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***BRIT-AM***

***Tribesman no. 6***

Vol.1, no. 1

[Issue Vol.2, No. 6 ]



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**TRIBESMAN NO. 6**

***BRIT-AM*, Volume 1, No. 1**

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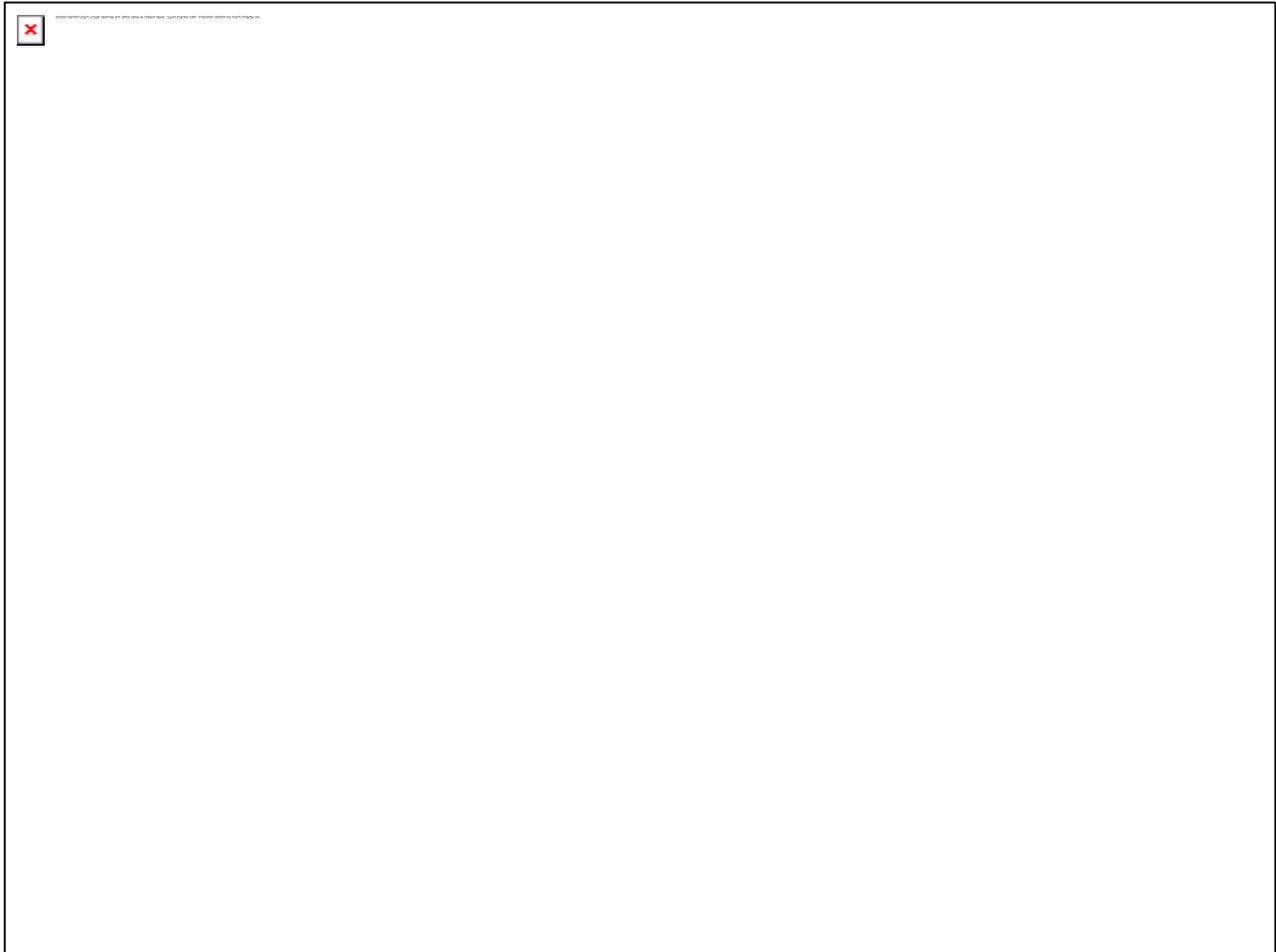
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## Editorial



Shalom,

This is the first issue of BRIT-AM and the sixth issue of Tribesman. BRIT-AM is both a replacement as well as a continuation of Tribesman. We have changed the name and endeavored to change and improve the magazine. In the past the information we supplied was valuable and the magazine was well accepted but there is always room for improvement all the way round. We hope that the **change of name** of our magazine will signify a new era. From now on (if God so wills it) we will improve both the

quality of our publication and the number of subscribers to it.

Everything is as usual here in Jerusalem. Our government is still quite happily giving the country away to whoever will take it. It is also trying to withdraw from Lebanon. The CIA paid a lot of money to get this Prime Minister elected and he must justify the investment. So much for the pleasantries: Let us talk about really important things like the Lost Ten Tribes of

Israel! We are beginnig a new series of **historical articles**. We will examine the histories



of all European nations. We will discuss their origins, and what Israelite ancestry (if any) they have. We will discuss their attitudes towards the Jews and we will discuss the history of the Jews alongside them. We will discuss their development and emphasize any aspects that are pertinent to BRIT-AM Identity studies. We will be giving a short summarised account that nonetheless endeavors to take in most of the really important developments from our perspective amongst these peoples. Before I began this study I knew a little about the subject but not as much as I should have. As the study developed I discovered very many facts that confirm BRIT-AM beliefs and also place it into a sound historical framework. This is an exciting and valuable field of exploration, as the reader may judge for himself.

As we go on we have plans to open up other fields of inquiry. Future articles will discuss such matters as revising the chronology of ancient history and the implications for BRIT-AM studies. The **present issue** has articles on The Lost Ten Tribes and the Cimmerians, the importance of Israelite History in general, the return of the Lost Tribes from a Biblical Perspective, the Davidic ancestry of William the

Conqueror, and the early History of Western Europe. Each of our past issues seems to have been dominated by its own specific topic. We did not plan it that way but that is the way things seem to have worked out! The articles in the present issue are all connected with history in general and even the one based on Biblical study brings up historical points. Two of the major articles are connected to the early history of Western Europe. Another major thread in this issue concerns a deeper understanding of superficially simple points in Scripture. The two threads of this issue are Biblical truth in Scripture and Biblical truth as revealed in history. These two threads intertwine and become one.

If any of you have any comments, ideas, criticisms, or anything connected to our theme that other people like yourselves might benefit from please send it in. Due to the active participation of our readers in the past we have received and been enabled to share information of great interest and importance. At all events, look after yourselves, May the Almighty God of Abraham, Isaac, and Jacob bless you and your families. Your friend and chief editor of BRIT-AM, Yair Davidy.

   **LETTERS**   

*Zebulonite from Holland*

Dear Mr Davidy  
Perhaps 90% of Jacob's progeny nowadays ignore or have never heard anything about who we are and what important role these descendants have played in the history of mankind. I see myself as 'seed' of Zebulon's tribe, possibly with some blood of Judah. I think that the creator of the Universe led some authors to dig up some essential facts of history that prove who we are. We should never be arrogant because we know more than most people on a subject, but why not have the truth come out of

the past in view of the future of the Kingdom where we hope to serve under the King of kings.  
Frans. J. Louwinger  
Hertogenbosch  
The Netherlands

*Jewish Israelites and Welsh Jones?*

Dear Mr. Davidi,  
I would appreciate learning more about your organization and its beliefs and studies. Your article gave interesting details that backed up my 'gut', as I believe many, even a majority (?) in America today have the DNA of Abraham,

Isaac, and Jacob flowing through their veins as this country was founded by immigrants, many of whom I believe to be of the House of Israel or the House of Judah out in the Diaspora with "a sword to their backs" sending them to all four corners of the world.

Personally, G-d has shown to me over the past few years that I am a daughter of Israel: my Dad's family having 'secrets'; Jewish looks so strong my brother used to get beat up at school for being a Jew (he didn't know he was at the time); Jewish mannerisms and character traits; and under a black cloud-the curses of Deuteronomy.

As I have spoken out that "I am a Jew", tried to find out how to live as a Jew, and then to start living as Torah-observant as I can, taking the steps Ha-Shem shows me, the black cloud of curses started disappearing. My mother's father was a Jones, descended from Wales, and I believe "Jewish" or from "Ephraim" and on her mother's side had ancestors that were Pilgrims, one even born on the Mayflower. I have heard from a couple of sources that the Pilgrims had Jewish blood, also.

Does it matter??

I've had a rabbi's wife tell me that it would be better to stay Gentile and under the Noahide laws. How can you call yourself Gentile when everything within you screams "Jew". Ezekiel 37 says that the House of Joseph and the House of Judah would come together into one House. Everywhere I hear that the House of Israel was lost, to be no more, totally assimilated and became Gentile. Have they read Ezekiel 20:32 where G-d specifically states that they would not become as the nations and that He would be their king and would gather them out of the nations?

Well, G-d is bringing us out.

Everywhere I go I meet people who are realizing that they are Jews, sons and daughters of Israel, whether from Israel or Judah, and they are being compelled to search out "the ancient paths". They have dreams about Jacob and Israel; they feel compelled to pray under a blanket (as a

prayer shawl!); they're pulled to research their geneologies -and find names like Ellis, Isaac, Levi, Phinehas, etc. My question is - as frustrating as it is for those of us called out - we just don't fit anymore in the religions we were brought up in, and conversion to Judaism is made extremely difficult if not impossible, for a variety of reasons, what is Israel going to do with us????

G-d, Himself, said that He would take us out of our countries and bring us back. Israel hasn't seemed to open her eyes to realize that we are out there and wanting to come back. Will it take another Holocaust where we are the victims to open her eyes to the fact that "Ephraim is coming back!?" Or maybe you have information that I do not regarding Israel and how she welcomes, or doesn't welcome, the returning tribes. Any and all information you could give me would be greatly appreciated. Thank you. May Ha-Shem richly bless you and watch over you. Shalom. Joy D., USA

### Spanish Israelites

Dear Yair:

What a blessing it was to read your commentary on Spain and the Jews. I visited Spain in 1985 to seek information on my family's genealogy. As a child, I was raised in the Catholic faith but always was interested in our heritage. My maternal great-grandparents came from Galicia, Spain, before my mother was born. On their way to Puerto Rico, they stopped in Venezuela to change their surname to Gonzalez. They moved to Puerto Rico when it was a Spanish colony and purchased a huge tract of land where they started a plantation. Interestingly enough, they raised only clean animals! My maternal grandfather wed my grandmother after being widowed --this is where the Catholicism comes in. My grandfather, his wife and subsequent children were totally ostracized and disinherited from the family. At one point, my grandfather's brothers attacked him and cut off his right arm. I slowly learned the above facts over the last ten years after speaking with my

**“All These Are The Twelve Tribes Of Israel” (Genesis 49:28).**

maternal grandmother. There were certain clues during my growing up that gave me hints of our heritage:

1. My grandfather never set foot in a Catholic church -- not even to "give away" any of his six daughters. When he married my grandmother, they were married by a judge.

2. My mother to this day koshers her meats and unknowingly kept a mostly kosher kitchen.

3. All of my maternal grandparents' family members acted surprised when the question of our heritage was presented. They all acted as if a tremendous secret was divulged.

4. The practice of circumcision several days after the sons were born was performed.

As I delved more into the family history, I have come across "roadblocks" i.e. lack of information or unwillingness to give information from older members of the family. The biggest roadblock has been seeking the original surname of our family. I have been told that the surname change was a political one. As there was a second "limpieza" [purification of blood, i.e. elimination of those with Jewish blood in their family line] in the 1860's, and our family was ordered to leave. They changed their surnames in Venezuela to avoid being pursued (I think). I've been told that my great-grandfather was politically connected or influential in the Sephardic [Jews of Spanish descent] community.

After spending some time in Puerto Rico, my great-grandfather (along with two of his sons) returned to Spain (using the new surname) to "mobilize," support and encourage the Sephardic community. Unfortunately, after their return to Spain, they were never heard from again. Again, these bits and pieces are what I've been told by family members. I am glad to share it with you because of the impact your commentary had on me. It truly was a blessing for me to read it. Thank you for your time and your work.

Sincerely,

Mrs. Frances Guzman J., USA

### WHO IS AN ISRAELITE?

With regards to the discussion of who should be considered Israelites. Even though I have studied the information some 40 years now and know of a certainty that it [BRIT-AM] is true, I am also reminded that when the children of Israel left Egypt for the promised land, some of the inhabitants -non Israelis, attached themselves to Moses' band because they loved the God of Jacob, and God grafted them in. I have pondered for years how little interest there is in the west to know the truth about the lost tribes. It is almost as if God has hidden it for a reason. I also wonder that if possibly the time is right for people to see the truth. I also believe that God will restore all of Israel to the Land in the future as His word has promised. May we see it in our generation. Regards, Al Ramsay

### WHO WE ARE

I am currently going through your book Lost Israelite Identity. I wanted to let you know that there are many others who agree 100% with you thoughts and research. I am one of them. It seems odd that others are so blind as to the scatterings of the tribes. Our Christian nations, the US, Britain, and all the others seem to have that spirit of stupor sent by our Father to keep them blind. I guess the reason it is so odd is that the information, the reason for the conclusions is at best in plain sight and readily understood by the watchman who is looking with an open heart and mind hungry to know the Truth. I applaud your work and thank you for your efforts in presenting this information in such a way that others may come out of confusion and bask in the reality of who we are. HIS, David Huffman

### AMERICA IS THE LOST TRIBE OF MANNESSEH

Dear Sirs:

I have been enjoying reading your articles and I appreciate them. I have believed for 30 years that America is the Lost Tribe of Mannesseh, and the British Commonwealth is Ephraim. It is so refreshing to see this truth come

out of Israel! ... I love the Jewish people and my wife and I have been there twice. I am also reading Yair Davidi's book, *The Tribes*. I first heard of the lost tribes through writings from Herbert Armstrong, although, I never joined his church group. We did however become Torah Observant and learned to keep Shabbat and the Festivals. The work of your group blesses haShem and I am grateful. Baruch haShem, Rick Yurkovitch, Marysville WA, USA.

### SCOTTISH CLAN FROM MEDITERRANEAN

Dear Sir, I am a descendant of the Scottish clan Borthwick. I noted that on the Coat of Arms that there is a picture of a man whom I assume to be of Semitic origin. He has a dark skin (probably an olive skin) and dark eyes. He wore a bandana(?) around his head. It is black and white striped in pattern. It was believed that the clan was brought to Scotland via England from the Mediterranean region by the Romans. This clan was one of the Royal Custodian. I was wondering if there are any links with the lost 10 tribes? Does the Coat of Arms tell us of the origin of the clan? Apparently, the Borthwick clan was known to be one of the Royal Protectioner and as well as of the Exchequer. The clan has a castle just south of Edinburgh near Gorebridge. Does all this mean that there are any links with the Israelites? Andrew

### SEARCHING FOR YEARS

Yair,  
Please send a copy of "Lost Israelite Identity." I have been looking for this information for years, Kathleen Sahl, Burbank, CA, USA.

### POLITICAL PRISONER SHOWS INTEREST

Notice of "The Tribes," second edition, is discussed at much length in the "Wake Up!" Oct-Dec 1999 issue. The book looks very enlightening.

I am a political prisoner for California's slave industry, held 17 years now without cause

and without a real judicial hearing... The media lies that we get paid for slavery. Some do. I haven't since 1990 or 1991. I also share our history with others. I thought I might be of Issachar but really am not sure and I wish I could learn more about tracing it.

P.F. Lazor, San Francisco, CA, USA.

**"THANK YOU SO MUCH FOR THIS  
INFORMATION!"**,

Catherine M., Bellingham, WA, USA

### MORE LIKE A BIBLICAL JEW

Shalom Yair,

Keep up the good work - If it takes conversion to be in the Kingdom of tomorrows world with HaShem - I am all for it. I know it doesn't, however. Those who will be Priests in the New Jerusalem will have to be totally familiar with The Almighty's rule of law - The Spiritual Torah which is eternal. So those in positions of leadership will have to know HaShem's ways fully - and I am afraid that is Jewish - perhaps slightly different to today's Judaism - more like a Biblical Jew, but never the less JEWISH.

Regards from Port Elizabeth,  
South Africa, Jim C.



**"All These Are The Twelve Tribes Of Israel" (Genesis 49:28).**



The illustration is an Assyrian depiction of Jewish captives from the city of Lachish being escorted into exile by an Assyrian soldier. These captives shared the same fate as their brother Israelite from the northern ten tribes. The Lost Ten Tribes included some descendants of Judah just as amongst Judah was to be found a small remnant of the northern tribes most of whom however were exiled and lost knowledge of their identity. They became “lost”.

# THE TRAIL OF ISRAEL

## The Lost Ten Tribes and the Cimmerians

by John Hulley

### Ephraim and Judah

When King Solomon turned to idolatry, God decided to divide the twelve tribes of Israel into two separate kingdoms or houses (*1 Kings* 11:4-13, 34-38; 12:23-24). The ten tribes of the northern kingdom retained the name of **Israel**, which however was still sometimes used to designate all twelve tribes. To make the distinction clearer, the northern tribes were sometimes called by the name of their leading tribe, **Ephraim**, or by that of **Joseph** (father of Ephraim). The two tribes of the southern kingdom were called by the name of their leading tribe, **Judah** (whence the name **Jew**).

The people of the Northern Kingdom or House of Israel were exiled to Assyria around 725 B.C. (*2 Kings* 17:4-6; 18:11-13; *Isaiah* 36:1; *1 Chron* 5:26). The people of the southern kingdom or House of Judah were exiled to Babylon around 600 B.C. (*2 Kings* 25; *2 Chronicles* 36; *Jeremiah* 39; 52). A fair number of the House of Judah returned to their homeland (*Ezra* 1; *Nehemiah* 2). But virtually none of the House of Israel did so. Eventually a large part of the House of Israel lost their identity in exile, becoming the Lost Tribes. What happened to them is discussed in the text.

“All These Are The Twelve Tribes Of Israel” (Genesis 49:28).

According to prophecy Ephraim will return to the faith of the prophets and in part has already taken steps in that direction. This will be described in future articles. This has to have been not just a turn but a return. The faith, which he acquires, cannot be entirely new. It has to have been one that his ancestors had abandoned.

**And it shall come to pass that, instead of that which was said unto them: "Ye are not my people", it shall be said unto them, "Ye are the children of the living God".** (*Hosea 2:1*)

Before becoming "children of the living God" this people must first have been rejected as "not my people" Israel.

**Yet a little while, and I . . . will cause to cease the House of Israel [Ephraim] . . . for I will no more have mercy upon the House of Israel, but I will utterly take them away . . . For ye are not my people, and I will not be your god.** (*Hosea 1:4,6,9*).

Only then can the House of Ephraim be accepted. Then

**I will have mercy upon her that had not obtained mercy; and I will say to them who were not my people, Thou art my people; and they shall say, Thou art my God** (*Hosea 2:23*).

Taking them away means sending them into exile. Ceasing to be their God means ending their faith in Him. Ceasing to be God's<sup>1</sup> people means losing consciousness of descent from Israel.

The reason for rejection was unfaithfulness to God:

**For all the causes whereby backsliding Israel [Ephraim] committed adultery [idolatry] I had put her away, and given her a bill of divorce** (*Jeremiah 3:8*)<sup>1</sup>

To determine whether this sequence of events actually occurred, we have to go further back in time. We need to know what happened to the Ephraimites after their deportation to Assyria. The history of many other peoples of a similar antiquity has been successfully traced. So it should be possible to do the same for this one.

Their cousins [brothers] – the Jews – were exiled by the Romans nearly a thousand years later. Their geographic distribution today may exemplify what happened to the Ephraimites. The pattern is one in which large numbers are concentrated in a few countries, and small numbers are scattered nearly everywhere else. The nations of concentration used to be those of eastern and central Europe; but in the 20<sup>th</sup> century the greatest numbers have been moving to the Anglo-American countries and Western Europe.<sup>2</sup> At the same time there are seventy countries with estimated communities of 500 Jews or more.<sup>3</sup>

For three reasons the Lost Tribes should be even more widely scattered than the Jews: they have been in exile longer; they were about three times more numerous at the time of exile,<sup>4</sup> and probably even more so today; and they lacked the cohesive effect of a single, exclusive religion. It is not easy to pinpoint the small scattered groups of Ephraim, and we will attempt here only to trace the movement of the largest concentration.

<sup>2</sup> See Later Articles in this series.

<sup>3</sup> *Enc. Jud.* s.v. "Demography", Table 6.

<sup>4</sup> *Ibid* s.v. "Population", Table 1.

a. **Assyrian name for the Israelites**

The beginning of the trail is recorded in the *Tanach*. In 722-21 BCE

**. . . the King of Assyria took Samaria and exiled Israel [House of Ephraim] to Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.**  
(2 Kings 17:6)<sup>5</sup>

The Assyrian Empire was centered in the area now sometimes called Kurdistan, where Iran, Iraq and Turkey meet. How did the deported Israelites move [as we believe] from there thousands of miles into central and Western Europe?

During the 20<sup>th</sup> century the search for answers has been simplified by archaeological discoveries. The implications for the Lost Tribes have received little public attention thus far, probably because neither the professional academics nor the Christian churches have been interested in the topic. But for those who are concerned the discoveries are quite revealing. The royal files of the Assyrian Empire have been found; the cuneiform script, written on clay tablets, has been deciphered. One by one the files are being translated and the results are appearing in dictionaries, histories and other studies.

Some of the sparse details in the *Tanach* about the deportation of the ten tribes of the Northern Kingdom of Israel are confirmed. And there is much additional information besides. It turns out that mass exile was a common phenomenon in the Empire; it was the standard way of dealing with rebellions among subject peoples.

We can also explain two of the three destinations of the deportees (see citation above): Halah and the cities of the Medes were on the northeastern and eastern border respectively; only Habor was close to the middle of the country. Settling deportees along the border was

intended to help deal with the Medes inside and outside the imperial frontier.

To understand what the imperial records have to say about the Israelites it is necessary to know that the Assyrians did not call them by that name; instead they called them by a name which has come into English as 'Cimmerian'. There is nothing unusual about applying different names to foreign nations. (For instance the people which calls itself Deutsch is known to the English as German, to the French as Allemand and to the Italians as Tedesco – and no doubt by other names to other peoples).

The Assyrian name for the Ephraimites was apparently taken from the name of a famous Israelite king, founder of Samaria, whose name is written in English as Omri (*1 Kings* 16:16-30; *Micah* 6:16). The Assyrians called the Northern Kingdom Bit Omri, or House of Omri – equivalent to calling it Omri-land. They called the people Humri-aa – equivalent to Omrians.

How that name has been transformed into Cimmerian is a long story, which begins with the fact that the first letter in the name of Omri the Hebrew *ayin* is a throaty guttural. Pronouncing it is almost impossible for persons whose native language is not a Semitic one. The trail of efforts to pronounce and transcribe the name of the "Omrians" leads through Humri-aa, varying to Gimirri in parts of the Assyrian Empire, Kimmeri in Greece and Cimmeri in western Europe.

Sections of the history of the Cimmerians were already known to historians. Assyrians, Greeks and Romans wrote about them. Their origins were then shrouded in mystery. The idea that they were Israelite seems not to have been mentioned until modern times. Now that the change of name in Assyria has come to light, several stages of Cimmerian history confirm their Israelite identity.<sup>6</sup>

<sup>5</sup> Cf. vv. 15:29; 18:11.

<sup>6</sup> Other peoples, such as the Goths and Scyths, are said to incorporate high percentages of descendants of the Lost Tribes.

**.b. Cimmerian trail through Asia Minor**

The clearest record of their origins shows them on the eastern and northeastern borders of the Empire. There in 707 a generation after the exile a considerable number of incidents concerning the Cimmerians broke out.

A weakness in the management of the Assyrian Empire – and the cause of its eventual downfall – was the failure to establish really tight control over subject peoples, including the Israelites. One of the reasons may have been lenience. After putting down a revolt, the Assyrians would usually impale the leaders and deport everyone else. This was not enough of a deterrent.<sup>7</sup> Even after they had been exiled, the subject peoples continued to revolt anyway.

Almost every year the Assyrian monarch had to lead his troops to suppress yet another insurrection in some part of the Empire. Sometimes there would be two or three in the same year. And when enemies tried to infiltrate, the subject peoples would sometimes help rather than hinder them.<sup>8</sup>

The Assyrians themselves lacked sufficient manpower to defend all the frontiers; in fact the continuous need for military action was reducing their population. By allotting farmland in the frontier regions to deportees, they

hoped to use these subject peoples as human barriers against invaders.

The eastern border of the Empire ran through Media. There were Medes on both sides of it. This is an area where Hebrew deportees were settled. It was a region of shifting loyalties. The Medes had not been subjected to direct rule by the Assyrians; instead they retained their own local princes, who were supposed to become vassals to the Assyrian monarch. Each such prince paid tribute now and then – mainly when compelled to do so. The princely tactic seems to have been alternately to submit, then attack, submit again and attack again.

Since there was no fixed border, the Median cities were sometimes under indirect Assyrian control, sometimes independent. From time to time deportees living in the border regions might thus fall under the control of Median or other tribes outside the Empire.

On this volatile, turbulent frontier a large body of Israelites was concentrated. What were they likely to do in such a situation? The very reason why they had been deported in the first place was for conspiring against imperial authority (2 *Kings* 17:4). If other peoples revolted now and then, might not Israelites feel tempted to do the same?

In fact they broke out from the Empire in 707<sup>9</sup> about a generation after the deportation. The Medes appear to have been involved. Under Mede leadership they worked their way around the northern border of the Empire into western Asia Minor (= modern Turkey). There they went on a military rampage that lasted through the 7<sup>th</sup> century. Their martial strength was sufficient to conquer several kingdoms and regions in the area one after another including Paphlagonia, Lydia and Phrygia as well as part of Ionia an Athenian colony on the coast of Turkey.

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This study covers only the Cimmerians.

<sup>7</sup> The Assyrians have received a bad press (cf. H. W. F. Saggs, *The Might that was Assyria*, Sidgwick & Jackson, London 1984, pp. xi and 2). Their Empire may not have been as humane as those of the Persians or Greeks, but it was mild in comparison to some other rulers of Israel, such as the Romans or Turks.

<sup>8</sup> Thus it was an alliance between Medes outside and Babylonians inside that finally toppled the Empire in 605.

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<sup>9</sup> Detailed evidence of the break-out is given in A. K. G. Kristensen, *Who were the Cimmerians, and where did they come from?* Royal Danish Academy of Sciences and Letters, Copenhagen, 1988.

They remained in Ionia until plague drove them away. However traces of the Cimmerians survived in Greek culture thereafter. Among these were the prophetesses, known as Sibyls. Centuries later, these influential women were active in warning the Romans to leave Israel alone, -a warning that went unheeded.

The flowering of Greek culture in philosophy, science, literature and art began only a generation or so after the Cimmerian invasion. It started in the place where they had been, Ionia, and only moved to Athens when the Persian conquest drove many Ionians there as refugees. The sequence of events leads to the question whether it was the Israelite stimulus that served as catalyst of the Golden Age. Over the preceding centuries of Greek existence in the region that culture had produced nothing like it.

In any case the conquest of part of Ionia, like the other conquests, did not interest the Cimmerians for long. They never settled down. They occasionally returned to a sort of base in Cappadocia in central Asia Minor (still known to the Armenians as Gamir -another form of their name). But their main preoccupation seemed to be to attack the Assyrian Empire from the west at the point nearest to the land of Israel.

By that time the Empire extended all the way down to the Mediterranean coast in the area of Phoenicia (= modern Lebanon). Thus any army trying to travel from Turkey to Israel would have to pass through it. The Cimmerians did in fact attack in this area three times – in 705, 679 and at some time between 637 and 626. In the first battle they killed the Emperor Sargon himself. Whatever satisfaction this success may have given them, the overall results seem to have been disappointing. They moved on again.

What could have led them to attack the Empire they had just escaped? Why would they challenge what was at the time the greatest military power on earth? The most likely reason seems to be that they were seeking a way back to Israel.

Thus far nothing written by Cimmerians has been discovered; so we do not have from them any indication of their motive. But there is evidence in the *Tanach* that the Jews in

Jerusalem were keeping track of their movements and hoping for their return. Part of this evidence revolves around the mysterious person referred to in the *Tanach* as Gog.

One of the kingdoms conquered by the Cimmerians was Lydia, ruled by a man whom the Assyrians called Gugu (Gyges to the Greeks). Their first attack failed, but the next one succeeded: in 652 they killed the king and ruled in his place. However, when they moved on into Ionia (as described above), a descendant of Gugu recaptured the kingdom. Gradually Lydia built up an empire, covering all of western Asia Minor. Some time in the reign of Alyattes, perhaps around 600 B.C they were powerful enough to drive the Cimmerians across the Bosphorus into Europe.

Twentieth century historians have identified Gugu, king of Lydia, as the Gog of the *Tanach*. The fact that Gog looms as such a terrible figure there can be explained by the Lydian role in driving the Cimmerians out of the Near East. This event must have been an awful blow to the hopes of the people of Judea. Conquered by the Babylonians, they were facing deportation eastwards.

According to other evidence in the *Tanach* (not given here) they had been following the fortunes of the Lost Tribes, including their military adventures. They must have been praying that the tribes would succeed in breaking through to the south and so save them from Babylon. This alone can explain how Gog serves as a prototype of the leader of the forces of evil. For this king was in other ways relatively insignificant. Neither did he have any direct relationship with Jerusalem. So there is no obvious explanation of his role in the *Tanach* other than this one.

The fateful crossing of the Bosphorus provides another piece of evidence on the Cimmerian identity. School children in Israel learn the tradition about the disappearance of the Lost Tribes across a mysterious river named Sambatyon. According to the Talmud<sup>10</sup> one of

<sup>10</sup> *Sanhedrin* 65B; *Sanhedrin (JT)* 10:6; *Lamentations Rabba* 2:9; *Genesis Rabba* 11:5,

the characteristics of this strange river is that it stops on the Sabbath. For generations rabbis in search of the Lost Tribes have been looking for a river that meets this description, but without success.

The Bosphorus is a narrow strait through which water from the Black Sea flows toward the Aegean. It acts like a river, except that it stops every few days, when there are southwest winds over those two seas. No other river stops every few days.

Did the Bosphorus happen to stop on the Sabbath during the period of the crossing by the Lost Tribes? If so, they could have reported it to Jerusalem. This and other details<sup>11</sup> about the river lead to the conclusion that the fabled Sambatyon is indeed the Bosphorus. Thus the Cimmerian identity offers the solution to this mystery in Jewish tradition about the Lost Tribes

### c. Loss of identity in Europe

On the other side of the Bosphorus the Cimmerians entered Europe at a time that it was mostly Celtic. Their long-lasting association with the Medes seems to have ended in a bloody confrontation; and they now started to associate with the Celts.

Along with the latter the Cimmerians were pushed westwards by the advancing Teutons, followed by the Slavs, who in turn were fleeing before the expansive drive of Asiatic peoples. In course of time the Celts and Cimmerians concentrated in central Europe from Bohemia down to northern Italy and points west and north of there.

It is probably in this association that the Cimmerians lost their Israelite identity. They had endured so many setbacks that they may well have wondered whether God cared for them any more. First they had been exiled. Then, after a successful escape from the Assyrian Empire,

their three attempts to break through to Israel had all been repelled. Finally they had been driven out of Asia into Europe further away from home than ever.

One sign of loss of identity is the absence of later information about them in Jerusalem. Communication with the Judeans seems to have dried up during the Babylonian exile of the latter, and never to have resumed.

At the time of the Assyrian exile they had been practicing a mixture of faith and idolatry such as had developed in Israel long before their departure and continued there some time after it. During the 7<sup>th</sup> century, while they were in Asia Minor, there is no evidence of any change in religion. Their communication with Jerusalem and efforts to get back there suggest that their basic outlook had not changed much.

After their arrival in Europe, however, the cessation of communication with Jerusalem does suggest a marked change. In the ensuing centuries it seems probable that the Cimmerians gradually assimilated with the Celts, adopting their religious and other customs.

### **Ephraim hath mixed himself among the people** (*Hosea 7:8*)

In Western Europe any memories of an Israelite past would have been discouraged by the negative attitude of the Catholic Church toward Jews. For a thousand years from about 500 CE to about 1500 CE became increasingly costly to admit any Jewish connections (*See future articles in this series.*)

Evidences of Cimmerian presence can still be found, however, in words, customs, traditions and names of peoples and places. Thus the Welsh name for themselves is Cymru, (pronounced Cumri). The Romans called Wales Cambria.<sup>12</sup> In Belgium the names of the city of Cambrai and of the river Sambre may be cognate.

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73:6; *Targum Pseudo-Jonathan* on *Exodus* 4:10; *Nachmanides* on *Deuteronomy* 32:36.

<sup>11</sup> See my "Did any of the Lost Tribes go north?" *B'Or HaTorah*, 1988, republished in Hebrew by the same magazine in 1992.

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<sup>12</sup> Introducing the letter 'b' in accordance with the phonetic law that derives chamber from camera.

The land we now call Denmark was known to the Romans as the Cimbric peninsula.



They whose ancestors had attacked the Assyrian Empire three times were prepared to challenge Rome too. They set off in a campaign southwards through eastern France, where they defeated two Roman armies in succession. As they crossed the Alps, Rome went into panic thereafter remembered as the “*panica Cimbrica*”. But in northwestern Italy in 101 BCE this Cimbric army was destroyed.

In later centuries the name of the people of the peninsula changed to Danes, and that of their country to Denmark (Danmark in Danish). Why the change? Apparently members of the tribe of Dan became dominant among the Cimbri in the area. Under that name they conquered England, but many of the place names recall the large numbers of Cimmerian settlers that came in on these or other invasions Cumbria, Cumberland, Northumberland, the Humber and perhaps Cameron. Denmark itself still has Himmerland and Himmersijssel.

So the general area where the Cimmerians settled is known. And so is their origin. It is also clear that the Cimmerians did lose their Israelite identity. At the time of the Assyrian exile they must have been speaking Hebrew, and occasionally citing the prophets along with the mixture of idolatrous religions they had picked up. Above all they were aware of who they were and where they came from.

As might be expected, this awareness remained strong during their century-long rampage in Asia Minor. But after that, living for more than two millennia among the Celts and other European peoples, all of these ethnic features faded –language, religion, and knowledge of their origins. What remains is a few place-names, words and such. They had indeed fulfilled the prophecy of loss of faith and identity.

#### d. From Cimmerian to Zionist

The loss of identity opens up a gap in the trail of the Lost Tribes of Israel. There are two segments – before and after. We can trace the path of Ephraim under the Cimmerian name into central and Western Europe (sections a and b

above). As the identity is lost, the trail peters out but in the same location we can pick up another trail some centuries later which leads from the recovery of faith (discussed in a future article) through the increase in numbers, wealth and power to support for the Zionist restoration of Israel. The question is whether the same people made the tracks both before and after the gap. Are Gentile Zionists descended from Cimmerians?

Or are they a different people who happened to arise in the same place? Identity of locations is not identity of peoples. In those places the Cimmerians mixed with Mediterranean, Celtic, Teutonic and other peoples. Other names – like British or French – were applied to the new combinations. How are the ancestors of the Gentile Zionists to be recognized among these populations?

Even as they were forgetting or suppressing their Israelite roots, the descendants of the Cimmerians could unconsciously have retained in the culture an affinity for the *Tanach* and the Jews. This can explain, at least in part, why some people were drawn into the struggle to recover the Bible, while others remained indifferent to it. This interpretation is a reasonable reconstruction of what happened; but it is only conjecture, not proof.

Another line of argument comes from the *Tanach* itself. It would be inconsistent for one people to carry out some of the prophecies and another people to carry out others. All the prophecies about the House of Ephraim must be carried out by descendants of that house:

**“Look unto the rock  
from which ye are hewn, and to  
the hole of the pit from which  
ye are digged. Look unto  
Abraham, your father, and  
unto Sarah, who bore you; for I  
called him alone, and blessed  
him, and increased him.  
Hearken unto me, my people . .  
. the redeemed of the Lord  
shall return, and come with**

singing unto Zion” (*Isaiah* 51:1,2,4,11).

**Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel [House of Ephraim], turn again to these thy cities”** (*Jeremiah* 31:21).

[Gomer = House of Ephraim] **hath played the harlot. she shall follow after her lovers [idols] . . . but shall not find them. Then shall she say, I will go and return to my first husband [God]; for then was it better with me than now and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.** (*Hosea* 2:5,7,15)<sup>13</sup>

**I will sift the house of Israel [Ephraim] among all nations, as grain is sifted in a sieve; yet shall not the least kernel fall upon the earth.** (*Amos* 9:9)

**And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again . . . I will bring them [Ephraimites] out of Assyria;**

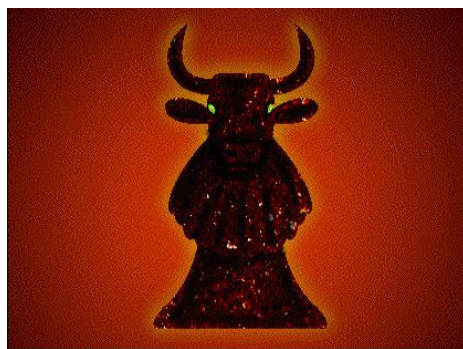
<sup>13</sup> Cf. *Hosea* chapter. The House of Israel (House of Ephraim), having first been rejected as "not my people", is later accepted as "sons of the living God".

**and I will bring them into the land of Gilead and Lebanon** (*Zechariah* 10:9-10)

In different ways these citations from five prophets express the concept of return. People cannot return to a place where it has never been. There is no room here for the replacement of one people by another. The people which went out is the one which comes back. New blood may be introduced through intermarriage; but the old blood must still be there. The deported Israelites renamed Cimmerians, who arrived in western and central Europe, must be ancestors of the Bible-believing groups, which sprang up centuries later in the same place.

For those who believe in Bible prophecy, these quotations should be sufficient to prove the link between the two segments of the history of the fulfillment of prophecies about the Lost Tribes. Some may be persuaded by the identity of location, and the plausibility of cultural continuity. Others may prefer to wait for confirmation from archaeology, history, genetics or other fields of research.

Of interest to all will be the further evidence that is still to come. Some of the prophecies about the House of Ephraim are as yet unfulfilled or only partially fulfilled (see coming articles). Will their fulfillment be completed by the same peoples?



The Cimmerians carried a metallic bull with them on their travels. The Israelites had worshipped a golden bull calf in the desert. Later the northern ten tribes had worshipped golden bulls at Dan and Schechem, *editor*.

**“All These Are The Twelve Tribes Of Israel” (Genesis 49;28).**

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**John Hulley (in the foreground) accompanied by Yair Davidy  
in the city of Hebron in the liberated region of Judah, Israel, about 1992.**

**Seal of Shema servant of Jeroboam the first king  
of the ten tribed northern kingdom of Israel:**

**The Cave of the Patriarchs where Abraham, Sarah, Isaac,  
and Jacob are buried in Hebron, Israel.**

**King Jehu of northern Israel making obeisance to Shalmaneser King of Assyria some time prior to the Exile of all the northern Tribes. Note the eagle-like symbol representing Assyria. Note also that above King Jehu is a six-pointed star. Is this a precursor of the Star of David? In Assyrian eyes did this symbol represent Israel? The illustrations below depict other Israelite members of King Jehu's entourage bearing gifts to the Assyrian monarch.**



# THE IMPORTANCE OF HISTORY

by Yair Davidy

History is important. Through the study of history we can realize the importance of the Israelite nation. There are Biblical verses that seem to encourage the learning of history:

[Deut 32:7] **Remember the days of old**, consider the years of many generations: ask your father, and he will show you; your elders, and they will tell you.

[Deut 32:8] When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

[Deut 32:9] For the LORD's portion is his people; Jacob is the lot of his inheritance.

From the above verses it appears that by studying what has occurred in history to our people we can understand the greatness of God. Other verses indicate that by comprehending something of the uniqueness of Israel we can get closer to God and thus even “understand” (within the framework of human limitations) God better. It is hinted that one aspect of comprehending what is special about Israel is linked with the history of Israel.

[Exod 33:11] And the LORD spoke unto Moses face to face, as a man speaks unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Moses from the Tribe of Levi led the people and Joshua from the tribe of Ephraim was his assistant. Moses represents the religious or “Jewish” aspect of Israel whereas Joshua embodied more the practical material one. Joshua in a sense represented the future ten tribes of northern Israel who for a time would be “lost” whereas Moses represents the Jews.

[Exod 33:12] And Moses said unto the LORD, See, you say unto me, Bring up this people: and you have not let me know whom you wilt send with me. Yet you have said, I know you by name, and you have also found grace in my sight.

[Exod 33:13] Now therefore, I pray you, if I have found grace in your sight, show me now your way, that I may know you, that I may find grace in your sight: and **consider** that this nation is your people.

The word translated above as “**consider**” in Hebrew is RAEH meaning literally “see”, i.e. I will see that this nation is your people: Moses requests to know the way of God in order that he may know HIM and therefore find favor and thus “see” that this people of Israel is indeed chosen. **The peak and ultimate purpose of “knowing” God in this world is thus to be able to comprehend how Israel is chosen!** One explanation of knowing the way of God is learning the effects of God’s actions in creation, in nature, and in history. This especially applies to the history of Israel since the aim of this learning should be to “see” that Israel is HIS people.

[Exod 33:14] And he [i.e. God] said, My presence shall go with you, and I will give you rest.

[Exod 33:15] And he [i.e. Moses] said unto him, If your presence go not with me, carry us not up hence.

**“All These Are The Twelve Tribes Of Israel” (Genesis 49:28).**

[Exod 33:16] For wherein shall it be known here that I and your people have found grace in your sight? is it not in that you go with us? **so shall we be separated**, I and your people, from all the peoples that are upon the face of the earth.

According to tradition (Talmud, Beracoth 7;a), in this verse (“**so shall we be separated**, I and your people, from all the peoples that are upon the face of the earth” Exodus 33:16) is encapsulated the request of Moses that the gift of Prophecy henceforth be given **only** to Israelites. Such a request may be understood in the light of the above. Since Israel is the Chosen People and since the essence of knowing God on a human level is to understand how Israel is chosen then whatever serves to enhance this chosenness ultimately leads to an increased knowledge of the Almighty everywhere. Prophecy is a level of contact with the Almighty related to but **beyond** that of mere inspiration that can be achieved by whoever strives towards it. Anyone who wishes to draw close to God can do so. This fact was mentioned in the Foreword to *The Tribes* (2<sup>nd</sup> Edition) by Rabbi Avraham Feld:

*<All of mankind can find meaning and proximity to God through the Bible: "I call heaven and earth to bear witness that any person, Jew or Gentile, man or woman, freeman or slave, if his deeds are worthy, then Divine Inspiration will descend upon him" (Tana DeBei Eliahu 9). To quote the Sage and Prophet Joel, "I will pour out My spirit on all flesh" (Joel 3:1).>*

Prophecy was promised only to Israel but all mankind can draw close to God.

Compare also the prayer of King Solomon at the consecration of the Temple:

*“Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name’s sake;*

*“(For they shall hear of thy great name, and of thy strong hand, and of thy outstretched arm;) when he shall come and pray toward this house:*

*“Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name’ to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.” (1-Kings 8;41-43).*

**Further understanding of the above principles may also be obtained from the reply of God to the request that Moses made to see His glory:**

[Exod 33:17] And the LORD said unto Moses, I will do this thing also that you have spoken for you have found grace in my sight, and I know you by name.

[Exod 33:18] And he said, I beseech you, show me your glory.

[Exod 33:19] And he said, I will make all my goodness pass before you, and I will proclaim the name of the LORD before you; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

[Exod 33:20] And he said, You can not see my face: for there shall no man see me, and live.

[Exod 33:21] And the LORD said, Behold, there is a place by me, and you shall stand upon a rock:

[Exod 33:22] And it shall come to pass, while my glory passes by, that I will put you in a clift of the rock, and will cover you with my hand while I pass by:

[Exod 33:23] And I will take away mine hand, and you shall see my back parts: but my face shall not be seen.

This may be clarified through the commentary of Moses Maimonides otherwise known as the “Rambam.” Moses Maimonides (1135-1204 CE) was the personal physician of the Kurdish-born Saracen

**“All These Are The Twelve Tribes Of Israel” (Genesis 49:28).**

(Moslem Arab) ruler of Egypt and Syria. Saladin was the chief opponent of Richard the Lion-Hearted of England who led a crusade to conquer the Holy Land. There were times when a truce was maintained between Richard and Saladin and reasonably cordial relations were maintained. During one of these periods Maimonides treated Richard who offered Maimonides a position in England. Maimonides did not accept the offer. Apart from being a famous physician Maimonides was also a literary genius, a foremost rabbinical legal expert and a great philosopher. Maimonides commented on the above extract from Exodus chapter 33:

<<Moses sought to attain to a certain perception which is called “the perception of the Divine face,” a term occurring in the phrase “My face cannot be seen”; but God vouchsafed to him a perception of a lower degree, viz., the one called, “the seeing of the back,” in the words, “And you shall see my back” (Exod. 33;23)...Accordingly, it is stated in the above passage that the Lord withheld from Moses that perception which is termed “the seeing of the Divine face,” and substituted for it another gift, viz., the knowledge of the acts attributed to God.>>

Rambam (Moses Maimonides 1135-1204 CE): “Guide For the Perplexed,” translated by M. Friedlander, England, 1881, Ch. 21:

The Prophet Moses was the greatest prophet who ever lived and a higher level than Moses cannot be achieved by mortal man:

“And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face” (Deuteronomy 34;10).

People later said: “From Moses [the Prophet] to Moses [Maimonides] there arose none like Moses.”

At all events we see from the explanation of Maimonides above about the experience of Moses that knowing the acts of the Almighty is the nearest we may get to knowing God. This includes learning history and especially the history of the people through whom HE chooses to make HIMSELF known.

In the article above we quoted from Maimonides who was a great philosopher and religious thinker. He did however have numerous critics in rabbinical circles for several reasons. One of the foremost (though relatively moderate) of these critics was Rabbi Moshe ben Nachman (1194-1270), “Nachamanides.” He, too, was a great thinker and is still considered a most authoritative Bible commentator and legal expert. He also wrote about the Lost Ten Tribes and Biblical matters in general. There follows an article adapted from his writings.



Joseph and the Coat of Many Colors



ca. 1270 (?)

## THE LAST DAYS AND THE RETURN OF THE LOST TRIBES

### What Does the Bible Say?

by

**Nachmanides (Moshe ben Nachman. 1194-1270)**

*Moshe ben Nachman* ("Nachmanides" in Hebrew "Ramban", 1194-1270) was born in Gerona, Catalonia, Spain. By profession he was a doctor. He participated in a Disputation (under the direction of King James of Aragon) which he won. King James awarded him a handsome cash prize but the Church was angered so he had to flee. He went to the Land of Israel and worked to re-establish the Jewish settlement there. His synagogue may still be seen in the Old City of Jerusalem. He had become the foremost rabbinical authority in his time. He is famous for his commentary on the Torah, for his Talmudic Commentary, and for his legal opinions. He is also revered as a philosopher and deep spiritual mystic. After Rashi his commentary on the Torah is probably in our time the most highly revered and respected amongst Rabbinical scholars. He stated that in our own time we have a legally binding obligation to conquer the Land of Israel and that it is forbidden to surrender any part of it to foreigners. This opinion of Nachmanides appears to be the Biblically correct one. It is frequently referred to today by some religious and patriotic leaders of the Jewish people especially those in the State of Israel. The style of expression that Nachmanides used reflected a verbatim knowledge of the Hebrew Bible and related sources. His writings are a literary work of art. The translation we have produced below may not have done it justice but it is fairly reliable. In the extract below Nachmanides discusses the prophetic sections of the Books of Deuteronomy, Isaiah, and Jeremiah. He holds that two separate Exiles were described in detail in these prophecies: One concerned the Exile to Babylon from which the Jews (of Judah and Benjamin) returned and the other concerned this present Exile that has not yet finished. This present Exile also entails that of the Lost Ten Tribes who are still in Exile and who will return. Nachmanides proves this point at some length from Biblical passages. He later says that the Lost Ten Tribes are in Tserefath (Northern France and its neighborhood) "in the far northern extremities." This was discussed at some length in our book "Ephraim." On some points the opinions of Nachmanides do not correspond with our own but his article is invaluable. It resolves many frequently asked questions concerning the Lost Ten Tribes and other matters and is the work of a scholar of genius whose whole life was dedicated to questions such as these. The excerpt below is mainly a straight translation with some minor adaptations. This translation is fairly literal though a few minor changes have been introduced for the sake of the modern reader who perhaps has never encountered this type of literature before now. It is being presented for the first time. The excerpt contains commentary on certain Biblical passages. This commentary is of great interest and most helpful for understanding certain portions of the Bible. It is not however necessarily in accordance in all its details with the understanding held by all the other Commentators or with that held by BRIT-AM on some points.

This is the first of two articles.

In this article Nachmanides examines prophecies in the Bible (mainly from the Books of Deuteronomy, Isaiah, and Jeremiah) and discusses which sections have been fulfilled and which have not. He also examines which sections applied to the Jews in Second Temple Times and which applied to all of Israel including the Lost Ten Tribes.

**"All These Are The Twelve Tribes Of Israel" (Genesis 49:28).**

### **Torah and Prophecy**

We must praise God and give thanks to Him with all our heart, our entire mind, and all our strength and might for our ability to contemplate his word and to express our thoughts. We have an obligation to strengthen our loins and concentrate our forces to help those who are weary of exile and preach to them about the future redemption.

Let us look first into the Torah whose ways are all of pleasantness, and all her paths are peace (Proverbs 3;17). May He who gave us the Torah be exalted in the glorious majesty of his kingdom (Psalm 145;12). May the people who received the Torah exult since “his reward is with him, and his work before him” (Isaiah 40;10). All those who are literate should be aware that our Torah is not a jumble of riddles and prognostications. Moses our teacher alone was the prophet through whom commandments were given. “These are the commandments which the LORD commanded Moses for the children of Israel in mount Sinai” (Leviticus 27;34). No Prophet was allowed to introduce any changes in these commandments from that time on. Most of the words of Moses (unlike the other Prophets) were not concerned with future matters. Though Moses did speak of things that would occur in the future these were more for the sake of the commandments: They were meant to warn us what would happen if we disobey and to encourage us with rewards of comfort and benefits for obeying. Everything was on condition: Life and goodness will be ours if we serve Him; death and evil will come upon us if we betray Him.

Apart from that, the truth is that in the midst of all the exhortations against transgressing and the promises of great blessing for obeying given by Moses he let us know in many places the signs of future events and told us what was coming. At times this was by way of hint and at other times it was expressly stated. It says, “When you shall beget children and children’s

children and you shall have remained long in the land and shall corrupt yourselves” (Deuteronomy 4;25). Here the words of Scripture involve several aspects. The passage contains both a warning and a prophecy of the future and speaks of things that at all events will occur. There too a promise and consolation is involved, as it says, “But if from there you will seek the LORD your God, you will find him, if you seek him with all your heart and with all your soul” (Deuteronomy 4;29).

### **Numerology**

In the above passage the exile of Judah to Babylon was spoken of as is hinted at in the Hebrew numerical value of letters (“Gematria” i.e. numerology) in the key word. A person could however conceivably interpret quite a few verses in a very mistaken manner using the system of numerology. For this reason some people may choose to criticize me for relying on numerology. They could say that it seems to be an empty vanity and a waste of time. Our reply to such criticism is that in principle the claims against numerology are correct and that nobody is authorized to make his own calculations and reach whatever conclusion he likes. Nevertheless there exists a tradition in the hands of the sages (May their memory be blessed) who compiled the Talmud that the numerical values of certain words possess a peculiar significance. These traditions date back to the time of Moses at Mount Sinai. They were part of the Oral Tradition...

### **The Future Redemption**

Moses spoke of the future and in some places about things that surely were to happen unconditionally. In the Book of Deuteronomy it says, “[Deut 30:1] And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee.” [Deut 30:2] And shalt return unto the LORD thy God, and shalt obey his voice

according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; [Deut 30:3] That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. [Deut 30:4] If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: [Deut 30:5] And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. [Deut 30:6] And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

“And the LORD shall scatter you among the nations... **But if from there you shall seek the LORD your God, you shall find Him**, if you shall seek him with all your heart and with all your soul” (Deuteronomy 4:27-29).

### **Redemption of 10 Tribes Prophesied**

This passage is referring to our future redemption. The subject does not concern the Return from Babylon of the Jews for that does not occur in the Last Days but rather it happened shortly after their time of Exile. In addition this promise of future redemption was given to **all** of Israel not just to a fifth of them [i.e. not just to the Jews who comprise only two or three whole tribes and some segments of the others out of the original twelve or thirteen tribes of Israel]. In the Second Redemption [the first was the Coming out of Egypt] there only returned a portion of Judah and Benjamin and that from the lowest elements. Most of the Jews remained in Babylon....

It was promised, “If you be driven into the uttermost parts of heaven, from there will the LORD your God gather you and from there will he fetch you” (Deuteronomy 30:4). It also says, “And the LORD your God will circumcise your heart” (Deuteronomy 30:4). This means that since in the Latter Days you will agreed in your heart to return unto the LORD your God

(Deuteronomy 30;2) so too will He help and support you. This is connected to what it says in Ezekiel, “I will take away the stony heart out of your flesh, and I will give you a heart of flesh” (Ezekiel 36;26). The whole passage in Deuteronomy is proven to be concerned with the Future Redemption. We have however contrarious opponents who do not want to admit that this prophecy is for the future. They claim rather that it is one of the conditional-options in the Torah: Even from this point of view it must at least be admitted that it says that the possibility of Redemption is in our hands as long as we return to God. We have not lost it despite our many sins. In the course of our years of rebellion the set time of Redemption did not come. Moses our teacher warned us in the Bible with all kinds of admonishments and warnings. These exhortations are horrifying in all their details and designed in every possible way to inspire the terror, fear and dread of what will come upon us if we do not repent. As terrible as these threats may be we were never ever cautioned that if we continue to sin another people [or religion] would replace us or that God would altogether forget us. The Covenant between us and our God that was made when we received the Torah was not made under any such condition. It was rather always contingent on our doing repentance. We were promised that He would always remember us and receive us with mercy, “Then will I remember my covenant with Jacob.” (Leviticus 26;42).

It says, “When the LORD your God will cut off the nations whose land the LORD your God gives you” (Deuteronomy 19;1). “And if the LORD your God will enlarge your border” (Deuteronomy 19;8). It is obvious that these verses were not spoken on condition that we rebel so that they would not be fulfilled on account of our sins. The fulfillment of these verses was not made conditional on our keeping all of the commandments since this would mean that these words were spoken superfluously. Rather it must be understood that this section was prophetic. It must at some time occur. Moses knew (God told him) that we were destined to cross the Jordan. He also knew that

**“All These Are The Twelve Tribes Of Israel” (Genesis 49;28).**

we would cut off the pagans before us and eventually expand our borders so that we would add another three cities of refuge onto the three [on one side of the Jordan and three on another making six] that already existed. [The separation of another three cities in addition to the six that will then already have been separated is implied by the verses]. Our merits however were not enough to enable us to expand our border enough to add another three cities [making nine instead of six altogether]. Neither did we reach the level where we were able to keep all the commandments and go in the ways of God being sure of never again transgressing. [But at some time according to Prophecy we must and will do so.]

We are commanded to keep all the commandments to love God and to always go in his ways. It is clear from the Torah and Prophets as well as from common sense that a person has free choice. If therefore before being exiled we had acted as we should have and conquered our nature to never sin then at that time our border would have been enlarged. This is why the section begins with “if”. At all events the possibility is in our hands of expanding our border in the future and receiving all the other promised benefits. It is all connected to our future redemption, the Torah, and keeping the commandments.

### **Redemption Assured**

A strong proof for the redemption being contingent on our deeds is found at the end of the Torah. “Behold you shall sleep with your fathers; and this people will rise up and go a whoring after the gods of the strangers of the land” (Deuteronomy 31; 16) and so on until the end of the 32nd chapter. It says there, “And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed” [Deut 31:21]. This is a great and mighty assurance. In this song of Deuteronomy (chapters 31, 32) is given a true and faithful testimony that we will be saved despite all the troubles occurring to us that were

prophesied in this Exile such as, “I said, I would scatter them into corners, I would make the remembrance of them to cease from among men” [Deut 32:26]. In this verse, the expression “I would scatter them into corners” is hinting at the Lost Ten Tribes. “I would make the remembrance of them to cease from among men” refers to us Jews of the Tribes of Judah and Benjamin who are not at present remembered in the quorum of nations and are not even considered [in the eyes of others] a people in our own right. In the end of days, however, “Rejoice, O ye nations, He will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people” [Deut 32:43]. This is a prophecy about the future. It is not conditional. There is no getting away from it. It is for the future. In the Second Temple period we never saw the fulfillment of the verse [Deut 32:43] “Rejoice, O ye nations,” for the sake of Israel. On the country, we saw the nations mocking them with all kinds of insult and expressions of contempt. As the Gentiles said about us when we wished to rebuild the Temple and Jerusalem, “What do these feeble Jews?” (Nehemiah 4;2). At that time no vengeance was rendered to our adversaries. No mercy was shown unto his land and to his people. The Divine Presence was not present in the Second Temple. There was no gift of prophecy revealed there except at the very beginning, in the cases of Haggai, Zechariah, and Malachi.

### **Redemption Still to Come**

The first exile was to Babylon and a set time was attached to it. This present Exile however lacks a declared termination-date. Throughout the Torah everything is made dependent on returning and repenting. There is a promise of Redemption made with the most exalted of pledges. “And it shall come to pass when all these things come on you, the blessing and the curse” (Deuteronomy 30;1) and all that section, where it is assured that God “will multiply you above your fathers” (Deuteronomy 30;1). Also it was promised that those who

exiled you would be punished: “And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which

persecuted thee” (Deuteronomy 30;7). This is as it says, “Hitherto is the end of the matter” (Daniel 7;28).

[Deut 30:1] And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

[Deut 30:2] And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

[Deut 30:3] That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

[Deut 30:4] If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

[Deut 30:5] And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

[Deut 30:6] And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

[Deut 30:7] And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

[Deut 30:8] And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

[Deut 30:9] And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

[Deut 30:10] If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

[Deut 30:11] For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

[Deut 30:12] It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

[Deut 30:13] Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

[Deut 30:14] But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

[Deut 30:15] See, I have set before thee this day life and good, and death and evil;

[Deut 30:16] In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

This whole section in Deuteronomy is concerned with that aspect of the covenant that held from the Second Temple Period onwards and not the First Temple Period which is discussed elsewhere (e.g. Deuteronomy 25:15 on). In this section dealing with the Second

Temple Period onwards really cardinal crimes (such as idolatry, rejection of the laws, and abrogation of the covenant) are not discussed. These types of offence were not present in the Second Temple Period. This is as the sages said (Yoma 9;b),

**“All These Are The Twelve Tribes Of Israel” (Genesis 49;28).**

<“Why was the First Temple destroyed?

“-Because of idolatry, severe sexual transgression, and the shedding of blood.

“In The Second Temple however we are well aware that they occupied themselves with learning the Torah and with acts of kindness.

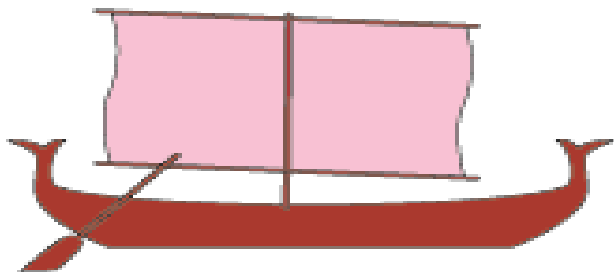
“Why was it therefore destroyed?

“Due to unjustified hatred.>

**We are commanded, “And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day” (Deuteronomy 30;7)..**

### **Exile by the Eagle-Standard of Rome Foreseen!**

So too concerning the warnings it says, [Deut 28:49] The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand”; This referred to the people of Rome who lived far from Israel [in terms of the time] and this was a people who they did not know, as the warnings said it would be [Deut 28:33,36]. They were not acquainted with Rome due to the great distance from their land. A distant nation was not recalled in the First Covenant since they were exiled to Assyria and Babylon that were relatively close to them and the source of our ancestors was from there and it was as if they were returning to their place of origin. It also says, (Deut 28:64): And the LORD shall scatter thee among all people, from the one end of the earth even unto the other;” and “the LORD shall bring thee into Egypt again with ships” (Deut 28:68). This occurred under Titus (who destroyed the Second Temple) when the Romans filled boats up with Jewish captives



as related in Roman records.

### **JEWISH CAPTIVES WERE TAKEN TO EGYPT AS PROPHESED**

Josephus also reports that after the fall of the 2nd Temple many (possibly most - his exact words as translated are unclear) of the Jewish captives above the age of 17 were sold into Egypt as slaves. They were sold by the Romans whose symbol was an eagle. After the end of the Jewish revolt in 135 CE (fall of Betar) a Roman historian, Muntzer said: "Captives were sold into slavery in numbers too great to count. First they were brought to the grand annual market...near Hebron. Each slave was sold for the price of a horse. Those captives who were not sold there were brought to the market place in Gaza.... And those who were still not sold there were herded into ships and were taken to Egypt" see also E. Schworer, "A History of the Jewish People," Edinburgh, 1896.

It says too, “The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known” [Deut 28:36]. This happened with King Agrippus who was exiled to Rome towards the end of the Second Temple period. After he went the Temple was destroyed as recorded in the Book of Yosippon. This is what it means by saying, “thy king which thou shalt set over thee”, Agrippus was not fit to be king. According to the Torah it was forbidden for Agrippus to be the monarch but they set him up as one illegally.

You should realize, the Commentators have already discerned that the Book of Isaiah is divided into three: [History; The Exile of Judah and the Return of Judah under Cyrus; and the future Redemption of Judah together with the Ten Tribes of Israel]: From the beginning to the fall of Sancherib which is concerned with consolations in general as well as the fall of the Assyrian tyrant and the greatness of King Hezekiah. After that it begins to speak of the

Babylon Exile that had already been decreed. [Isa 39:6] Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon; nothing shall be left, says the LORD. [Isa 39:7] And some of your own sons, who are born to you, shall be taken away; and they shall be servants [or “eunuchs”] in the palace of the king of Babylon." It then begins with consolations, [Isa 40:1] “Comfort, comfort my people,  
 [Isa 41:25] I stirred up one from the north, and he has come,  
 [Isa 43:14] "For your sake I will send to Babylon  
 Isa 45:1] Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped,  
 [Isa 48:20] Go forth from Babylon, flee from Chaldea,  
 [Isa 48:1] Hear this, O house of Jacob who are called by the name of Israel, and who came forth from the loins of Judah.

### **Lost Ten Tribes To be Redeemed!**

You will not find in these sections any reference to Ephraim and the Lost Tribes of Israel except for one verse where it mentions “all the seed of Israel”, i.e. [Isa 45:25] “In the LORD shall all the seed of Israel be justified and shall glory”. This means that they shall acknowledge the justice of their exile and give praise, saying that, ‘We, too, shall be redeemed’. Apart from this verse only Judah is recalled.

Elsewhere however Isaiah does talk about the Ten Tribes:

[Isa 49:5] And now the LORD says, who formed me from the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the eyes of the LORD, and my God has become my strength... Isaiah also says: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth" [Isa 49:6].

Isaiah in general prophesied about all Israel. In these prophecies he speaks of the exiled

of the Kingdom of Judah and the exiled of the Kingdom of Israel meaning the Lost Ten Tribes.

Also we find in Jeremiah [Jer 30:1] The word that came to Jeremiah from the LORD, saying, [Jer 30:2] Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. In this place Jeremiah is speaking of the Latter Times. “The fierce anger of the LORD shall not return, until he hath done it, and until he have performed the intents of his heart: in **the latter days** ye shall consider it” [Jer 30:24].

Jeremiah also says: “At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people” [Jer. 31:1]. The Ten Tribes are part of the family of Israel that is spoken of here. It says expressly in this section that it is referring to **all** of Israel including Ephraim: [Jer 30:4] “And these are the words that the LORD spake concerning Israel and concerning Judah.” This refers to the Lost Tribes represented by Ephraim meaning those of the former Kingdom of Israel that encompassed the other tribes who numbered ten in all. The Redemption from Babylon mentioned by Jeremiah is not referring to the Last Days. Jeremiah himself emphasizes this, “ye shall be my people and I will be your God...until he hath done it, and until he hath performed the intents of his heart: in the latter days ye shall consider it” [Jer 30:22,24]. Also the new covenant that is to be made with Judah and the Ten Tribes pertains to the Last Days: “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah” [Jer 31:31]. Anyone who wishes to be contrary or heretical can always find reasons to interpret these verses as referring to something that has already taken place. The only thing is that if somebody allows himself to admit the truth then the only conclusion can be that these matters are referring to a future time.

### **The Future Redemption Must Include the Ten Tribes**

In the Prophecy of Ezekiel many of the prognostications confirm the above point about the Ten Lost Tribes. Ezekiel spoke of the return

**“All These Are The Twelve Tribes Of Israel” (Genesis 49:28).**

of the Jews of Jerusalem and Samaria that represents the Ten Tribes: “When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them” [Ezek 16:53]. The prophet says that the captivity of Sodom (i.e. Samaria) will be overturned and they shall return. So far their overturning and ours has been that of exile not of returning. The prophets says: “For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things” [Ezek 20:40]. Ezekiel repeats himself on this issue to emphasize and affirm that all of the Tribes [including the Lost Ten ones of the former northern “Kingdom of Israel”] are included in his prophecy and that it refers to the future. Elsewhere he returns to this subject: “And I will multiply men upon you, all the house of Israel,

even all of it: and the cities shall be inhabited, and the wastes shall be builded” [Ezek 36:10]. He had previously said on this matter: “But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come” [Ezek 36:8]. This refers to the fact that God will command the hills to bear fruit when the end-time in which Israel will return to their land is close. It did not mean that this thing was supposed to happen close to the time of the prophet.

The above excerpt is derived from the edition presented by Rabbi Chaim David Chavel and has been helped by his commentary and citing of sources. The excerpt has been taken and **slightly adapted** from the first chapter of “Sefer HaGulah” (“The Book of Redemption”) as presented in “Kitvei Rabeynu Moshe ben Nachman.” (Mossad HaRav Kook), Jerusalem, Israel. It was translated and edited by the editor of BRIT-AM.

[Pss 79:1] O God, the heathen are come into your inheritance; your holy temple have they defiled; they have laid Jerusalem on heaps.  
 [Pss 79:2] The dead bodies of your servants have they given to be meat unto the fowls of the heaven, the flesh of your saints unto the beasts of the earth.  
 [Pss 79:3] Their blood have they shed like water round about Jerusalem; and there was none to bury them.  
 [Pss 79:4] We are become a reproach to our neighbours, a scorn and derision to them that are round about us.  
 [Pss 79:5] How long, LORD? will you be angry for ever? shall your jealousy burn like fire?  
 [Pss 79:6] Pour out your wrath upon the heathen that have not known you, and upon the kingdoms that have not called upon your name.  
 [Pss 79:7] For they have devoured Jacob, and laid waste his dwelling place.  
 [Pss 79:8] O remember not against us former iniquities: let your tender mercies speedily prevent us: for we are brought very low.  
 [Pss 79:9] Help us, O God of our salvation, for the glory of your name: and deliver us, and purge away our sins, for your name's sake.  
 [Pss 79:10] Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of your servants which is shed.  
 [Pss 79:11] Let the sighing of the prisoner come before you; according to the greatness of your power preserve you those that are appointed to die;  
 [Pss 79:12] And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached you, O Lord.



[Pss 79:13] So we your people and sheep of your pasture will give you thanks for ever: we will show forth your praise to all generations.

## THE BRITISH HOUSE OF KING DAVID!

Adapted from information supplied by

**Athol Bloomer**

### **William the Conqueror of England Was A Descendant of King David! -AND SO WAS CHARLEMAGNE!!**

Rollo the ancestor of William the Conqueror was in the direct male line descended from Machir Theodoric of Narbonne .

William the Conqueror was the Prince of Normandy in France who conquered England in 1066 CE. William was descended from Rollo, the leader of Viking marauders who settled in Normandy. Genealogies trace Rollo back to the early kings of Norway. These kings however were descended in the male line from a Jewish ruler (Machir) in southern France who was descended from King David of Israel.

**David King of Judah and Israel was the forefather of:**

^

**Machir (who married the sister of Pepin who was the father of Charlemagne), Gershom, and Ruth who married Pepin (Ruth was the mother of Charlemagne)**

^

**Sons of Machir: Aymer, Guillame, Harald Hernaut, and Guibelin whose daughter married Louis the Pious son of Charlemagne.**

**All of these were known by several names.**

### **The Davidic Family Intermarries With the Ancestors of Charlemagne**

Machir was a Jewish prince descended from King David. Machir came from Bagdad accompanied by his brother Gershom and his sister, Ruth who were naturally also of the Davidic line. Machir had been given an autonomous principedom in southeast France. From descendants of Machir and his family descend many royal and aristocratic families in Europe. Machir in France was also called Theodoric but in the Scandinavian genealogies he is called Rurik (Rorik) and they say he was married to Aud the Deep Minded. The genealogies have been confused but as with the French lines it is quite easy to reconstruct the true story. The sister of Machir was the mother of Charlemagne who created the Carolingian Empire encompassing France, Holland, Belgium, Holland, Germany, and Northern Italy. Machir and Gershom's families spread throughout the Carolingian Empire. The sister of Machir and Gershom was Charlemagne's

**“All These Are The Twelve Tribes Of Israel” (Genesis 49:28).**

mother Bertha Big Foot. Later genealogists hid her origin with a false genealogy linking her to the Merovingians. They did the same for all the Exilarch family of Maxchir. You must remember that the Carolingians were replacing the Merovingians and it is highly unlikely that they would at the same time be elevating those of Merovingian dissent. Fortunately in many cases they have only thinly disguised the genealogies so that it is possible to reconstruct them.

#### **The Four Sons of Machir**

Machir had four sons called in the French Chansons Aymer le Chetif (Theodoric/Dietrich/Rorgo), Guillame d'Orange (William of Toulouse and Narbonne), Hernaut de Gironde (Harald Hildetand, the name Eystein was also used in regard to Hernaut) and the youngest Guibelin de Narbonne (Alberic/Oliba/Aubri/Gui/Guibert). Machir's name in the Chansons is Aimeri de Narbonne and his brother Gershom is Girart de Vienne. Arthur Zuckerman claims that Ermengarde (the wife of Emperor Lewis the Pious, the son of Charlemagne) was the daughter of Machir but she was in fact the granddaughter through his son Guibelin.

It is interesting that the French name Aimeri comes from Machir and other variants of Aimeri are Aymer, Amadeus, Amerigo, Aumery etc.

#### **Rollo of Norway Ancestor of William the Conqueror**

Rollo who came from Norway was also descended from Machir. In the direct male line Rollo and William are of the Royal House of David. One of Machir's four sons was Hernaut de Gironde (his name in the French Chansons) who was also known as Harald Hildetand in Scandinavia. The name Harald developed from Hernaut in the same way that his uncle, Girart de Vienne (-in the French Chansons, his Hebrew name was Gershom), became known as Gerald. Note the progression from Girart to Geraud to Gerald, and compare it to Hernaut-Herraud-Harald. Harald was Hernaut and was also called Hildetonn or Hildetand. This person, Hernaut de Gironde (Harald Hernaut, etc.) was also know as Gudrod which is possibly a variant of Gironde or Godroth or Gudrosh meaning God's Ruler or Prince:Roth. Roth means Red and Rosh =Head, Ruler.

Harald Hernaut (son of Machir) moved to Scandinavia and married the daughter of the Scandinavian King Ivar the Wide Fathom or Ivar Halfdan. Ivar's wife was Erika, the daughter of Sigrand of Hesbaye who was also closely related to Charlemagne's family.

Hernaut (i.e. Harald) was therefore married off to Hilda the daughter of Ivar Halfdan. "Halfdan" means in Hebrew "Ha Aleph" Dan or The Prince of Dan. Ivar Halfdan was a descendant of Dan the Magnificent of the third century who may be identified with Wodin. Ivar's wife was Erika (Eirikur) the daughter of Sigrand (Ingram) of Hesbaye of the Levitical House of Aaron.

It follows that Harald had married the daughter of the Head of the Tribe of Dan. These leaders were known as Ha Aleph Dan (This title became Halfdan). Aleph means the same as First (or Furst) which is the same as Prince. The aristocratic family name Welf also comes from this origin as did its variant Wulf .

Machir married the sister of Pepin. Their son:

Harald Hernaut married the daughter of Ivar Halfdan of Norway and went to Norway:

Their sons were:

Halfdan/Haarik the Black who married Tara, [and Harald of Haithebu]

The sons of Halfdan were Rurik who founded the first kingdom of Russia and Harald the Fair-Haired King of Norway.

The son of Harald of Haithebu (brother of Halfdan the Black) was Halfdan the Generous from whom descended Rollo from whom descended William the Conqueror.

Harald Hernaut's daughter Redburga was the wife of King Egbert of England and their son Aethelwulf (Aethel = Noble a variant is Adel) married Osburga the daughter of Aslaug and Ragnar (Ragnvald).

The sons of Harald Hernaut (i.e. Harald Hidetand) were **Halfdan the Black** (also known as Haarik) and **Harold of Haithabu**. Halfdan was the new leader of the Tribe of Dan in Scandinavia but through Harald (his father) was also of the Royal House of David. Halfdan married Tora the daughter of Sigurd Ring.

#### **The First Russian Kings**

Halfdan and Tora were the parents of **Rurik of Kiev** (Novgorod, the Rus) who founded the Russian State. Rurik of Kiev is also known as Rorik of Jutland. Rurik's brother was **Harald the Fair Haired**, King of Norway. He also married a close relative, Schwanhilde.

**Harald of Haithabu** (brother of Halfdan the Black) was the father of **Halfdan the Generous** who was the father of Ivar of the Upplands who begat Eystein the Noisy who begat Ragnald (also known as Ragnar) who begat Rollo. These people usually married cousins or other descendants of Machir of Narbonne or members of the family of Charlemagne. They were all inter-related and they used and re-used the same names so that the details become quite complicated. Rollo led a group of Vikings to France where they settled in Normandy. William the Conqueror was descended from Rollo. He became the first Norman king of England in 1066.

**Harald Hildetand was the son of Machir (who was descended in the male line directly from King David) and the sister of Pepin.**

King William the Conqueror was descended in the male line from Harald Hidetand the son of Machir who was descended from David and therefore King William the Conqueror of England was a direct descendant of King David

Hernaut's daughter Alfhild married Sigurd Ring the son of Randver (Angar/Rangar/Berenger) who was the son of Sigrand of Hesbaye and his wife Landree (Landrave) the older sister of Aude the wife of Machir. Sigrand of Hesbaye was the son of Levi (Leivin) of Hesbaye and his wife Ruth (Chrotlind).

Sigrand's sister Ruth (Rotrud) married Charles Martel and was the mother of Pepin III [the father of Charlemagne] Ruth was also the mother of Alda (sister of Pepin III) who became the wife of Machir. Ruth (Rotrud/Rotrou) and Schwanhilde are two names for the same person. Bertha Bigfoot was Machir's sister and wife of Pepin. She was also known as Ruth.

**Note: These articles by Athol Bloomer have very important, original information. They are also quite complicated. I received this information from Athol in an unpolished state and have put it together somewhat but may have made mistakes in doing so. Even so the overall message is as I received it.**

**“All These Are The Twelve Tribes Of Israel” (Genesis 49:28).**

*In a coming issue, the Davidic ancestry of the Plantaganet kings of England as well as that of Princess Diana and other noble families will be discussed.*

## **EUROPEAN BEGINNINGS:**

### **THE EARLY HISTORY OF WEST CONTINENTAL EUROPE, THE LOST TRIBES, AND THE JEWS**

**by Yair Davidy**

In our books “The Tribes,” “Lost Israelite Identity”, and “Ephraim,” we have described a little of how from the east peoples of Israelite origin moved westward. Concerning those who spoke Germanic languages “The Tribes” was especially detailed. Future works and articles will (God willing) add to this information. After having come westward these groups began to settle down and became the foundation-heads of modern nations. We can still learn much about the peoples concerned and their Israelite connections by studying historical developments in their later stages. The history of the Jews in these areas and their interactions with the peoples concerned is also important and of great interest in its own right. An understanding in a Brit-Am Israelite perspective of the ongoing history of these peoples right up unto modern times can contribute much towards a deeper appreciation of our Hebrew heritage in general. The article below was written originally for a Jewish audience. I adapted it slightly for BRIT-AM readers but left it much as it was. At first glance may appear to overduly emphasize the Jewish aspect. This is not so. After reading, the message will be seen to be fully relevant to all those of Israelite descent. The article is the first in a series.



### **Hebrew Names for Germany and France**

France is referred to in Jewish sources as Galia which was the Roman term for Gaul and as Tserafath sometimes written as Sarafat. Germany is referred to as “Germania” or as “Ashkenaz”. Ashkenaz was one of the sons of Gomer son of Japheth and it was believed that many Germans descended from Ashkenaz. Poliakov says that the notion of Ashkenaz as an ancestor originally referred to the people of Saxony in Germany rather than to the whole nation. Germany was also identified with the Canaanites (Iben Ezra on Obadiah) and with Edom (Megilla 6). Jews had been in Western Europe according to Jewish tradition at least from the time of Nebuchadnezzar King of Babylon who conquered Judah and exiled the Jews to Babylon. In the Babylonian forces, the legend goes, was a Greek commander who took Jewish captives with him to assist Heracles in colonizing Spain. New evidence does suggest that both the Assyrians and the Babylonians had reached both Greece and Spain. Don Isaac Abarbanel says that from Spain Israelites moved to the neighboring lands of France and Britain. Rashi in his Commentary to the Biblical Book of Obadiah (1:20) says that the place Tserafath there referred to means France. He also says that the “First Exile (‘Galut HaChail’) which is in Tserafath” mentioned by Obadiah means the Ten Tribes of Northern Israel who were exiled by the Assyrians more than a century before the Destruction of the First Temple. Abarbanel affirmed that Tserafath encompasses both Britain and France while general usage in Jewish sources of the term Tserafath originally was the northern (but not the southern) part of France and in some cases the term could include Belgium and Holland.

### **Ashkenazic and Sephardic Jewry**

Jews of European origin are called “Ashkenazim” since many of their ancestors at one time or other had been in Germany. After leaving Germany they had brought with them the Yiddish language that is a German dialect mixed

with Hebrew and influenced by Old French and Slavic languages. Eastern Jews are commonly called “Sephardim” from the Hebrew word for Spain, “Sepharad”. Exiles from Jerusalem in Sepharad are mentioned in the Biblical Book of Obadiah. After the destruction of the Temple the Jewish community in the Land of Israel had recovered to a certain degree and for a few hundred years had become something of a spiritual center. During that period there had been two main centers of Jewish influence, Mesopotamia (“Babylon”) and the Land of Israel. The Jews in Spain had been influenced by the Jewish centers of Babylon whereas those in France and Germany tended relatively speaking towards the center in the Land of Israel before it too dissolved sometime in the 400s CE. When the Jews were expelled from Spain in 1492 they went mostly to the East and became the dominating influence in many Eastern Jewish communities. Consequently members of these communities are referred to as “Sephardim”. Even “Sephardic” Jews however often have some “Ashkenazic” Jewish blood.

### **The Dark Ages**

The Dark Ages preceded the Middle Ages. The Middle Ages were a terribly bad period in most respects for the Jews. At present however we are considering the Dark Ages and these were different in some respects. These times preceded the Middle Ages and though one grew out of the other they were not the same. We are dealing with an era covering several hundred years (mainly ca. 300 CE-600 CE) and areas that now encompass several nations but at that time comprised numerous city-states, independent and semi-independent provinces, settled and unsettled peoples, invaders and natives. These were areas in which religious concepts, ethnic composition and distinctions, social organizations, and so on all held their places and all were subject to rapid and drastic changes. This is only a short historical summary so we must make many generalizations. In addition the sources are not always explicit so a lot has to be

concluded from implications. Even so the account given here is probably as close to the actual events as any other. It is of interest and much can be learnt from it.

### **The Jews in the West and the Rise of Rome**

The earliest definite acceptable records of Jews in the west concern the Jews of Rome. Rome was first ruled by **Etruscan** kings who incidentally came from the east to northern Italy and spoke a Semitic language related to **Akkadian** the language of Assyria. It was also related to the language then spoken by the inhabitants of Switzerland. After the Etruscans Rome was governed by the Senate which was finally demoted by Julius Caesar who became the first Roman Emperor. Caesar was friendly to the Jews and vowed to impose the death penalty on their would-be persecutors. Before become Emperor Caesar had conquered Gaul and pushed back Germanic tribes that were crossing the Rhine. Two effects of this conquest were the settlement or increased settlement of Jews in Gaul and the Rhineland (western Germany) and the enlistment of German mercenaries in large numbers in Roman forces. In the Rhineland area some German cities were later to claim that they had been settled with Assyrians by Semiramis the Assyrian queen. Archaeological evidence does show the presence in Bronze Ages times of a people who later disappeared culturally originating from the Middle East. The Jews of Worms believed that they had been there since Ezra meaning from Babylonian times. German mercenaries in Roman service participated in the destruction of the Second Temple. German tradition claimed that with the destruction of Jerusalem Jewish women captives were brought back to Germany as the wives of German soldiers and that from their offspring originated the first Jews of Germany. Both the Austrians and Germans held traditions that in ancient times Jews had been powerful in their lands and had ruled over them. These beliefs may have connection to the Lost Ten Tribes who did pass through German areas before moving westward.

The beliefs also reflect the schizophrenic attitude towards the Jews inherent in German culture.

In Roman times two sons of Herod the ruler of Judah had been exiled to areas within the southeast of Gaul. Jews in Gaul had enjoyed the benefits of full Roman citizenship and were engaged in agriculture, trade, and all aspects of commerce. They also held public and military offices.

Historically and ethnically Gaul can be divided into three major regions: the south-east area of Provence; Aquitaine in the southwest; and Galatia in the north which was the region mainly referred to as 'Tsarefath' in Jewish Medieval documents.

### **German Peoples**

When we speak of "German" peoples we are speaking of groups who spoke Germanic languages and often had sojourned in Germany but usually did not remain there and were not necessarily related to the people now considered "German." Towards the end of the Bronze Age in Europe (ca. 600 BCE) Gaul, Germany, and Britain had first been dominated by peoples of Celtic culture. Later, the Celts were pushed out of Germany into Gaul. In Germany a mixture of peoples from the east speaking tongues now designated as "Germanic" had began moving in from around 500 BCE. These peoples were not necessarily all related to each other though they did speak related languages. After penetrating Germany many of these peoples kept moving and moved out though others stayed. -some of whom moved out later. At first they strictly forbade intermarriage with the "natives" but later relented. The peoples entering Germany after 500 BCE were being pushed on by Sarmatians, Huns, Slavs, and others from further east who were also moving westward due to wars and climatic changes. Those who remained eventually intermixed with the subjected "natives" who were already there and with Slavonic and other peoples from the east who were conquered and forcibly "Germanized".

Partly due to pressures of the Hun invasion in the 400s CE all of Western Europe was conquered by "Barbarian" peoples speaking

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Germanic tongues. The Ostrogoths were to conquer Italy, the Lombards later took control of North Italy, the Visigoths took Spain and southeast Gaul, the Vandals conquered North Africa then moved to Ireland and Northern England, the Anglo-Saxons invaded England, and the Alamans went to Alsace and Switzerland. The Franks gained control of Gaul (which henceforth was called “France” in their honor) and of Germany.

The **Franks** were a federation of Germanic-speaking tribes from the Northern Rhineland region as well perhaps from Scandinavia. They first took control of Holland, Belgium, Northern France, and part of the Rhineland in Germany. The Romans enlisted them as “Federates” and made them responsible for guarding the northern frontier. The Romans in Gaul had difficulties with local rebellions and attempted invasions from the east while Rome itself was in ever an ever growing danger of being conquered. Frankish influence increased constantly. Eventually, Roman rule in Gaul more or less collapsed and the Franks took over. The first rulers of the Franks belonged to the Merovingian dynasty. The Merovingian kings never cut their hair, some of them had Hebrew names and some Merovingian nobles converted to Judaism or intermarried with Jews.

#### **The Arian Church, Judaism, and the Barbarians**

The **Merovingians** like most of the “Barbarian” peoples at first adhered to the Arian Christian religion that in the eyes of the Roman Catholics was a heresy. The Arian faith has nothing to do with the “Aryan” peoples even though the two names sound similar. Arianism was named after Arius who had been a Church official in Egypt. Arius proposed that originally there was one God and later Jesus was created as an intermediary between God and man. The Arian doctrines were open to interpretation and could be given a quite pagan emphasis or an almost monotheistic one emphasizing the “Old” (or Only) Testament. This doctrine was condemned by the Council of Nicea in 325 CE.

The Emperor Constantine died in 337 CE. He had made Roman Catholicism the official religion of the Roman Empire and had established his capital at Byzantium or Constantinople. From then on there were two halves of the Roman Empire that eventually became separate entities independent and at odds with each other. The eastern half (“Byzantium”) emphasized Greek heritage while the western half was Latin and Roman in orientation. After the death of Constantine the Western section of the Empire was ruled by Constans (337-350 CE) who was Roman Catholic. The eastern section was placed under Constantius whose sentiments were pro-Arian. Constantius became sole ruler of both halves of the Empire (350-361 CE) when Constans died. The Arian doctrine influenced the Iconoclastic (image-breaking) movement in Byzantium for which Jews too were blamed. In the end, this movement was suppressed. At one stage the Arian faith was also the leading Christian movement in the west but there too it was eventually put down and disappeared. In the meantime missionaries bearing the Arian doctrine had been active and most of the Barbarian peoples at first were Arian Christians. These were usually pro-Jewish though later they all converted to Roman Catholicism and then anti-Semitic influences often took over. Their earlier pro-Jewish outlooks may have been influenced by the fact that like the Jews they too were a religious minority though a ruling one. In the beginning they too felt themselves to be somehow “chosen”, forbade intermarriage with other peoples (except apparently Jews), and felt an affinity with Old Testament values. The Arian doctrine was similar to that of the early Jewish Christians, the “Ebionites” (who may have been Edomite converts), and to some thinkers in the Unitarian movement in the modern era. The Unitarian movement is said to have been influenced by the descendants of Jews in Poland whose ancestors had been pressured into changing their religion but could not find their way back. We are not taking sides on any Christian theological issue since this has nothing to do with us. It does seem however that on the



whole from an historical viewpoint people who held “Arian”-type beliefs were closer to the Jews in origin and sympathy than those who did not. This is a phenomenon worth noting but it should be kept in perspective; descendants of Israelites have also been attracted by every known form of religion.

### **Merovingians**

King Clovis (481-511) in 496 converted to Roman Catholicism along with the rest of the Franks. Clovis was supported by the Jews and had a reputation as being pro-Jewish. Jews were legally considered “Romans” but were given special rights regarding the Sabbath and religious matters. The Jewish legal courts had authority and the local authorities had to enforce where necessary the decisions of these courts. In some respects Jews were still discriminated against however and their rights restricted. Conversions to Judaism were probably fairly frequent in this era though the converts were under some disability and even in some areas in danger. The later Merovingian kings were weak and local bishops in the south of France instigated pogroms and persecution. Very often in these times persecutions were a reaction against Jewish influence on the local population. In some cases of persecution Pope Gregory the Great (590-604) intervened on behalf of the Jews. Gregory spoke badly against the Jews and believed that great pressures should be exerted upon them to become Christian though outright force and vindictive persecution were forbidden. His policy had much influence on later Papal attitudes. Even though the Church was often the major cause of anti-Jewish emotions when these got out of hand it was often Churchmen who attempted to modify them. The Merovingian King of the Franks, Dagobert (628-638), is usually described as having in 629 given the Jews the choice of leaving France or converting to Christianity. Bachrach however says that this description is mistaken and that in practice he was pro-Jewish. In later reigns Jews were often prominent. The Merovingian Kings became weaker and weaker and began to lose control of their domains. The reigns of power in effect were transferred more

and more to the official post of “Mayor of the Palace”. This office became hereditary and eventually would replace the Merovingian dynasty and take possession of the throne.

### **Who Were the Merovingians?**

The Merovingian kings wore their hair long and according to Athol Bloomer the name Samson was common amongst them. Athol traces them to the Tribe of Dan. Herman Hoeh traced the Merovingians to a non-Davidic branch of Judah. Recently a new idea has been propagated. It has been claimed that the Merovingians ruled over an area populated by descendants of Benjamin and that they themselves were descended from Jesus of Nazareth and Mary Magdalene! This idea sounds fantastic but it has adherents who attach it great importance. They claim that the Hapsbourg dynasty is descended from the Merovingians. The Hapsbourgs once ruled over Spain and the Austro-Hungarian Empire. Today some advocates of a United Europe want to re-install a Hapsbourg monarch at its head. The claim of descent from the Christian Messiah gives the Hapsbourg line an almost sacred aura. On the other hand certain Conspiracy Theory people in the US attach to the above-mentioned movement a sinister and powerful influence that they might well wish for but I doubt if they have. Ideas such as the above may be little more than fantasies but ideas in themselves can be important. In addition they do arouse interest in Israelite Identity questions in general. They also sometimes provoke research that can lead to information of value. Baigent, Leigh, and Lincoln in 1968 published “The Messianic Legacy” that discussed the Merovingian, Hapsbourg, and related issues. Amongst other factors they pointed out that the early Celtic Church of Ireland and Scotland practised much of the Mosaic Law, were considered “Jewish” heretics by the mainstream Roman Catholics, and appear to have been continuing Hebraic traditions that they held from pre-Christian times.

### **Italy**

Jews had arrived in Rome at an early date. Jewish settlements were notable in Upper

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Italy in Milan, Ravenna, and Genoa. Odoacer the leader of a mixed barbarian group conquered Italy and deposed the last Roman Emperor, Romulus Augustus in 476 CE. Odoacer was probably of Herule origin though he led a mixed group in which Rugians and Siracians were prominent. In the struggle leading up to the conquest the Jewish people in Italy had been reduced to half its previous numbers. Meanwhile the Goths from the east had begun to move westward. Two major Gothic groups were the Ostrogoths and Visigoths. The Goths also conquered Scandinavia and settled heavily on Sweden. They invaded Italy and Odoacer was replaced by the Ostrogoths under Theodoric in 489. Theodoric protected the Jews who were attacked by clerical forces who resented their influence over the common people. Attacking the Jews may also have been an indirect way of undermining Gothic rule. This was the same pattern that prevailed in most western lands conquered by the "barbarian" peoples. The conquerors tended to be favorable towards the Jews who would serve them to a degree in administrative capacities and become identified with them. Sections of the common people and of the Church would then take an anti-Jewish stance partly as a means of undermining the ruling authority. This was a general tendency though there were numerous exceptions on all sides. The Church feared Jewish influence and aroused the common people and the rulers against the Jews but there also Churchmen who were pro-Jewish and it was the Church that sometimes mitigated persecutions of the Jewish people and condemned "excessive" hostilities against them. There is a difficulty in generalizing: Not all Jews were "saints"; not all Barbarians were pro-Jewish; not all Roman Catholics were anti-semitic: In some areas the population was strongly drawn to Jewish ideas and the Church felt a need to counter-act this tendency. Elsewhere the common people thought the Jews to be Satan incarnate and it was the Church that had to restrain them. This is a short historical summary and we have to rely on very

broad generalizations to clarify overall tendencies that really were there.

The Eastern Roman Empire ("Byzantium") under Justinian attempted to take Italy away from the Goths and war ensued. In Naples and elsewhere the Jewish community participated in the military defence of the city and fought on the Goths' side.

### **The Jews as Fighters**

The period we are discussing is that often referred to as "The Dark Ages". In this era the Jews in Exile often suffered unduly but compared to what went before and what came after there were many days of sunshine. Jews in these earlier periods of Exile frequently fought physically against their oppressors and were quite willing to take up arms for the common good and to assist the just rulers of their communities. Jews also had a reputation as good fighters, and as being loyal, proficient, and group-coordinated. Qualitatively they could be considered a valuable ally. This was before the Medieval Age when Jews would be forbidden to bear weapons and to even appear as if they had any intention of defending themselves. For even striking a Christian enormously exorbitant fines could be extracted from them. From the medieval era onwards in order to have some chance of survival Jews had not only to look weak but actually to be so. Their only recourse was to hope that the self-interest (and sometimes perhaps a little compassion) of their rulers would grant them some protection from the virtual beasts they were usually surrounded by. Later after many centuries of oppression and uneven coercion the Jews tended to appear pacific by inclination but this had not always been the case. Jews had to exist as if both hands were tied behind their back, as a despised, persecuted minority whose families and communities were constantly up for ransom as surety for their submissiveness. This was the price of survival. It had both positive and negative effects on their character. With the establishment of the State of Israel in our time conditions have changed and new patterns of behavior are required but the old

forcibly induced habits die hard. This is one of the explanations of Isaiah chapter 53, “he was wounded for our transgressions.” Many apparent faults of the Jewish people are not really their fault at all but reflect the crippling conditions inflicted upon them in their time of exile by “host” nations. There were also advantages to these inflicted patterns of behavior that did have some value in their own right and the Divine Providence must have wished that the Jews adopt certain attitudes in this formative period of theirs.

### **The Byzantines Take Over Italy**

In Italy Naples was betrayed by Greek inhabitants and thousands of Jews were killed. The Byzantines went on to conquer Rome. The Ostrogoths made Totila their king and recovered much of their lands for a time but in the end they were beaten by the Byzantines who were backed by Greek and Latin elements in the population. The Byzantines took over Italy but probably did not persecute the Jews there though they did in their other domains.

### **The Lombards**

The Lombards came from Scandinavia. In the past they had been allies and fellow marchers with the Angles who invaded England. They moved southward, sojourned for a time in the area now known as Hungary and in 568 moved into North Italy taking the Po Valley from Byzantium. They made Milan their capital. On the whole they were favorable to the Jews and religious movements that adopted “Hebraic” characteristics were a common phenomenon in their area. Later the Lombards became international bankers and moneylenders and rivals to the Jews but there appears to have been no racial animosity. It is believed that Jewish influence on the Lombards was significant. The Lombards posed a threat and counterbalance to the Papacy in Rome and because of the Lombards the anti-Jewish attitude of the Popes had to be mitigated in practice.

### **Early Economic, Racial, and Social Conditions in the West**

**The General Sphere:** In this period the peoples of Western Europe had often just become Christianized and still kept many of their former pagan practices and sentiments. Historically you had had Celtic and native peoples over whom Roman administrators had ruled. These administrators could have been of either local or of Italian origin. They had acquired the status of a local minor nobility. These together with the local people were legally to be classified as “Romans.” Then came peoples who spoke Germanic languages. In some areas these settled in large numbers but in others they merely formed a new ruling class superimposed over the former one. They did not allow intermarriage with the “Romans”. The result of intermarriage between “Romans” and “others” was loss of status for the others unless the “Roman” involved was Jewish in which case no status was lost even though the Jews were legally “Roman.” A similar situation prevailed in 19<sup>th</sup> Century Anti-Semitic Germany! The Angles and Saxons on the Continent did not allow intermarriage with the natives but after conquering Britain they did allow it with the Celtic peoples. It is interesting to note that later German racists, such as Hitler and Nietzsche, recognized the historical distinction between the German “natives” and their erstwhile conquerors and tended to identify if anything with the “native” element! This is the very element that had been discriminated against! The aristocracy in Germany however received a significant infusion from the east and its dominating element changed. In Germany you would later have the aristocracy, the peasants, city-dwelling proletariat, and middle-classes in all of which different ethnic constituents predominated apart from regional differences.

During the Dark Ages most people were illiterate but the rulers had a fair knowledge of the wide world and were often quite wise. Later Charlemagne and his like would encourage learning.

**The Jews:** Jews were fairly observant but at this stage not so learned on the whole though maybe more than half the males were

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literate. Quite a few converts from the Gentile nations were accepted and also slaves were obtained who in turn often became Jewish. Relations with the Gentiles were quite intimate and this caused friction with Church authorities. Jewish influence on Gentiles of all classes was often quite strong. Trade was not intensely developed but it existed and Jews were often prominent as merchants and as slave-traders. Slaves were often taken from the Slavic nations. At this time many of the Gentile lower classes were permanently attached to lands and changed hands with the changing of ownership of these lands. The Feudal system had begun to take shape but had not reached its final definitions in all areas. At this time Jews were usually allowed to own land and to engage in most trades though later they would not be. In the southeast of France is the area known as Provence through which flows the Rhone River. In this area on the coast is Narbonne which was destined to become an important center. This was a major location for a class of Jewish traders known as the "Radanites" apparently after a local name for the Rhone River. An Arab observer (Ibn Kurradadhbah) wrote about the Radanites: "These merchants speak Arabic, Persian, the languages of the Roman Empire, of the Franks, the Spanish, and the Slavs. They go from west to east and from east to west by land and by land and sea." He says they traveled to India and China, Arabia, Constantinople, North Africa, Syria, Central Asia, and to the land of the Khazars.

### **The Khazars**

The Khazars were a ruling class over peoples who dwelt to the north of the Black Sea and by the shores of the Caspian Sea in southern Russia and Central Asia. The Gentiles regarded them as being related to part of the Scots and the Anglo-Saxons. Jews considered them to be descended from the Lost Ten Tribes of Israel and they too had traditions to this effect. Many Jews lived amongst them. Around 600 CE the king and some of the aristocracy converted to Judaism and by 700 CE most of the other Khazars had

also done so. The Khazars accepted the Rabbinical ("Orthodox") brand of Judaism. They ruled over numerous other peoples some of whom also converted and some of whom became "Karaites" or else remained non-Jewish. They blocked Muslim expansion to the north and ruled over parts of Eastern Europe forming a counter to Byzantine expansion. Eventually their kingdom was destroyed and some of them were assimilated amongst the Jewish people but it must be emphasized that they seem to have never been especially numerous.

### **Tribal Identification**

As a quick reminder of points we discussed at length in "The Tribes" and that we will further explore in this series of articles: The Western Franks we identified mainly with the Israelite Tribe of Reuben, the Goths with Gad, the Vandals with Asher, the Alamans with Issachar, the Lombards with Simeon and Levi. The Anglo-Saxons belonged to the Josephite Tribes of Menasseh and Ephraim.

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**Picture taken by Chaim David Sidman of the Eclipse of the sun at Eli. Eli adjoins Shiloh in the territory of Ephraim. Shiloh was once the center of all Israel. The Magen David effect was unintended and due (say the experts) to a combination of lenses used, atmospheric conditions, geographical location, and astronomical conjunction.**