

Chapter 9

Semitic People

*“Genesis chapter eleven verse ten
Explains the genealogy of Shem”*

KRS-ONE, ***Why is That?***

Semitic Languages

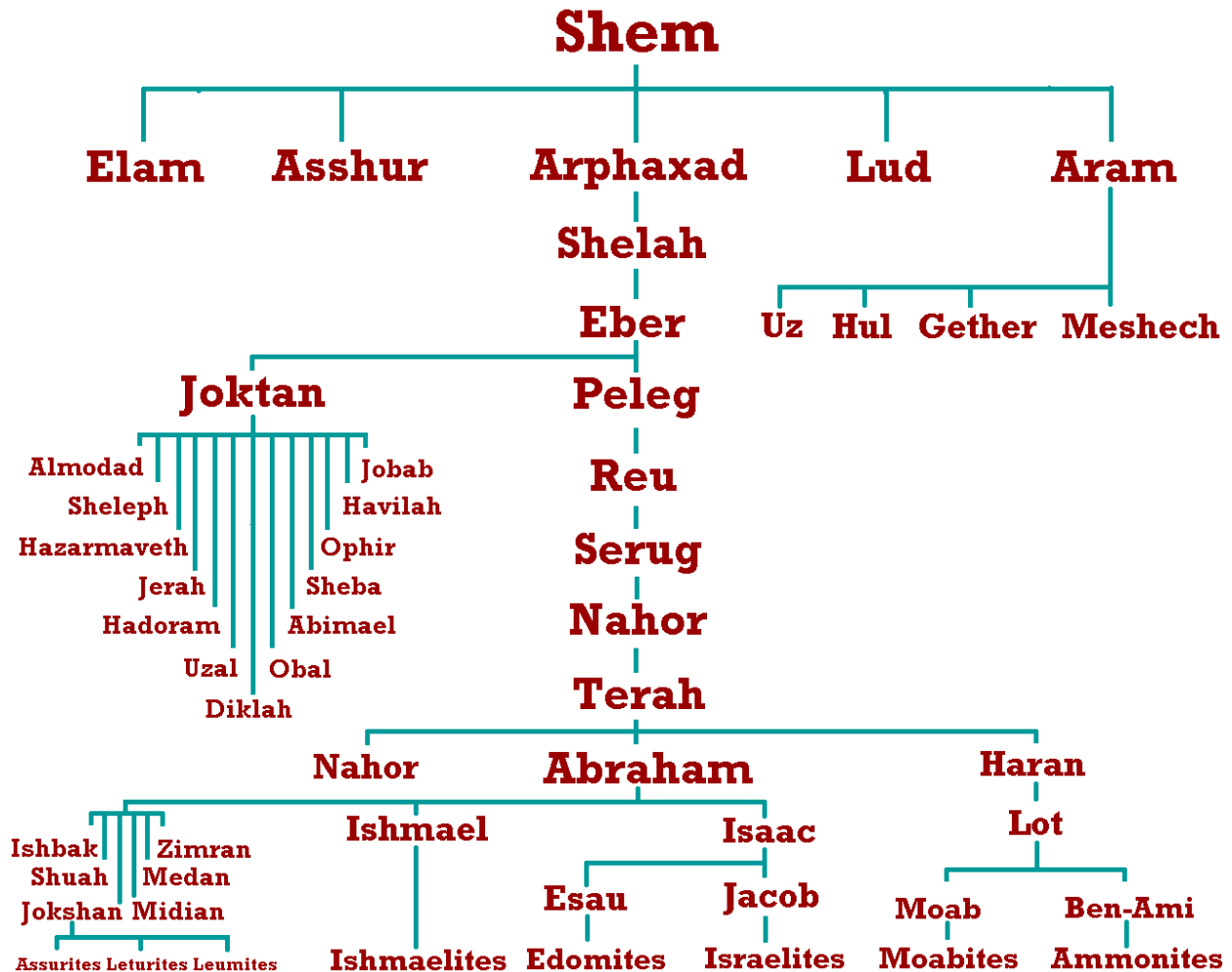
“Semitic people” is a misnomer. “Semitic” refers to a language family that includes Arabic, Hebrew, and Arameic. It could be said that a Semitic person is one that speaks one of these languages. If this is our definition, the author knows many people of Anglo descent that are Semitic by virtue having learned to speak Arabic or Hebrew. One of the Zionists’ favorite ad hominem retorts to criticism is to label the one making the assertion as “anti-semitic”. Are they claiming that criticism of the State of Israel or of Zionism is an affront to this family of languages? Or, is the new conventional wisdom that “semitic” refers to an ethnic or racial characteristic of people? Setting aside for later chapters the question of whether “anti-semitic” might refer to opposition to the religion of Judaism, we will look closer at the possibility of “semitic” referring to people of certain ethnic or racial heritage. We will also set aside, for now, how one could make the intellectual leap to consider the criticism of Zionism as implying a specific opinion about ethnic, racial, or religious issues.

If there are in fact Semitic People, and we want to limit that group to those with a semitic language as their native tongue, we would have to exclude from this group many Israelis. Until 1881, when Eliezer Ben-Yehuda and his friends agreed to speak with one another in Hebrew, this was not a common, spoken language among Jews. Hebrew was certainly considered a Holy language and the language of the scriptures, but the various communities of Jews around the world generally spoke whatever language was common to the local population. The idea that Hebrew is the common, spoken language of the Jews is a modern invention of Zionism. Jewish communities that have been resident in Palestine for centuries, of course, historically have spoken Arabic. If the only criterion to be considered a semite is that a semitic language is one’s native tongue, then all Arabs are, of course, Semites. By this definition, Abraham himself would be a Semite, but not because he spoke Hebrew, but because his native tongue was Aramaic. Moses would have been a Semite as his native tongue was Hebrew. Of course, for these languages to be their native tongues requires that these languages existed before these men, and therefore, Semites existed before these men.

The Genealogy of Shem

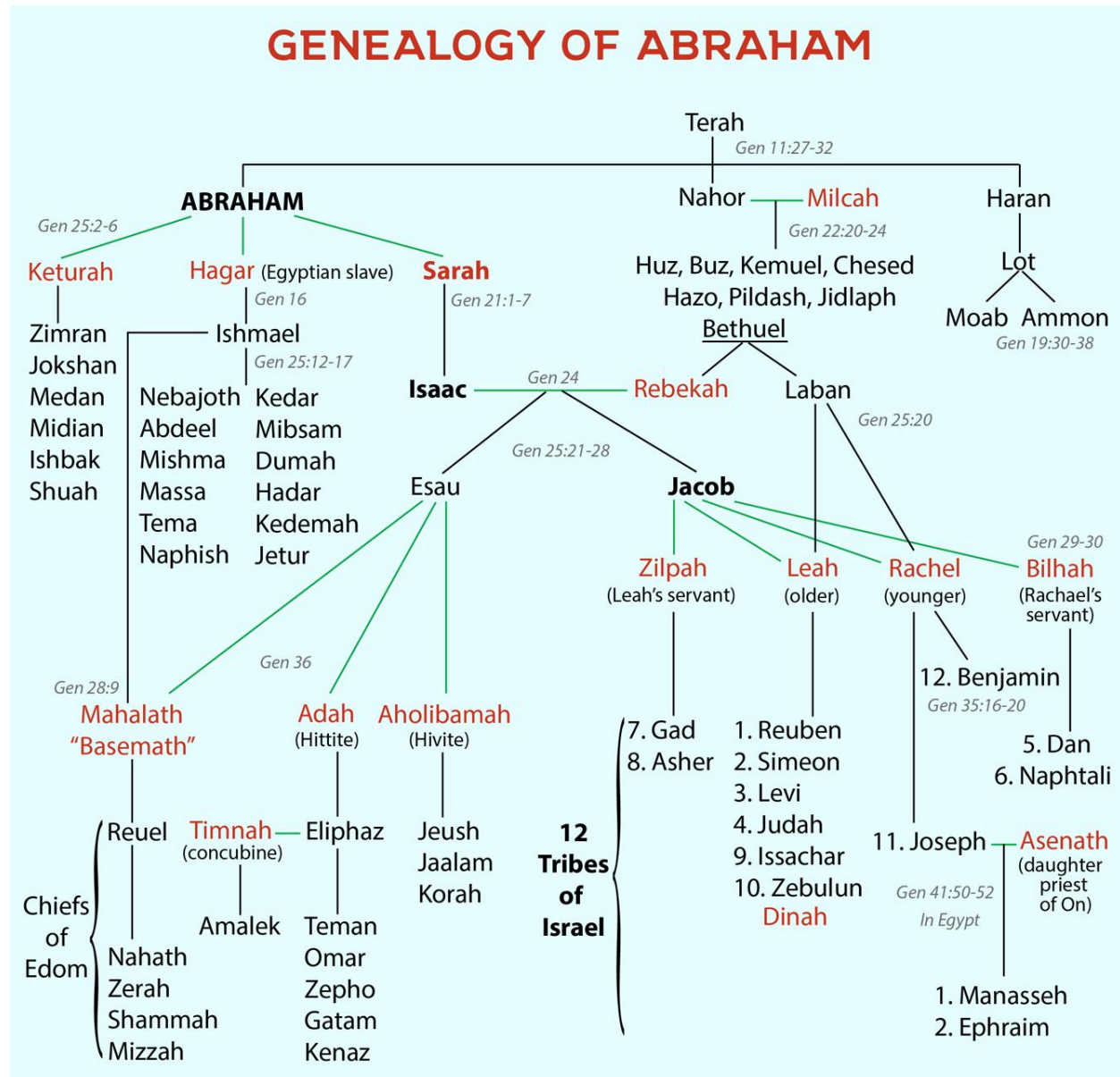
If we must view semitic people as a racial or ethnic group, then we should trace that lineage from Shem, the son of Noah and from whose name “semitic” is derived.

The Genealogy of Shem



..... descendents of Abraham, then we would consider the lineage of Abraham to his two sons, Isaac and Ishmael (Ismail), and then onto their descendents. All semitic Arabs would be descendants of Ishmael/Ismail, and “Semitic Jews” would be descendents of Issac via his son Jacob, also known as Israel. Jacob had twelve sons, whose progeny represent the 12 tribes of Israel, one of which being Judah (the source of the name “Jew”). We should not forget that Jacob/Israel had a twin brother, Essau, who also has descendents. If we are looking at this genealogical tree as the basis for claiming Palestine as an ancestral homeland, we would have to go back to Abraham, who migrated from Mesopotamia to Canaan, where both Ishamel and Issac were born. If this is our criterion, then all Arabs and true descendents of Isaac/Jacob/Esau would have to be considered as natives, whereas Jewish descendants of converts to Judaism would not have a legitimate claim to Palestine as an ancestral homeland. In Chapter 12, we will debunk the myth that Zionism and the modern State of Israel has any basis in Jewish theology, but from an ethnic or racial perspective, if God made a covenant with Abraham that his

descendents will rule over this land, why would this be restricted to the descendants of Jacob/Israel and not of his brother Essau or his uncle Ishmael/Ismail?



The Thirteenth Tribe

If we are going to define semitic as referring to some sort of ethnic or racial heritage, we again are forced to exclude many Israelis. As we will explore in the next chapter, Jews (as practitioners of Judaism) that descend from the Khazar Empire (Ashkenazi Jews) do not have racial, ethnic, or even religious heritage traceable to the original Tribes of Israel. If we consider the popular opinion that Semitie refers to a biological descendent of Abraham, then most of the world Jewry would not qualify as Semites. This is true in an ethnic sense, as well, as much of the global community of Jews descend, racially and ethnically, from converts to Judaism, including the Khazars. This applies to Ashkenazi Jews, Sephardim Jews, and many Mizrahim

Jews. We will explore the ethnic origins of modern Jewry in Chapter 10, Ethnic Diversity of the Jewish People, and will examine the ethnic origins of the Palestinian people in Chapter 11, Ethnic Diversity of The Palestinian People.

The Ad Hominem “Anti-semitism”

One of the many problems that arise from ad hominem arguments is that the target of the attack might discover that the one leveling the attack is actually projecting an image of oneself. When we examine this repeated claim of anti-semitism against individuals that are clearly not opposed to ‘semitic people’, Jewish people, or any racial, ethnic, or religious category of people, we find the people leveling these accusations are not ‘Semitic’ and they are not practitioners of the religion of Judaism. Probably the worst consequence of repeatedly leveling this claim where it is not deserved is that it provides cover for those that are truly anti-semitic in all of the potential meanings of the term. As we will explore in Chapter 12, Zionism itself satisfies every definition of anti-semitism.

What Difference Does it Make?

Considering all of this, the fundamental question remains: What relevance does racial or ethnic origin bear upon how an individual should be treated under the law?