

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School	College of Liberal Arts and Sciences	Department/School	School of Historical, Philosophical and Religious Studies
Prefix: HST	Number: 302	Title: Studies in History (Jews, Christians & Muslims in Medieval World)	Units: 3

Course description:

Is this a cross-listed course? No If yes, please identify course(s): _____

Is this a shared course? No If so, list all academic units offering this course: _____

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a **permanent-numbered** course with topics? Yes

If **yes**, each topic requires **an individual submission**, separate from other topics.

Requested designation: *Historical Awareness - H*

Mandatory Review: Yes

*Note- a **separate** proposal is required for each designation.*

Eligibility: Permanent numbered courses **must** have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:

For Fall 2020 Effective Date: October 10, 2019

For Spring 2021 Effective Date: March 5, 2020

Area proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

Checklists for general studies designations:

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

A complete proposal should include:

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.

Contact information:

Name Marissa Timmerman E-mail Marissa.R.Timmerman@asu.edu Phone 480-727-4029

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Richard Amesbury Date: 10/23/2019

Chair/Director (Signature): 

Arizona State University Criteria Checklist for

HISTORICAL AWARENESS [H]

Rationale and Objectives

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. The Historical Awareness designation requires consistent analysis of the broader historical context of past events and persons, of cause and effect, and of change over time. Providing intermittent, anecdotal historical context of people and events usually will not suffice to meet the Historical Awareness criteria. A Historical Awareness course will instead embed systematic historical analysis in the core of the syllabus, including readings and assignments. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised October 2015

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[H] CRITERIA			
THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	syllabus/reader
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	syllabus/reader
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	syllabus/reader
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	syllabus/reader
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		• Courses that are merely organized chronologically.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Course Prefix	Number	Title	General Studies Designation
HST/JST	302	Jews, Christians, and Muslims in the Medieval World	H

Explain in detail which student activities correspond to the **specific** designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1. History is a major focus of the course	The course deals with an thousand-year period known as the Middle Ages, from the fourth century (over 1,600 years ago) through the 15 th century (nearly 700 years ago).	See the syllabus, sections I–IV. The course, generally, proceeds chronologically from the Early Middle Ages through to the High Middle Ages.
2. The course examines human development as a sequence of events	This course is heavily focused on the evolution of both religions and peoples who identify with religion over time and explores many of the ways religious ideologies change and evolve in a sequential manner.	week 1 deals with the evolution, over time, of Judaism from a sacrificial to the rabbinic religion. week 2 deals with the evolution of christians from a persecuted Jewish sect to an imperial power. Section IV deals with social changes brought on by historical change such as expulsion and violence.
3. There is a systematic examination of human institutions as they change over time.	This course is highly focused on changing institutional structures over time: chaning rabbinic authorities from Geonim to Kabbalists, shi'a vs Sunni institutions, and the evolution of rival monasticism and scholasticism among christians.	see for instance week 12 dealing with how religious institutions both accepted and rejected Aristotelian methods of inquiry and how that changed the structure of Madras, yeshiva, and university over time, especially culminating in the Maimonidean controversies.
4. this course examines the relationship among events, ideas, and artifacts in social and political context	This course is very much focused on how historical political events inform human belief, ideology, and ritual practice	see for instance week 10. Crusader violence informed a new form of Jewish martyrological belief and practice. See week 14, the Albigenian crusade and formation of Dominican order affected Jewish and Christian dogmas such as the reversal of the Augustinian Doctrine and a trend to pursue Kabbalistic beliefs.

HST 302/JST 302

Jews, Christians, and Muslims in the Medieval World

Important Information

Instructor: Stanley Mirvis

Stanley.Mirvis@asu.edu

M/W/F: 10:45–11:35

EDB L1–27

Office Hours: M/W 2:00–5:00, COOR 4552

Course Description

“Jews, Christians, and Muslims in the Medieval World” explores the relationship between three Abrahamic religions from the fourth to the fourteenth century. It takes an expansive geographic view that includes Central Asia, North Africa, the Arabian Peninsula, and Western Europe. This course investigates how Jews, Christians, and Muslims evolved both in cooperation and in conflict with each other. In order to fully appreciate that complex interaction, our story is told principally from a Jewish perspective. As a minority group under both Islamic and Christian rule, Jews provide a rich case study of both polemical and productive interreligious exchange. Major themes of the course include competing eschatologies, shared philosophies, inter-communal violence, and the negotiation of settlement rights.

Learning Outcomes

The principal goal of “Jews, Christians, and Muslims in The Medieval World,” is to cultivate a well-rounded historical and geographical perspective on how three religions, that continue to shape our world today, evolved both in cooperation and in conflict with each other. This historical perspective will help to inform your understanding of current events and will enhance your appreciation for the shared heritage of these three religions. You will come away with a nuanced and in-depth understanding of the fundamental beliefs of Judaism, Christianity, and Islam, their differences and similarities, their historical trajectories, and their geographic scope.

Important Dates to Remember

September 30: NO CLASS: Rosh Hashana

October 9: NO CLASS: Yom Kippur

October 14: NO CLASS: Sukkot/Fall Break

October 21: NO CLASS: Shemini Azeret

November 11: NO CLASS: Veterans’ Day

November 29: NO CLASS: Thanksgiving Break

Required Texts

Custom Source Reader: Available on Canvas

Mark R. Cohen, *Under Crescent & Cross: The Jews in the Middle Ages* (Princeton University Press, 1994) ISBN 978-0-691-13931-9 (Available at Sun Devil Bookstore)

Course Requirements: (See Assignment Prompts Page for Details)

Participation:	15%
Short Essays:	15%
Sectional Quizzes:	50%
Reading Reflections:	20%

Schedule of Classes**August 23**

Introduction to Medieval Abrahamic Religions

Sections I: Jews, Christians, and Muslims in the Early Middle Ages**Week 1: The Birth of Rabbinic Judaism**

Reading 1: The Jewish Relationship with Other Nations

Reading 2: The Jewish View of The Messiah

August 26

Jews and Judaism[s] Under Pagan Rome

August 28

Exile and Redemption: Jewish Diasporas

August 30

The Babylonian Talmud and the Birth of Rabbinic Judaism

Learning Outcome Week 1

Comprehend the transition of Judaism from a priestly/sacrificial religion to the rabbinic religion, that it is to this very day. Understand the geographies and ideologies of Jewish “Diaspora” in late antiquity and today.

Week 2: The Foundations of Christian Rome and The Spread of Christianity

Reading 3: The Church Fathers and the Jews

Reading 4: A Seventh-Century Jewish Apocalypse

September 2

By This You Shall Conquer: The Great Persecution to Constantine

September 4

The Fourth-Century Church Fathers: Augustine, Ambrose, and Jerome

September 6

Heraclius’ War: Jews, Byzantines, and Sasanians

Learning Outcome Week 2

Assess the historical process by which Christianity evolved from a persecuted sect of Judaism to a new form of religious expression. Identify the catalysts of Christian identity formation in the fourth century. Understand the geographic spread of Christianity in the early middle ages and how that continues to inform our world today.

Week 3: The Rise of Islam and Dhimmitude

Reading 5: The Treachery of the Banu Nadir

Reading 6: The Status of the Dhimmī

September 9

The Sun Rising Upon A People: Arabia, Himyar, and The Life of Muhammed

September 11

The Spread of Islam: The First Fitnah, and the Origins of Shi'a Islam

September 13

Dhimmitude and The Rise of the Umayyad Caliphate in Damascus

Learning Outcome Week 3

Identify the main causes and personalities behind the rise of Islam in the seventh century. Assess the full geographic scope of early Islamic expansion. Identify how the earliest theological and political schisms within Islam continue to inform our world today, particularly between Shi'a and Sunni Islam.

Week 4: Abbasid Baghdad and the Geonim

Reading 7: The Inauguration of the Exilarch

Reading 8: The Correspondences of the Geonim

September 16

Jewel of the World: The Abbasid Caliphate and the Rise of Baghdad

September 18

The Baghdad Exilarchs, North Africa, and The Caliphal Heartlands

September 20

A Dominion of Letters: The Geonim and their Distant Networks

Learning Outcome Week 4

Define the central role the Geonim played in the formation of Judaism, the fixity of the Talmud, and liturgical expressions of Judaism to this day. Assess the political relationship between the Jews of "Babylonia" and the Abbasid court. Evaluate the full geographic reach of Geonic authority throughout the Middle East and the Mediterranean and their methods of communication. Comprehend the impact the Geonim played on Jewish life in the medieval world as well as to this very day.

Section II: Convivencia and A Mediterranean Society**Week 5: Conquest and Reconquest**

Reading 9: The Jews Under the Visigoths

Reading 10: Christian and Islamic Accounts of the Conquest of Spain

September 23

Tyranny and Triumph: Visigothic Spain and the Jews of Septimania

September 25

Tempestuous Straights: The Islamic Conquest of Spain

September 27

City of Splendor: The Rise of Umayyad Cordoba

Learning Outcome Week 5

Recognize the persecutory relationship of Visigoths to the Jews of Hispania. Appreciate the long-lasting implications of that relationship into the fifteenth century and to today by defining inter-ethnic versus religious prejudice. Analyze the varying Christian, Jewish, and Islamic accounts of the Umayyad conquest of Spain and the impact that event continues to have to this very day, including in the spread of Islam into both Spain and West Africa.

Week 6: Spanish Convivencia in Global Context

Reading 11: Hasdai Ibn Shaprut and the King of Khazaria

Reading 12: Selected Hebrew Poems from Al-Andalus

September 30

NO CLASS: Rosh Hashanah

October 2

The Courtier and the Khazar: Convivencia in the Court of Abd Al-Rahman III

October 4

The Andalusian Tradition: Flowering of Poetry and Philosophy

Learning Outcome Week 6

Define the term *convivencia*. Identify both the evidence in favor of interfaith coexistence in medieval Spain and the evidence against it. Appreciate the global reach of the Umayyad court of Cordoba through the efforts of the Jewish courtier Hasdai ibn Shaprut. Understand the global orientation of the Khazars and how their conversion to Judaism continues to inform Jewish identity in eastern Europe and Central Asia to this very day.

Week 7: The Taifa States, Samuel ibn Naghrela, and the Almoravids

Reading 13: The Rise and Fall of Samuel Ibn Naghrela

Reading 14: The Conquest of Toledo and the Almoravids

October 7

Samuel ibn Naghrela: The Jewish Warrior Poet of Granada

October 9

NO CLASS: Yom Kippur

October 11

The Christian Capture of Toledo and the Arrival of the Almoravids

Learning Outcome Week 7

Buttress and problematize the notion of *convivencia* through assessing the life and career of the great Jewish warrior poet of the Taifa of Granada, Samuel ibn Naghrela. Understand the rise of the Almoravids and their conflict with Alfonso VI after the Christian “reconquest” of Toledo in 1085. Appreciate how the Almoravid dynasty shaped the architectural landscape of Morocco and Western Sahara to this very day.

Week 8: The End of the Golden Age of Spain

Reading 15: Yehuda ha-Levi’s Kuzari

Reading 16: Maimonides’ Epistle on Martyrdom

October 14

NO CLASS: Sukkot/Fall Break

October 16

The Distant Dove: Yehuda ha-Levi Between Islam and Christendom

October 18

Cordoba to Cairo: The Life and Times of Maimonides

Learning Outcome Week 8

Identify some of the causes and symptoms of the end the golden age of Spain and the decline of Convivencia in the wake of both the Almoravid and Almohad conquests of the Taifa states of Spain. Explore the end of the golden age through the Jewish supremacy of Yeudah ha-Levi articulated in his classic work of religious philosophy, the Kuzari. Assess the end of the golden age through the life and career of Maimonides, particularly through his Letter on Martyrdom, responding to the Almohad persecution of Jews, and his law code Mishneh Torah. Appreciate the ways Maimonides is revered by Jews and non-Jews to this very day throughout the world and his impact on our present day cultural expression.

Week 9: A Mediterranean Society

Reading 17: A Mediterranean Jewish Family Chronicle

Reading 18: Selected Geniza Documents

October 21

NO CLASS: Shemini Azeret

October 23

The Rise of the Fatimid Empire and the Jews of Sicily, Egypt, and Ifriqiya

October 25

The Hidden Treasures of the Cairo Geniza

Learning Outcome Week 9

Explore the Jewish, Muslim, and Christian cultural hybridity of southern Italy and Sicily, particularly in the Norman Kingdom of Sicily. Understand the Jewish place in early middle ages Sicily through the chronicle known as the *megilat ahima'atz*. Define the shi'a Islam and rise to power of the Fatimid dynasty in North Africa. Identify the Cairo Geniza and appreciate its unique and valuable place in medieval history.

Section III: The Crusades and The Twelfth-Century Renaissance**Week 10: The Jews of Ashkenaz and the Crusades in Global Context**

Reading 19: The Mainz Anonymous

Reading 20: The Second Crusade and the Jews

October 28

The Carolingians and the Birth of Ashkenaz

October 30

The First Crusade and the Rhineland Martyrs

November 1

Portugal to Persia: The Crusades in Global Context

Learning Outcome Week 10

Locate the Jewish presence in northern Europe under the Carolingians and assess the paths of migration to the land known to Jews as “Ashkenaz.” Identify the major themes and achievements of the Carolingian Renaissance. Understand the bid for Jewish autonomy in Septimania (Narbonne) during the eighth century. Identify the main causes and outcomes of the first Crusade. Explore Ashkenazi martyrology through the reading of Hebrew crusade chronicles. Appreciate the global impact of the first and second crusade, particular the renewal of the Reconquista in Portugal and the Jewish messianic revolts in Persia and how these movements continue to inform our world today.

Week 11: The Twelfth-Century Renaissance

Reading 21: Rashi and the Victorine Biblicists

Reading 22: The Scholastics, Peter Abelard, and the Tosafists

November 4

Battling with the Bible: Rashi and the Victorine Biblicists

November 6

The Scholastics, Peter Abelard, and the Tosafists

November 8

Monasticism and the Hasidei Ashkenaz

Learning Outcome Week 11

Explore the evolution of biblical exegesis during the twelfth century Renaissance by investigating Rashi’s influence on the Victorine Biblicists. Appreciate the shared intellectual world of Jewish and Christian scholastics/tosafists during the twelfth-century in their efforts to reconcile discordant canons. Compare and contrast Christian monasticism, throughout the world, to the Jewish ascetic movement of the twelfth century known as Hasidei Ashkenaz. Appreciate the ways the Hasidei Ashkenaz continue to influence Jewish practices to this very day.

Week 12: Aristotelianism and The Confluence of Traditions

Reading 23: The Aristotelianism of Averroes, Maimonides, and Aquinas

Reading 24: The Maimonidean Controversies

November 11

NO Class: Veterans’ Day

November 13

The Aristotelian Confluence: Averroes, Maimonides, and Aquinas

November 15

The Maimonidean Controversies in Global Context

Learning Outcome Week 12

Define medieval “Aristotelianism” and the efforts during the twelfth-century Renaissance to reconcile faith and reason within the Jewish, Christian, and Muslim context respectively. Compare and contrast the Aristotelianism of Averroes, Maimonides, and Thomas Aquinas. Appreciate the different intellectual layers and full geographic scope of the Maimonidean Controversies and the ways the Jewish rejection of philosophy continues to inform our lives today.

Section IV: Jews, Christians, and Muslims in the High Middle Ages

Week 13: Medieval Judeophobia

Reading 25: Selected Charters Granted to Jews

Reading 26: The Host Desecration and Ritual Murder Accusations

November 18

The Social Status of European Jewry: Servi Camerae, Moneylending, and Sicut Judaeis

November 20

A Simple Twist of Faith: Host Desecration and Ritual Murder Accusations

November 22

Devils, Menstruates, and Sows: Popular Medieval Judeophobia

Learning Outcome Week 13

Define the social status and political rights of Jews living in late middle ages Christendom. Assess the ways Jews were forced into moneylending practices by the Capetian monarchy of France and the economic role of Jews in late middle ages Europe. Investigate various episodes of Host Desecration and Ritual Murder libels against the Jews. Assess popular anti-Jewish attitudes against Jews and determine the ways these attitudes continue to inform popular and overtly hostile depictions of Jews around the world to this very day.

Week 14: The Jews of Christian Spain

Reading 27: Kabbalah Mysticism and Neoplatonism

Reading 28: The Barcelona Disputation

November 25

An Illuminated Orchard: The Aljama and the Birth of Kabbalah

November 27

Dominicans and Disputations: The Reversal of the Augustinian Doctrine

November 29

NO CLASS: Thanksgiving Break

Learning Outcome Week 14

Define thirteenth century kabbalah, the Zohar, Neoplatonism and the Jewish mystical rejection of Aristotelianism. Appreciate the nature of Jewish public life in Christian Spain, particularly through the careers of two Aragonese luminaries, Nahmanides and Solomon ibn Adret. Explore the creation of the Dominican order in response to the Albigensian heresy and the Dominican role in rooting out heresy. Identify the Dominican rejection of the Augustinian Doctrine through their efforts to publicly dispute the Talmud.

Week 15: The Terrible Fourteenth Century

Reading 29: The Expulsions of Jews from France

Reading 30: The Black Death and the Jews

December 2

Scattered Like Dust: The Expulsions of Jews From England and France

December 4

Religious Violence: Rintfleisch Massacre, Albigensian Crusade, Shepherds' Crusade

December 6

The Black Death: A Global Catastrophe

Learning Outcome Week 15

Investigate the circumstances leading to the catastrophic expulsion of Jews from England in 1290 and France in 1305. Appreciate the global implication of Jewish migration patterns as a response to expulsion and how that continues to inform the world today. Assess the nature of inter-religious violence as a result of the reversal of the Augustinian Doctrine. Investigate the global scale of the catastrophe of the Black Death and how it affected Jewish, Christian, and Muslim communities in different ways. Determine the ways the catastrophe of the Black Death continues to inform our world today.

Source Reader
HST/JST 302 Jews, Christians, and Muslims in Medieval World
Prof. Stanley Mirvis

Table of Contents

Reading 1: The Jewish Relationship with Other Nations

- Babylonian Talmud, Avodah Zarah (Idol Worship, 2a–2b)

Reading 2: The Jewish View of The Messiah

- Babylonian Talmud, Sanhedrin (Assembly), 97a–98b

Reading 3: The Church Fathers and the Jews

- Letter of Ambrose of Milan to the Emperor Theodosius I (388)
- Augustine, *Tractatus Adversus Judaeos* (c. 395)

Reading 4: A Seventh-Century Jewish Apocalypse

- Anonymous, *Sefer Zerubavel* (mid 7th century)

Reading 5: The Treachery of the Banu Nadir

- Al-Waqidi, *Kitab al-Tarikh al-Maghazi* (Book of History and Campaigns, c. 823)

Reading 6: The Status of the Dhimmī

- “The Pact of Umar” from Al-Turtushi, *Siraj al-muluk* (The Lamp of the Kings, Egypt, 12th century)
- “Rules for Collecting the Jizya,” Abu Yusuf, *kitab al-kharaj* (Baghdad, 8th century)

Reading 7: The Inauguration of the Exilarch

- Natan ha-Bavli, *Akhbar Baghdad* (*The Great Baghdad*, 10th century)

Reading 8: The Correspondences of the Geonim

- “The Calendar Controversy of Sa’adia Gaon,” Sa’adia Gaon, Letters to his Students, (922)
- Excerpt from the Epistle of Sherira Gaon (986)
- Letter of Hai Gaon to Anonymous Inquirer (mid-eleventh century)

Reading 9: The Jews Under the Visigoths

- Visigothic Code: Book 12, Titles 2–3: Laws Concerning Heretics (654)
- Deposition of Converted Jews to the Crown (654)

Reading 10: Christian and Islamic Accounts of the Conquest of Spain

- Anonymous, *Chronicle of 754*
- Muhamad ibn Abd al-Munim al-Himyari, *Kitab ar-Rawd al-M’itar* (The Book of the Fragrant Garden, 15th century)
- Anonymous, *Akhbar Majmua* (10th century)

Reading 11: Hasdai Ibn Shaprut and the King of Khazaria

- Hasdai ibn Shaprut, Letter to Joseph, King of the Khazars (Cordoba, c. 960)
- Joseph, Khagan of the Khazars, Letter to Hasdai ibn Shaprut (Atil, c. 965)

Reading 12: Selected Hebrew Poems from Al-Andalus

- Devotional Poem by Dunash ibn Labrat
- Wine Poem by Moses ibn Ezra
- “Gazelle” Poem by Moses ibn Ezra

Reading 13: The Rise and Fall of Samuel Ibn Naghrela

- Abraham Ibn Daud, *Sefer ha-Kabbalah (The Book of Tradition)*, 1160)
- Devotional Poem by Samuel ibn Naghrela
- Wine Poem by Samuel ibn Naghrela
- Love Poem by Samuel ibn Naghrela
- Death Poem by Samuel ibn Naghrela

Reading 14: The Conquest of Toledo and the Almoravids

- Abu Ja’afar, *untitled chronicle* (11th century)
- Ibn Abi Zar’s, *Rawd al-Qirtas* (The Garden of Pages, 1326)

Reading 15: Yehuda ha-Levi’s Kuzari

- Yehuda ha-Levi, *Sefer Kuzari* (1140)

Reading 16: Maimonides’ Epistle on Martyrdom

- Maimonides, *Epistle on Martyrdom* (1160)

Reading 17: A Mediterranean Jewish Family Chronicle

- Ahima’atz ben Paltiel, *Megillat Ahima’atz* (The Scroll of Ahima’atz, 1054)

Reading 18: Selected Geniza Documents

- “A Jewish Merchant in Tunisia Inquires About the Tribute Sent to the Geonim in Baghdad” Hebrew Geniza Fragment from the Bodleian Library (1015)
- “A Tunisian Merchant Expresses Anxiety to his Trading Partner in Egypt over the Death of the Nagid,” Judeo-Arabic Geniza Fragment from the Bodleian Library (1015)
- “Arabic Court Proceedings Regarding the Building of a Synagogue,” Arabic Geniza Fragment from the Bodleian Library (c. 1038)

Reading 19: The Mainz Anonymous

- *The Mainz Anonymous* (1096)

Reading 20: The Second Crusade and the Jews

- Bernard of Clairvaux, Letter to France and Bavaria (1146)
- Ephraim of Bonn, *Sefer zekhirah* (Book of Remembrance, c. 1171)

Reading 21: Rashi and the Victorine Biblicists

- Rashi on Exodus 33:21
- Rashi on Leviticus 19:18
- Rashi on Isaiah 53, “The Suffering Servant”
- Rashi on Isaiah 7:14, “The Virgin Birth”
- Richard of St. Victor, *On Emmanuel* (before 1173)

Reading 22: The Scholastics, Peter Abelard, and the Tosafists

- Peter Abelard, Prologue, *Sic et Non* (before 1116)
- Tosafists on Babylonian Talmud, *Sanhedrin* 63b
- Menahem Ha-Meiri, *Beit Behirah* (Chosen House), commentary on the Babylonian Talmud *Bava Kama* 38a
- Menahem ha-Meiri, *Beit Behirah* (Chosen House), Commentary on the Babylonian Talmud *Avodah Zarah* 26a

Reading 23: The Aristotelianism of Averroes, Maimonides, and Aquinas

- Averroes, *Kitab fasl al-maqal* (The Decisive Treatise, 1178)
- Maimonides, *Moreh Nevukhim* (Guide for the Perplexed, 1190)
- Thomas Aquinas, *Summa Theologica* (1274)

Reading 24: The Maimonidean Controversies

- Solomon ibn Adret, Letter to an Anonymous Inquirer (Barcelona, c. 1295)
- Abba Mari of Montpellier, Letter to Solomon ibn Adret (Provence, 1304)
- Jacob ibn Tibbon, Letter to Solomon ibn Adret (Provence, 1304)
- Solomon ibn Adret, Open Letter to the Jewish Communities of Spain, France, and German Lands (Barcelona, 1305)

Reading 25: Selected Charters Granted to Jews

- Charter Granted to the Jews in the Duchy of Austria (1244)
- *Las siete partidas* of Alfonso X (Castile, 1265)

Reading 26: The Host Desecration and Ritual Murder Accusations

- Thomas Monmouth, *The Life and Miracles of St. William of Norwich* (1173)
- Ephraim of Bonn, *Account of the Blois Blood Libel* (c. 1173)
- Anonymous, *Host Desecration Tale* (Paris, 1290)

Reading 27: Kabbalah Mysticism and Neoplatonism

- Moses de Leon, *Sefer ha-Zohar* (The Book of Splendor), *parshat Balak* (1281)
- Abraham Abulafia, *Introduction to Otzar Eden Ganuz* (c. 1280)

Reading 28: The Barcelona Disputation

- Nahmanides, *Account of the Disputation at Barcelona* (1263)

Reading 29: The Expulsions of Jews from France

- Rigord, *Gesta Philippi Augusti* (1186)
- Reuven b. Isaac, liturgical poem, (early 14th century)
- Samuel Usque, *Consolation for the Tribulations of Israel* (1553)

Reading 30: The Black Death and the Jews

- Jacob Königshofen, *Chronicle of Strasbourg* (1348)
- Catalan Jewish Communal Minutes (1354)
- Tombstone of Solomon ben R. Samuel (Toledo, 1349)



UNDER

Crescent & Cross

The Jews in the Middle Ages

*With a new introduction
& afterword by the author*

MARK R. COHEN

Under Crescent and Cross

THE JEWS IN THE MIDDLE AGES

*With a new introduction and
afterword by the author*

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