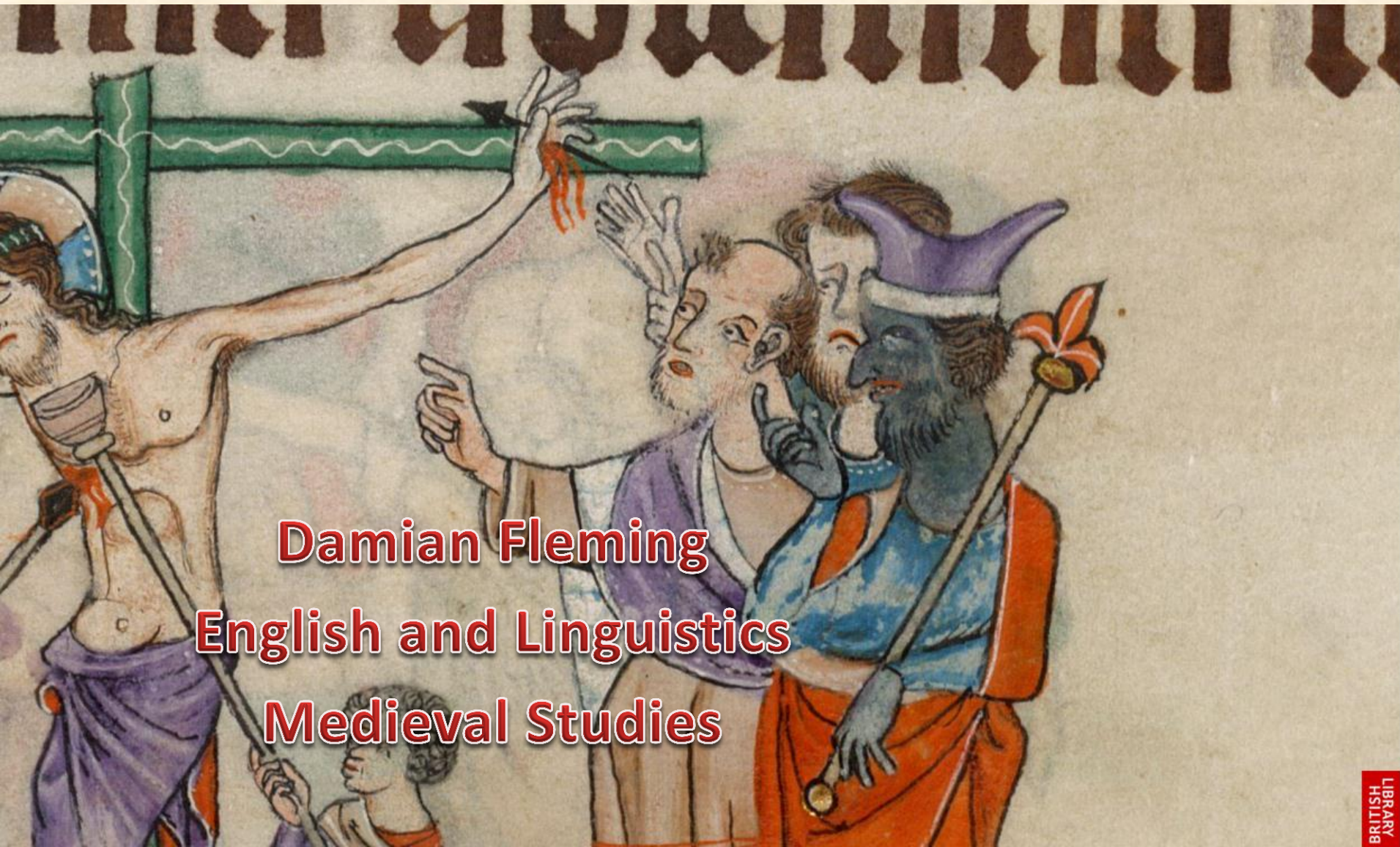


# Monstrous Jews in Medieval Literature



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## The Roman Empire and Jewish Diaspora

# Augustine of Hippo (354-430 AD)

## *Jews as Witness*

“But it was not enough that he should say, "Slay them not, lest they should at last forget Your law," unless he had also added, "Disperse them;" because if they had only been in their own land with that testimony of the Scriptures, and not every where, certainly the Church which is everywhere could not have had them as witnesses among all nations to the prophecies which were sent before concerning Christ.”

## *Conversion at the end of time*

“It is a familiar theme in the conversation and heart of the faithful, that in the last days before the judgment the Jews shall believe in the true Christ, that is, our Christ, by means of this great and admirable prophet Elias who shall expound the law to them.”



# Gregory X (1210-1276)

- “Although they prefer to persist in their stubbornness rather than to recognize the words of their prophets and the mysteries of the Scriptures and thus to arrive at a knowledge of Christian faith and salvation; nevertheless, inasmuch as they have made an appeal for our protection and help, we therefore admit their petition and offer them the shield of our protection through the clemency of Christian piety.”
- “We decree moreover that no Christian shall compel them or any one of their group to come to baptism unwillingly.”
- “Moreover no Christian shall presume to seize, imprison, wound, torture, mutilate, kill or inflict violence on them;”
- “In addition, no one shall disturb them in any way during the celebration of their festivals, whether by day or by night, with clubs or stones or anything else.”

02 Joseph de doyl senfust. Un angel li a cōt  
a li d'ist. Tot refne ene targe nre. Alla pucele  
viurge a Marie. Car le seint espi  
rit de denz li est. Tual me crei  
e ceo est manifest.

21 Joseph refne a  
e la request 7 la  
leo aq me crei  
Beneit sejt b









ichiegen vn mit scheltweten in des hus h' kaysar.  
**D**er was des sellen iares der psapho kint gewese. Der  
 het im gewislagot dz er solt mit genesen. Der le-  
 schwi in do bi got ob er war gottes sun.  
 o er des wriach dz duht si kain kün-

lez autent bi den die hür wirten gran. **D**s er si an-  
 ten äpgotten ierten wolt. Er sprach laut sin vnd  
 taint si mit got wirt uü niemer hote. **D**s wü si mü-  
 ge hant si spiuwen an. **A**ls vil vñ als lange vñ  
 dz er stien legan. **Die Putis ueroz suffocatus.**



**I**mpetenti cā andmū quomō x' fuit tōr' a solat'  
 Conleqn' autm' quom' x' fuit dñi' g'spur' a uelat'  
 Cū choes x' pphentes a ligat' **Caplu. xv.**

**I**t perueniunt eni in mltis contumeliis ad domū caphe  
 bi cōgregati sūt seniores ppli ut g'liū m'rent  
 Q uomō dñi' tām mōris a orationis m'ant



29  
desideratam nobis tue propitiationis ha-  
bundantiam multiplicatis intercession-  
bus largiaris. p. *Ad primam.*



Domine ad adiuuandum me festina.  
Gloria patri et filio et spiritui sancto.













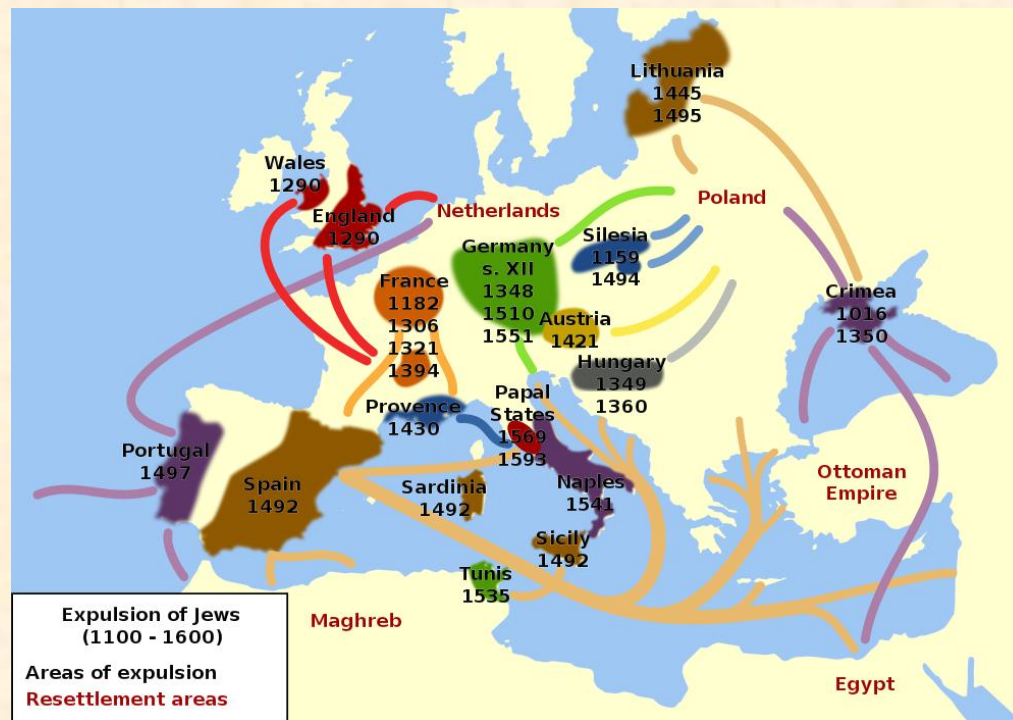






# Jews in England

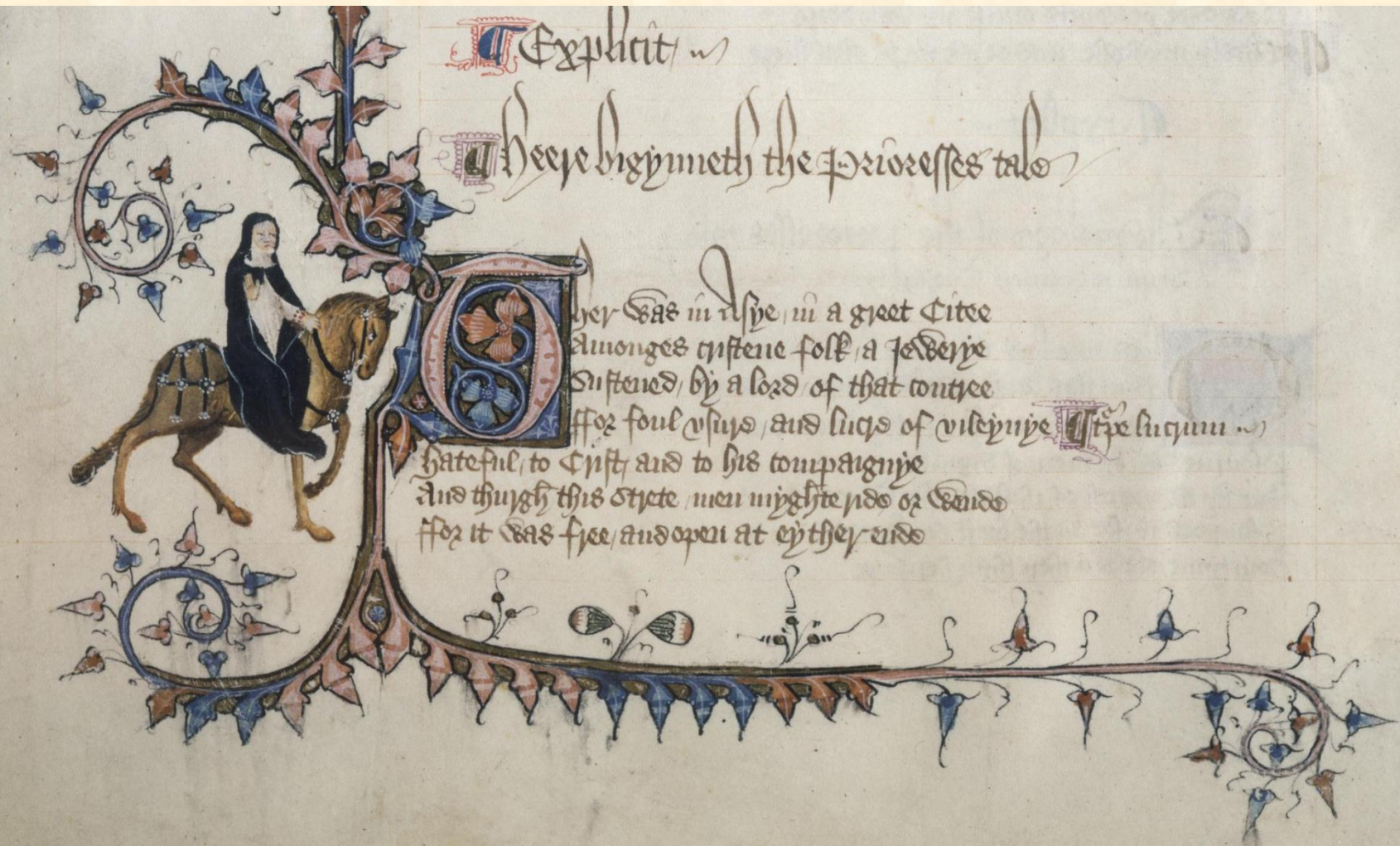
- Came with William the Conqueror in 1066
- Expelled by Edward I in 1290



- (Readmitted in 1651 by Oliver Cromwell)



- Geoffrey Chaucer's *Prioress's Tale*  
– from *The Canterbury Tales* c. 1400





Ther was in Asye, in a greet citee,  
Amonges Cristene folk a Jewerye,  
Sustened by a lord of that contree  
For foule usure and lucre of vileynye,  
Hateful to Crist and to his compaignye;

In a great city in Asia among the  
Christian people was a Jewish quarter,  
maintained by a lord of that country for  
foul usury and shameful profit, hateful  
to Christ and His followers.



Oure firste foo, the serpent Sathanas,  
That hath in Jues herte his waspes nest,  
Up swal, and seide, "O Hebrayk peple, allas!  
Is this to yow a thyng that is honest,  
That swich a boy shal walken as hym lest  
In youre despit, and synge of swich sentence,  
Which is agayn youre lawes reverence?"

Our first foe, the serpent Satan, who has his wasp's nest  
in the Jewish heart, swelled up and said, "O Hebrew  
people, alas, is this honorable to you that such a boy  
shall walk at will in spite of you and sing of such matter  
as is against the reverence due your faith?"



This cursed Jew hym hente, and heeld hym faste,  
And kitte his throte, and in a pit hym caste.  
I seye that in a wardrobe they hym threwe  
Where as thise Jewes purgen hire entraille.

this cursed Jew seized and held him tight,  
and then cut his throat and cast him into  
a pit. I must say that they threw him into  
an outhouse, where these Jews purged  
their bowels.





# Miracles of the Virgin

IN MEDIEVAL ENGLAND

LAW AND JEWISHNESS IN MARIAN LEGENDS

Adrienne Williams Boyarin



O yonge Hugh of Lyncoln, slayn also  
With cursed Jewes, as it is notable,  
For it is but a litel while ago,  
Preye eek for us, we synful folk unstable,  
That of his mercy God so merciable  
On us his grete mercy multiplie,  
For reverence of his mooder Marie. Amen.

O young Hugh of Lincoln, slain also by  
cursed Jews, as all men know (for it is  
only a little while ago), pray also for us,  
sinful unstable people, that God in His  
mercy may multiply His grace upon us in  
reverence of His Mother Mary. Amen.



# Blood Libel Accusations

- William of Norwich 1144
- “little” Hugh of Lincoln 1255





# Pope Gregory X, 1272

“Since it happens occasionally that some Christians lose their children, the Jews are accused by their enemies of secretly carrying off and killing these same Christian children and of making sacrifices of the heart and blood of these very children. It happens, too, that the parents of these very children, or some other Christian enemies of these Jews, secretly hide these very children in order that they may be able to injure these Jews, and in order that they may be able to extort from them a certain amount of money by redeeming them from their straits.”



# Pope Gregory X, 1272

“And most falsely do these Christians claim that the Jews have secretly and furtively carried away these children and killed them, and that the Jews offer sacrifices from the heart and the blood of these children, since their law in this matter precisely and expressly forbids Jews to sacrifice, eat, or drink the blood, or to eat the flesh of animals having claws. This has been demonstrated many times at our court by Jews converted to the Christian faith: nevertheless very many Jews are often seized and detained unjustly because of this.”



# Pope Gregory X, 1272

“We decree, therefore, that Christians need not be obeyed against Jews in a case or situation of this type, and we order that Jews seized under such a silly pretext be freed from imprisonment, and that they shall not be arrested henceforth on such a miserable pretext, unless—which we do not believe—they be caught in the commission of the crime. We decree that no Christian shall stir up anything new against them, but that they should be maintained in that status and position in which they were in the time of our predecessors, from antiquity till now.”



# Menahem Mendel Beilis trial (1913, Russia)





# *Croxton Play of the Sacrament, c. 1460*

- “Play of the Conversion of Sir Jonathas the Jew by the Miracle of the Blessed Sacrament”
- 15<sup>th</sup> Century “miracle play”





*Now shall þe merchantys man withdrawe hym  
and þe Jewe Jonathas shall make hys bost.*

**JONATHAS:**

Now, almyghty Machomet, marke in þi magestie,  
Whose lawes tendrely I have to fulfyll,  
After my dethe bryng me to thy hyhe see,  
My sowle for to save yff yt be thy wyll;  
For myn entent ys for to fulfyll,  
As my gloryus God thee to honer,  
To do agen thy entent yt shuld grue me yll,  
Or agen thyn lawe for to reporte.



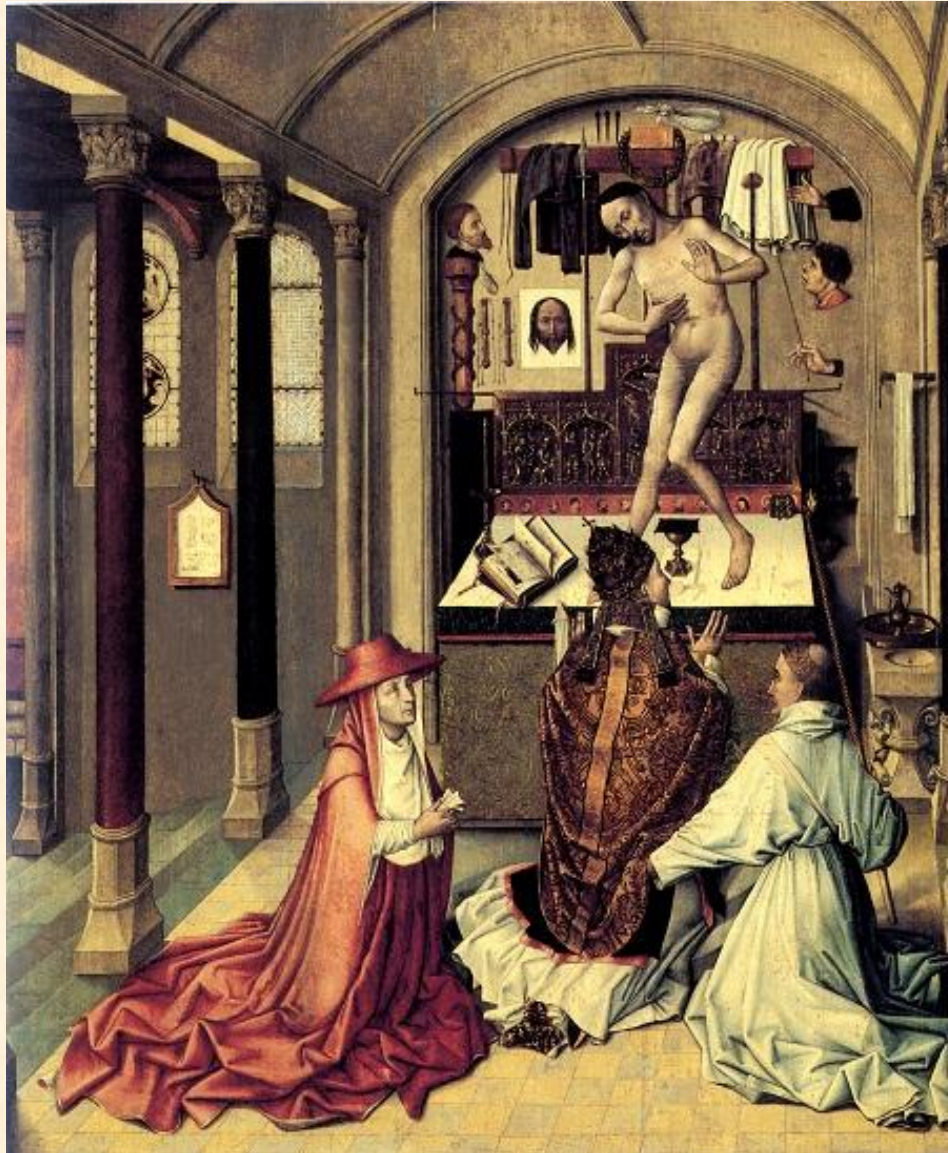
## JONATHAS:

þe belefe of thes Cristen men ys false, as I wene;  
For þe belefe on a cake-me thynk yt ys onkynd.  
And all they seye how þe prest dothe yt bynd,  
And by þe myght of hys word make yt flessch and blode-  
And thus be a conceyte þe wolde make vs blynd-  
And how þat yt shuld be he þat deyed upon þe rode.





# Transubstantiation





JASON.

Yff þat thys be he that on Caluery was mad red,  
Onto my mynd, I shall kenne yow a conceyt good:  
Surely with owr daggars we shall ses on thys bredde,  
And so with clowtys we shall know yf he haue eny blood.

MASPHAT.

Yea, I pray yow, smyte ye in the myddys of þe cake,  
And so shall we smyte þeron woundys fyve.

We wyll not spare to wyrke yt wrake,  
To prove in thys brede yf þer be eny lyfe.





***Here þe Ost must blede.***

Ah! owt! owt! harrow! what deuyll ys thys?  
Of thys wyrk I am in were;  
Yt bledyth as yt were woode, iwys;  
But yf ye helpe, I shall dyspayre.



***Here the owyn must ryve asunder and blede owt at þe cranys,  
and an image appere owt with woundys bledyng.***

MASPHAT.

Owt! owt! here ys a grete wondere!  
Thys ovyn b[l]edyth owt on euery syde!

MALCHAS.

Yea, þe ovyn on peacys gynnyth to ryve asundre;  
Thys ys a mervelows case thys tyde.



***Here shall þe image speke to the  
Juys sayng thus:***

JHESUS.

O mirabiles Judei, attendite et videte  
Si est dolor sicut dolor meus.

Oh ye merveylows Jewys,  
Why are ye to yowr kyng onkynd,  
And [I] so bytterly bowt yow to my  
blysse?



JONATHAS.

And I aske Crystendom with great devocion,  
With repentant hart in all degrees,  
I aske for vs all a generall absolucion.

***Here þe Juys must knele al down.***



