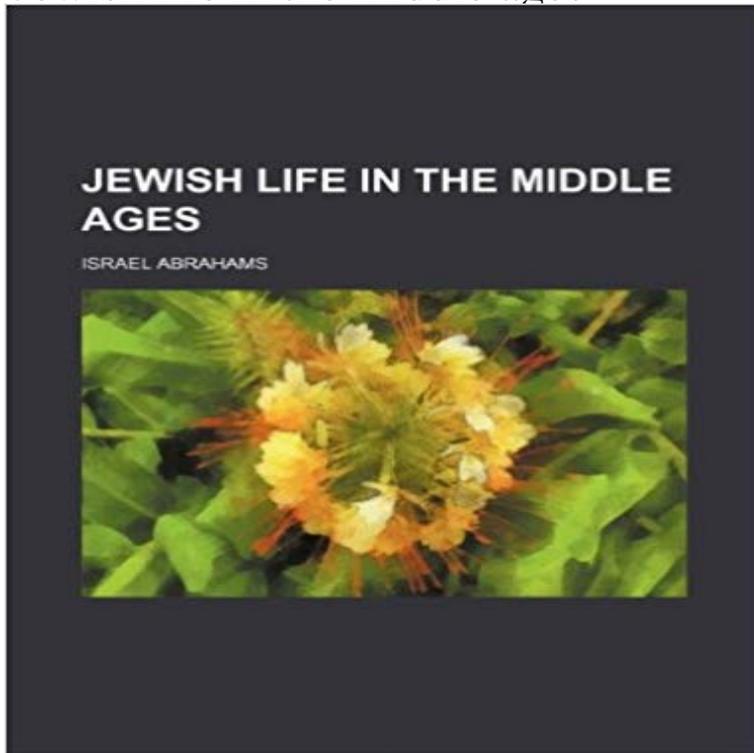


Jewish life in the middle ages



This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1911 Excerpt: ...because of the ritual laws for the Passover, which required absolute purity in all the condiments used during that festival. Religious needs also induced the Jews of various parts of Europe to import myrtles from France and citrons from the coasts of the Mediterranean. In all these directions the Jewish mercantile activity was thus useful to the general community and productive of an enlightened spirit among the Jews themselves. The narratives of the Jewish travellers of the middle ages are extraordinarily free from mythical elements² and rich in notes useful for the social history of the times. Every Jewish congregation had its travellers tales, but these tales were records of fact as well as of fiction. This partly accounts for the absence of original Jewish fairy tales in the middle ages. The Jews interpreted to Europe the folk-lore of the East, which they brought with them on their many travels. But as they carried with them facts as well as fancies, they were unwilling or unable to weave fresh imaginative designs in imitation of those already existing. On the other hand, there is in the Jewish satires of the middle ages a remarkable use of folk-lore elements so far as the form is concerned. Joseph Zabara, for instance, is probably the first European to employ the Indian framework and chain of stories for the purposes of satire. Far more, however, than this was acquired by means of the merchant and Rabbi travellers of the middle ages. Not all Jewish scholars were so restless as Abraham Ibn Ezra, who wandered to and fro all over Europe, even

1 Berliner, loc. cit. p. 45. 3 Petechia narrative, it is true, is far more fabulous than Benjamins. visiting England twice,

and leaving behind him as the signposts of his journeys works which breathe the spir...

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