Harald Hildetand

and ROLLO
in the Triple Descent of Charlemagne
A line of descent from Charlemagne

Regal Cast of Charlemagne
Charlemagne
Charlemagne

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> 5.    ROBERT I(~975-1035'THE MAGNIFICENT)          (HERLÊVE)
                    |-----------------------------------------------|
> 6.  WILLIAM I(~1028-1087'THE CONQUEROR)                   11. <
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(**Left:** Lion Gate at Mycenae in Greece as seen from back)

The symbol of the lion which is found in the flags of Rollo and Normandy, as convincing as the coats of arms of England and Denmark, and also the gate of the Greek city of Mycenae are emblematic of the tribe of Judah. By contrast, serpents and eagles are emblems of the tribe of Dan, the harp is for Ireland, and the unicorn is for Scotland. Some translations of the Bible render ''unicorn'' as ''wild bull'', and since wild bulls are thought to be dangerous beasts this explains why the unicorn in the British coat of arms is chained.

In Jesus' name may it please Jehovah that Dudo share in one last word:

''The Dacians are called by their own people Greeks or Danes, and they boast that they are descended from Antenor. He entered with his followers the Illyrian borders, having slipped away from the midst of the Achaeans who pillaged Troy.''

by **Rolf Ward Green**
(*son of* **Ralph Ellis Green** *and* **Flora Marie Skanes**)

HISTORICAL BASIS:

Royal Coat of Arms – United Kingdom

Rollo's Lion Standard

Danish Coat of Arms

Official Flag of Normandy

Lion Gate, Mycenae, Greece

ROLLO—whence Rowe, Rouen, Royal.

When the Holy Grail was brought to England it arrived first at Glastonbury on the Isle of Avalon, which is in Somerset. This is according to the local tradition which pervades the place still known as Glastonbury.

(**Far Left:** Richard the Lionheart; **Left:** William the Conqueror)

Sir Everard de Rowe is believed to have fought with Richard the Lionheart in the third Crusade. He was knighted by King Richard for bravery. At Lamerton, near Plymouth, England is where the family name has its ancestral home. Families using the Norman family name 'Rowe' had fought beside William the 1st Duke of Normandy in 1066 and had received in recompense lands in Norfolk, England. Sir Everard had prior to moving to Lamerton been residing at a place named Roking near Romney in Kent, which is between Normandy and Norfolk. Sir Everard was living as late as 1216.

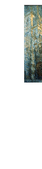
The family of Edward Rowe of Yeovil, Somerset, moved to Trinity, Newfoundland, in the 1700's. From Thomas Cole's notes on Trinity Bay, Edward was Justice of the Peace in Trinity Harbour in 1753. Edward's son James relocated to Heart's Content in 1783 and started a shipbuilding business. Yeovil is nearly due south of Glastonbury at a distance of 10 miles. James Rowe, known to have been born in Yeovil in 1733, is an ancestor of Rolf Ward Green.

Linda Rowe (photo at right) **is mother of Ralph E. Green and also a son William Green who married Madeline (Madge) Rowe, another native of Heart's Content. The Rowe's dockyard came into being in 1753 on the enterprise of James Rowe, when he came to Heart's Content from Trinity Harbour, Newfoundland.**

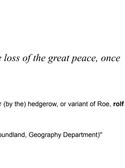
Linda Rowe of Heart's Content, who married Hayward Green of Hants Harbour, is believed to be a descendent of James Rowe the dockyard founder. She was born in 1900 to Henry Rowe by his wife Emily Jane George. Henry was a son of Reuben Rowe, also of Heart's Content. A victor's list has Reuben as a son of John Rowe, which looks to be the younger.John since John Rowe the son of James Rowe the first Rowe remarried, moving to Green's Harbour with his new wife Eleanor Pike. John the son of James was born 1783, while the younger John was born in 1810 to James Rowe II (born 1785) and Mary Piercy.

The Rowe family of Heart's Content (Heart's Content Sunset, photo by Ward Green at left) **Newfoundland, has roots in Somerset, England, and is believed to originate with the Viking settlers of Rouen, France. By backwards reckoning it would appear that they are descended from a common ancestor Rollo of Normandy. Rollo had a son named William LongSword. William had a son Richard who played a part in motivating a monk named Dudo of St. Quentin, that he might write for all posterity a history of the Norman people.**

References:
(1) Glastonbury (eg, www.isitsofreakin.co.uk/history/gsaph.html)
(2) *Descendents of Sir EVERARD de ROWE*
(eg, www.walcat.com/cgi/richcast.com/ROWE.html, OR ftp.rootsweb.com/pub/usgenweb/ma/massachusetts/rowe/rowe.txt)
(3) Edward Rowe 1753 census (eg, ngh.chebucto.org/C1753/1753_trinityga.html)
(4) James Rowe born 1733, settled 1783 Heart's Content (Family Search)
(5) Edward Rowe 1753 Trinity (Rowes of Newfoundland, and Thomas Cole)
(6) Rollo (eg, Wikipedia, Rollo of Normandy)



Right: Statue of Rollo in Falaise, Normandy



''Rollo, also called ROLF, or ROU, French ROLLON (b.c. 860—d.c. 932), Scandinavian rover who founded the duchy of Normandy.''
(*'Rollo', The New Encyclopædia Britannica*, 1990 Edition)

Rollo (c. 860 – c. 932) was the founder and first ruler of the Viking principality in what soon became known as Normandy. **He is also in some sources known as Robert of Normandy**.
The name Rollo is a Frankish-Latin name probably taken from the Scandinavian name Hrólf
(cf. the latinization of Hrólf Kraki into the similar Rolon in the Gesta Danorum).[1]
(*'Rollo of Normandy', Wikipedia*)

In the **nine hundred and twelfth year** from the incarnation of our Lord Jesus Christ, archbishop Franco has baptized Rollo, imbued with the catholic faith of the sacraments' mysteries, and Robert, duke of the Franks, has taken him up from the font of the Savior and given his own name to him and endowed him honorably with great presents and gifts. Moreover **Robert, that is, Rollo**, has caused his own counts and warriors and his entire armed band to be baptized and instructed through preaching in the faith of the Christian religion.''
(Dudo of St. Quentin, *Gesta Normannorum*, Chapter 13, Felice Lifshitz, editor)

(Left, Rouen Cathedral Painting by Monet c. 1893)

''**Rouen**, chief city of the Secunda Provincia Lugdunensis under Constantine, and later of Neustria, has been since 912 the capital of Normandy and residence of the dukes.''
(*'Rouen', Catholic Encyclopedia*, Online Edition)

''Invaded by the Normans in 876...''
(*'Rouen', The New Encyclopædia Britannica*, 1990 Edition)

''**Norse, Norsemen, and Normans** are all applied to the Scandinavian population of the period from the late 8th century to the 11th century. The term "Normans" was later primarily associated with the people of Norse origin in Normandie, France, assimilated into French culture.''
(*'Norsemen', Wikipedia*)

(**Above:** William Longsword bust)

'Ringing out to the farthest reaches, tearful plectrum of the tongue echoing, blowing, with a sad heart, mourn the loss of the great peace, once ours, now taken away.
All weep for innocent, slain William.'
(*The Planctus—or Lament—for William Longsword – Verse 1*, Robert Helmerichs, translator)

''**ROWE**, a surname of England, Ireland and Guernsey (Channel Islands) from Old English ruh - rough, or Old English **raw** - (dweller in the) row (of houses) or (by the) hedgerow, or variant of Roe, **rolf** (see Rolf), or **Ralph** (Reaney, Cottle, MacLysaght, Turk)
Traced by **Guppy** especially in Cornwall and also in Devon, Lincolnshire, Somerset and Suffolk, with Row a rare form in Cornwall and Suffolk.
In Newfoundland:
Family traditions: ...**James**, born at Yeovil (Somerset) about 1740-50, settled first at Trinity and moved to Heart's Content in 1784 (Memorial University of Newfoundland, Geography Department)''
(*'Rowe'*, E. R. Seary, *Family Names of the Island of Newfoundland*)

''**ROWE, ROW, RAWE**: Cornish form of Ralph''
(*'Rowe', Cornish Surnames*, freepages.history.rootsweb.com/~kernow/names_r.htm)

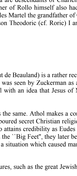
''**Hildebrand** was one of the warrior kings the German and Scandinavian hero songs are known for.''
(*'Hildebrand', Wikipedia*)

A Page Out Of The Photo Album of

The Family of Ward Green

R. Ward Green with Trinity Harbour, Newfoundland (and Gun Hill) in the background
2007 Photo by Ward Green

Anne and Ward, on the road to the ferry in Nova Scotia
2007 Photo by Ward Green



Anne Rutledge, wife of R. Ward Green
2006 Photo by Ward Green

...ongoing research...

While the presentation of all available evidence constitutes a monumental undertaking, it is merely in the way of guidance that a few notes are presented here. They are believed to be riddled with truth and given in good faith, but a great deal of research is yet needed on the part of the reader in order to enable the mind of an accurate view.

In recent times rapid progress has been made in the area of Jewish genealogy. While this may be in part due to a desire for secrecy on behalf of private concerns, other factors do figure into the understanding of this phenomenon insofar as it pertains to the ever increasing amount of people who have been difficult for western traditions to embrace the Biblical genealogies and histories forming a part of Jewish faith. The upsurge in the research into the Jewish ancestry of Christendom is due in no small part to the work of Athol Bloomer.

To elaborate, interest in Charlemagne and his genealogy has been longstanding, and it is only as a result of technology being brought to bear on this problem in this post-internet age that progress has begun in earnest, where computers and subsequent internet access have opened the field to a great number of interested researchers in far-flung places of the globe. Jewish researchers may have the additional advantage of access to extant traditional Davidic-Jewish genealogies.

In all events it is wise for humans to lean on Jehovah and not to trust in their own understanding (Proverbs 3:5). Our historians of ancient times were wont to present an account of substance with no collateral evidence, a truth which has as much to do with integrity and simplicity as it does with any perceived lack in the number or diversity of resources. The Viking sagas of the Northmen are exemplary in their use of verse to convey history in an oral tradition, seeming to suffer from no shortage of any kind.

Our faith in history assures us that ''lack of proof is not proof of lack." But while good faith would have us confess no lack in historians of old, today's good faith ties in to the past by another means—that of the internet, as we call it today, and which may come in the future to be known by another name. Today's faith speaks to us in no different a way than the faith of our predecessors. In Galatians Paul the apostle quotes evidently from Genesis 17:19 as follows:

It says not: ''And to seeds," as in the case of many such, but as in the case of one: ''And to your seed, who is Christ." (Galatians 3:16, Abraham's seed)

Abraham was a man of faith, and it would be presumptuous to believe that one of today's internet community might correct him on some small point of Hebrew history. Likewise the men of faith who have been our guides to the history of a later time must be regarded as incorrigible in content insofar as they lived at one and the same time closer to the events as well as in some cases contemporary with people or places of importance to the events of which they faithfully tell.

Also, in Romans Paul writes of an adoption by God's spirit:

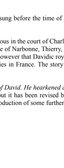
''The spirit itself bears witness with our spirit that we are God's children."
(Romans 8:16, God's spiritual children)

This spiritual adoption is far more important than an human genealogy which may change as more truth becomes available. But while we may have the same spirit as that which the men of ancient times had, nonetheless we are from a later time. And while spiritual things may be more important than those of the flesh, fleshly matters such as genealogies are still not altogether without importance. On the contrary, balance requires that we combine the spiritual with the fleshly and live our lives in accordance with love, accepting the great gift of God as it is manifested in part in early histories.

In humility we who write this history are at a disadvantage when compared to other earlier sources, and our only merits are measured by the multitude of sources upon which we draw in constructing a realistic history from a cold trail. Thus it is all the more necessary in this age of technology that assertions be founded on substance. While in the past it is true that it was seen as necessary to present facts without independent evidence, today it is unnecessary and unwise to assert connections between people or places of history past when no independent confirmation exists, and substantiation of assertion remains open to the light of further research.

Rollo of Normandy is presented above as connected to Charles the Great (Charlemagne) of France, which is hardly surprising considering that Rollo lived in what is today northern France in 912, not 100 years after Charlemagne died in 814 as Holy Roman Emperor over the same district. Both Rollo's wife Poppa and also his daughter-in-law Sprota are descendants of Charlemagne. But there is another connection. If one is seeking further connection between Rollo of Normandy and Harald Hildetand, note that Hildetand or Hildebrand the father of Rollo himself also had a father who was sometimes called Roric Slingband or Slingbrand, and that Charles and Harald (Charald) are virtually the same name. Then consider also the fact that Charles Martel the grandfather of Charlemagne had a brother named Childebrand, and that there are several Childebrands evident in the family of Charlemagne from the time of the marriage of the Jewish son Theodoric (cf. Roric) I and Charles Martel's sister Aude:

1. Childebrand I, brother of Charles Martel.
2. Childebrand II, grandson of Childebrand I.
3. Childebrand III, son of Nibelung II and Bertha dau of Theodoric I.



This connection of Charlemagne with Jewish descendants of King David through the family of Eudes (Judah) the son of Ahunai of the Holy Land (Hernaut de Beauland) is a rather recent development in the field of genealogy, and had its first recognition in the work of Arthur Zuckerman in 1972 entitled ''A Jewish Fiefdom in Feudal France". Theodoric was seen by Zuckerman as a Davidic heir. The more recent, controversial book ''Holy Blood, Holy Grail" gained wide audience in the Tom Hanks movie ''The Da Vinci Code". It and the book deal with an idea that Jesus of Nazareth and Mary Magdalene of the Bible have a child born after Jesus is crucified and that the lineage is continued by being a closely guarded secret.

Athol Bloomer of Australia has pointed out that Zuckerman missed on a few points, but the general idea of Jews in a position of provenance in France is the same. Athol makes a connection between a very significant number of figures of historical importance and people of Jewish faith, with the further insight that some who had been Jewish in fact harboured secret Christian religious sentiment, with some also later becoming officially Christian, then continuing to faithfully practise as Jews in secret. Judah Zakkai is the son of Hernaut de Beauland who attains credibility as Eudes the warrior general of Charles Martel, marrying two of his daughters to the sons of Charles Martel. Pepin son of Charles married Judith (Bertrade) known also as Bertha with the ''Big Feet", they later becoming the parents of Charles the Great, or Charlemagne. Athol explains that at the time of King Dagobert in 630 all unbaptized Jews were ordered to leave Frankish lands, a situation which caused many Jews living near the Spanish border to transfer back and forth depending on the current administrative ruling. Athol Bloomer writes:

''Later, anti-Jewish lower-class churchmen hid the Jewish influence in Merovingian and Carolingian society and slandered many of the Jewish figures, such as the great Jewish Queens Brunhilde and Fredegonde...
St. William of Gellone married his Jewish cousin Guibor (also called Orable) the daughter of his Jewish uncle Guibelin of Narbonne and his wife Rolande of Hesbaye. Guibor became a Catholic with her husband later in life. Their son Judah remained an observant Jew and returned to Babylon where his son David became the Babylonian Exilarch. William of Gellone II's son Gerard of Auvergne married the Princess Hildegarde daughter of the Emperor Lewis the Pious and his Jewish wife Ermengarde of Hesbaye and Narbonne. Ermengarde was the daughter of Guibelin of Narbonne and his wife Rolande of Hesbaye."
(Athol Bloomer, *Carolingian Frankish Hebrew Catholic Dynasty*)

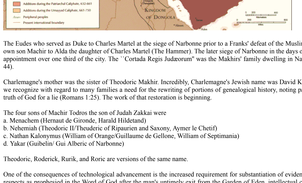
The Catholic St. William of Gellone is according to Athol Bloomer a grandson of Makhir Todros ben Judah Zakkai, the Jewish King of Septimania appointed by Charlemagne in 768 as Jewish Exilarch (Makhir Todros is Makhir Theodoric I). St. William is the son of Nehemiah ha Makiri, who is also known as Theodoric. *Carolingian Frankish Hebrew Catholic Dynasty* continues:

''The second Guillaume (William) de Gellone [Isaac Kalonymus] b. 750 was the father of Gerard (Gershom) of Auvergne the brother of Warin (Aaron) of Macon. Gerard was the father of Ramnulf (Ranalf) I Duke of Aquitaine. This second William of Gellone was the Catholic saint whereas the other William of Gellone his uncle was the Jewish leader and Nasi of Septimanian Jewry. St. William of Gellone's descendants were mainly Hebrew Catholics who intermarried with their relatives including members of the observant Jewish branch."
(Brackets above as per original)

St. William of Gellone is the hero of the *Chanson de Guillaume*, which is a *chanson de geste*, known in English as 'song of heroes'. *Chanson de Guillaume* is but one of a series of works of its kind sung before the time of the first troubadours who had an origin in southern France.

The first William of Gellone is the son of Makhir Theodoric Count of Autun and Aude (or Aldana) the daughter of Charles Martel, as it is generally accepted that William supervised a young Louis the Pious in the court of Charlemagne in 790, having just then been named Count of Toulouse. Theodoric is the above-mentioned Makhir Theodoric I, also known as Count of Autun and Toulouse, Jewish King of Septimania, 'Nasi' or Prince of Narbonne, Thierry, Machir, as well as by a number of other names and titles in the Bible and in the Duke of Narbonne and an uncle of Charlemagne. Use of various names and titles is as true of royalty today as it ever was. It should be noted however that Davidic royalty has always been perceived as a most desirable lineage among European noble houses, and the Machir family was no exception in the many privileges which were granted them over a number of centuries in France. The story of how Makhir (Machir) first came to Narbonne has the status today of *legend*.

The legend which was preserved by Abraham ibn Daud was that *Then King Charles sent to the King of Baghdad [Caliph] requesting that he dispatch one of his Jews of the seed of royalty of the House of David. He hearkened and sent him one from there, a magnate and sage, Rabbi Makhir by name. (Jewish Encyclopedia)* This has been interpreted by many as meaning Charlemagne; he was the only King Charles of that era, but it has been revised by Athol Bloomer to mean Charles Martel, who served as Mayor of the Palace in his time while king of the Franks in all but official title. This revision repositions Machir in history slightly while allowing the introduction of some further details.



The Eudes who served as Duke to Charles Martel at the siege of Narbonne prior to a Franks' defeat of the Muslims in 739 left in 735 in order to return to Babylon and take his post as Babylonian Exilarch Judah Zakkai. He married his own son Machir to Alda the daughter of Charles Martel (The Hammer). The later siege of Narbonne in the days of Pepin the father of Charlemagne occurred as a result of the Muslim recapture of the city and ended in 759 with Makhir's appointment over one third of the city. The 'Cortada Regis Judaeorum' was the Makhirs' family dwelling in Narbonne, meaning Court of the King of the Jews (*Jewish Encyclopedia*, quoting Saige, "Hist. des Juifs du Languedoc," p. 44).

Charlemagne's mother was the sister of Theodoric Makhir. Incredibly, Charlemagne's Jewish name was David Kalonymus. By this do we end a cycle of genocide of family names which have been wrongfully erased from history. May we recognize with regard to many families a need for the reviewing of genealogical history, noting particularly the Dark Age from 1500 BCE until now. It is daunting, but this is in stark contrast to those who exchange the truth of God for a lie (Romans 1:25). The work of that restoration is beginning.

The four sons of Machir Todros the son of Judah Zakkai were
a. Menachem (Hernaut de Gironde, Harald Hildetand)
b. Nehemiah (Theodoric II/Theodoric of Rguarsen and Saxony, Aymer le Cheif)
c. Nathan Kalonymus (William of Orange/Guillaume de Gellone, William of Septimania)
d. Yakar (Guibelin/ Gui Alberic of Narbonne)

Theodoric, Roderick, Rurik, and Roric are versions of the same name.

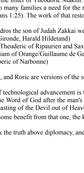
One of the consequences of technological advancement is the increased requirement for substantiation of evidence. While mankind as a whole has not seen any major improvement, but, on the contrary, has suffered a decline in many respects as prophesied in the Word of God after the man's untimely exit from the Garden of Eden, intellectual capacity which we are told comes from Jesus (1John 5:20) has increased perception of the truth. Some say that the Great War of 1914 signified the casting of the Devil out of Heaven (Revelation 12:9) so that the power of the resurrected Jesus in Heaven increased after that time. Since time began with one's Heavenly birth it seems appropriate that these later times should also see some benefit from that one, the knowledge of that beginning having been noted by Gregory of Tours in his own historical work (*Historia Francorum* circa 6th c.CE).

A balanced history will seek the truth above diplomacy, and value research above analysis.

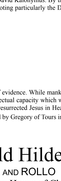
Harald Hildetand
AND ROLLO
in the Trojan House of Charlemagne

by **Rolf Ward Green** (*son of* **Ralph Ellis Green** *and* **Flora Marie Skanes**)

Royal Coat of Arms – United Kingdom

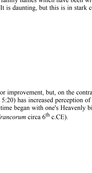


Rollo's Lion Standard



Danish Coat of Arms

Official Flag of Normandy



Lion Gate, Mycenae, Greece