

Were The Carthaginians Black

Hugh Chrisholm

Black Athena Revisited Mary R. Lefkowitz, Guy MacLean Rogers, 2014-03-24 Was Western civilization founded by ancient Egyptians and Phoenicians? Can the ancient Egyptians usefully be called black? Did the ancient Greeks borrow religion, science, and philosophy from the Egyptians and Phoenicians? Have scholars ignored the Afroasiatic roots of Western civilization as a result of racism and anti-Semitism? In this collection of twenty essays, leading scholars in a broad range of disciplines confront the claims made by Martin Bernal in *Black Athena: The Afroasiatic Roots of Classical Civilization*. In that work, Bernal proposed a radical reinterpretation of the roots of classical civilization, contending that ancient Greek culture derived from Egypt and Phoenicia and that European scholars have been biased against the notion of Egyptian and Phoenician influence on Western civilization. The contributors to this volume argue that Bernal's claims are exaggerated and in many cases unjustified. Topics covered include race and physical anthropology; the question of an Egyptian invasion of Greece; the origins of Greek language, philosophy, and science; and racism and anti-Semitism in classical scholarship. In the conclusion to the volume, the editors propose an entirely new scholarly framework for understanding the relationship between the cultures of the ancient Near East and Greece and the origins of Western civilization. The contributors are: John Baines, professor of Egyptology, University of Oxford Kathryn A. Bard, assistant professor of archaeology, Boston University C. Loring Brace, professor of anthropology and curator of biological anthropology in the Museum of Anthropology, University of Michigan John E. Coleman, professor of classics, Cornell University Edith Hall, lecturer in classics, University of Reading, England Jay H. Jasanoff, Jacob Gould Schurman Professor of Linguistics, Cornell University Richard Jenkyns, fellow and tutor, Lady Margaret Hall, Oxford, and university lecturer in classics, University of Oxford Mary R. Lefkowitz, Andrew W. Mellon Professor in the Humanities, Wellesley College Mario Liverani, professor of ancient near eastern history, Università di Roma, 'La Sapienza' Sarah P. Morris, professor of classics, University of California at Los Angeles Robert E. Norton, associate professor of German, Vassar College Alan Nussbaum, associate professor of classics, Cornell University David O'Connor, professor of Egyptology and curator in charge of the Egyptian section of the University Museum, University of Pennsylvania Robert Palter, Dana Professor Emeritus of the History of Science, Trinity College, Connecticut Guy MacLean Rogers, associate professor of Greek and Latin and history, Wellesley College Frank M. Snowden, Jr., professor of classics emeritus, Howard University Lawrence A. Tritle, associate professor of history, Loyola Marymount University Emily T. Vermeule,

Samuel E. Zemurray, Jr., and Doris Zemurray Stone-Radcliffe Professor Emerita, Harvard University Frank J. Yurco, Egyptologist, Field Museum of Natural History and the University of Chicago

Black History and Black Identity William D. Wright, 2002-02-28 This study contends that historians and intellectuals failed to understand the difference between race and ethnicity, which has in turn impaired their ability to understand who Black people are in America. The author argues that Black Americans are to be distinguished from other categories of black people in the country: black Africans, West Indians, or Hispanics. While Black people are members of the black race, as are other groups of people, they are a distinct ethnic group of that race. This conceptual failure has hampered the ability of historians to define Black experience in America and to study it in the most accurate, authentic, and realistic manner possible. This confusing situation is aggravated further by the fact that many scholars tend to describe Black people in an arbitrary manner, as Africans, African Americans, Afro-Americans, black or Black, which is insufficient for precision. They sometimes downplay the historical evidence regarding African identity, and the identity of Blacks in America. Wright offers a new methodological basis for undertaking Black history: namely, the framework of historical sociology. He argues that this approach will produce a more useful history for Black people and others in America.

The Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians, and Grecians Charles Rollin, 1887

Encyclopedia of Blacks in European History and Culture Eric Martone, 2008-12-08 Blacks have played a significant part in European civilization since ancient times. This encyclopedia illuminates blacks in European history, literature, and popular culture. It emphasizes the considerable scope of black influence in, and contributions to, European culture. The first blacks arrived in Europe as slaves and later as laborers and soldiers, and black immigrants today along with others are transforming Europe into multicultural states. This indispensable set expands our knowledge of blacks in Western civilization. More than 350 essay entries introduce students and other readers to the white European response to blacks in their countries, the black experiences and impact there, and the major interactions between Europe and Africa, the Caribbean, and the United States that resulted in the settling of blacks in Europe. The range of information presented is impressive, with entries on noted European political, literary, and cultural figures of black descent from ancient times to the present, major literary works that had a substantial impact on European perceptions of blacks, black holidays and festivals, the struggle for civil equality for blacks, the role and influence of blacks in contemporary European popular culture, black immigration to Europe, black European identity, and much more. Offered as well are entries on organizations that contributed to the development of black political and social rights in Europe, representations of blacks in European art and cultural symbols, and European intellectual and scientific theories on blacks. Individual entries on Britain, Spain, Portugal, France, Italy, Germany, the Netherlands, Russia, Central Europe, Scandinavia, and Eastern Europe include historical

overviews of the presence and contributions of blacks and discussion of country's role in the African slave trade and abolition and its colonies in Africa and the Caribbean. Suggestions for further reading accompany each entry. A chronology, resource guide, and photos complement the text.

Saints, Slaves, and Blacks Newell G. Bringhurst, 2018-04-10 Originally published shortly after the LDS Church lifted its priesthood and temple restriction on black Latter-day Saints, Newell G. Bringhurst's landmark work remains ever-relevant as both the first comprehensive study on race within the Mormon religion and the basis by which contemporary discussions on race and Mormonism have since been framed. Approaching the topic from a social history perspective, with a keen understanding of antebellum and post-bellum religious shifts, *Saints, Slaves, and Blacks* examines both early Mormonism in the context of early American attitudes towards slavery and race, and the inherited racial traditions it maintained for over a century. While Mormons may have drawn from a distinct theology to support and defend racial views, their attitudes towards blacks were deeply-embedded in the national contestation over slavery and anticipation of the last days. This second edition of *Saints, Slaves, and Blacks* offers an updated edit, as well as an additional foreword and postscripts by Edward J. Blum, W. Paul Reeve, and Darron T. Smith. Bringhurst further adds a new preface and appendix detailing his experience publishing *Saints, Slaves, and Blacks* at a time when many Mormons felt the rescinded ban was best left ignored, and reflecting on the wealth of research done on this topic since its publication.

The Fortney Encyclical Black History Albert Fortney Jr., 2016-01-15 The *Encyclical Black History* has been created for the critical and lack of vital Afro-Centric Multi-Curriculum text in urban school systems and is a necessity for African Americans. This book was created with careful and serious attention to biographical names that identifies history, culture as well as biblical characters. The reason why of this encyclical history can be explained with the facts and proof/evidence of the following. The point that has socio-psychological implications at the unconscious as well as the conscious level is the great little white racist lie, seen long enough, becomes the truth; like, portraying a white Jesus Christ who was a black man. Dr. Alvin Poussaint, a Black psychiatrist associated with Harvard University and others have observed and explained the most tragic part of all of this is that the African American has come to form his self image and self-concept on the basis of what white racists have laid down as a guide or prescribed. Therefore, black men and women learn quickly to hate themselves and each other more than their white oppressor. There is almost infinite evidence that racism has left almost irreparable scars on the psyche of Afro-Americans that burden with an unrelenting, painful anxiety that drives the psyche to reach out for a sense of identity and self-esteem. Poussaint and others say that black children, especially learn to hate themselves at very early ages. Studies reveal their preference for white dolls over black ones. One study reported that black children in their drawings tend to show blacks as small, incomplete people and whites as strong and powerful. To conclude, in western color symbolism white is positive and black negative. Many people might ask why the contributions of Africa should be included in

American curriculum? Is because they bleach and still rob black history and culture with black pictured as white that lie, leaves us mentally-dead, angry, and without purpose, of where we are going! Human culture is the product of all humanity, not the possession of a single racial or ethnic group. Afro-centric Multicultural education's major aim is to close the gap between Western ideals of equality, justice and practices that contradict these ideas. Stereotype people of color and people who are poor have just about no opportunities to become free of perspectives that are monoculture, that devalue African culture victimize them mostly having an inability to fully function effectively in society. Many of these problems could be miraculously remedied with astonishing results if explained of black scientific achievements, which occurred in black Africa. There are also white African Americans living in the U.S.A. besides black African Americans, should make the distinction. Carl Sandburg (1979) related a dialogue between a white American and an American Indian which illustrates the need for multicultural education: The white man drew a small circle in the sand and told the red man, This is what the Indian knows, and drawing a big circle around the small one, this is what the white man knows. The Indian then took the stick and swept an immensely big ring around both circles and said, this is where the white man and the red man knows nothing.

Historical Researches Into the Politics, Intercourse, and Trade of the Carthaginians, Ethiopians and Egyptians Arnold Hermann Ludwig Heeren, 1832

TRUE MYTH Nashid Al-Amin, 2013 Why is it that encyclopedias assert the Vikings, or Norsemen, landed in parts of North America, yet the Vikings have never been credited with its discovery? Historians bestow this honor on Christopher Columbus, who ventured here five hundred years after the Vikings, having never set foot on the continent! True Myth: Black Vikings of the Middle Ages takes the reader where he or she has never been before. We have always been told that Vikings, or Norsemen, were tall, blond, white and blue-eyed--an image that has been presented to us in books and films. Now comes a book that challenges this centuries-old assertion, presenting evidence that these vaunted warriors were not the people popular historians have told us they were. The author presents evidence that white-skinned peoples in England, Ireland, and Wales referred to Vikings as black pagans and black devils. The extent of their dominance in Europe is examined--in fact, the author presents a reassessment of Europe that some readers will find difficult to believe, beginning with man's migrations into the continent and examining a number of black-skinned peoples who called Europe home from very ancient times almost to the present. The reader has never read a book like this--filled with quotations from noted historians as well as from several Icelandic sagas--that will take the reader on a journey he or she has never imagined! A more accurate picture of Europe has never been presented before. The writer revisits the last ice age, presents evidence of the heavy presence of blacks in ancient Europe, and revisits ancient Greece, Rome, and areas of Asia, discussing the presence of black-skinned peoples in them before arriving in Viking-age Scandinavia when Norsemen embarked on a three-century-long assault on the continent and began migrating to Iceland and other areas of North America. Once the reader has completed True Myth: Black Vikings

of the Middle Ages, he or she will have to question what he or she has been taught, historians once thought to be trustworthy, and the notion that the races were strictly divided and had never intermingled. There has never been a truer picture of Europe written, and the reader now has the opportunity to embark on the most thrilling journey he or she will ever take.

The Encyclopædia Britannica Hugh Chisholm, James Louis Garvin, 1926

The Encyclopædia Britannica: Calhoun-Chatelaine ,1910

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The Encyclopaedia Britannica ,1910

Encyclopaedia Britannica: Calhoun-Chatelaine Hugh Chisholm, 1910 This eleventh edition was developed during the encyclopaedia's transition from a British to an American publication. Some of its articles were written by the best-known scholars of the time and it is considered to be a landmark encyclopaedia for scholarship and literary style.

The Encyclopedia Britannica ,1910

St. Nicholas Mary Mapes Dodge, 1925

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Historical researches into the politics, intercourse, and trade of the Carthaginians, Ethiopians, and Egyptians, tr. [by D.A. Talboys from vol.2 of Ideen uber die Politik, den Verkehr und den Handel der vornehmsten Völker der alten Welt]. Arnold Hermann L. Heeren, 1832

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