

Jean-Claude Schmitt

La conversion d'Hermann le Juif

Autobiographie, histoire et fiction



La Conversion Dhermann Le Juif Autobiographie Histoire Et Fiction

Manolis Papoutsakis



La Conversion Dhermann Le Juif Autobiographie Histoire Et Fiction:

La conversion d'Hermann le juif Jean-Claude Schmitt, 2003 En s'appuyant sur le texte crit en latin par un juif converti originaire de Cologne vers le milieu du XIIe siècle et portant sur le récit de sa conversion J C Schmitt s'interroge de manière critique sur les manières dont les historiens pensent et crivent l'histoire Conversion, Circumcision, and Ritual Murder in Medieval Europe Paola Tartakoff, 2020-01-17 A investigation into the thirteenth century Norwich circumcision case and its meaning for Christians and Jews In 1230 Jews in the English city of Norwich were accused of having seized and circumcised a five year old Christian boy named Edward because they wanted to make him a Jew Contemporaneous accounts of the Norwich circumcision case as it came to be called recast this episode as an attempted ritual murder Contextualizing and analyzing accounts of this event and others with special attention to the roles of children Paola Tartakoff sheds new light on medieval Christian views of circumcision She shows that Christian characterizations of Jews as sinister agents of Christian apostasy belonged to the same constellation of anti Jewish libels as the notorious charge of ritual murder Drawing on a wide variety of Jewish and Christian sources Tartakoff investigates the elusive backstory of the Norwich circumcision case and exposes the thirteenth century resurgence of Christian concerns about formal Christian conversion to Judaism In the process she elucidates little known cases of movement out of Christianity and into Judaism as well as Christian anxieties about the instability of religious identity Conversion Circumcision and Ritual Murder in Medieval Europe recovers the complexity of medieval Jewish Christian conversion and reveals the links between religious conversion and mounting Jewish Christian tensions At the same time Tartakoff does not lose sight of the mystery surrounding the events that spurred the Norwich circumcision case and she concludes the book by offering a solution of her own Christians and Jews she posits understood these events in fundamentally irreconcilable ways illustrating the chasm that separated Christians and Jews in a world in which some Christians and Jews knew each other intimately Norbert and Early Norbertine Spirituality Theodore James Antry, Carol Neel, 2007 A collection of writings appearing for the first time in English pertaining to the spirituality of the 12th century Norbertines aka Order of Premonstratensians the religious order founded by St Norbert of Xanten

Jewish/Christian/Queer Frederick Roden, 2016-05-06 At a time when major branches of Judaism and most Christian denominations are addressing the relationship between religion and homosexuality Jewish Christian Queer offers a unique examination of the similarities between the queer intersections of Judaism and Christianity and the queer intersections of the homosexual and the religious This volume investigates three forms of queerness the rhetorical theological and the discursive dissonance at the meeting points between Christianity and Judaism the crossroads of the religious and the homosexual and the intersections of these two forms of queerness namely where the religiously queer of Jewish and Christian speech intersects with the sexually queer of religiously identified homosexual discourse Including essays on literature and literary theory Christian theology Biblical Rabbinic and Jewish studies queer theory architecture Freud gay and lesbian studies and

history Jewish Christian Queer will have a truly interdisciplinary appeal Studies in Medieval Jewish Intellectual and Social History David Engel, Lawrence H. Schiffman, Elliot R. Wolfson, 2012-01-20 For more than four decades Robert Chazan has been a copious source of original insights into the history and culture of medieval European Jewry challenging conventional wisdom with profound erudition and sober analysis In this volume thirteen leading Judaicists and medievalists engage subjects that have been of particular concern to Professor Chazan during his distinguished career the history of the Jewish communities in Western Christendom during the Middle Ages Jewish Christian interactions in medieval Europe medieval Jewish Biblical exegesis and religious literature and historical representations of the experience of medieval Jewry Taken together they offer a comprehensive portrait of the state of the field of medieval Jewish studies La Conquistadora Amy G. Remensnyder, 2014-03 La Conquistadora explores Mary's prominence on and off the battlefield in the culturally and ethnically diverse world of medieval Iberia where Muslims Christians and Jews lived side by side and in colonial Mexico where Spaniards and indigenous peoples mingled **Between Christian and Jew** Paola Tartakoff, 2012-07-24 In 1341 in Aragon a Jewish convert to Christianity was sentenced to death only to be pulled from the burning stake and into a formal religious interrogation His confession was as astonishing to his inquisitors as his brush with mortality is to us the condemned man described a Jewish conspiracy to persuade recent converts to denounce their newfound Christian faith His claims were corroborated by witnesses and became the catalyst for a series of trials that unfolded over the course of the next twenty months Between Christian and Jew closely analyzes these events which Paola Tartakoff considers paradigmatic of inquisitorial proceedings against Jews in the period The trials also serve as the backbone of her nuanced consideration of Jewish conversion to Christianity and the unwelcoming Christian response to Jewish conversions during a period that is usually celebrated as a time of relative interfaith harmony The book lays bare the intensity of the mutual hostility between Christians and Jews in medieval Spain Tartakoff's research reveals that the majority of Jewish converts of the period turned to baptism in order to escape personal difficulties such as poverty conflict with other Jews or unhappy marriages They often met with a chilly reception from their new Christian brethren making it difficult to integrate into Christian society Tartakoff explores Jewish antagonism toward Christians and Christianity by examining the aims and techniques of Jews who sought to re-Judaize apostates as well as the Jewish responses to inquisitorial prosecution during an actual investigation Prosecutions such as the 1341 trial were understood by papal inquisitors to be in defense of Christianity against perceived Jewish attacks although Tartakoff shows that Christian fears about Jewish hostility were often exaggerated Drawing together the accounts of Jews Jewish converts and inquisitors this cultural history offers a broad study of interfaith relations in medieval Iberia

The Man Who Believed He Was King of France Tommaso di Carpegna Falconieri, 2009-05-15 Replete with shady merchants scoundrels hungry mercenaries scheming nobles and maneuvering cardinals The Man Who Believed He Was King of France proves the adage that truth is often stranger than fiction or at least as entertaining The setting of this improbable

but beguiling tale is 1354 and the Hundred Years War being waged for control of France. Seeing an opportunity for political and material gain, the demagogic dictator of Rome tells Giannino di Guccio that he is in fact the lost heir to Louis X allegedly switched at birth with the son of a Tuscan merchant. Once convinced of his birthright, Giannino claims for himself the name Jean I, king of France, and sets out on a brave if ultimately ruinous quest that leads him across Europe to prove his identity. With the skill of a crime scene detective, Tommaso di Carpegna Falconieri digs up evidence in the historical record to follow the story of a life so incredible that it was long considered a literary invention of the Italian Renaissance. From Italy to Hungary, then through Germany and France, the would-be king's unique combination of guile and earnestness seems to command the aid of lords and soldiers, the indulgence of innkeepers and merchants, and the collusion of priests and rogues along the way. The apparent absurdity of the tale allows Carpegna Falconieri to analyze late medieval society, exploring questions of essence and appearance, being and belief at a time when the divine right of kings confronted the rise of mercantile culture. Giannino's life represents a moment in which truth, lies, history, and memory combine to make us wonder where reality leaves off and fiction begins.

Performing the Sacred: Christian Representation and the Arts Carla M. Bino, Corinna Ricasoli, 2022-10-10. What does performance mean in Christian culture? How is it connected to rituals, dramatic and visual arts, and the written word? *Performing the Sacred: Christian Representation and the Arts* explores both the meaning of representation and the role of performance within the Christian tradition between arts and drama. The essays in this book demonstrate that the idea of performance was central to Christian theology and that from the Middle Ages to the Early Modern era it became a device through which people saw, prayed, preached, wrote, imagined, officiated, rites, celebrated, cults, and practiced devotions. Seen that performance is a habitus within Christianity, performing the sacred does not just mean representing it but rather enacting it in a tangible, visible, and involved way.

The Formation of a Persecuting Society Robert I. Moore, 2008-04-15. The tenth to the thirteenth centuries in Europe saw the appearance of popular heresy and the establishment of the Inquisition, the expropriation and mass murder of Jews, and the propagation of elaborate measures to segregate lepers from the healthy and curtail their civil rights. These were traditionally seen as distinct and separate developments and explained in terms of the problems which their victims presented to medieval society. In this stimulating book, first published in 1987 and now widely regarded as a classic in medieval history, R. I. Moore argues that the coincidences in the treatment of these and other minority groups cannot be explained independently and that all are part of a pattern of persecution which now appeared for the first time to make Europe become as it has remained: a persecuting society. In this new edition, R. I. Moore updates and extends his original argument with a new final chapter, *A Persecuting Society*. Here and in a new preface and critical bibliography, he considers the impact of a generation's research and refines his conception of the persecuting society accordingly, addressing criticisms of the first edition.

History and Folklore in a Medieval Jewish Chronicle Robert Bonfil, 2009. Composed in Hebrew in Capua, Italy, in 1054, the family chronicle

of Ahima'az remains one of the most important historical sources of medieval Jewish life, folklore, culture and mentalities in Western Europe, especially in the so-called Ashkenazi area. As such, it provides a rich resource to scholars of medieval history, cultural studies, gender studies and anthropology. In this book, Robert Bonfil provides a detailed historical introduction and a new English translation of the chronicle. Readers knowledgeable in Hebrew will also greatly benefit from the new vocalized critical edition of the Hebrew text skillfully set up in front of the translation.

Transformations of Late Antiquity Manolis Papoutsakis, 2016-12-05 This book focuses on a simple dynamic: the taking in hand of a heritage, the variety of changes induced within it and the handing on of that legacy to new generations. Our contributors suggest from different standpoints that this dynamic represented the essence of late antiquity. As Roman society and the societies by which it was immediately bounded continued to develop through to the late sixth and early seventh centuries, the interplay between what needed to be treasured and what needed to be explored became increasingly self-conscious, versatile and enriched. By the time formerly alien peoples had established their post-classical polities and Islam began to stir in the East, the novelties were more clearly seen if not always welcomed, and one witnesses a stronger will to maintain the momentum of change of a forward reach. At the same time, those in a position to play now the role of heirs were well able to appreciate how suited to their needs the Roman past might be, but how, by taking it up in their turn, they were more securely defined and yet more creatively advantaged.

Transformation is a notion apposite to essays in honour of Peter Brown. The transformation of the classical heritage is a theme to which he has devoted and continues to devote much energy. All the essays here, in some way, explore this notion of transformation, the late antique ability to turn the past to new uses and to set its wealth of principle and insight to work in new settings. To begin, there is the very notion of what it meant to be Roman and how that notion changed. Subsequent chapters suggest ways in which fundamental characteristics of Roman society were given new form, not least under the impact of a Christian polity. Augustine naturally finds his place, and here the emphasis is on the unfettered stance that he took in the face of more broadly held convictions on miracles, for example, and the errors of the pagan past. The discussion then moves on to

The Jew, the Cathedral and the Medieval City Nina Rowe, 2011-04-04 This book examines the Synagoga Ecclesia motif in the thirteenth century and argues that the figures conveyed a political message of Christian ascendancy and Jewish submission.

Dark Mirror Sara Lipton, 2014-11-04 In *Dark Mirror*, Sara Lipton offers a fascinating examination of the emergence of anti-Semitic iconography in the Middle Ages. The straggly beard, the hooked nose, the bag of coins and gaudy apparel: the religious artists of medieval Christendom had no shortage of virulent symbols for identifying Jews. Yet hateful as these depictions were, the story they tell is not as simple as it first appears. Drawing on a wide range of primary sources, Lipton argues that these visual stereotypes were neither an inevitable outgrowth of Christian theology nor a simple reflection of medieval prejudices. Instead, she maps out the complex relationship between medieval Christians' religious ideas, social experience and developing artistic practices that drove their depiction of Jews from benign if exoticized figures

connoting ancient wisdom to increasingly vicious portrayals inspired by and designed to provoke fear and hostility At the heart of this lushly illustrated and meticulously researched work are questions that have occupied scholars for ages why did Jews become such powerful and poisonous symbols in medieval art Why were Jews associated with certain objects symbols actions and deficiencies And what were the effects of such portrayals not only in medieval society but throughout Western history What we find is that the image of the Jew in medieval art was not a portrait of actual neighbors or even imagined others but a cloudy glass into which Christendom gazed to find a distorted phantasmagoric rendering of itself

Varieties of the Self Babette S. Hellemans, 2023-07-31 The Paraclete was founded in 1129 Out of necessity to find a new place to shelter a group of nuns this female community was created by Peter Abelard 1079-1142 for Heloise of Argenteuil 1090-1164 Varieties of the Self shows how this community was dependent on a network of monasteries while also representing a formative driving force in the twelfth century reform the period of flourishing to which it clearly belonged The anthropological approach connects different works written by Peter Abelard hymns life rules letters biblical commentaries to views on the female self What is the perspective on identity sacrifice and intentionality within these sources and how do views on pollution purity and sacredness reflect on ethics of body and soul

Human Agency in Medieval Society, 1100-1450 Ionuț Epurescu-Pascovici, 2021 Argues the case for the individual as autonomous moral agent in the later Middle Ages

Microliteratures Jesús R. Velasco, 2025-07-15 Microliteratures is an innovative examination of writings done in the margins of medieval manuscripts and early modern books Not always as formal as glosses sometimes feverish and abbreviated these marginal writings or microliteratures are the product of readers thinking with the text at the center of the page Jesús R. Velasco argues that microliteratures are not private annotations but rather a humanistic activity performed in the public sphere These marginal engagements with texts are made public to future readers of the same book Surveying the microliteratures of a wide range of medieval and early modern Iberian genres legal religious chivalric and political texts Velasco finds that in the shared space and time of reading microliterary actions and artifacts are also models of public humanities work that connects texts to contemporary issues Microliteratures emerge from this ambitious book as a way of understanding the self as a reflective and politically engaged reader in conversation with past present and future readers as contemporaries

Muslim-Christian Polemics in Safavid Iran Alberto Tiburcio, 2020-05-28 Focused on the work of the renegade missionary Ali Quli Jadid al Islam d. 1734 this book contributes to ongoing debates on the nature of confessionalism interreligious encounters and cultural translation in early modern Muslim empires

Judaism and Christian Art Herbert L. Kessler, David Nirenberg, 2012-10-08 Christian cultures across the centuries have invoked Judaism in order to debate represent and contain the dangers presented by the sensual nature of art By engaging Judaism both real and imagined they explored and expanded the perils and possibilities for Christian representation of the material world The thirteen essays in Judaism and Christian Art reveal that Christian art has always defined itself through the figures of Judaism that it produces

From its beginnings Christianity confronted a host of questions about visual representation Should Christians make art or does attention to the beautiful works of human hands constitute a misplaced emphasis on the things of this world or worse a form of idolatry Thou shalt make no graven image And if art is allowed upon what styles motifs and symbols should it draw Christian artists theologians and philosophers answered these questions and many others by thinking about and representing the relationship of Christianity to Judaism This volume is the first dedicated to the long history from the catacombs to colonialism but with special emphasis on the Middle Ages and the Renaissance of the ways in which Christian art deployed cohorts of Jews more figurative than real in order to conquer defend and explore its own territory The Birth of Europe

Jacques Le Goff, 2009-02-04 In this ground breaking new study Jacques Le Goff arguably the leading medievalist of his generation presents his view of the primacy of the Middle Ages in the development of European history A superb and necessary book This provocative assessment from a lifetime of scholarship might help us to place ourselves not just territorially but in that other precious element of history time The Guardian A book that never fails to be informative readable and provocative Le Goff has been the bravest and best of champions for medieval history This book is in every sense an inspiration BBC History Magazine Praised by prominent figures in Europe and history including Rt Hon Christopher Patten CH Former Member of the European Commission and Neil Kinnock Vice President European Commission

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