

Harald Hildetand

AND ROLLO

in the Trojan House of Charlemagne

'A lion cub Judah is' (Genesis 49:9)

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

Royal Coat of Arms – United Kingdom

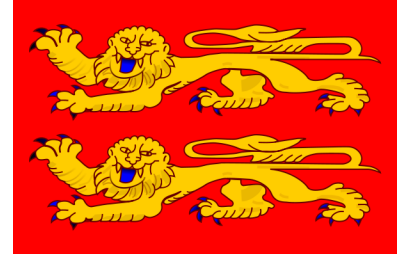


Rollo's Lion Standard



Danish Coat of Arms

Official Flag of Normandy



Lion Gate, Mycenae, Greece

Dudo of St. Quentin, a close friend of Richard I of Normandy the grandson of Rollo, writes the history of Norman people in France as a favour to Richard as Richard is two years from death and thus far no such record has been written. The old Roman name for the town of St. Quentin was Augusta **Veruomanduorum**, and it was Count of **Vermandois** Albert I The Pious (first cousin to Richard I of Normandy) who founded in 964 at St. Quentin the monastery of St. Quentin. Albert of Vermandois sent Dudo to Richard in 986, and it is on his second visit that he writes his *History of the Normans*, or, as it is called in the Latin, *Gesta Normannorum* to be dated 1000. Richard I died in Fecamp, Normandy by the latest source 1002. Richard's wife Gunnor is of Danish descent by means of Harald Hildetand through a line of Danish kings—

Gunnor, her father Herbastus de Crepon Arque who married Gunnhild Olafsdottir, his father Herfast de Crepon Arque (Noble House of Danes of Scandia in the Sjaelland Island) who married Elfgifu of Wessex (daughter of Alfred The Great and Ealhswith of the Gaini), his father Harold Parcus of Denmark who married Elgiva the daughter of Ethelred I of England, his father Gorm Enske of Denmark who married Sida of Denmark, his father Frodo of Denmark, his father Harde Canute Sigurdsson of Denmark, his father Sigurd II Ragnarsson of Denmark, his father Ragnar Lodbroc Halfdansson who married Aslaug Sigurdsdottir, his father Halfdan The Black Haraldsson who married Tora Sigurdsdottir, his father Harald Hildetand King of Scaniae who married Alfhild the daughter of Ivar Vidfadme (Wide-Fathom), his father Theodoric I Makhir who married Princess Aude of the Franks, his father Judah Zakkai Exilarch of Palestine who returned to Babylon and married the daughter of Babylonian Exilarch Hananai ben David. The connection from Harald Hildetand to Makhir is due to Athol Bloomer and without it the line goes back through Wodin and the Trojans to Zerah son of Judah. With the connection to Makhir it is from King David descendant of Perez the son of Judah.

(References: Dudo, *Gesta Normannorum*, Felice Lifshitz, editor; Athol Bloomer, *Hernaut de Gironde and the Norse Kings*).

Dudo is himself a monk, the dean of his congregation at St. Quentin, described in Richard II's charter as

canonized, the charter existing in its original copy and dated 1015. By Dudo Rollo's ancestors are Dacian and descended from Antenor the Trojan, equally happy to be called Greek as Dacian. Dudo further mentions the area of Dacia as being bounded on either side by Greece and Alania. Alania is found in the region of the northern Caucasus, just east of the Black Sea:

“Thus, spread over the plentiful space from the Danube to the neighborhood of the Scythian Black Sea, do there inhabit fierce and barbarous nations, which are said to have burst forth in manifold variety like a swarm of bees from a honeycomb or a sword from a sheath, as is the barbarian custom, from the island of Scania, surrounded in different directions by the ocean. For indeed there is there a tract for the very many people of Alania, and the extremely well-supplied region of Dacia, and the very extensive passage of Greece. Dacia is the middle-most of these. Protected by very high alps in the manner of a crown and after the fashion of a city. With Mars' forewarning, raging warlike peoples inhabit those tortuous bends of extensive size, namely the Getae, also known as Goths, Sarmatians and Amacsobii, Tragoditae and Alans, and also very many nations who live by cultivating in the Baltic marshes.”

There is only one circle of mountains in this area, and it is the one which contains central Romania, as well as Zagreb, Budapest, Sarajevo, and Belgrade, perhaps even including Vienna and Prague to the north.

Harald Hildetand married Hilda the daughter of Ivar Vidfadmi (“Wide Fathom”), King of Lethra in Sweden. Harald was called the great King of Scaniae (Skåne), and died before 800 as the last of the Scanish kings prior to the Danish Period which ran from 811-1047. His father-in-law was Ivar Vidfamne, King of Scaniae who ruled about 770 and was known as the first empire builder of the north. Of 15 known Kings of Scaniae before him, five of them are known to have used the title ‘Rex Scaniae’. Halfdan “The Black” the son of Harald Hildetand was given land in Frisia as a gift following the French conquest of that area of northern Holland/Germany. Athol Bloomer’s “Hernaut de Gironde and the Norse Kings” quotes Alexander Agamov as below:

“In the 1920's there was an opinion that Rurik of Kiev is the same Rorik of Denmark (or of Friesland). That person was one of the three sons of Halvdan, koning of Jutland. Halvdan had to leave his country about 782 and then he received Frisia enfeoff from Charlemagne. Rurik had part in Christening his brother Harald in Ingelheim upon Rhein near Mainz (826).”

Charlemagne captured the eastern part of Frisia in 785 by defeating Widukind of Saxony. Halfdan's sister Geva married Widukind (Guido) of Saxony, and Widukind was baptised in 785 after Charlemagne persuaded him to accept Christianity. He was the chief antagonist of Charlemagne during the Saxon wars which culminated with the massacre of 782 known as the ‘Bloody Verdict of Verden’.

At the time of the baptism of Halfdan's son Harald 24 June 826, Emperor Louis Pious the son of Charlemagne was present as King at Ingelheim in the palace built by Charlemagne. In addition to the baptismal proceedings, negotiations took place between Emperor Louis (Holy Roman Emperor and King of France) and Harald in 826 with regard to a fiefdom in Frisia for Harald.

The Danish Ministry of Foreign Affairs writes:

“Harald Klak sought the help of Louis the Pious (Louis I) and prompted a Frankish invasion of Jutland in 815; in 826 he was baptised, but when he was banished from Denmark the following year, his missionary Ansgar failed to make much progress; only 25 years later did he manage to establish churches at Hedeby and Ribe, and these only survived for a very short period of time.”

This connection between the family of Charlemagne and the family of Harald Hildetand is consistent

with the family relationship between Bertha the mother of Charlemagne and her nephew Harald Hildetand the son of Makhir Theodoric, Jewish Exilarch of Narbonne in France. As Count of Toulouse in 790 Makhir's son William supervised a young prince Louis in the court of his father Charlemagne.

Furthermore, undoubtability of connection between the Viking family of Harald Hildetand and the family head in France Theodoric I (Thierry) Makhir is confirmed in the observance of the expected family name occurrences arising as a result of the marriage between the famous Widukind of Saxony and Geva a descendant of Theodoric Makir, as well as by the marriage of Thierry's grandson Harald King of Haithabu to Imhilda sister of Widukind. The name Theodoric seen in two succeeding centuries of Widukind Saxony family members may fully convince even unbelievers:

``The repetitive use of names, in particular Theoderich and Widukind, over the course of two centuries suggests a close family connection, although this may have been through either the male or female line." (in *Foundation for Medieval Genealogy*)

Dudo of St. Quentin, as he accounts himself in the Gesta Normannorum, is a contemporary of the first Duke of Normandy Richard I. Richard is the first official Duke of Normandy as he is the son of William Longsword (son of Rollo of Normandy, the first unofficial Duke of Normandy).

Dudo writes:

``Two years before his death. as frequently was my habit I was with the exceptional duke RICHARD. son of MARQUIS WILLIAM. wanting to render to him my obligation of service; because of the innumerable boons. which without any merit of my own he had deigned to bestow upon me. Approaching me one day. he began to embrace me with the arms of a most compassionate love; And to attract me with his most charming speeches. and to soften me up with delightful entreaties; nay rather to denounce me and to swear in charity that if I had been capable of any consideration. I would have attended to his long-desired intentions. that is to say that I would have described in writing the customs and deeds of the Norman land. yea indeed the rights which [Richard's son Richard] asserted in the realm of his great-grandfather ROLLO." (Felice Lifshitz, editor)

Right: William the Conqueror, 2nd great grandson of the Marquis William Longsword (direct male line) who in 1066 became King of England



Left: Viking Ship

In Chapter 5 (Dacia) of Dudos's Gesta he states that Rollo goes to the island of Scania with six boats. At chapter's end the land of Dacia, having suffered great loss by Rollo's departure, is consoled by Dudo's poem which reads in part:

``*Dacia, desirous of a true promise, prophesied and deserved,
Make yourself merry, you who send your nurslings to the Gauls by lot,*

*Checking the grief in your heart, not ignorant now of the future things
That will be granted by the stars.*

This is not a misfortune for his soul or a blow of stinging fortune.

*Change shall have ever transformed this outrageous calamity,
With sumptuous, prosperous gifts it will assign to him every good,
Enriching, it will enrich and reward him.*

*And once the Dacians have been reconciled with the Franks,
Vast, fertile Francia will spread out, put forth, bring forth,
Producing kings and pontiffs, dukes, counts and prelates*

*From your blessed scions, themselves formed
From the seed of most noble worshippers of Christ..."*

Right: William the Conqueror, 7th Duke of Normandy and King of England, also known as William I, the first of the English Kings who descended from the House of Normandy



The reference to Scania shows that Rollo is leaving Denmark and moving to the land of Skåne, the kingdom of which was ruled by Harold Hildetand as King of Scaniae. There is strong encouragement for Rollo in the poem, promising joy to one who would send their nurslings to the Gauls of western Europe (eg France), promising a reconciliation between the Dacians and the Franks, after which France would spread and produce kings from his offshoots. Such a promise would be a strong incentive for Rollo to take up residence, as we know he did, in the land of Normandy. The sons of Rollo who later were to become Kings of England were the fulfillment of the prophecy of Dudo, and thus we must defend the truth of Dudo's writings as absolute. Thus the Rollo of Normandy is born.



Far Left: Jersey Coat of Arms;

Left: Guernsey Coat of Arms

A divine voice impels Rollo (see Chapter 6 of Gesta) to proceed immediately to the land of the Angles. Telling his dream to a wise Christian man, Rollo is told that it means he is to be cleansed by sacred baptism in order to later become an especially worthy Christian, and that he would at a future time come to the Angles, that is, angels (England). Although this prophetic utterance does have fulfillment in a much greater way with the line of English Kings and Queens descended of Rollo, the word is fulfilled also immediately as Rollo gets up, outfits, and stocks ships for a voyage to England. Arriving there he encounters an undesired battle as armies of peasants in the locality descend upon him. Coming off victorious in this fight, he wavers between Dacia, France, and further conquest of England. Rollo is then promised:

*'You will have power by right, a patrician blossoming with merits, A never-ending Christian,
loftier than the Frankish hall, And you will capture the deserved crown as worthy
recompense And you will deserve to benefit, in the deity, from the highest good.'*

Rollo has a vision (Chapter 7) in which he sees his own infection by leprosy being cleansed in a fountain and birds being washed after his own example, all of this taking place at the top of a very lofty mountain. Although he was not understanding this vision, neither are the chieftains of Rollo's band, and it is in the end revealed by one of the captives, this one being a Christian and having the gift of inspiration, saying that the mountain represents the mountain of Francia symbolizing the Church of France, and the fountain is the baptism of rebirth. He further explains the birds as the many people who would likewise be cleansed of their sins, the birds' nests signifying the walls of their towns which would be rebuilt, and that they all of them would serve Rollo as a widespread kingdom. Overjoyed, Rollo releases all of the prisoners and sends them away with gifts. Rollo then sends to Alstem King of the Angles with a message of peace and his intent to head for France in the springtime. King Alstem is very gracious and speaks very highly of Dacia, after which the two meet together and the King offers Rollo his assistance saying:

*``Let us be joined in a single favorable alliance of faith,
Be always, I beg, a part of my soul and my companion,
Potent in your noble stock, flashing with the light of deeds,
And loftier than all others in character and merits.
And I earnestly beseech you to remain in our territory*

*And be purified of uncleanness through salvation-giving baptism.
Come, keep whatever you desire in the orbit of our authority.
Always be mindful of me in everything, just as I myself shall be.
And if your wish is to depart for other climes,
If at some time this savage, untamable nation, impudent,
Neither preserving nor keeping the contents of its promise, should fight against me,
Bring such assistance as you are able, saving me with a steadfast effort,
And I will assist you, helping in a similar fashion,
And my shield will cover you in our common struggle."*

Chapter 8 ends with Rollo's prayer:

``ROLLO'S PRAYER

O omnipotent God filling the heavens with light,
You who occupy heaven and earth throughout eternity
And whose divine will compasses all things in their eternal turning,
You who, through the gift of a vision,
Wish troublesome me, filled with the vices of sin and with impurity,
To become a Christian in the short turning course of future time,
Receive these wishes with good will and, kind, favor these prayers
And, having calmed their destructions, restrain the fierce billows
And, snatching us from these misfortunes and this exertion,
Softening, taming, hold back and calm the deep"

Right: Replica of late 9th-century Viking ship which was found buried at Gokstad, Norway



Crossing over to the region of Waal, Rollo fights now to defend himself from the people of Walcheren and Frisia, receiving aid also by provisions and warriors sent by his loyal friend King Alstem. Then in Chapter 10 Rollo departs for what we later learn is Rouen:

``Thus in the eight hundred seventy sixth year from the lord's incarnation, noble Rollo, foresaking the bed of the River Schelde on the advice of his fideles, launched his sails before the ship-bearing winds and came by ship to Jumieges... to Rouen." (Jumieges is 15 miles west of Rouen.)

No sooner than a year later Rollo captures Bayeaux and takes from there a young maiden named Poppa, whom Dudo describes as `beautiful in appearance, grown strong from the arrogant blood of a very powerful man. And he has sired by her a son named William.' (Chapter 11). The identity of this maiden is given in that Dudo writes that William the son of Rollo and Poppa has Bernard of Senlis as his maternal uncle. Poppa is thus the sister of Bernard of Senlis.

As Rollo is reaching an advanced age in Chapter 16, the wise leaders of Normandy are gathered to discuss Rollo's heir: `For he has a son descended from an extremely noble race of Franks.' Rollo himself says: ``For I have a son arisen from a Frankish-born seed of the noblest possible noble breed." It is then announced that William is to be brought to Rollo and he is, that is to say William, the one whom Rollo calls `the hope of the people'. Rollo then prophesies of William that `with his spiritual mind he surpassed not a little the boyhood years'.

When Rollo's father was an old man he and his brother Garin were young men not much past puberty. His father was an old and powerful man in Denmark or in the kingdom of Dacia as it was called, which

at one time extended back into the circle of mountains centered near what we now know as Romania. The Dacian people are descended from the Trojan line of Antenor the son of Aesyetes and Cleomestra. Antenor by Cleomestra is the third-great-grandson of the biblical Zerah and his wife whom the Greeks called Electra. Zerah is the son of Isaac by the descent through consecutive generations: Isaac, Jacob, Judah, Zerah. Zerah's son Darda was the father of the city of Troy, Darda's son Tros being the one after whom the city is named. The site of the ancient city of Troy is located on the west coast of what is currently called Turkey.



Far Left: Ancient Fortifications at Mycenae, Greece

Left: Tomb of Clytemnestra, Mycenae, Greece

Electra is the daughter of Agamemnon and Clytemnestra. Agamemnon is the son of King Atreus (Atlas) of Mycenae and his wife Queen Aërope the daughter of Craetus King of Crete. 'A lion cub Judah is' (Genesis 49:9). 'The lion that is of the tribe of Judah' (Revelation 5:5) also referred to Jesus, who as the lamb of God was a descendant of Judah. The symbol on the flag of Normandy is Rollo's lion, repeated twice. The lion is present also on the Lion Gate at Mycenae, remnant of a city in ancient Greece at which Agamemnon ruled during the Trojan war,

the Mycenaean period of Greek history being from about 1600 to 1100 before the Common Era. Mount Zarah arises to the south immediately adjacent to Mycenae, which has been recognized recently as an UNESCO World Heritage site (1999).

The name of Machir the son of Manasseh means 'selling', and Machir has been given as the origin of the name 'America', as it has also of the names Maruk, Mark, Ameyrgio Scythae, and the Mercians. In the days of the King Hoshea of Israel who ruled from 749 to 740 BCE in Samaria in the lot of the tribe of Manasseh west of the Jordan River, Shalmanezzer the king of Assyria 'came up, and Hoshea came to be his servant' for a period of 'years'. When Hoshea failed to pay tribute 'as in former years', the Assyrian king 'proceeded to come up against all the land and to come up to Samaria and lay siege to it for three years. In the ninth year of Hoshea, the king of Assyria captured Samaria.' (2Kings 17:3-6) The 'Prophecy of 7 Times' in the book of Daniel refers to a tree which is cut down until 7 times should pass over it. If one takes the 'time' as a year, and a year as 360 days, or as was customary 12 months of 30 days each, we have $7 \times 360 = 2520$ years, with prophetic days being made into real years (eg Numbers 14:34; Ezekiel 4:6). The tree of the prophecy referred to the reign of a king under God's sovereignty. For Manasseh's lot thus we may compute from the time of Hoshea becoming a servant, which was sometime between 747 and 743 BCE, since in the latter we see that Samaria was captured in 740 BCE only after a siege of three years, and in the former tribute came after 749 BCE and continued for at least two 'years'. Calculating from the average date of 745 BCE and adding 2520 years, remembering a somewhat obscure fact that there is no 0 year in the calendar, we arrive at the year for Manasseh (Machir, America) as:

$$2520 - 745 + 1 = 1776$$

Let's see, does that date mean anything to Americans? Maybe a little thing called the Declaration of Independence. The name Manasseh also means 'responsible representation'.

If this seems a remarkable fact of prophecy, just how much more remarkable would it be to learn about the wise people of civilizations long past? Is modern culture not merely a reflection of the fact that people of the past generations were in fact superior in many respects to the people today? Herman L. Hoeh writing in his *Compendium of World History* notes:

''Historians would have us believe that Western Europe was inhabited by wild and

barbarian Celts and Germans while Rome flourished in power and glory. But the evidence demonstrates that civilized people migrated to Gaul and the Low Countries centuries before the founding of Rome."

Hoeh also writes in the *Compendium* of the Trojan royalty:

``There were about 17 generations (including Helenus) in somewhat over five centuries or approximately 30 years per generation during this period [1149 BCE to 677 BCE, ed.]. Members of the Trojan royal family and most of the population fled to the northern shores of the Black Sea in eastern Europe after 677. [BCE, ed.]"



Above: Mycenaean Pottery conventionally dating to LH I (circa 1675-1550 BCE)



Above: Mycenaean Pottery conventionally dating to LH II (circa 1600-1400 BCE)

From the Trojan kings comes one of the few if not the only clear record of the descent of Charlemagne and his father Pepin (depicted in the illustration, right) from a line of Trojans who fled to France after the fall of Troy in 1181. Led by Francio the son of Hector, a group of Trojan refugees fled to the northern shore of the Black Sea before they returned to Isauria in Asia Minor, as a group then migrating to Pannonia and Western Europe. It is from this group that the lineage of Pepin of Landen is traced in the direct male line, from Hector the son of the Trojan King Clodius V, called Clovis The Ripuarian as ruler of the Ripuarian Franks living in the region of the Rhine River of Germany. Clodius (Clogio) ruled (358-376CE), being succeeded by Marcomir V (376-391) during the Trojan annexation of Gaul (France) and during which time (388) a Trojan offensive by Sunno, Marcomir, and Genobaud (as told by Gregory of Tours) against Roman Emperor Magnus Maximus (335-388) was carried out. According to Hoeh, Clovis began the conquest of Gaul and it was from the third son Hector of this Clovis (Clodius V) the Ripuarian that (in a direct male line) Pepin of Landen appears. Ansegisel then married into the line by marrying St. Begga the daughter of Pepin of Landen and became the paternal second-great-grandfather of Charlemagne through Pepin, Charles Martel, Pepin (first Carolingian King).





(Left: Charlemagne)

The existence of a partially maternal line for Charlemagne as descending from a line of Trojan Kings is of importance in the validation of Charlemagne's paternal line, allowing for the frequent intermarriage of family ancestors. Actual ancestral lines crossed frequently as may be calculated by expanding in powers of two from one present-day descendant backwards over 30 generations, which gives the number of a billion ancestors required to generate one descendant. The number of people on earth in the year 2000 was roughly six billion, leading quickly to the conclusion that during the 130 (or so) generations from Adam it is necessary that our family lines are closely interwoven-- otherwise the number of ancestors required

to generate one descendant beginning at Adam's time would be a thousand billion billion billion billion!!!! Thus, families have been historically 'close'.

Today the paternal line of Charlemagne is considered to be unknown by intellectuals and scholars alike, or perhaps to be more specific it is generally ignored and is considered irrelevant to the historical claim to the French throne. A reason for this is that the Carolingian line of kings that began with Charlemagne's father Pepin gained power through a usurping of the rule in 751, and therefore lacked a real legal basis in the paternal lineage of Merovingians as was established by the long-haired king Merovée and his heirs. Pepin (as Shakespeare noted in Henry V Act I Scene II) had sought authority in a partially maternal descent from that same Merovée, which text agrees surprisingly well with the account of Holinshed.

(Raphael Holinshed d. 1580, *Chronicles of England, Scotland, and Ireland*)

The other male line which begins from Clovis The Long-Hair and ends with Charlemagne has been the victim of ignorance because of its scandalous alleged parricide of a lame king as well as some lack of detailed knowledge in this line of lesser known kings, and thus this lineage is better suited for uses confined to family tradition. It is true that the descent goes beyond Charlemagne.

Since the paternal line of Charlemagne was surely known to his contemporaries, it is only hidden today because of its obvious nature and the Trojan origins:

ANTENOR TO CLOVIS THE GREAT (TROJAN RULERS OF SICAMBRIANS AND FRANKS)

SICAMBRIAN KINGS (Starting from the Black Sea)
000 Antenor (b~483-d443)
001 Marcomir (b460-d396), Cimmerian King

The leader of a Trojan migration from the Black Sea.

In April 439 B.C. they leave the lower Danube and move overland, first north, then west, to the mouth of the Rhine. A total of 489,360 persons (including 175,658 warriors but not including slaves and servants) take part. Marcomirus had brothers Priam, Panthenor and Sunno. They settled the country now called West Friesland, Gelders and Holland. Marcomirus crossed

the Rhine and conquered part of Gaul. One of his brothers was made governor. Then the conquest of all Gaul was gradually completed.

Marcomirus, according to the 'Chronicle of Hunibald', dies 926 years before the death of the first Christian king of the Franks, Clovis, in 511.

(Hoeh, *Compendium of World History, Chapter 12A*)

002 Antenor I (b442-d384) King of Sicambri

Antenor I marries Cambra, the beautiful daughter of Belinus, king of Britain.

She introduces worship of Janus, establishes herself as prophetess and priestess of Diana. From Cambra the Scythian Trojans begin to call themselves Sicambri.

Antenor's nephew, Grun, builds Grüningen in 386 B.C.

(Hoeh, *ibid*)

003 Priamus (b417-d358) King of Sicambri

004 Helenus I (b387-d339) King of Sicambri

005 Diocles (b360-d300) King of Sicambri

006 Helenus II (b339-d286) King of Sicambri

007 Bassanus Magnus (b+314-d250) King of Sicambri

Bassanus married the daughter of the King of the Orcades (a tribe of ancient Norway).

(Hoeh, *ibid*)

008 Clodomir I (b290-d232) King of Sicambri

009 Nicanor (b+250-d198) King of Sicambri

010 Marcomir II (b+220-d178) King of Sicambri

011 Clodius (b189-d159) King of Sicambri

012 Antenor II (b169-d143) King of Sicambri

013 Clodomir II (b149-d123) King of Sicambri

014 Merodachus (b128-d95) King of Sicambri

015 Cassander (b106-d74) King of Sicambri

016 Antharius (b80-d37) King of Sicambri

KINGS OF THE FRANKS

017 Francus (b58-d11 BCE) King of Franks

First King of Franks

018 Clodius II (b37-d20 CE) King of the Franks

019 Marcomirus III (BCE b16-d50) King of the Franks

- 020 Clodomir III (b2-d63) King of the Franks**
- 021 Antenor III (b25-d69) King of the Franks**
drowned in the Rhine River
- 022 Ratherius (b52-d90) King of the Franks**
renewed the league with the Germans and Saxons in 74
- 023 Richemer I (b75-d114) King of the Franks**
(24i) Sunno his son
- 024 Odomar (b96-d125) King of the Franks**
made a league with the Romans and Gauls
Founder of Utrecht and builder of Odemarsheim in 117.
- 025 Marcomir IV (b114-d149) King of the Franks**
xAthilde, dau of the king of Britain
- 026 Clodomirus IV (b+130-d163) King of the Franks**
- 027 Farabertus (b+145-d183) King of the Franks**
- 028 Sunno (Hunno) [r 185-213]**
(neph of Farabert, also known as **Huna Mar**
• eg Athol Bloomer, Davidic House of Nathan)
- 029 Hildericus [r 213-253] King of the Franks**
built Hildeburg castle on the Rhine River 216
- 030 Bartherus [r 253-271] King of the Franks**
the Franks attacked in 258 -- the year the last Odin
invaded Saxony
- 031 Clodius III (Clogio) [r 271-298] King of the Franks**
- 032 Walter [r 298-306] King of the Franks**
- 033 Dagobertus [r 306-317] King of the Franks**
- 034 Clodius IV (Clogio) [r 317-319] King of the Franks**
- 035 Clodomirus V [r 319-337] King of the Franks**
brother of Clogio IV
- 036 Richimir II [r 337-350] King of the Franks**
- 037 Theodomirus [r 350-360] King of the Franks**
- 038 Clodius V (Clogio) [r 360-378] King of the Franks**
- 039 Marcomirus V [r 378-393] King of the Franks**
- 040 Dagobert II [r 393-398] Governor of the Franks**
- 041 Genebaldus [r 398-419] Governor of the Franks**
- 042 Pharamund [r 419-426] King of the Franks**
- 043 Clodius VI (Long Haired) [r 426-446] King of the Franks**
teaches Franks to wear their hair long to
distinguish them from Gauls
- 045 Merovech [r 446-458] King of the Franks**
- 046 Hildericus II (Childeric) [r 457-458, 460-483]**
King of the Franks
deposed after death of his father Merovech
flees, later reinstated
- 047 Clovis (Clodoveus) [r 483-513] King of the Franks**
accepts Catholic religion, baptized 498
•Hoeh, *Compendium of World History*
(dates have 2 years added to convert to Common Era)

DURING RULE OF:
[Brabon I r 424-456,
BRABANT IS
ANNEXED BY
CLODIUS VI
LONGHAIR]
Princes of Brabant
become loyal to
Clodius [456-459]
[Brabon II r 459-519]
[Brabon III r 519-570]

~14 **Karloman [r 570-615]**

~15 **Pepin of Landen**
(~580-640) [r 615-647]

xItta dau of
Arnoldus
(16i) Begga
xAnsegisel
(right)
•www.earth-
history.com

/Various/Compendium
/hhc2ch12.htm

Bishop of Auvergne
• www.renderplus.com/hartgen
/htm/of-the-west-franks.htm#name3889
10 Sigmer (Sigmaerus) of Auvergne (~419-491)
xTonantia Ferreolus dau of Ferreolus
11 Adelbert (Albero) of Moselle (~449-491)
xArgotta of Verona
12 (Wambert) Ferreolus of Moselle (~465)
xOueria (Dinteria) Gallo of Narbonne
13 Ansbertus of Moselle (~500-570)
xBliithilde (St. Bertha), Queen of Kent
dau of Clothaire I, King of Franks
14 Arnoldus Bishop of Metz (562-601)
xDode of Herstal dau of Gundulf
(15i) Itta (xPepin of Landen)
(15ii) Arnulf (xClothilde or Dode)
(Arnulf bro of Itta **eg** Athol Bloomer)
15 St. Arnulf Bishop of Metz (582-641)
xDode (b586) dau of Bodegisel
16 Ansegisel (602-~672)
xBegga dau of Pepin I of Landen
17 Pepin II The Middle (~635-714)
xAupais (b654) dau of King of Spain
18 Charles Martel (676-Oct 22, 741)
xRotrude of Treves (690-724)
•worldconnect.rootsweb.com/cgi-bin/
igm.cgi?op=GET&db=alberthart&id=I3243

CAROLINGIAN LINE BEGINS

19 Pepin III The Younger (714-768)
xJudith (Bertrude)
20 Charlemagne (742-814)
• renderplus.com and other sources
CAROLINGIAN LINE CONTINUES

or, alternatively,

09 Clodion Long-Hair xIldegonde
10 Childebert (~420) xAmalaberge
11 Siegbert The Lamé (~445- 509),
12 Cloderic (477-509) xAgilofinginne
13 Munderic (500-532) xArthenia
14 St. Gondolfus (~530-c607) xPalatina
15 Bodegisel II (562-610) xOda of Swabia
16 St. Arnulf (582-641) son of Bodegisel
• Alex R. Kuestner and others

BEGINS

(HEREAFTER KINGSHIP IS
BY SALIC LAW INHERITED)

**10 Clovis (Chlodovech) I
The Great**

(463/6-27.11.511) King 481-
511
xChrotechilde (Rotilde)
of Burgundy (475-03.06.544)

•antenna.nl/~daktari/karel.htm
• grandson of Merovée,
eg David Hughes,
Early Frankish Kings
11iv Clothaire I
12iv Chilperic I
13iv Chlothar II The Great
14iv Dagobert I
15iv Clovis II
16iv Theuderic III
17iv Childebert III
18iv Dagobert III
19iv Theuderic IV
Childeric III [r 743-751]
•en.wikipedia.org/wiki/

MEROVINGIAN LINE
BROKEN

(continued in Carolingians,
left)

Note:

The above is merely one
line of descent as Kings
did not always rule over
all of France so that
prior to this time there
were other kings ruling
in other parts of France
who were also of direct
Merovingian descent

The line of Hector the third son of Clovis is the strongest possible clue to a descent of Charlemagne from the selfsame Clovis. Charlemagne's line is not Merovingian but he shares a common ancestor with Merovée in Malaric I. While no names earlier than St. Arnulf are considered traditionally as the certain ancestors of Charlemagne, it is believed St. Arnulf himself came from a very noble family. In this vein a quote from Gregory of Tours regarding Clodion (Chlogio) Long Hair reads:



“It is related that Chlodio, a brave man and the most noble of his race, was at that time king of the Franks. He lived in the stronghold of Dispargum, which is in the borders of the Thuringians. Chlodio sent reconnoiters to the city of Cameracum (Cambrai): they explored the whole district, and then Chlodio followed, defeated the Romans and captured the city, where he resided for some time. Then he occupied all the country as far as the river Somme.” (Gregory of Tours, *History of the Franks*)

J. B. Bury in *The Invasion of Europe by the Barbarians* : “You observe here the land of the Thuringians means a land west of the lower Rhine on the north-east border of France.” It is noteworthy here that long hair was not unique to Clovis (Chlodio) Long Hair, as shown by the following:

“The Franks, diligently seeking a long-haired king from themselves as they had before, from the line of Priam, Frigus and Francio, created Theudemir king, the son of Richimer, who was killed by the Romans in that battle which I mentioned above. His son Chlodio, the most suitable man in his tribe, took his place in the kingdom.” (*Chronicle of Fredegar*)

Gregory does not give the precise relationship of Merovech to Chlodio, simply saying: Certain authorities assert that king Merovech, whose son was Childeric, was ‘of the family of Chlogio’ - [end of quote]. Thus, we maintain from above that Merovech is the son-in-law of Chlodio, as is the case also for Chlodio and Pharamond. Lest there be any residual ambiguity above, Merovech married Chlodeswinthe a daughter of Chlodio and Ildegonde van Keulen, Chlodio being himself the son-in-law of Pharamond by means of Chlodio's marriage to Argotta the daughter of Pharamond and Rosamund (Argotta being another name for Rosamund as well). From Fredegar we have Chlodio as son of Theudemir (Theodomir) and Blessinge of Cologne (Köln). Or we could, as one website, admit that: “Very little is known about the early rulers of the Franks.” (e.g. www.royalty.nu)

Clodion von Köln, son of Theodomir, was known as King of the Salian Franks, or the Franks who inhabited the area of the lower Rhine River now known as the Netherlands. The word Salian has that meaning according to Princeton, while Wikipedia notes that there is still today a region Salland in the northern Netherlands, whence came Merovingian kings who would be bound by Salic Law from the reign of Clovis I the grandson of the line's namesake, Merovech. It was only from Clovis onward that no inheritrix or female heir could inherit property or position.

History of the Langobards written by Paul the Deacon tells of the race of the Langobards (Lombards) as having an origin in Scandinavia:

“In like manner also the race of Winnili, that is, of Langobards, which afterwards ruled prosperously in Italy, deducing its origin from the German peoples, came from the island which is called Scandinavia, although other causes of their emigration are also alleged.”



Left: Mycenaean Funeral Mask "Mask of Agamemnon" in gold; 16th Century BCE

Right: Charlemagne bust in gold, gems, enamel; 1349 CE



The Salian Franks who were descended from the Trojans as we have seen above also came from the north, a statement which agrees completely with the written testimony of Dudo as was noted previously. The similarity of the long-haired Vikings to the Frankish kings is striking, and even moreso when the name relates to the sea (as in Salian, Merovée). Dudo wrote of the Dacians or Danes as having an origin with the Trojan kings, who travelled as far north as Scandinavia. Wodan the Danish king of ancient times was said to have come from the region of the Black Sea (Heyerdahl and others).

The Winnili tribe (as the Lombards are also known) migrated according to Paul the Deacon's *History of the Langobards* under the leadership of the two brothers Aio and Ibor, with the guidance also of their mother Gambara, leaving the land of Scandinavia behind them on their southerly journey which ended eventually in the region today known as Lombardy, the mountains which separate southeastern France from the north of Italy:

"It is certain, however, that the Langobards were afterwards so called on account of the length of their beards untouched by the knife, whereas at first they had been called Winnili."
(Paul the Deacon, *History of the Langobards*)

Aegelmund son of Aio of the stock of the Gungingi is called first king of the Lombards and rules thirty years. Rescuing the infant son of a prostitute from a fish-pond by allowing the babe to grasp onto his spear, Aegelmund pronounces that this will be a great man and names him Lamissio. Paul tells us that he turns out to be a strong man and the next king.

Lamissio's sole heir is female, and so his dynasty is ended with the marriage of his daughter to Letho, a Baltic prince who marries Lamissio's only daughter, she producing for him a son Claffo the Lombard ruler, this from *Lombard Kings of Italy* (compiled by David Hughes). By the same source Letho is identified with Chlodio Long-Hair. Paul the Deacon writes that Letho has sons Hildeoc and Gudeoc, identifiable according to David Hughes as Childeric I King of Franks and Guntheric King of Burgundy, sons by wife Argotta.

Chlodio Long-Hair is also believed to have a son Chlodebaud (Childebert) by means of his wife Ildegonde the daughter of Weldelphus a descendent of Wodin and Trojans. Childebert is the one by means of whom Siegbert and his line Cloderic the Parricide, Munderic, St. Gondolfus (Gundulf), and Bodegisel the father of St. Arnulf the Bishop of Metz is generated.



(Left: Charlemagne)

Intermarriage between the family of Charlemagne and that of the Lombard kings is significant and shows itself in family names as well as intermarriage between families, explaining names like Childebert, Childebrand, and Charlemagne as from Hildeoc, with Hilda being also a common Danish name for the female children. Waccho the Lombard King has a daughter who marries Clothaire I Merovingian King of the Franks, and she also has descendents with the names Adaloald, Gundiperg, or Rodoald, reminiscent of Munderic, Gundulf, and the names of some of the wives of Charlemagne's family (like Rotrude the wife of Charles Martel). The Lombard family member Vastrada marries Charlemagne, while Regintrude daughter of Godeperto has a granddaughter Swanhild (another Viking-sounding name) who marries Charles Martel the

grandfather of Charlemagne.

Ildeprand the Lombard King is a namesake to Childebrand the brother of Charles Martel who was the first of several sons in different generations to be so named. There is thus seen to be a close relationship between the families of Chlodion Long-Hair and Charlemagne, with the former intermingling of bloodlines between what appear to be Trojan or Danish lines with Lombard bloodlines which may be of similar origin that show a Viking flavour in the names. Vikings are in any case known to be of Danish origin.

The work of Athol Bloomer has asserted that the lineages of Frankish kings have been intermarried with descendants of a Davidic line from David's son Nathan. He has also suggested that the Merovingians were of the tribe of Dan and thus are pretenders to the Davidic divine right of kings. In wearing their hair long they have been compared by some with Samson of the tribe of Dan, who was a Nazirite who gained strength from the length of his hair.

One of the assertions about the Jewish roots of Charlemagne (Athol Bloomer, *The House of David*) is that his mother is Bertha the sister of Makhir Theodoric ben Judah Zakkai, Judah being Jewish Exilarch and a Davidic prince. Charlemagne is said to have been called by the name (according to Athol Bloomer in *Davidic Ancestry of Prince William and Prince Harry*) David Kalonymus. As more information is verified it becomes impossible to prevent releasing it according to the will of Jehovah and as it may please God, for in no way would it be right to hide the Jewish ancestry of God's children. (Jeremiah 20:9)

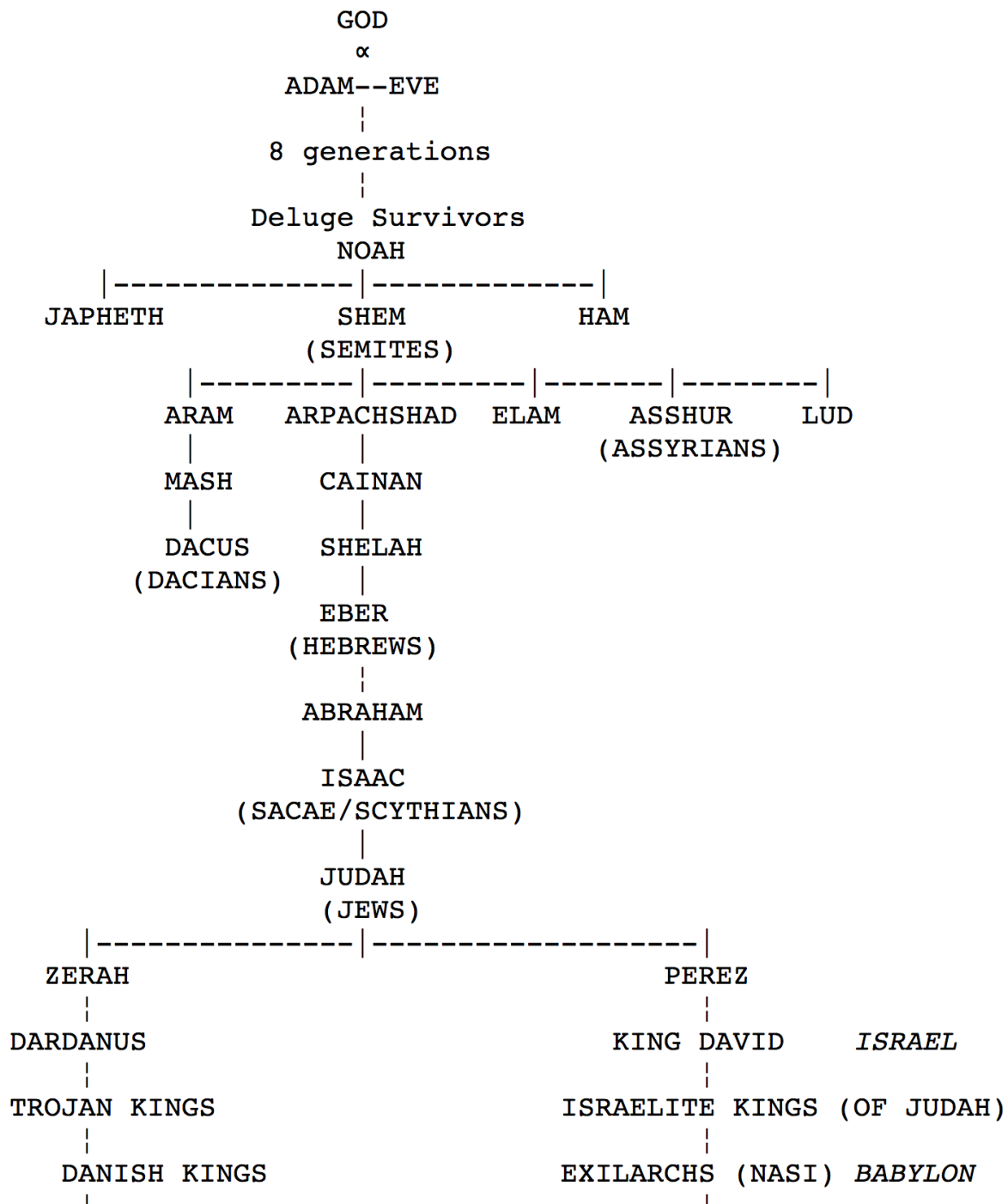
Athol Bloomer has further declared that Harald Hildetand of Danish and Swedish kingdom fame is actually identified with the son of Makhir Theodoric ben Judah Zakkai, and that this (to paraphrase the article entitled *The House of David*) Harald is the direct male line ancestor of Rollo the famous founder of Normandy and progenitor of the English kings. It remains true in any case that Rollo is believed to be a son of Judah.

Rollo is of Judah by means of King David through Makhir the Nasi named Jewish King of Septimania by Charlemagne in 768, or by means of Trojan descent from Zerah through the Danish kings. Rollo's wife Poppa is a descendant of Charlemagne as is also his son William's wife Sprota, so the children from Rollo as well as from William share a maternal side related directly to Charlemagne. Poppa is paternally descended from Charlemagne through his son Pepin the King of Italy (b773), as appears to be generally accepted. What is hardly without contest is the identity of Poppa's father. Of course, Jesus said ``Call no one your father on earth," leaving the most exalted God Jehovah as the only viable alternative.

Pepin's son Bernard (b797) also King of Italy had son Pepin the first Count of Vermandois who in turn

had Pepin Lord of Senlis the father of Bernard and Poppa. It bears mentioning that Rollo had a companion named Bernard who was Dacian and distinct from Bernard of Senlis. Poppa's sire is identified by Dudo as Prince Berengar (in Latin, principis berengarii) the father of the maiden Poppa. Bernard of Senlis mentioned by Dudo is the maternal uncle of William Longsword and from *Reginonis Chronicon* the three sons of Pepin Count of Vermandois are *Bernardum, Pippinum et Heribertum*. It is from one of these three (but not Bernard) or a sister to one of these that Poppa comes by birth, or so the story has it. Poppa marries Rollo the Dane, her first marriage, and a second for Rollo according to what is written.

We are left with the following chart for the paternal lines of Rollo and Poppa, brackets indicating collateral/maternal affiliation:



House of Charlemagne
POPPA AND SPROTA

Generation (dates, or maternal, collateral, titles etc.)

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> 0. HARALD(`HILDETAND)      CHARLEMAGNE(~742-814)(EMPEROR) 0. ◆
    (~735~894`RAGNVALD)      |
    m.(HILDA dau of IVAR)    PEPIN(773-810)(KING OF ITALY) 1. ◇
    (|)                        |
1a (HALFDAN`THE BLACK)      BERNARD(797-818)(KING OF ITALY) 2. ◇
1b (SIGURD)(~820-892)      |
    (|)                        PEPIN(b~815)(COUNT OF VERMANDOIS) 3. CV
2b (GUTHORM)(d893)          /-----|
2a (RAGNER`LODBROK)        PEPIN(847-896)      HERBERT I(d907) 4. CV
    |                          /-----|                          /-----|
> 1. ROLLO      (POPPA) JUDICAELE (SPROTA) HERBERT II(d943) 5. CV
    (~850-933)  (b872)  (b~875)  (b~900)  |
    |--m896--|      |                          |      ROBERT(d968) 6. V
> 2. WILLIAM(`LONGSWORD)    |      cousin      |
    |-m~924-----|-----|      (ADELE d~980)  (7.) M
    (~897-942)            |
    |                      |      CONAN(927-992)I      (ERMENGARDE)  (8.) A
    |                      |-----m973-|
> 3. RICHARD I(~925-996`THE FEARLESS) |
    |                                  |
> 4. RICHARD II(~950-1026`THE GOOD)  (JUDITH 982-1017)  (9.) B
    |-m1000-----|-----|
> 5. ROBERT I(~975-1035`THE MAGNIFICENT) (HERLÈVE)
    |-----|-----|-----|
> 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.

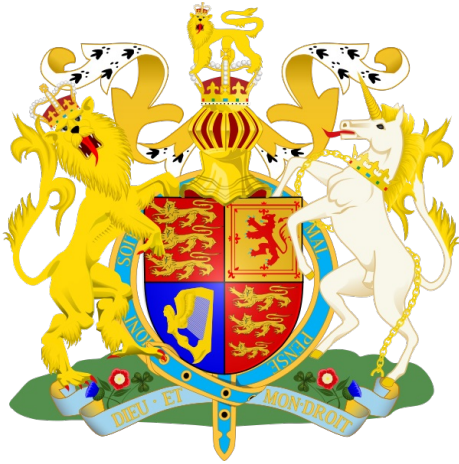
In Jesus' name may it please Jehovah that Dudo share in one last word:

"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

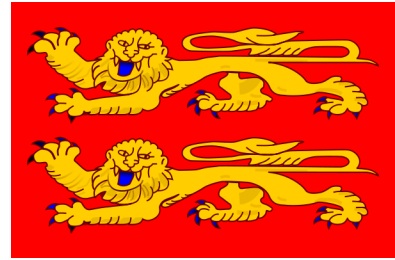


Rollo's Lion Standard



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 now has its ancestral home. Families using the Norman family name

'Rowe' had fought beside William the 7th 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

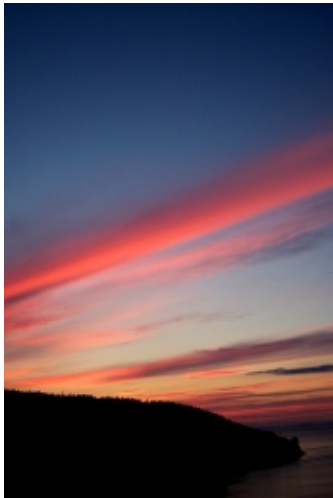
Roking near Romney in Kent, which is between Normandy and Norfolk. Sir Everard was living as late as 1216.

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 1783 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 descendant 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 voter'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 Piercey.



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.isleofavalon.co.uk/history/joseph.html)
- (2) *Descendants of Sir EVERARD de ROWE* (eg, www.walcat.concentrichost.com/ROWE.html, OR [ftp.rootsweb.com/pub/usgenweb/me/massmaine/rowe/rowe.txt](ftp://rootsweb.com/pub/usgenweb/me/massmaine/rowe/rowe.txt))
- (3) Edward Rowe 1753 census (eg, ngb.chebucto.org/C1753/1753_trinitys.shtml)
- (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 Hrólfr (cf. the latinization of Hrólfr Kraki into the similar Roluo in the *Gesta Danorum*).” (‘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 sacrosanct Trinity, 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)

``**Robert**, patrician of the Normans, devoured by old age and the very great labor of battles, having called together the leaders of the Dacians and the Bretons, gave all the land under his authority to his son William, Poppa's son. And as the leaders placed their hands within the hands of the young man William, Robert bound them to him by a sworn oath of fidelity. Living after that for one year, unable to ride a horse due to his failing age and exhausted body yet keeping the realm pacified, safe and calm, after undergoing the payment of mournful loss and the misfortune of inevitable death, he migrated full of days to Christ, to whom is the honor for all eternity."

(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)

``*Ringin' 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 Roff), 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 misrepresentation of poorly known facts. It has 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 Charlemagne 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 we 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 (Bertrude) 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*)

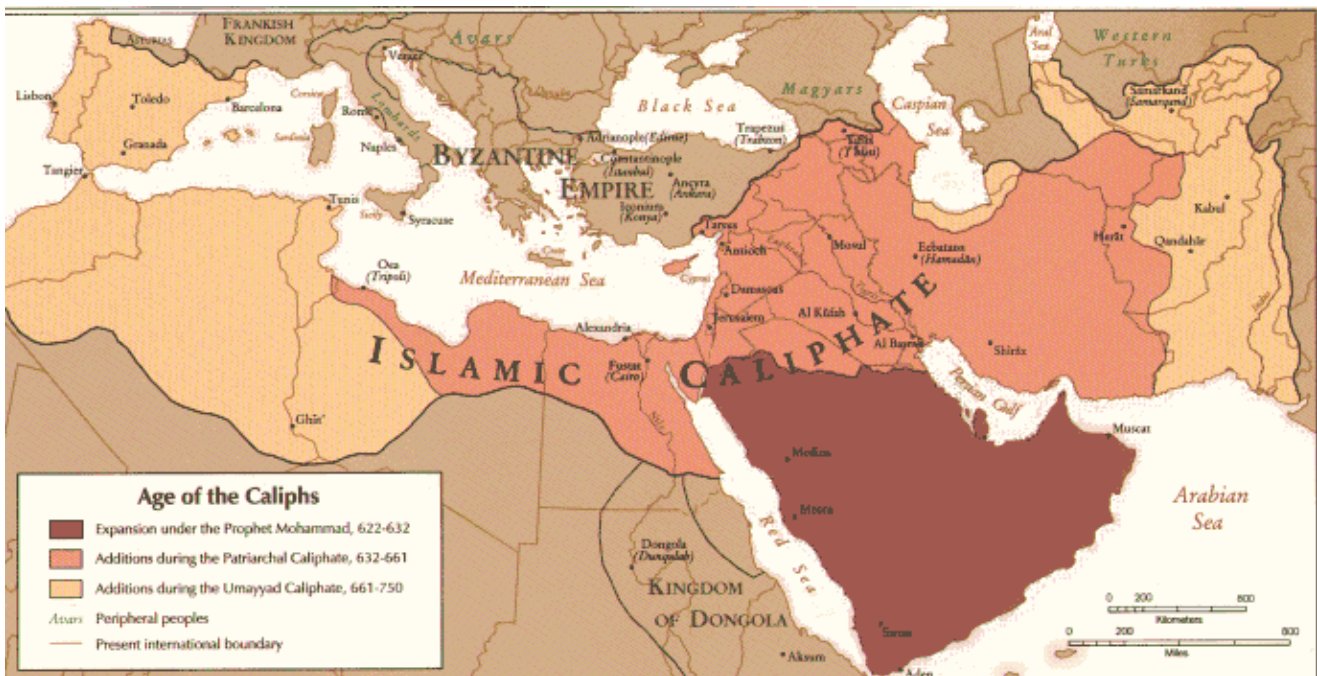
The Catholic St. William of Gellone is according to Athol Bloomer a grandson of Makhir Todros ben Judah Zakkai, the Jewish King of Septimania appointed by Charlemagne in 768 as Jewish Exilarch (Makhir Todros is Makhir Theodoric I). St. William is the son of Nehemiah ha Makiri, who is also known as Theodoric. *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 as befit 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 as 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 Judæorum" 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 rewriting of portions 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/Theuderic of Ripaurien and Saxony, Aymer le Chetif)
- 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