

## Sephardic Jewry And Mizrahi Jews Vol Xxii Studies In Contemporary Jewry

Recent surveys in Spain reveal that most Spaniards know little about the country's Jewish past, know no Jews, and in fact, have negative opinions about Jews in general. In The Memory Work of Jewish Spain, Daniela Flesler and Adrián Pérez Melgosa explore new trends and activities aimed at reclaiming and reconnecting with Spain's Jewish heritage. They examine how local and national organizations have funded educational activities, conferences, museum exhibitions, archaeological digs, and film festivals, as well as research into the Ladino language, in an attempt to spark interest in Spain's Jewish past and to promote Jewish tourism. The Memory Work of Jewish Spain charts the landscape of reconstruction of Jewish Spain in Spain, how this space functions as part of its collective memory, and what these personal and national connections mean for the Jewish past and Spain's future.

A much-needed monograph on the role of Sephardic Jews in Argentina, and . . . an important contribution to the study of Jews in Latin America overall" (Choice). At the turn of the twentieth century, Jews from North Africa and the Middle East were called Turcos ("Turks"). Seen as distinct from Ashkenazim, Sephardi Jews weren't even identified as Jews. Yet the story of Sephardi Jewish identity has been deeply impactful on Jewish history across the world. Adriana M. Brodsky follows the history of Sephardim as they arrived in Argentina, created immigrant organizations, founded synagogues and cemeteries, and built strong ties with coreligionists around the country. Brodsky demonstrates how fragmentation based on areas of origin gave way to the gradual construction of a single Sephardi identity. This unifying identity is predicated both on Zionist identification (with the State of Israel) and "national" feelings (for Argentina), and that Sephardi Jews assumed leadership roles in national Jewish organizations once they integrated into the much larger Ashkenazi community. Rather than assume that Sephardi identity was fixed and unchanging, Brodsky highlights the strategic nature of this identity, constructed both from within the various Sephardi groups and from the outside, and reveals that Jewish identity must be understood as part of the process of becoming Argentine.

In this extraordinary cookbook, chef and scholar Hélené Jawhara-Piñer combines rich culinary history and Jewish heritage to serve up over fifty culturally significant recipes. Steeped in the history of the Sephardic Jews (Jews of Spain) and their diaspora, these recipes are expertly collected from such diverse sources as medieval cookbooks, Inquisition trials, medical treatises, poems, and literature. Original sources ranging from the thirteenth century onwards and written in Arabic, Spanish, Portuguese, Occitan, Italian, and Hebrew, are here presented in English translation, bearing witness to the culinary diversity of the Sephardim, who brought their cuisine with them and kept it alive wherever they went. Jawhara-Piñer provides enlightening commentary for each recipe, revealing underlying societal issues from anti-Semitism to social order. In addition, the author provides several of her own recipes inspired by her research and academic studies. Each creation and bite of the dishes herein are guaranteed to transport the reader to the most deeply moving and intriguing aspects of Jewish history. Jawhara-Piñer reminds us that eating is a way to commemorate the past.

This ground-breaking documentary history contains over 150 primary sources originally written in 15 languages by or about Sephardi Jews—descendants of Jews who fled medieval Spain and Portugal settling in the western portions of the Ottoman Empire, including the Balkans, Anatolia, and Palestine. Reflecting Sephardi history in all its diversity, from the courtyard to the courthouse, spheres intimate, political, commercial, familial, and religious, these documents show life within these distinctive Jewish communities as well as between Jews, Muslims, and Christians. Sephardi Lives offer readers an intimate view of how Sephardim experienced the major regional and world events of the modern era—natural disasters, violence and wars, the transition from empire to nation-states, and the Holocaust. This collection also provides a vivid exploration of the day-to-day lives of Sephardi women, men, boys, and girls in the Judeo-Spanish heartland of the Ottoman Balkans and Middle East, as well as the émigré centers Sephardim settled throughout the twentieth century, including North and South America, Africa, Asia, and Europe. The selections are of a vast range, including private letters from family collections, rabbinical writings, documents of date, memoirs and diaries, court records, selections from the popular press, and scholarship. In a single volume, Sephardi Lives preserves the cultural richness and historical complexity of a Sephardi world that is no more.

Jewish Spain
Sephardi and Mizrahi Jews in America
Traditionists and Modernity
Once Jews
Judeo-Arabic Liturgy
Sephardic Jews in America
Their Intersecting Worlds

Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online. Pages: 114. Chapters: Anjuvannam, Arab Jews, Ashkenazi Jews, Baghdadí Jews, Bene Ephraim, Bene Israel, Beta Israel, Bnei Menashe, Bukharan Jews, Cochín Jews, Georgian Jews, Italian Jews, Jewish ethnic divisions, Jewish ethnonyms, Kaifeng Jews, Kazablan, Kurdish Jews, Meshuchrarim, Mizrahi Jews, Moroccan Jews, Mountain Jews, Navarro (surname), Oberlander Jews, Paradesi Jews, Persian Jews, Romanioles, Sephardic Haredim, Sephardic Jews in India, Sephardi Jews, Syrian Jews, Urfalim, Villalobos (surname), Yeminite Jews. Excerpt: Beta Israel (Hebrew : ‏בֵּית יִשְׂרָאֵל‎, Ge'ez: ጳጵላ ጵጵሥ, modern ጳጵላ ጵጵሥ, I, EAE: ጳጵላ ስራይ), "House of Israel" or "Community of Israel" also known as Ethiopian Jews (Hebrew : ‏יְהוּדֵי עֵיטּוּפְיָה‎, Ge'ez: ጵጵጵ ጵጵጵ, "ye-Iyopyya Ayhud), are the names of Jewish communities which lived in the area of Aksumite and Ethiopian Empires (Habesh or Abyssinia), nowadays divided between Amhara and Tigray Regions. It was decided that the Israeli Law of Return applied to the Beta Israel in March 14, 1974, after a series of court decisions. The Israeli and American governments have mounted aliyah operations, most notably during Operation Brothers in Sudan between 1979 and 1990 (which includes the major operations Moses and Joshua) and in the 1990s from Addis Ababa (which includes Operation Solomon). The related Falash Mura are the descendants of Beta Israel who converted to Christianity. Some are returning to the practices of Judaism, living in communities and returning to Judaism. Beta Israel spiritual leaders, including Liqa Kahnet Raphael Hadane have argued for the acceptance of the Falash Mura as Jews. The Israeli government applied to the Falash Mura the resolution 2948 in February 16, 2003 which gives those who are descendants from Jewish.

Professor Haim Toledano shows how the Sephardic legacy encompassed the most important aspects of Jewish life and culture-Marc B. Shapiro, Weinberg Chair of Judaic Studies, University of Scranton –Book Jacket.

Sephardi and Mizrahi Jews in America includes academics, artists, writers, and civic and religious leaders who contributed chapters focusing on the Sephardi and Mizrahi experience in America. Topics will address language, literature, art, diaspora identity, and civic and political engagement. When discussing identity in America, one contributor will review and explore the distinct philosophy and culture of classic Sephardic Judaism, and how that philosophy and culture represents a viable option for American Jews who seek a rich and meaningful world through which to balance Jewish tradition and modernity. Another chapter will provide a historical perspective of Sephardi/Ashkenazi Diasporic tensions. Additionally, contributors will address the term "Sephardi" as a self-imposed, collective, "ethnic" designation that had to be learned and naturalized--and its parameters defined and negotiated--in the new context of the United States and in conversation with discussions about Sephardic identity across the globe. This volume also will look at the theme of literature, focusing on Egyptian and Iranian writers in the United States. Continuing with the Iranian Jewish community, contributors will discuss the historical and social genesis of Iranian-American Jewish participation and leadership in American civic, political, and Jewish affairs. Another chapter reviews how art is used to express Iranian Diaspora identity and nostalgia. The significance of language among Sephardi and Mizrahi communities is discussed. One chapter looks at the Ladino-speaking Sephardic Jewish population of Seattle, while another confronts the experience of Judeo-Spanish speakers in the United States and how they negotiate identity via the use of language. In addition,

scholars will explore how Judeo-Spanish speakers engage in dialogue with one another from a century ago, and furthermore, how they use and modify their language when they find themselves in Spanish-speaking areas today. Sigal Samuël's debut novel, in the vein of Nicole Krauss's bestselling The History of Love, is an imaginative story that delves into the heart of Jewish mysticism, faith, and family. "This is not an ordinary tree I am making." "This" he said, "this is the Tree of Knowledge." In the half-Hasidic, half-hipster Montreal neighborhood of Mile End, eleven-year-old Lev Meyer is discovering that there may be a place for Judaism in his day school. Lev begins his own extracurricular study of the Bible's Tree of Knowledge with neighbor Mr. Katz, who is building his own Tree out of trash. Meanwhile his sister Samara is secretly studying for her Bat Mitzvah with next-door neighbor and Holocaust survivor, Mr. Glassman. All the while his father, David, a professor of Jewish mysticism, is a non-believer. When, years later, David has a heart attack, he begins to believe God is speaking to him. While having an affair with one of his students, he delves into the complexities of Kabbalah. Months later Samara, too, grows obsessed with the Kabbalah's Tree of Life—hiding her interest from those who love her most-and is overcome with reaching the Tree's highest heights. The neighbors of Mile End have been there all along, but only one of them can catch her when she falls.

The Jewish Enlightenment
Sephardi
Say It Again, Say Something Else
We Look Like the Enemy
History, Religion, Identity
Writings on Identity, Politics, and Culture, 1893-1958
The Inner Life of Jews of the Ottoman Empire

*The First anthology of modern Middle Eastern Jewish thought*

*'This important book is a wake-up call to modern Israeli society' Jewish Chronicle Mention Israel and internal conflict, and most people immediately think of the seemingly insoluble Palestinian problem. However, as Rachel Shabi explains in this acclaimed book, there is another crucial division within Israeli society: between Ashkenazi Jews, whose families come from Europe, and Sephardic or Mizrahi Jews, who come from the Arab countries of the Middle East. Herself from an Iraqi Jewish family, Shabi explores the history of this relationship, tracing it back to the first days of the new state of Israel. In a society desperate to identify itself with Europe, immigrants who spoke Arabic and followed Middle Eastern customs were seen as inferior. Sixty years later, such prejudices are still in force. As Shabi demonstrates, Mizrahis are strikingly less successful than Ashkenazis, condemned, often, to substandard education, low-quality housing and mockery for their accents, tastes and lifestyles. Not only does this damage Mizrahi lives and hopes; it also reflects a wider Israeli rejection of the Middle East and its culture that makes it impossible for Israel ever to become integrated within its own region. 'an eye-opening book . . . 'Not the Enemy' is a disturbing and important document, which should be read by everyone worried about what its author calls the 'corrosive, entrenched polarity' of the Middle East.' Gerald Jacobs, Daily Telegraph 'Shabi's account of the Mizrahis' vibrant culture is fascinating. So too is her investigation of the discrimination Mizrahis have suffered.' Financial Times Winner of the Sephardic Culture Mimi S. Frank Award, US National Jewish Book Awards Rachel Shabi was born in Israel to Iraqi parents and grew up in England. A journalist, she has written for a variety of national and international newspapers, including the Guardian, the Sunday Times, and the Independent.*

*This book analyzes the scientific work and social implications of the field of genetic history. By using the study of Jewish origins as an example, the author illustrates the ways in which genealogical science is entangled with culture and political commitments.*

*Offering a fresh approach to the study of contemporary Jewish identity, the author explores the implications of this identity from the perspective of traditionism, covering issues of religion, tradition, modernity and secularisation within Jewish Israeli society and politics.*

*Stories of Caribbean Sephardim*

*Jews and the Mediterranean*

*Contemporary Sephardic and Mizrahi Literature*

*Reflections and Refractions Between Canadian and American Jews*

*Jewish Ethnic Groups*

*Short Story*

*Modern Middle Eastern Jewish Thought*

"This book presents, one by one, the different groups of Black Jews in Western central, eastern, and southern Africa and the ways in which they have used and imagined their oral history and traditional customs to construct a distinct Jewish identity. It explores the ways in which Africans have interacted with the ancient mythological sub-strata of both western and African ideas of Judaism."--Résumé de l'éditeur.

In this book, Sephardism is defined not as an expression of Sephardic identity but as a politicized literary metaphor. Since the nineteenth century, this metaphor has occurred with extraordinary frequency in works by authors from a variety of ethnicities, religions, and nationalities in Europe, the Americas, North Africa, Israel, and even India. Sephardism asks why Gentile and Jewish writers and cultural figures have chosen to draw upon the medieval Sephardic experience to express their concerns about dissidents and minorities in modern nations? To what extent does their use of Sephardism overlap with other politicized discourses such as orientalism, hispanism, and medievalism, which also emerged from a clash between authoritarian, progressive, and romantic ideologies? This book brings a new approach to Sephardic Studies by situating it at a crossroads between Jewish Studies and Hispanic Studies in ways that enhance our appreciation of how historical fiction and political history have shaped, and were shaped by, historical attitudes toward Jews and their representation.

"With so much emphasis on prayer in Judaism and its use as arguably the most effective civic method of connecting with G -d in a physical world, there is no surprise for the vastly complex details of how to pray, where to pray, what to pray, when to pray, and why pray to begin with. This thesis is going to focus on the "how to pray" and on the "what to pray" aspects of prayer and their practical implications in the everyday life of the Jew. Specifically, focus will be given to Jews wr the Oriental/Middle -Eastern cantorial rites of the Sephardic and Mizrahi Jewry in Israel and thro ughout the world -- and how the current culture of Judeo -Arabic Hazanut has transformed and will continue to transform with every generation." -- Introduction.

Newly arrived in Israel from Canada, Lily finds herself falling for her friend, experiencing her first real heartbeat. Confident, original and humane, the stories in The Best Place on Earth are peopled with characters at the crossroads of nationalities, religions and communities: expatriates, travellers, immigrants and locals. In illustrating the lives of those whose identities swing from fiercely patriotic to powerfully global, The Best Place on Earth explores Israeli history as it illuminates tenuous connections—forged, frayed and occasionally destroyed—between cultures, between generations and across the gulf of transformation and loss. HarperCollins brings great works of literature to life in digital format, upholding the highest standards in ebook production and celebrating reading in all its forms. Look for more titles in the HarperCollins short stories collection to build your digital library.

Secularism and Religion in Jewish-Israeli Politics

Spanish Jewish History and the Modern Literary Imagination

The Mystics of Mile End

Foundations of Sephardic Spirituality

Essays on Identity by Women of North African and Middle Eastern Jewish Heritage

A Diaspora

Sephardism

"The Struggle for Sephardic-Mizrahi Autonomy" chronicles the creation of a Sephardic-Mizrahi identity-literally, "Oriental" Jews-uncovering the ways that political and racial factors contributed to the emergence of this identity. My inquiry draws from an extensive body of archives located in Israel, New York, and Los Angeles. I have investigated immigration records of the Jewish community in Palestine from the 1920s, protocols of Sephardic-Mizrahi organizations and letters, and journalistic pieces to chart the crystallization of a unified Sephardic-Mizrahi entity by 1918, the organizational forms it took in the 1920s, and the way it has been subject of scholarly scrutiny in the 1930s and 1940s. In tandem with tracing the political strengthening of the Sephardic-Mizrahi federation, my dissertation throws into sharp relief the multiple studies undertaken by Jewish social scientists and medical professionals in the mid-1930s and into the 1940s. These studies invariably concluded that Sephardim-Mizrahim were intellectually impaired and predisposed to criminality, ascribing their imputed inferiority to biological differences. Ironically, Sephardic-Mizrahi leaders not only accepted such "scientific evidence" of their inferiority, but also leveraged this imposed racialized identity to highlight their invisible histories and marginal status. Previous scholarship has theorized Sephardim-Mizrahim abistorically within a framework of passivity and victimization. My work, by contrast, identifies narratives of Sephardic-Mizrahi agency. By such agency, however, I am referring to the complicity of Sephardic-Mizrahi leaders in reifying racial hierarchies, which enlarged the trope of "Oriental backwardness" beyond Sephardim-Mizrahim to include Palestinian-Arabs as a national "problem." In the formative years leading up to the creation of the Israeli State. The first chapter delineates the separate chronologies of the Sephardic and Mizrahi ethnic categories, as well as the political context in the Yishuv under which Sephardic leaders were interested in conflating the two terms and their histories. This chapter explores the role of this leadership in attempting to unify the varied Sephardic and Mediterranean communities into an independent political and economic entity in the 1910s. The second chapter focuses on the folkloristic, literary, and scientific work of three self-identified Sephardic-Mizrahi leaders. It charts their contribution to the emergence of Sephardic-Mizrahi institutions in the 1920s that gradually turned a porous understanding of Sephardim-Mizrahim into a standardized ethnic identity carefully catalogued in immigration records and demographic surveys in the Yishuv. The third chapter explores the political context and tensions that led Sephardic-Mizrahi community leaders to establish a global federation with its own economic and settler network by 1925, independent from the Zionist Organization. The chapter contends that Sephardic-Mizrahi leaders chose to mobilize and capitalize on their "Oriental" identity by reaching out to Diasporic communities abroad. The fourth chapter considers the consistent exclusion of Sephardic-Mizrahi leaders from the Ashkenazi-dominated Zionist Organization, which drove Sephardic-Mizrahi leaders to strategically leverage the resulting isolation. This sense of alienation had two effects. On the one hand, it further extended their own economic and settler network to resist their subjugation. On the other hand, it promoted the internalization of inferiority. The final chapter traces the work of Israeli social scientists from such disciplines as anthropology and education conducted in the 1940s and 1950s, and the impact of their studies concerning a Sephardic-Mizrahi biological "type," associated with irreparable intellectual inferiority and criminalization.

Sephardic Jews have contributed some of the most important Jewish philosophers, poets, biblical commentators, Talmudic and Halakic scholars, and scientists, and have had a significant impact on the development of Jewish mysticism. Sephardic and Mizrahi Jewry brings together original work from the world's leading scholars to present a deep introductory overview of their history and culture over the past 1500 years.

Sephardic Jews have contributed some of the most important Jewish philosophers, poets, biblical commentators, Talmudic and Halakic scholars, and scientists, and have had a significant impact on the development of Jewish mysticism. Sephardic and Mizrahi Jewry brings together original work from the world's leading scholars to present a deep introductory overview of their history and culture over the past 1500 years. In the last few years, the fields of Sephardic and Mizrahi Studies have grown significantly, thanks to new publications which take into consideration unexplored aspects of the history, literature and identity of modern Middle Eastern and North African Jews. However, few of these studies abandoned the Diaspora/Israel dichotomy and analysed the Jews who moved to Israel and those that settled elsewhere as part of a new, diverse and interconnected diaspora. Contemporary Sephardic and Mizrahi Literature argues that the literary texts produced by Sephardic and Mizrahi Jews who migrated from the Middle East and North Africa in the 1950s and afterwards, should be considered as part of a transnational arena, in which forms of Jewish diasporism and postcolonial displacement interweave. Through an original perspective that focuses on novelists, poets, professional and amateur writers – from the Israeli poets Erez Biton and Shva Salhoov to Francophone authors such as Chochana Boukhozba, Ami Bouganim and Serge Moati – the book explains that these Sephardic and Mizrahi authors are part of a global literary diaspora at the crossroads of past Arab legacies, new national identities and persistent feelings of Jewishness. Some of the chapters emphasise how the Sephardic and Mizrahi past and present identities are narrated, how generational and ethno-national issues are taken into account and which linguistic and stylistic strategies the authors adopted. Other chapters focus more explicitly on how the relations between Israel and the diaspora. The book helps to bridge the gap between Hebrew and postcolonial literature, and opens up new perspectives on Sephardic and Mizrahi literature. It will be a valuable resource for students and scholars of Jewish and Postcolonial Studies and Comparative Literature

A fascinating look at the lives, culture, and religions and ritual observance of three generations of Iranian Jewish women in the United States.

Jews and Islamic Law in Early 20th-Century Yemen

Volume 2 Wake Up Black America

Sephardi, Jewish, Argentine

The Black Jews of Africa

Practice and Culture : an In-Depth Study of the Oriental/Middle-Eastern Cantorial Rites of the Sephardic and Mizrahi Jewry in Israel and the Diaspora

Sephardi Voices

Three Generations of Iranian Jewish Women between Religion and Culture

*Neither in Dark Speeches nor in Similitudes* is an interdisciplinary collaboration of Canadian and American Jewish studies scholars who compare and contrast the experience of Jews along the chronological spectrum (ca. 1763 to the present) in their respective countries. Of particular interest to them is determining the factors that shaped the Jewish communities on either side of our common border, and why they differed. This collection equips Canadian and American Jewish historians to broaden their examination and ask new questions, as well as answer old questions based on fresh comparative data.

Jews and Muslims of Morocco collects accounts of the intersecting worlds and emergent shared customs and culture, suggesting that the unique atmosphere in Morocco allowed for Rabbinic empowerment and a more practical approach to halakha.

Rachel Shabi was born in Israel to Jewish Iraqi parents. When she was a child her family emigrated to the United Kingdom in 1974. Their leaving reversed the spiritual trek of the Jewish Diaspora, around the world whose members wistfully kept at the Passover tables, "Next year in Jerusalem." Years later, in fact, Shabi went back to visit and to live for an extended period, but her attitude toward her former homeland is conflicted by the longstanding discrimination suffered by Arab Jews in Israel. Shortly after its creation, Israel accepted close to one million Jews from Arab lands from Yemen, Egypt, Morocco, Syria, Tunisia, Algeria, Iraq, Iran, and Turkey. Mizrahi (Middle Eastern) Jews now make up around 50% of Israel's population. Yet Ashkenazi Jews have traditionally disparaged the Mizrahi as "backwards" and have systematically limited their opportunities in the classroom and the workplace. "There is a class split," writes Shabi, "that runs on ethnic lines." She traces the history of how the Jewish Diaspora lived alongside Muslims and Christians for centuries, and how the dream of Jewish solidarity within Israel in the mid-20th century was fractured by ethnic discrimination as pernicious as racism in the United States, Great Britain, and other parts of the world. Shabi combines scholarly research with intimate oral history to shed light on ethnic injustice, and her personal story and passion make *We Look Like the Enemy* a stunning, unforgettable book.

*Through the poetry of Bouena Sarfary (1916-1997), An Oké to Salonika sketches the life and demise of the Sephardi Jewish community that once flourished in this Greek crossroads city. A resident of Salonika who survived the Holocaust as a partisan and later settled in Canada, Sarfary preserved the traditions and memories of this diverse and thriving Sephardi community in some 500 Ladino poems known as coplas. The coplas also describe the traumas the community faced under German occupation before the Nazis deported its Jewish residents to Auschwitz. The coplas in Ladino and in Renée Levine Melammed's English translation are framed by chapters that trace the history of the Sephardi community in Salonika and provide context for the poems. This unique and moving source provides a rare entrée into a once vibrant world now lost.*

*A Documentary History, 1700–1950*

*The Memory Work of Jewish Spain*

*The Flying Camel*

*A Novel*

*Not the Enemy*

*From the Shabts to Los Angeles*

*Neither in Dark Speeches nor in Similitudes*

"From beyond the Rivers of Ethiopia My worshippers, My dispersed ones, Will bring My offerings." - Zephaniah 3:10 Modern Jewry has been looking for the "10 Lost Tribes of Israel" in countries like Afghanistan, Pakistan, China, Arabia, and India but they never seem to look in Africa. The Ethiopian Jews and the Lemba Jews have been recognized by modern Jewry as having a connection to

Ancient Israel but other African countries are often overlooked. Why is this? Jews today now boast to have "Israeliite" heritage based on the "Cohen Model Haplogroup" genetic marker that they say links them to the High Priest Cohenite clan of Aaron, the brother of Moses. But what exactly is this "Cohen Model Haplogroup"? Who else in the world has it and is it really an "Israelite Genetic Marker" as they claim? In the Book, "Hebrews to Negroes 2: Volume 2, I dive in deep into the "world of genetics" to debunk the lies that has been spread about who we call "Jews" or the "Chosen People" today. Using Linguistics, Ancient written records from Arab historians, Craniometry, Tooth records, Ancient maps, Ancient archaeological relics, Ancient pictures, the Bible, Genetics and "Critical Thinking" one can find out the TRUTH about who the REAL ISRAELITES of the Bible are. It will tell us where we should be looking in regards to finding the "authentic" scattered "Children of Israel," not "outsiders" who have invaded Judea for the last 2,000 years and decided to convert to Judaism. In this Book many clues to our "many" questions about the Bible will be answered and explored. Such as: Who are the descendants of the Ancient Egyptians, Canaanites, Cushites and Phutites today? Who are the "Original Arabs" and where are they at today? What is the connection between the Lemba Jews, African-Americans, Caribbean Blacks, Afro-Latinos and "Bantus" West/East Africans? Who are the indigenous Native Amerindians? Are they descendants of Ham, Shem or Japheth? Are the Native Amerindians Israelites? Do Latinos have any "Israelite" heritage? Where did the 10 Lost Tribes of Northern Israel (Samarita) go after they were exiled in 700 B.C. and is there any DNA proof of this? Who were the Jews that were exiled from Spain and Portugal in 1492 A.D.? Were they "Black Jews" or "White Jews"? Who are the Sephardic Jews and are they "imposters" as well? Who were the Moors? Were they mixed with "Israelite Blood"? Can we trace the migration pattern of the Edomites? If so, where are the Edomites today and what nations of people can we find the "bloodline" of Edom in? How do we know that the Ashkenazi Jew, the Sephardic Jew and the Mizrahi Jew today are "Gentiles" and not "Jews"? Are there any Israelites in Asia or the Middle East? A LIE CANNOT LIVE FOREVER! It is time for "Black America" and the World to know the Truth!

This book presents for the first time the complete text of the earliest known Ladino-language memoir, transliterated from the original script, translated into English, and introduced and explicated by the editors. The memoirist, Sa'adi Besalel a-Levi (1820-1903), wrote about Ottoman Jews' daily life at a time when the finely wrought fabric of Ottoman society was just beginning to unravel. His vivid portrayal of life in Salonica, a major port in the Ottoman Levant with a majority Jewish population, thus provides a unique window into a way of life before it disappeared as a result of profound political and social changes and the World Wars. Sa'adi was a prominent journalist and publisher, one of the most significant creators of modern Sephardic print culture. He was also a rebel who accused the Jewish leadership of Salonica of being corrupt, abusive, and fanatical; that leadership, in turn, excommunicated him from the Jewish community. The experience of excommunication pervades Sa'adi's memoir, which documents a world that its author was himself actively involved in changing.

The phrase "I am Catholic, but I am Jewish" may seem contradictory to some, but in the Caribbean islands and the countries of the Caribbean periphery, there are hundreds if not thousands of individuals who identify themselves in this manner. This book tells their stories.

Focusing on the experiences of Jewish women of two rich and varied regions, these essays reveal hidden worlds often misunderstood or maligned by both the cultures in which they live and the European-Jewish community.

A Diasporic History

Community and National Identity

The Hidden Story of Israel's Jews from Arab Lands

Cooking the History. Recipes of the Jews of Spain and the Diaspora, from the 13th Century to Today

Hebrews to Negroes 2

Sephardic and Mizrahi Jewry

On the Mediterranean and the Nile

*Part ethnography, part history, and part memoir, this volume chronicles the complex past and dynamic present of this ancient Mizrahi community. While intimately tied to the Central Asian landscape, the Jews of Bukhara have also maintained deep connections to the wider Jewish world. As the community began to disperse after the fall of the Soviet Union, Alanna E. Cooper travelled to Uzbekistan to document Jewish life there before it disappeared. Built around a series of dramatic encounters between Bukharan Jews and Jews from other Jewish centres from the 18th century to the present and drawing from Cooper's work among immigrants to the US, the book tells an intimate and personal story of what it means to be Bukharan Jewish. Cooper's lively narrative illuminates the tensions inherent in maintaining Judaism as a single global religion over the course of its long and varied diaspora history. What is meant by "Jewish Spain"? The term itself encompasses a series of historical contradictions. No single part of Spain has ever been entirely Jewish. Yet discourses about Jews informed debates on Spanish identity formation long after their 1492 expulsion. The Mediterranean world witnessed a renewed interest in Spanish-speaking Jews in the twentieth century, and it has grappled with shifting attitudes on what it meant to be Jewish and Spanish throughout the century. At the heart of this book are explorations of the contradictions that appear in different forms of cultural memory: literary texts, memoirs, oral histories, biographies, films, and heritage tourism packages. Tabea Alexa Linhard identifies depictions of the difficulties Jews faced in Spain and Northern Morocco in years past as integral to the survival strategies of Spanish Jews, who used them to make sense of the confusing and harrowing circumstances of the Spanish Civil War, the Francoist repression, and World War Two. Jewish Spain takes its place among other works on Muslims, Christians, and Jews by providing a comprehensive analysis of Jewish culture and presence in twentieth-century Spain, reminding us that it is impossible to understand and articulate what Spain was, is, and will be without taking into account both "Muslim Spain" and "Jewish Spain."*

In early 20th-century Yemen, a sizable Jewish population was subject to sumptuary laws and social restrictions. Jews regularly came into contact with Islamic courts and Muslim jurists, by choice and by necessity, became embroiled in the most intimate details of their Jewish neighbors' lives. Mark S. Wagner draws on autobiographical writings to study the careers of three Jewish intermediaries who used their knowledge of Islamic law to manipulate the shari'a for their own benefit and for the good of their community. The results is a fresh perspective on the place of religious minorities in Muslim societies.

At the beginning of the eighteenth century most European Jews lived in restricted settlements and urban ghettos, isolated from the surrounding dominant Christian cultures not only by law but also by language, custom, and dress. By the end of the century urban, upwardly mobile Jews had shaved their beards and abandoned Yiddish in favor of the languages of the countries in which they lived. They began to participate in secular culture and they embraced rationalism and non-Jewish education as supplements to traditional Talmudic studies. The full participation of Jews in modern Europe and America would be unthinkable without the intellectual and social revolution that was the Haskalah, or Jewish Enlightenment. Unparalleled in scale and comprehensiveness, The Jewish Enlightenment reconstructs the intellectual and social revolution of the Haskalah as it gradually gathered momentum throughout the eighteenth century. Relying on a huge range of previously unexplored sources, Shmuel Feiner fully views the Haskalah as the Jewish version of the European Enlightenment and, as such, a movement that cannot be isolated from broader eighteenth-century European traditions. Critically, he views the Haskalah as a truly European phenomenon and not one simply centered in Germany. He also shows how the republic of letters in European Jewry provided an avenue of secularization for Jewish society and culture, sowing the seeds of Jewish liberalism and modern ideology and sparking the Orthodox counterreaction that culminated in a clash of cultures within the Jewish community. The Haskalah's confrontations with its opponents within Jewry constitute one of the most fascinating chapters in the history of the dramatic and traumatic encounter between the Jews and modernity. The Haskalah is one of the central topics in modern Jewish historiography. With its scope, erudition, and new analysis, The Jewish Enlightenment now provides the most comprehensive treatment of this major cultural movement.

Volume XXII

*The Ladino Verses of Bouena Sarfatty*

*Bukharan Jews and the Dynamics of Global Judaism*

*From the Golden Age of Spain to Modern Times*

*Sephardi Lives*

*Unique Features and Achievements*

*The Ladino Memoir of Sa'adi Besalel a-Levi*

***A History of Sephardic Jews in the United States examines their place within the American Jewish community and how Ashkenazic Jews have often failed to recognize Sephardim as fellow Jews.***

*Explores the teachings, values, attitudes, and cultural patterns that characterized Judeo-Spanish life over the generations and how the Sephardim maintained a strong sense of pride and dignity, even when they lived in difficult political, economic, and social conditions. Focuses on what you can learn from the Sephardic sages and from their folk wisdom that can help you live a stronger, deeper spiritual life.*

*In the years following the founding of the State of Israel, close to a million Jews became refugees fleeing their ancestral homelands in the Middle East, North Africa, and Iran. State-sanctioned discrimination, violence, and political unrest brought an abrupt end to these once vibrant communities, scattering their members to the four corners of the earth. Their stories are mostly untold. Sephardi Voices: The Forgotten Exodus of the Arab Jews is a window into the experiences of these communities and their stories of survival. Through gripping first-hand accounts and stunning portrait and documentary photography, we hear on-the-ground stories of pogroms in Libya and Egypt, the burning of synagogues in Syria, the terrible Farhud in Iraq, families escaping via the great airlifts of the Magic Carpet and Operations Ezra and Nehemiah, husbands smuggled in carpets into Iran in search of wives. The authors also provide crucial historical background for these events, as well as updates on the lives of some of these Sephardi Jews who have gone on to rebuild fortunes in London and New York, write novels, and win Nobel Prizes. Sephardi Voices is at once a wide-ranging and intimate story of a large-scale catastrophe and a portrait of the vulnerability of the passage of time.*

*Aimée Israel-Pelletier examines the lives of Middle Eastern Jews living in Islamic societies in this political and cultural history of the Jews of Egypt. By looking at the work of five Egyptian Jewish writers, Israel-Pelletier confronts issues of identity, exile, language, immigration, Arab nationalism, European colonialism, and discourse on the Holocaust. She illustrates that the Jews of Egypt were a fluid community connected by deep roots to the Mediterranean and the Nile. They had an unshakable sense of being Egyptian until the country turned toward the Arab East. With Israel-Pelletier's deft handling, Jewish Egyptian writing offers an insider's view in the unique character of Egyptian Jewry and the Jewish presence across the Mediterranean region and North Africa.*

*The Search for Jewish Origins and the Politics of Epistemology*

*An Ode to Salonika*

*Anjavanam, Arab Jews, Ashkenazi Jews, Baghdadi Jews, Bene Ephraim, Bene Israel, Beta Israel, Bnei Menashe, Bukharan Jews, Cochi*

*The Sephardic Legacy*

*Sephardic Jewry and Mizrahi Jews*

*Racial Identities in Palestine-Israel, 1918-1948*

*The Genealogical Science*

Part ethnography, part history, and part memoir, this volume chronicles the complex past and dynamic present of an ancient Mizrahi community. While intimately tied to the Central Asian landscape, the Jews of Bukhara have also maintained deep connections to the wider Jewish world. As the community began to disperse after the fall of the Soviet Union, Alanna E. Cooper traveled to Uzbekistan to document Jewish life before it disappeared. Drawing on ethnographic research there as well as among immigrants to the US and Israel, Cooper tells an intimate and personal story about what it means to be Bukharan Jewish. Together with her historical research about a series of dramatic encounters between Bukharan Jews and Jews in other parts of the world, this lively narrative illuminates the tensions inherent in maintaining Judaism as a single global religion over the course of its long and varied diaspora history.

Volume XXI of the distinguished annual Studies in Contemporary Jewry explores the major and rapid changes experienced by a population known variously as "Sephardim," "Oriental" Jews and "Mizrahim" over the last fifty years. Although Sephardim are popularly believed to have originated in Spain or Portugal, the majority of Mizrahi Jews today are actually the descendants of Jews from Muslim and Arab countries in the Middle East, North Africa, and Asia. They constitute a growing proportion of Israeli Jewry and continue to revitalize Jewish culture in places as varied as France, Latin America, and the United States.

Sephardic Jewry and Mizrahi Jews offers a collection of new scholarship on the issues of self-definition and identity facing Sephardic Jewry. The essays draw on a variety of disciplines—demography, history, political science, sociology, religious and gender studies, anthropology, and literature. Contributors explore the issues surrounding the emergence and increasingly wide usage of "Mizrahi" in place of "Sephardic," as well as the invigoration of Sephardic Judaism. They look at the evolution of Sephardic politics in Israel through the dramatic rise and continuing influence of the Shas political party and its spiritual leader, Rabbi Ovadia Yosef. Other contributors examine the variegated nature of Mizrahi immigration to Israel, fictional portraits of female Mizrahi immigrants to Israel in the 1940s and 1950s, contemporary Mizrahi Israel feminism, modern Arab historiography's portrayal of Jews of Muslim lands, and the changing Sephardic halakhic tradition.

What does an understanding of Jewish history contribute to the study of the Mediterranean, and what can Mediterranean studies contribute to our knowledge of Jewish history? Jews and the Mediterranean considers the historical potency and uniqueness of what happens when Sephardi, Mizrahi, and Ashkenazi Jews meet in the Mediterranean region. By focusing on the specificity of the Jewish experience, the essays gathered in this volume emphasize human agency and culture over the length of Mediterranean history. This collection draws attention to what made Jewish people distinctive and warns against facile notions of Mediterranean connectivity, diversity, fluidity, and hybridity, presenting a new assessment of the Jewish experience in the Mediterranean.

Jews and Muslims in Morocco

A Mediterranean Memory

The Jews of Egypt

Israel's Jews from Arab Lands

A Jewish Voice from Ottoman Salonica

The Struggle for Sephardic-Mizrahi Autonomy