



1. Ashkenazim and Sephardim

<https://www.youtube.com/watch?v=EoNTmz1Bcog>

In the Beginning

2. Josephus, Wars of the Jews (Whiston edition) II 16:4

[T]he danger concerns not those Jews that dwell here only, but those of them which dwell in other cities also; for there is no people upon the habitable earth which have not some portion of you among them, whom your enemies will slay, in case you go to war, and on that account also; and so every city which hath Jews in it will be filled with slaughter for the sake of a few men, and they who slay them will be pardoned...

3. Mishnah, Pesachim 4:1

In a place where they perform *melachah* on the morning before Passover, one may do so. In a place where they do not perform it, one may not do so. One who goes from a place where they do it to a place where they do not, or from a place where they do not to a place where they do, is expected to follow the stringencies of the origin and the stringencies of the destination. And one should not deviate [from local practice], due to strife.

4. Talmud, Shabbat 130b

In Rabbi Eliezer's place they would [even] cut wood to make charcoal to prepare iron [for a circumcision knife] on Shabbat. In Rabbi Yosi haGlii's place they would eat poultry in milk.

The birth of Ashkenazi and Sephardi centres

5. Jonathan Ray, *Reassessing our approach to Medieval Convivencia*, Jewish Social Studies 11:2 (2005)

Some regard medieval Iberian society as a model of tolerance and cross-cultural interaction... They argued that *España es diferente*—"Spain is different"—from the rest of Latin Christendom, its civilization the product of a unique religious and cultural frontier that brought Muslims, Christians, and Jews together in close contact with one another.

Castro's vision of Spanish history as the result of cross-cultural influences was challenged by his lifelong critic and counterweight, Claudio Sánchez Albornoz, who saw Muslims and Jews as having little impact on the formation of the Spanish character, and who argued that medieval Spanish culture is best characterized by conflict, not cooperation. Although a somewhat altered version of Castro's thesis has generally won out among most Hispanists, the corrective offered by Sánchez Albornoz has found increasing support within Jewish Studies, especially among scholars assessing Jewish life in Muslim Iberia.

6. Rabbeinu Tam (11th-12th century France), Sefer haYashar, Responsum 46

The people of Bari, about whom they say, "For from Bari shall emerge Torah, and the word of Gd from Otrant," also practice as I do.

7. Medieval Sourcebook: Charlemagne: Capitulary for the Jews, 814 CE (capitulary = legislative act)

<http://www.fordham.edu/halsall/source/814capitul-jews.html>

1. Let no Jew presume to take in pledge or for any debt any of the goods of the Church in gold, silver, or other form, from any Christian. But if he presume to do so, which Gd forbid, let all his goods be seized and let his right hand be cut off.

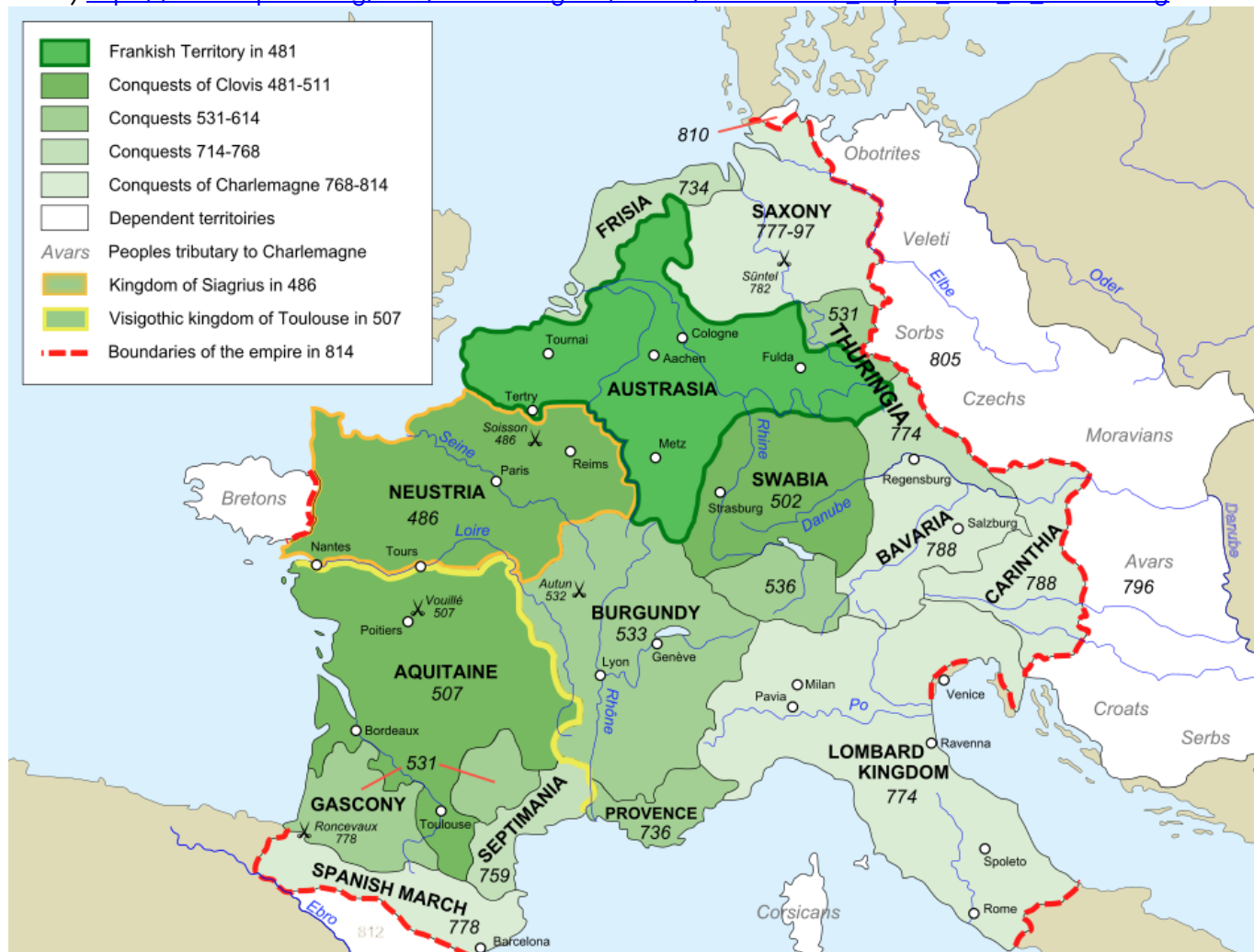
2. Let no Jew presume to take any Christian in pledge for any Jew or Christian, nor let him do anything worse; but if he presume to do so, let him make reparation according to his law, and at the same time he shall lose both pledge and debt.

3. Let no Jew presume to have a money-changer's table in his house, nor shall he presume to sell wine, grain, or other commodities there. But if it be discovered that he has done so all his goods shall be taken away from him, and he shall be imprisoned until he is brought into our presence.

4. Concerning the oath of the Jews against the Christians. Place sorrel twice around his body from head to feet; he ought to stand when he takes his oath, and he should have in his right hand the five books of Moses according to his law, and if he cannot have them in Hebrew he shall have them in Latin. "May the Gd who gave the law to Moses on Mount Sinai help me, and may the leprosy of Naamon the Syrian come upon me as it came upon him, and may the earth swallow me as it swallowed Dathan and Abiron, I have not committed evil against you in this cause."

8. Charlemagne's Empire (8th-9th centuries)

By Sémhur - Own work using:Image:Frankish empire.jpg, itself from File:Growth of Frankish Power, 481-814.jpg, from the Historical Atlas by William R. Shepherd (Shepherd, William. Historical Atlas. New York: Henry Holt and Company, 1911) https://en.wikipedia.org/wiki/Charlemagne#/media/File:Frankish_Empire_481_to_814-en.svg



9. Prof. Avraham Grossman, חכמי אשכנז הראשונים, pg. 6

The relatively small size of some of the communities in those early days is clear from the sources. In a question addressed to Rabbi Yosef Tuv Elem in the first half of the 11th century, it is told that Troyes in the Champagne region levied a tax for redemption of captives upon several surrounding communities, "And the captives gave the majority, and they levied the rest upon Troyes and their neighbouring brethren in Sens, Auxerre, and two lives in Chalon." Logically, this was talking about two heads of families...

10. Rabbi Elazar of Worms, Commentary to the Siddur 37 (אז ישיר)

And they received the secret of the prayers and other secrets, Rav from Rav back to Ibn Aharon son of Rabbi Shemuel haNasi who ascended from Bavel because of what happened, and he had to wander about the land, and they came to Lombard, to a city named Lucca. There he found Rabbeinu Moshe, who composed *Eimat Nor'otecha*, and he gave him all of his secrets. He is Rabbeinu Moshe son of Rabbeinu Klonymus [son of Rabbeinu Meshulam son of Rabbeinu

Klonymus] son of Rabbeinu Yehudah. He was the first who left Lombard, he and his sons Rabbeinu Klonymus and Rabbeinu Yekutiel and his relative Rabbeinu Itiel and other important men. King Charles brought them with him from Lombard and settled them in Mainz (Magentza), and there they multiplied and became a great multitude, until His wrath came upon the holy communities in 4856 (1096), and there all of us died and were lost, other than a small number who remained from our elder relative...

11. Prof. Avraham Grossman, *הגירתה של משפחת קלונימוס מאיטליה לגרמניה*, pg. 182

One should not see this story as a historical anachronism. From the start of the 9th century there are explicit testimonies to the presence of Jews in Germany. Their arrival was tied to efforts by the Carolingian monarchs to open trade. Among the merchants who settled near the palace of Charlemagne in Achan (Aix-La-Chapelle) was a group of Jews. The kings after him also looked favourably upon the arrival of Jews in their land, because of their role in local and international trade.

12. Bishop Rudiger, Grant of Lands & Privileges to the Jews (1084)

<https://sourcebooks.fordham.edu/source/1084landjews.asp>

When I made the villa of Speyer into a town, I thought I would increase the honor I was bestowing on the place if I brought in the Jews. Therefore I placed them outside the town and some way off from the houses of the rest of the citizens, and, lest they should be too easily disturbed by the insolence of the citizens, I surrounded them with a wall. Now the place of their habitation which I acquired justly (for in the first place I obtained the hill partly with money and partly by exchange, while I received the valley by way of gift from some heirs) that place, I say, I transferred to them on condition that they pay annually three and a half pounds of the money of Speyer for the use of the brethren.

I have granted also to them within the district where they dwell, and from that district outside the town as far as the harbor, and within the harbor itself, full power to change gold and silver, and to buy and sell what they please. And I have also given them license to do this throughout the state.

Besides this I have given them land of the church for a cemetery with rights of inheritance. This also I have added that if any Jew should at any time stay with them he shall pay no thelony. Then also just as the judge of the city hears cases between citizens, so the chief rabbi shall hear cases which arise between the Jews or against them. But if by chance he is unable to decide any of them they shall go to the bishop or his chamberlain. They shall maintain watches, guards, and fortifications about their district, the guards in common with our vassals.

They may lawfully employ nurses and servants from among our people. Slaughtered meat which they may not eat according to their law they may lawfully sell to Christians, and Christians may lawfully buy it.

Finally, to round out these concessions, I have granted that they may enjoy the same privileges as the Jews in any other city of Germany.

13. Rabbi Avraham ibn Daud, *Sefer haKabbalah*, Cohen ed., pg. 48

And the agent wished to recant his sale [of the Rabbi], and the king would not let him, for the king rejoiced greatly when he heard that the Jews in his empire would no longer need the Babylonians.