Reorienting the East: Jewish Travelers to the Medieval Muslim World

Jewish Travelers to the Medieval Muslim World

Reorienting the East: Jewish Travelers to the Medieval... (Jewish Culture and Contexts) eBook: Jacobs, Martin: Amazon.co.uk: Kindle Store

Buy Reorienting the East: Jewish Travelers to the Medieval... by Martin Jacobs (ISBN: 9780812246223) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.
Reorienting the East: Jewish Travelers to the Medieval Muslim World

David R. Blumenthal
Emory University

Reorienting the East: Jewish Travelers to the Medieval Muslim World
Martin Jacobs.
331pp.

Martin Jacobs explores in this book the Islamic world as it was encountered and envisioned by over two dozen European Jewish travelers from the Middle Ages (c. 1150-1520), through close reading of their writings in Hebrew and Judeo-Arabic.
Reorienting the East: Jewish Travelers to the Medieval Muslim World

Jewish Culture And Contexts

"Reorienting the East: Jewish Travelers to the Medieval Muslim World"

Reorienting the East explores the Islamic world as it was encountered, envisioned, and elaborated by Jewish travelers from the Middle Ages to the early modern period. The first comprehensive investigation of Jewish travel writing from this era, this study engages with questions raised by postcolonial studies and contributes to the debate over the nature and history of Orientalism as defined by Edward Said.

More Details for: Reorienting the East: Jewish travelers to the Medieval Muslim World

The first comprehensive investigation of premodern Jewish travel writing about the Islamic world, Reorienting the East examines Hebrew and Judeo-Arabic travel accounts from the mid-twelfth to the early sixteenth centuries that subvert, or reorient a decidedly Christian vision of the region and reflect changing Jewish self-perceptions.
The first comprehensive investigation of Jewish travel writing from this era, this study engages with questions raised by postcolonial studies and contributes to the debate over the nature and history of Orientalism as defined by Edward Said. Examining two dozen Hebrew and Judeo-Arabic travel accounts from the mid-twelfth to the early sixteenth centuries, Martin Jacobs asks whether Jewish travelers shared Western perceptions of the Islamic world with their Christian counterparts. Most Jews who detailed their journeys during this period hailed from Christian lands and many sailed to the Eastern Mediterranean aboard Christian-owned vessels. Yet Jacobs finds that their descriptions of the Near East subvert or reorient a decidedly Christian vision of the region. The accounts from the crusader era, in particular, are often critical of the Christian church and present glowing portraits of Muslim-Jewish relations. By contrast, some of the later travelers discussed in the book express condescending attitudes toward Islam, Muslims, and Near Eastern Jews. Placing shifting perspectives on the Muslim world in their historical, social, and literary contexts, Jacobs interprets these texts as mirrors of changing Jewish self-perceptions. As he argues, the travel accounts echo the various ways in which premodern Jews negotiated their mingled identities, which were neither exclusively Western nor entirely Eastern.

The first comprehensive history of how Jews became citizens in the modern world. For all their unquestionable importance, the Holocaust and the founding of the State of Israel now loom so large in modern Jewish history that we have mostly lost sight of the fact that they are only part of—and indeed reactions to—the central event of that history: emancipation. In this book, David Sorkin seeks to reorient Jewish history by offering the first comprehensive...
Online Library Reorienting The East Jewish Travelers To The Medieval Muslim World

Jewish Culture And Contexts

account in any language of the process by which Jews became citizens with civil and political rights in the modern world. Ranging from the mid-sixteenth century to the beginning of the twenty-first, Jewish Emancipation tells the ongoing story of how Jews have gained, kept, lost, and recovered rights in Europe, North Africa, the Middle East, the United States, and Israel. Emancipation, Sorkin shows, was not a one-time or linear event that began with the Enlightenment or French Revolution and culminated with Jews' acquisition of rights in Central Europe in 1867–71 or Russia in 1917. Rather, emancipation was and is a complex, multidirectional, and ambiguous process characterized by deflections and reversals, defeats and successes, triumphs and tragedies. For example, American Jews mobilized twice for emancipation: in the nineteenth century for political rights, and in the twentieth for lost civil rights. Similarly, Israel itself has struggled from the start to institute equality among its heterogeneous citizens. By telling the story of this foundational but neglected event, Jewish Emancipation reveals the lost contours of Jewish history over the past half millennium.

Exploring the world of the Second Temple period (539 BCE–70 CE), in particular the vastly diverse stories, commentaries, and other documents written by Jews during the last three centuries of this period, Malka Z. Simkovich takes us to Jerusalem, Alexandria, and Antioch, to the Jewish sectarians and the Roman-Jewish historian Josephus, to the Cairo genizah, and to the ancient caves that kept the secrets of the Dead Sea Scrolls. As she recounts Jewish history during this vibrant, formative era, Simkovich analyzes some of the period's most important works for both familiar and possible meanings. This volume interweaves past and present in four parts. Part 1 tells...
Part 2 describes the Jewish communities that flourished both in the land of Israel and in the Diaspora. Part 3 explores the lives, worldviews, and significant writings of Second Temple authors. Part 4 examines how authors of the time introduced novel, rewritten, and expanded versions of Bible stories in hopes of imparting messages to the people.

Simkovich's popular style will engage readers in understanding the sometimes surprisingly creative ways Jews at this time chose to practice their religion and interpret its scriptures in light of a cultural setting so unlike that of their Israelite forefathers. Like many modern Jews today, they made an ancient religion meaningful in an ever-changing world.

First published in 1930. The wandering Jew is a very real character in the great drama of history. He has travelled as nomad and settler, as fugitive and conqueror, as exile and colonist and as merchant and scholar. Of necessity bilingual and therefore the master of many languages, the Jew was the ideal commercial traveller and interpreter. Based on the volume of 24 Hebrew texts of Jewish travellers by J D Eisenstein, this volume begins with the ninth century. After the sixteenth century geographical discoveries had made the whole world familiar to most people. Consequently, the wandering Jew becomes less the diplomatist or scientist but still remains a link between the scattered members of the Diaspora. The volume ends in the middle of the eighteenth century and taken as a whole provides a survey of Jewish travel during the Middle Ages. For this translation, some of the texts have been abridged, whilst retaining many of the original notes.
Of the various communities active in trade in the Islamic countries at that time, records of only the Jewish community survive. Thousands of documents were preserved in the Cairo Geniza, a lumber room attached to the synagogue where discarded writings containing the name of God were deposited to preserve them from desecration. From them Professor Goitein has selected eighty letters that provide a fascinating glimpse into the world of the medieval Jewish traders. As the letters vividly illustrate, international trade depended on a network of personal relationships and mutual confidence. Organization was largely through partnerships, based usually on ties of common religion but often reinforced by family connections. Sometimes the partners of Jews were Christians or Muslims, and the letters show these merchants working together in greater harmony than has been thought, even in partnerships that lasted through generations. The services rendered to a friend or partner and those expected from him were great, and the book opens with an angry letter from a merchant who believed he had been let down by his friend. The life of a trader was full of dangers, as the letter describing a shipwreck illustrates, and put great strain on personal relationships. One of the most moving letters is that written to his wife by a man absent in India for many years while endeavoring to make the family's fortunes. Although never ceasing to love her and longing to be with her, he offers to divorce her if she feels she can wait for him no longer. A decisive event in the life of the great Jewish philosopher, Moses Maimonides, was the death of his brother David, who drowned in the Indian Ocean. Printed here is the last letter David wrote, describing his safe crossing of the desert and announcing his intention to go on to India, against his brother's instructions.

Professor Goitein has provided an introduction and notes.
The letters demonstrate that although it reached from Spain to India, the traders' world was a cohesive one through which these men could move freely and always feel at home. Originally published in 1974. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Foods are changed not only by those who produce and supply them, but also by those who consume them. Analyzing food without considering changes over time and across space is less meaningful than analyzing it in a global context where tastes, lifestyles, and imaginations cross boundaries and blend with each other, challenging the idea of authenticity. A dish that originated in Beijing and is recreated in New York is not necessarily the same, because although authenticity is often claimed, the form, ingredients, or taste may have changed. The contributors of this volume have expanded the discussion of food to include its social and cultural meanings and functions, thereby using it as a way to explain a culture and its changes.

A narrative history of Central Asia after the Greek dynasties and before IslamCentral Asia is commonly imagined as the
Online Library Reorienting The East Jewish Travelers To The Medieval Muslim World Jewish Culture And Contexts

Marginal land on the periphery of Chinese and Middle Eastern civilisations. At best, it is understood as a series of disconnected areas that served as stop-overs along the Silk Road. However, in the mediaeval period, this region rose to prominence and importance as one of the centres of Persian-Islamic culture, from the Seljuks to the Mongols and Timur. Khodadad Rezakhani tells the backstory of this rise to prominence, the story of the famed Kushans and mysterious Asian Huns, and their role in shaping both the Sasanian Empire and the rest of the Middle East. Contextualises Persian history in relation to the history of Central Asia. Extends the concept of late antiquity further east than is usually done. Surveys the history of Iran and Central Asia between 200 and 800 BC and contextualises the rise of Islam.

This volume revisits issues of empire from the perspective of Jews, Christians, and other Romans in the third to sixth centuries. Through case studies, the contributors bring Jewish perspectives to bear on longstanding debates concerning Romanization, Christianization, and late antiquity.

When Henry Roth published his debut novel Call It Sleep in 1934, it was greeted with considerable critical acclaim though, in those troubled times, lackluster sales. Only with its paperback publication thirty years later did this novel receive the recognition it deserves—and still enjoys. Having sold-to-date millions of copies worldwide, Call It Sleep is the magnificent story of David Schearl, the "dangerously imaginative" child coming of age in the slums of New York.

Comparing the liberal Jewish ethics of the German-Jewish
philosophers Ernst Cassirer and Hannah Arendt, this book argues that both espoused a diasporic, worldly conception of Jewish identity that was anchored in a pluralist and politically engaged interpretation of Jewish history and an abiding interest in the complex lived reality of modern Jews. Arendt's indebtedness to liberal Jewish thinkers such as Moses Mendelssohn, Abraham Geiger, Hermann Cohen, and Ernst Cassirer has been obscured by her modernist posture and caustic critique of the assimilationism of her German-Jewish forebears. By reorienting our conception of Arendt as a profoundly secular thinker anchored in twentieth century political debates, we are led to rethink the philosophical, political, and ethical legacy of liberal Jewish discourse.