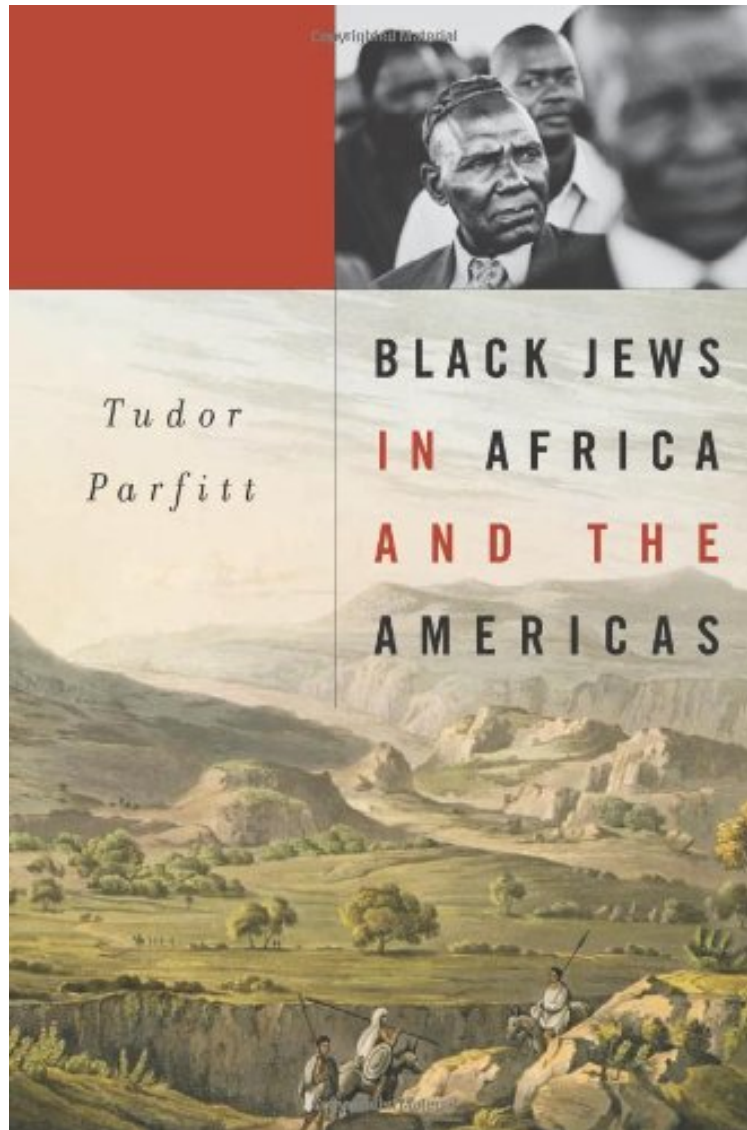


[FREE] Black Jews in Africa and the Americas (The Nathan I. Huggins Lectures)

## Black Jews in Africa and the Americas (The Nathan I. Huggins Lectures)

*Tudor Parfitt*

*\*Download PDF | ePub | DOC | audiobook | ebooks*



[Download](#)

[Read Online](#)

#974639 in Books Tudor Parfitt 2013-02-04Original language:EnglishPDF # 1 8.45 x .78 x 5.76l, .93 #File Name: 0674066987240 pagesBlack Jews in Africa and the Americas | File size: 54.Mb

**Tudor Parfitt : Black Jews in Africa and the Americas (The Nathan I. Huggins Lectures)** before purchasing it in order to gage whether or not it would be worth my time, and all praised Black Jews in Africa and the Americas (The Nathan I. Huggins Lectures):

0 of 0 people found the following review helpful. Good if you want numerous references about "black Jews" or ...By John C-M WallerGood if you want numerous references about "black Jews" or African Jews. As far as his "opinions"

on the FACTS he himself puts forth, he often comes off as a hater. He casts a shadow of doubt on a lot of things, with no just cause other than seemingly not wanting to openly admit that the true Jews were/are black skinned people. 0 of 0 people found the following review helpful. Insightful and intelligence By anthrogirl Terrific, thoughtful book which I reviewed for a prestigious publication. 17 of 21 people found the following review helpful. Black Jews in Africa and the Americas Review. By Francis N This book seems to give off mixed emotions. The author starts off quoting the existence of black Jews in southern Europe, but fails to give their origin. Later he takes the position that black Hebrews of Africa, and the Americas only claim Hebrew lineage through association with slavery or the early church as a means to acquire power, this he does without countering their (claim) with evidence, but only with his opinion. I was looking forward to a well-researched book that deals with linguistics, anthropology, cultural continuity etc. The author also seems to be of the opinion that the authentic Jews are of European extraction. This can be seen as he illustrated his journey of testing the Lemba people and finding them to be of a particular branch of Israelite priests. Which he later seems to be pessimistic about. Which raises a question in regards to the subject whose genes they claim to be of ancient Israel. The author's lack of confidence in his finding seems to be evident. One can only wonder as he the author is a member of Oxford academia who as an institute of higher learning have in the past opposed some British writers that embraced a non-European origin to North and North East African high-cultures which includes ancient Israel, if this association in any way clouds his historian spectacles. It is quite interesting that this book and that of Mr J.S Dorman seem to be cut from the same cloth. :Peace! Francis N

Black Jews in Africa and the Americas tells the fascinating story of how the Ashanti, Tutsi, Igbo, Zulu, Beta Israel, Maasai, and many other African peoples came to think of themselves as descendants of the ancient tribes of Israel. Pursuing medieval and modern European race narratives over a millennium in which not only were Jews cast as black but black Africans were cast as Jews, Tudor Parfitt reveals a complex history of the interaction between religious and racial labels and their political uses. For centuries, colonialists, travelers, and missionaries, in an attempt to explain and understand the strange people they encountered on the colonial frontier, labeled an astonishing array of African tribes, languages, and cultures as Hebrew, Jewish, or Israelite. Africans themselves came to adopt these identities as their own, invoking their shared histories of oppression, imagined blood-lines, and common traditional practices as proof of a racial relationship to Jews. Beginning in the post-slavery era, contacts between black Jews in America and their counterparts in Africa created powerful and ever-growing networks of black Jews who struggled against racism and colonialism. A community whose claims are denied by many, black Jews have developed a strong sense of who they are as a unique people. In Parfitt's telling, forces of prejudice and the desire for new racial, redemptive identities converge, illuminating Jewish and black history alike in novel and unexplored ways.

From Booklist For at least the past two centuries, the majority of Jews were of European ancestry and could be broadly categorized as Caucasian. Yet, from Ethiopia to the Yemens to China, there existed individuals and communities of people of color who were either Jewish or considered themselves linked to Jews culturally, even genetically. Parfitt presents a survey of some of these groups while showing how their ethnic identities were used and manipulated by various Western imperialists, missionaries, and ethnologists for their own purposes. Some groups, like the Falasha of Ethiopia, were undoubtedly Jewish. Other groups, like the Maasai of east Africa and the Ashanti of west Africa, claimed links with the ancient Hebrews, based essentially on a few of their religious practices. European racial theorists were attracted to these African links as proof of the mongrel origins of Jews. Missionaries found supposed remnants of the Lost Tribes of Israel. Imperialists saw a chance to differentiate culturally superior African groups from the primitive ones. Parfitt has provided a well-researched and informative study of these groups and their place in the wider debates concerning the forging of religious and ethnic identities. --Jay Freeman In throwing light on the source of our beliefs, Parfitt makes transparently clear how prejudice and desire for status, to cite just two verities of human behavior, interact with ever-changing features of the political and economic landscape to transform human identities. (Gloria Levitas Moment 2013-01-01) In this compact but compelling study, Parfitt presents a fascinating account of the origins of black Jews in the modern period. (A. Mendelsohn Choice 2013-08-01) In this wide-ranging cultural examination of the intersections of blackness and Jewishness, [Parfitt] focuses primarily on blacks who claim, or have had ascribed to them by anthropologists and other intellectuals, Jewish origins or characteristics. Parfitt discusses the Beta Israel of Ethiopia and the Lemba of southern Africa (DNA testing has revealed that members of the Lemba have genetic links to Semitic peoples), as well as more ideologically driven movements, such as postimperial black African Jews... Supported by a large cast of thinkers and religious leaders, this brief but extensive look at a partly authentic, largely invented ethnic-religious identity will interest students of religion, race relations, and postcolonialism. (Publishers Weekly 2012-11-26) For at least the past two centuries, the majority of Jews were of European ancestry and could be broadly categorized as Caucasian. Yet, from Ethiopia to the Yemens to China, there existed individuals and communities of 'people of color' who were either Jewish or considered themselves linked to Jews culturally, even genetically... Parfitt has provided a well-researched and informative study of these groups and their place in the wider debates concerning the forging of religious and ethnic identities. (Jay Freeman Booklist 2013-01-01) Anyone interested

in understanding how and why discussions of Africana Judaisms have such vast and varied participants from Orthodox Rabbis to Pan-Africanist icons, from mouth-swabbing geneticists to human rights advocates will find the answers in this masterful new offering from one of the world's most knowledgeable scholars on the topic. (John L. Jackson, Jr., author of *Real Black: Adventures in Racial Sincerity*) Moving from Lost Tribes in Africa to Black Jews in the United States, and from Biblical narrative to modern genetic testing, Tudor Parfitt traces with verve and insight the ties that bind blacks and Jews in history and myth. A cogent and enlightening account of a pan-historical and international subject fraught with serious religious, racial, and cultural implications. (Kay Kaufman Shelemay, Harvard University) About the Author Tudor Parfitt is Research Professor in the School of International and Public Affairs and President Navon Professor of Sephardi and Mizrahi Studies at Florida International University and Emeritus Professor of Modern Jewish Studies in the School of Oriental and African Studies at the University of London.