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(114), specifically, Adam’s simultaneous erotic desire for Eve and death in Book 9. Staten is also interested in how criticism has read these texts in ways that reinforce the cultural imperative to transcend the body. When Staten reads the troubadours, especially Bernart de Ventadorn, he will also read carefully and critically “the prevailing critical tendency” to dissociate eros from “more ‘real’ forces”—for instance, Laura Kendrick’s “attempt to make out the pure physicality of the sex urge, the ‘desire of language,’ and the pursuit of status as interlocking elements of a single thesis” (77–78).

Through all levels of his reading, Staten persistently probes for places in the texts that the West has produced where, at least momentarily, one might think the possibility “of love for what is mortal precisely as mortal and because it is mortal” (xii). In Eros in Mourning Staten adds to the theoretical acumen he also demonstrated in Derrida and Wittgenstein and in Nietzsche’s Voice, a passion for his study that is moving to read. Moreover, he balances in his book an extremely precise critical vocabulary with an openness concerning his own biases. This study will foster and facilitate an important critical dialogue for many years to come.

Joseph D. Parry
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This collection of fifteen essays represents the published results of a conference on the title topic held in 1992 at the University of California, Davis, to commemorate the five-hundredth anniversary of the event. In 1492 the Spanish monarchs Ferdinand and Isabella expelled the Jews from their country, initiating a diaspora that scattered professed and many converted Jews to all points
of the compass but mostly to parts of eastern and northern Europe. The Spanish expulsion is significant not only because it ended an eight-hundred-year-old culturally and intellectually active Jewish community, but because it also set in motion a cultural penetration of European Christian communities which altered and reshaped the intellectual and spiritual direction of early modern Europe.

The volume arranges the essays geographically and chronologically, radiating outward from the events of 1492 in Spain. The first four essays investigate the circumstances in Spain that precipitated the forced exodus, and they provide a background against which the reader can view subsequent developments among European Jewry. E. William Monter’s essays on the Jews and the Moslems in Christian Spain reminds us of the intimate connection between the fall of Granada, which represented the end of Moslem government in Europe, and the expulsion of the Jews, while Jerome Friedman’s article describes the New Christian alternative for the Jews in Spain and explores the Christianization of many Jews and the subsequent contribution made by these New Christians to their adopted faith during the Renaissance and the Reformation. This topic is taken a step further in John H. Edwards’s study of the male and female religious experience among these New Christians. Renée Levine Melammed’s article on the encounter of the 16th-century Castilian midwife, Beatriz Rodriguez, with the Inquisition, particularizes the difficulties encountered by one conversa in newly cleansed Spain.

From Spain the focus of the essays shifts to various points of the diaspora. One point of exile was the island of São Tomé, off the west coast of Sub-Saharan Africa, which Robert Garfield terms a forgotten fragment of the diaspora in his article on the island’s Jewish community. Garfield’s study suggests that fragments of Jewish culture and religion, banished from Europe entirely, may have survived for a time in the most alien cultural environment imaginable. Raymond B. Waddington’s investigation of Jewish coin-images in northern Italy adds an innovative reading of medals to our understanding of the ever-shifting balance between cultural assimilation and resistance in
the European diaspora. In his article on levirate union, Howard Adelman examines the attitude of the Ashkenazim and Sephardim in Italy after the expulsion from Spain to the Jewish concepts of *yibbum* (the union of a widow with her husband's brother) and *halitza* (release by the widow of the brother-in-law from procreative obligation). Kenneth Krabbenhoft's article analyzes Abraham Cohen de Herrara's reconciliation of kabbalistic doctrine with the tenets of pagan Neoplatonism and Christian scholasticism, while Winifried Schleiner investigates the contributions of the writings of exiled Portuguese Jews to the seventeenth-century conception of medical ethics.

Commencing with the joint contribution of Zenon Guldon and Waldemar Kowalski on the Jews in sixteenth-century Poland, the essays move geographically further away from Spain and southern Europe. As Guldon and Kowalski indicate, Jews in Poland saw themselves as enjoying considerable freedom in the sixteenth-century, largely because the weakness of the monarch insured that an edict expelling the Jews could neither be proclaimed nor implemented. Susanna Akerman takes the investigation of life in the diaspora farther north to Sweden and explores the theoretical work of Johannes Bureus.

The next two essays deal with Jewish-Christian coexistence in Germany: Stephen G. Burnett looks closely at the practice of censorship against the Jewish printers of Hanau and concludes that they enjoyed a remarkable degree of freedom in what they were allowed to print, while R. Po-chia Hsia examines the parallel construction of evangelical and Jewish identities in his article on Christian ethnographies of Jews in early modern Germany. Because of the subsequent disturbing relationship between the Germans and the Jews, both essays offer a particularly relevant historical perspective.

The concluding two essays treat aspects of ethnic identity among the Jews in the British Isles: Arthur H. Williamson's essay deals with the Judaized identities and the enduring fascination with contemporary Jewry that informed Scottish political culture of the seventeenth century, and James C. Force's contribution describes how Isaac Newton's conception of a Judaized God provided Newton with hope beyond the grave.
The underlying focus of all the contributions in this volume is the creation of minority discourse and its interaction with the discourse of the dominant culture. Most importantly, these essays reflect the creation of secular modes of discourse in early modern Europe, which added an entirely new intellectual dimension to what had been a predominantly Christian continent.

The two neighboring institutions that sponsored the conference—the University of California, Davis, and California State University, Sacramento—deserve commendation for their recognition of the importance of the expulsion of the Jews from Spain for the cultural development of early modern Europe. The migration of the Jews runs parallel to Columbus's journey of discovery and changed the Old World just as he was uncovering a new one. The editors of the volume have achieved a cohesiveness of presentation altogether rare in published conference proceedings.

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