

Chapter 1 : Europe's Jewish population

Jews, originally Judaeen Israelite tribes from the Levant in Western Asia, migrated to Europe just before the rise of the Roman Empire. A notable early event in the history of the Jews in the Roman Empire was Pompey's conquest of the East beginning in 63 BCE although Alexandrian Jews had migrated to Rome before this event.

Based on several sources; see references Jewish massive settlement in Middle and Eastern Europe has been recorded since the end of the 11th century. The first arriving Jews were merchants dealing between east and the west who were referred to as Radhanites. One of them was Ibrahim Ibn Yacub, who authored the first known extensive article about Poland, took a journey from his hometown - Toledo - in Moslem Spain to the Holy Christian Roman Empire in or and then he went to the Slavonic countries. The map below illustrates the migration waves of Jews into central Europe. At the end of feudal disintegration in Central and Eastern Europe occurred in the 13th and 14th centuries the rulers encouraged Jewish immigration. In the 14th and 15th centuries the Jews were mainly middlemen in trade between Poland, Hungary, Turkey and the Italian colonies on the Black Sea. Jewish immigrants headed east to Poland during the reign of Casimir the Great, who encouraged Jewish settlement by extending royal protection to them. One of the first mentions about Jewish settlements was in Lwow about Other places are also mentioned in the second half of the 14th century. A painting by Mevlut Akyildiz. More than , "Sephardic" Jews spread out throughout the Mediterranean world, welcomed by the Ottoman Empire in Spain had been one of the centers of Jewish life at that time, a place where Jews had flourished for a thousand years the first seven centuries under Moslem rule. The most fortunate of the expelled Jews succeeded in escaping to Turkey. In Jews were ordered out of the center of Krakow and allowed to settle in the "Jewish town" of Kazimierz. In the same year, Alexander Jagiellon, following the example of Spanish rulers, banished the Jews from Lithuania. For several years they took shelter in Poland until they were allowed back to the Grand Duchy of Lithuania in At that time Jews lived in about 85 towns in Poland. Their total number was around 18, in Poland and 6, in Lithuania, only 0. In the 16th and the first half of the 17th Jewish population grew considerably, up to , Jews in Poland, about five per cent of the total population of Poland and the Grand Duchy of Lithuania. New arrivals were due to "Sephardic" Jews, who had been driven away from Spain and Portugal. Still we are not sure when exactly they arrived to the Eastern and Central Europe. In the 16th and 17th centuries the Jews were required to defend the towns they lived in either by service or by monetary contributions. Sometimes Jews fought on both sides, leading to family tragedies. There are war stories about relevant places such as Buczacz , Trembowla see also here and Lwow see also here. In the Cossack uprising under Chmielnicki broke up. There was a breakthrough in the history of both the "Commonwealth" and Polish Jewry. The country was plunged into economic crisis due to the wars against the Ukraine, Russia, Sweden, Turkey and the Tartars , which Poland fought almost uninterruptedly between and Some Jews were murdered, some emigrated to central Poland and the rest left for Western Europe. The sharp drop of the Jewish population is estimated as to be ,, out of , Following there was a rapid growth in the number of the Jewish population, up to about , Jews in ref. The population census conducted in Poland in shows a further increase in the number of Jewish inhabitants, about , The partition of Poland took place in , among Russia, Prussia and Austria. At that time there were about , Jews 6. In the authorities granted tax exemptions to those individuals who settled on uncultivated land. The same law forbade rabbis to wed those who had no permanent earnings. Consequently many poor Jews moved away from Galicia, mostly to the east. The Pale of Settlement fingers point to places Turkeys settled on the skirt of pale It is important to elaborate that there were different regulations in the Prussian and Austrian partition zones. In the Prussian zone, according to the decree issued by Frederick II, the Jewish population was to be subordinated to the Prussian Jewish ordinance General Judenreglement of 17 April The right to permanent residence in towns was granted only to rich Jews and those engaged in trade. The poor Jews, the Bettel Juden, were ordered by Frederick II to be expelled from the country, and the Jewish self-government organizations were exclusively limited to religious affairs. In the Austrian partition zone the attitude towards the Jewish question went through two stages. During the initial period, the reign of Maria Theresa and the first years of

rule of Joseph II, the separateness of the Jewish population from the rest of Galician society was retained and Jewish self-government was preserved, although the poorest Jews were expelled from the country. Those who remained were limited in their right to get married, removed from many sources of income and forced to pay high taxes. This might explain lack of records about the Turkels also intermarriage within the family. In the years , the Jews in Austria were obliged to assume permanent family names. In the second half of the reign of Joseph II the Jews were recruited into the army and then, on the strength of the grand Jewish ordinance of certain restrictions in relation to the Jewish population were lifted and attempts were made to make them equal with the burghers. The Imperial Russian Empire also embraced Jews. In , the Russian Empress, Catherine the Great, established the Pale of Settlement and decreed that all Jewish inhabitants of her realm with minor exceptions must live within its borders and this restriction remained in force until During the Kosciuszko Insurrection and wars against Tsarist Russia in Jews supported the uprising either in auxiliary services or in arms. In the Russian Government ordered all Jews to adopt fixed, inheritable family names so that they might be more easily identified for taxation and conscription. In , Czar Nicholas 1 decreed that Jews, who had heretofore been exempt from military service were now liable for up to 25 years of army service as common soldiers. Obviously many Jews refused to join the Tsarist Army, and this may conform with the 18th century legend about the origin of the surname Turkel. Jews employed many methods to avoid induction including the use of false documents. Many young men simply ran away from their communities when their draft date approached. Jews were required to register all births, marriages etc. After the records were kept by Crown Rabbis who were usually not the spiritual leaders of the respective communities. The Emancipation of European Jewry As late as the middle of the 19th century, Russian Government officials complained about the frequent change of family names among Russian Jews who lived in different communities under different surnames. Basic changes in the situation of Galician Jewry took place after Some Jews were quite active in the revolutionary movement of the period, which resulted in a Polish-Jewish reconciliation and Jewish emancipation. In the years following the Austrian authorities began to gradually repeal legal restrictions. In all citizens, Jews included, were finally made equal in the eyes of the law. Return to Bad Times Map of pogroms and antisemitic acts of violence in Russia and the Pale from The difficult economic situation in Galicia caused violent actions pogroms against Jews, who due to the situation chose to emigrate elsewhere. Generally, Jews from Galicia sought work in other countries of the Austro-Hungarian Empire, sometimes in Vienna, and also in Hungary and the Balkan countries. Between and about , left elsewhere, and between and about , Jews from Galicia left for the United States of America. The Jews expected to have right for autonomy but the Polish government never yielded. Moreover the situation of the Jews was dramatically deteriorated. Their rights were quite limited compared to other nationals. Following the immigration to the USA was stalled. Jews looked for alternative ways to get out of Poland, in particular to Palestine, but the British Mandate denied entry of many. We pursuit genealogy, including legends and stories of these East European Jews. References for further reading:

Chapter 2 : Genetic Roots of the Ashkenazi Jews | The Scientist Magazine®

The story of Jews, Poles and the Holocaust is not simple. Of course some Poles cooperated with the Nazis in murdering Jews. Some even murdered Jews by themselves, sometimes even after the Germans were gone. On the other hand, the Poles themselves suffered tremendously from Nazi brutality. Certainly.

In the years since then, the number of European Jews has continued to decline for a variety of reasons. There are still more than a million Jews living in Europe, according to Pew Research Center estimates. But that number has dropped significantly over the last several decades — most dramatically in Eastern Europe and the countries that make up the former Soviet Union, according to historical research by Sergio DellaPergola of the Hebrew University of Jerusalem. In 1939, there were about 6 million European Jews. About 6 million European Jews were killed during the Holocaust, according to common estimates. Since then, the global Jewish population — estimated by Pew Research at 14 million as of 2013 — has risen, but it is still smaller than it was before the Holocaust. And in the decades since 1945, the Jewish population in Europe has continued to decline. In 1939, it was about 3.5 million. Now, there are about 1.5 million. Measuring Jewish populations, especially in places like Europe and the United States where Jews are a small minority, is fraught with difficulty. This is due to the complexity both of measuring small populations and of Jewish identity, which can be defined by ethnicity or religion. In Eastern Europe, a once large and vibrant Jewish population has nearly disappeared. DellaPergola estimates that there were 3.5 million Jews in Eastern Europe in 1939. Many were killed in the Holocaust, and others moved to Israel or elsewhere. Collectively, they were home to about 4.5 million Jews. Much of the postwar decline has been a result of emigration to Israel, which declared its independence as a Jewish state in 1948. The Jewish population of Israel has grown from about half a million in 1948 to 5.5 million in 2013. But there are other possible factors in the decline of European Jewry, including intermarriage and cultural assimilation. In addition, Jewish populations have not decreased uniformly in every European country. For example, we estimate that there were about as many Jews in France as of 1939, as DellaPergola estimates there were in 1939, although recent reports have indicated a surge in Jewish emigration from France. But a new report released this week found a record level of anti-Semitism in the U.S.

Chapter 3 : Learn about the European Jewish Ethnicity - AncestryDNA

The origin of the Ashkenazi Jews, who come most recently from Europe, has largely been shrouded in mystery. But a new study suggests that at least their maternal lineage may derive largely from.

Rivne Ghetto A wagon piled high with corpses outside the crematorium in the newly liberated Buchenwald concentration camp , The Holocaust was the most significant event in the modern Jewish history and one of the most costly genocides humanity has ever known. By the early 20th century, the Jews in Germany were the most integrated in Europe. The situation changed in the early s after the German loss in World War I and the economic crisis of which resulted with the rise of the Nazis and their explicitly antisemitic program. The Nazi antisemitic program quickly expanded beyond mere speech. Starting in , repressive laws were passed against Jews, culminating in the Nuremberg Laws which removed most of the rights of citizenship from Jews, using a racial definition based on descent, rather than any religious definition of who was a Jew. Sporadic violence against the Jews became widespread with the Kristallnacht riots, which targeted Jewish homes, businesses and places of worship, killing hundreds across Germany and Austria. The Jews were concentrated in ghettos and later sent to concentration and death camps where they were murdered. In the occupied territories of the USSR, Jews were murdered in mass numbers by death squads with the help of local population. This practice was later replaced by gassing the Jews in the death camps; the largest of them was Auschwitz. In many ways, the antisemitism of the Nazi regime was continued in different guises. Claims of blood libel and persecution of Jews continued, in part due to fear that the returning Jews would attempt to reclaim property stolen during the Holocaust or expose the true nature of the assistance given by the local population in the previously Nazi-occupied territories. One culminating example was the Kielce pogrom , which occurred in in Poland when citizens violently attacked Jews based on a false accusation of the kidnapping of a Christian child. The postwar period also witnessed a rise in antisemitic feeling in the USSR. In , Stalin launched the campaign against the " rootless cosmopolitan " in which numerous Yiddish-language poets, writers, painters and sculptors were killed or arrested. After the foundation of Israel and the escalation of the Israeli-Arab conflict, a new kind of antisemitism began to emerge in Europe as a part of the anti-imperialist struggle of the extreme left. The criticism against Israel as a conquering imperial power and the solidarity between the extreme left and the Palestinian struggle led to a perceived connection between European Jews and Zionism. In some cases, this connection resulted in attacks on the Jewish communities in Western Europe. One example is the German leftist terrorist group " Revolutionary Cells " whose members participated in hijacking the Air France Flight in Operation Entebbe as well as the planned assassination of the head of the German Jewish community, Heinz Galinski and famous Nazi hunter Simon Wiesenthal. In the 21st century[edit] See also: Antisemitism in 21st-century France , Antisemitism in 21st-century Italy , and Antisemitism in 21st-century UK Antisemitism has increased significantly in Europe since , with significant increases in verbal attacks against Jews and vandalism such as graffiti, fire bombings of Jewish schools, desecration of synagogues and cemeteries. Those incidents took place not only in France and Germany , where antisemitic incidents are the highest in Europe but also in countries like Belgium , Austria , and the United Kingdom. In those countries, physical assaults against Jews including beatings, stabbings and other violence, increased markedly, in a number of cases resulting in serious injury and even death. They joined the ranks of Jobbik , an openly antisemitic party, in the Hungarian parliament. The dissolution of the Soviet Union and the instability of the new states has brought the rise of nationalist movements and the accusation against Jews for the economic crisis, taking over the local economy and bribing the government alongside with traditional and religious motives for antisemitism blood libels for example. Most of the antisemitic incidents are against Jewish cemeteries and building community centers and synagogues. Nevertheless, there were several violent attacks against Jews in Moscow in when a neo-Nazi stabbed 9 people at the Bolshaya Bronnaya Synagogue, [41] the failed bomb attack on the same synagogue in , [42] the threats against Jewish pilgrims in Uman, Ukraine [43] and the attack against a menorah by extremist Christian organization in Moldova in This, together with the escalation of the Israeli- Palestinian conflict and the failure of the Oslo peace process, the Jews in Europe were

more and more perceived as promoters and favorers of pro-Israeli ideas. Thus, the line that exists between antisemitism and anti-Zionism sometimes became blurry. In the same year Unther Jikeli published his findings from the interviews he conducted with Muslim male youngsters average age 19 in Berlin, Paris and London. The majority of the interviewees voiced some, or strong antisemitic feelings. They expressed them openly and often aggressively. Nevertheless, in areas and countries populated by Muslims, such as the Caucasus there had been an increase in antisemitism such as the attempt to assassinate a Jewish teacher in Baku in . Favorable ratings of Jews are actually higher now in France, Germany and Russia than they were in . Nonetheless, Jews are better liked in the U. In comparison with a similar ADL poll conducted in , several of the countries showed high levels in the overall level of antisemitism, while other countries experienced more modest increases: Experienced a slight decrease to 28 percent from 30 percent in . The overall level of antisemitism increased to 24 percent of the population, up from to 20 percent in . The level rose to 63 percent of the population, compared with 47 percent in . The number remained unchanged, with 48 percent of the population showing deep-seated antisemitic attitudes. Eastern and Central Europe[edit] Polling data taken in shows the following results regarding the proportions from the following countries who would reject Jews as family members, neighbors or citizens.

Chapter 4 : Exodus: Why Europe's Jews Are Fleeing Once Again

European Jewish History. The European Jewish region is not geographically defined in the same way as most other ethnic regions. The historic dispersal of the Jewish population from its origin in the Levant on the east coast of the Mediterranean resulted in insular communities scattered throughout Europe, North Africa, Central Asia and the Middle East.

People in this DNA ethnicity group may identify as: European Jewish History The European Jewish region is not geographically defined in the same way as most other ethnic regions. The historic dispersal of the Jewish population from its origin in the Levant on the east coast of the Mediterranean resulted in insular communities scattered throughout Europe, North Africa, Central Asia and the Middle East. Although some Jewish communities enjoyed positions of relative peace and prosperity, many more were segregated from mainstream society by law, custom and prejudice, experiencing sustained persecution and discrimination. Origin of the Jews Much of what is known about the early history of the Jews is taken from the Hebrew Bible. While there is some archaeological evidence to support certain details of the Biblical account, often it remains the only source and is given varying amounts of credence by different scholars. According to this source, the Jews are descended from Abraham, a Sumerian who traveled west from Mesopotamia to the land of Canaan, which lay along the eastern coast of the Mediterranean. The Assyrians conquered and deported many of the inhabitants of the Northern Kingdom in the 7th century B. In about B. A large number of Jews were expelled from their former kingdom and forced to resettle in Babylon. Many historians mark this event as the beginning of the Jewish diaspora, which refers to the scattering of the population. When Cyrus the Great conquered Babylon in B. The former Kingdom of Judah, renamed Judea, was made a province of the Persian Empire although its size was significantly reduced. Many Jews returned to Jerusalem, but many more stayed in Babylon, where Talmudic scholarship study of the central text of Judaism was founded. Over time, prominent Jewish communities were established in Alexandria, Rome and Greece. When his territories were divided after his death, Judea became part of the Seleucid Empire. The Judeans were commanded to accept Greek polytheism, leading to rebellion. Fighting for years under Judas Maccabee, the Judeans won the right to rededicate the Temple, an event commemorated by the holiday of Hanukkah. Your ethnicity reveals the places where your family story began. When King Herod assumed power with the help of the Romans, however, Judea became a client state of the Roman Republic. There were three major Jewish revolts against the Romans in Judaea, the first of which began in 66 A. It was quelled in the year 70 when Titus sacked Jerusalem. The city was burned and most of the Jews were killed or sold into slavery throughout the Roman Empire. The second revolt, called the Kitos War, lasted from to At the end of the Bar Kokhba revolt , the Romans completely razed Jerusalem. Once again, they sold the majority of the survivors into slavery, this time placing severe restrictions on those who remained. By the 2nd century, Jews were located throughout the Roman Empire. By the 5th century, there were scattered communities from Spain in the west to the Byzantine Empire in the east. Because Jews were usually restricted by law from owning land, they turned toward occupations in commerce, education and medicine. Over the centuries, the Jews settled where they could throughout western Europe, enduring frequent discrimination and periodic expulsions from various countries. Facing increasing persecution in the west during the 11th and 12th centuries, many of the Ashkenazi Jews moved from England, France and Germany to eastern Europe, where Poland and Lithuania encouraged Jewish settlement. Historically, Ashkenazi Jews lived in separate towns known as shtetls. In , approximately , Jews lived in Poland. By the middle of the 17th century, there were more than 1 million. Jews Today During the late 19th century, government-condoned persecution of the Jews in Russia, called pogroms, forced many to move to the United States and to Palestine. In Theodor Herzl, an Austro-Hungarian journalist, established the Zionist Organization and became the charismatic figurehead of the growing modern Zionist movement. He and his supporters continually lobbied foreign governments for help in the establishment of a Jewish state. After the Ottoman Empire was defeated in World War I, its territories, including Palestine, were divided into mandates administered by the British and French. The British government, with its Balfour Declaration in , announced its support of establishing

DOWNLOAD PDF EUROPEANS AND JEWS

Palestine as a national home for the Jews. A small number of Jews have lived in this region for generations, tracing their ancestors back thousands of years, with the majority returning in the last century. Discover your ethnic origins with one simple test Order your kit and follow simple instructions. Send in your kit with a small saliva sample. Get DNA results in weeks from the experts. Go online to discover your ethnicity, cousins, and more. A cousin once lost to time and distance is now reunited through the use of DNA.

Chapter 5 : Holocaust Propaganda Aligns Jews and Muslims Against Europeans | Alt-Right

Of course some Poles cooperated with the Nazis in murdering Jews. Some even murdered Jews by themselves, sometimes even after the Germans were gone.

The Christian population is declining , while the share of religiously unaffiliated adults is increasing. The Muslim population is growing as a result of immigration and higher fertility rates. Meanwhile, the Jewish population appears to be on the decline due to emigration to Israel and other factors. Neha Sahgal, associate director of research, Pew Research Center Against this backdrop, Pew Research Center asked people in 15 Western European countries a number of questions related to multiculturalism and pluralism, with a specific emphasis on their attitudes toward Muslims and Jews. These questions were part of a broader study on religion and identity in the region. Is this survey intended to measure the extent of Islamophobia and anti-Semitism in Western Europe today? We asked respondents about their willingness to accept Muslims and Jews as neighbors and relatives. Another set of questions asked people if they agree or disagree with a number of strongly worded statements about Jews and Muslims. When looking at the results, readers should keep a few things in mind. Survey respondents may harbor negative feelings toward Muslims and Jews, but not express them to an interviewer. Others may express negative feelings, but not have the opportunity or inclination to act in a hostile way toward Muslims and Jews living in their midst. Nonetheless, the survey provides not only cross-national results on these questions, but also some sense of the factors associated with these views. What factors are correlated with negative sentiments toward religious and other minorities? Perhaps not surprisingly, we found that Western Europeans who identify with the far-right side of the ideological spectrum in their country are more likely to express negative feelings about minorities and immigrants. Education is also a factor: People with less education are more likely to take negative positions toward Muslims, Jews and immigrants. And familiarity does not seem to breed contempt. On the contrary, Europeans who say they personally know a Muslim are less likely to express negative views of Muslims. Self-described Christians in Western Europe are more likely than religiously unaffiliated adults to hold negative views toward immigrants and religious minorities. This is true even when we use statistical techniques to control for factors including age, education, gender, political ideology and personal economic satisfaction. You mentioned some of the strongly worded statements about Jews and Muslims that you included in your survey. Why did you ask the questions in the way you did? The survey asked respondents whether they agreed or disagreed with the following statements: Previous surveys by the Anti-Defamation League and others have tested some of these negative stereotypes and found substantial numbers of people who agree with them in many countries around the world. Overall, we asked 22 questions related to the themes of nationalism, immigration and religious minorities. We combined the responses to all these questions to create a scale that provides an overall sense for attitudes on nationalism, immigration and religious minorities. Why are unfavorable views about Muslims and Jews included in the same scale? The survey results indicate that attitudes toward Jews and Muslims are highly correlated with each other. People who express negative opinions about Muslims are more likely than others to also express negative views of Jews. People who say they are unwilling to accept Muslims as members of their family are also more likely than others to say they are unwilling to accept Jews in their family. The questions about Jews and Muslims also correlated well with many others we asked about nationalism, immigration and religious minorities, which is why we were able to group them all together into the scale. Another challenge is that minority populations are often distributed differently throughout a particular country than the general population is. They may be mostly concentrated in urban areas, or in some countries, there may be a high concentration of Muslims or Jews in particular towns. Muslim populations in Europe also include many recent immigrants, many of whom may not speak the national language well enough to take a survey.

The Jews who settled in Eastern and Central Europe are usually referred to as Ashkenazi Jews. This is a contrast to the Sephardic Jews, who are descended from Jews who settled in Spain, or the Mizrahi Jews who descend from those who remained in the Middle East.

January 16, , Oxford University Press Despite being one of the most genetically analysed groups, the origin of European Jews has remained obscure. However, a new study published online today in the journal *Genome Biology and Evolution* by Dr Eran Elhaik, a geneticist at the Johns Hopkins School of Public Health, argues that the European Jewish genome is a mosaic of Caucasus, European, and Semitic ancestries, setting to rest previous contradictory reports of Jewish ancestry. This could have a major impact on the ways in which scientists study genetic disorders within the population. The Rhineland Hypothesis has been the favoured explanation for the origins of present-day European Jews, until now. In this scenario Jews descended from Israelite-Canaanite tribes left the Holy Land for Europe in the 7th century, following the Muslim conquest of Palestine. Then, in the beginning of the 15th century, a group of approximately 50, left Germany, the Rhineland, for the east. There they maintained high endogamy, and despite wars, persecution, disease, plagues, and economic hardships, their population expanded rapidly to around 8 million in the 20th century. Due to the implausibility of such an event, this rapid expansion was explained by Prof Harry Ostrer, Dr Gil Atzmon, and colleagues as a miracle. Under the Rhineland Hypothesis, European Jews would be very similar to each other and would have a predominant Middle Eastern ancestry. European Jews are thus expected to exhibit heterogeneity between different communities. While there is no doubt that the Judeo-Khazars fled into Eastern Europe and contributed to the establishment of Eastern European Jewry, argument has revolved around the magnitude of that contribution. This was data published by Doron Behar and colleagues in , which Elhaik used to calculate seven measures of ancestry, relatedness, admixture, allele sharing distances, geographical origins, and migration patterns. The results were consistent in depicting a Caucasus ancestry for all European Jews. Further analyses yielded a complex multi-ethnic ancestry with a slightly dominant Caucasus -Near Eastern, large South European and Middle Eastern ancestries, and a minor Eastern European contribution. Dr Elhaik writes, "The most parsimonious explanation for our findings is that Eastern European Jews are of Judeo-Khazarian ancestry forged over many centuries in the Caucasus. Jewish presence in the Caucasus and later Khazaria was recorded as early as the late centuries BCE and reinforced due to the increase in trade along the Silk Road, the decline of Judah 1st-7th centuries , and the rise of Christianity and Islam. At the final collapse of their empire in the 13th century, many of the Judeo-Khazars fled to Eastern Europe and later migrated to Central Europe and admixed with the neighbouring populations. How substantial is the Iranian ancestry in modern day Jews? If there was no mass migration out of Palestine at the 7th century, what happened to the ancient Judeans? And crucially for Dr Elhaik, how would these new findings affect disease studies on Jews and Eurasian populations?"

Chapter 7 : History of the Jews in Europe - Wikipedia

Despite being one of the most genetically analysed groups, the origin of European Jews has remained obscure. However, a new study published online today in the journal Genome Biology and Evolution.

While we know the role of Western governments against other peoples, with a history of imperialism that benefitted the ruling elites and banking dynasties, history is also rife with examples of Jews supporting and using Muslims against Europeans. Jewish historian Salo Baron identified many of these Jews as descendants of Carthaginian converts: As he said in an interview with an Israeli newspaper: And then I saw that Tariq ibn Ziyad, the supreme commander of the Muslims who conquered Spain, was a Berber, and most of his soldiers were Berbers. And the truth is there are a number of Christian sources that say many of the conquerors of Spain were Jewish converts. The deep-rooted source of the large Jewish community in Spain was those Berber soldiers who converted to Judaism. After her kingdom was conquered by the Arabs, she was beheaded but her sons Bagay and Khanchla, converted to Islam and led many of the Berber units "sent against the West [Spain] to make war jihad in the name of God. We can nevertheless conclude that the spread of Judaism which occurred after the Roman defeat of Carthage in BC and thereafter spread to many Berber tribes, means that the Jews of the Iberian Peninsula had North African origins and thus were not indigenous to Hispania. Thus, the "native" Jews there had direct ethnic, tribal and cultural links with the Moors. This was confirmed by the German-Jewish historian Heinrich Graetz , whose History of the Jews reveals many politically-incorrect facts about the corrosive role of Jews in European history: After the battle of Xeres July, , and the death of Roderic, the last of the Visigothic kings, the victorious Arabs pushed onward, and were everywhere supported by the Jews. In every city that they conquered, the Moslem generals were able to leave but a small garrison of their own troops, as they had need of every man for the subjection of the country; they therefore confided them to the safekeeping of the Jews. In this manner the Jews, who but lately had been serfs, now became the masters of the towns of Cordova, Granada, Malaga, and many others. When Tarik appeared before the capital, Toledo, he found it occupied by a small garrison only, the nobles and clergy having found safety in flight. While the Christians were in church, praying for the safety of their country and religion, the Jews flung open the gates to the victorious Arabs Palm Sunday, , receiving them with acclamations, and thus avenged themselves for the many miseries which had befallen them in the course of a century since the time of Reccared and Sisebut. The capital also was entrusted by Tarik to the custody of the Jews, while he pushed on in pursuit of the cowardly Visigoths, who had sought safety in flight, for the purpose of recovering from them the treasure which they had carried off. Finally when Musa Ibn-Nosair, the Governor of Africa, brought a second army into Spain and conquered other cities, he also delivered them into the custody of the Jews. The example of Toledo, when Jews flung open the gates of the city while the Christian inhabitants were preoccupied in their holy procession at San Locadia Church, illustrates why even such a historian as Francisco Cantera Burgos, whose work was far from unsympathetic toward Jews, said the Jews of Spain constituted a "fifth column" during the invasion. Professor Graetz answers by pointing out among those "miseries" inflicted by King Reccared, "the most oppressive of all was the restraint touching the possession of slaves. Henceforward the Jews were neither to purchase Christian slaves nor to accept them as presents. The feuding Catholic and Arian monarchs consented to the enslavement of the other "heretical" group by Jews - neither saw any problem with Jews enslaving those Europeans who were still "heathen. Pope Gregory noted that Jews dominated the slave-trade in both Gaul and Britain, with increasing Church efforts to rein in Jewish trade of Christian slaves whilst consenting to continued trade of non-Christian slaves. Frankish King Louis the Fair granted charters to Jewish slave-traders, so long as their slaves were heathens and not Christians. According to Aronius, Bavarian Christian merchants collaborated with Jews in trading other Europeans, while the Margrave of Meissen even sold many of his subjects to Jews. While Jews were often the subject of Visigothic law codes, they were sometimes favorable towards Jews and even the laws against them were rarely enforced by monarchs who increasingly relied on Jewish capital. This was a common theme throughout European history, where Jews were regarded as "protected" by the ruler, who would often "protect" them even against his own people. European rulers thus

often put their own personal desire for Jewish capital and turned a blind eye to many predatory and exploitative actions against their own people, such as usury or - as we have just seen - the Jewish role in slavery. Just as with Roman Palestine, the Jewish rabbinical authorities exercised much autonomy and essentially formed a state within a state. Some Jews converted to the Catholic faith of the dominant population, and the authority of the rabbis over them was such that the Lex Romana Visigothorum of specifically forbade Jews from persecuting Jewish apostates to Christianity. Born during this era of Islamic rule, the famous Golden Age of Spanish Jewry circa produced such luminaries as: But whilst Arabian Christians gave up their own individuality, forgot their own language - Gothic Latin - and could not even read the creeds, and were ashamed of Christianity, the Jews of Spain were so little affected through this contact with Arabs, that it only served to increase their love and enthusiasm for their mother tongue, their holy law, and their religion. Though favourable circumstances Jewish Spain was in a position at first to rival Babylonia, then to supersede it, and finally to maintain its superiority for nearly five hundred years. They were kindly treated, obtained religious liberty, of which they had so long been deprived, were permitted to exercise jurisdiction over their co-religionists, and were only obliged, like the conquered Christians, to pay poll tax Dsimma. All this was speedily learned by our minds, understanding what they had earlier ignored. This centre was now held to be situated in Spain, whither the national hegemony was transferred from the East. Just as Babylonia had providentially taken the place of Palestine, so now Spain opportunely replaced Babylonia, which, as a center of Judaism, had ceased to be capable of functioning. All that could be done there had already been accomplished; it had forged the chains with which the individual could bind himself, to avoid being swallowed up by his environment: The Gaonate issued its directives; the Talmudic academy was established at Cordova; and sometimes, at least, a shadowy Exilarch reigned over Jewry. This was done under the protection of Islam; the Muslims, like Babylon and Persia before, showed remarkable benevolence towards this force in their midst. The story which the world had earlier seen enacted in Babylon, repeated itself in Spain, and in later centuries was to be re-enacted in every great country of the West. They are wealthier than any of the countries under Muslim domination, and they keep on their guard against the enterprises of their rivals. He was the famous correspondent with the Jewish kingdom of the Khazars in Russia. Aside from writing an introduction to the Talmud widely revered today, he was policy director and military leader who was one of only two Jews to command Muslim armies - the other being his son, Joseph. His son Joseph was also vizier, who was murdered in the Granada massacre against Jews. There were other Jewish viziers serving in Sevilla, Lucena and Saragossa. Medieval Roots of anti-Semitism, published by the University of Notre Dame Press Notre Dame, Indiana, gave evidence, through multiple sources and historical facts, that the tendency of Medieval Europeans was to see the Jew as an ally of the Muslim, feeling that was the main factor which developed anti-Semitism. Even under the first of these dynasties, the Almoravides, the Jewish poet Moses ibn Ezra continued to write freely, and several Jews served as diplomats and physicians to the Almoravid court. The situation changed drastically following the expulsion of the Almoravides in , and their replacement by the even-more puritanical Almohades. Many Jews fled to more tolerant Muslim lands and many even immigrated to different Christian principalities of the Reconquista. They pass laws designed to cause us distress and make us despised Never has there been a nation that hated, humiliated and loathed us as much as this one. A Catalyst of Changing Jewish Fortunes The changing fortunes of Jews under the Almohades was the culmination of a process that began with the massacre of the entire Jewish population of Granada by a Muslim mob in In characteristic Zionist fashion, this has been dismissed as a spontaneous uprising instigated by an "anti-Semitic" poem of the demagogue Abu Ishaq. This was followed by a general massacre of Jews throughout Granada: There seems to be more of a use of such massacres as waged by Europeans, to continuously apologize to Jews and thus exalt Zionism. From a series of frescoes now at the Royal Monastery at San Lorenzo de El Escorial Conclusion Nevertheless, the experience of the Almohades was temporary and Jewish fortunes again raised under later Moorish kingdoms. We have the case of Heinrich Heine, who claimed to be Muslim and wrote a poetic tragedy, Almanzor , lamenting the fall of Muslim Spain. A scholar of the history of Islam, the Professor Reuven Amitai in the Hebrew University of Jerusalem, in one of the conferences held in Buenos Aires, in October , conspicuously explained: Judaism developed from

contact in Muslim lands such as Moorish Andalusia: Nachum Gross, New York: Schocken Books, , p. The article seems to have been removed, but has been mirrored elsewhere: Imprimerie Royale, , p. Cooperation and Conflict, Leiden, Netherlands: Funk and Wagnalls Company, , p. David Nutt, , Vol. Jews in Christian Europe, , Tel Aviv: Jewish History Publications, , pp. Pascual de Gayangos, London: Johnson Reprint Company, , Vol. New York University Press, , pp. From Settlement to Expulsion, Jerusalem: The Hebrew University of Jerusalem, , p. Ktav Publishing House, , p. Kitab al-muhadara wal-mudakara, ed. Consejo Superior de Investigaciones Cientificas, , Vol. Garden City Publishing Co. Veritas Publishing Company, , p. A Celebration of Jewish History, London: Cambridge University Press, , p. Jenny Maklowitz Klein, Philadelphia: Jewish Publication Society, , Vol. Reinhart Dozy and M. Hebrew Union College Press, , pp. Universidad de Castilla-La Mancha, , pp. Al-Aqsa Press, , p. Convivencia through the Eyes of Sephardic Jews," in Convivencia: Jews, Muslims, and Christians in Medieval Spain, eds. Glick, and Jerrilynn D. George Braziller, , p. Yeshivat Beit Moshe, , p. Princeton University Press, , pp. Banned, Censored and Burned.

Chapter 8 : Antisemitism in Europe - Wikipedia

Dreamland: Europeans and Jews in the Aftermath of the Great War [Howard M. Sachar] on calendrierdelascience.com
**FREE* shipping on qualifying offers. By the end of World War I, in November, Europe's old authoritarian empires had fallen, and new and seemingly democratic governments were rising from the debris.*

For example, there are extensive Jewish communities in the United Kingdom, and France, and many of them were established hundreds of years ago. Some European Jewish immigrants to other countries assimilated into the local cultures, which makes it difficult for their descendants to research their Jewish ancestry. Another reason that it is important to note the specific countries where European Jews are typically found is because many of these countries were devastated by the Holocaust. Millions of Jews and non-Jews from several of these countries were murdered. Many of these people were related to those of us with Eastern European and European Jewish ancestry, and so we have fewer possible DNA cousins to locate. His brother was able to save up enough money to buy a small farm back in his country. If you closely examine the list of countries where European Jewish communities are found, you will notice that we have had millions of immigrants from those countries settle in the United States. I inherited mine from my German and Polish ancestors, for example. Some people have small amounts of European Jewish show up on their ethnicity results, but have done extensive research and know that their family has been in the United States for many, many generations. Her most recent English ancestor was from a town in England, which coincidentally had a population of German-Jewish immigrants around the time that her great-great grandfather was born. Perhaps even more interesting, the surname of her great-great grandmother was of Ashkenazic Jewish origin. It should also be noted that many European Jews migrated to Palestine in large numbers beginning in the s, and had migrated their in smaller numbers prior to that time. As you can see, there are many ways that you could have inherited your European Jewish ancestry, and it will take some creativity as well as patience, in many cases, to figure out exactly where it came from. Is it possible to trace my European Jewish ancestry? In many cases, you will be able to trace your family history back far enough to find your European Jewish ancestor. The first steps are quite generic – you need to build a family tree, starting with you, your parents, and your grandparents. Talk to them and get as much family history as possible. I always recommend building a family tree on Ancestry, since I also recommend their DNA testing service, and the combination of the two is a quite powerful research tool. If you want to give one a try to see if it works for you, you can get a free trial by using the following link. Start Your Free Family Tree! Once you get your basic tree built: Work back as far as you can on each line, carefully noting names, dates and locations Find documents that verify the lines you are researching Determine which countries your ancestors emigrated from Learn specific strategies for researching in those countries Try to determine the religion of your immigrant ancestors There is a common misconception that Jewish records were destroyed during the Holocaust. But while many times there are records on your ancestors, finding them will not be easy. The following are some good starting points, once you have a decent start on your family tree. Additionally, they will be helpful to those who already know how they inherited their European Jewish ancestry: Jewish Vital Records on Family Search In some countries, the Christian Church was tasked with keeping track of births and deaths, even for local residents of other faiths. Conclusion I hope that this post has helped you understand your European Jewish DNA ethnicity, how you might have inherited it, and the basics of how to trace your Jewish ancestry. If you have any questions, comments, or would like to share your own experience in tracing your European Jewish ethnicity, please feel free to leave a note in the comments. Thanks for stopping by!

Chapter 9 : New study sheds light on the origin of the European Jewish population

Against this backdrop, Pew Research Center asked people in 15 Western European countries a number of questions related to multiculturalism and pluralism, with a specific emphasis on their attitudes toward Muslims and Jews. These questions were part of a broader study on religion and identity in the.

History of the Jews in preth-century Poland The culture and intellectual output of the Jewish community in Poland had a profound impact on Judaism as a whole. Some Jewish historians have recounted that the word Poland is pronounced as Polania or Polin in Hebrew , and as transliterated into Hebrew. These names for Poland were interpreted as "good omens" because Polania can be broken down into three Hebrew words: The "message" was that Poland was meant to be a good place for the Jews. During the time from the rule of Sigismund I the Old until the Holocaust , Poland would be at the center of Jewish religious life. Yeshivot were established, under the direction of the rabbis, in the more prominent communities. Such schools were officially known as gymnasiums , and their rabbi principals as rectors. Jewish printing establishments came into existence in the first quarter of the 16th century. The growth of Talmudic scholarship in Poland was coincident with the greater prosperity of the Polish Jews; and because of their communal autonomy educational development was wholly one-sided and along Talmudic lines. Exceptions are recorded, however, where Jewish youth sought secular instruction in the European universities. The learned rabbis became not merely expounders of the Law, but also spiritual advisers, teachers, judges, and legislators; and their authority compelled the communal leaders to make themselves familiar with the abstruse questions of Jewish law. Polish Jewry found its views of life shaped by the spirit of Talmudic and rabbinical literature, whose influence was felt in the home, in school, and in the synagogue. In the first half of the 16th century the seeds of Talmudic learning had been transplanted to Poland from Bohemia , particularly from the school of Jacob Pollak , the creator of Pilpul "sharp reasoning". He lived and died in Lublin , where he was the head of the yeshivah which produced the rabbinical celebrities of the following century. His contemporary and correspondent Solomon Luria " of Lublin also enjoyed widespread popularity among his co-religionists; and the authority of both was recognized by the Jews throughout Europe. Heated religious disputations were common, and Jewish scholars participated in them. At the same time, the Kabbalah had become entrenched under the protection of Rabbinism ; and such scholars as Mordecai Jaffe and Yoel Sirkis devoted themselves to its study. This period of great Rabbinical scholarship was interrupted by the Chmielnicki Uprising and The Deluge. The rise of Hasidism[edit] Main article: The intellectual output of the Jews of Poland was reduced. The Talmudic learning which up to that period had been the common possession of the majority of the people became accessible to a limited number of students only. What religious study there was became overly formalized, some rabbis busied themselves with quibbles concerning religious laws; others wrote commentaries on different parts of the Talmud in which hair-splitting arguments were raised and discussed; and at times these arguments dealt with matters which were of no practical importance. At the same time, many miracle workers made their appearance among the Jews of Poland, culminating in a series of false "Messianic" movements, most famously Sabbateanism and Frankism. Into this time of mysticism and overly formal rabbinism came the teachings of Israel ben Eliezer , known as the Baal Shem Tov, or BeShT, " , which had a profound effect on the Jews of Central Europe and Poland in particular. His disciples taught and encouraged a new fervent brand of Judaism based on Kabbalah known as Hasidism. List of Polish Rabbis 19th century[edit] The Jews in Central Europe In the Papal States , which existed until , Jews were required to live only in specified neighborhoods called ghettos. Until the s, they were required to regularly attend sermons urging their conversion to Christianity. Only Jews were taxed to support state boarding schools for Jewish converts to Christianity. It was illegal to convert from Christianity to Judaism. Sometimes Jews were baptized involuntarily, and, even when such baptisms were illegal, forced to practice the Christian religion. In many such cases the state separated them from their families. See Edgardo Mortara for an account of one of the most widely publicized instances of acrimony between Catholics and Jews in the Papal States in the second half of the 19th century. The movement of Zionism originates in the late 19th century. In , the first issue of

Selbstemanzipation Self Emancipation appeared, printed by Birnbaum himself. The Dreyfus Affair , which erupted in France in , profoundly shocked emancipated Jews. The depth of antisemitism in a country thought of as the home of enlightenment and liberty led many to question their future security in Europe. In line with the ideas of 19th-century German nationalism Herzl believed in a Jewish state for the Jewish nation. In that way, he argued, the Jews could become a people like all other peoples, and antisemitism would cease to exist. Since the war, the Congress has met every four years. History of the Jews in Hungary[edit] Main article: History of the Jews in Hungary In what is now known as Hungary , there were Jewish communities even before the Hungarian Conquest of They settled down in around A. They were merchants from the Roman Empire and slaves from what is now Israel. During the reign of Stephen I. However, after the death of Matthias in and as a result of the approaching Turkish threat “ antisemitism reared its head. In the middle of the 17th century however, Buda, being home to famous scholars, rabbis, kabbalists, writers, and poets speaking the Hebrew language, developed into the most important European Jewish community of the time. Members of the community made their living in agricultural and wine trade. In the early 19th century, in the reform age the progressive nobility set many goals of innovation, like the emancipation of the Hungarian Jewry. Hungarian Jews were able to play a part in the economy by playing an important role in industrial and trading development. Its first synagogue was built in During the time of the Holocaust 20, Jews were deported from here. The main status quo temple, the nearby Rumbach Street Synagogue was constructed in The countries with the greatest Jewish population losses since were primarily those in Central and Eastern Europe , which had Communist governments for most of the late 20th century.