***SYLLABUS UNDER REVISION – SUBJECT TO CHANGE***

**History 216: Jewish History and Jewish Memory, Wed. 3:30-6:30 pm**

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College Hall 306b Ruderman@sas.upenn.edu

University of Pennsylvania Office hrs: M: 3:30-4:30pm; W: 1:00-2:00pm

*TEXTS TO BE PURCHASED:*

Michael A. Meyer, Ideas of Jewish History, 1974, 1988

Yosef Yerushalmi, Zachor: Jewish History and Jewish Memory, 1982, 1996

[In addition, the other readings will be available on canvas]

*SOME ADDITIONAL REFERENCE WORKS:*

Salo W, Baron, History and Jewish Historians, l964

Historians and Historical Schools, lectures delivered at the Seventh Convention of the Historical Society of Israel, December, l961[in Hebrew], l962

Moritz Steinschneider, Die Geschichtsliteratur der Juden, l905

Cecil Roth, "Historiography," Encyclopaedia Judaica, 8:551-569

Arnaldo Momigliano, Essays in Ancient and Modern Historiography, 1977

Elisheva Carlebach, John Efron, and David Myers, Jewish History and Jewish Memory: Essays in Honor of Yosef Hayim Yerushalmi, 1998

Bernard Lewis, History Remembered, Recovered, Invented, 1975

Amos Funkenstein, Perceptions of Jewish History, 1993, especially his essay: “Collective Memory and Historical Consciousness,” originally published in History and Memory 1(1992), 123-40

David Myers, “Remembering Zakhor: A Supercommentary,” History and Memory 4 (1992), 129-46

A. Rapaport-Albert, Essays in Jewish Historiography [=History and Theory, Beiheft 27], 1988

David N. Myers and David Ruderman, eds., The Jewish Past Revisited: Reflections on Modern Jewish Historians, 1998

Reuven Michael, Ha-Ketivah Ha-Historit ha-Yehudit me-ha-Renasans ad ha-Et ha-Hadashah, 1963

Ismar Schorch, From Text to Context: The Turn to History in Modern Judaism, 1994

Jonathan Frankel, ed. Reshaping the Past: Jewish History and Jewish Historians, 1994

Forum on Yosef Yerushalmi’s Zachor, Jewish Quarterly Review, Winter, 2008

Martin Jacobs, Islamische Geschichte in Jüdischen Chroniken : Hebräische Historiographie des 16. und 17. Jahrhunderts, 2004

Alain Boyer, Maurice-Ruben Hayoun, eds. L’historiographie Juive, 2001

Michael Brenner, Prophets of the Past: Interpreters of Jewish History, 2010

David Biale, ed. Cultures of the Jews, 2002

Moshe Rosman, How Jewish is Jewish History?, 2007

*COURSE DESCRIPTION AND REQUIREMENTS:*

The course will consider Jewish reflections on the meaning of the past from the Bible until the present by examining some of the outstanding works of ancient, medieval, and modern Jewish historiography. We shall consider the place of historical writing within traditional and modern Jewish cultures, the dialectic between Jewish historical writing and Jewish memory, and the relationship between modern Jewish ideologies and Jewish historical consciousness.

The major assignment of the course is a research project described below. In addition, the class will meet on a weekly basis to discuss the readings assigned for each week. Students are responsible for all required readings. You are also encouraged to show some familiarity with those recommended as well, at least those in English. Since some of the bibliography on this subject is unavailable in English, works in Hebrew and other languages are occasionally cited for those who might read them. There will be no final exam at the end of the course but some kind of short essay of reflection on the readings might be assigned.

*COURSE OUTLINE:*

I. **August 27**: Course Introduction, bibliographical introduction, discussion of course requirements and research projects

II. **September 3**

Some methodological problems: The problem of defining Jewish history; spacial and temporal continuity; the relationship of religious ideologies and views of the past; Jewish historicism and collective memory

REQUIRED:

Meyer, preface, pp. 1-6, 40-42

Review of Meyer by Jacob Neusner in History and Theory 14 (1975):212-226 [reprinted in J. Neusner, Ancient Judaism: Debates and Disputes, Brown Judaic Series 64, 1984; and in Rapaport-Albert, 1988, pp. 176-90]

Yerushalmi, Prologue, and skim pp. 81-103

Funkenstein, "Collective Memory and Historical Consciousness", pp. 3-21

Biale, Cultures of the Jews, preface

III. **September 10**

Jewish historical writing in early and late antiquity: The biblical idea of history; the impact of Greek and Roman historiography; Josephus Flavius

REQUIRED:

Meyer, pp. 6-15, 45-63

Yerushalmi, pp. 5-26

E. Spieser, "The Biblical Idea of History in Its Common Near Eastern Setting," in J. Goldin, The Jewish Expression, 1970, pp. 1-17

Shaye J.D. Cohen, "Josephus, Jeremiah, and Polybius," History and Theory, 21[1982]: 366-81

RECOMMENDED:

J. Neusner, "The Religious Uses of History: Judaism in First Century A.D. Palestine and Third Century Babylonia," History and Theory 5 ( 1966)

M. Stern, "Josephus' Method in the Presentation of Jewish Antiquities" [Hebrew] in Historians and Historical Schools

A. Schalit, "The Prophecies of Josephus and R. Yohanan b. Zakai on the Ascension of Vespasian to the Throne," S.W. Baron Jubilee Volume, Hebrew section, pp. 397-432

T. Rajak, Josephus: The Historian and His Society, 1983

L.H. Feldman, Josephus and Modern Scholarship, 1984

S. Cohen, "History and Historiography in The Against Apion," in Rapaport-Albert, pp.1-11

J. Neusner, "Judaic Uses of History in Talmudic Times, in Rapaport-Albert, pp. 12-39

IV. **September 17**

Jewish Historical Writing in the Tenth Century: Yosiphon, Nathan the Babylonian, Jacob Al Kirkisani, Sherirah Gaon, Megillat Ahimaaz

REQUIRED:

Meyer, pp. 15-17, 83-90

Yerushalmi, pp. 31-52

J. Marcus, The Jew in the Medieval World, pp. 287-92

L. Nemoy, Karaite Anthology, l969, pp. 43-53

C. Leviant, Masterpieces of Hebrew Literature, l969, selections from Nathan the Babyloniana, Sherira Gaon, Ahimaaz

RECOMMENDED:

H.J. Zimmels, "Historiography," in The Dark Ages, ed. C. Roth, World History of the Jewish People, II, 2, l968, pp. 274-81

H.H. Ben Sasson, "On Jewish Chronological Trends of the Middle Ages and the Problems,"(Hebrew) in Historians and Historical Schools

Sefer Yosiphon, ed. D. Flusser, l978-80

Jacob Al Kirkisani, "History of Jewish Sects," Hebrew Union College Annual 7(1930): 317ff.

Megillat Ahimaaz, ed. B. Klar, l944; English translation of M. Salzman, The Chronicle of Ahimaaz, l924

R. Bonfil, History and Folklore in a Medieval Jewish Chronicle: The Family Chronicle of Ahi’ma’az ben Paltiel, 2009

R. Bonfil, "Between Eretz Israel and Babylonia,"[Hebrew] Shalem 5[1987]:1-30

M. Ben Sasson, "The Structure, Goals, and Content of the Story of Nathan ha-Babli," [Hebrew] Culture and Society in Medieval Jewry . . . .Studies in Memory of H.H. Ben Sasson, 1989, pp. 137-196

K. Stow, Alienated Minority: The Jews of Medieval Latin Europe, 1992, pp. 77-88

B. Chiesa, “A Note on Early Karaite Historiography,” in Rapaport-Albert, pp. 56-65

N. D. Rabinowich, The Igeres of Rav Sherira Gaon, Jerusalem, 1988

**September 24**, no class

V. **October 1**

Jewish Historical Writing in the Twelfth Century: Abraham Ibn Daud

REQUIRED:

Meyer, pp. 78-82

Abraham Ibn Daud, The Book of Tradition, ed., G. Cohen, l967, pp. 63-71, 223-262, plus historical introduction

I. Marcus, "History, Story, and Collective Memory: Narrativity in Early Ashkenazic Culture," Prooftexts 19 (1990): 365-88

RECOMMENDED:

Ben Sasson's article in Historians and Historical Schools

G.D. Cohen, "The Story of the Four Captives," Proceedings American Academy of Jewish Research 29 (l960-61):55-131

S.W. Baron, "The Historical Outlook of Maimonides," in History and Jewish Historians, pp. 109-163

S. W. Baron, "Yehudah Halevi: An Answer to an Historical Challenge," in Ancient and Medieval Jewish History, pp. 128-48

The Book of Tradition, ed. G. Cohen, pp. 263-303

Baron, SRHJ, 6:206ff., 227ff.

**October 8, October 15,** no class

VI. **Date to be determined**

Jewish Historical Writing in the Twelfth Century: The Chronicles of the Crusades

REQUIRED:

Meyer, pp. 91-102

S. Eidelberg, The Jews and the Crusaders, 1977, pp. 21-72

J. Katz, Exclusiveness and Tolerance, l962, chapter on the martyr

I. Marcus, "From Politics to Martyrdom: Shifting Paradigms in the Hebrew narratives of the 1096 Crusade Riots," Prooftexts 2[1982]:40-52

RECOMMENDED:

R. Chazan, God, Humanity, and History:The Hebrew First Crusade Narratives, 2000, pp. 1-27

R. Chazan, "The Blois Incident of 1171: A Study in Jewish Intercommunal Organization," PAAJR 36 [1968 ]:13-31

R. Chazan, The First Crusade and the Jews, l987

A. Habermann, Sefer Gezerot Ashkenaz ve-Sarfat,, l945

Baron, SRHJ, 4:89-149

G.D. Cohen, "Messianic Postures of Ashkenazim and Sephardim," Studies of the Leo Baeck Institute, 1967, pp. 117-56

A. Mintz, Hurban Literary Responses to Catastrophe in Hebrew Literature,1984, chapter on crusade period

Stow, pp. 102-20

Y. Yuval, " The Revenge and the Curse: the Blood and the Libel," [Hebrew] Zion 58 [1993]: 33-90; and the responses to him in Zion 59

Eva Haverkamp, ed., Hebräische Berichte über die Judenverfolgungen während des Ersten Kreuzzugs, 2005

Y. Yuval, Two Nations in Your Womb: Perceptions of Jews and Christians in Late Anitiquity and the Middle Ages, 2006

VII. **October 22**

Jewish Historical Writing of the Sixteenth Century: Solomon Ibn Verga and Azariah de'Rossi

REQUIRED:

Meyer, pp. 105-14

Yerushalmi, pp. 57-75

R. Bonfil, "How Golden was the Age of the Renaissance in Jewish Historiography," in Rapaport-Albert, pp. 78-102 [Reprinted in Ruderman, Essential Papers on Jewish Culture in Renaissance and Baroque Italy, 1992]

J. Weinberg, “The Beautiful Soul : Azariah de’ Rossi’s Search for Truth.” in Ruderman and Veltri, Cultural Intermediaries (2004) 109-126

RECOMMENDED:

Solomon Ibn Verga, Shevet Yehudah, 1947, introduction by Y. Baer

Y. Yerushalmi, The Lisbon Massacre of l506 and the Royal Image in the Shevet Yehudah, HUCA Supplement No. 1, l976

Baron, History and Jewish Historians, chaps. 7-9

M. Breuer, "Modernism and Traditionalism in Sixteenth Century Historiography: Gans' Tzemah David," Jewish Thought in the Sixteenth Century, pp. 49-88

R. Bonfil, Kitvei R. Azariah Min ha-Adumim, 1992

Azariah de’Rossi, The Light of the Eyes, trans. by J. Weinberg, 2001

R. Bonfil, "Some Reflections on the Place of Azariah de' Rossi's Meor Einayim," Jewish Thought in the Sixteenth Century, pp. 23-48

J. Faur, In the Shadow of History: Jews and Converso at the Dawn of Modernity, 1992

A. Raz-Krakotzkin, The Censor, the Editor and the Text, 2007–12–09

Yosef Schwartz, “Three rings or Three Cheats : Revealed Religion and Pluralism between the Middle Ages and the Enlightenment,” Streams into the Sea, ed. E. Reiner (2001) 268-282

Michael Stanislawski, “The Yiddish "Shevet Yehudah" : a study in the "Ashkenization" of a Spanish-Jewish classic,” Jewish History and Jewish Memory (1998) 134-149

VIII. **October 29**

The Science of Judaism, Heinrich Graetz, Simon Dubnov and the Beginnings of Modern Historical Scholarship in the Nineteenth Century

REQUIRED:

Meyer, pp. 21-36, 141-55, 217-44

P. Mendes Flohr and J. Reinharz, The Jew in the Modern World, 196-208, 211-13

I. Schorch, “Ideology and History in the Age of Emancipation,” in H. Graetz, The Structure of History and Other Essays, 1975, 1-62

Brenner, 93-106

RECOMMENDED;

Leon Weiseltier, “Etwas über die Judische Historik: Leopold Zunz and the Inception of Modern Jewish Historiography,” History and Theory 20 (1981): 135-49

Nahum Glatzer, “The Beginnings of Modern Jewish Studies,” in A. Altmann, ed. Studies in Nineteenth Century Jewish Intellectual History, 1965

Michael Meyer, “Jewish Religious Reform and Wissenschaft des Judentums,” Leo Baeck Yearbook 16 (1971): 19-41

M. Meyer, “The Emergence of Modern Jewish Historiography,: Motives and Motifs.” in Rapaport-Albert, pp. 160-75

Heinrich Graetz, Essays, Memoirs, Letters (Hebrew), 1969, with introduction by Samuel Ettinger

Brenner, chapter 2

IX. **November 5**

Zionism and Jewish Historical Writing: Kaufmann, Baer, Dinur, Mahler, Scholem

REQUIRED;

Meyer, pp. 36-38, 273-316

Brenner, 157-83

B.Z. Dinur, “Jewish History-Its Uniqueness and Continuity,” in Jewish Society Throughout the Ages, ed. H. H. Ben Sasson and S. Ettinger, 1971, pp. 15-29

Gershom Scholem, “The Science of Judaism-Then and Now,” in The Messianic Idea in Judaism and Other Essays on Jewish Spirituality, 1971, pp. 304-13

David Myers, “Between Diaspora and Zion: History, Memory and the Jerusalem Scholars,” in Myers and Ruderman, pp. 88-103

RECOMMENDED:

Brenner, chapters 3 and 5

Raphael Mahler, A History of Modern Jewry 1780-1850, 1971

R. Mahler, Hasidism and Haskalah, 1984

R. Mahler, Hakaraim, 1949

B.Z. Dinur, Israel and the Diaspora, 1969

Yehezkel Kaufmann, The Religion of Israel, 1960

Y. Kaufmann, Golah ve-Nekhar, 2 vols., 1929

Yitzhak Baer, Galut, pp. 90-123

David Biale, Gershom Scholem, Kabbalah and Counter History, 1979

David N. Myers, Re-Inventing the Jewish Past: European Jewish Intellectuals and the Zionist Return to History, 1995

J. Veidlinger, “ Dubnow recontextualized : the sociological conception of Jewish history and the Russian intellectual legacy,” Jahrbuch des Simon-Dubnow-Instituts 3 (2004) 411-427

K. Groberg and A. Greenbaum. A Missionary for History : Essays in honor of Simon Dubnov, 1998

X. **November 12**

Salo W. Baron, Jacob Neusner, Yosef H. Yerushalmi, and American Jewish Historiography

REQUIRED:

Meyer, pp. 38-40, 319-335

Jacob Neusner, “Talmudic History-Retrospect and Prospect,” Introduction to the third printing of J. Neusner, A History of the Jews of Babylonia I, 1984

Yerushalmi, pp. 81-103 [reread]

D. Myers, “Of Marranos and Memory: Yosef Hayim Yerushalmi and the Writing of Jewish History,” in Jewish History and Jewish Memory: Essays in Honor of Y. H. Yerushalmi, 1998, pp. 1-21

Brenner, 123-31

RECOMMENDED;

Y. Baer’s critique of Salo W. Baron’s A Social and Religious History in Zion 3

Ellis Rivkin, “The Writing of Jewish History,” The Reconstructionist 26 (1959): 13-18, 24-27

Uriel Tal, “Individuality and Nationality in the Approach of S. W. Baron,” Ma’ariv, June 27, 1975

S. W. Baron, “New Horizons in Jewish History,” Freedom and Reason: Studies in Memory of Morris Raphael Cohen, 1951, pp. 337-53

Jacob Neusner, Judaism in the American Humanities, 1981

Robert Liberles, Salo Wittmayer Baron: Architect of Jewish History, 1995

JQR forum on Yerushalmi, 2007

XI. **November 19**

Some Contemporary Issues in Recent Historiography: The History of Women, the Assault on Zionist Historiography, Anthropological and Cultural Historical Approaches

REQUIRED;

Paula Hyman, “Gender and the Shaping of Modern Jewish Identities,” Jewish Social Studies 8 (2002): 153-61

H. Tirosh Rothschild, “Continuity and Revision in the Study of the Kabbalah,” AJS Review 16 (1991): 161-92

Ivan Marcus, “Toward and Anthropological History of the Jews,” in The State of Jewish Studies, eds. S. Cohen and E. Greenstein, 1990, pp. 113-27

Derek Penslar, “Narratives of Nation Building: Major Themes in Zionist Historiography,” in Myers and Ruderman, pp. 104-27

David Biale, Cultures of the Jews and Moshe Rosman’s How Jewish in Jewish History, pp. 1-18

XII **December 3**

Discussion and Presentation of Individual Projects

*RESEARCH PROJECTS*

You may choose either of two kinds of research projects. You may choose to study a historian or a specific historiographical work. In this case, you should be interested in the work[s] of this author as historical writing--e.g. the author’s approach and methodology, the selection of sources, perspective, etc. Moreover, these writings should be considered as sources of history themselves: What do they reveal about the author’s attitudes, about the society in which he/she lived and about the author’s ultimate concerns? Why did the author choose to write the work and what does this reveal about his/her cultural world? How is he/she indebted to the source material used and how does he/she depart from it, and what can this teach us about the writer and his/her inclinations and biases?

In the second case, you may elect to examine a major historical problem subjected to differing interpretations by a variety of contemporary historians. The task in this case will be to present accurately the various interpretations of the specific problem, to evaluate them as best you can, and when possible, to check some of the primary sources upon which each historical reconstruction is based, Why are there multiple interpretations of the same primary sources and what ideological assumptions might underlie each of them?

Whatever paper you choose, please consult with me for approval of the topic. A partial list of suggested topics for both types of papers follows. Other suggestions are welcome. Where a reading knowledge of Hebrew is necessary, a [h] is indicated. In order to insure the successful completion of the project by the end of the semester, the following timetable will be strictly enforced.

1. Topic approved by October 22, 2014

2. 3 page report, outlining objectives of the paper, questions asked, preliminary bibliography by November 19, 2014

3. Oral presentations of papers on December 3, 2014

4. Paper due on December 11, 2014

*SUGGESTIONS FOR FIRST TYPE OF PAPER*:

Maccabees 1 or 2

Josephus’ Antiquities

Josephus’ The Roman War

Chronicle of Nathan the Babylonian [h]

Chronicle of Ahimaaz

Jacob al-Kirkisani’s “History of Jewish Sects”

A Crusade chronicle

Usque’s Consolation

Ibn Verga’s Shevet Yehudah[h]

David Gans, Zemah David [h]

David Reuveni’s Diary

One of the autobiographies of early modern Jews-Leon Modena, Glueckel, Yagel, Maimon, Emden, etc. or a modern autobiography

A modern historian such as Graetz, Dubnov, Mahler, Kaufmann[h], Baer, Neusner, Baron, Yuval, Idel, etc.

SUGGESTIONS FOR SECOND TYPE OF PAPER

What do the Dead Sea scrolls teach us about Jewish and Christian History?

The origin of the Pharisees

Daniel Boyarin and/or Seth Schwartz on reconceptualizing ancient Jewish history and the boundaries of Christianity and Judaism

The origin of the Karaites [h]

The nature of the Conversos and the Inquisition

The Origins of Hasidism: The Debate between Rosman and Etkes

Methodology in Talmudic history-Neusner and his successors

The Beginnings of modernity in Jewish history

Revisionism in kabbalah studies

Gender and the study of Modern Jewish History

Christian anti-Semitism-R. Reuther and her critics

The Holocaust and the Goldhagen debate

The New Israeli revisionists and the Zionist narrative

Defining the Renaissance/ Early Modern Period in Jewish History

Yisrael Yuval and the Debate over medieval Jewish Martyrdom

Violence in Jewish history: Toaff, Horowitz, Yuval etc.