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From Court Jews to the Rothschilds
The Many Deaths of Jew Süß
The Jewish Contribution to English Law

The History of Anti-Semitism, Volume 1
The Protocols of the Learned Elders of Zion

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The Faith of Fallen Jews Wayne State University Press

Demonstrating that similarities between Jewish and Christian art in the Middle Ages were more than coincidental, *Cultural Exchange* meticulously combines a wide range of sources to show how Jews and Christians exchanged artistic and material culture. Joseph Shatzmiller focuses on communities in northern Europe, Iberia, and other Mediterranean societies where Jews and Christians coexisted for centuries, and he synthesizes the most current research to describe the daily encounters that enabled both societies to appreciate common artistic values. Detailing the transmission of cultural sensibilities in the medieval money market and the world of Jewish money lenders, this book examines objects pawned by peasants and humble citizens, sacred relics exchanged by the clergy as security for loans, and aesthetic goods given up by the Christian well-to-do who required financial assistance. The work also explores frescoes and decorations likely painted by non-Jews in medieval and early modern Jewish homes located in Germanic lands, and the ways in which Jews hired Christian artists and craftsmen to decorate Hebrew prayer books and create liturgical objects. Conversely, Christians frequently hired Jewish craftsmen to produce liturgical objects used in Christian churches. With rich archival documentation, *Cultural Exchange* sheds light on the social and economic history of the creation of Jewish and Christian art, and expands the general understanding of cultural exchange in brand-new ways.

The Jew in the Art of the Italian Renaissance Transaction Publishers

"Seven Jewish children is Caryl Churchill's response to the situation in Gaza in January 2009, when the play was written."--p. [8].

The Jews of France Penn State Press

A scholar of law and religion uncovers a surprising origin story behind the idea of the separation of powers. The separation of powers is a bedrock of modern constitutionalism, but striking antecedents were developed centuries earlier, by Jewish scholars and rabbis of antiquity. Attending carefully to their seminal works and the historical milieu, David Flatto shows how a foundation of democratic rule was contemplated and justified long before liberal democracy was born. During the formative Second Temple and early rabbinic eras (the fourth century BCE to the third century CE), Jewish thinkers had to confront the nature of legal authority from the standpoint of the disempowered. Jews struggled against the idea that a legal authority stemming from God could reside in the hands of an imperious ruler (even a hypothetical Judaic monarch). Instead scholars and rabbis argued that such authority lay with independent courts and the law itself. Over time, they proposed various permutations of this ideal. Many of these envisioned distinct juridical and political powers, with a supreme law demarcating the respective jurisdictions of each sphere. Flatto explores key Second Temple and rabbinic writings—the Qumran scrolls; the philosophy and history of Philo and Josephus;

the Mishnah, Tosefta, Midrash, and Talmud—to uncover these transformative notions of governance. The Crown and the Courts argues that by proclaiming the supremacy of law in the absence of power, postbiblical thinkers emphasized the centrality of law in the people's covenant with God, helping to revitalize Jewish life and establish allegiance to legal order. These scholars proved not only creative but also prescient. Their profound ideas about the autonomy of law reverberate to this day.

Under Crescent and Cross University of Pennsylvania Press

"A scholarly but eminently readable tracing of the sources and recurring themes of anti-Semitism."--

The Court Jew Yale University Press

A compelling account of Christianity's Jewish beginnings, from one of the world's leading scholars of ancient religion How did a group of charismatic, apocalyptic Jewish missionaries, working to prepare their world for the impending realization of God's promises to Israel, end up inaugurating a movement that would grow into the gentile church? Committed to Jesus's prophecy—"The Kingdom of God is at hand!"—they were, in their own eyes, history's last generation. But in history's eyes, they became the first Christians. In this electrifying social and intellectual history, Paula Fredriksen answers this question by reconstructing the life of the earliest Jerusalem community. As her account arcs from this group's hopeful celebration of Passover with Jesus, through their bitter controversies that fragmented the movement's midcentury missions, to the city's fiery end in the Roman destruction of Jerusalem, she brings this vibrant apostolic community to life. Fredriksen offers a vivid portrait both of this temple-centered messianic movement and of the bedrock convictions that animated and sustained it.

The Cambridge History of Judaism: Volume 2, The Hellenistic Age Yale University Press

From his first book, *From Spanish Court to Italian Ghetto*, to his well-known volume on Jewish memory, *Zakhor*, to his treatment of Sigmund Freud in *Freud's Moses*, Yosef Hayim Yerushalmi (1932-2009) earned recognition as perhaps the greatest Jewish historian of his day, whose scholarship blended vast erudition, unfettered creativity, and lyrical beauty. This volume charts his intellectual trajectory by bringing together a mix of classic and lesser-known essays from the whole of his career. The essays in this collection, representative of the range of his writing, acquaint the reader with his research on early modern Spanish Jewry and the experience of crypto-Jews, varied reflections on Jewish history and memory, and Yerushalmi's enduring interest in the political history of the Jews. Also included are a number of little-known autobiographical recollections, as well as his only published work of fiction.

Edward VII and His Jewish Court UPNE

"The Protocols of the Elders of Zion" is almost certainly fiction, but its impact was not. Originating in Russia, it landed in the English-speaking world where it caused great consternation. Much is made of German anti-semitism, but there was fertile soil for "The Protocols" across Europe and even in America, thanks to Henry Ford and others.

The Jewish World of Alexander Hamilton Purdue University Press

Scholars of Jewish, European, and Israeli history as well as readers interested in issues of legal and

social justice will be grateful for this detailed volume.

Who Is A Jew? Macmillan

Becoming Jewish is an engaging, accessible, all-inclusive step-by-step guide to converting to Judaism that introduces readers to finding life's meaning through the evolving religious civilization that is Judaism. Written with humor and heart, readers learn the ins and outs of becoming Jewish and discover the wonder that is the language, literature, history, rituals, food, music, and culture of contemporary Jewish life.

Seven Jewish Children Maggid

The period of court absolutism and early capitalism extended from the end of the Renaissance to the Enlightenment. A new world view was created, along with a new type of individual possessing new economic orientations to the marketplace and new social attitudes deriving from such concerns. The unified political and religious world of medieval Europe broke into parts: national differentiation and religious options abounded. The autonomy of the nation-state created a need for new attitudes toward religious minorities, even despised ones such as the Jews. The court Jew phenomenon, as Selma Stern details, was inextricably linked to these larger developments, including the emancipation of Jews as a whole. Dr. Stern's work is an effort to reconstruct this unusual group of Jews who became politically and economically influential and through that mechanism were able to enhance Jewish community life as a whole. In his very existence the court Jew necessarily enlarged, beyond its original meaning, the concept of free expression in European societies. As the dominating idea of defending one church and one emperor collapsed under the weight of the new European system of power balances, a new conception of the Jew developed, one of a transforming agent in economic and political positions. With trade no longer condemned as sinful, collecting interest for loans no longer prohibited, and the merchant no longer compared to a thief, the Jewish money changer and tradesman came to be viewed in a more favorable light. In this new environment, the claims of Christianity remained supreme, but the rights of religious minorities were considered. At the time of the book's initial appearance, the Saturday Review hailed it as a "picturesque work giving evidence of great writing talent." The reviewer went on to note that "Dr. Stern's work provided exhaustive historical background of European Jewry - from 1650 to 1750 - that period during which the modern European genius emerged." Dr. Stern's work relies heavily upon European archives up to 1938, when the advances of Nazism made further work impossible. As a result, what was started in Europe was completed in America.

Cultural Exchange Brandeis University Press

Between the late 1700s and the 1920s, nearly one-third of the world's Jews emigrated to new lands. Crossing borders and often oceans, they followed paths paved by intrepid peddlers who preceded them. This book is the first to tell the remarkable story of the Jewish men who put packs on their backs and traveled forth, house to house, farm to farm, mining camp to mining camp, to sell their goods to peoples across the world. Persistent and resourceful, these peddlers propelled a mass migration of Jewish families out of central and eastern Europe, north Africa, and the Ottoman Empire to destinations as far-flung as the United States, Great Britain, South Africa, and Latin America. Hasia Diner tells the story of millions of discontented young Jewish men who sought opportunity abroad, leaving parents, wives, and sweethearts behind. Wherever they went, they learned

unfamiliar languages and customs, endured loneliness, battled the elements, and proffered goods from the metropolis to people of the hinterlands. In the Irish Midlands, the Adirondacks of New York, the mining camps of New South Wales, and so many other places, these traveling men brought change—to themselves and the families who later followed, to the women whose homes and communities they entered, and ultimately to the geography of Jewish history.

Jewish Pirates of the Caribbean University of Washington Press

In *Contested Treasure*, Thomas Barton examines how the Jews in the Crown of Aragon in the twelfth through fourteenth centuries negotiated the overlapping jurisdictions and power relations of local lords and the crown. The thirteenth century was a formative period for the growth of royal bureaucracy and the development of the crown's legal claims regarding the Jews. While many Jews were under direct royal authority, significant numbers of Jews also lived under nonroyal and seigniorial jurisdiction. Barton argues that royal authority over the Jews (as well as Muslims) was far more modest and contingent on local factors than is usually recognized. Diverse case studies reveal that the monarchy's Jewish policy emerged slowly, faced considerable resistance, and witnessed limited application within numerous localities under nonroyal control, thus allowing for more highly differentiated local modes of Jewish administration and coexistence. *Contested Treasure* refines and complicates our portrait of interfaith relations and the limits of royal authority in medieval Spain, and it presents a new approach to the study of ethnoreligious relations and administrative history in medieval European society.

All Who Go Do Not Return Harvard University Press

"This book is about the attempt of Orthodox Jewish Zionists to implement traditional Jewish law (halakha) as the law of the State of Israel. These religious Zionists began their quest for a halakhic state immediately after Israel's establishment in 1948 and competed for legal supremacy with the majority of Israeli Jews who wanted Israel to be a secular democracy. Although Israel never became a halachic state, the conflict over legal authority became the backdrop for a pervasive culture war, whose consequences are felt throughout Israeli society until today. The book traces the origins of the legal ideology of religious Zionists and shows how it emerged in the middle of the twentieth century. It further shows that the ideology, far from being endemic to Jewish religious tradition as its proponents claim, is a version of modern European jurisprudence, in which a centralized state asserts total control over the legal hierarchy within its borders. The book shows how the adoption (conscious or not) of modern jurisprudence has shaped religious attitudes to many aspects of Israeli society and politics, created an ongoing antagonism with the state's civil courts, and led to the creation of a new and increasingly powerful state rabbinate. This account is placed into wider conversations about the place of religion in democracies and the fate of secularism in the modern world. It concludes with suggestions about how a better knowledge of the history of religion and law in Israel may help ease tensions between its religious and secular citizens"--

The Jews of Boston Harper Collins

"Stein takes us into the courtroom of this influential figure in Oregon political and cultural life, describing Solomon's most significant cases and showing how he successfully battled anti-Semitism in Portland and opened the doors to private clubs and law firms."--BOOK JACKET.

Judaism Straight Up Quid Pro Books

On the Jews in the Middle ages

Contested Treasure Brandeis University Press

In her acclaimed 1993 book *Denying the Holocaust*, Deborah Lipstadt called putative WWII historian David Irving "one of the most dangerous spokespersons for Holocaust denial." A prolific author of books on Nazi Germany who has claimed that more people died in Ted Kennedy's car at Chappaquiddick than in the gas chambers at Auschwitz, Irving responded by filing a libel lawsuit in the United Kingdom -- where the burden of proof lies on the defendant, not on the plaintiff. At stake were not only the reputations of two historians but the record of history itself.

Roads Taken Anchor

New historical insights into one of the most infamous episodes in the history of anti-Semitism Joseph Süß Oppenheimer—"Jew Süß"—is one of the most iconic figures in the history of anti-Semitism. In 1733, Oppenheimer became the "court Jew" of Carl Alexander, the duke of the small German state of Württemberg. When Carl Alexander died unexpectedly, the Württemberg authorities arrested Oppenheimer, put him on trial, and condemned him to death for unspecified "misdeeds." On February 4, 1738, Oppenheimer was hanged in front of a large crowd just outside Stuttgart. He is most often remembered today through several works of fiction, chief among them a vicious Nazi propaganda movie made in 1940 at the behest of Joseph Goebbels. Investigating conflicting versions of Oppenheimer's life and death as told by his contemporaries, Yair Mintzker conjures an

unforgettable picture of "Jew Süß" in his final days that is at once moving, disturbing, and profound. *The Many Deaths of Jew Süß* is a masterful work of history and an illuminating parable about Jewish life in the fraught transition to modernity.

A History of the Jews in America Yale University Press

"An intellectual biography of Don Isaac ben Judah Abravanel, a 15th century Portuguese rabbi, scholar, Bible commentator, philosopher, and statesman"--

Don Isaac Abravanel Routledge

Dana E. Katz reveals how Italian Renaissance painting became part of a policy of tolerance that deflected violence from the real world onto a symbolic world. While the rulers upheld toleration legislation governing Christian-Jewish relations, they simultaneously supported artistic commissions that perpetuated violence against Jews.

Gus J. Solomon Cambridge University Press

Spanning 350 years of Jewish experience in this country, *A History of the Jews in America* is an essential chronicle by the author of *The Course of Modern Jewish History*. With impressive scholarship and a riveting sense of detail, Howard M. Sachar tells the stories of Spanish marranos and Russian refugees, of aristocrats and threadbare social revolutionaries, of philanthropists and Hollywood moguls. At the same time, he elucidates the grand themes of the Jewish encounter with America, from the bigotry of a Christian majority to the tensions among Jews of different origins and beliefs, and from the struggle for acceptance to the ambivalence of assimilation.

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