

Spanish 135: Studies in Hispanic Literature
Spanish Inquisition and Multicultural Iberia

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MTWR 9am-11am: 179 Dwinelle

Office hours: MW after class or by appointment

The interactions, commingling, and intersections among and between the three Abrahamic religions on the Iberian Peninsula during the medieval and early modern periods have long fascinated literary critics, historians, art historians, and other scholars. The fraught question of even how to name and describe these interconfessional relationships—*convivencia*, tolerance, coexistence, persecution, to name only a few—points to the complex and contingent circumstances that governed and shaped those interactions. This course seeks to survey some of the major issues in this area of study and to introduce students to some of the works of the period most concerned with the interactions among Muslims, Jews, Christians, *conversos*, *moriscos*, and *renegados*. Students will read primary sources written by Muslims forcibly converted to Christianity, anti-Semites, officials in the Aragonese and Castilian inquisitions, and men redeemed from captivity in North Africa. Some of these works are among the most widely read literary texts of the period—Miguel de Cervantes Saavedra's *Novelas ejemplares*—while others languished unread in manuscript archives and unpublished until the last decade. All of these texts grapple with questions of identity, conversion, faith, exclusion, and tolerance—fundamental issues with which our society continues to wrestle. We will read our primary works with an eye to those issues, while also engaging with secondary readings that deal either with specific questions of early modern Spain or with questions of difference and assimilation. Even as we attempt to contextualize and unpack these texts within their own particular historical, social, and political environments, so too will we draw connections between these issues as they were discussed half a millennia ago and the ways in which we deal with them in the twenty-first century.

Evaluations

Class participation (30%): Students will be graded on their thoughtful contributions to class discussions, bearing in mind that the ideal class for this seminar is one in which the professor acts primarily as a referee, and the students provide the bulk of the content of the discussion. In addition to the assignments listed below, the professor will occasionally ask students to prepare summaries of secondary readings to present to their classmates, sometimes in lieu of the assigned secondary reading for that day. Such presentations will count toward the participation grade in that they are meant to further class discussion of that particular topic. Furthermore, the syllabus gives research objectives that should be accomplished by the day for which they are assigned. Students will get five to ten minutes at the start of each session to meet with a classmate and report on the research they've accomplished for that day.

Presentations (25% total): Students will be asked to give three brief (5 minute) presentations *in Spanish* over the course of the semester on concepts crucial to the primary texts. Such concepts might include "humanism," "*Reconquista*," or "*converso*."

Presentations are expected to suggest answers to questions like: Why might this concept be related to the primary text for today? How does this shed light on the historical context of the primary text? How is this early modern concept different from related concepts we hold today? For these presentations, it is expected that students will have done ample research beforehand, and speak either extemporaneously or from brief notes. They are encouraged to prepare a handout or presentation to share with their classmates and to be creative in their approaches. Students should take these presentations as an opportunity to practice speaking in lengthy, well-structured paragraphs. Students are encouraged to seek (in advance at office hours) the help of the professor in finding resources on any of these key concepts.

Bibliographical essays (15% each; 45% total): Students will submit three short (2-3 page) bibliographic essays, which they are encouraged to write in their target language, dealing with two secondary sources that discuss a primary text. In these essays, students will summarize the argument made by the author in the secondary literature and express an opinion about that argument. Essays will be assessed on the clarity of the summary, the cogency and completeness of the student's own argument, and accuracy of documentation. These bibliographical essays are meant to be sites of exploration for students to begin thinking about topics for their final essay.

Readings:

NOTE: Readings for this intensive course will consist of approximately 25 pages of primary readings and approximately 25 pages of secondary readings (usually one chapter or essay) per day. Students are encouraged to take advantage of English translations at home if the original language hinders comprehension of key features of the text. All class discussions will take place in Spanish and will refer to the text in its original language. Readings will be drawn from the following texts:

Primary sources:

Anonymous. *El Abencerraje (Novela y romancero)*. Ed. Francisco López Estrada. Madrid: Cátedra, 1993.

Anonymous. "*The Abencerraje*" and "*Ozmín and Daraja*": *Two Sixteenth-Century Novellas From Spain*. Eds. Barbara Fuchs, Larissa Brewer-García, and Aaron J. Ilika. Philadelphia: University of Pennsylvania Press, 2014.

Anonymous. *Tratado de los dos caminos, por un morisco refugiado en Túnez*. Eds. Alvaro Galmés de Fuentes and Juan Carlos Villaverde. Madrid/Oviedo: Instituto Universitario Seminario Menéndez Pidal de la Universidad Complutense/Seminario de Estudios Árabo-Románicos de la Universidad de Oviedo, 2005.

Cervantes Saavedra, Miguel de. "El amante liberal." *Novelas ejemplares*. Vol. 1. Ed. Harry Sieber. Madrid: Cátedra, 1980. 135-188.

--. "Entremés del retablo de las maravillas." *Entremeses de Miguel de Cervantes*. Ed. Alfredo Baras Escolá. Biblioteca Clásica de la Real Academia Española. Vol. 45. Madrid: Real Academia Española, 2012. 87-101.

Eimeric, Nicola. *El manual de los inquisidores*. Trans. Francisco Martín. Barcelona: Muchnick Editores, 1983.

Núñez Muley, Francisco. *Memorial: Defensa de las costumbres moriscas*. Barcelona, Linkgua, 2004.
Quevedo, Francisco de. *Excecración contra los judíos*. Barcelona: Linkgua, 2011.

Secondary sources:

- Armistead, Samuel G. "Remembering Américo Castro." *Revisiting Convivencia*. Scarborough. 31–39
- Brown, Wendy. *Regulating Aversion: Tolerance in the Age of Identity and Empire*. Princeton: Princeton University Press, 2008.
- Catlos, Brian A. "Christian-Muslim-Jewish Relations, Medieval 'Spain,' and the Mediterranean: An Historiographical Op-Ed." In *In and Of the Mediterranean: Medieval and Early Modern Iberian Studies*. Eds. Michelle M. Hamilton and Núria Silleras-Fernández. Nashville, TN: Vanderbilt University Press, 2015. 1-16.
- Cruz, Anne J., and Mary Elizabeth Perry. "Introduction: Culture and Control in Counter-Reformation Spain." In *Culture and Control in Counter-Reformation Spain*, eds. Anne J. Cruz and Mary Elizabeth Perry. Minneapolis: University of Minnesota Press, 1992. ix-xxiii.
- Dodds, Jerrilynn D., María Rosa Menocal, and Abigail Krasner Balbale. *The Arts of Intimacy: Christians, Jews, and Muslims in the Making of Castilian Culture*. New Haven: Yale University Press, 2008.
- Elliott, J.H. *The Count-Duke of Olivares: The Statesman in an Age of Decline*. New Haven: Yale University Press, 1986.
- Feliciano, María Judith. Review of *The Arts of Intimacy: Christians, Jews, and Muslims in the Making of Castilian Culture*, by Jerrilynn D. Dodds, María Rosa Menocal, and Abigail Krasner Balbale. *Speculum* 85 (2010): 954-956.
- Fuchs, Barbara. *Exotic Nation: Maurophilia and the Construction of Early Modern Spain*. Philadelphia: University of Pennsylvania Press, 2008.
- Gerli, Michael. "El Retablo de las maravillas: Cervantes' 'Nuevo Arte de deshacer comedias.'" *Hispanic Review* 57 (1989): 477-492.
- Hamilton, Michelle M. *Representing Others in Medieval Iberian Literature*. New York: Palgrave MacMillan, 2007.
- Harvey, L.P. *Muslims in Spain, 1500-1614*. Chicago: University of Chicago Press, 2005.
- Kamen, Henry. *The Spanish Inquisition: A Historical Revision*. New Haven: Yale University Press, 2014.
- Kimmel, Seth. "In the Choir with the Clerics': Secularism in the Age of Inquisition." *Comparative Literature* 65 (2013): 285-305.
- López Baralt, Luce. "La 'novela ejemplar' de un morisco de Túnez." In *La literatura secreta de los últimos musulmanes de España*. Ed. Luce López-Baralt. Madrid: Editorial Trotta, 2009. 495-535.
- Menocal, María Rosa. "Why Iberia?" *Diacritics* 36 (2006): 7-11.
- Nirenberg, David. *Communities of Violence: Persecution of Minorities in the Middle Ages*. Princeton: Princeton University Press, 1996.
- Stuczynski, Claude B. "El antisemitismo de Francisco de Quevedo: ¿obsesivo o residual? Apuntes crítico-bibliográficos en torno a la publicación de la *Excecración contra los judíos*." *Sefarad* 57 (1997): 195-204.