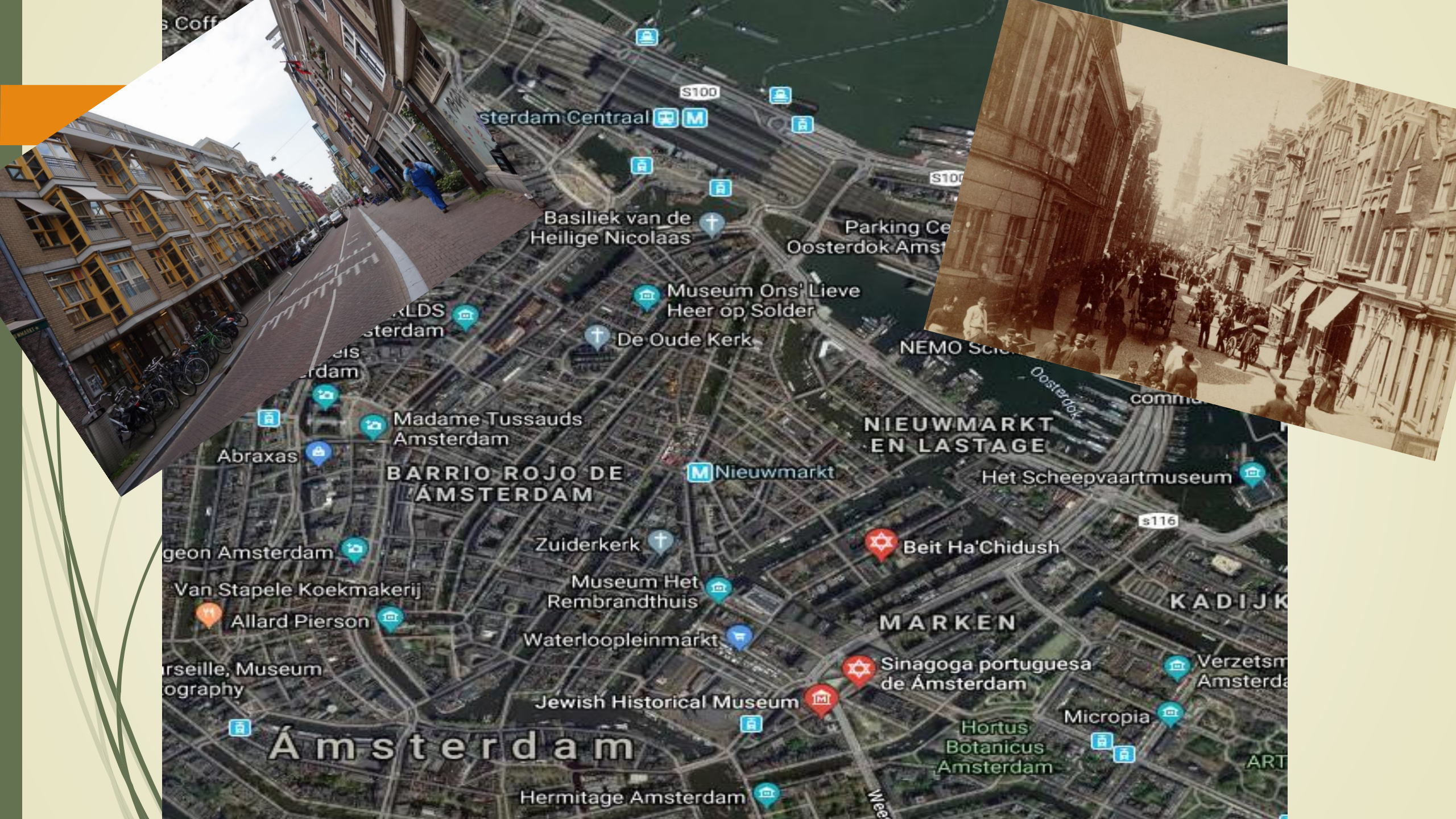






*La Synagoga con las
Escuelas y galerias*





s Coff

Amsterdam Centraal

S100

Basiliek van de Heilige Nicolaas

Parking Ce Oosterdok Amst

Museum Ons' Lieve Heer op Solder

De Oude Kerk

NEMO Sci

Madame Tussauds Amsterdam

NIEUWMARKT EN LASTAGE

Het Scheepvaartmuseum

BARRIO ROJO DE AMSTERDAM

Nieuwmarkt

Abraxas

S116

Zuiderkerk

Beit Ha'Chidush

geon Amsterdam

Museum Het Rembrandthuis

KADIJK

Van Stapele Koekmakerij

Allard Pierson

Waterloopleinmarkt

MARKEN

arseille, Museum ography

Jewish Historical Museum

Sinagoga portuguesa de Amsterdam

Verzetsm Amsterdam

Amsterdam

Hortus Botanicus Amsterdam

Micropia

Hermitage Amsterdam

Weesperboordweg



Barrio San Antonio

Oudeschans

Presa San Antonio

Canal de la Madera

Barrio de los Cisnes

Vloenburg

Canal de los leprosos

Canal de los Tintoreros

Google





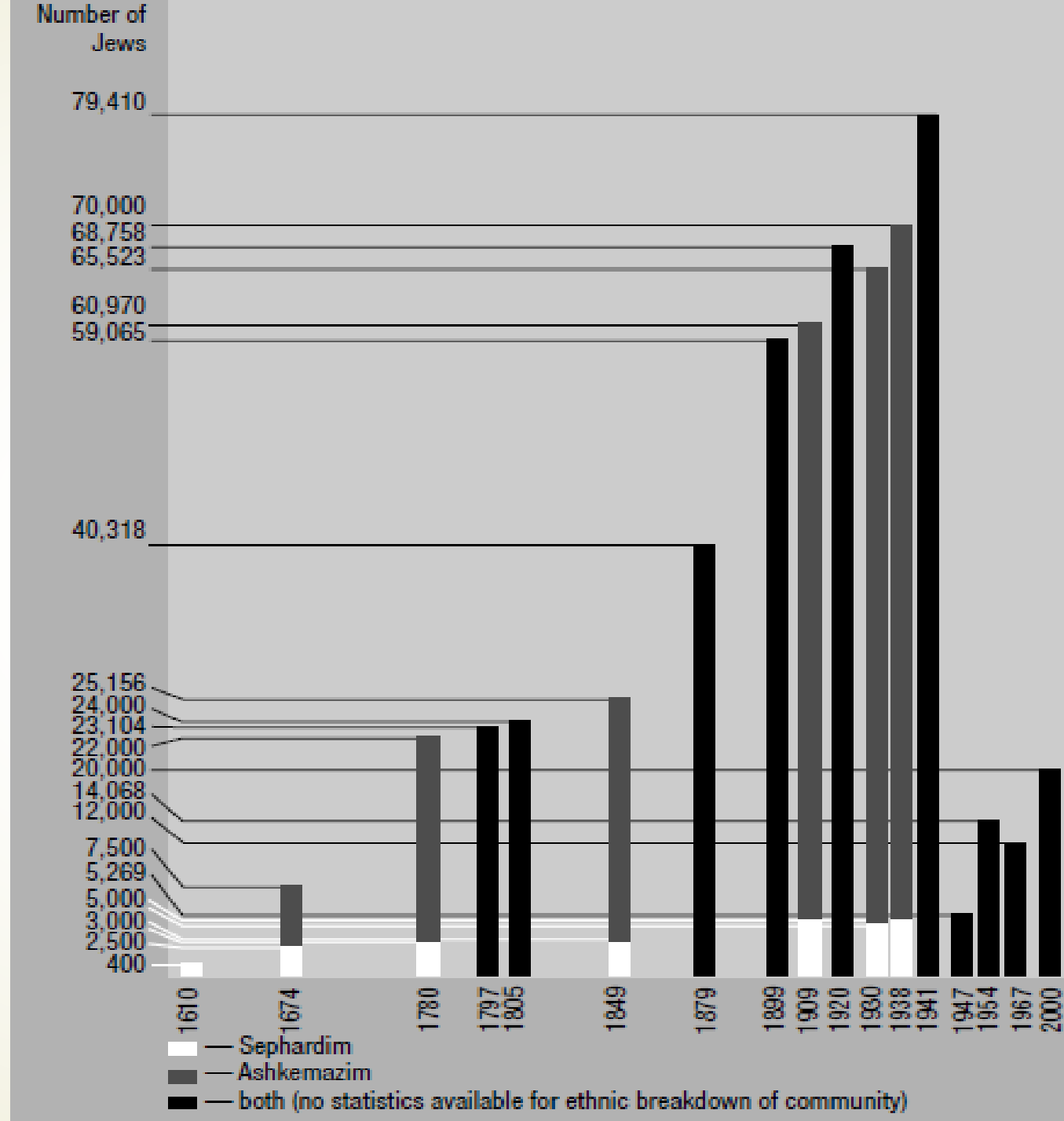
► **J. I. Israel stima l'impatto del commercio ebraico e dei convertiti:**

“Sephardi Jewry in Europe and in the European overseas colonies was undoubtedly a **major factor in economic, maritime and colonial expansion throughout the early modern era**, from the late fifteenth century down to the French revolutionary wars. **Sephardi Jews and crypto-Jews (especially in the Iberian Peninsula) contributed in several important respects to the growing ascendancy over international trade, shipping and finance of the leading European commercial centers of that time, especially Lisbon, Antwerp, Seville, Madrid, Salonika, Constantinople, Venice, Livorno (Leghorn), Amsterdam, Hamburg, Bordeaux and London.**”

(Israel, 1992, pp. 365-398)

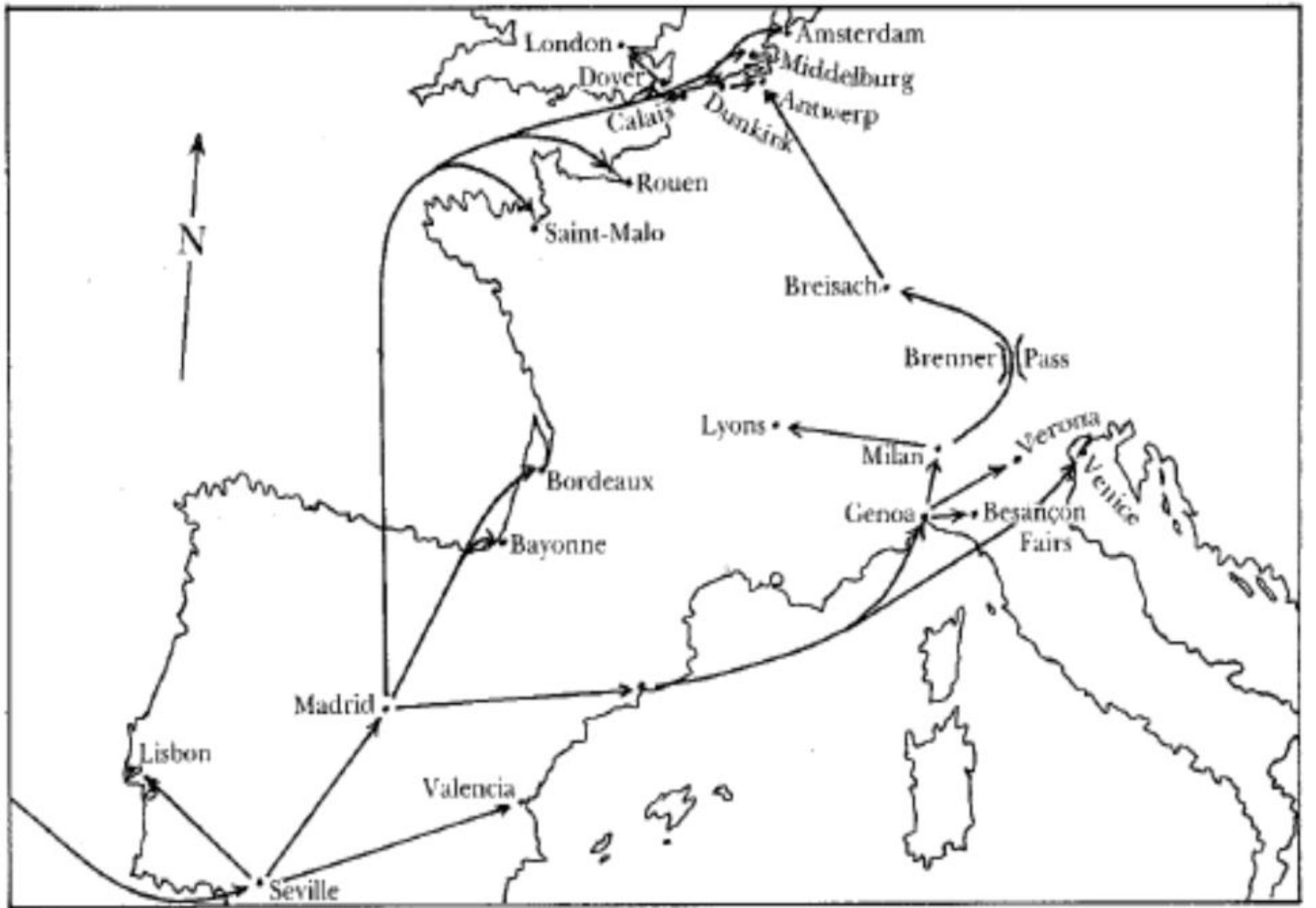
Popolazione ebraica ad Amsterdam

(fonte: Encyclopaedia Judaica)



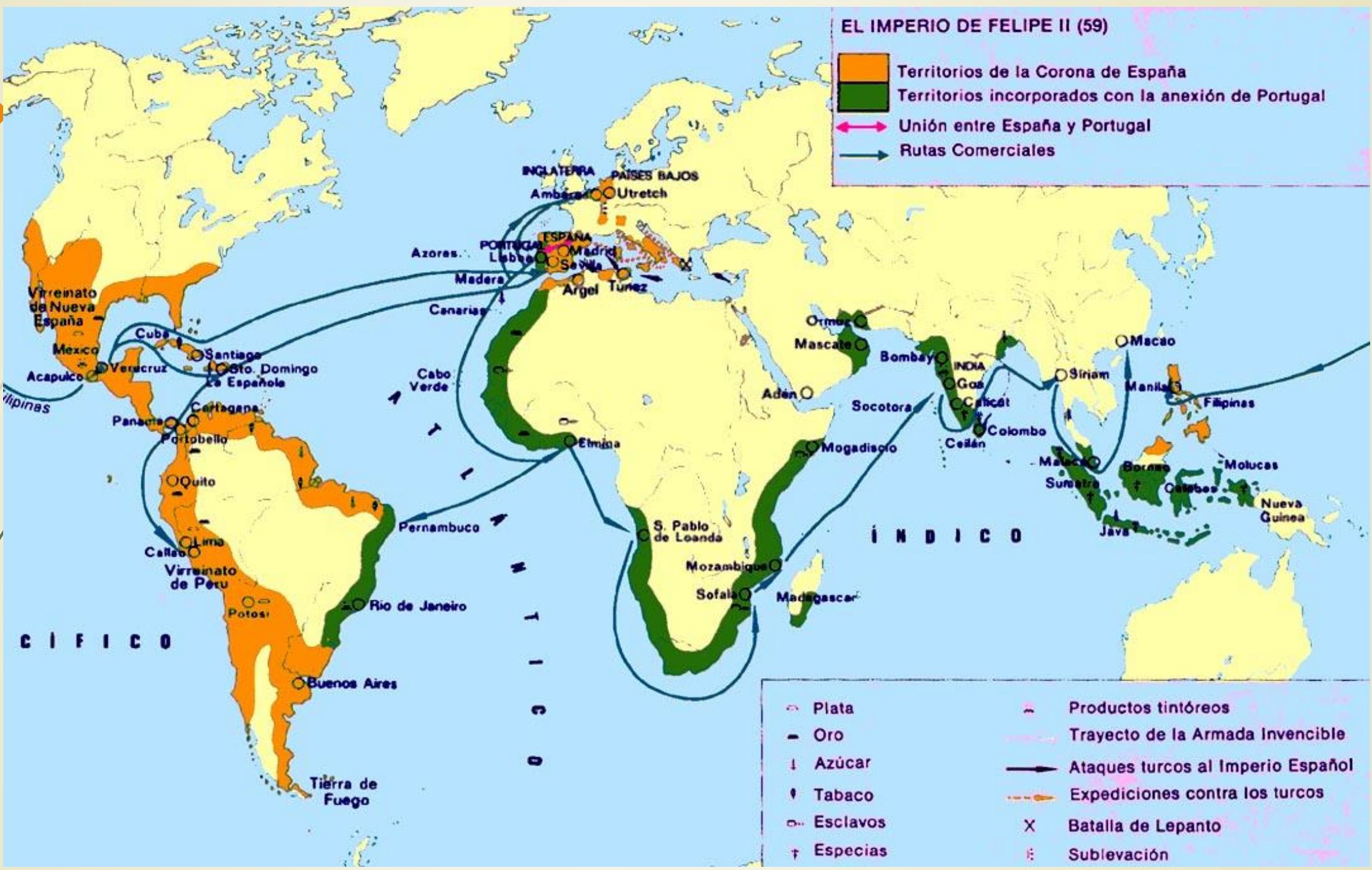














Doc. 2 Principales rutas del comercio medieval.



EL IMPERIO DE FELIPE II (59)

-  Territorios de la Corona de España
-  Territorios incorporados con la anexión de Portugal
-  Unión entre España y Portugal
-  Rutas Comerciales



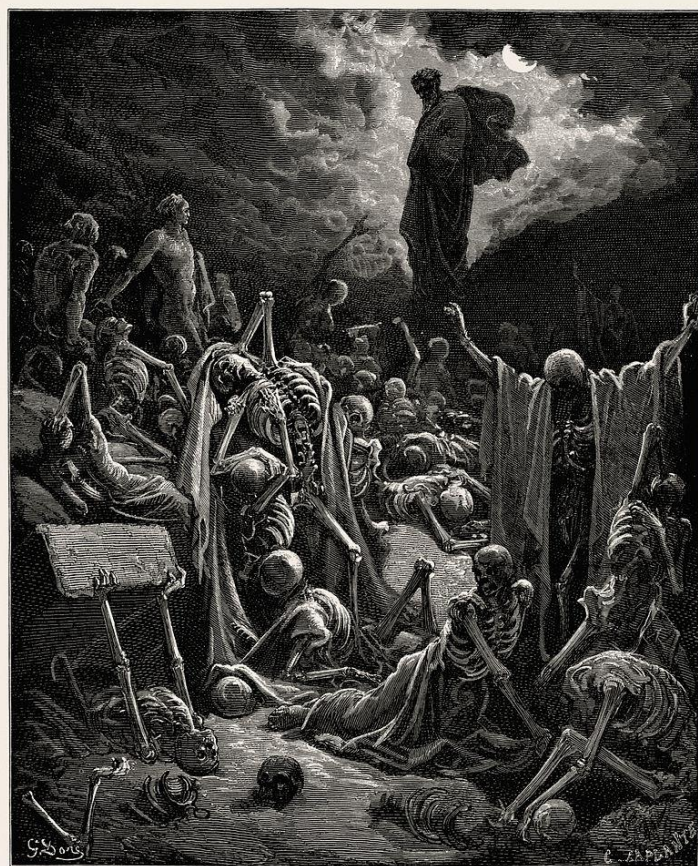
-  Plata
-  Oro
-  Azúcar
-  Tabaco
-  Esclavos
-  Especias
-  Productos tintóreos
-  Trayecto de la Armada Invencible
-  Ataques turcos al Imperio Español
-  Expediciones contra los turcos
-  Batalla de Lepanto
-  Sublevación

NOVA ET ACCVRATISSIMA TOTIVS TERRARVM ORBIS TABVLA. Auctore IOANNE BLAVV.

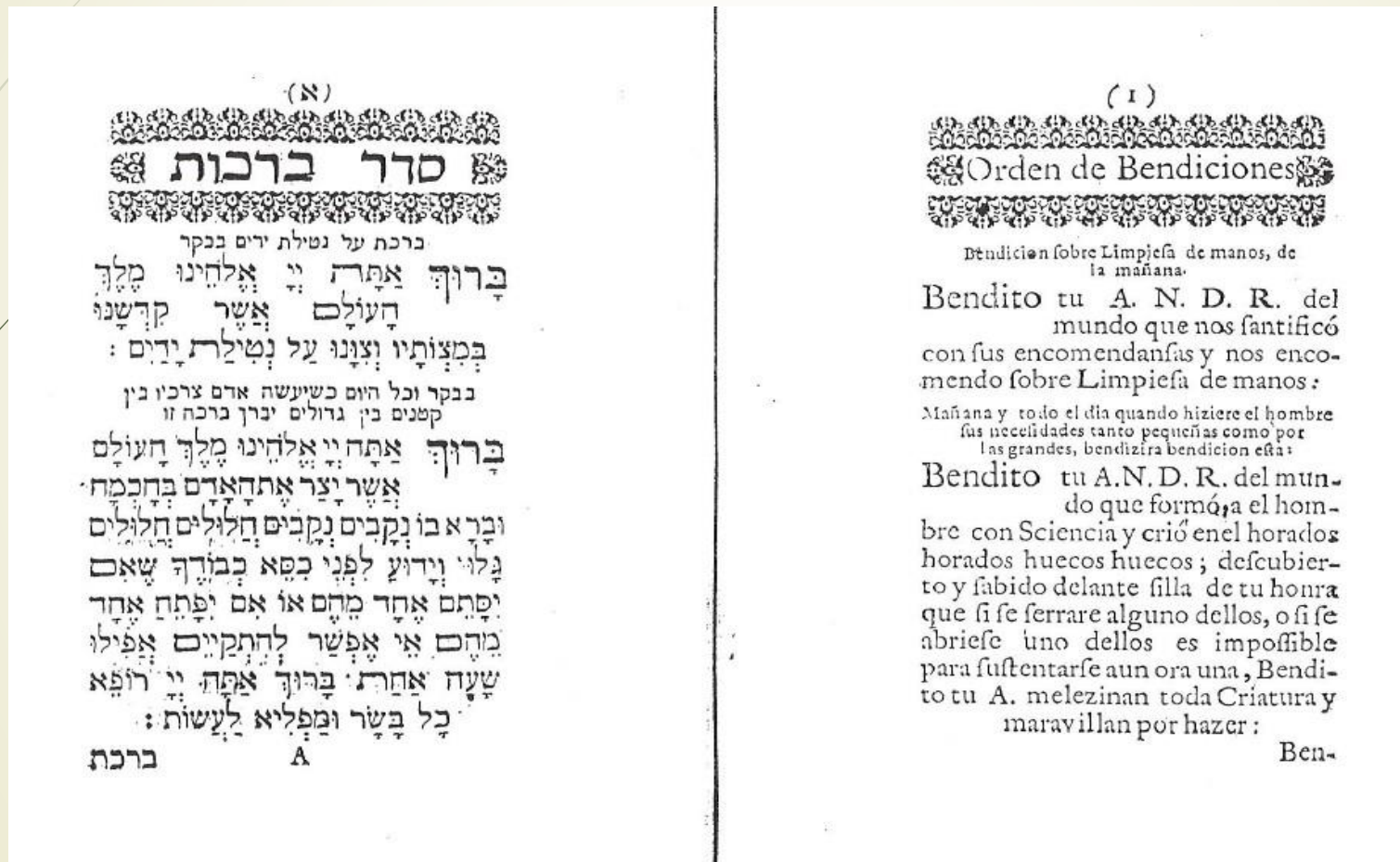


- Mappa del mondo di Nicolás de Oliver y Fullana (Daniel Judá), in **Atlas maior** dell'olandese Jan Blaeu (1662)
- *Laus urbium*

Mesianismo del s. XVII



Il triangolo della vita sefardita ad Amsterdam (Almas en litigio)



Due pagine di una preghiera ebraica con traduzione a fronte in ladino, pubblicata ad Amsterdam nel 1687.

Classi sociali nelle comunità sefardite tradizionali

Hahamim ("saggio"): i rabbini, che costituirono anche la classe dirigente.

Gebirim ("signori"): ricchi mercanti, banchieri.

Balebatim (dall'ebraico ba'al habayit "signore della casa") o mediatori: classe media, piccoli mercanti, artigiani.

Aniyim ("povero"): lavoratori manuali, venditori ambulanti, mozos de cuerda, persone senza risorse caritatevoli

Educazione ebraica tradizionale

Solo per uomini; le donne ricevono una formazione minima.

Fasi:

- Meldar ("scuola elementare"): si impara a leggere l'alfabeto ebraico (ebraico e giudeo-spagnolo) e le regole matematiche elementari.
- Talmud Torah: continuazione degli studi in a Scuola religiosa ebraica
- Yeshivá: scuola rabbinica, solo per una minoranza.

Essere in grado di mantenere il proprio sistema educativo ha favorito la conservazione della propria lingua e l'uso dell'ortografia aljamiada (scrittura in alfabeto arabo delle lingue romanze parlate in Andalusia).

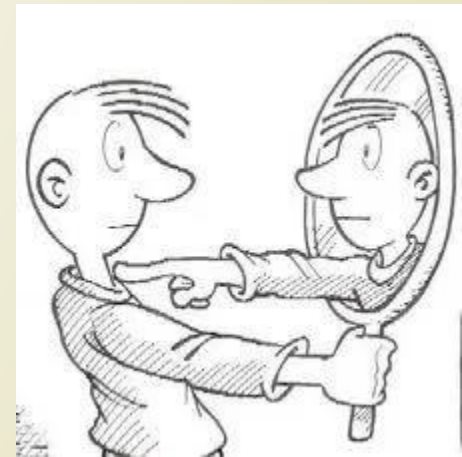




Organizzazione comunitaria

- Fondazione di comunità atomizzate e disperse in diversi luoghi di insediamento e con organizzazione autonoma. Il regime del millet ottomano favorisce l'autonomia delle minoranze religiose
- Vita comunitaria, familiare e sociale regolata dai principi e dalle prescrizioni della religione ebraica.
- Diretto da un'élite rabbinica e legiferato dalla legge rabbinica (takanot o ordinanze rabbiniche).
Tribunali rabbinici
- Servizi e istituzioni della comunità: sinagoga, scuole, macellaio, beneficenza, ecc.
- Famiglia tradizionale, patriarcale e con ruoli diversi per uomini e donne

- **IDENTITÀ-** Razon- en virtud de la qual son una misma cosa en la realidad, las que parecen distintas; Viene del Latino *identitas*. [2. num. 3. *Dice ser semejantes los officios de Corregidor y Pretor, aunque no de una identidad. La comparacione ya sabra V.M. que no han de ser tan uniformes, que pareciessen identidades.*] (Aut.)
- **Origine etimologica - "idem" (dal latino, stesso, simile) + il suffisso "-ITÀ" ("qualità di"). In altre parole, la qualità della stessa.**



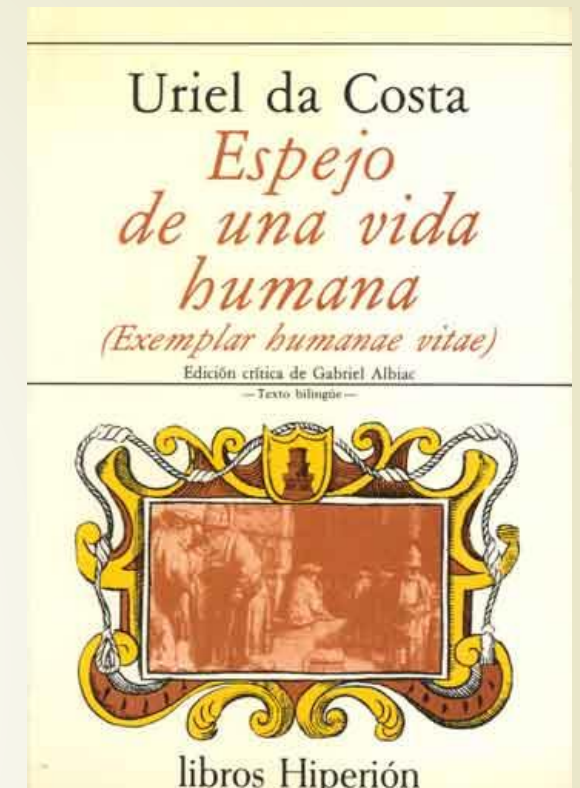


► **INT - Identity Negotiation Theory**
(Teoria della negoziazione dell'identità)

“refers to an individual’s multifaceted identities of cultural, ethnic, religious, social class, gender, sexual orientation, professional, family/relational role, and personal image(s) based on self-reflection and other-categorization social construction processes.” (Ting-Toomey, 2012).



The story of Uriel Da Costa



- ❑ Ethnic-religious substrate
- ❑ Affiliation / membership
- ❑ Migration movements
- ❑ Reasons
- ❑ Collectivist Communities of Group Oriented Cultures
- ❑ Identity “attunement”
- ❑ Self-reflective individual implications
- ❑ Balance between the acculturation process

