

The Jew Of Venice

James Shapiro

The Jew of Venice William Shakespeare, George Granville Baron Lansdowne, 1701

The Jew of Venice William Shakespeare, 1711

The Jew of Venice Ferdinand Dugue, 2009-12-01 This forgotten masterpiece of French drama is a reworking of William Shakespeare's *The Merchant of Venice*--from the point-of-view of Shylock. Ferdinand Dugue succeeds in making the Venetian money-lender entirely believable--embittered, mercenary, tragic, and ultimately Jewish. One of the best modern adaptations of the Bard ever written.

The Jew of Venice. Comedy (etc.) George Baron Lansdowne Granville, 1701

British Drama, 1533-1642: 1609-1616 Martin Wiggins, Catherine Teresa Richardson, 2012 This is the sixth volume of a detailed play-by-play catalogue of drama written by English, Welsh, Irish, and Scottish authors during the 110 years between the English Reformation to the English Revolution, covering every known play, extant and lost, including some which have never before been identified. It is based on a complete, systematic survey of the whole of this body of work, presented in chronological order. Each entry contains comprehensive information about a single play: its various titles, authorship, and date; a summary of its plot, list of its roles, and details of the human and geographical world in which the fictional action takes place; a list of its sources, narrative and verbal, and a summary of its formal characteristics; details of its staging requirements; and an account of its early stage and textual history.

Shakespeare and the Jew Gerald Friedlander, 1921

The Jew of Venice. A comedy. Written originaly sic by Mr. Wm. Shakespear. Now altered & very much improved, by the Hon. M. Granville William Shakespeare, 1732

The Theatre , 1909

The Jew's Daughter Efraim Sicher, 2017-05-04 A new approach to thinking about the representation of the Other in Western society, *The Jew's Daughter: A Cultural History of a Conversion Narrative* offers an insight into the gendered difference of the Jew. Focusing on a popular narrative of "The Jew's Daughter," which has been overlooked in conventional studies of European anti-Semitism, this innovative study looks at canonical and neglected texts which have constructed racialized and sexualized images that persist today in the media and popular culture. The book goes back before Shylock and

Jessica in *The Merchant of Venice* and Isaac and Rebecca in *Ivanhoe* to seek the answers to why the Jewish father is always wicked and ugly, while his daughter is invariably desirable and open to conversion. The story unfolds in fascinating transformations, reflecting changing ideological and social discourses about gender, sexuality, religion, and nation that expose shifting perceptions of inclusion and exclusion of the Other. Unlike previous studies of the theme of the Jew in separate literatures, Sicher provides a comparative perspective on the transnational circulation of texts in the historical context of the perception of both Jews and women as marginal or outcasts in society. The book draws on examples from the arts, history, literature, folklore, and theology to draw a complex picture of the dynamics of Jewish-Christian relations in England, France, Germany, and Eastern Europe from 1100 to 2017. In addition, the responses of Jewish authors illustrate a dialogue that has not always led to mutual understanding. This ground-breaking work will provoke questions about the history and present state of prejudiced attitudes in our society.

Shakespeare and the Jews James Shapiro, 2016-03-08 First published in 1996, James Shapiro's pathbreaking analysis of the portrayal of Jews in Elizabethan England challenged readers to recognize the significance of Jewish questions in Shakespeare's day. From accounts of Christians masquerading as Jews to fantasies of settling foreign Jews in Ireland, Shapiro's work delves deeply into the cultural insecurities of Elizabethans while illuminating Shakespeare's portrayal of Shylock in *The Merchant of Venice*. In a new preface, Shapiro reflects upon what he has learned about intolerance since the first publication of *Shakespeare and the Jews*.

The Jew in Drama Myer Jack Landa, 1926 Examines the portrayal of the Jew in British drama, as well as Jewish dramatic works and Jewish actors who were prominent on the Jewish and non-Jewish stage. Discusses, with particular emphasis, antisemitic depictions of the Jew from the Middle Ages to the present, including the passion plays, Marlowe's *The Jew of Malta*, Shakespeare's *The Merchant of Venice*, the figures of Judas and of the Wandering Jew, Richard Cumberland's *The Jew* as an attempt to counter the antisemitic depictions (produced in 1794), and several works of the 19th century. The 19th century saw the development of sympathetic depictions of Jews as well, and of a thriving Jewish theater (both in English and Yiddish).

The Jewish Encyclopedia Isidore Singer, Cyrus Adler, 1901

The Jewish Encyclopedia Cyrus Adler, Isidore Singer, 1907

The Jew of Venice William Shakespeare, George Granville Baron Lansdowne, 1732

Discourse on the State of the Jews Simone Luzzatto, 2019-07-08 The series *Studies and Texts in Scepticism* contains monographs, translations, and collected essays exploring scepticism in its dual manifestation as a purely philosophical tradition and as a set of sceptical strategies, concepts, and attitudes in the cultural field - especially in religions, perhaps most notably in Judaism. In such cultural contexts scepticism manifests as a critical attitude towards different dimensions

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The Text, the Play, and the Globe Joseph Candido, 2016-06-27 The purpose of this book is to honor the scholarly legacy of Charles R. Forker with a series of essays that address the problem of literary influence in original ways and from a variety of perspectives. The emphasis throughout is on the sort of careful, exhaustive, evidence-based scholarship to which Forker dedicated his entire professional life. Although wide-ranging and various by design, the essays in this book never lose sight of three discrete yet overlapping areas of literary inquiry that create a unity of perspective amid the diversity of approaches: 1) the formation of play texts, textual analysis, and editorial practice; 2) performance history and the material playing conditions from Shakespeare's time to the present, including film as well as stage representations; and 3) the world, both cultural and literary, in which Shakespeare and his contemporaries worked and to which they bequeathed an artistic legacy that continues to be re-interpreted and re-defined by a whole new set of cultural and literary pressures. Eschewing any single, predetermined ideological perspective, the essays in this book call our attention to how the simplest questions or observations can open up provocative and unexpected scholarly vistas. In so doing, they invite us into a subtly re-configured world of literary influence that draws us into new, often unexpected, ways of seeing and understanding the familiar.

The Jew of Malta: A Critical Reader Robert A. Logan, 2013-03-28 Christopher Marlowe's drama, *The Jew of Malta*, has become an increasingly popular source for scholarly scrutiny, staged productions, and, most recently, a filmed version. The play follows the sometimes tragic, sometimes comic, often outrageous fortunes of its villainous protagonist, the Jew Barabas. In recent years the play has provoked as much interpretive controversy as any work in the Marlowe canon. This unique volume is therefore especially timely, providing fresh, varied approaches to the many enigmatic elements of the play.

The complete works of Shakspeare, with historical and analytical introductions to each play, also notes explanatory by J.O. Halliwell and other commentators, illustr. by portraits of actors of the age. [3 vols. With] The doubtful plays, with notes by H. Tyrrell William Shakespeare, 1855

From the first expulsion of the Jews from France (1306 C.E.) to the settlement of Don Joseph Nassi in Turkey (1553 C.E.) Heinrich Graetz, 1919

Colonial Justice and the Jews of Venetian Crete Rena N. Lauer, 2019-03-07 When Venice conquered Crete in the early thirteenth century, a significant population of Jews lived in the capital and main port city of Candia. This community grew, diversified, and flourished both culturally and economically throughout the period of Venetian rule, and although it adhered to traditional Jewish ways of life, the community also readily engaged with the broader population and the island's

Venetian colonial government. In *Colonial Justice and the Jews of Venetian Crete*, Rena N. Lauer tells the story of this unusual and little-known community through the lens of its flexible use of the legal systems at its disposal. Grounding the book in richly detailed studies of individuals and judicial cases—concerning matters as prosaic as taxation and as dramatic as bigamy and murder—Lauer brings the Jews of Candia vibrantly to life. Despite general rabbinic disapproval of such behavior elsewhere in medieval Europe, Crete's Jews regularly turned not only to their own religious courts but also to the secular Venetian judicial system. There they aired disputes between family members, business partners, spouses, and even the leaders of their community. And with their use of secular justice as both symptom and cause, Lauer contends, Crete's Jews grew more open and flexible, confident in their identity and experiencing little of the anti-Judaism increasingly suffered by their coreligionists in Western Europe.

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