

Los judíos españoles según las fuentes hebreas

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Los Judios Espanoles Segun Las Fuentes Hebreas

Ruth Fine, Susanne Zepp



Los Judios Espanoles Segun Las Fuentes Hebreas:

Spanish Attitudes Toward Judaism Adolfo Kuznitzky, 2014-09-04 Analyzing the history of the Jews of Spain from the time of the Visigoths to the present this study investigates periods of discrimination against converted Jews that went beyond the merely religious finding similarities to the racial and secular anti-Semitism of modernity Some scholars have drawn parallels between the Spanish castizo ethnicism embodied in the cleanliness of blood statutes and the German volkisch anti-Semitic beliefs that sustained Nazism Others have found Inquisition like parallels in post inquisitorial Spain including during the Spanish Civil War and the Francoist era a result of the survival of ethno religious prejudices in a country where there were no Jews The singularities of Spanish anti-Semitism are revealed in the Spanish Paradox of anti-Semitism coexisting with philo-Semitism and also in the Spanish sensitivity to being viewed as a nation of Jews the Black Legend The author examines a historiographical controversy that went beyond scholarship spilling onto the columns of newspaper polemic Jewish

Literatures in Spanish and Portuguese Ruth Fine, Susanne Zepp, 2022-10-24 This volume offers a thorough introduction to Jewish world literatures in Spanish and Portuguese which not only addresses the coexistence of cultures but also the functions of a literary and linguistic space of negotiation in this context From the Middle Ages to present day the compendium explores the main Jewish chapters within Spanish and Portuguese language world literature whether from Europe Latin America or other parts of the world No comprehensive survey of this area has been undertaken so far Yet only a broad focus of this kind can show how diasporic Jewish literatures have been and are while closely tied to their own traditions deeply intertwined with local and global literary developments and how the aesthetic praxis they introduced played a decisive formative role in the history of literature With this epistemic claim the volume aims at steering clear of isolationist approaches to Jewish literatures

Sixteenth-Century Judeo-Spanish Testimonies Annette Benaim, 2011-10-06 This book consists of a previously unidentified corpus of literature that contains an edition of eighty four testimonies of the sixteenth century responsa An overview of the responsa literature in the relevant context and aspects of Ottoman Jewish life are discussed The author describes the merit of the Judeo Spanish testimonies in terms of the insight they offer into the society economy religion and responsa literature of sixteenth century Ottoman Jewry The study of these texts from a linguistic perspective constitutes the main aim of the book yet the result is a valuable and intriguing source of texts that should generate further study in fields of linguistics Sephardic Studies Hispanic Studies and Jewish Studies whether cultural historical or legal this book is an important resource for linguists social scientists scholars of Jewish culture and law women studies and obviously for Sephardic studies with special reference to the Ottoman period Rachel Simon Princeton University

Cultural Identity in the Ancient Mediterranean Erich S. Gruen, 2011 Cultural identity in the classical world is explored from a variety of angles La expulsión de los judíos José Belmonte Díaz, Pilar Leseduardo, 2007 Traces the history of the Jews in Spain until the expulsion in 1492 in regard to relations between the Crown the Church and the populace

regarding the Jews and Conversos Discusses also the fate of the Conversos during the 16th century Focuses on Castile with special attention to the city of vila Asserts that anti Jewish hostility in Spain already from the time of the Visigoths was not based on racism but rather on negative religious stereotypes rooted in the minds of the populace and of the lower clergy as well as on socioeconomic factors such as the rise of Jews to dominant positions in Spanish society and politics and the practice of usury by rich Jews which awoke a profound hatred among Christians especially in times of crisis The fortune of the Jews depended on a balance between the hatred of the populace and incitement of the lower clergy on the one hand and the protection of the Crown on the other So long as the Crown imposed its policy of protection the situation of the Jews was good but from the beginning of the 14th century onwards when the hostility of the populace and of the Church grew stronger and their pressure on the Crown achieved a degree of success the situation of the Jews deteriorated reaching extremes such as the pogrom of 1391 The 15th century saw a progressive capitulation of the Crown to the pressure of the populace and the Church The establishment of the Inquisition in 1478 and the enactment of the edict of Expulsion of 1492 marked the end of the confrontation between the Crown the Church and the populace regarding the Jews and Conversos which facilitated the expansion of Spain as a unified nation

Juan de Valdés (c. 1490-1541) in Light of his Religious Background Manuel Martínez-Ortega, 2025-10-13 Having been discarded into the oblivion of heretics the figure of Juan de Valdés only began to be recovered at the end of the 19th century Initially associated with Protestantism Valdés has been portrayed by a range of writers who have each tried to classify him in one of the religious categories of the time erasmian catholic alumbrado or protestant However the very diversity of portraits only confirmed the need for a more eclectic point of view In his book Manuel Martínez Ortega examines particular religious trends texts and tendencies of Valdés time and context in order to identify through the analysis of his writings the particular characteristics and emphases of his eclecticism His writings include commentaries on the Bible with translation from Greek into Spanish as well as a sizable spiritual manual and something like theological sketches all of which portray his convictions and message The analysis of his writings and their background reveal that within the movement of Spanish Protestantism Juan de Valdés constitutes a clear example of religious currents that received and assimilated key principles of the Protestant Reformation

Science in Medieval Jewish Cultures Gad Freudenthal, 2011 Science in Medieval Jewish Cultures provides the first comprehensive overview by world renowned experts of what we know today of medieval Jews engagement with the sciences Many medieval Jews whether living in Islamic or Christian civilizations joined Maimonides in accepting the rationalist philosophical scientific tradition and appropriated extensive bodies of scientific knowledge in various disciplines astronomy astrology mathematics logic physics meteorology biology psychology science of language and medicine The appropriated texts in the original or in Hebrew translation were the starting points for Jews own contributions to medieval science and also informed other literary genres religious philosophical works biblical commentaries and even Halakhic legal discussions This volume s essays will provide readers

with background knowledge of medieval scientific thought necessary to properly understand canonical Jewish scientific texts Its breadth reflects the number and diversity of Jewish cultures in the Middle Ages and the necessity of considering the fortunes of science in each within its specific context *Red de Juderías de España* Pancracio Celdrán, Agustín Martínez, 2005

La traición en la historia de España Bruno Padín Portela, 2020-04-01 La nmina de traidores que pueblan la historia de España desde la Antigüedad clásica hasta hoy es extensa Sus vidas y sus traiciones componen un nutrido mosaico sobre el que se ha construido una identidad resiliente y esencialista y una historia de héroes y villanos sobre la que acomodarnos Traidores a la nación como el conde Don Julián traidores picos y justos como El Cid traidores al rey como Antonio Pérez o a su sangre como el príncipe Carlos desleales todos Pero también colectivos movimientos sediciosos que buscan romper el orden natural el agazapado enemigo interno que todo lo enturbia judíos luego convertidos en marranos moriscos comuneros catalanes y ya en la época contemporánea los masones y su sociedad secreta los liberales y afrancesados y los comunistas eternamente conjurados Estos dos modelos el traidor políticamente activo y el enemigo oculto pasarán de la historiografía española a las tres historiografías nacionalistas la gallega con su enfrentamiento entre el celta y el romano o el español la vasca con su reivindicación de la pureza de sangre y la historiografía catalana con su contraste entre catalanes y españoles Todos estos temas pueden verse a lo largo de este libro en el que la traición y el traidor aparecen como una especie de maldición en la historia de España

El pueblo judío en la historia Juan Pedro Caveró Coll, Ana María Caveró Coll, 2014-01-13 Obra histórica rica enriquecida con abundantes citas de conocidos autores narra en orden cronológico la vida del pueblo judío desde su formación hasta mediados del siglo XX Desde la Edad Antigua hasta la Contemporánea un recorrido por varios continentes lleno de sorpresas de tolerancia e incomprensiones de aislamientos voluntarios y forzados y de intentos más o menos generalizados por llegar a ser comprendidos y respetados Una prolongada existencia en la que los hechos cotidianos se entremezclan con trágicos acontecimientos y con eventos de gran trascendencia e influencia universal El título del libro El pueblo judío en la historia desde los comienzos hasta el Holocausto describe bien su contenido Incluyendo abundantes citas de otros autores Caveró Coll ha escrito una obra histórica basada por tanto en hechos reales y en prácticas fraguadas en tradiciones culturales sobre uno de los grupos sociales más controvertidos de la historia a juzgar por las intensas y prolongadas reacciones contrapuestas que ha generado los judíos Uno de los objetivos de esta obra es dar a conocer los orígenes del pueblo judío y cómo en la Antigüedad llegó a convertirse en un grupo homogéneo y distinto de otros Otro propósito del autor ha sido mostrar cómo los judíos fueron tratados por los sucesivos pueblos o naciones que les dominaron y de qué modo reaccionaron ante los acontecimientos que marcaron su devenir pues dicho pueblo en general ha vivido subordinado a potencias exteriores o disperso y en minoría en sociedades que le han acogido Tras la fundación del cristianismo y después del islamismo cómo han sido las relaciones entre esos grupos monoteístas cuáles fueron los tiempos de tolerancia y los de mayor tensión y de violencia y qué consecuencias tuvieron unos y otros Cuando y por qué comenzó a romperse

la unidad que durante milenios caracteriz al pueblo judío. Como fue produciéndose su progresiva incorporación a las sociedades donde vivían.

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