

Il Talmud

«Fare una descrizione precisa di ciò che non ha mai avuto luogo è il compito dello storico». La sentenza di Oscar Wilde guida questa ricostruzione del rimosso del cinema del Novecento, la storia dei grandi film non fatti, dal Don Chisciotte di Welles al Viaggio di G. Mastorna di Fellini, dal Cristo di Dreyer al Napoleone di Kubrick, dal Que viva Mexico! e Il prato di Bežin di Ejzenštejn al The Day the Clown Cried di Lewis. E ancora, Godard, Pasolini, Munk, Vertov, Lanzmann: la storia di grandi progetti incompiuti, di riprese che si sono protratte per decenni e poi sono state dimenticate in qualche magazzino, immagini rimaste sulla carta oppure riutilizzate, ma al di fuori della loro destinazione originaria. Attraverso questo racconto, emerge il profilo di quello che il Novecento non ha saputo vedere e raccontare, il retro della Storia, nonché il profilo di una storia delle immagini del cinema che disloca la centralità della sala cinematografica per far emergere i meccanismi di negoziazione e i doveri d'autore che preludono alla visibilità o alla scomparsa di tali immagini perdute.

In the early modern period, the religious fervor of the Reformation and Counter-Reformation, social unrest, and millenarianism all seemed to foster greater anti-Judaism in Christian Europe, yet the increased intolerance was also accompanied by more intimate and complex forms of interaction between Christians and Jews. Printing, trade, and travel combined to bring those from both sides of the religious divide into closer contact than ever before, while growing interest in magic and the Kabbalah encouraged Christians to study Hebrew in addition to Latin and Greek. In *Hebraica Veritas? Christian Hebraists and the Study of Judaism in Early Modern Europe*, noted scholars trace how these early modern encounters played key roles in defining attitudes toward personal, national, and religious identity in Western culture. As Christians increasingly patronized Jewish scholars, in person and in print, Christian Hebraism flourished. The twelve essays assembled here address the important but often neglected subject of the early modern encounter between Christians and Jews. They illustrate how this involvement shaped each group's self-perception and sense of otherness and contributed to the emergence of the modern study of cultural anthropology, comparative religion, and Jewish studies. But the chapters also reveal how the encounter challenged traditional religious beliefs, fostering the skepticism, toleration, and irreligion conventionally associated with the Enlightenment. Many of the Christian Hebraists described in these essays were linguists and textual critics, and their work highlights the ambiguous role played by language and texts in transmitting natural and divine truth. It was during the early modern period that numerous concepts underpinning modern Western secular society came into existence, and as *Hebraica Veritas?* shows, the subject of Christian Hebraism has direct relevance to understanding the intellectual changes and challenges characterizing the transition from the ancient to the modern world.

This work revisits the millennia-old Jewish-Christian encounter by providing a nuanced understanding of its challenges as well as presenting new perspectives on hitherto neglected areas of cultural, religious, and social interchange and influence.

Animals and Animality in the Babylonian Talmud selects key themes in animal studies - animal intelligence, morality, sexuality, suffering, danger, personhood - and explores their development in the Babylonian Talmud. Beth A. Berkowitz demonstrates that distinctive features of the Talmud - the new literary genre, the convergence of Jewish, Christian, and Zoroastrian cultures, the Talmud's remove from Temple-centered biblical Israel - led to unprecedented possibilities within Jewish culture for conceptualizing animals and animality. She explores their development in the Babylonian Talmud, showing how it is ripe for reading with a critical animal studies perspective. When we do, we find waiting for us a multi-layered, surprisingly self-aware discourse about animals as well as about the anthropocentrism that infuses human relationships with them. For readers of religion, Judaism, and animal studies, her book offers new perspectives on animals from the vantage point of the ancient rabbis.

In *Living under the Evil Pope*, Martina Mampieri presents the Hebrew Chronicle of Pope Paul IV, written in the second half of the sixteenth century by the Italian Jewish moneylender Benjamin Ne'emiah ben Elnathan (alias Guglielmo di Diodato) from Civitanova Marche.

As the ruler of Judea from 76 to 67 B.C.E., Queen Salome Alexandra (ca. 141 B.C.E.–67 B.C.E.) appointed the kingdom's high priest, led its men in battle, subjugated neighboring kings, and stopped the religious violence that plagued her society. Presiding over Judea's greatest period of peace and prosperity, she shaped the Judaism of Jesus' day as well as our own. Virtually unknown today, Queen Salome remained so unique that historians have largely ignored her rather than try to explain the perplexing circumstances that brought her to power. This volume recreates Queen Salome's fascinating life and the time in which she lived—an age when women ruled the Middle East.

Il Talmud e le origini ebraiche del cristianesimo Gesù, Paolo e i giudeocristiani nella letteratura talmudica Editoriale Jaca
Book Talmudic and Midrashic Fragments from the Italian Genizah Reunification of the Manuscripts and Catalogue Casa Editrice Giuntina Proceedings
Il Talmud Studi sul Poema sacro di Dante Alighieri. (Appendice ... Il Canto primo della Monarchia di Dio [i.e. the Divina Commedia] ... col commento di F. Torricelli).
Storia critica delle vite degli eresiarchi del primo secolo della Chiesa What Is Talmud? The Art of Disagreement Fordham Univ Press

Donato Manduzio was an illiterate Southern Italian peasant who only learned how to read and write at the age of thirty-two, while convalescing from a wound during the First World War. His subsequent reading of Scripture and the visions he experienced led him to turn to Judaism and to seek an official conversion for himself and seventy-odd followers. For twelve of the sixteen-year-long process, Manduzio wrote about his experiences. Although some excerpts from the Diary have been translated, the manuscript has remained unpublished either in Italian or in any other language up to this day. This book translates the full text of Manduzio's Diary from the original Italian into English, making it available at last to a wider public. After providing a social and historical framework for the trajectory of this remarkable man, it retraces Manduzio's mystical visions and spiritual development, as well as his struggle to create and maintain a Jewish community in a remote corner of Apulia at a time when Fascism was taking hold of Italy. It also shows how the text fits in the context of religious conversion narratives and of literary studies, thus shedding a fresh and fascinating light on the subject. This book will be of interest to specialists of autobiography, Jewish studies, Italian studies, and cultural studies. The Diary's literary qualities and riveting story-telling will also make it a must-read for general audiences.

Up until the advent of Nasser and the 1956 War, a thriving and diverse Jewry lived in Egypt – mainly in the two cities of Alexandria and Cairo, heavily influencing the social and cultural history of the country. *Histories of the Jews of Egypt* argues that this Jewish diaspora should be viewed as "an imagined bourgeoisie". It demonstrates how, from the late nineteenth century up to the 1950s, a resilient bourgeois imaginary developed and influenced the lives of Egyptian Jews both in the public arena, in institutions such as the school, and in the home. From the schools of the Alliance Israélite Universelle and the Cairo lycée français to Alexandrian

marriage contracts and interwar Zionist newspapers – this book explains how this imaginary was characterised by a great capacity to adapt to the evolutions of late nineteenth and early twentieth century Egypt, but later deteriorated alongside increasingly strong Arab nationalism and the political upheavals that the country experienced from the 1940s onwards. Offering a novel perspective on the history of modern Egypt and its Jews, and unravelling too often forgotten episodes and personalities which contributed to the making of an incredibly diverse and lively Jewish diaspora at the crossroads of Europe and the Middle East, this book is of interest to scholars of Modern Egypt, Jewish History and of Mediterranean History.

The present study addresses problems of an epistemological nature which hinge on the question of how to define Jewish thought. It will take its start in an ancient question, that of the relationship between Jewish culture, Greek philosophy, and then Greco-Roman (and Christian) thought in connection with the query into the history and genealogy of wisdom and knowledge. Our journey into the history of the denomination 'Jewish philosophy' will include a leg that will lead us to certain declarations of political, moral, and scientific principles, and then on to the birth of what is called *philosophia perennis* or, in Christian circles, *prisca theologia*. Our subject of inquiry will thus be the birth of the concept of Jewish philosophy, Jewish theology and Jewish philosophy of religion. A special emphasis will fall on the topic treated in the last part of this study: Jewish scepticism, a theme that involves a philosophical attitude founded on dialectical "enquiry", as the etymology of the Greek word *skepsis* properly means.

This book makes use of newly available archival sources to reexamine the Roman Catholic Church's policy, from the sixteenth to nineteenth centuries, of coercing the Jews of Rome into converting to Christianity. Marina Caffiero, one of the first historians permitted access to important archives, sets individual stories of denunciation, betrayal, pleading, and conflict into historical context to highlight the Church's actions and the Jewish response. Caffiero documents the regularity with which Jews were abducted from the Roman ghetto and pressured to accept baptism. She analyzes why some Jewish men, interested in gaining a business advantage, were more inclined to accept conversion than the women. The book exposes the complexity of relations between the papacy and the Jews, revealing the Church not as a monolithic entity, but as a network of competing institutions, and affirming the Roman Jews as active agents of resistance.

Nel giudaismo, Dio è stato concepito in una varietà di modi. Tradizionalmente, il giudaismo sostiene che YHWH, il Dio di Abramo, Isacco e Giacobbe e il dio nazionale degli Israeliti, liberò gli Israeliti dalla schiavitù in Egitto e diede loro la Legge di Mosè sul biblico Monte Sinai come descritto nella Torah. Il Talmud di Gerusalemme, noto anche come Talmud palestinese o Talmud de-Eretz Yisrael (Talmud della Terra di Israele), è una raccolta di note rabbiniche sulla tradizione orale ebraica del II secolo nota come Mishnah. Il giudaismo ortodosso comprende i rami tradizionalisti del giudaismo rabbinico contemporaneo. Teologicamente, è principalmente definito per quanto riguarda la Torah, sia scritta che orale, come letteralmente rivelata da Dio a Mosè sul Monte Sinai e fedelmente trasmessa attraverso le generazioni di saggi da allora.

True disagreements are hard to achieve, and even harder to maintain, for the ghost of final agreement constantly haunts them. The Babylonian Talmud, however, escapes from that ghost of agreement, and provokes unsettling questions: Are there any conditions under which disagreement might constitute a genuine relationship between minds? Are disagreements always only temporary steps toward final agreement? Must a community of disagreement always imply agreement, as in an agreement to disagree? *What is Talmud?* rethinks the task of philological, literary, historical, and cultural analysis of the Talmud. It introduces an aspect of this task that has best been approximated by the philosophical, anthropological, and ontological interrogation of human being in relationship to the Other—whether animal, divine, or human. In both engagement and disengagement with post-Heideggerian traditions of thought, Sergey Dogopolski complements philological-historical and cultural approaches to the Talmud with a rigorous anthropological, ontological, and Talmudic inquiry. He redefines the place of the Talmud and its study, both traditional and academic, in the intellectual map of the West, arguing that Talmud is a scholarly art of its own and represents a fundamental intellectual discipline, not a mere application of logical, grammatical, or even rhetorical arts for the purpose of textual hermeneutics. In Talmudic intellectual art, disagreement is a fundamental category. *What Is Talmud?* rediscovers disagreement as the ultimate condition of finite human existence or co-existence.

The rise of printing had major effects on culture and society in the early modern period, and the presence of this new technology—and the relatively rapid embrace of it among early modern Jews—certainly had an effect on many aspects of Jewish culture. One major change that print seems to have brought to the Jewish communities of Christian Europe, particularly in Italy, was greater interaction between Jews and Christians in the production and dissemination of books. Starting in the early sixteenth century, the locus of production for Jewish books in many places in Italy was in Christian-owned print shops, with Jews and Christians collaborating on the editorial and technical processes of book production. As this Jewish-Christian collaboration often took place under conditions of control by Christians (for example, the involvement of Christian typesetters and printers, expurgation and censorship of Hebrew texts, and state control of Hebrew printing), its study opens up an important set of questions about the role that Christians played in shaping Jewish culture. Presenting new research by an international group of scholars, this book represents a step toward a fuller understanding of Jewish book history. Individual essays focus on a range of issues related to the production and dissemination of Hebrew books as well as their audiences. Topics include the activities of scribes and printers, the creation of new types of literature and the transformation of canonical works in the era of print, the external and internal censorship of Hebrew books, and the reading interests of Jews. An introduction summarizes the state of scholarship in the field and offers an overview of the transition from manuscript to print in this period.

This volume deals with the transformative force of Observant reforms during the long fifteenth century, and with the massive literary output by Observant religious, leading to encompassing models of religious perfection that had an effect far into the sixteenth century.

Publisher's description: Between the first and sixth centuries C.E., a community of rabbis systematized their ideas about Judaism in works such as the Mishnah and the Talmud. David M. Grossberg reexamines this community's gradual formation as reflected in polemical texts. He contends that these texts' primary aim was not to describe real rabbinic opponents but to create and enforce boundaries between rabbis and others and within the developing rabbinic movement.

Through hundreds of published and unpublished sources, Alex J. Novikoff traces the evolution of disputation from its ancient origins to its broader influence in the scholastic culture and public sphere of the High Middle Ages.

Based on Stracks classic introduction, this is a comprehensive, fully revised and up-to-date reference to rabbinic literature.

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