

LOST TRIBES AND PROMISED LANDS

The Origins of American Racism



RONALD SANDERS

"A compelling analysis of facts, fables, legends, superstitions, and the ways in which they interrelated to shape America's racial history."

—*Newsweek*

among New World Marranos, "Blessed be the name of the Lord, who has not made me an idolater, a barbarian, a Negro, an Indian . . . when suddenly he stopped. "Those Indians," he told himself, "they are Hebrews!" Pondering this thought incredulously and yet with growing conviction, he resolved that if he ever was released he would seek out the Indian Francisco and try to learn the truth.

Montezinos's story, unclear as to the circumstances of his incarceration, is equally unclear as to those of his release. But released he was, and he immediately went to Francisco. Revealing himself as a Jew, Montezinos proclaimed his conviction that Francisco's hidden people were of the same race as he. Would Francisco lead him to them?

The two men were soon back in the rugged mountains in which Francisco had made his initial revelation, marching relentlessly for a week before they finally came to a halt. It was a Saturday, Montezinos makes a point of telling us, and they had come to a river "larger than the Danubius," are there echoes of the Sambatyon in all of this? "Here," Francisco announced, "is where your brothers will be seen."

Waving a banner high in the air, the Indian guide soon was greeted by a puff of smoke far beyond the other bank of the river, in response to his signal. The two men waited. Eventually a canoe appeared, bearing three men and a woman, all of them Indians, to the place where Francisco and Montezinos were standing at the water's edge. The woman got off and spoke to Francisco in an Indian tongue that Montezinos could not understand, although he could perceive that he was being identified in the conversation. She then turned to her male companions to explain the situation. Upon hearing her words they rose, went over to Montezinos and, to his utter astonishment, said: "Shema, Yisroel, Adonai Elohei Adonai Ehad" ("Hear, O Israel, the Lord our God, the Lord is One"). They had recited, in Hebrew, the fundamental credo of Judaism.

A brief conversation then ensued in their common ancestral tongue, according to Montezinos, whose fluency in it is almost as perplexing to the reader of his narrative as is that of his three mysterious new companions. They told him that they were themselves of the tribe of Reuben, and that the tribe of Joseph lived on an island nearby. The day when they were at last to issue forth into the world was coming soon, they explained, but in the meantime they could not allow visitors to cross over to them. They were willing to make an exception in the near future, however, on account of their need for education: for, though they spoke Hebrew, they could not read or write it. Would Montezinos send them twelve bearded men to be their teachers? He said he would. The four strangers returned to their canoe, paddled back across the river, and disappeared from view.

Francisco told Montezinos all he knew about these people from his own

Lost Tribes And Promised Lands The Origins Of American Racism

Thomas Griffiths



Lost Tribes And Promised Lands The Origins Of American Racism:

Lost Tribes And Promised Lands The Origins Of American Racism Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has been much more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Lost Tribes And Promised Lands The Origins Of American Racism**," published by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we will delve to the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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