



The Declaración by Maestre Juan el Viejo [

Ediciones Complutense,
2020-04-02

[info:eu-repo/semantics/article](https://info.eu-repo/semantics/article)

[info:eu-repo/semantics/publishedVersion](https://info.eu-repo/semantics/publishedVersion)

Artículo revisado por pares

Analítica

The Declaración, by the converso Juan el Viejo, is an unpublished fifteenth century work in the genre of the Judeo-Christian polemic. It is not an indistinct miscellany but a highly structured work on a well defined text: Psalm 72, which it interprets verse by verse. The Declaración cannot be earlier than the same author's Memorial. Views of Juan as "typical", as a "type", recall some of the problematics of converso typology since the nineteenth century. Most of the ideas from Christian sources in Juan seem to be conventional if not formulaic. Most readers of Juan avoid dealing with - the major consistent trait of his works- the Aramaic and Hebrew components; what Juan calls the "sabidores". While there is the problem of unacknowledged intermediate sources there is also a proto philological bent in an author who avoids drawing purely on biblical translations and who confronts different versions. His Messianic/Christological bent is part of a tradition of reading that particular text but it coheres with his contemporaries' predilections. Behind his arguments and formulations it is possible to detect unsuspected echoes of what he calls a life spent studying the "Old law"

The Declaración, by the converso Juan el Viejo, is an unpublished fifteenth century work in the genre of the Judeo-Christian polemic. It is not an indistinct miscellany but a highly structured work on a well defined text: Psalm 72, which it interprets verse by verse. The Declaración cannot be earlier than the same author's Memorial. Views of Juan as "typical", as a "type", recall some of the problematics of converso typology since the nineteenth century. Most of the ideas from Christian sources in Juan seem to be conventional if not formulaic. Most readers of Juan avoid dealing with - the major consistent trait of his works- the Aramaic and Hebrew components; what Juan calls the "sabidores". While there is the problem of unacknowledged intermediate sources there is also a proto philological bent in an author who avoids drawing purely on biblical translations and who confronts different versions. His Messianic/Christological bent is part of a tradition of reading that particular text but it coheres with his contemporaries' predilections. Behind his arguments and formulations it is possible to detect unsuspected echoes of what he calls a life spent studying the "Old law"

<https://rebiunoda.pro.baratznet.cloud:28443/OpacDiscovery/public/catalog/detail/b2FpOmNlbGVicmF0aW9uOmVzLmJhcmF0ei5yZW4vMzE5NmMwNTM>

Título: The Declaración by Maestre Juan el Viejo electronic resource]

Editorial: Ediciones Complutense 2020-04-02

Tipo Audiovisual: Conversos; Polémica judeo-cristiana; Salmos Conversos; Polémica judeo-cristiana; Salmos

Variantes del título: La Declaración de Maestre Juan el Viejo

Documento fuente: En la España Medieval; Vol. 43 (2020); 101-117

Nota general: application/pdf

Restricciones de acceso: Open access content. Open access content star

Condiciones de uso y reproducción: Derechos de autor 2020 En la España Medieval

Lengua: English

Enlace a fuente de información: En la España Medieval; Vol. 43 (2020); 101-117 En la España Medieval; Vol. 43 (2020); 101-117 1988-2971 0214-3038

Otras relaciones: <https://revistas.ucm.es/index.php/ELEM/article/view/68641/4564456553505> /ref*/Acosta Elías, Manuel Jesús, "El Memorial" de Juan el Viejo de Toledo, tesis doctoral inédita de la Universidad Nacional de Educación a Distancia, Escuela Internacional de Doctorado, Programa de Doctorado en Filología: estudios lingüísticos y literarios, 2018 /ref*/Amador de los Ríos, José, Estudios históricos, políticos y literarios sobre los judíos de España, Madrid: Madrid: Imp. de M. Díaz y Comp., 1848 /ref*/Antonio, Nicolás, Bibliotheca Hispana Vetus, sive hispani scriptores qui ab Octaviani Augusti aevo ad annum Christi MD. floruerunt, Roma: Antoni de Rubeis: 1696 /ref*/Baer, Yitzhak, A History of the Jews in Christian Spain, 2 vols., Philadelphia: The Jewish Publication Society of America, 1961 /ref*/Baer, Yitzhak, Historia de los Judíos en la España Cristiana, 2 vols., trans. José Luis Lacave, Madrid: Altalena, 1981 /ref*/Ben Shalom, Ram, "Between official and private dispute: The case of Christian Spain and provence in the Late Middle Ages", AJS Review, 27/1 (2003), pp. 23-72 /ref*/Ben Shalom, Ram, The typology of the converso in Isaac Abravanel's biblical exegesis", Jewish History, 23 (2009), pp 281-292 /ref*/Buzetta, Flavia, "Il simbolismo della 'scrittura ad occhi' nel Liber misteriorum venerabilium' (Shimmushei Torah)Error! Referencia de hipervínculo no válida.. Aspetti di un peculiare retaggio della magia ebraica medieval", Aries, 14 (2014), pp. 129-164 /ref*/Caramuel y Lobkowitz, Juan, Declaración mystica de las armas de España, invictamente belicosas, Bruselas: Lucas de Meerbeque, 1636 /ref*/Clemencín, Diego, Elogio de la Reina Católica Doña Isabel: leído en la junta pública que celebró la Real Academia de la Historia el día 31 de julio de 1807, Madrid: Sancha, 1820 /ref*/Estella Marcos, Margarita M., La escultura de marfil en España románica y gótica, Madrid: Editora Nacional, 1984 /ref*/García-Arenal, Mercedes, "Introduction", in Mercedes García-Arenal (ed.), After Conversion: Iberia and the Emergence of Modernity, Leiden; Boston: Brill, 2016 /ref*/García-Arenal, Mercedes, "Introduction", in Mercedes García-Arenal y Gerard Wiegers (eds.), Interreligious Encounters in Polemics between Christians, Jews, and Muslims in Iberia and Beyond, Leiden; Boston: Brill, 2019, pp 1-13 /ref*/García-Arenal, Mercedes y Felipe Pereda Espeso, "A propósito de los alumbrados: Confesionalidad y disidencia religiosa en el mundo ibérico", La Corónica, 41/1 (2012), pp. 109-148 /ref*/Gil, Juan, "Escribanos historiadores", in Humanismo y pervivencia del mundo clásico. Homenaje al Profesor Antonio Prieto, Alcañiz: Instituto de Estudios Humanísticos; Madrid: CSIC, 2009, vol. 3, pp. 1167-1175 /ref*/Gómez Aranda, Mariano, "The meaning of Qohelet according to Ibn Ezra's scientific explanations", Aleph, 6 (2006), pp. 339-370 /ref*/Gómez Canseco, Luis, "En torno a la atribución a Arias Montano de la Declaración de los Trenos o Lamentaciones de Jeremías", Bulletin Hispanique, 116 (2014), pp. 39-52 /ref*/Gutwirth, Eleazar, "The Jews in 15th century Castilian chronicles", Jewish Quarterly Review, 84/4 (1984), pp. 379-796 /ref*/Gutwirth, Eleazar, "The Memorial of Maestre Juan el Viejo", in Proceedings of the Ninth World Congress of Jewish Studies, Jerusalem, August 4-12, 1985, Jerusalem: World Union of Jewish Studies, 1986, pp. 129-134 /ref*/Gutwirth, Eleazar, "The expulsion of the Jews from Spain and Jewish historiography", in A. Rapoport-Albert (ed.), Jewish History: Festschrift C. Abramsky, London, 1988, pp. 141-161 /ref*/Gutwirth, Eleazar, "Conversions to Christianity amongst fifteenth-century Spanish Jews: an alternative explanation", in Shlomo Simonsohn Jubilee Volume: Studies on the History of the Jews in the Middle Ages and Renaissance Period, Tel Aviv: Tel Aviv University, Faculty of Humanities, Chaim Rosenberg School of Jewish Studies, 1993, pp. 103-121 /ref*/Gutwirth, Eleazar, "Gender, History and the Judeo-Christian polemic", in Ora Limor and Guy B. Stroumsa (eds.), Contra Iudaeos, Tübingen: Mohr, 1996, pp. 257-278 /ref*/Gutwirth, Eleazar, "Dialogue and the city, circa 1400: Pero Ferruz and the Rabbis of Alcalá", Jewish History, 21 (2007), pp. 43-67 /ref*/Gutwirth, Eleazar, "Pablo de Santa María y Jerónimo de Santa Fe: hacia una relectura de la Epístola de Lorqui", Estudios de Historia de España, 17 (2017), pp. 75-109 /ref*/Gutwirth, Eleazar, "Poetry, reading, and the trilingual question in Early Modern Spain", Calíope, 17/1 (2011), pp. 69-95 /ref*/Gutwirth, Eleazar, "The Cuenca amulet: History, magic, and manuscripts", Sefarad, 74/2 (2014), pp. 453-463 /ref*/Gutwirth, Eleazar, "Opera Digitorum Tuorum: Zacut and the Salamancan

Heavens", *Hispania Judaica Bulletin*, 13 (2017), pp. 53-84 /ref*/Gutwirth, Eleazar, "Acercamiento al círculo de Belvedere: Ben Porat Yosef (Constantinopla 1577)", in Elena Romero and Hilary Pomeroy Shmuel Refael (eds.), *Actas del XVIII Congreso de Estudios Sefardíes* (Madrid, 30 de junio-3 de julio 2017): selección de conferencias, Madrid: Consejo Superior de Investigaciones Científicas, 2017, pp. 107-134 /ref*/Gutwirth, Eleazar, "From Midrash to Drasha in medieval Spain", in Efrem Yildiz (ed.), 'Et Amicorum': Estudios en honor al profesor Carlos Carrete Parrondo, Salamanca: Universidad de Salamanca, 2019, pp. 191-210 /ref*/Hirshman, Marc, "Peshat and Derash side-by-Side: A Newly rediscovered manuscript of Midrash Qohelet and of R. Jacob Algiani's Commentary on Qohelet", *Tarbiz*, 67 (1998), pp. 397-406 (in Hebrew) /ref*/Maestre Juan el Viejo, *Declaración del salmo 72 Que es venido nro Salvador*, Hispanic Society of America, MS HC380/502 /ref*/Idel, Moshe, "Religion, thought and attitudes: the impact of the expulsion on the Jews", in Elie Kedourie (ed.), *Spain and the Jews: the Sephardi Experience: 1492 and After*, London: Thames and Hudson, 1992, pp. 123-139 /ref*/San José Lera, Javier, "Límites ideológicos de la exégesis romance. Al hilo de Juan de Valdés, Fray Luis de León y Francisco de Quevedo", in *Studia Aurea. Actas del III Congreso de la AISO* (Toulouse 1993), Pamplona: GRISO; Toulouse: LEMSO, 1996, vol. 3, pp. 471-484 /ref*/Kahana, David, "Ish Mahir", *Hashiloah*, 10 (1902), pp 350-358 /ref*/Lazar, Moshe, *Sefer Tesubah*, ed. Robert J. Dilligan, Culver City: Labyrinthos, 1993 /ref*/Martínez de Bedoya, Javier, *La segunda parte del "Scrutinium scripturarum" de Pablo de Santa María: "El diálogo catequético"*, Roma: Pontificia Universitas Sanctae Crucis, 2002 /ref*/McKeown J. C., *A Cabinet of Roman Curiosities*, Oxford: Oxford University Press, 2010 /ref*/Narbona Vizcaíno, Rafael, "Oficios y conversos ante la Germanía de Valencia (1458-1519)", *En la España Medieval*, 42 (2019), pp. 35-57 /ref*/Neubauer, Adolph, *The Fifty-Third Chapter of Isaiah*, Oxford: Parker, 1877 /ref*/Nickson, Tom, "Toledo Cathedral: Building histories in medieval Castile. Reframing the Bible: Genesis and Exodus on Toledo Cathedral's fourteenth-Century choir screen", *Gesta*, 50 (2011), pp. 71-89 /ref*/Paz y Melia, Antonio, "Biblioteca fundada por el Conde de Haro 1455", *Revista de Archivos, Bibliotecas y Museos*, 1 (1897), pp. 255-262 /ref*/Poorthuis, Marcel, "King Solomon and Psalms 72 and 24 in the debate between Jews and Christians", in Albert Gerhards and Clemens Leonhard (eds.), *Jewish and Christian Liturgy and Worship: New Insights into its History and Interaction*, Leiden; Boston: Brill, 2007 /ref*/Robinson, Cynthia, "Preaching to the converted: Valladolid's 'Cristianos Nuevos' and the 'Retablo de don Sancho de Rojas' (1415)", *Speculum*, 83 (2008), pp. 112-163 /ref*/Rucquoi, Adeline, "Mancilla y limpieza: la obsesión por el pecado en Castilla a fines del siglo XV", in *Os 'últimos fins' na cultura ibérica dos séculos XV-XVIII*, Porto: Instituto de Cultura Portuguesa, 1997, pp. 113-135 /ref*/Scholem, Gershom Gerhard, "Zur Anfänge der Christlichen Kabbala", in *Essays presented to Leo Baeck on the Occasion of his Eightieth Birthday*, London: East and West Library, 1954, pp. 158-193 /ref*/Sadik, Shalom, "Crescas' Critique of Aristotle and the lost book by Abner of Burgos", *Tarbiz*, 77 (2008), pp. 133-155 (in Hebrew) /ref*/Sadik, Shalom, "Al ha-shimush shel Avner mi-Burgos be Midras Bereshit Rabbah le-R. Moshe Ha-Darshan" *Peamim*, 124 (2010), pp. 93-122 (in Hebrew) /ref*/Sadik, Shalom, "The definition of place in the thought of Abner of Burgos and Rabbi Hasdai", *Jerusalem Studies in Jewish Thought*, 22 (2011), pp. 233-246 /ref*/Sadik, Shalom, "Les opinions du rebelle dans le 'Mostrador de Justicia' (Maître de justice) d'Abner de Burgos", *Henoch*, 37/1 (2015), pp. 119-131

Baratz Innovación Documental

- Gran Vía, 59 28013 Madrid
- (+34) 91 456 03 60
- informa@baratz.es