

Alienated Minority By Kenneth Stow

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Alienated Minority: The Jews of Medieval Latin Europe ...
Analyzing policies of Church and State in the Middle Ages, Stow argues that a firmly defined legal and constitutional position of the Jewish minority in the earlier period gave way to a legal status created expressly for Jews, who in the later period were seen as inimical to the common good. It was this special status that paved the way for the royal expulsions of Jews that began at the end of the thirteenth century.

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Alienated Minority shows us what it meant to be a Jew in Europe in the Middle Ages. The story begins in th This narrative history surveying one thousand years of Jewish life integrates the Jewish experience into the context of the overall culture and society of medieval Europe.

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Alienated Minority: The Jews of Medieval Latin Europe.

Reprint Edition. by Kenneth Stow (Author) 5.0 out of 5 stars 2 ratings. ISBN-13: 978-0674015937. ISBN-10: 0674015932.

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Kenneth Stow received the Ph.D. from Columbia University in 1971, and he is a graduate of the Combined Program of Columbia and the Jewish Theological Seminary. He is Professor of Jewish History...

Biographical CV - Kenneth Stow - Google Sites

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Stow published his first book, Catholic Thought and Papal Jewry Policy, 1555-1593, in 1977. Stow published Alienated Minority: The Jews of Medieval Latin Europe in 1992. Beginning in the fifth century, Stow covers roughly 1,000 years of Jewish community to the backdrop of European culture and evolving politics.

Stow, Kenneth (Kenneth R. Stow) | Encyclopedia.com

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Alienated Minority: The Jews of Medieval Latin Europe ...

Alienated Minority: The Jews of Medieval Latin Europe

eBook: Stow, Kenneth: Amazon.in: Kindle Store

This narrative history surveying one thousand years of Jewish life integrates the Jewish experience into the context of the overall culture and society of medieval Europe. It presents a new picture of the interaction between Christians and Jews in this tumultuous era. Alienated Minority shows us what it meant to be a Jew in Europe in the Middle Ages. The story begins in the fifth century, when autonomous Jewish rule in

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Palestine came to a close, and when the papacy, led by Gregory the Great, established enduring principles regarding Christian policy toward Jews. Kenneth Stow examines the structures of self-government in the European Jewish community and the centrality of emerging concepts of representation. He studies economic enterprise, especially banking; constructs a clear image of the medieval Jewish family; and portrays in detail the very rich Jewish intellectual life. Analyzing policies of Church and State in the Middle Ages, Stow argues that a firmly defined legal and constitutional position of the Jewish minority in the earlier period gave way to a legal status created expressly for Jews, who in the later period were seen as inimical to the common good. It was this special status that paved the way for the royal expulsions of Jews that began at the end of the thirteenth century.

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This book is a study of Catholic teachings on purity, and the anxiety these teachings have generated with respect to relations with the Jews since the time of St. Paul.

This volume, the sequel to "Jews in Rome 1," recreates through a register and apt citation the second thousand acts of an archive known informally as the 'Notai ebrei', a collection of as many as 10,000 such acts drawn by Roman rabbis between 1536 and 1640. The acts in this volume cover the years 1551-1557. They form a mirror of Jewish social and cultural life, including such matters as litigations, broken engagements, adoption, synagogal disputes, as well as rentals contracts, and apprenticeships. Most noteworthy is the ownership of property by women. This encouraged and reflected the treatment of both men and women as individuals. Indeed, individualism, which also promoted the amalgamation and ethnic levelling of a society that after about 1500 was notably one of immigrants, was this society's most salient characteristic.

The "1007 Anonymous," an imaginative if brief text composed in the third or early fourth decade of the thirteenth century, illustrates the proper relations between Jews, their lay rulers, and the pope. The pope, consistent in applying laws that both restricted and protected Jews, is seen as a just ruler. Kings and dukes, by contrast, were inconsistent and capricious, threatening Jewish life. This message had to be conveyed

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indirectly, and the "1007's" vehicle for doing so was a fictional story of murderous attack and forced conversion known as "The Terrible Event of the Year 1007." Yet an examination of the details of this story--which include a direct borrowing from The Quest of the Grail composed in 1221, and a reference to coinage that could only have been made during the early thirteenth century--reveals the actual time of the "1007's" composition was later. Similarly, the fact that the veracity of the "1007'" cannot be proven through a comparison with the earlier chronicles of Raoul Glaber and Ademar of Chabannes--as students have wrongly attempted in the past--was also demonstrated by the great French scholar Israel Levi at the turn of the twentieth century. No one paid him heed-- regrettably, although he was absolutely correct. This book is therefore appropriately named Levi's Vindication.

Generations of tourists visiting Rome have ventured into the small section between the Tiber River and the Capitoline Hill whose narrow, dark streets lead to the charming Fountain of the Tortoises, the brooding mass of the Palazzo Cenci, and some of the best restaurants in the city. This was the site of the Ghetto, within whose walls the Jews of Rome were compelled to live from 1555 until 1870. Kenneth Stow, leading authority on Italian Jews, probes Jewish life in Rome in the early years of the Ghetto. Jews had been residents of Rome since before the days of Julius Caesar, but the 16th century brought great challenges to their identity and survival in the form of Ghettoization. Intended to expedite conversion and cultural dissolution, the Ghetto in fact had an opposite effect. The Jews of Rome developed a subculture, or microculture, that ensured continuity. In particular, they developed a remarkably effective legal network of rabbinic notaries, who drew public documents such as contracts, took testimony, and arranged for disputes to go to arbitration. The

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ability to settle disputes relating to marriage, divorce, inheritance, and other internal matters gave Jews the illusion that they, rather than the papal vicar, were running their own affairs. Stow applies his concept of social theater to illuminate the role-playing that Jews adopted as a means of survival within the dominant Christian environment. He also touches briefly on Jewish culture in post-Emancipation Rome, elsewhere in Europe, and in America, and points the way toward a comparison with the acculturational strategies of other minorities, especially African Americans.

This book is a study of Catholic teachings on purity, and the anxiety these teachings have generated with respect to relations with the Jews since the time of St. Paul.

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Between the years AD 1000 and 1500, western Christendom absorbed by conquest and attracted through immigration a growing number of Jews. This community was to make a valuable contribution to rapidly developing European civilisation but was also to suffer some terrible setbacks, culminating in a series of expulsions from the more advanced westerly areas of Europe. At the same time, vigorous new branches of world Jewry emerged and a rich new Jewish

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cultural legacy was created. In this important historical synthesis, Robert Chazan discusses the Jewish experience over a 500 year period across the entire continent of Europe. As well as being the story of medieval Jewry, the book simultaneously illuminates important aspects of majority life in Europe during this period. This book is essential reading for all students of medieval Jewish history and an important reference for any scholar of medieval Europe.

Recounts the history of the Ashkenazic Jewish experience in medieval western Europe from the fifth to fifteenth centuries, focusing on the cultural & social interaction between Jews & Christians.

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