

Renaissance and Reformation Renaissance et Réforme



Feitler, Bruno. The Imaginary Synagogue: Anti-Jewish Literature in the Portuguese Early Modern World (16th–18th Centuries)

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Volume 40, numéro 4, automne 2017

URI : <https://id.erudit.org/iderudit/1086082ar>

DOI : <https://doi.org/10.33137/rr.v40i4.29284>

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Éditeur(s)

Iter Press

ISSN

0034-429X (imprimé)

2293-7374 (numérique)

[Découvrir la revue](#)

Citer ce compte rendu

Novoa, J. (2017). Compte rendu de [Feitler, Bruno. The Imaginary Synagogue: Anti-Jewish Literature in the Portuguese Early Modern World (16th–18th Centuries)]. *Renaissance and Reformation / Renaissance et Réforme*, 40(4), 202–204. <https://doi.org/10.33137/rr.v40i4.29284>

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The strength of this collection lies in the focused, carefully nuanced analyses of its authors, and the thoughtful organization of its editors. The volume thus successfully moves beyond previous tendencies to highlight Stampa's work solely vis-à-vis her female contemporaries, offering instead a refreshing analysis of Stampa's work vis-à-vis the male-female literary culture of the Renaissance.

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Feitler, Bruno.

The Imaginary Synagogue: Anti-Jewish Literature in the Portuguese Early Modern World (16th–18th Centuries).

Leiden: Brill, 2015. Pp. 216 + 41 ill., 1 table. ISBN 978-90-26410-16 (hardcover) US\$138.

The new book by the Brazilian scholar Bruno Feitler joins a growing scholarly literature considering the specificity of Iberian anti-Jewish polemical texts in the early modern period. This study provides a general overview for a production of works that spanned the late sixteenth to the eighteenth centuries and whose readership extended to the confines of the Lusophone world. It has the great merit of making known polemical works and their authors, largely unknown to English-speaking readers, such as Vicente da Costa Matos, Fernão Ximenes de Aragão, Francisco Paez Ferreira, Francisco Machado, and Antonio Isidoro da Nóbrega, to name but a few. These works, which are obscure even for Portuguese readers, are considered by Feitler in the context of the changing political situation of Portugal from the period of the Iberian union (1580–1640), to its struggle for Independence from Spain, to Portugal's renewed international political and cultural importance in the eighteenth century and that of the shifting policies regarding the New Christians—descendants of Portugal forcibly converted to Christianity in 1497—culminating in the elimination of the Old/New Christian distinction under Sebastião José de Carvalho e Melo, the Marquis of Pombal, in 1773.

Divided into four chapters, the book goes about identifying the basic topoi present in these works over the centuries as a result of the social strife that ensued

from the forced conversion of 1497 and the Old/New Christian distinction in Portuguese society. These go from the utterly virulent and crude to works that merely reiterate the anti-Jewish sentiment common among Catholic writers of the time. It takes into account and describes the full spectrum of these works, from sermons preached at the many public Inquisitorial *auto-da-fé* to treatises, and identifies some of the standard charges against the New Christians such as deicide and their inherent Jewish identity—which was a menace to Portugal and its world. The irony, which of course is at the heart of the title of the book itself, is that in a land allegedly bereft of Jews the obsession with this imagined Jewish insidious threat to the nation and its empire should occupy so many people for so long, especially some of the country's most cultivated minds.

Chapter 1 (9–17) takes us into the general conversion of Portugal's Jews and the beginning of polemical works targeting the converts from Judaism and their descendants. Chapter 2 (18–76) presents the most representative genres and the fortune of the works. Interestingly, they were the subject of ecclesiastical censorship, something the author discusses in detail. Chapter 3 (77–93) presents the image of New Christians transmitted in these works, and the common tropes and stereotypes perpetuated by them. In the last chapter (94–116), the continuity and change in anti-Jewish polemics is dealt with, especially to the degree that the use of genres such as memorials and pamphlets displays a different elaboration of the polemics.

None of the works considered by Feitler is unknown. What is interesting is his establishment of this corpus and his treatment of the elaborations and re-elaborations of the works in it. The links of these works to Italian polemics in particular are especially interesting. João Batista d'Este, an Italian Jew of Iberian origin, in his *Consolaçam christaã e luz para o povo hebreo* (1616) plagiarized the *Dialogo fra il cathecumeno et il padre cathechizante* (1582) by the Italian convert from Judaism Fabiano Fioghi. The Italian Jesuit Giovanni Pietro Pinamonti's *Synagoga dezenganada* (1720) circulated widely in a Portuguese translation. Another converted Italian Jew, Paolo Sebastiano Medici, was the author of the *Dialogo sagrado sobre o Genesis* (1739) which circulated widely in the Portuguese translation. These Italian/Portuguese links are mentioned by the author, and it would certainly be interesting to pursue the matter further as a distinct area of research in its own right, as it is obviously beyond the scope of this book.

Feitler demonstrates a complete command of the material under consideration. Firmly rooted in the works themselves, his book is the fruit of meticulous research in several libraries the world over, notably a private collection that contains many of the works and items considered, sometimes their only exemplars: the Roberto Bachmann collection in Lisbon. Feitler's book presents images of the works discussed, which is both useful and evocative, giving readers a feel for the works themselves. Two additional sections present images of Inquisitorial Medals and Diplomas and the edition and translation of an *auto-da-fé* sermon from 1624, something especially useful for both specialists and general readers. This book is surely to constitute the definitive study on this topic and will be of interest to researchers in religious studies, Iberian history, Jewish studies, and research on propaganda in the early modern period. Feitler has done English-speaking readers a great service, namely, to shed light and present them with a largely unknown and neglected corpus of works that, in spite of their decidedly negative nature, nonetheless are poignant historical documents well worth our study and consideration.

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Ficino, Marsilio.

***The Letters of Marsilio Ficino: Volume 10 Being a Translation of Liber XI.* Trans. members of the Language Department of the London School of Economics.**

London: Shephard-Walwyn, 2015. Pp. xviii, 152. ISBN 978-0-8568-3500-1 (hardcover) £25.

This tenth volume of Marsilio Ficino's *Letters* is the latest effort of the London School of Economics to translate and publish all the twelve books of letters of this fundamental Renaissance philosopher into English. The volume deals with book 11 of Ficino's correspondence, written between 13 April 1491 and 13 September 1492. The volume begins with a brief general introduction by Arthur Farndell, underlining some of the most important themes and useful topics found in the collection, and a short "Translators' Note" indicating the period in which such letters were written and the textual sources used. There