DAVIDIC DYNASTY

The DAVIDIC DYNASTY is sometimes called the "STEM OF JESSE" (Isa. 11:1) and/or the "ROOT OF JESSE" (Isa. 11:10) in scripture.

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INTRODUCTION

The genealogy of the ancestors and descendants of King David of Israel is preserved in the Bible. David was Israel’s second/or third king, and the founder of a royal house, the Davidic Dynasty. The pedigree from Judah to David, reads: Judah, one of the twelve Hebrew patriarchs, the father of Perez [twin-brother of Zarah], the father of Esrom [Hezron], who and his family migrated to Egypt along with the extended-family of Jacob (Gen 46:12), his great-grandfather, and, was the father of Aram, who represents the generation of the Egyptian bondage, the father Aminadab, who represents the "Exodus" generation, the father of Nahshon, the chief of the tribe of Judah during the wilderness wanderings under Moses' leadership, the father of Salmon, who represents the generation of the conquest of Canaan/Palestine under Joshua, Moses' successor, who, by his wife, Rahab "The Harlot", was the father of Elimelech, who represents the generation of the Hebrew settlement in Israel/Palestine following the Canaanite wars, who, by his wife, Naomi, was the father of two sons, Chilion [who died childless, survived by a widow, Orpha] and Mahlon, the first husband of Ruth "of Moab", who died also without issue; and Ruth came to Israel/Palestine accompanying her mother-in-law, Naomi, and, married secondly Boaz, the nephew of Elimelech, whose brothers are un-named in scripture, thus, the father of Boaz was one of Salmon’s un-named sons, who lived during the period of "the Hebrew judges". The pedigree is abbreviated here in the Bible since the purpose of the Book of "Ruth" was to document the transference of the title of the Judahite sheikdom from one branch of the family to another, represented by Boaz. Boaz appears as a wealthy kinsman of an un-named Judahite sheik, and, by his wife, Ruth "of Moab", was the father of Obed, a Judahite sheik, the father of Jesse, a Judahite sheik, who resided at Bethlehem, the father of eight sons, the youngest of whom was David, who, as a boy was a shepherd whose job was to keep his father’s sheep. David was the youngest of the eight sons (1 Sam. 17:12) of Jesse "the Judahite" and, his wife, Abala[ya] [Habalit], grand-daughter of Ibzan "of Bethlehem", Israel’s 10th Judge. The
seven older brothers of David were: (1) Eliab [the father of Abigail, wife of [her cousin] Jerimoth, one of King David’s sons], (2) Abinadab, (3) Shimeah [the father of three sons, i.e., [Jo]Nadab, Joel, and [Jo]Nathan], (4) Nethaneel, (5) Raddai, (6) Ozem (Asam), and (7) Elihu. David, beside seven older full-brothers, had two half-sisters [same mother], who were (a) Abigail, wife of Ithra (Jethro), an Arabic sheikh [mother of Amasa], and (b) Zeruiah (Cerouya), who, of her 1st husband, Suri "the Naphalite", was the mother of three sons, namely: (1) Abishai, the father of Absessalom, the father of Ahimaaz; (2) Joab; and (3) Asahel, father of Zebadiah; and, was the step-mother, by her 2nd husband, Nebat "the Ephraimite", to his illegitimate son, King Jeroboam of Israel, begotten of his mistress, Sariya "The Harlot".

part 1: Kings of Israel & Judah: Davidic Dynasty

The royal genealogy of King David's House [from King David, the dynasty's founder and Israel's second king, circa 1010BC, to King Zedekiah, the last King of Judah, circa 587/586BC, to Zerubabel, the post-exilic royal heir, circa 537/536BC

3/1. DAVID reigned at Hebron as Judah’s first king for seven years, 1010-1003, then, reigned at Jerusalem for thirty-three years, 1003-970BC (2 Sam 5:5), as Israel’s third or second king depending on if one counts Eshbaal, who usually is not numbered in official regnal-lists. David was the greatest and most revered of Israel’s national heroes.

David, an athletic, charismatic, and handsome young teenager, slew a giant [Golaith], which made him instantly very popular among the people. [note: "the giants" in the Bible the Greeks say were the remnants of the survivors of the "great deluge",] King Saul summoned the lad and made him a captain in the army, whereupon, David enters his country’s service. He distinguishes himself in clashes fighting his country’s enemies, the Philistines [the Palestinians], which greatly enhances his reputation with his countrymen. Earlier, Samuel, the country’s last "judge", who was a prophet and a priest, upon God’s instructions, had secretly anointed David with holy oil as king-elect, that is, to be King Saul’s successor, whom God had rejected, and, whom eventually succeeded on Israel’s throne.

David began his reign as King of Israel by the capture of the Jebusite city of Salem, which was renamed "Jerusalem", which he made Israel’s capital-city. The city, situated on five hills, was centrally located among the twelve Hebrew tribes and was acceptable as their national capital and center of government. Here, David set in place a new administration and established an officialdom based partly on the model of Egypt's national government.
To establish the city as the nation’s religious centre, David brought the Ark-of-the-Covenant there and placed it in the tabernacle which he had reassembled on the present site of the Temple-Mount, called Mount Moriah, one of the city’s five hills, the same mount a thousand years earlier on which Abraham built an altar and offered to God his son [Isaac]. David’s son [Solomon] later replaced the tabernacle with a grandiose temple in which to house "The Ark". "The Ark", usually kept at Shiloh, had been hidden for some time at an obscure retreat to prevent its capture by Israelis' enemies. "The Ark", a holy relic, contained the stone tablets on which the "Ten Commandments" had been inscribed by Moses; and, at the same-time its lid [the "mercy seat"] doubled both as the temple’s high-altar onto which the blood of "the paschal lamb" was poured (Lev. 16:14,15) and also as God’s earthly throne (Ps. 99:1). Thus, Jerusalem became the centre of Jehovah-worship. The city also became the seat of David’s royal house. David renovated a Bronze Age stone hill-fort or castle in Jerusalem on Mount Zion, one of the city’s five hills, and later his son [Solomon] remodeled and enlarged it into a palace. The Bible says that Mount Zion was God’s foundation stone, and the later kingdom of Messiah is said to be founded on Mount Zion. Jerusalem thus served three purposes: (1) as the seat of David’s royal house; (2) as the centre of government of all the Hebrew tribes; and (3) as a new religious centre, replacing Shiloh, as the site of Yahweh/Jehovah-worship. David, thus, transformed the Hebrews from a rude confederacy of twelve tribes into a national-state. And, by his conquests of the remaining Canaanite [Palestinian/or Philistine] city-states in Israel David gave the Hebrews a period of peace. David also built a substantial empire for Israel by subjugating all the neighboring states. He made his tributaries the Philistines [Palestinians] of Gaza, the Jordanese [Moabites, Ammonites, and Edomites] of Trans-Jordan, and the Phoenicians of Lebanon. He conquered Syria and stationed a garrison of Hebrew troops in its capital city, Damascus. He also took a yearly tribute from the Amalekites of Arabia which also became one of David's vassal-states. David, thus, took an insignificant nation, and, within a few years, built it into a mighty empire. The recent translation of some ancient script reveals that King David of Israel also defeated the mighty Assyrians in battle, who thereafter left him alone.

The doctrine of the "divine right of kings", which doctrine became the ideology of the Davidic Dynasty, was introduced by the covenant God made with David, which was the origin of the "Davidic Dynasty Tradition", that is, "royal Zionist theology", which tied the dynasty to the messianic prophecies of earlier times, and was the basis of the messianism of later times, which made the Davidic Dynasty a part of Israel’s religion, Judaism, and later of Christianity also. There are several Bible texts which tie the Davidic Dynasty to the messianic ideas of earlier times, which says that God would make for David a "house", that is, a dynasty of kings, which would produce
"Messiah", whose kingdom the Bible says would be everlasting "from generation to generation" (Dan 4:34c). There are other Bible texts, such as Psalm 89, that reflect what may be referred to as "royal Zionist ideology", which came to be Bible doctrine.

The essence of the "Davidic Dynasty Tradition" is: (a) that God chose Jerusalem as the place of His presence [which replaced Shiloh as the cultic centre of Jehovah-worship]; (b) that God would make for David a "house", that is, an everlasting dynasty of kings, whose destiny was worldwide rule in great glory with a divine mandate, sitting upon God’s very throne (1 Chr 29:33), whose kingdom was to be established forever; and (c) the special intermediary role of the Davidic king between God and the people, whereby, the monarchy would be the channel through which God would bless the people. The covenant with David, paralleling God’s covenant with Israel, that God would channel His blessings to Israel through a dynasty of kings descended from David, made Yahweh/Jehovah the tutelary God or patron deity of David’s House, which thus became a "divine dynasty" (so to speak). This new status brought with it the inviolability of the person of the king, called "The Lord’s Anointed", and gave rise to a court rhetoric in which the king was called "the Son of God" (Ps 2:7) as the visible symbol of the invisible God, occupying God’s throne (Ps 2:6), representing God to the people; while at the same-time the king was called "the Son of Man" (Dan 7:13-14) as the corporate embodiment of the people representing them to God. The king was answerable to God alone, and was responsible to Him to care for the people, as the politie father ["parens patriae"] of a large family, his people worldwide. Too, the king was likened to a shepherd duty-bound to watch over his flock and provide for all its needs, and his people in return would attend upon the king as his servants and give him worship.

The basic duties of the king were to feed his people [meal-tickets]: to house his people [vouchers]; to heal his people, i.e., "the royal touch" [health service]; to defend his people [the military to defend against foreign enemies; and, the police to "serve, protect, and defend" against internal affairs] and, above all, to lead his people as a shepherd leads a flock.

The Israelite Monarchy under King David took on the political form of the messianic doctrine; and the king himself, David, and his successors and heirs, became the dominant element in messianism. The monarchy was/or is to be the agency through which God will fulfill the nation’s destiny, with David as the recipient of the inheritance of kings and as the founder of an everlasting dynasty, which would achieve worldwide domination and rule. And, an everlasting dynasty guarantees the survival, preservation, and the life of a nation, His [God’s] nation, Israel, and its people [the Jews] forever. The stability of the dynasty was guaranteed by God on condition of a king’s obedience to His laws (Deut 17:20); disobedience would be punished, if any king of David’s House committed iniquity God would chastise that one.
however, in such circumstances was God's promise not to cut-off David's Dynasty as He had done to Saul's House, and that David's House would continue. Here, then, is the promise of an everlasting dynasty, free of conditions. There are several verses, which though not always citing the dynastic promise specifically, appear to presuppose it, and assert the ongoing nature of David's House, that God's throne would continue to pass through the descendants of King David forever unconditionally in an unbroken line of succession. The psalm attributed to David in 2 Sam 23:1-7 in which reference is made to God's covenant with David which is called unbreakable.

David, the king, had ten wives by whom he had twenty-two sons and at least one [or more] daughter[s]. He =1 Michal, daughter of King Saul of Israel, his predecessor; =2 Ahinoam "the Jezreelite"; =3 Abigail, the widow of Nabal "the Carmelite"; =4 Maachah, daughter of King Talmi of Geshur; =5 Haggith; =6 Abital; =7 Eglah; =8 name unknown; =9 name unknown; =10 Bathsheba, daughter of Ammiel (Eliam) "the Gilonite", and, widow of Uriah "the Hittite".

issue of 1st wife:

none

issue of 2nd wife:

(a) Amnon

issue of 3rd wife:

(b) Chileab [a.k.a. Daniel], died young without issue

issue of 4th wife:

(c) Absalom, the crown-prince; the name of Absalom's wife is not given, but he begot three sons [who all died in infancy] and a daughter, Tamar, the wife of Uriel, Sheikh of Gibeah, and mother of Michaiah (Maachah), the 2nd wife of [her cousin] King Rehoboam.

(d) Tamar (daughter), was Absalom's full-sister; who, after her rape by a half-brother, was married to a foreign prince.

issue of 5th wife:

(e) Adonijah, heir-expectant after Absalom's death

issue of 6th wife:
(f) Shephatiah (Chefatia), ancestor of a major secondary descent-line

issue of 7th wife:

(g) Ithream (Yitream)

issue of 8th wife:

six sons, who were: (h) Ibhar, (i) Elishua (Elishama), (j) Elpalet (Eliphelet), (k) Eliadah (Beeliada), (l) Abishai, & (m) Nogah

issue of 9th wife:

five sons, who were: (n) Japhia, (o) Nepheg, (p) Jerimoth [father of Mahalath, 1st wife of [her cousin] King Rehoboam], (q) Asahel, & (r) Joab

issue of 10th wife:

five sons, who were: (s) [name] infant son, who died a few days after birth, (t) Nathan, the ancestor of a major secondary descent-line, (u) Shammuah (Shimea), (v) Shobab, & (w) Jedidiah [a.k.a. Solomon], the youngest son, who changed his name on his accession.

The eventful, illustrious, and fruitful reign of King David was marred by the rebellion of his son Absalom, the crown-prince. Absalom rebelled against his father, David, and temporarily took possession of the kingdom. The civil war between father and son ended in Absalom’s defeat in battle, and the crown-prince was killed while in flight from the battle scene. King David then took back his kingdom, and was welcomed back in Jerusalem in great fanfare by the rejoicing city’s citizens.

David, while, lying on his death-bed, was advised to take a young secondary wife to sleep with to keep him warm. It just so happened the soldiers sent out to fetch the most beautiful girl they could find and among those chosen as candidates was Abishag of Shunem, the un-named Shulamite woman, with whom his son Solomon had secretly been courting. She did not know his true identity during the courtship and called him her "absent shepherd lover", when he disappeared one day and could not be found by her. Not, until she arrived at the palace did she find out that Solomon, her "shepherd lover" of "Canticles", was none other than the crown-prince. Her marriage to King David as a "secondary-wife" was never consummated, and she was free to marry her teenage lover, Solomon, as his [1st] "primary-wife" and queen, which she does.

King David was age 70 on his death. His tomb in Jerusalem became the official sepulchre of the Kings of Judah, and it was still in existence 1000
years later in Jesus’ time. King Hurkinos looted the tomb of its treasures, which he gave to King Antiochus Epiphanes. Later, King Herod stole whatever treasures Hurkinos had left behind in David’s Tomb. Today, the tomb contains the mangled bones of the ancient Jewish kings, among whose one would presume to include those of King David’s.

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**note**: The system of succession in the Jewish kingdom was in accordance to that written in "Samuel’s Scroll", which undoubtedly was based on principles in the "Mosaic Law". The succession was dynastic inheritance in King David’s descendants, in a mix of (a) primogeniture, (b) the (so-called) "Salic Law", and (c) tanistry, which worked together to determine the succession. The principle of primogeniture was the fundamental principle determining the succession, however, the principle was not decisive, for in reality multiple factors contributed in determining the succession; for example the reigning monarch possessed the prerogative of designating the heir such as in the case of Solomon’s succession, who was the favorite son of King David’s favorite wife, then, the occasion when King Rehoboam’s widowed-queen [2nd wife] Maachah (Michaiah) set her son, Abijah, on the throne in prejudice of King Rehoboam’s issue begotten by his first wife; then, on another occasion the royal court [parliament] elevated Jehoahaz to the throne, the eldest son of King Josiah’s second-wife and widowed-queen in prejudice of the issue of [his father’s] King Josiah’s late first wife; and, on another occasion we find foreign powers manipulating the succession as in the case of the deposition of King [Je]Coniah, and the elevation of his uncle, Zedekiah, which was sanctioned by God, who appears to have engineered the whole episode. Hence, the approval of God was a condition of succession in addition to birthright.

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**4/2. SOLOMON (SCHLOMO)** reigned as king in Jerusalem for forty years, 970-930 (1 Ki 11:42). His name originally was Jedidiah which he changed upon his succession. He was the favorite son of King David’s favorite wife Bathsheba. He became king at age 18 [or 28], reigned 40 years, and died at age 58 [or 68], which contradicts the tradition that he lived 70 years.

The succession to the throne generally was regulated by the principle of primogeniture (2 Chr 21:3b), like it is in Britain today, however, the principle was sometimes overruled for the reigning monarch possessed the prerogative of designating his heir, such as in the case of Solomon (1 Ki 1:35b). Solomon, upon his succession at his father’s death, executed his
half-brother, Adonijah, the heir-expectant, whom some considered to have been the rightful heir, who had political ambitions, when he covertly asserts his claim to the throne by asking Queen Bathsheba for Abishag in marriage, the [supposed] "virgin" widow [secondary-wife] of his father in marriage, who, obviously, was ignorant of Solomon's earlier affair with her, which Solomon had kept secret until writing "Canticles" ["Song of Solomon"], possibly as a tribute following her early demise. The story of Abishag of Shunem, the un-named Shulamite woman of his youth, may have taken place chronologically at a later date under different circumstances if the tradition is true that Solomon was a minor on his succession.

The kingdom that Solomon inherited from his father, King David, was perhaps the most powerful country then existent in the world at that time. The great empires during King Solomon's reign, Egypt, Babylonia, Assyria, were in eclipse, and the Hittite Empire was long time gone, so that King Solomon could rule over a sizable empire of his own with the splendor attributed to him in the Bible. The country was remarkably prosperous during his reign, and with this wealth King Solomon sought to make Jerusalem, the capital city, the most magnificent city in the world, and undertook great building projects. He built a grandiose temple to replace the tabernacle on the Temple-Mount, rebuilt David's Castle on Mount Zion into a great palace, and built many public works [the country's intra-structure], including a well for the city's water source. The country was at peace and King Solomon took advantage of the favorable conditions for trade expansion. He monopolized the entire caravan trade in the Middle East and thus was able to collect enormous revenue from merchants seeking passage through his territories. King Solomon built a merchant-fleet which made long-distance voyages to far-away places and brought back exotic merchandise from Ophir, India, and China. Ophir, a country in Africa, may have been Zimbabwe?

The promise and/or covenant that God made with David is renewed with Solomon in 2 Chr 7:18, adding the provision by which the "royal line" would pass through him also. The Bible tells us that God gave Solomon His promise that the title to the throne would pass through his descendants (1 Ki 9:5; 1 Chr 22:8-10; 2 Chr 7:18), which made the descendants of King David's other sons "non-royal" in status.

Solomon had a harem of 1000 secondary-wives [= 700 wives and 300 concubines]. He had only one primary wife, or queen, at a time; and, throughout his life had seven wives. They were: =1 Abishag of Shunem, the un-named Shulamite woman of his youth, his first love, about whom he wrote in the Bible book "Song of Solomon" ["Canticles"]; =2 Nicaule [Tashere] of Egypt, the daughter or sister of Psusennes II [or Psusennes III] [note: the myth that she was Shishak's daughter is chronologically
impossible]; =3 Bilqis, Queen of Arabia, according to Arabic tradition; =4 name unknown, daughter of Hamath, King of Lebanon; =5 name unknown, daughter of King Rezon [I] of Syria; =6 Makeda, Queen of Sheba, according to Ethiopian tradition; =7 Nabah (Naamah) "the Ammonite", daughter of King Hanun of Jordan.

**issue of 1st wife:**

none

**issue of 2nd wife:**

two daughters, who were:

(a) Basemath, wife of Ahimaaz, "the Naphalite", the mother of Ana, wife of [her cousin] King Abijah (below)

(b) Taphath, wife of Ben-Abinadab of Dor

**issue of 3rd wife:**

(?) Kahtan (Qahtan; Cahtan), called 1st King of Arabia, possibly his step-son and not actually his son: he is given an Arabic/Arabian ancestry descended from Ishmael the ancestor of the Arabs; which is very likely his correct parentage; that he was King Solomon's step-son may have been a later tradition reflective upon Solomon's glorious reign, which was remembered in ancient Arabic literature.

**issue of 4th wife:**

(x) El-Hakim [a.k.a. Menelik], called 1st King of Ethiopia, see

**issue of 5th wife:**

(c) Rehoboam, who succeeded his father as King of Judah alone

In contrast to his father, King David, a man of war, his son, King Solomon, was a man of peace. He was renown for his wealth, power, and wisdom. His reign was an era of great prosperity and abundance, and was described as glorious. The splendor of King Solomon's reign was looked back to by the Jews of later generations as Israel's "Golden Age". Towards the end of Solomon's reign, his vassals abroad had begun to look for an opportunity to free themselves of Israeli domination; while, at home, the heavy burden of taxation for the upkeep of the grandiose royal court and the high costs of the grand-style monarchy was arousing discontent among his subjects. This discontentment surfaced as open rebellion after Solomon's death.
Not all of the Hebrew People accepted the idea of an everlasting union of their nation, religion, and the Davidic Dynasty; and, in the time of David’s grandson [Rehoboam, Solomon’s son], ten of the twelve Hebrew tribes rebelled against David’s House, called "Jeroboam's Rebellion", which caused the disruption of the Hebrew kingdom; and, Jeroboam founded Israel’s third dynasty.

The delegates of the twelve Hebrew tribes gathered in an assembly to crown Rehoboam, however, due to Rehoboam’s arrogance, instead of a coronation held what turned out to be a constitutional convention which rejected Rehoboam and elected another candidate, Jeroboam, an Ephraimite, as their king, who founded Israel’s third dynasty; and, the challenge of the Hebrew People to David’s Dynasty was: "now, see to thine own house" (v. 16). There are many comparisons between "this" generation of Hebrews and the 1776 generation of American colonists, who rebelled against King George, one of many descendants of King David, who had a "divine mandate".

The election of Jeroboam as King of Israel precipitated a crisis in the political history of the Hebrew People. It was the kingdom of Israel, not part of it, which was rent from David’s House, and, it is the part, one tribe, Judah [the Jews], which God left to David’s heir "for David’s sake". It is written that none followed David’s House, but the tribe of Judah only, however, reference is made to not one tribe but three, that is, the tribes of Judah, Benjamin, and Levi [which provided the priests], which remained loyal to the royal Davidic heir, Rehoboam, King Solomon’s son, and ceded from Israel to do so, establishing or re-founding the [separate] Kingdom of Judah.

There, then, existed two Hebrew kingdoms, the northern kingdom, called Israel, composed of ten tribes, with Samaria as its capital city, claimed to represent the "true" kingdom; and the southern kingdom, called Judah, composed of one tribe, with Jerusalem as its capital city, claimed its dynasty was Israel’s only legitimate royal house. There was a mass migration to Judah at this time of individuals from the other Hebrew tribes whose sympathies laid with David’s House, so that all twelve Hebrew tribes were represented in the Judahite kingdom. The throne of the northern kingdom, Israel, was seized by usurpers nine times during its existence, for the dynastic principle was not acknowledged as essential by the northern kingdom, whose kings attained the throne by a variety of means, by force of arms, by popular acclamation, or sometimes even by God’s designation, while, the throne of the southern kingdom, Judah, was occupied solely by King David’s House [dynasty] during its whole existence.
03. REHOBOAM (RICHAHUM), the son of King Solomon (above), by the Jordanese princess, was age 41 on his accession, and reigned seventeen years, 930-913 (1 Ki 14:21), and died age 59.

He succeeded his father, Solomon, as King of Judah only and not as King of Israel, due to the election of Jeroboam as Israel's king. Rehoboam was rivaled in his reign by King Jeroboam of Israel, with whom he never sought any relations. In the fifth year of his reign, King Rehoboam raised an army and threatened to put down the rebellion of the ten [northern] Hebrew tribes, however, Jeroboam, the rebel Hebrew king, whose wife was the daughter of the then reigning Egyptian pharaoh, appealed to Egypt for help; and King Shishak [Shoshonq I] of Egypt invaded Judah in support of his son-in-law. Rehoboam was caught by surprise and overwhelmed and besieged by the Egyptians in Jerusalem. He purchased peace by stripping Jerusalem of all its treasures and giving them to the Egyptian king. After this great humiliation, King Rehoboam occupied the remainder of his reign strengthening his country’s defenses.

Rehoboam had eighteen secondary-wives and a harem of sixty concubines, however, only had two primary wives, one at a time, whom he married one after the other.

He married 1st Mahalath [his cousin], daughter of King David's son Jerimoth and his wife, Abigail, grand-daughter [not "daughter"] of Eliab [an older brother of King David, i.e., one of Jesse's eight sons]; and, married 2nd Michaiah (Maachah) [his cousin’s daughter] and had issue.

**issue of 1st wife:**

**five sons**, who were: (a) Jeush, (b) Zizah, (c) Shemariah (Semariah), ancestor of a major secondary-line of the royal house, (d) Attai, & (e) Zaham

**issue of 2nd wife:**

**one son**, namely, (f) Abijah (Abijam)

In 1 Ki 15:2 it says Michaiah (Maachah), the daughter of Absalom, the late crown-prince, his uncle, but in 2 Chr 13:2 she is said to be the daughter of Uriel of Gibeah, which discrepancy is resolved by the supposition that she was the daughter of Tamar, Absalom's daughter, and her husband, Uriel of Gibeah, which makes her the "grand-daughter" of Absalom and not actually his "daughter". Michaiah (Maachah), the queen-consort, outlived her husband [the king] and placed her son, Abijah, on the throne in prejudice of her late husband’s sons by his first wife; and held a prominent place at
court as queen-mother during the reign of her son, and lived on into the reign of her grandson.

04. ABIJAH (AVAYAH) (ABIJAM; ABIYAH), the son of King Rehoboam and his second wife, reigned three years, 913-910 (1 Ki 15:2). In 1 Ki 15:1 it says he began his reign in the 18th year of King Jeroboam I of Israel, his rival to God’s throne. King Abijah, who considered the separation of the ten Hebrew tribes as rebellion, made a vigorous attempt to bring them back to their former allegiance to King David’s House. King Abijah is noted for a famous speech he gave on the battle-field in which he rebukes the usurper King Jeroboam of Israel saying, “Hear me, Jeroboam, and all Israel, ought ye not to know that the eternal God gave the kingship over Israel to David’s House forever, even to him and his sons [descendants] by a covenant…”, which indicates that God will continue to express His kingship through David’s descendants despite usurpers. He declared (v. 8) that God’s kingdom is in the hands of King David’s sons [descendants], the Davidic Dynasty, and that God’s kingdom is permanent and indestructible. The speech of King Abijah makes no allowance for a hiatus in the continuity of the Davidic kingship. The Davidic Dynasty, the author of “The Chronicles” says, was divinely appointed and therefore the only legitimate dynasty of Israel, accordingly, the point of King Abijah’s speech to the northern tribes, Israel, by their rebellion against their divinely appointed kings, was in fact in rebellion against God Himself! Note the correlation referred to by Britain’s King George III in connection to the rebellious American colonies. King Abijah won several victories over King Jeroboam, and took some border towns, but failed to decisively defeat him in battle. [note: 1 Ki 15:6 should read "Abijah" instead of "Rehoboam"]

King Abijah had fourteen wives, by whom he begot twenty-two sons and sixteen daughters. His primary wife, or queen, was [his cousin] Ana, daughter of Ahimaaz "the Naphalite", who was Solomon’s purveyor, and his wife Basemath, daughter of Solomon by Pharaoh’s daughter. It is through her, Ana, that the bloodline of the Egyptian Pharaohs enters into the veins of the Jewish royal house. The name of Abijah’s queen, Ana, is not given in the "Masoretic Text", the parent-manuscript of most Bible translations, but is given in the "Septuagint" [commonly denoted "LXX"], the Greek Bible, 3 Ki 15:10 [III "Basileion" 15:10] [note: I & II "Samuel" in the "Masoretic Text" is I & II "Kings" in the "LXX"; and III & IV "Kings" in the "LXX" is I & II "Kings" in the "MT"]. The omission in the "Masoretic Text" is probably due to a textual corruption, the name very likely became illegible with the ageing and deterioration of the original manuscript, and was dropped out of the text sometime during the process of its copying and re-copying by scribes. Too,
there is some confusion over her parentage. In the "LXX" she is called the "daughter" [or "descendant"] of Abssalom; but, here is another instance of the term of a relationship used in a loose sense. This Abssalom [son of Abishai, one of King David’s generals], was the tribal-chief or "sheikh" of the Hebrew Naphtali tribe, and, by wife [daughter of Shebuel (alive 1000BC), the last of his line, descendant of Israel's Founder and 1st Judge Moses], was father of Ahimaaz, one of King Solomon’s officials, who married Basemath, Solomon’s daughter.

issue:

(a) Asa, was the crown-prince.

05. ASA, the son of King Abijah and wife, Ana, reigned 41 years, 910-869 (1 Ki 15:10). His long reign overlapped the reigns of seven kings of "the northern kingdom" (so called). 1 Ki 15:19 says that he began his reign in the 20th year of King Jeroboam I of Israel's reign.

His grandmother, Michaiah (Maachah), is called his "mother" in the "Masoretic Text" (1 Ki 15:9-10), which has caused some confusion since the "MT" does not give his mother’s name, however, the "LXX" corrects this by giving his mother’s name, which was "Ana". The confusion was created by the fact that Ana died before her husband’s succession, and, upon his succession, his grandmother, Michaiah (Maachah), the queen-mother of his father’s reign, was still alive, and, in the absence of Asa’s mother, Ana, filled a vacuum in the royal court. It appears that the Judahite monarchy had a "madonna and child" cult in its ideology represented by the office of "queen-mother". It appears that "queen-mother" was an office, however, there was no such office as "queen-mother" in the Hebrew monarchy of the "northern kingdom"; which is the reason that the mothers of the "northern kings" are seldom mentioned if ever but in passing, whereas, the mothers of the "southern kings" are nearly always given by name. Michaiah (Maachah) retained her position in that office until her impeachment and expulsion from the royal court because of her abuse of her royal privilege (1 Ki 15:13; 2 Chr 15:16).

King Asa married Azuba, daughter/or granddaughter of Shilhi, one of the sons/or grandsons of Jeroboam, the rebel Hebrew king, of his wife, Karamat, daughter of King Shishak of Egypt. Azuba fled south to Judah during the massacre of King Jeroboam’s House by the usurper Baasha where she found refuge. Another descent-line from the Egyptian Pharaohs
may be trace through Azuba [via, her paternal grandmother, Karamat] to the Jewish Royal House. He, of his wife, Azuba, had issue.

**issue:**

(x) **Jehoshaphat**, the crown prince.

The relationship between Judah and Israel under their early rulers was tense, and eventually war broke out. The critics agree that in 2 Chr 15:19; 16:1, where it says that King Bassha of Israel warred with King Asa of Judah in his "35th" and "36th" years, are a copyist’s mistake for either "15th" and "16th" or "25th" and "26th", because Baasha died in Asa's 26th year (1 Ki 16:6,8). Bassha was succeeded in the northern kingdom by his son Elah, who was overthrown by Zimri, who reigned only 7 days. The northern kingdom broke out into civil war over rivaling claimants, and Tibni [Zimri’s brother] reigned over one half of the northern kingdom while Omri, another claimant, reigned over the other half of the country. Omri prevailed over Tibni in a decisive battle and united the northern kingdom, which he left to his son Ahab, who became King of Israel in the "38th" year of King Asa’s reign. King Asa of Judah sought an ally against King Ahab of Israel and made an alliance with King Ben-Hadad of Syria. The Syrian king made a diversion in King Asa’s support by invading Israel, whereupon King Ahab pulled back from fighting Judah to defend himself against the Syrians. The alliance with Syria was denounced by the seer Hanani, and, King Asa, angered by this, put him in prison. For which the Bible implies that Asa was smote with a disease by God in his 39th year which proved fatal in his 41st year (1 Ki 15:23; 2 Chr 16:12), whereupon Hanani was released from prison.

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06. **JEHOShaphat (Yehosephat)**, reigned 869-848, regent from 872. He reigned twenty-five years, 872-848BC (1 Ki 15:23; 2 Chr 16:12), including the three years he was regent during his father’s illness (1 Ki 22:42). In 1 Ki 22:41 it says he began his reign in the fourth year of King Ahab of Israel’s reign. He was age 35 when he began to reign.

King Jehoshaphat carried out a series of reforms, political, religious, and military. He put judges in all the country’s cities, and tried to remedy the defects in the local administrations as part of his political reforms. He organized a system of public instruction, sending priests on regular circuits to all the country’s cities with the "Torah" to teach the people, as part of his religious reforms. And, as part of his military reforms, he placed garrisons in all the country’s cities.
The name of the wife of Jehoshaphat is not given in scripture. This is unusual in the record of the Judahite kings, and there must be some story behind this "cover-up". His wife may have been a Syrian princess [Anonyma], who was unpopular with the Hebrew People for their wars with her country, Syria? His wife had to be someone of importance for her to be the mother of the "crown-prince".

**issue:**

seven sons, who were: (a) Jehoram, the crown-prince; (b) Azariah; (c) Zechariah; (d) Shaphatiah; (e) Michael; (f) Jehiel; (g) Ahaziah

The accession of Jehoshaphat's son, Jehoram, the crown-prince, as an associate-ruler with his father in 853 was no doubt prompted by concern regarding the forthcoming war with Syria. The war was a disaster. The Israeli King Ahab was mortally-wounded in battle, and King Jehoshaphat was obliged to make a humiliating peace with Syria.

Jehoshaphat recognized the independence of the ten Hebrew tribes, that is, the "northern kingdom", Israel, as a separate state, sort of like the eventual recognition by the British Crown of the independence of the American colonists, the U.S.A., as a separate state. He made an alliance with Israel which was cemented by the marriage of his heir, Jehoram, to the Hebrew princess, Athalia, the daughter of King Ahab of Israel and his Phoenician wife, Jezebel of Tyre (2 Chr 21:6). Though called the daughter of King Omri in 2 Chr 22:2, a comparison of texts shows that Athalia was his grand-daughter, that is, the daughter of Omri’s son, King Ahab. King Jehoshaphat joined King Ahab in his third Syrian campaign. Later, Jehoshaphat joined Ahab’s successor, King Ahaziah, in a trade expedition to Tarshish [Spain], but the merchant-fleet was wrecked and the enterprise had to be abandoned. Then, still later, Jehoshaphat joined Ahaziah’s successor, King Jehoram, in a war against the Jordanese, who appealed to Syria for help. It looked at first as if the enemies of Judah's King Jehoshaphat had the upper hand, however, they began quarreling among themselves and broke out fighting each other which permitted the Hebrews to overcome them. The war with Syria was long over by the time of Jehoshaphat's death, so that he ended his days in peace.

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**07. JEHORAM (YEHORAM) (JORAM)**, reigned 848-841, was associate-ruler with his father at the time for concerns over the up-coming war with Syria in 853BC, and after his father’s death, reigned as king in his own right for eight years, 848-841 (2 Ki 8:17; 2 Chr 21:5). The years of his co-rule
with his father are not counted in his official regnal-years; for, in the 2nd year of his co-rule with his father, King Jehoram of Israel began to reign (2 Ki 1:17), then, on his father’s death, in the 5th year of King Jehoram of Israel, he began his sole rule (2 Ki 8:16). He was age 32 on his accession.

The fact that his mother’s name does not appear in scripture is unusual for Judahite annalists, especially since he was crown-prince, which suggests that there is a story the annalists wished to "cover-up".

He, as crown-prince, married the Hebrew princess Athalia, the daughter of King Ahab of Israel, and his wife Jezebel of Tyre, a Phoenician princess. His marriage was arranged between his father, the King of Judah, and her father, the King of Israel, perhaps in hope of the reunion of all the Hebrew tribes under one crown.

issue:

(a) Jehoahaz [who changed his name to Ahaziah on his accession], the crown-prince

(b) Jehosheba (daughter), the wife of Jehoiada I, High-Priest, and mother of Jehoadda, the wife of [her cousin] King Jehoash, of whom later.

It was at the insistence of Athalia that King Jehoram introduced Baal-worship into Judah. A warning from the prophet Elijah failed to produce any good effect on him. And, shortly after, there followed a series of calamities. First, the Jordanese, who had been tributary to his father, revolted and won their independence. Then, there was a rebellion within his own kingdom. The rebellion was suppressed and many of the country’s most prominent nobles were executed, along with six of the king’s own brothers. That was followed by raids of armed-bands of Philistines [Palestinians] from Gaza. Then an invasion of Arabs from Arabia overran the country. The Arabs stormed Jerusalem, plundered the city, captured King Jehoram’s harem of secondary wives and all their children, whom they carried into captivity and later slew. In 2 Chr 21:16,17 it says that Jehoram’s sons were taken captive, but in 2 Chr 22:1 it says that they were slain, the presumption is that they were first taken captive and afterwards slain.

Jehoram came down with a terrible disease (2 Chr 21:18,19), and on account of his illness his son Ahaziah, the crown-prince, was regent for him the last year of his life.

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08. AHAZIAH (AACHAZ), originally named JEHOAHAZ, reigned 841, regent from 842. He was regent for his father about a year, 842BC (2 Chr 21:19), and reigned in his own right as king after his father’s death for one year, 841BC (2 Ki 8:26). In 2 Ki 8:25 it says he began his reign in the 12th year of King Jehoram of Israel; while, in 2 Ki 9:29 it says he began to reign in the 11th year of King Jehoram of Israel, which statements are both correct, that is, one, the "12th", is when he began to reign as king (2 Ki 8:26), and the other, the "11th", is when he began to reign as regent for his sick father (2 Chr 21:19). In 2 Ki 8:26 it says he was age 22 when he began to reign, but in 2 Chr 22:2 his age is given as 42. The "22" is undoubtedly correct, as 2 Chr 21:20 we see that his father was 40 when he died, which would have made him younger than his son.

King Ahaziah was dominated by his mother, Queen Athalia, and followed her advice without question. When his uncle, King Jehoram of Israel, was wounded in battle fighting Syria, King Ahaziah went to visit him at Jezreel where he was laid up recuperating from his wounds. It was during this visit that a conspiracy was underway against King Jehoram by an army faction led by one of his generals, Jehu [Yahou], who slew all of Omri’s House he could get his hands on, and took the throne. Jehoram was murdered, and Ahaziah fled for his life, however, was pursued by his uncle’s assassins and was mortally wounded in his flight. He had strength enough to reach Megiddo where he died. His body was conveyed by his servants back to Jerusalem for burial in the royal crypt.

He, by his wife, Zibiah "of Beersheba", had several sons, who were murdered by the queen-mother [Athalia] along with all their children save one.

issue:

several sons & daughters

(x) Jehoash (Joash), the youngest son, an infant at the time of the massacre of the royal family, was rescued from the slaughter by his aunt [father's sister]

09. ATHALIA, the queen-mother, widow of King Jehoram and mother of the late King Ahaziah, usurped the throne on the death of her son, King Ahaziah, and reigned seven years, 841-835BC (2 Ki 11:3; 2 Chr 22:12) as sole ruler. To secure herself on the throne, she had all of her grandsons as well as other members of the royal house put to death, only Jehoash, the
late king’s infant son, perhaps 9-11 months of age, escaped the massacre. He was rescued by his aunt, Princess Jehosheba, with wife of Jehoiada, the High-Priest, who concealed him in the temple. The young prince, Jehoash, grew up secretly in the temple for fear of Queen Athalia, who sought to slay him. Her whole reign was devoted to the promotion of idolatry, paganism, and every heathen practice. She closed the Temple, dedicated to Yahweh or Jehovah-worship, and completed and opened a temple originally begun by her late husband, which was dedicated to Baal-worship. Athalia was overthrown by a counter-coup engineered by the High-Priest Jehoiada, who set Prince Jehoash, the rightful king, on the throne. The High-Priest, when he thought the time was right, organized an insurrection. He brought the prince out of hiding in the temple and presented him to the city’s garrison which thereupon proclaimed him king. The boy-king, Jehoash, under advisement of the High-Priest issued the order to arrest Queen Athalia which the city-garrison obeyed and put her to death. Too, Mattan, the High-Priest of Baal, who was Athalia’s Prime Minister, was put to death also.

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10. JEHOASH (YOHASH) (JOASH), the sole survivor of the massacre of the royal house, reigned 40 years, 835-796BC (2 KI 12:1; 2 Chr 24:1). He was age 7 on his accession. The High-Priest Jehoiada, as long as he lived, was the real ruler of the country as King Jehoash’s Prime Minister. Under his tutorship King Jehoash cleared the country of baalsim, demolished the temple dedicated to Baal-worship, and destroyed all the pagan altars and idols. This was all part of a counter-cultural reaction that set-in the country following Queen Athalia’s regime.

King Jehoash married the daughter of the High-Priest, Jehoiada, namely, Jehoadda, who bore him two sons.

issue:

(a) Amaziah, "the heir"

(b) Amatzia, "the spare"

King Jehoash behaved as long as the High Priest Jehoiada lived, but after the death of this aged counselor, evil advisors led him into ruin. In his 23rd year, Jehoahaz, succeeded his father Jehu as King of Israel. He was succeeded by his son, Jehoash (Joash), in the 37th year of King Jehoash of Judah’s reign, whose son, Amaziah, was regent for his father by that date. King Jehoash apostatized during his latter years and set up idols. The
Syrians invaded during the latter part of King Jehoash’s reign. They overcame his forces in battle, and appearing before Jerusalem demanded tribute. King Jehoash stripped the city of its valuables and bought-off King Hazael of Syria who thereupon withdrew back into his own country.

Jehoash suffered from a painful malady the last year of his life (2 Chr 24:25), during which the crown-prince reigned as regent and carried out all of his father’s official duties. Still, his illness did not prevent Jehoash from leading his army into battle against his country’s enemies, in which he was severely wounded in a battle. Surviving these misfortunes, he was later murdered by a conspiracy of his own ministers.

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11. AMAZIAH reigned 796–767, regent from 801; captured, released and restored 792. He reigned as regent during his father’s suffering [who had been severely wounded in battle] (2 Chr 24:25), and, after his father’s murder, reigned as king 29 years (2 Ki 14:2; 2 Chr 25:1). In 2 Ki 14:2 it says he was age 25 when he began to reign, but this must be an error, for it would mean that he was only 12 when his son [Uzziah] was born. He, of his wife, Jecolia[h], had issue, namely:

(a) Uzziah (Azariah), the crown-prince, who was twice king

He commenced his reign by the executions of those who had murdered his father. Soon after his accession King Amaziah undertook an expedition and brought the Jordanese back into subjection. His victory went to his head and in his pride he foolishly sent a challenge to King Jehoash of Israel to meet him in battle. Amaziah was defeated and humiliated by King Jehoash, who took him prisoner, and brought him to Jerusalem, his capital city, a captive in chains. The city’s citizens closed the city’s gates, and placed the crown-prince, Uzziah, age 16, on the throne, and defended the city against seizure. The city was besieged for several months. The city’s walls were eventually breached, and the enemy entered the city, plundered it for weeks, and his son, Uzziah, was taken hostage by King Jehoash of Israel to ensure the future good behavior of King Amaziah who was released and restored to the throne, 792 BC. After this humiliation there was nothing more recorded of his reign until his death. These events are recorded in 2 Ki 14:21 & 2 Chr 26:1-3 as a postscript to the account of Amaziah’s reign, but it should more properly have been placed immediately after the account of the war between Amaziah and Jehoash in 2 Ki 14:12-14 & 2 Chr 25:21-24. In his 15th year, Jeroboam II, succeeded his father, King Jehoash of Israel, and released King Amaziah’s son, Uzziah, who was escorted by armed-guard back to his own country.
In his last year, King Amaziah learned of a conspiracy formed against him by his courtiers, and fled Jerusalem, but hired assassins caught up with him at Lachish and killed him. His body was brought upon horse-back to Jerusalem, and he was buried in the royal sepulchre.

12. UZZIAH (AVOZIHU) (AZARIAH) (OZIAH), reigned 767-740, reign dated from 792, his first accession. He reigned 52 years (2 Ki 15:2; 2 Chr 26:3). He had a double accession: the first in 792 when his father was taken prisoner following his defeat in battle; and, the second in 767 on his father’s demise. In 2 Ki 14:17 it says he began to reign in the 15th year of King Jerobeam II of Israel [from 767 date]; while 2 Ki 15:1 says he began to reign in the 27th year of King Jeroboam of Israel [from 792 date]. This means that 2 Ki 14:21 and 2 Ki 15:2 are chronologically out of place and should be inserted between 2 Chr 26:22 and 2 Chr 26:23. These references compared to 2 Ki 15:8 reveals that his 38th year is synchronist to the 14th anniversary of his father’s demise. Jeroboam II of Israel reigned 41 years, and that is 14 years after his 27th year, which is the synchronism for Uzziah’s accession. Jeroboam II was succeeded in 753 by Zechariah in the 38th year of Uzziah (2 Ki 15:8). If in 753 Uzziah had been made king 38 years earlier, and if Amaziah [his father] had died 14 years before, then Uzziah succeeded 24 years before his father’s demise, which gives us the 792 date. This means that 2 Ki 14:21 and 2 Ki 15:2 are chronologically out of place and should be inserted between 2 Chr 26:22 and 2 Chr 26:23. These references compared to 2 Ki 15:8 reveals that his 38th year is synchronist to the 14th anniversary of his father’s death.

Uzziah married Jerusha, daughter of High-Priest Zadok II, and begot issue:

(a) Jotham, the crown-prince

(b) Tabael (Isa 7:6), the father of Elkanah, rival claimant versus [his cousin] King Ahaz (below)

The country was prosperous during Uzziah’s reign. This, and his military successes over Gaza, Arabia, and Jordan, made Uzziah a popular king. Elated with his splendid career he became arrogant, and determined to burn incense on the altar in the temple, which was the priests’ prerogative. The High-Priest and other temple priests opposed Uzziah who was angered at their resistance, and, suddenly there was a great earthquake [which is recorded in the annals of other nations], and Uzziah was smitten with
leprosy. Uzziah, a leper, retired from public life, and lived in quarantine the remainder of his natural life.

His son Jotham, the crown-prince took over affairs and reigned as prince-regent in his father's name. King Uzziah during his retirement "in a separate house" took up agriculture and made it his second career [like George III of Britain]. In his 38th year, Zechariah, succeeded his father Jeroboam II in the northern kingdom. He reigned six months, and was overthrown by Shallum, an usurper, who reigned one month in King Uzziah's 39th year. He was himself murdered, and another usurper, Menahem, took the throne. Menahem was succeeded by his son Pekahiah in King Uzziah's 50th year. In his 52nd year, Pekah, slew Pekahiah and usurped the throne.

13. JOTHAM (YOTEM), reigned 740-735, regent from 750BC. He reigned 16 years (2 Ki 15:33), which includes the years he was prince-regent during his father's retirement (2 Ki 15:5; 2 Chr 26:1). He was regent for 11 years (2 Ki 15:32).

He married Ahia, the Hebrew princess, traditionally the daughter of Azrikam, the Benjaminites sheikh of King Saul's House (1 Chr 9:44), in a strategic move as part of a feasible plan to re-unite the Hebrew tribes.

issue:

(a) Ahaz, the crown-prince [who was named after his mother's relatives, which name was common in the Saulite family-clan]; and

(b) Yaba, a daughter, who was given in marriage to Tiglath-pileser, III, King of Assyria 745-727BC, from whom descends a "DFA" descent-line

Prince Jotham, during his regency, made an alliance with King Jeroboam II of Israel, who gave him his grand-daughter, Abijah, the daughter of his son, Zechariah, the crown-prince and future king of the "northern kingdom", in marriage to his [Jotham's] son, Ahaz, the crown-prince, in a long-range scheme to reunite the Hebrew Nation. The alliance collapsed on the murder of King Zechariah of Israel the year before Jotham, the Prince-Regent of Judah, became king; and the throne of Israel passed to a series of usurpers. The overthrow of King Jehu's House dashed all hope for the re-unification of the Hebrew tribes.

King Jotham was a godly man, and tried but was unable to correct the corrupt practices of his subjects, who had taken on the heathen customs of
the country’s minorities and its neighbors. The secularization of society became a point of contention between he and his son, and it appears King Jotham was "retired" (so to speak) by his son, Ahaz, in a palace coup, and lived the remainder of his days under house-arrest though retaining his status, office, and title.

14. AHAZ, reigned 735-726, regent from 743. He reigned 16 years, including the years of his regency (2 Ki 16:2). 2 Ki 16:2 & 2 Chr 28:1 give his age at 20 on his accession, but this must be in error or else he was 11 when his son [Hezekiah] was born [compare 2 Ki 16:2; 18:2], or, the probable interpretation of these verses may be that Ahaz, supported by the pro-Assyrian faction in the royal court, in a coup (2 Ki 16:7), forced his father, Jotham, the king, to "retire", neutralizing the anti-Assyrian faction in the royal court which hitherto had influenced the country’s politics, in Pekah’s 17th year; and that Jotham, the ex-king, continued to live under house-arrest to his 20th year (2 Ki 15:30), which would explain the overlapping reign of Ahaz with his father.

The political sentiments of King Ahaz were decidedly pro-Assyria. He gave his sister, Yaba, to Tiglath-pileser III, King of Assyria 745-727, to be his wife. Ahaz pursued a policy that brought him into serious difficulties with his anti-Assyrian neighbors, who assailed him from all sides. The prophet Isaiah preached against Ahaz’s policies, both political and religious, which were actually regarded by the general population as "progressive". In religious matters, Ahaz, here, too, was totally different from his father, and set himself against his father’s religious policies. He introduced Moloch-worship, which required the sacrifices of human infants [comparable today to "abortion"], and restored idol-worship. The simple fact is that Ahaz was a "man of his times" (so to speak), in that he was representative of his generation's "mind-set", its values, and its views of "political correctness".

King Ahaz married Abijah, daughter and heiress of King Zechariah of Israel [House of Jehu], and begot

issue:

(a) [name] infant son, his eldest, who was offered by his father as a sacrifice in Moloch-worship (2 Ki 16:3)

(b) Maaseiah, the crown-prince, who was captured during war-time by Judah’s neighbors, and was murdered along with other hostages (2 Chr 28:7)
(c) Hezekiah, the future king.

Judah, during Ahaz’s reign, was attacked by all of its neighbors, who plundered Judahite cities and besieged Jerusalem. Maaseiah, the crown-prince, was murdered in 735 by Zichri, an officer of King Pekah of Israel, with whom Ahaz was at war (2 Chr 28:7). King Pekah of Israel and his allies, Syria, Jordan, and Gaza, besieged Jerusalem, intending to place the cousin of Ahaz, namely, Elkanah [son of Prince Tabael, one of King Jotham’s younger brothers], on the throne (Isaiah 7:6), who was sympathetic to their cause. King Ahaz, in his extremity, applied to King Tigath-pileser III of Assyria for help. The Assyrians came to Judah’s assistance and subjugated Syria, Jordan [Moab, Ammon, & Edom], and Israel, and Judah too became one of Assyria’s vassal-states. Pekah, in Israel, was despoiled of at least half his kingdom, and was murdered by Hoshea, who succeeded him. After the crisis had passed, King Ahaz sank further into idolatry and raised shrines to pagan deities everywhere, even in the temple. He was one of Judah's worst kings, and died unlamented by his people.

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15. HEZEKIAH (HEZAKIA), reigned 29 years, 726-697 (2 Ki 18:2; 2 Chr 29:1). 2 Ki 18:1 says he began his reign in the 3rd year of King Hoshea of Israel. He was age 25 on his accession.

He married Hephzibah ?of Babylonia, and begot

issue:

(a) Bilhah (daughter), who married a foreign-prince

(b) Manasseh, the crown-prince

(c) Amariah, another son, father of Gedaliah, father of Ahikam, father of (?) Gedaliah, governor [alternate pedigree, compare].

Hezekiah inherited a disorganized state and a heavy burden of tribute to Assyria, which his father had saddled on the country. He began his reign with a great reformation. His first acts were to purge, repair, and re-open the temple, and restore the temple service. He destroyed the idols his father had set up and rooted out all pagan cults. In the zeal of "the reformation" Hezekiah ordered destroyed the "brazen serpent" on the pole that Moses made in The Wilderness (Num 21:19) because it had become an object of veneration. [note: this object was likened to Jesus by "John" (3:14) to His
crucifixion and to be a picture of salvation.] He re-instituted the observance of the Levitical Festivals, including the "Passover Feast".

2 Ki 18:10 says in his 6th year (721BC) the "ten northern tribes", Israel, were conquered when its capital city, Samaria, fell to its enemies, the Assyrians, following a 3-year siege, in 721BC. It ended the "northern kingdom", and, the nation, Israel, and its populace, the "ten Hebrew tribes", were deported by Assyria and resettled elsewhere (2 Ki 17:6), and the territory of the northern kingdom became an Assyrian province. "Josephus" says that it took place in Hezekiah's 7th year (722BC).

King Hezekiah, had also withheld Judah's yearly tribute, along with Israel and its neighbors, and had rebelled also against the country's vassalage to Assyria, which brought Sennacherib's first invasion of Judah in 713BC (2 Ki 18:13-16). Sennacherib at this time was not yet King of Assyria but he was his father's [Sargon II's] army-commander. The alliance fell apart when Assyria conquered Israel. Its neighbors were terrified and rallied to make peace with Assyria. King Hezekiah purchased peace by the payment of a large tribute, and Judah's vassalage to Assyria was renewed or re-affirmed by the restoration of the tribute. Hezekiah attempted to revive the religious unity of Israel by inviting the people of the Assyrian province of Samaria, formerly the Israelite kingdom, to come to Jerusalem to worship, but his attempt was rendered ineffective due to the opposition of the Assyrian military-governor of the province.

In the latter part of his reign King Hezekiah became dangerously ill but recovered (2 Ki 20:1-11). His recovery was followed by the long-awaited birth of a son, Manasseh. It was an event of much rejoicing that a boy had been born, for they only had an older daughter, Bilhah, who married a foreign prince and left the country that same year.

Hezekiah received an embassy from Babylonia to whom he showed all his wealth, and was rebuked by Isaiah "The Prophet" (2 Ki 20:12-19).

King Hezekiah's alliance with King Shabako of Egypt brought about Sennacherib's second invasion of Judah in 701BC. Sennacherib had become King of Assyria in the meantime having succeeded his father, Sargon II, in 705BC. The Egyptian Army led by Taharqa (Tirhakah), the nephew of Egypt's King Shabako, came to Judah's support but was turned back by the Assyrian Army. It was at this time that Hezekiah constructed the underground tunnel to bring water from the spring of Gihon to inside the walls of Jerusalem (2 Ki 20:20) to give the city a never-failing water supply, in anticipation of the city's siege (2 Ki 18:17-19:37). Sennacherib besieged Jerusalem a second time. Here was the miraculous deliverance of "God's Angel" spoken of in "2 Kings" (19:35) in which a great pestilence disabled
the Assyrian Army, and the Assyrians returned to their own country without having taken Jerusalem. This victory gained Judah independence from Assyria, and gave King Hezekiah much prestige. Hezekiah died peacefully about five years later, and was much lamented by his people.

16. MANASSEH (MENASHA), reigned 55 years, 697-642BC (2 Ki 21:1; 2 Chr 33:1). He was a minor [age 12] on his succession, and his mother, Queen Hephzibah, governed the kingdom until he came of age. Thus, it is not possible that he could have served as regent during any part of his father's reign as some writers have claimed in order to work out their faulty chronologies.

He grew up to be the most wicked of all of Judah's kings. His reign began with such great promise.

He married Meshullemeth, and begot

(a) Amon, the crown-prince

The breakup of his marriage put an end to the honeymoon the country was having with their popular young king. Manasseh grew into a fanatical idolater. He introduced a secular constitution to the state, separating temple [church] and state, and allowed the practice of all pagan religions of every heathen ethnic group represented in the kingdom. The old Canaanite/Palestinian paganism was revived, the altars to foreign pagan deities were set back up, and he even removed The "Ark" and in its place set up a pagan idol statute in the inner sanctum of the Temple (2 Chr 33:7). The state-religion of Yahweh/Jehovah-worship was disestablished and even forbidden; and the temple priests were executed along with the prophets. This apostasy did not go un-rebuked by the prophets, whom King Manasseh endeavored to silence by the fiercest persecution recorded in the country's annals. Legend says that the prophet Isaiah was among King Manasseh's victims. The prophet Isaiah was placed inside an hollowed-out tree trunk and sawn in half by King Manasseh's executioners. The Moabites, Ammonites, and Edomites, as well as the Philistines, who had been his father's tributaries revolted against King Manasseh and gained their independence. The great blow came from Assyria, which captured Jerusalem, took King Manasseh prisoner, and humiliated him by having him walk to Nineveh, the Assyrian capital [the text says Babylon, 2 Chr 33:11, which maybe a copyist's error], naked with a ring in his nose onto which was fastened a chain held by his captors, and
brought into an audience with the Assyrian king Esarhaddon, to give an account for his rebellion. Manasseh’s name actually appears on two Assyrian lists of tributary kings, one telling how he was one of a group summoned to Nineveh to hear their overlord’s demands, and the other telling the story of his captivity by the Assyrian king. There, at Nineveh, King Manasseh was held a prisoner for several years. Manasseh came to repentance while a prisoner in a cell in a dank, deep, dark dungeon; and later was restored to his kingdom, but under Assyria’s vassalage. King Manasseh first acts on his restoration were to destroy all the idols and pagan altars, cleanse and re-open the temple, place The "Ark" back into the temple’s "inner sanctum", restore Yahweh/Jehovah-worship, and all its services. The country enjoyed peace and renewed prosperity during King Manasseh’s restoration.

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17. AMON, reigned 2 years, 642-640BC (2 Ki 21:19; 2 Chr 33:21). He was age 22 on his accession.

He married Jedidah, daughter of Adaiah, a temple-priest of the Aaronic High-Priest's House, and begot

(a) Josiah, the crown prince

(b) Kareah, the father of Johanan, a later claimant to the throne. Prince Johanan maybe identified with "Ion, son of Kari" in ancient Irish annals. If so, he was the ancestor of a dynasty of rival claimants to King David's Throne in "a far off place" or "in the isles of the seas". Here, according to British-Israelism, "the isles of the seas" in "a far off place" refers to the British Isles.

King Amon was wicked and followed his father’s old idolatries, without sharing his repentance. He even closed the Temple and prohibited Jehovah-worship. He fell victim to court conspiracy, which may have been intended as a gesture of independence from Assyrian vassalage, and was murdered in the palace. The citizens of Jerusalem sought out his murderers and avenged his death by slaying the conspirators.

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18. JOSIAH (YOSHEAU), reigned 31 years, 640-609BC (2 Ki 22:1; 2 Chr 34:1). He was age 8 on his accession. The country was in terrible social and moral conditions when Josiah came to the throne. He was a godly man,
and when he came of age he discharged the regency and began religious reforms. The temple was cleansed, repaired, and re-opened, and the temple services was restored. It was during this time that a copy of the "Torah" was discovered by some workmen in the temple, and brought to the king who read it. He was inspired by it, so much so that he convened the country’s whole population at Jerusalem, where, after the priests read the "Torah" to the congregation, all the people were moved to take a solemn oath to Yahweh/Jehovah-God and renewed their covenant with Him. This was followed by further religious reforms, including the destruction of all pagan idols and altars.

Meantime, the Assyrian Empire was in a state of revolt and collapse following the fall of Nineveh, the capital city, to the Scythians in 612BC. Its king, Sin-shar-ishkun, apparently died in the defense of the city, and the remnants of the Assyrian Army were collected by Prince Ashur-uballit, the last Assyrian king, who established his headquarters at Carchemish on the Upper Euphrates. He was encouraged by a number of victories in a counter-offensive, and made a desperate last-ditch attempt to regain Nineveh, the capital city, however, was opposed by the Babylonians, who defeated Ashur-uballit at Carchemish. He fled with the remnant of his army to Haran, where the Babylonians, under their army-commander, Nebuchadnezzar, delivered the final blow to Assyria in the "1st" Battle of Haran, and Assyria was no more! Meantime, the Egyptian Pharaoh, Necho II, saw the collapse of the Assyrian Empire as an opportunity to restore Egypt’s former empire in Asia. Pharaoh Necho sought passage through Judah on his way to Carchemish, but King Josiah refused the Egyptian pharaoh obstructing Egypt’s ambition to regain control of the Middle East, for King Josiah sought to restore his own country’s former borders. And, upon Assyria’s collapse, he occupied and annexed the former Assyrian province of Samaria, which had once been the territory of the Israeli "northern kingdom", which Assyria had conquered a century earlier.

Pharaoh Necho, wishing for a speedy advance, sent an embassy to King Josiah to persuade him to join his side, but King Josiah refused and met the Egyptian pharaoh in battle at Megiddo. The battle went against King Josiah, who was mortally wounded and was carried off the battlefield and died shortly after, 609BC. His eldest son, the Crown-Prince Johanan, his heir, is thought to have been killed in the Battle of Megiddo along with his father, but how the crown-prince died is a matter of speculation. King Josiah was taken back dead in a chariot to Jerusalem by his servants. His death may not have been in vain, for he delayed the Egyptians long enough to influence the outcome of events. The Egyptians went on from there; and, in the "2nd" Battle of Haran that year the issue shifted to a Babylonian-Egyptian struggle over the control of Syria-Palestine.
In Jerusalem, on the news of the death of King Josiah at Megiddo, the Queen, the late king’s 2nd wife and widow, Hamutal, acted quickly and set her son, Jehoahaz on the throne in prejudice of both the brother of the late crown-prince, namely, Prince Jehoiakim, and [his niece], the daughter of the late crown-prince, Tamar, who could have been considered the heiress to the throne or queen on the basis of Num. 28:8 and Num. 36:8.

King Josiah married first Zebidah of Rumah, and married secondly Hamutal of Libnah, and had issue by both wives.

issue of 1st wife:

(a) Johanan [Yohannan], the eldest, the crown prince, father of Tamar "Tephi" (daughter), considered heiress after her father’s demise

(b) Eliakim [who changed his name to JEHOIAKIM on his accession]

issue of 2nd wife:

(c) Shallum [who changed his name to JEHOAHAZ on his accession]

(d) Mattaniah [who changed his name to ZEDEKIAH on his accession]

(18) Johanan [Yohannan], the crown-prince (above), eldest son of (17) King JOSIAH, was the father of an only child, a daughter, Tamar[-Tephi]

(19) Tamar[-Tephi] (daughter), who, according to the judicial-ruling made by Moses (Num 28:8) and its conditional clause (Num 36:8), was technically the dynasty’s heiress. The possibility that Tamar [whose epithet was "Tephi"] may have been the heiress to the throne is not improbable, for, although inheritance among the Jews was according to the male-line, if there were no sons the inheritance of property [in this case, the kingdom] went to the daughter (Num 27:8), on the condition (Num 36:8) that she marry "inside her father’s house" [in this case, the Davidic Dynasty, i.e., the royal house], usually to the next-of-kin in the male-line, otherwise she would forfeit the inheritance. The Jewish scribes normally did not include daughters in the Bible genealogies, and left Tamar out in 1 Chr 3. Her insertion into the royal pedigree at this point resolves all the problems in this portion of the royal genealogy that without her there would be no solutions.
19. JEHOAHAZ (JOAHAZ), reigned three months Year 609 (2 Ki 23:31; 2 Chr 36:2). He was age 23 when his mother, Queen Hamutal, engineered his succession in prejudice of her late husband’s issue of his late first wife, on the news of the death of her husband, King Josiah, and the crown-prince, Johanan, in the Battle of Megiddo. Queen Hamutal dominated the royal court and had a big influence over her son, King Jehoahaz. Jehoahaz, during his short reign, began a reversal of his father’s religious reforms, for the Bible says “he did evil in God’s eyes”. Pharaoh Necho, on his way back to Egypt following the "2nd" Battle of Haran, occupied Jerusalem, removed King Jehoahaz from the throne and placed his older half-brother, Jehoiakim, on the throne. The ex-king Jehoahaz, along with his mother, Queen Hamutal, were taken prisoners by Pharaoh Necho. Jehoahaz was taken first to Riblah, where Pharaoh Necho had established his headquarters. Then, from there he was taken to Egypt where the ex-king Jehoahaz died as predicted by Jeremiah (Jer 22:11-12), without any known descendants.

20. JEHOIAKIM (YAHIAKEEM) was set on the throne by Pharaoh Necho, and Judah became an Egyptian vassal-state. He was age 25 on his accession, and reigned eleven years, 609-598 (2 Ki 23:36; 2 Chr 36:5).

He married Nehushta, daughter of Elnathan of Jerusalem [cousin], and had issue, namely,

(x) JECONIAH (JECHONIAS), called "CONIAH" for short, who took the name JEHOIAKIN (JEHOIACHIN), on his accession.

He is portrayed in the Bible as a wicked king who sought repeatedly to kill Jeremiah "The Prophet", who continually spoke against his policies. He imprisoned anyone who dared to criticize him. He continued the evils begun during his half-brother’s short reign. The country was harassed by its neighbors during his reign. The tide of history changed with Egypt's defeat by the Babylonians, in 605, after which the Babylonians came and occupied Jerusalem. King Jehoiakim was bound in chains by the Babylonian general-prince Nebuchadnezzar [the future Sumerian/Babylonian emperor] with the intention of carrying him to Babylon (2 Chr 36:6), but the news of his father’s death caused him to delay his plans and restored Jehoiakim to the throne to hurry home to Babylon to secure his succession. King Jehoiakim, formerly a vassal of Pharaoh Necho of Egypt, now became the vassal of Emperor Nebuchadnezzar [II] of Babylonia. The Babylonians returned to their own country, and took back with them many Jewish hostages [including Daniel and his three friends]. This was the first of three mass
deportations. The defeat of the Babylonians by the Egyptians in another battle, in 601, encouraged Jehoiakim to attempt to free himself of his vassalage to anyone, and withheld the yearly tribute to the Babylonian emperor. In response the Babylonians again appeared before Jerusalem’s walls. The siege of the city was grievous, and the city’s citizens slew King Jehoiakim and threw his body over the walls to convince the enemy that he was dead, that is, his body was "cast forth beyond the gates" (Jer 22:19). His corpse was exposed to the heat of the day and the frost of the night (Jer 36:30), and ignominiously treated by the enemy, the Babylonians, who gave him "the burial of an ass" (Jer 22:19), that is, he was buried in an unmarked grave in the trash heaps of the Valley of Hinnom outside Jerusalem. In Jer 36:30 it says that Jehoiakim "shall have none to sit on the throne"; while in 2 Ki 24:6 it says that Jehoiakim "slept with his fathers; and Jehoiachin, his son, reigned in his stead." This curse was fulfilled with the early death of the crown-prince Zedekiah, son of Jehoiachin, by wife Tamar (heiress), her 2nd marriage.

21. JEHOIAKIN (YOHOIKANE) (JEHOIACHIN) ([JE]CONIAH) (JECHONIAS), called "THE CAPTIVE" ["ASSIR"], also referred to as [JE]CONIAH in scripture, reigned three months Year 598/597 BC (2 Ki 24:8; 2 Chr 36:9). [Je]Coniah was placed on the throne by the citizens of Jerusalem after they had killed his father during the siege of the city by the Babylonians. 2 Ki 24:8 says he was 18 on his accession, but 2 Chr 36:9 says he was age 8. The accepted explanation of this discrepancy is that in 2 Chr 36:9 the "yodh" [= 10] was dropped out by a copyist due to a corruption in the text, for he is known to have been married with at least one child, Zedekiah, at the time of his succession (1 Chr 3:16). Too, some cuneiform tablets discovered at Babylon by archaeologists mention King [Je]Coniah by name as well as his sons ["step-sons"], indicating that his sons ["step-sons"] were already born at the time he was taken captive, which points to his marriage to a widow with children.

He married [Jewish Queen] Tamar-Tephi, his cousin, the widow of Prince Ner[i]ah, her first husband, the daughter of the late crown-prince, Johanan, his uncle, and had issue. Here, Tamar, is the pivotal figure who transfers the title of the throne from the main-line [the Solomonic line] of the royal house, which she was technically the dynasty's heiress, to a secondary-line of the royal house [the Nathanite-line]. The Nathanite-line heretofore was a non-royal branch of the Davidic royal house, however, came into possession of the throne, that is, the royal Davidic heirship via the heiress of the dynasty's main [Solomonic] line. The right of a man's daughter [if she was an only child] to inherit her father's estate [the
kingdom, in this case] was upheld by the judicial-ruling of Moses recorded in Num 27:8 that gave her the right to be the heiress of the throne, or queen, but that she must satisfy the one condition Moses made on this ruling, recorded in Num 36:8, which was the stipulation that for an only daughter to have the right of inheritance [in this case the throne] she must marry or be married to a member of her father’s house [in this case the "Davidic Dynasty" [= "gens davidica"], i.e., the old royal house]. This was fulfilled by her marriage to Prince Ner[i]ah and then to King [Je]Coniah, both of whom were male-line descendants of King David's House, "so that the inheritance [the kingdom, in this case] would not pass out of her father’s house".

In 598/597BC the Babylonians besieged Jerusalem’s walls. Three months later upon the early death of the crown-prince, Zedekiah, his father, King Jehoiakin, that is, [Je]Coniah, broken in spirit by the early death of his son, decided to surrender, and packed his bags, and gathered together the royal family, including his wife, Tamar Tephi, the queen-mother, Nehushta, and, in a grand entourage of ministers and servants rode out of the city’s gates to meet the Babylonian Emperor Nebuchadnezzar (2 Ki 24:12), who placed them all under arrest. Nebuchadnezzar occupied Jerusalem, and sat the ex-king's uncle, Mattaniah [who changed his name to Zedekiah on his accession], on the throne, and Judah became a Babylonian vassal-state.

The ex-king, Jehoiakin, called "The Captive" ["Assir"] in 1 Chr 3:17, and his family and entourage were carried to Babylon by Nebuchadnezzar where they lived in comfortable confinement in Babylon for the remainder of their lives. Some cuneiform tablets discovered at Babylon by archaeologists mention King [Je]Coniah by name and those of his sons [step-sons], which points to the fact that his sons [step-sons] were born before his captivity; which, this, and the fact that he was only age 18 on his accession, points to his marriage to a widow with children, that is, Tamar [epithet: "Tephi"], the queen-consort and princess-heiress, who was taken into captivity with her husband, King [Je]Coniah, along with her children. 2 Ki 24:12 puts the royal house hostage in Nebuchadnezzar's 8th year; but Jer 52:28 puts it in Nebuchadnezzar's 7th year, which discrepancy may have arisen due to the differences in the Hebrew and Babylonian calendars. Too, Nebuchadnezzar sent more of the country’s population to Babylonia in another mass deportation, among whom this time was Ezekiel, the prophet. This was the second of the three mass deportations of the Jews to Babylonia.

Jehoiakin, i.e., [Je]Coniah, the Jewish ex-king, had his own residence at Babylon, with a personal staff and a retinue of retainers, and held court as if he were still the king. He enjoyed favorable treatment by Nebuchadnezzar, until [Je]Coniah raised a rebellion of the Jewish exiles against their Babylonian masters, and was put in prison. [Je]Coniah, the ex-king, was
released from prison on Nebuchadnezzar's death by his successor, Babylonian-Emperor Evil-Merodach, who admitted him into the hospitality of the imperial Babylonian court, and [Je]Coniah even had his own seat at the emperor's table as if he were a member of the Babylonian royal house (2 Ki 25:27-30; Jer 52:31-34). It was at this time that the Exilarchate was created by King [Je]Coniah at Babylon to service the "Diaspora". His court at Babylon was recognized as the royal court transferred from Jerusalem, while "King" Zedekiah at Jerusalem was reigning as "regent" [not "king"] in the absence of the recognized king, King [Je]Coniah.

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issue of Queen Tamar by King [Je]Coniah, her 2nd husband, was:

(a) Zedekiah, the crown-prince

--------note: the early death of the crown-prince was the fulfillment of "Coniah's Curse", made by Jeremiah "The Prophet" (Jer 22:30)

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issue of Queen Tamar by Prince Neriah, her 1st husband, was:

(b) Shealtiel (Salathiel), the acknowledged heir [after the death of the crown-prince], father of Zerubabel, the post-exilic royal heir

(c) Malchiram

(d) Pedaiah (Phadaia), father of Esthra (daughter), 3rd wife of Zerubabel [her cousin]

(e) Shenazzur (Sin-ab-Usur), ancestor of a noble descent-line

(f) Yekamia[h]

(g) Hoshama (Hochama)

(h) Nedabiah, father of Shemphat (S[u]mbat) about whom an unusual occurrence is recorded that when King Hraceay (Hratchea) of Armenia, while accompanying Nebuchanezzar on his campaigns as one of his vassals, for reasons unknown but to himself asked for a certain Jewish captive prince, Shemphat (Sumbat), the son of Nedabiah, one of Shealtiel's brothers, to return with him to Armenia. He did, and King Hraceay
(Hratchea) of Amernia, gave him a pension and an estate at Sper. The male-line descendants of Shemphat (Sumbat) survive today as the Bagratuni Family, i.e., the Bagratids, however, since they do not descend from Zorobabel but rather from his cousin the family is classified as a non-royal Davidic descent-line, and not included in the registry of the Davidic Dynasty nor represented in its genealogy except as a footnote. There are huge gaps in the Bagratuni Pedigree, however, some names are known, such as Shamba/Baqarat, who was forced to convert to zoroastrianism by the Persian Shah [Arsaces I, 128-115BC].

-----note: the ancestry of Tamar’s first husband, Prince Neriah (above), in the "Lucan Text" (3:27-31) reads by generation:

(01) David, King of Israel, who, by Bathsheba, begot (02) Nathan, ancestor of the Nathanite-line of the royal house, the father of (03) Mattatha[n], the father of (04) Menon (Menna), the father of (05) Melea, the father of (06) Eliakim, the father of (07) Jonam, the father of (08) Joseph, the father of (09) Jude, the father of (10) Simeon, the father of (11) Levi, the father of (12) Mattatha[n], the father of (13) Joram, the father of (14) Eliezer, the father of (15) Jose (Joshua), the father of (16) Er, the father of (17) Elmodam, the father of (18) Cosam, the father of (19) Addi, the father of (20) Melchi, the father of (21) Nerijah, "1st" husband of Tamar [daughter of the late crown-prince, Johanan, King Josiah's eldest son], representing the dynasty's main-line, the parents of (22) Shealtiel (Salathiel), heir-presumptive, father of (23) Zerubabel, post-exilic royal heir.

22. ZEDEKIAH (TSIDQIYAH) (SIDIAHU; SIDKIAL), the youngest son of King Josiah and his 2nd wife, Hamutal, reigned for 11 years, 598/597-587/586 BC (2 Ki 24:18; 2 Chr 36:11). He was to be Judah’s last king.

He, by an un-named wife, begot six sons and three daughters, including his eldest son, the crown-prince

issue:

(a) Malchijah (Melchiah) (Jer 38:6), mur

(b) Jerahmeel, executed by Nebuchadnezzar

(c) Mulek, not mentioned in scripture, who, according to mythology, escaped the massacre of the royal family
(d),(e),(f), three more sons, names not given, all executed by Nebuchadnezzar

(g) Maacha (daughter), who died of an illness in Egypt during her sojourn there

(h) [name not given], another of the king’s daughters, married the ruler of the House of Saragossa, then Spain’s reigning dynasty

(i) Tamar [another of the same name], married a British, or Irish, king

The reign of Zedekiah saw nothing but continual agitation and sedition until the nation, seemingly bent on destroying itself, finally succeeded in bringing the roof down upon itself. King Zedekiah, though he seems to have had well intentions (cp. Jer 37:17-21; 38:7-28), was a weak king unable to stand up to the nobles (Jer 38:5). His feeble vacillations is evidence that he was fearful of public opinion (Jer 38:19). His situation was anything but easy due to the internal divisions in the royal court. Too, since his nephew, [Je]Coniah, the ex-king, was still regarded by the people as the legitimate king, it made the position of Zedekiah ambiguous and his authority questionable. His advisors were ungodly. He consulted with the prophet Jeremiah, even while Jeremiah was in prison, but was unable to act on his advise due to pressure from the nobles most of whom were Jeremiah’s enemies. He saved Jeremiah’s life, but was incapable of saving the prophet from ill-treatment by his enemies.

In the eighth year of King Zedekiah’s reign we find ambassadors from all of the neighboring countries at his court in Jerusalem discussing how to free themselves from their Babylonian vassalage. They were encouraged to do so upon hearing of an on-going rebellion of the Jews in Babylonia under [Je]Coniah, the ex-king, against the Babylonian authorities.

It was at this time that he and Judah’s neighbor-states, supported by Pharaoh Hophra of Egypt, rebelled against Babylonian vassalage, to which Nebuchadnezzar responded by re-conquering the Middle East. Soon, Jerusalem, again found itself under siege. The siege was lifted temporarily while the Babylonians marched to meet the advancing Egyptians under Pharaoh Hophra, whom the Babylonians defeated and turned back to their own country. Jerusalem was wild with joy by the departure of the Babylonians, thinking deliverance had come, however, news of the defeat of the Egyptians changed the city’s mood to deep consternation. The defeat of the Egyptians in battle caused the collapse of the coalition of the Middle East states. The Babylonians then once more appeared before Jerusalem’s walls. From this point onwards the siege progressed slowly but surely until its consummation. The city held out for nearly one-and-a-half years through
famine, pestilence, and internal discords, when at last after sixteen dreadful
months the end finally came. The city’s walls were breached and the enemy
poured into the city. They made their way to the center of the city from
where they fanned-out and began fighting street to street, sacking and
pillaging the city and massacring its citizens. The city of Jerusalem was
torched and destroyed and left in splendid ruins. This was the destruction of
the "First" Temple. The "Ark" was removed from the temple before the
temple was destroyed by the Babylonians, according to 2 Esdras 10:21,22.
The royal family, King Zedekiah, his queen, and their children, fled along
with government ministers and army officers, but they were betrayed by one
of their servants, and the party was captured by Babylonian troops on the
plains of Jericho on their way to Jordan [Edom, Ammon, & Moab], which
country had joined the alliance (Jer 27:3). They were brought before
Nebuchadnezzar at Riblah, where he had made his headquarters. There
Nebuchadnezzar reproached King Zedekiah for breaking his oath to him.
He had King Zedekiah’s sons slain before his eyes, and then had his eyes
gouged-out so that the slaughter of his sons would be the last thing he was
ever to see. King Zedekiah was then bound in chains and taken to Babylon
where he languished in prison until his death nine years later. The queen
and Zedekiah’s daughters were spared and were entrusted into the custody
of Prince Gedaliah whom Nebuchadnezzar made Governor [not King] of
Judah, which now became a Babylonian province. Gedaliah was
accountable to the Babylonian emperor, as one of his officers. It was the
end of the Jewish kingdom.

Those Jews who had fled seeking refuge on the news of the advancing
Babylonians, as well as the troops of King Zedekiah who were dispersed
over the plains of Jericho, quitting their retreats, began to gather around
Governor Gedaliah at Mizpah. Gedaliah after two months in office, was
murdered by Prince Ishmael, a claimant to the throne.

Meanwhile, in Babylon, the ex-king [Je]Coniah (Jehoiakin) was still alive,
and it was the hope of the Jewish remnant in Canaan/Palestine who
escaped the mass deportation of the country’s population into the
"Babylonian Captivity" that he would in time be returned and restored to his
country’s throne.

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note: claimants/governors

The execution of the sons of the ex-king Zedekiah by the Babylonian
Emperor Nebuchadnezzar II, and the carrying-away of King Zedekiah in
chains to Babylon where he languished in prison until his death nine years
later, caused several claimants of the royal house to come forward asserting their claims to the Hebrew throne; these were the dynasty’s Babylonian conquest-period royal heirs. They included "Prince" Gedaliah, "Prince" Ishmael, and "Prince" Johanan, among others. British Israelism Theory says that the conquest-period queen of the Jewish refugees was King Zedekiah’s daughter, Tamar-Tephi, called "Queen of the Hebrews", who married the King [Eochaid] of "the Britannic Islands".

01. GEDALIAH, a Jewish prince, was the first governor of the Babylonian province of Judea as an officer in the service of a foreign country, Babylonia. He governed the remnant of the country’s Jewish population left behind in the name of the Babylonian emperor, and, under him, the Jewish remnant in Canaan/Palestine resumed their daily lives, most of whom were in a demoralized state. His pedigree was either

(1) Gedaliah, the son of Ahikam, the son of Gedaliah, the son of Amariah, the son of King Hezekiah; or,

(2) [name], claimant, son of Yerahmeel, the son of Ahikam, the son of Shaphan, the son of Azaliah, the son of Meshullam, the son of Elkanah [rival claimant versus King Ahaz, his cousin], the son of Tabael, the brother of King Jotham (above). If the first pedigree represents his lineage, then, the second pedigree represents the lineage of an important prince whose identity is unsure.

The capital of the Babylonian province of Judea was Mizpah where Gedaliah made his residence, since Jerusalem had been destroyed and was empty of inhabitants. The remainder of the country’s population "except the poorest of the land" was carried-off in the third and last mass deportation of the country’s population to Babylonia into captivity.

02. ISHMAEL was the leader of a party of nationalistic patriots who wished to re-establish an independent Jewish state under himself as king. Ishmael was opposed by another claimant, Prince Johanan, whose claim to the throne was even stronger than either of his opponents.
Ishmael, was the son of Nathaniah, the son of Elishama, the son of Achbor, the son of Michaiah, the son of Azrikam, who descended in the ninth degree from Prince Shamariah (Semariah), middle of the five sons of King Rehoboam by his first wife.

The Jewish population, however, was in no mood to support the ambitions of any would-be claimants at that time; and, without the support of the general population, the plans of Ishmael faltered, and he and his party fled to Jordan, whose king [Baalis] gave him and his family refuge (Jer 41:4-16).

03. JOHANAN, son of Prince Kareah, the brother of King Josiah, expelled Prince Ishmael, and took over the country's rule. Prince Johanan, anticipating reprisals from Nebuchadnezzar, despaired and fled to Egypt forcing Jeremiah "The Prophet" to accompany him. The daughters of King Zedekiah were among the refugees (Jer 43:5-7) in Prince Johanan's Party. They settled at Tahpanhes [Daphnae], just within the frontier (Jer 43:7). The remains of Taphanhes are today known as "Quasr Bint el Yehudi", which means "The Palace of the Jews' [King] daughter", which must be a reference to Tamar-Tephi, either the daughter of Crown-Prince Johanan, or the eldest of King Zedekiah's daughters?

The Babylonian Emperor Nebuchadnezzar [II] sent another army to subdue Canaan/Palestine to avenge Gedaliah's murder, and, in 582 established a military-governor over Israel/Palestine. The news of Nebuchadnezzar’s advance, caused alarm among the Jews of Judea [Israel], and, upon the advance of the Babylonians to Egypt, the Jewish refugees in Egypt under Prince Johanan took ships and went to "a strange land which they knew not" (Jer 15:11-14), which one theory claims was the British Isles.

The story that Jeremiah The Prophet anointed Tamar-Tephi at Taphanhes as Queen of the Hebrews upon the "Lia Fail" stone is incredible! It could not have happened with Prince Johanan as the leader of the Jewish refugees, for he was then an active claimant to the throne, that is, unless, however, the Jewish refugees had split into separate camps.

Legend says that Maacha, another of "the king's daughters", became ill and died while in Egypt as foretold by Jeremiah "The Prophet" to pressure the Jewish refugees to return to Canaan-Palestine, under their own prince, Johanan. The exiled Jews reluctantly returned to Judea upon Jeremiah's insistence (Jer. 44:28), while the others dispersed and settled in various Egyptian cities (Jer 44:1), and beyond Egypt to Spain and the British Isles.
Their descendants remained there throughout the Persian period (cp Isa. 18:18ff), to be joined later by another flow of Jewish immigrants to Egypt during the reign of the Ptolemyes. Some settled at Elephantine, at the first cataract of the Nile river.

It is thought that the Jewish colony at Elephantine was originally founded during the great persecution of Yahweh/Jehovah-worshippers by King Manasseh, because its religious practices show that the colony must pre-date King Josiah’s reforms. The Jewish community existed through the fifth century BC at Elephantine, under an off-shoot of the Davidic Dynasty, descended from King Manasseh’s uncle; who could be potential claimants to the disputed throne. The Jewish colony in Egypt was in existence when the Persians conquered Egypt in 525BC. It is unsure exactly when this colony of Jews settled there, but the surprising thing is that they had a temple. Surely, they were aware that Moses specified that there could only be one place of sacrifice to God (Deut 12:1,10), however, Isaiah (19:19) speaks of a positive tone of the day when "there will be an altar to God in the midst of the land of Egypt…", which seems to endorse a sacrificial cult outside of Israel-Palestine. The temple was destroyed by the Egyptians in 411BC, and the leaders of the Jewish community at Elephantine appealed to the Persian authorities in 407BC for permission to rebuild it. They also sent a letter to the Israeli/Palestinian "Nasi", Anani, the royal Davidic heir, in post-exilic Jerusalem, making requests. The Jewish colony at Elephantine at some time migrated to Ethiopia, where they became the Ethiopian tribe called the "Falashas".

 excursus: British Israelism Theory

The British-Israel Theory of the origin of the British Monarchy has developed into an elaborate doctrine over the past century on the basis of the interpretation of certain scripture and apocryphal literature. It maintains that "Ion, son of Kari" in ancients Irish annals is to be identified with Prince Johanan, the Jewish claimant (587BC), the son of Kareh, a brother of Judah’s king Josiah; and, that, it was to the British Isles that the Jewish refugees migrated and settled and became the Irish tribe "Tuathe-De" and the British "Bragantes". The term "Tuathe-De" is not short for "Tuatha-da-Danaan", who were an entirely different "tuatha" or tribe. The term "Tuathe-De" pre-dates the "Lebor Gabala" and refers to the Jews in the Irish translation of the "Bible" in the Gaelic language. The term "Tuathe-De" ["tuatha" = "people", "tribe", or "nation"; and "De" = "god/God"] means "People of God". The Tuathe-De may be identified with the Irish "Fir-De", that is, "Men of God". The Tuathe-De, or Fir-De, were so-called say some
scholars in reference to the old Irish gods, however, adherents of the "British-Israelite Theory" contend that they were so called in reference to the God of the Bible, which seems to be the case since the Jews are called "Tuathe-De" or "Fir-De" in early Irish translations of the Bible. The dispersed Jewish exiles of the "Diaspora" are called "Plebes-Dei" in the Latin text, which is translated into Gaelic as the "Tuathe-De". The Tuathe-De, or Fir-De, are not to be confused with later Christians who are called in ancient Irish annals the "Fir Tri-nDea", which means the "men of the three gods" [referring to the Roman Catholic doctrine of the "Trinity"]. The Tuathe-De are said in ancient Irish annals to have come to Ireland before the Gaels arrived and conquered the isle [except Ulster]. In fact, it was the Gaels who overthrew the Jewish kingdom in Ancient Ireland, circa 250BC, and the fate of the Tuathe-De [Jews] after that is unsure for the "Lebor Gabala" does not mention the Tuathe-De, or Fir-De, again. The first king of the Irish Tuathe-De is called "Ion, son of Kari", in ancient Irish annals. Ion, son of Kari, may be identified with Johanan, son of Kareah, the leader of the Jewish refugees, who was a prince of the old Jewish Davidic royal house. His father, Kareah, was a younger brother of the earlier Jewish King Josiah, and, therefore, Prince Johanan was a cousin of Judah's last king, Zedekiah (587BC). Legend says that the Irish prince Eochaid, whose father is called the "King of Ireland" in British lore, was visiting Jerusalem at the time of its conquest by the Babylonians and had become betrothed to the Jewish princess Tamar [or, Tea], one of King Zedekiah's daughters, identified by many with "Tamar-Tephi". Indeed, it was the Irish prince Eochaid who invited Tamar-Tephi and her party of Jewish refugees [under Prince Johanan's leadership] to Ireland to where they apparently came, about 582BC.

The Jewish refugees docked their ships in Iberia/Spain to get supplies. There, another of the king's daughters, name unsure, was married to the ruler of the House of Saragossa, then, Spain's reigning dynasty. Continuing their journey, the Jewish refugees went onto the "islands of the sea". They were shipwrecked in the Irish Sea and settled in the British Isles, called "islands of the sea" in Isaiah 11:11, under the protection of the "King of Ireland" [that is, the King of Ierne, who was then one of Ireland’s most powerful chieftains], and became the Irish "Tuathe-De" ["Tribe/People/Nation of God"], or "Fir-De" ["Men of God"].

The Jewish refugees, according to legend, carried along with them: (a) David's Harp, whence the emblem of Ireland; (b) a sacred stone, the "Lia Fail" stone ["Stone of Fate"], also called "Stone of Destiny" and "Jacob's Pillar-Stone", reputed to be the coronation stone of first Irish, then Scottish, then English kings [the three "overturn[s]" of Ezekiel 21:27]; and (c) the "ark-of-the-covenant". The adherents to the "British-Israel Theory" derive the name "Britain" from the Hebrew word "beriyth" for "covenant", thus,
"Britain" could possibly mean "people of the covenant"? The word "British" equates with the term "b'rit-ish" meaning "covenant-man". There are other traditions of the whereabouts of the "Lost Ark": one, that it was hidden by Jeremiah The Prophet either in one of the secret rooms underneath the Temple-Mount in Jerusalem, or in a cave in Mount Pisgah; another, that it was taken to Ethiopia by Jewish refugees, who became the Ethiopian "Falashas", and is now supposedly kept in the Church of Zion of St. Mary in the old Ethiopian capital-city of Axum [Aksum], however, the description of the "ark" in the Bible and the "box" in St. Mary’s do not square. Not the Jews only, but many ancient nations kept boxes to store sacred objects [e.g., Japan], and, the one in St. Mary’s in Axum is just another one of these ancient boxes and cannot be identified with "The Lost Ark". This Jewish colony in the British Isles became a kingdom, for God commissioned Jeremiah The Prophet to restore the Davidic Dynasty over the "Lost Tribes" of Israel which were scattered throughout Asia, Europe, and Africa, with some in the British Isles. His commission is recorded in Jeremiah 1:10 where God tells him to "pluck up" or "root out" the throne of David in Judah and to re-plant the "royal seed", i.e., the throne, in Israel, "these many days without a king"; but, here the question is: where was Israel in exile? Psalms 89:25 reads: "I will set his hand also in the sea." Here God appears to be saying that David’s Throne would be planted in the sea, that is, on an isle in the sea. In Jeremiah 31:10 the message is to be declared "in the isles afar off", and is to be shouted to "the chief of the nations" [verse seven], that is, Israel, in her new home, while Palestine was lying idle and in the possession of the Gentiles. He continues: "I have dried up the green tree [Judah] and have made the dry tree [Israel] to flourish" [compare this to Eze 21:26, etc]. The mystery of the re-planting of David's Throne is also revealed in the Bible in a riddle and a parable. The riddle is found in Ezekiel 17:3-10, the meaning of which is given beginning with verse eleven; and the parable is found in verses 22-24, which all means that David’s Throne after being up-rooted from Judah was to be re-planted in Israel which was in exile "in the isles afar off", that is, the British Isles.

Jeremiah The Prophet [in the spirit of Samuel before him] re-founded the Hebrew kingdom in Ireland by anointing the Jewish prince Johanan as king of the Jewish exiles in Ireland or as the first king of the Irish tribe "Tuathe De" ["People of God"], which was what the native Irish called the Jewish settlers. Thus, the royal Davidic line was replanted by Jeremiah The Prophet in "the isles". Prince Johanan, not Tamar-Tephi, was the "tender young twig" of Ezekiel 17:22 that God said He would plant "upon a high mountain", for this Jewish prince [not Princess Tamar-Tephi] was to become the royal seed for the planting again of King David’s family-tree. In scripture a "mountain" is symbolic of a nation; but which nation? "In the mountain of the height of Israel will I plant it", God answers (Jer 17: 23). The nation of Israel?; but Israel was in exile! Its locale is specified by the
reference to "the isles of the sea", which is claimed to mean the British Isles. Tradition says that Jeremiah The Prophet died in Ireland. His tomb, "Jeremiah's Tomb", is located by popular legend on Devenish Island in the beautiful lake, Lough Erne.

There have been books written about Tamar-Tephi that claim she was the "tender young twig" of Ezekiel 17:22, however, those who make that claim either ignore or are ignorant of Moses' judicial-ruling concerning heiresses, which was that if a man has no sons and only a daughter, the daughter may inherit her father's legacy (Num. 28:8), however, she could not pass it onto her children unless her husband and/or the father of her children were of "her father's house" (Num. 36:8), so as to keep the estate [in this case the kingdom, or throne] in her father's [or ancestor's] house [in this case, the Davidic Dynasty]. Hence, though Tamar-Tephi could have inherited the throne, she could not have left it to her children since the father of her children were not of her "father's house" but was an Irish prince. Indeed, none of the claims made for Tamar-Tephi by British-Israelist writers to have bequeathed the royal Davidic legacy to her offspring are valid, hence, the fact that British Royalty may trace a descent-line from Tamar-Tephi does not convey any rights to King David's throne and is therefore of no consequence.

The "three overturns" of Ezekiel 21:27 is interpreted to refer to three transfers of the royal house, until Him to whom the throne belongs returns and takes His own, namely, Jesus. This implies that David’s throne did not cease to exist after the Babylonian conquest, for how else could it be overturned three times if it ceased to exist? And, how after these three transfers of the kingdom, could it be given "to Him [Jesus] whose right it is", at His "Second Coming", if the throne ceased to exist altogether?

The first "overturn" was from Judah to Ireland, the second "overturn" was from Ireland to Scotland [when the Irish Gaels drove the "Tuathe-De" out of Ireland and into Scotland during a series of wars], and the third "overturn" was from Scotland to England [when the Stewards/Stuarts inherited the English kingdom]. Hence, according to the "British-Israel Theory", the Davidic Dynasty has continued, unbroken, through a line of Irish kings, which, "overturn", continued through a line of Scottish kings, which, "overturn", continues to this day in the English line of kings, as God had sworn, which makes the British Monarchy to be the cousin to both the Babylonian Exilarchate and the Palestinian Patriarchate. The tradition of a divinely ordained ongoing Davidic Dynasty is attested to in many Bible texts.

The Irish Tuathe-De grew into a great tribe in Ireland and even found some colonies in Britain. The British "Brigantes", or "Britanni", who settled in
Britain about 500BC, appear to have been a colony of the Irish Tuathe-De. The Tuathe-De were a major power in the British Isles during the Middle Iron Age (500-250BC). The names of only a few kings of the Irish Tuathe-De have been identified with persons in ancient Irish annals, who are: (a) Ion, the first king, c. 575BC, identified with the Jewish prince Johanan; (b) Con[aran], a Tuathe-De chieftain who is mentioned in the Fenian Cycle; and (c) Dua[ch] "The Dark", the last king, c. 250BC, who fell in battle fighting invading Gaels [Gauls], who conquered the country. His son, Eochu, may have been the father of Cas "The Exile" [the father of Huu "The Mighty", who founded a new British dynasty], and, if so, then, the Late Iron Age British Royal House would have been one of the branches of Israel's Davidic Dynasty! The royal house of the Tuathe-De claimed to have been a "divine dynasty", so to speak, as per its "covenant" with its God [Jehovah] as recorded in the Bible. The Tuathe-De were reduced to vassalage by invading Gauls/Gaels about 250BC. The Gauls who settled in Ireland at that time became the Irish Gaels. The later Milesians are believed by some to have been "Gaelicized" descendants of the old royal house of the Tuathe-De, however, the identification is unsure. If so, that would place Milesius in history around 100BC, and Ireland's great Milesian Dynasty [ancestors of the royal O'Neills] as one of many secondary-lines of Israel's Davidic Dynasty.

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He is called the son of Shealtiel in every Bible reference except in one text (1 Chr 3:19) where he is called the son of Shealtiel's brother, Pedaiah, which makes that text suspect. This discrepancy is explained by a scribal error in the parent-manuscript of the "MT" or a missing part in the text due to corruption or deterioration of the original manuscript. There is the conjecture that Shealtiel died without issue and that his widow in a "levirate marriage" with his brother Pedaiah gave birth to Zerubabel, but this explanation is unlikely for Zerubabel is called Shealtiel's son everywhere, even in "Josephus". The conjecture that Zerubabel, was the son of Pedaiah, who is made into a son of Shealtiel is unlikely also. The discrepancy may have a solution in the "LXX" text of 1 Chr 3:19, which lists Shealtiel (Salathiel) as Zerubabel's father. The explicit reference to Zerubabel's descent from King David in I-Esdras 5:5 notably fails to connect him with king [Je]Coniah, in reference his father as that king's "step-son", not "son". That Zerubabel was able to trace his ancestry back in the male-line to King David's son Nathan is not in the least improbable, for the evidence of Ezra-Nehemiah is that genealogical consciousness was high among the returned exiles. The census of returned exiles classified by families in official records concludes with a group of
families who "could not prove their fathers' houses or their descent" (Ezra 2:59; Neh 7:61). The implication is that the other families could prove their ancestry by means of written genealogies. It is said that those families "sought their registration among those enrolled in the genealogies, but they were not found there" (Ezra 2:62; Neh 7:64). This must be a reference to official genealogical records.

part X: the dynasty's post-exilic royal heirs

In 538 BC the Neo-Babylonian Empire was overthrown and Babylon was captured by Cyrus the Great, founder of the Persian Empire. He allowed the Jews to return to their homeland but only a proportion did so, apparently about 40,000; the remainder, probably the majority, stayed in Babylon/Mesopotamia. Thus there were, until the destruction of Jerusalem by the Romans in 135 AD, two principal centres of world Jewry, namely Jerusalem/Judea and Babylon/Mesopotamia, as follows. The Exilarch at the time of the ending of the Babylonian exile, Zerubabel, 3rd Exilarch, returned to Israel-Palestine and Jerusalem as governor of the new Persian province of Judea.

The Jews were liberated by the conquest of Babylonia by the Media-Persians, under Cyrus "The Great", in 539BC. It was actually his uncle, mother’s brother, Gobryas "The Mede", who was his army-commander, who took Babylon in Cyrus' name. The [last] Babylonian Emperor Belshazzar quickly sobered seeing the "handwriting on the wall" while dining in a banquet with his vassals in the imperial palace. The palace was taken with little resistance. And, the Babylonian Emperor and all his banquet-guests were slain by the Media-Persians. In 538BC, Cyrus "the Great", the first Persian Shah, gave his permission for the Jewish Exiles to return to their homeland in Israel-Palestine.

Following the "Babylonian Captivity" Zerubabel, the royal Davidic heir, upon permission of the Persian shah, led the Jewish Exiles back to Palestine, and, was entrusted with the office of "governor" ["pehah"] of Judea, ancestors’ old kingdom to which ironically he was the heir, which was now a Persian province, and was eighth Governor of Judea, circa 537/536BC. They carried with them the old Jewish temple utensils, vessels, and furniture, which had been stored in the Esagila Temple in Babylon. The family of Zerubabel did not accompany him, but remained behind in Babylonia [perhaps as hostages] with the majority of the Jewish "Diaspora".
The Jews returning from the "Babylonian Captivity" under the leadership of another branch of King David's descendants, refounded the Jewish state, but instead of taking the title "king" chose the title "prince" ["Nasi"], that gave rise to the Jewish Palestinian "Nasi'im" as an institution, who came to be the rivals of the Jewish Babylonian Exilarchs, who were members of the royal house who remained in exile to rule and reign over the "Diaspora", i.e., exiled Jews scattered everywhere.

Not all of the Jewish Exiles returned to Palestine, in fact the majority of the Jewish Exiles remained behind in Babylonia where they had built homes and had established new lives for themselves.

The dynasty's post-exilic royal heirs were styled as princes of Israel and as patriarchs of Jerusalem, from the "royal heir" Zerubabel, the 1st "Nasi" [="Prince of Israel"], to Hillel The Great, 60th "Nasi" [="Prince"], who founded a new dynasty of Nesi'im, c. 20/10BC, the Hillelite Line.

The idealized view of a restoration of the whole of the divided Hebrew nation of Israel was held by the post-exilic Jewish community is shown in I-Esdras 5:8 where Zerubabel heads a list of "twelve" leaders of the returning exiles. The heads of the various Hebrew clans who accompanied Zerubabel back to the Jewish homeland were called upon to meet by Zerubabel in what is called "The Great Assembly", which is the origin of the "Knesset". The exiles who returned with Zorobabel included not only Jews but also remnants of the exiled ten Hebrew tribes who came from Assyria, Media, and Scythia. This is indicated in the genealogical lists in Ezra 2:2ff & Neh 7:7ff. Hence, Zerubabel styled himself "Prince of Israel".

The first care of the returning Jewish Exiles upon arriving back in Jerusalem, in 537BC, under Zerubabel, was to set up an altar on the Temple-Mount and restore the daily sacrifices. The rebuilding of the Temple, the "Second Temple" (so-called) at Jerusalem, began in the second year of the arrival of the Jewish Exiles with the laying of the foundation stone by Zerubabel, in 536BC, and was completed in 516BC. Its construction was hindered by the neighbors of the Jewish state who spread rumors to Persian authorities to incite them against the Jews. Tattenai, the [new] Persian Governor of Palestine, made a visit to Jerusalem to investigate the activities of the Jews. He asked Zerubabel who had authorized the building of the temple, and he told him of King Cyrus' decree (Ezr 5:3), suggesting that a search be made in the royal archives. The decree was found in the library at Ecbatana, and construction of the temple resumed after having been temporarily stopped by Tattenai. His report to the Persian Shah, Darius "The Great", resulted in King Darius sending his
half-brother [same mother], Prince Reza, Zerubabel’s son, by his Persian wife, to Jerusalem, in 521BC, with an endowment from the Persian royal treasury to expedite the work (Ezr 6:8). Too, the Aaronic high-priestship and the Levitical priesthood and its schools and courses were restored along with the traditional Temple service.

Zerubabel aroused the hope of his generation that there would be a restoration of the monarchy and the kingdom. In this he failed the expectations of the post-exilic generation, however, avoiding the title "king" ["melekh"] which would have been too politically provocative, he took the title "prince" ["nasi"] and founded the Palestinian Principate as a compromise. The "Prince" ["Nasi"] also held office as "Patriarch of Jerusalem". This was the first post-exilic Jewish state, the "patriarchate" [or "principate"]. The Israeli/Palestinian "Patriarchate" [or "Principate"], the "Nesi'im", founded by Zerubabel, circa 538/522BC, was a compromise form of government rather than reviving the Jewish kingdom. The "Nesi'im" [= "Prince of Israel"], the royal Davidic heir, was the unofficial and/or "uncrowned" "King of the Jews". The institution lasted about a thousand years, until it was abolished in AD 425 by the Roman/Byzantine Emperor Theodosius II, however, it was revived the next century by Justinian "The Great" and continued off-and-on another thousand years until the 1800s, when it was finally abolished by the Turkish Sultan.

Zerubabel was the first Jewish Palestinian "Nasi" [= "prince"], who took the titles "Prince of Israel", and "Lion of the Tribe of Judah", and Patriarch of Jerusalem", among others, circa 513BC. The founding of the office of the Palestinian "Nesi'im", that is, the "Prince of Israel", and, simultaneously the institution of the "patriarchate", so called from the nasi’s title "Patriarch of Jerusalem", in effect founded the post-exilic Jewish state, in 513BC, though remaining to be a Persian province. This was interpreted by the Persian shah when Zerubabel attempted establishing himself as a politically independent-ruler. Zerubabel was re-called by the Persian Shah, who was residing in Babylon at the time. The historian Josephus says that Zerubabel returned to Babylon together with three others of distinction, one of whom was Mordechai who we find later at the court of the Persian shah at Susa [Shushan], in the story of "Queen Esther". Zerubabel was detained by the Persian shah, imprisoned, and executed about 510BC. The Bible is totally silent on the causes and circumstances of Zerubabel’s sudden and unexplained disappearance from the historical scene. The death of Zerubabel ended the joyful enthusiasm of the early days of the return and began a period of gloomy frustration. There was a general disillusionment as a result of the unfulfilled hopes placed on Zerubabel, and any expectation of a Davidic king, however, was relegated to the distant future, and not applied to the immediate political situation. The prophets Haggai and Zechariah 1-8 did pin royalists hopes on him, and heaped praises upon
him in their writings, but Zerubabel was reluctant to revive the kingdom due to an unfavorable political climate.

In Judea, now a Babylonian province, the Palestinian Patriarchs ["Nesi'im"/or "Nasi" = "Prince"] were rivals for the heirship of the old Jewish Davidic royal house, i.e., the "princes" of the "diaspora", or the lords of the world’s Jews versus the Babylonian Exilarchs ["Resh Galuta" = "Exiled-King"], representing separate branches of the Davidic Dynasty.

The Israeli/Palestinian Patriarchate & the "Nesi'im": twin-office of the Patriarch of Jerusalem and/or the "Prince" ["Nasi"] of Israel; restored post-exilic Jewish state; princes [nesi'im] from Zerubabel, 1st Prince ["Nasi"], to Hillel "The Great", 60th Prince ["Nasi"] [various Davidic families].

The occupants of the Palestinian Patriarchate [Principate], the "Nesi'im", founded by Zerubabel, in 515BC, as a compromise form of government rather than reviving the Jewish kingdom. The occupants of the Babylonian exilarchate; and those of the patriarchate at Jerusalem, representing separate branches of the old Jewish Davidic royal house, were rivals throughout their histories, each claiming to be the "royal Davidic heir", and, thus, the "King of the Jews". From the destruction of the Jewish kingdom by the Babylonians, through their histories, the Babylonian exilarchs [outside the Roman empire] and their rivals the Palestinian nesi'im [inside the Roman empire] served to unify the Jews everywhere, but without the unifying force of either the patriarchate or the exilarchate, after the respective abolishments of those institutions, the Jews everywhere were fragmented into numerous scattered disjoined communities that came under the rule of their host-nations. The institution lasted about a thousand years, until it was abolished in AD 425 by the Roman/Byzantine Emperor Theodosius II, however, it was revived in the 500s and a list of its occupants exists from 691 to 1099, when it was again abolished by Geoffrey of Bouillon, the leader of the First Crusade, 1096-1099, who himself was of royal Davidic descent. Many of the leaders of the Christian Crusades were from the "Rex Deus" families, i.e., desposynic descent-lines, male-line descendants of King David's house, attempting to reclaim their kingdom.

The office of the Palestinian Principate was in abeyance during the period of the Crusader Kingdom of Jerusalem, 1099-1187 & 1229-1244, but by the 1300s many other families of royal Davidic descent began supplying royal scions to be the rulers of the various Jewish settlements in Canaan-Palestine, especially at Jerusalem, where its last dynasty of Jewish "Nesi'im" established itself circa 1187, whose descendants are today the "Dayan" Family, which is essentially Israel’s "dispossessed" royal house, and its head or spokesman is "Prince of Israel", the royal Davidic heir, the
unofficial and/or "uncrowned" "King of the Jews". There is reference to the existence of the Palestinian Principate as late as the 1800s.

David's Dynasty, or David's Throne, did not cease with Zedekiah, who was Judah’s last king, in 587/586 BC. In Psalm 89:3-4 God says: I have made a covenant with My chosen, I have sworn to David, My servant, his "seed" [dynasty] will I establish forever, and buildup his throne [actually God’s throne: 1 Chr 29:33] unto all generations", or "through all generations". It appears from this promise and/or covenant that the throne and David’s Dynasty was to exist continuously forever "through all generations". Surely, God did not forget His covenant that David’s Dynasty would continue "through all generations, forever". The scripture records: "For thus says The Lord, David shall not want for a man [descendant] to sit upon the throne of Israel" (Jer 33:17). The question is, did David want for a man to sit on his throne and continue the dynasty from that time? Many say that Jesus fulfills the prophecy, which He ultimately will do, but how about in the meantime? The quote says that the throne of David, or God expressing His kingship through David’s descendants, was to be established in all generations, continuously, perpetually, forever, in Israel, not Judah, which squares with Ezekiel’s prophecy of the "three overturns" of David’s Dynasty (Eze 21:18ff), the first of which was to be carried-out by Jeremiah "The Prophet" as the first part of his mission that God had assigned to him. The second part of his mission was to re-plant the "royal seed", i.e., the throne, in Israel, "these many days without a king". The northern kingdom, Israel, fell in 722/721 BC, and the ten Hebrew tribes of the northern kingdom were deported to other lands, and, without a king, they generally elected their rulers. This implies that David’s Throne, the Crown, did not cease to exist, for how else could it be overturned three times if it ceased to exist? How, after these three transfers of the kingdom, could it be given "to Him [Christ] whose right it is", at His "Second Coming", if it ceased to exist altogether? No, God did not break His promise to David that through every generation he shall have a descendant wearing his crown! Then, where is the royal Davidic heir [descendant] sitting on God’s throne today?; does then King David still have a descendant on a throne somewhere? Indeed, there is historic record of the continuance of King David’s throne from the Babylonian Conquest of Judah in 587/586 BC in the institution of (a) the Babylonian "Exilarchate", the office of the Jewish "exilic" in Mesopotamia, who held the title "resh-galuta" meaning "exiled-king", who claimed lordship over the "Jewish Diaspora", that is, all the world’s Jews in exile; and, (b) in the rival institution of the Israeli/ Palestinian "Patriarchate", the office of the "Nesi'im", that is, the "nasi", meaning "prince", in Israel, who claimed to be the "royal Davidic heir", and, thus, claimed to be the lords of the world’s Jews in opposition to the Babylonian exilarchs. The occupants of the Babylonian exilarchate; and those of the Palestinian patriarchate at Jerusalem, representing separate branches of the old Jewish Davidic royal
house, were rivals throughout their histories, each claiming to be the "royal Davidic heir", and, thus, the "King of the Jews". The British-Israelists claim that the British Monarchy represented another institution which was spawned by the Davidic Dynasty, that is, from the ancient Israeli kingdom. This schism in the royal house also divided the Jewish Nation. From the destruction of the Jewish kingdom by the Babylonians in 587/6BC, the royal bloodline was kept in tact, and a line of Judaic kings "de jure" proliferated culminating many generations later in Jesus "of Nazareth", or "The Nazarene". Meanwhile, another branch of the Davidic Dynasty reigned as the Babylonian Exilarchs who were the rivals of the Israelite [or, Palestinian] Nesi'im. And, the British Monarchy over the centuries lost its identity as "the Throne of David" as well as the sense of its destiny and its future glory of empire.

The abolishment of the Babylonian Exarchate in 1401 by the Tartar-Khan Timerlane, and, that of the Israelite [or, Palestinian] Principate [or, Patriarchate] in 1849 by the Turkish Sultan, caused Jews everywhere to be fragmented into numerous scattered disjoined communities that came under the rule of their host-nations. It would take the unifying force of a king representing the Invisible God Almighty to re-unite the Jews as one nation under the [David's] "crown"

section: X: Family of Zerubabel, 3rd Exilarch, son of Shaltiel, Jewish Prince, acknowledged heir of Exiled-King [Je]Coniah

03/01 ZERUBABEL [ZOROBABEL] [ZERU-BABILI], whose Babylonian name was "SHESHBAZZAR" (compare Ezra 1:8,11; 5:14,16 with Zech 4:9), the son of Prince Shealtiel, "the acknowledged heir" of the late Jewish King [Je]Coniah, considered the "royal Jewish heir", succeeded his father as the third exilarch of Canaan/Palestine circa 545BC.

Zerubabel was the recognized "royal Davidic heir" of his generation. He was the 23rd generation in male-line descent from King David [numbered the 1st generation], and, ancestor of the post-exilic royal heirs.

=1(562) Amytis, a Babylonian princess, daughter of Babylonian Emperor Amel-Marduk [Evil-Merodach], called his first "foreign wife"; marriage annulled due to shift in politics

=2(559) Rhodah, a Persian princess, may be identified with Rhodogune, the sister of Cyrus "The Great", the 1st Persian Shah; called his other "foreign wife"; marriage ends in divorce under pressure of Levitical priests;
she re-marries [her cousin] a Persian prince, Hystaspes, and was the mother of Darius "The Great"

=3(536) Esthra, a Jewish princess [his cousin], daughter of Pedaiah, his father's brother [maybe this is the source why Zerubabel is called "son["in-law"] of Pedaiah" in a source, rather than "son of Shaltiel", his true parentage]

issue of 1st wife:

(a) Shazrezzar [a Babylonian name], the ancestor of Judea's greatest governor, Nehemiah, whose brother was the ancestor of the Abiudite Line, a major Davidic line. The Abiudite Line is basically the family and descendants of the famous Jewish Governor Nehemiah, a royal Jewish prince, whose family developed into a major Davidic descent-line. The main-line of the Abiudite Line ended with St. Joseph and his younger twin-brothers and their families as well as that of Miriam, their older half-sister, and, also that of St Joseph's two uncles and their families. The Abiudite Line was formerly an illegitimate descent-line since it descended from Zerubabel and his "foreign [1st] wife" but was legitimated by the Sanhedrin at the time of Herod's marriage to Doris "of Jerusalem," in 37BC, then, upon the failure of the Davidic Dynasty's [legitimate] senior-line in 4BC, the Abiudite Line became eligible for the succession.

 issue of his 2nd wife:

(b) Reza (Rhesa) [a Persian name], called "Nasi" as Jewish "Prince" [the half-brother through his mother of the Persian Shah Darius "The Great"], the ancestor of the Rhesaite Line, a[nother] major Davidic line, grew up as a Persian prince, was the Persian Shah's half-brother, through their mother, which explains the shah's pro-Jewish attitude. The Rhesaite Line was formerly an illegitimate descent-line but was legitimated by the Sanhedrin in 37BC and became eligible for the succession upon the failure of the Davidic Dynasty's [legitimate] senior-line in 4BC. The genealogy includes the Virgin Mary's relatives: among whom were her famous uncle, Joseph of Arimathea [ancestor of the so-called "Grail-Kings"], on her father's side; and, her famous cousin, John "The Baptist", on her mother's side. The Rhesaite Line did not end with "The Virgin" Mary, but continued through the descendants of her uncle, Joseph of Arimathea, who were the medieval "Grail-Kings".

issue of his 3rd wife:

(c) Meshullam, considered heir, had precedent as 4th Exilarch (below), the ancestor of the Palestinian "Nesi'im", 1st Dynasty
(d) Hananiah (Khanayia) (Chanania), 5th Exilarch, the ancestor of the Babylonian Exilarchs, 1st Dynasty

(e) Shelomith, a daughter, the wife of Elnathan, Governor of Judea 510-490BC, who represented another Davidic lineage [ancestors & descendants of Hillel "The Great", who founded a dynasty of "nasi'im"], which was considered a non-royal Davidic descent-line since it descended from Shephatiah, one of King David's sons by a secondary wife. This marriage, however, elevated the (so called) "Hillel Pedigree" to royal status making it eligible for the succession.

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section X: senior-line

issue [five sons] of Meshullam, 4th Exilarch [eldest son & heir of Zerubabel by 3rd wife] (above), were:

(1)/(25A) Hashubah (Hashabniah), one, father of (26) Hattush ["A"] "Nasi". Prince 455-445, whom EZRA "THE SCRIBE" declared "royal Davidic heir", the father of (27) Anani [Hananiah"B"] "Nasi" [= "Prince/Patriarch"] of Israel 425-405BC, identified with the Israeli/Palestinian "Nasi" mentioned by name in a letter from priests from Elephantine, Egypt, in 407BC; the father of twin sons, namely: (28A) Tobit & (28B) Onaid, royal co-heirs (below)

(2)/(25B) Ohel (Jehiel) "Nasi" [id. with Jahaziel "A"], two, father of (26) Shecaniah ["A"], father of (27) Shemaiah ["A"] (Shemaya), one of those who helped NEHEMIAH, the Governor of Judea, repair the walls of Jerusalem, and, was the city’s "keeper of the east gate" (Neh 3:29); father of (28) Jahaziel ["B"] (Jezelus) [a.k.a. Ohel "B"], Prince 405-400BC. [note: another son of (25B) Ohel by another wife was (26) Obadiah (Obaday) the father of (27) Joab]

(3)/(25C) Berechiah (Birchiyah) (Brachya) (Berkhya) (Birchiyah) (Berachyah) [which are variations of his names in different manuscripts], three, 6th Exilarch

(4)/(25D) Hasadiah (Chisdiah) (Khassidiya) (Hassadia) (Yesadia) (Hasdiah) (Chasdiyah), four, 7th Exilarch, father of (26) Hezekiah I (Chiskiah) (Chizkiyah) (Khizkiya) (Hizkiah), 9th Exilarch

(5)/(25E) Jushab-Hesed, five
02. **Jeshua I [II]**, the High-Priest, a Levite, took over the affairs of the Jewish community in Palestine as Governor of Judea 510-495 in the absence of a candidate to the Palestinian Patriarchate which was left vacant on Zorobabel’s death. The Levitical High-Priest appears to have actually usurped the throne, styling himself "King Jeshua of Israel", however, he is not numbered in any of Hebrew regnal-lists. The High-Priest, Jeshua, was mysteriously crowned by "the prophet" Zechariah with the old crown of Israel’s kings, which earlier was sent from the royal Jewish regalia at Babylon at Zorobabel's request, for his investiture. The arrival of the old royal regalia back in Jerusalem may have offended the Persian shah, who thereupon recalled Zorobabel, and replaced him as governor with his son-in-law, Elnathan, who represented a non-royal branch of King David’s descendants, whose wife, Shelomith, was Zorobabel’s daughter.

03. **Reza "Nasi"**, 495-?, the son of Zorobabel by his second-wife, Rhodah, a Persian princess, certainly held some official position at Jerusalem after his father was re-called by the Persian Shah. Reza, during the civil wars that followed the death of the Persian Shah Cambyses [II], though himself one of the Persian claimants, fought on the side of his half-brother, the future Persian Shah Darius I "The Great" (522-486BC), against the rival contender, the pseudo-Smerdis [who pretended to be Cyrus The Great’s murdered son Smerdis]. King Darius I appointed his half-brother, Prince Reza, his "agent" in Palestine, where he joined his father, Zorobabel, at Jerusalem in 521BC, with assistance to resume work on the Temple after a sixteen-year break, and saw its completion in 516BC. Reza was the father of two sons, Yehoezer (Jehoezar) and Yohannai (Jehohanan).

04. **Elnathan**, a Davidic scion, was sent to Palestine by the Persian Shah. Governor 490-480. He restricted High-Priest Jeshua to religious affairs, and assumed office as "governor" of Judea-Palestine. Elnathan married Shelomith, daughter of Zorobabel, the post-exilic royal Davidic heir, which thereafter associated his family with the royal family.
05. SHECANIAH, a Davidide prince (1 Chr 3:21-22), Governor 480-470, supposed son of Prince Hashubah, eldest son of Prince Meshullam, senior Davidic heir.

06. YEHOEZER (JEHOEZAAR), son of "Prince" Reza, succeeded as governor to his ancestors' old kingdom (470-460); and, was succeeded in office upon his death by his son, Ahzai (Jahzevah). The story of "Esther" is placed in this time period.

07. AHZAI (JAHZEVAH), Governor 460-458, was deposed in 458BC by another wave of returning exiles, this one led by Ezra "The Scribe" and religious clerics.

08. EZRA "THE SCRIBE", a Levite, and his party of returning exiles took over the government in Jerusalem upon their arrival there, 458BC. Governor 458-457BC. This was the second of the three great waves of Jewish returnees. Upon consideration of the suits of the claimants to the throne, Ezra The Scribe declared Prince Hattush as the royal Davidic heir, Year 457BC. Ezra "The Scribe", during his reforms (458/457BC), ruled in favor of the descendants of Zerubabel by his Jewish wife, and said "to be Jewish your mother had to be"; and, that is why the descent-lines of the sons of Zerubabel's "foreign wives" were omitted from "Chronicles", which was written by Ezra's scribes. Therefore, the descendants of Zerubabel's Jewish [3rd] wife are listed first. The failure of the senior-line in 4BC obliged the Sanhedrin to legitimate the descendants of Zerubabel by his [1st & 2nd] "foreign wives". The life of Jewish society at Jerusalem was centered on the Temple and the priesthood after the reforms of Ezra "The Scribe", the chief-cleric. The text Zech 12:2-13:1 indicates that those families which could trace their lineage to the pre-exilic Jewish Davidic royal house enjoyed social, political, and economical prominence in post-exilic Jerusalem, and its members served as important officers in the bureaucratic state. Indeed, the Davidides, that is, the House of David remained the foremost Jewish family among Jewry in post-exilic times, and gave a series of princes [the "Nesi'im"] to reign at Jerusalem as "Prince of Israel", however, without the title "king" ["melekh"], under vassalage to shifting foreign powers.
09. **HATTUSH ["A"] "NASI"** declared "royal Davidic heir" by Ezra "The Scribe", with whom he returned to Jerusalem in a second colony of Jewish Exiles (458/457BC). He established, under Ezra's guidance, himself in the Palestinian Patriarchate [or Principate] and reigned as "Prince of Israel" ["Nasi"] 457-445. Hattush was the great-grandson of Meshullam, the eldest son of Zorobabel begotten by his [3rd] wife, "a Jewish woman". Hattush bore the title "Nasi [= "Prince of Judah/or Israel"]" and governed the people in the manner of a king from 457-445BC. He recognized his vassalage to the Persian Shah Artaxerxes. The "nesi'im" were caretakers of power, pending the restoration in Israel of the Jewish Monarchy and the royal Davidic house. He was a contemporary of his relative, Rephaiah, who reigned as the 10th Exilarch at Nehardea in Babylonia among the Diaspora. Hattush [I] "Nasi" begot Hananiah (Anani), the 10th Palestinian Patriarch (above/below).

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10. **ELIASHIB**, High-Priest, ruled as governor 450-445

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**section X: secondary-lines**

issue [two sons] of (24) Hananiah, 5th Exilarch [Zerubabel's 2nd son] were:

(1)/(25A) **Pelatiah (Phaltial)**, had issue by his "foreign wife", ancestor of the Pelatiahite Line

(2)/(25B) **Yeshayaiah (Jeshaiah) (Yeshayahu) (Yeshaya), 8th Exilarch**, ancestor of the Yeshaiyahite Line. The Yeshaiyahite Line produced the Babylonian Exilarchs [1st Dynasty]. The Yeshaiyahite Line, the descendants of Zerubabel's second son, another of Zerubabel's grandsons, took over the Babylonian Exilarchate from the descendants of the dynasty's main-line, after which its descendants occupied the exilarchate.

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**section X: main-line (continued)**
(23) Zerubabel, royal heir (above), 23rd male-line generation from King David, 1st generation, son of Jesse

(24) Meshullum, son

(25) Hashubah, son

(26) Hattush ['"A"] "Nasi", son, declared "royal Davidic heir" by Ezra "The Scribe", with whom he returned to Jerusalem in a second colony of Jewish Exiles in 458/457BC, where he established himself in the Palestinian Patriarchate [and/or Principate] and held sway over Canaan-Palestine

(27) Anani [Hananiah "B"], son, the Palestinian Patriarch, that is, "Prince of Israel" 425-405BC, who is identified with the Palestinian "Nasi" Anani mentioned in a letter from priests from Elephantine, Egypt, in 407BC, the father of twin-sons, namely:

(28A) Tobit (Tobeit; Tobais), co-prince (400BC), and (28B) Onaid (Enaid; Onais), co-prince (400BC). The dual-lines [or, collateral-lines] of Tobit's and Onaid's descendants alternated in the office of Palestinian Principate, i.e., the Patriarchate, with some exceptions, each founding major family-branches. The main-line [Line "A"] of the royal house splits into twin-lines or collateral-lines with the growing descendants of the twins Tobit [ancestor of the Tobaids] and Onaid [ancestor of the Onaids], the twin-sons and co-heirs of the Prince/Patriarch Anani (above) .. The Tobaids/or the Tobaidite Line, the descendants of the Jewish Prince Tobit, ends with Simon of Perea, the royal heir of the dynasty's main-line, who was imprisoned by King Herod during his persecution of King David's descendants, and made him his slave. Simon of Perea, the last heir of the senior-line, was killed by the Romans in 4BC following King Herod's death in a failed attempt to restore the Davidic Dynasty back on Israel's throne.

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section X: TOBITE LINE

(28A) Tobit (above), ancestor of the Tobaidate Line, & , was the father of

(29) [H]Elias (Elijah), the father of

(30) Simeon [I] "Saddiq", the father of

(31) Antigone "Soko", the father of
(32) Zeredah (Zuraida), the father of

(33) Joazar (Joezer), the father of two sons, namely:

(1)/(34A) Jose [I] (Yossei) (below), father of SHETAH & SALOME

and

(2)/(34B) John (below)

(34A) Jose [I] (Yossei) (above), co-dummmvir with nephew

father of

(1)/(35A) SHETAH (below)

(2)/(35B) Salome (daughter), [1st] wife of Alexander Jannaeus, Maccabean

King of Judea 104/3-76BC

(34B) John (Johanan; Yohanna) (above/below)

issue [three sons] of (34B) John (above) were:

(1)/(35a) Jude [I]

(2)/(35b) Perachiah, father of (36) JESHUA, rival-claimant 88BC (below),
father of (37a) EUDAMUS (below) (37b) Enaneus (below), & (37c) Zamvadas (below)

(3)/(35c) Jose [II], co-duumvir with uncle, the father of (36a) Mattai [Nittai
Ha-Arbeli] & (36b) Tabbai, father of (37) Jude [II]

issue of (37b) Enaneus (above), father of (38) Babbutan, father of

LIUNAN, 39th Exilarch c. 40-50
issue of (37c) Zamvdas, father of (38) Zamaris [Zimri], who, by 1st wife, begot (39a) Eixai [Helcias] [twin] (below) & (39b) Eizar [Hezir] [twin] (below)

issue of (37c) Zamvdas, father of (38) Zamaris [Zimri], who, by 2nd wife begot (39) Jacimus, father of (40A) Philip & (40B) Oblias

(1)/(39a) Eixai [Helcias] (above), father of (40) Haggai, father of (41) Escha (daughter), heiress, wife of (?) Ptolas, younger bro of St. Joseph

(2)/(39b) Eizar [Hezir] (above), father of (40) Simon, father of (41a) Jose & (41b) Jude

issue of (35A) SHETAH (above) was:

(1)/(36a) Simeon [IV] (Simon) (below) was dispossessed of all of his property by the Maccabees during a persecution of the Davidic Dynasty members, thereafter, he lived in humble circumstances, supporting himself and his family by conducting a small business in linen goods. Had issue (below).

(2)/(36b) Shelzion [Alexandra] (daughter), [2nd] wife of Alexander Jannaeus, Maccabee King of Judea 104/3-76BC

issue of (36a) Simeon [IV] (above) were three sons, who were:

(1)/(37A) Jose [III], executed 88BC, no issue

(2)/(37B) Panthera[h] (Pamphir; Panther) (Pantera; Pantiri; Pandera), who, an army-officer, raped a young maiden, namely, Stada, & begot (38) Jesus Bar-Panther[a] (Bar-Panthir), his illegitimate son (below)

(3)/(37C) Jude [III] (below)
(38) Jesus Bar-Panther[A] (Bar-Panthir), illegitimate son of (37B) Panthera[h] (Pamphir; Panther) (above), was "legitimized" by the Sanhedrin; rival claimant versus the Maccabee King, and, defeated, fled to Egypt, but later returned 76BC; opposed the Roman occupation of Jerusalem; and was crucified by the Romans 63BC. He, by wife, Bianca, begot

(39) Sarah [a.k.a. Doris "of Jerusalem"] (daughter), who, at the time, was considered the dynasty's heiress, and, was the first wife of Herod "The Great", King of Judea.

issue [three sons] of (37C) Jude [III] (above) were:

(1)/(38A) Matthias [II] "Nasi", the "royal Davidic heir" of his generation, 75-50BC, the father of (39A) Jose [III] [Joseph III], Patriarch (below), & (39B) Salome, wife of Joseph IV/II, bro of Herod "The Great"

(2)/(38B) Shemaya, father of (39) Shammai

(3)/(38C) Avtalyon [Ptollion]

(39A) Jose [III] [Joseph III], Patriarch (above), was removed from office by Herod "The Great" in 41BC, &, was executed in 35BC

= Salome, sister of King Herod "The Great", & begot

(40) Simon [V] "of Perea", the royal Davidic heir was killed by the Romans in his attempt to restore the Davidic Dynasty back on Israel's throne in opposition to the Herodians. He was the 42nd generation from King David, who is numbered the first generation, and, was the last generation of the senior-line (4BC).

section X: ONAITE LINE
(28) Onaid (Onais), co-prince (c 400BC)

(29) Haggai

(30) Nadavah

(31) Sirach

(32) Eleazar

(33) Simon II

(34) Joshua

(35) Levi

(36) Malchi

(37) Shem

(38) Honaseh

(39) Alamyos

(40) Joachim (dc 10BC)

= JoAnna [Jane], daughter of Jeshua III, High-Priest 36-23BC

begot three daughters, who were:

(41a) Escha (dau), wife of ? Ptolas, twin of Clopas, younger brothers of St. Joseph

(41b) Salome (dau), wife of Zedebee

(41c) Mary (dau), wife of Clopas, St Joseph's brother

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section X: royal heirs

The Davidic Dynasty's post-exilic royal heirs appear after the "Babylonian Captivity" divided into two [?or three] major branches, one of which was

(A) the Israeli [or, Palestinian] Princes/Patriarchs ["Nesi'im" = "Prince[s]"] at Jerusalem who held sway over Israel-Palestine as a
restoration of the old royal house to its ancient estate, yet as a princedom rather than a kingdom; and, the other was

(B) the Babylonian Exilarchs ["Resh Galuta" = "Exiled-King"], the "exiled-kings" of "the exile" or "Diaspora", i.e., the "princes" of the "diaspora", re-created the "old regime" while in exile during the "Babylonian Captivity". The ex-king [Je]Coniah and his heirs were called "exiled-king" or "exilarch" by their fellow Jewish deportees. The Jewish exiled-kings held court in a palatial estate given to [Je]Coniah and his family by the Babylonian Emperor. Thus, in a sense, the ancient Jewish monarchy never ceased but continued however redefined as the Babylonian Exilarchate.

(C) the British Monarchs, according to the doctrine of British Israelism

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part 4: Babylonian Exilarchate: Babylonian Exilarchate ["Exilarch" = "Exiled-King"]; or, [JE]CONIAH, ex-king, 1st Exilarch (c. 560BC), First-Dynasty, to PINCHI, 43rd Exilarch (c. AD130), last one.

The first Exilarch was Jeconiah, penultimate King of Judah of the Davidic Dynasty, who was still called "king" while in captivity. The Exilarchs were secular rulers of the Jews as heirs of the Davidic Kings. Their status and authority as "Kings in Exile" was recognized by exiled Jews everywhere. The "First" Dynasty of Jewish Exilarchs [the Exilarchate] (560BC-AD130) begins with a captive Jewish king [Jeconiah] in exile in Babylonia and ends with an heiress [Rachab], who married a Persian prince [Bahram "of Seistan"], and, thereby, lost the succession; and, upon the failure of the dynasty's main-line, the "sovereignty" devolved upon a secondary-line, the Ahijahite Line, an offshoot of the Yehoshuaiahite Line, which founds another new "2nd"-Dynasty of exilarchs.

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01. [JE]CONIAH, the ex-king, was still regarded by the Jews in "captivity" in Babylonia as their "lawful lord" and recognized his authority over them. It is unlikely that the Babylonian authorities allowed the ex-king, [Je]Coniah, to wield any authority over his former subjects during their shared exile, especially after the rebellion he led of the Jewish Exiles in Babylonia early in his exile. Upon the release of the Jewish ex-king [Je]Coniah from house-arrest, the Jewish ex-king did not return to Trans-Jordan [Palestine] probably because most of the Jewish population had already been re-settled in Babylonia; though their remained a small remnant of Jews back
home oppressed under foreign rule by the Babylonian military presence; and, too, the old capital city of Jerusalem laid in ruins, and his old kingdom, now a Babylonian province, was then under Babylonian military rule. Thus, in a sense, the ex-king [Je]Coniah did not have a country to go back to. He, therefore, first established a residence in Babylon, then, moved to Nehardea, a small town on the Euphrates with a large Jewish community, where, since the Temple at Jerusalem had been destroyed, he built a synagogue, which was called "Shaf ve-Yativ", which means "the Divine Presence is remove from the Temple at Jerusalem and is settle in this place", which the author of the "Seder Olam Zuta", a medieval Jewish chronicle, regarded as the origin of the Babylonian "Exilarchate", the office of the "exilic", who bore the title "resh-galuta" meaning "exiled-king", who claimed lordship over the Jewish "Diaspora".

The Jewish ex-king [Je]Coniah is sometimes called the first exilarch, but throughout his exile he was always referred to as "king", though, "exilic", i.e., "resh galuta", means "exiled-king", and in that sense he may be numbered as the first exilarch. His successors, over 1000 years later, the medieval Jewish exilarchs, continued to hold court as if they were still kings. The exilarchate was strictly hereditary at first, however, at some point the office came to be elective, though Davidide descent was an indispensable condition to election. The occupant of the office of exilarch was considered by the Jewish Exiles to be their leader and "king-in-exile". The exilarchs saw themselves as having a legal right to rule over the Jewish People in the custom of kings since they were the heirs of the old Jewish royal house. The Jews in exile willingly accepted the suzerainty of the exilarchs because of the high regard they felt for their old royal house. The Jewish exilarchs were kings all but in name. They were held in high respect by the Jews of the "diaspora", who would kneel before the exilarch in reverence. The exilarchs maintained their own courts, surrounded themselves with courtiers, various officials, and servants; indulged in pomp and ceremony; appointed judges over the Jewish communities; made proclamations; issued decrees; made judicial rulings; also laws; collected taxes; received the local rulers of the numerous Jewish communities as well as foreign ambassadors. To be sure, the exilarchs exerted a kind of royal authority that could be viewed as a continuation of the ancient Jewish monarchy, especially since the office was hereditary in the descendants of the old Jewish Davidic royal house, accordingly, 2 Ki 25:27-30 reflects a statement that the Davidic Dynasty continued even in exile. King [JE]CONIAH but made a small town on the Euphrates with a large Jewish community, where, since the Temple at Jerusalem had been destroyed, he built a synagogue, which was called "Shaf ve-Yativ", which means "the Divine Presence is remove from the Temple at Jerusalem and is settle in this place", which the author of the "Seder Olam Zuta", a medieval Jewish
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To show respect one had to kneel before the exilarch in reverence. The exilarchs maintained their own courts, surrounded themselves with courtiers, various officials, and servants; indulged in pomp and ceremony; appointed judges over the Jewish communities; made proclamations; issued decrees; made judicial rulings; also laws; collected taxes; received the local rulers of the numerous Jewish communities as well as foreign ambassadors. To be sure, the exilarchs exerted a kind of royal authority that could be viewed as a continuation of the ancient Jewish monarchy, especially since the office was hereditary in the descendants of the old Jewish Davidic royal house, accordingly, 2 Ki 25:27-30 reflects a statement that the Davidic Dynasty continued even in exile.

The exilarchs were allowed complete authority over the Jewish communities of the "diaspora" by the Babylonian emperors, and by their successors, the Persian shahs, and, their successors, the Greek Seleucids, however, the Romans, the Parthian kings, and Sassanians, treated the Jews poorly and generally did not recognize the authority of the exilarch over the Jewish communities. The Sassanians had rival prophecies in their sacred literature that a descendant of their royal house would be the "Messiah", whom they called "Shah Bahram", and attempted to establish "zoroastrianism" as the state religion, which was resisted by the Jews, of course. They viewed the Jewish prophecies in their sacred literature of a future world-king, the "Messiah", as subversive, especially since the Jews considered the Exilarch, the royal Davidic heir, to be the surrogate of the "Messiah" during His absence. The exilarchs, fared much better under the Arabic caliphs, to whom they paid "courtesy visits"; and were cheered by the city’s Jews as they rode in state in their carriage at the head of their entourage in the streets of Baghdad to and from the caliph’s palace.

The relocation of the Babylonian Exilarchate to Baghdad inspired Al-Qasim, a Shi’ite Muslim, to assert that the "wasiyya" [the heritage of the divine vision], a term of considerable significance in Shi’ite theology, was bestowed upon the Jews and became the legacy of the Davidic Dynasty, which claimed it passed on from generation to generation.
It was during "The Babylonian Captivity" that the Jews under the exilarchs were transformed from a nation-race into a religious-community, by the development of "Rabbinic" Judaism. The Jewish scribes in the exilarch’s court during "The Babylonian Captivity" compiled many of the books which make up the "Old Testament" today and wrote commentaries on them. The synagogue emerged as the centre of community-life of the Jews in exile, during "The Babylonian Captivity", who stuck together to keep their nation and their culture alive, which was made possible by the presence of their Royal Family in exile among them, which served as a unifying symbol that re-instilled pride and patriotism in the Jewish Exiles and kept the nation alive! The Jewish Royal Family stood as a bulwark against the disintegration of the Jewish Exiles, providing a stability to the Jews during "The Babylonian Captivity" that could not have been achieved otherwise. [Je]Coniah died 561BC, and, was succeeded as "exilarch" [="exiled-king"] by his "acknowledged heir", Shaltiel.

02. SHALTIEL, the second exilarch, was the step-son (Mt 1:12), son of the wife of King Jehoiakin ([Je]Coniah), namely, Tamar, the dynasty’s heiress, by a former husband, Prince Ner[i]ah (Lk 3:27) (above), was reckoned the "royal Davidic heir" after the death of their late king, Jehoiakin, and numbered among the exilarchs. He took the title "Exiled-King" upon King [Je]Coniah’s death. He appears to have been recognized in some official capacity as a liaison between the Jewish Exiles and the Babylonian authorities. Shealtiel was considered by the Jewish exiles to be the successor of King [Je]Coniah on his demise, and was recognized as the "governor" ["pehah"] by the Babylonian state to better control such a large foreign ethnic group in their country. The parentage Shealtiel is sometimes called into question, for he is called the son of King Jeconiah (Jehoiakin) in "Matthew" (1:12), however, he is called the son of Ner[i]ah in "Luke" (3:27), thus, an apparent discrepancy exists. Most scholars agree that Shealtiel was not the true son of King Jeconiah because Jeremiah The Prophet declared "write this man [King Jeconiah] childless" (Jer 22:30), which means that he would not have any children or descendants to survive him, therefore, Shealtiel could not have been his son. The only son of King Jeconiah, the crown-prince, Zedekiah (1 Chr 3:16), died unmarried without issue. Shealtiel was an adopted-son of King Jeconiah, his wife’s son of a previous marriage. He was never called "crown-prince" but "the acknowledged heir". The father of Shealtiel, Ner[i]ah, was certainly known to have been a Davidic prince, or else the Jews would never have accepted Shealtiel as the heir to their royal house. Too, his mother could only have been Tamar, the heiress of the Solomonic line; for God assured King Solomon that the title of the throne would pass through his descendants.
forever, which means that the bloodline of Solomon would have to continue, for if Tamar was not the mother of Shealtiel then the bloodline of Solomon would be cut-off, and that can not be the case. Hence, his adoption by King [Je]Coniah and the designation of Shealtiel as the royal heir was acceptable to the Jewish people.

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Shealtiel, by his wife, whose name is unrecorded in the Bible, begot:

(a) Zerubabel [son, whose Babylonian name was Sheshbazzar], and

(b) Shimei [son?/or dau?]  

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03/01 ZERUBABEL [ZOROBABEL] [ZERU-BABILI], whose Babylonian name was "SHESHBAZZAR" (compare Ezra 1:8,11; 5:14,16 with Zech 4:9), the son of Prince Shealtiel, "the acknowledged heir" of the late Jewish King [Je]Coniah, considered the "royal Jewish heir", succeeded his father as the third exilarch of the captivity, circa 545BC.

Zerubabel was the recognized "royal Davidic heir" of his generation. He was the 23rd generation in male-line descent from King David [numbered the 1st generation], and, ancestor of the post-exilic royal heirs.

He is called the son of Shealtiel in every Bible reference except in one text (1 Chr 3:19) where he is called the son of Shealtiel's brother, Pedaiah, which makes that text suspect. This discrepancy is explained by a scribal
error in the parent-manuscript of the "MT" or a missing part in the text due to corruption or deterioration of the original manuscript. There is the conjecture that Shealtiel died without issue and that his widow in a "levirate marriage" with his brother Pedaiah gave birth to Zerubabel, but this explanation is unlikely for Zerubabel is called Shealtiel's son everywhere, even in "Josephus". The conjecture that Zerubabel was the son of Pedaiah, who is made into a son of Shealtiel is unlikely also. The discrepancy may have a solution in the "LXX" text of 1 Chr 3:19, which lists Shealtiel (Salathiel) as Zerubabel's father.

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The explicit reference to Zerubabel’s descent from King David in I-Esdras 5:5 notably fails to connect him with king [Je]Coniah, in reference his father as that king's "step-son", not "son". That Zerubabel was able to trace his ancestry back in the male-line to King David's son Nathan is not in the least improbable, for the evidence of Ezra-Nehemiah is that genealogical consciousness was high among the returned exiles. The census of returned exiles classified by families in official records concludes with a group of families who "could not prove their fathers' houses or their descent" (Ezra 2:59; Neh 7:61). The implication is that the other families could prove their ancestry by means of written genealogies. It is said that those families "sought their registration among those enrolled in the genealogies, but they were not found there" (Ezra 2:62; Neh 7:64). This must be a reference to official genealogical records.

The Jews were liberated by the conquest of Babylonia by the Media-Persians, under Cyrus "The Great", in 539BC. It was actually his uncle, mother’s brother, Gobryas "The Mede", who was his army-commander, who took Babylon in Cyrus' name. The [last] Babylonian Emperor Belshazzar quickly sobered seeing the "handwriting on the wall" while dining in a banquet with his vassals in the imperial palace. The palace was taken with little resistance. And, the Babylonian Emperor and all his banquet-guests were slain by the Media-Persians. In 538BC, Cyrus "the Great", the first Persian Shah, gave his permission for the Jewish Exiles to return to their homeland in Israel-Palestine.

Following the "Babylonian Captivity" Zerubabel, the royal Davidic heir, upon permission of the Persian shah, led the Jewish Exiles back to Palestine, and, was entrusted with the office of "governor" ["pehah"] of Judea, ancestors’ old kingdom to which ironically he was the heir, which was now a Persian province, and was eighth Governor of Judea, circa 537/536BC. They carried with them the old Jewish temple utensils, vessels, and
furniture, which had been stored in the Esagila Temple in Babylon. The family of Zerubabel did not accompany him, but remained behind in Babylonia [perhaps as hostages] with the majority of the Jewish "Diaspora".

The idealized view of a restoration of the whole of the divided Hebrew nation of Israel was held by the post-exilic Jewish community is shown in I-Esdras 5:8 where Zerubabel heads a list of "twelve" leaders of the returning exiles. The heads of the various Hebrew clans who accompanied Zerubabel back to the Jewish homeland were called upon to meet by Zerubabel in what is called "The Great Assembly", which is the origin of the "Knesset". The exiles who returned with Zorobabel included not only Jews but also remnants of the exiled ten Hebrew tribes who came from Assyria, Media, and Scythia. This is indicated in the genealogical lists in Ezra 2;2ff & Neh 7:7ff. Hence, Zerubabel styled himself "Prince of Israel".

Not all of the Jewish Exiles returned to Palestine, in fact the majority of the Jewish Exiles remained behind in Babylonia where they had built homes and had established new lives for themselves.

The first care of the returning Jewish Exiles upon arriving back in Jerusalem, in 537BC, under Zerubabel, was to set up an altar on the Temple-Mount and restore the daily sacrifices. The rebuilding of the Temple, the "Second Temple" (so-called) at Jerusalem, began in the second year of the arrival of the Jewish Exiles with the laying of the foundation stone by Zerubabel, in 536BC, and was completed in 516BC. Its construction was hindered by the neighbors of the Jewish state who spread rumors to Persian authorities to incite them against the Jews. Tattenai, the [new] Persian Governor of Palestine, made a visit to Jerusalem to investigate the activities of the Jews. He asked Zerubabel who had authorized the building of the temple, and he told him of King Cyrus' decree (Ezr 5:3), suggesting that a search be made in the royal archives. The decree was found in the library at Ecbatana, and construction of the temple resumed after having been temporarily stopped by Tattenai. His report to the Persian Shah, Darius "The Great", resulted in King Darius sending his half-brother [same mother], Prince Reza, Zerubabel's son, by his Persian wife, to Jerusalem, in 521BC, with an endowment from the Persian royal treasury to expedite the work (Ezr 6:8). Too, the Aaronic high-priestship and the Levitical priesthood and its schools and courses were restored along with the traditional Temple service.

Zerubabel aroused the hope of his generation that there would be a restoration of the monarchy and the kingdom. In this he failed the expectations of the post-exilic generation, however, avoiding the title "king" ["melekh"] which would have been too politically provocative, he took the title "prince" ["nasi"] and founded the Palestinian Principate as a
compromise. The "Prince" ["Nasi"] also held office as "Patriarch of Jerusalem". This was the first post-exilic Jewish state, the "patriarchate" [or "principate"]. The Israeli/Palestinian "Patriarchate" [or "Principate"], the "Nesi'im", founded by Zerubabel, circa 538/522BC, was a compromise form of government rather than reviving the Jewish kingdom. The "Nesi'im" [= "Prince of Israel"], the royal Davidic heir, was the unofficial and/or "uncrowned" "King of the Jews". The institution lasted about a thousand years, until it was abolished in AD 425 by the Roman/Byzantine Emperor Theodosius II, however, it was revived the next century by Justinian "The Great" and continued off-and-on another thousand years until the 1800s, when it was finally abolished by the Turkish Sultan.

Zerubabel was the first Jewish Palestinian "Nasi" [= "prince"], who took the titles "Prince of Israel", and "Lion of the Tribe of Judah", and Patriarch of Jerusalem", among others, circa 513BC. The founding of the office of the Palestinian "Nesi'im", that is, the "Prince of Israel", and, simultaneously the institution of the "patriarchate", so called from the nasi's title "Patriarch of Jerusalem", in effect founded the post-exilic Jewish state, in 513BC, though remaining to be a Persian province. This was interpreted by the Persian shah when Zerubabel attempted establishing himself as a politically independent-ruler. Zerubabel was re-called by the Persian Shah, who was residing in Babylon at the time. The historian Josephus says that Zerubabel returned to Babylon together with three others of distinction, one of whom was Mordechai who we find later at the court of the Persian shah at Susa [Shushan], in the story of "Queen Esther". Zerubabel was detained by the Persian shah, imprisoned, and executed about 510BC. The Bible is totally silent on the causes and circumstances of Zerubabel's sudden and unexplained disappearance from the historical scene. The death of Zerubabel ended the joyful enthusiasm of the early days of the return and began a period of gloomy frustration. There was a general disillusionment as a result of the unfulfilled hopes placed on Zerubabel, and any expectation of a Davidic king, however, was relegated to the distant future, and not applied to the immediate political situation. The prophets Haggai and Zechariah 1-8 did pin royalists hopes on him, and heaped praises upon him in their writings, but Zerubabel was reluctant to revive the kingdom due to an unfavorable political climate.

In Judea, now a Babylonian province, the Palestinian Patriarchs ["Nesi'im"/or "Nasi" = "Prince"] were rivals for the heirship of the old Jewish Davidic royal house, i.e., the "princes" of the "diaspora", or the lords of the world's Jews versus the Babylonian Exilarchs ["Resh Galuta" = "Exiled-King"], representing separate branches of the Davidic Dynasty.

The Israeli/Palestinian Patriarchate & the "Nesi'im": twin-office of the Patriarch of Jerusalem and/or the "Prince" ["Nasi"] of Israel; restored post-
The occupants of the Palestinian Patriarchate [Principate], the "Nesi'im", founded by Zerobabel, in 515BC, as a compromise form of government rather than reviving the Jewish kingdom. The occupants of the Babylonian exilarchate; and those of the patriarchate at Jerusalem, representing separate branches of the old Jewish Davidic royal house, were rivals throughout their histories, each claiming to be the "royal Davidic heir", and, thus, the "King of the Jews". From the destruction of the Jewish kingdom by the Babylonians, through their histories, the Babylonian exilarchs [outside the Roman empire] and their rivals the Palestinian nesi'im [inside the Roman empire] served to unify the Jews everywhere, but without the unifying force of either the patriarchate or the exilarchate, after the respective abolishments of those institutions, the Jews everywhere were fragmented into numerous scattered disjoined communities that came under the rule of their host-nations. The institution lasted about a thousand years, until it was abolished in AD 425 by the Roman/Byzantine Emperor Theodosius II, however, it was revived in the 500s and a list of its occupants exists from 691 to 1099, when it was again abolished by Geoffrey of Bouillon, the leader of the First Crusade, 1096-1099, who himself was of royal Davidic descent. Many of the leaders of the Christian Crusades were from the "Rex Deus" families, i.e., desposynic descent-lines, male-line descendants of King David's house, attempting to reclaim their kingdom.

The office of the Palestinian Principate was in abeyance during the period of the Crusader Kingdom of Jerusalem, 1099-1187 & 1229-1244, but by the 1300s many other families of royal Davidic descent began supplying royal scions to be the rulers of the various Jewish settlements in Canaan-Palestine, especially at Jerusalem, where its last dynasty of Jewish "Nesi'im" established itself circa 1187, whose descendants are today the "Dayan" Family, which is essentially Israel's "dispossessed" royal house, and its head or spokesman is "Prince of Israel", the royal Davidic heir, the unofficial and/or "uncrowned" "King of the Jews". There is reference to the existence of the Palestinian Principate as late as the 1800s.

11. NEHEMIAH, another Davidide prince, was twice appointed to office. The exilarchs were allowed complete authority over the Jewish communities of the "diaspora" by the Babylonian emperors, and by their successors, the Persian shahs, and, their successors, the Greek Seleucids, however, the Romans, the Parthian kings, and Sassanians, treated the...
Jews poorly and generally did not recognize the authority of the exilarch over the Jewish communities. The Sassanians had rival prophecies in their sacred literature that a descendant of their royal house would be the "Messiah", whom they called "Shah Bahram", and attempted to establish "zoroastrianism" as the state religion, which was resisted by the Jews, of course. They viewed the Jewish prophecies in their sacred literature of a future world-king, the "Messiah", as subversive, especially since the Jews considered the Exilarch, the royal Davidic heir, to be the surrogate of the "Messiah" during His absence. The exilarchs, fared much better under the Arabic caliphs, to whom they paid "courtesy visits"; and were cheered by the city’s Jews as they rode in state in their carriage at the head of their entourage in the streets of Baghdad to and from the caliph’s palace.

The relocation of the Babylonian Exilarchate to Baghdad inspired Al-Qasim, a Shi'ite Muslim, to assert that the "wasiyya" [the heritage of the divine vision], a term of considerable significance in Shi'ite theology, was bestowed upon the Jews and became the legacy of the Davidic Dynasty, which claimed it passed on from generation to generation.

It was during "The Babylonian Captivity" that the Jews under the exilarchs were transformed from a nation-race into a religious-community, by the development of "Rabbinic" Judaism. The Jewish scribes in the exilarch’s court during "The Babylonian Captivity" compiled many of the books which make up the "Old Testament" today and wrote commentaries on them. The synagogue emerged as the centre of community-life of the Jews in exile, during "The Babylonian Captivity", who stuck together to keep their nation and their culture alive, which was made possible by the presence of their Royal Family in exile among them, which served as a unifying symbol that re-instilled pride and patriotism in the Jewish Exiles and kept the nation alive!

The Jewish Royal Family stood as a bulwark against the disintegration of the Jewish Exiles, providing a stability to the Jews during "The Babylonian Captivity" that could not have been achieved otherwise. [Je]Coniah died 561BC, and, was succeeded as "exilarch" [="exiled-king"] by his "acknowledged heir", Shaltiel, heir-presumptive, father of Zerubabel, post-exilic royal heir.

12. [name], grandson of ELIASHIB was son-in-law of Sanballat (Neh 13:28), revived the rule of religious clerics in Jerusalem over the whole country, which Nehemiah recognized during his second tenure in office (434-432).
(11) NEHEMIAH, 432-425, 2nd time

Nehemiah died in 415BC and supposedly left a son [name], who Samuel Nahmias, a.k.a. Giulio Morosini (1612-1687), in Renaissance Italy, claimed as his family’s ancestor.

13. ANANI (HANANIAH), the son of Prince Hattush [I] “Nasi”, succeeded in the patriarhachate after Nehemiah’s departure, about 425BC, and took the title "Nasi". He was the 13th Palestian Patriarch, that is, "Prince of Israel" (425-407). He is remembered for the letter he received from the Jewish colony at Elephantine, in Egypt, in 407BC, making requests. This episode shows the significance of David’s House in post-exilic Jerusalem. Anani (Hananiah) "Nasi" died that year; and his twin sons, namely, (a) Tobit (Tobeit; Tobaid; Tobias) and (b) Onaid (Enaid; Onais), struggled over the patriarchate, for which the Persian Shah sent an army under the Persian general, Bagohi (Bogoas) (Bigvai), to end the civil strife.

14. BAGOHI "THE PERSIAN" (BAGAOS; BIGVAI) arrived at Jerusalem and took office as governor of Canaan/Palestine by the authority of the Persian Shah Artaxerxes III Ochus, 407/406BC. Governor 407-390. The High-Priest, Johanan II (Joannes), was removed from office, and Bagohi appointed his brother, Joshua [Jeshua III], to the high-priest office. Johanan II murdered his brother and resumed the office of high-priest, but he was challenged by another brother, Manasseh, who rivaled him as high-priest. Bagohi enacted a series of measures which in effect abolished the rule of the religious clerics and put the province under "martial-law". Bagohi was recalled by the Persian Shah, circa 390BC, who rewarded him with the office of "Prime Minister". It was intolerable to the Persians that they were ruled by a Jewish prince and plotted against Bagohi. He reacted by murdering nearly the entire Persian royal house. The boy-prince Arses was spared whom Bagohi thereupon sat upon the Persian throne as his puppet-king. However, a distant-cousin, Prince Artasata [the future Persian Shah Darius III], with the help and support of the Persian nobles, overthrew
Bagohi, and took the throne. His first act was to execute Bagohi (336BC). The identity of Bagohi is unsure. He probably was the same person as the Jewish prince BIGVAI (Ezra 2:2; Neh 7:7). He was responsible for the crisis in Persia which the Greeks under Alexander "The Great" took advantage of to conquer the Persian Empire.

15A TOBIT (TOBEIT; TOBAID; TOBIAS), co-ruler

15B ONAID (ENAID; ONAIS), co-ruler, the twin-sons of (27) "Prince [H]Anani[ah] ["B"], son of the royal Davidic heir, Hattush ["A"] (above). They made a pact that their descendants would alternate in the office of the Israeli [or, Palestinian] Principate, i.e., Patriarchate.

16. OHEL, Governor, nephew of Nehemiah

17. JADDUA, High-Priest & Governor 370/365; his bro, Manasseh, married Nikaso, Sanballat III's dau

18A [H]ELIAS, co-ruler, the Tobaidite Line

18B HAGGAI, co-ruler, the Onaidite Line

19. NADAVAH, Governor, the Onaidite Line

20. [H]ACHIYAH, Governor, son of Ohel (above)
21. SIMEON [I] "SADDIQ", the Tobaidite Line

22. NURI, Governor, son of [H]Achiya[h]

23. YEHEZQIVAH [ANDROTIMUS], son of Nuri (above), governor 348-345, circa 348-345BC. He married a foreign princess [the sister of Bagaos, the former governor] and begot Neariah (Nearchus), a later governor (below). He was banished from Judea by the Persian Shah and took refuge in Crete. From there, he went to Greece, where he adopted a Greek name and its Hellenistic culture. He was the first Jewish prince to have an Hellenistic name. He was considered an important prince, for his son Nearchus was educated in the royal court alongside the Greek crown-prince Alexander ["The Great"], who was about the same age. As governor, Yehezqivah [Androtimus] introduced into Judea "foreign customs", which was the Hellenistic culture [of course], for he had been Hellenized during his sojourn in Greece. He appears back in Judea in 337, but is back in Greece the following year (336). He was killed in battle against the Persians in 333BC.

24. ANTIGONE "SOKO", Governor, the Tobaidite Line, the first of his descent-line to have a Hellenistic name. He was the son of Simeon [I] "Saddiq". Legend calls him the first Pharisee, and connects him with the origin of the Sadducee sect.

25. ZURAIDA, Governor & Prince 345-335, son of above

26. JONAH, Governor, general, fought Tennes, King of Sidon 349-345; rebelled (333BC) and was killed by the Persians, 330BC.
27. JOAZAR [JOEZER], a Jewish-Persian satrap 335-332, not numbered in regnal-list. The defeat of the Persian armies in Turkey, 333BC, brought Alexander "The Great" of Greece into the Middle-East, which introduces the Hellenist Period of Jewish History. The Persian domination of Judea ended with the conquest of Canaan/Palestine by the Greeks under Alexander "The Great", in 332BC, at which time the Jews submitted peacefully to their new masters. Josephus, the historian, gives an account of the campaign of Alexander "The Great" through Palestine. He says that Jerusalem opened its gates to Alexander "the Great", who briefly occupied the city. The city's elders gave him a ceremonious welcome. Legend says that he met with the High-Priest, Jaddua, who told him of Daniel's prophecies; and that he offered sacrifices in the Temple to the Jews' God, Yahweh/Jehovah. Alexander "The Great" departed Jerusalem and left Judea unmolested and hurried on to Egypt. He left the conquest of the rest of Canaan/Palestine to his general, Parmenio, supported by the Jewish general Nerachus (Neariah), who joined up with Alexander The Great's army. Nerachus met resistance only from Samaria, the seat of the Persian satrap [governor], which was taken by force, and he succeeded the last Persian governor of Israel-Palestine as the first governor of Israel-Palestine as a Greek province. He permitted the Jews to observe their laws, granted exemption from tribute during sabbatical years, and gave them privileges comparable to those of the Greeks themselves.

28. NEARIAH "NASI", the Jewish "Nasi" [="Prince"], "of Nehemiah's Family", governor 330s-d312, may be identified with Nearchus, the Jewish general of Alexander "The Great", who commanded a Jewish contingent in the Greek Army. He was the son of the late Jewish governor YEHEZQIVAH [ANDROTIMUS] (above) and his "foreign" wife. Greece opened hostilities with the Persian Empire by invading Asia Minor in Year 334BC. Proceeding onto Egypt, Alexander "The Great" left the conquest of Canaan/Palestine to his general, Parmenio, supported by the Jewish general Nerachus (Neariah), who had joined his service. He like his father also married a "foreign-woman", namely, Barsine, the half-sister and widow of the Greek prince Heracles [son of Alexander "The Great" by one of his secondary wives], who had among her ancestors Persian shahs, Babylonian emperors, and Assyrian kings, whose blood she brought into this particular descent-line of King David's descendants. The names of the sons and daughters of Nearchus are unknown, however, we know that one of his daughters was the wife of the Greek prince Demetrius, son of his ally and friend Antigonus. Nearchus' eldest son, name unsure, died premature without issue, however, another of his sons was the father of Abiud, who was the ancestor of a major descent-line, and, of St. Joseph, Jesus' foster-
father, mentioned by Matthew (1:13), who highly abbreviated his genealogy even leaving out not only the name of Abiud’s father but also three generations of Jewish kings (compare Mt 1:8 with 2 Ki 8:25; 13:1-15; 38; 2 Chr 22-25), and omitted Jehoiakim between Josiah and [Je]Coniah (Mt 1:11), etc. Nearchus campaigned with Alexander "The Great" in India, and commanded the voyage down the Indus River from Nov. 326 to Jul. 325. Then, following the death of Alexander "The Great" in 323BC, during the wars of the "Diadochi", Nearchus supported "Prince" Heracles, his stepson, that is, his wife's son by Alexander "The Great", and Nearchus joined up with another Greek general, Antigonus, a Greek prince, whom he assisted against [his cousin] Ptolemy, Satrap [later King] of Egypt, who defeated them both in the Battle of Gaza/or Palestine (312BC). Barsine, the widow of Nerachus, and her son Heracles, were murdered by Polyperchon, another Greek prince, one of the pretenders to the Greek throne, in 309BC, who was fighting for a share of Alexander's inheritance.

In Jerusalem, the quisling Jewish aristocracy was culturally Hellenized by the influence of Greek commerce, language, and culture.

There is evidence that members of other Davidic families had returned to Jerusalem from exile by this time, and were presenting themselves as candidates to the patriarchate office or "nasi" ["prince" of Judah/or Israel], which office some of them held during the quarrels between the twin branches of the senior-line over the principate/ patriarchate; and the office came to be open to all of the representatives of the different descent-lines of King David's descendants. Hence, the royal bloodline was kept in tact and a line of Judaic kings "de jure" proliferated at Jerusalem with the title "Prince of Israel", that is, the Jewish Palestinian "Nesi'im". The struggle for the patriarchate among the various Davidic families ["gens davidica"] may have contributed to the country's disintegration during the 3rd Century BC, along with the Hellenization [or "westernization"] of the country's culture, which caused divisions in the nation, and the rise of political parties in the court of the Jewish Palestinian "Nesi'im", which gradually grew into an institution of state, the Sanhedrin; like the British Parliament originally was the "royal court" of medieval British monarchs, however, also, has gradually grown into an institution of state.

29. [name], Governor 312-300, son

The Jewish government in Jerusalem changed under Bagohi "The Persian" from a theocracy or the rule of religious clerics to an entirely secular society which freed the "nasi'im" to rule alone. Judea and Jerusalem, under the
Greek empire, was Hellenized into a Greek "polis" [commonwealth], with a governing council, citizen-list, and a college ["ephebeia"]). The governing council, called the "Sanhedrin", claimed to have had its origin in the council of sages that advised Moses, however, the "Sanhedrin" does not appear in history until post-exilic times, during the Hellenic Era of Jewish History. It consisted of 70 members, or 72 counting its president or "Rosh Sanhedrin", who was referred to as "Nasi" ["Prince"], and its vice-president, called the "Av Beit Din", who held office similar to that of "Speaker of the House". The "Nasi" was usually the royal Davidic heir, while the High-Priest [the Aaronic primate] was usually the "Av Beit Din".

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30. SIMON [I] "SADDIQ", the Tobaidite Line

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31. SIRACH, governor 300/275, the Onaidite Line

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32. AZALIA (ESLI), governor 275/250, a Jewish prince

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33. ABIUD, famous Jewish prince, ancestor of the Abiudite Line

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34. ANTIKONE "SOKO", a Jewish prince

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35. ELIAKIM, son, governor (200), the Abiudite Line

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36. AZOR, son
37. YOAZAR (YOEZAR), the Tobaidite Line

38. YOCHANAN, rival (200)

39. YOSSEI [JOSEPH I], Governor 175/150, the Tobaidite Line

40. SHETAH, Governor 150/125, son, whose sister, Salome, was the 1st wife of the Maccabee King Alexander Jannaeus (104/3-76BC)

41. SIMON [II], Governor 125/100, son, whose sister, Shelzion, was the 2nd wife of the Maccabee King Alexander Jannaeus (104/3-76BC)

42. JUDE, rival claimant versus the Maccabee King Alexander Jannaeus to the throne (100/75BC)

43. JOSE [JOSEPH II]

44. JESHUA BAR PERA[YAH], claimant 88BC versus Maccabee, executed by Romans 69BC
45. MATTHIAS [I] [MATTAI, or NITTAI HA-ARBELI"], was vice-president of the Sanhedrin under the "Nasi" [="Prince"] Jeshua Bar Perachyah (85-80)

46. JUDE [II], Governor 80-75, nephew

47A SHEM, co-ruler 75-70BC, distant cousin, claimant

47B EZAR [ELEAZAR], co-ruler 75-70BC, distant cousin, claimant

47C LEVI, co-ruler 75-70BC, distant cousin, claimant

48. JESUS BAR-PANTHER, claimant 88BC; Governor 70-63, son of Pandira, a Jewish prince, and, his mistress, Stada "The Harlot" [not Miriam]. He was "legitimized" by the Sadducees in the Sanhedrin but was opposed by the Pharisees who debarred him from the throne; rival claimant versus the Maccabee King Alexander Jannaeus; fled to Egypt 88BC, but later returned 76BC; opposed the Roman occupation of Jerusalem; crucified by the Romans 63BC. He, by wife, Bianca, begot Doris "of Jerusalem" [aka Sarah] (daughter), considered the dynasty's heiress at the time. No surprise, then, that she was the 1st wife of Herod "The Great", who overthrows the Maccabees and establishes his family on Judea's throne.

Note: T. Herford, in his "Christianity in the Talmud", p. 37, seq. 344, was wrong to identify this Jesus "Bar-Panther" with Jesus "of Nazareth", a.k.a. "Yeshua Ha-Notzri".

49. JUDE [III]

50A MATTHIAS [II], co-ruler
50B SHEMEYA, co-ruler

50C AVTALYON [PTOLLION], co-ruler

51. HONASEH, Governor 60/55BC, the Onaidite Line

52. ALAMYOS, Governor (50BC), son

53. JOACHIM, Governor 50/25BC, son

54. JOSEPH [III], Patriarch 45-41BC, the Tobaidite Line, distant-cousin, deposed 41BC, imprisoned & executed 35BC

55. JOSEPH IV/II, Patriarch 41-38BC, King Herod's brother, usurper

56. JOSEPH V, Patriarch 38-32BC, who succeeded his father in office upon his death in 38BC. Joseph V died childless in 32BC; and the office of "Nasi" was briefly vacant due to party-politics.

57. SHAMMAI, Prince (32BC)
58. YAAKOV (JACOB) "NASI" represented a major Davidic lineage descended from one of Zorobabel's "foreign wives", the Abiudite Line. His brothers were: Hizkiah "The Zealot" and Judas "of Gamala". Governor 32-23BC. He was executed in 23BC by King Herod on a trumped-up charge of sedition; after which King Herod appointed Judah Ben Bathyra to the patriarchy.

59. JUDAH BEN-BATHYRA, Patriarch 23-20BC, another Davidic descent-line, was appointed by King Herod to the office of "Nasi", that is, "Prince of Israel", whose family represented a non-royal branch of King David’s descendants. He resigned his office in 20BC, after only serving three years.

60. HILLEL [III] ["C"] "THE GREAT", Patriarch 20BC-AD10, came from Babylonia, and, according to tradition, belonged to King David's House, that is, he represented a collateral Davidic descent-line [Levi, in "R.E.J." xxxi. 202-211, xxxiii. 143]. He was appointed to the patriarchate by King Herod upon the resignation of Ben-Bathyra, circa 20BC. He was a great teacher of the Holy Scriptures. His family, the House of Hillel, held the patriarchate [= office of "Nasi"] with few exceptions for the next 400 years.

part 7: usurpers

The Davidides were outclassed in the 2nd Century BC by the Hasmoneans, who grasped power and waged war to liberate the Jews of Israel-Palestine from the country’s occupation by the Syrians; and, to re-establish the Jewish state under themselves as the rulers establishing another dynasty, the MACCABEE.

section 7.1: the Maccabees, also called the Hasmoneans

The Maccabees were Levites, off-shoot of the Aaronic Line, descendants of Israel's high-priests. The Maccabees come into prominence and were able to seize power from the Davidides due to the in-fighting of the families of Davidic descent, which families each strove for supremacy over the others.
The Maccabees, were so-called from the family’s most prominent member, Judas, whose nick-name was "Maccabeus", meaning "The Hammer".

01. JUDAS "MACCABEUS", 1st Ethnarch [governor] of Judea 165-162BC, founds the Jewish "commonwealth" (d161)

02. JONATHAN I [APPHUS], 2nd Ethnarch & 48th H-P 153-142BC

03. SIMON III [THASSI], 3rd Ethnarch & 49th H-P 142-135BC, bro, ethnarch 143-135

04. HYRCANUS I [JOHN], 4th Ethnarch 135-105BC & 50th High-Priest; changed style from "ethnarch" to "king", 129BC, 1st Maccabee King

05. ARISTOBULUS I, 2nd King of Maccabee Dynasty 105-104/103BC, & 51st High-Priest

06. ANTIGONUS I, 3rd King 104-103BC

07. ALEXANDER I JANNAEUS, 3rd King & 52nd H-P 103-76BC

08. ALEXANDRA I, Queen 76-67BC

09. HYRCANUS II, King 76-67 [1st time], 53rd H-P

10. ARISTOBULUS II, King 67-63 & 54th H-P

(09) HYRCANUS II, King 63-49 [2nd time] (ex 30BC)

11. ALEXANDER II, king, executed 49BC, rival-king 49BC

12. ALEXANDRA II, Queen 49-40/37, by 1st husband Mattathias, was mother of Alexander "Helios" [son] and Alexandra [dau], wife of Ptolemy Bar Mennius, Jewish Exilarch, from whom a descent-line may be traced to Europe

13. ANTIGONUS, King 40-37 (ex)

(12) ALEXANDRA II, Queen 37BC, 2nd time (six months) (ex 28BC), married thrice.

The Maccabee Dynasty was overthrown in the 1st Century BC by the Romans under the Roman Governor of Idumaea, the Herodian Dynasty, which usurped the Jewish throne. Similarly, the Essenes, arose to challenge the Herodian Dynasty and wrote the Qumran Literature. The Qumran Literature speaks of the hope of an ideal future king, the
"Messiah", who comes from the Davidic Dynasty, who restores the Jewish kingdom, and, under Him, the Jews go on to world-domination. In the "Shemoneh Esreh" ["Eighteen Benedictions"], which came to be a standard Jewish prayer before the end of the 1st Century AD, we find a petition [the 14th Benediction] that the throne of David be re-established speedily in Jerusalem, and another petition [the 15th Benediction] that the off-spring of King David be exalted and caused to flourish.

The fall of Jerusalem to the Romans in 63BC made the Maccabee Kings the vassals to the Roman Emperors, and subject to the Roman Governors. The Romans appointed the Idumaean sheiks as the country's governors, who eventually succeeded the Maccabees on the throne.

X. continuation of the list of the exilarchs:

04. MESHULLAM, 4th Exilarch, son of # 3 Zerubabbel (above)
05. [C]HANANIAH ["A"], 5th Exilarch, bro, had issue
06. BIRCHIYAH, 6th Exilarch, c. 490-485, nephew, no issue
07. HASADIAH, 7th Exilarch, c. 485-480, brother of predecessor; father of HEZEKIAH I, 9th Exilarch
08. YESHAIAH, 8th Exilarch, son of 5th Exilarch Hananiah, above
09. HEZEKIAH I, 9th Exilarch (475)
10. REPHAIAH, 10th Exilarch, son of Yeshaiiah, 8th Exilarch, father of X. Arnan, son, predeceased father, begot
11. OVADAYA, son, 11th Exilarch
12. SCHANIA ["B"], son, 12th Exilarch
13. SHEMAYA ["B"], son, 13th Exilarch
14. SHEMIDA, son, 14th Exilarch
15. HATTUSH "B", bro, 15th Exilarch
16. IGAL, bro, 16th Exilarch
17. BARAIH, bro, 17th Exilarch
18. NEARIAH (NAARIYA), bro, 18th Exilarch, begot three sons, who were:

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issue [three sons] of NEARIAH, 18th Exilarch (above) were:

(1) ELIOENAI (Eliehoenai), 20th Exilarch
(2) HEZEKIAH [II] (HIZKIAH) (KHISKIYA), 21st Exilarch, [the father of NA[K]HUM [I], 22nd Exilarch, who had issue]
(3) EZRIKAM "A" [a.k.a. AZRIKAS I], 23rd Exilarch

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19. SHAPHAT, 19th Exilarch, bro of NEARIAH, 18th Exilarch
20. ELIOENAI, 20th Exilarch (1)/(32A), son of NEARIAH, 18th Exilarch
21. HEZEKIAH II, 21st Exilarch (2)/(32B), son
22. NAKHUM [I], 22nd Exilarch (33), son, ?moved residence to the city of Seleucia on the Tigris in 305 BC
23. EZRIKAM ["A"] [aka AZRIKAS I], 23rd Exilarch (3)/(32C), uncle


25. HILLEL I [A], 25th Exilarch (above)
26. KIZKIYA, 26th Exilarch, father of

27A YAIR, 27th[A] Exilarch, bro of (27B) KHATUSH (below) & (27C) MUIR, co-rulers
28. SHIMON [SIMON III], 28th Exilarch

29. YEHUDA ["A"], 29th Exilarch

30. YEHOSHUSA, 30th Exilarch

31. YEHUDA ["B"], 31st Exilarch

32. HILLEL II [B], 32nd Exilarch, had son (33) [Yode] who predeceased father

33. HIZKAYA [Hezekiah III], 33rd Exilarch

34. JESHUA, rival claimant (88BC), reckoned 34th Exilarch, son of Perachiah, son of John [bro of Jose [I], co-dummvir], son[s] of Joezer, son of Zuredah [Zuraida], son of Antigone "Soko", son of Simon [I] "Saddiq", son of [H]Elias (Elijah), son of Tobit, co-prince, above

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issue of (34) JESHUA (above):

(35a) Eudamus, father of (36) Mennius (below)

(35b) Zamvdas (d63BC), father of (36) Zamaris [Zimri], father of (37a) Eixai [Helcias] & (37b) Eizar [Hezir; Yohai], father of (38) Simon, father of (39a) Jose & (39b) Jude

(35c) Enaneus, father of (36) Haggai, father of (37) Escha (dau), wife of (?) Ptolas

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35. EUDAMUS (d63BC), rival claimant, reckoned 35th Exilarch

= Tacallippis

36. MENNIUS (d35BC), 36th Exilarch

= Arsinoe [IV], Queen of Egypt

37. PTOLEMY, 37th Exilarch, deposed 13BC by Romans under Agrippa; fled to Parthia
Alexandra, daughter of Mattathias, a Davidide Prince, & wife, Alexandra [II], Maccabee Queen [her 1st marriage]

issue:

(38A) PHILLIP[ON], anti-king, & sister, (38B) Tausorapis (daughter), wife of Vonones II, King of Parthia 10BC-AD50, through whom a "DFA" descent-line may be traced to Modern European Royalty!

(39) AZRIKAS [II] [Ezrikam "B"], anti-king, father of

(40A) ASINEUS & (40B) ANILEUS, co-rulers, father of

(41) AMILIAS (mur 25), "the missing heir"; last of his line, renounced rights

section X: "gateway ancestors": descent-line from the 1st Dynasty exilarchs (above) through to the 2nd Dynasty of Jewish exilarchs (below)

(33d) Akkub, 24D-Exilarch (200BC) (above), 33rd in male-line descent from King David of Israel, ancestor of the Akkubite Line

(34) David (d167), son, the father of

(35) Shlomo (d135), fought the Syrians under the Maccabee ethnarchs (165-135BC), the father of

(36) Shemaya ["C"] (d129), reproved the Maccabee Ethnarch Hyrcanus [I] for illegally assuming the title "King" in 129BC, and was executed for his opposition

[Id? with (36) Shemaiah, father of (37) Elidah, father of (38) Amihud, father of (39) Elazar, father of (40) Eliavah, father of (41) Mattan, father of (42) Shakhnah (daughter), wife of Hillel ["C"] "The Great", see "Hillel Pedigree"]

"gateway", continued from above
(37) David (100BC), son of (36) Shemaya ["C"] (above), the father of

(38) Schania, the father of

(39) Hizkiah [HEZEKIAH III], 33rd Exilarch (25/50BC), the father of

(40) Shalom, collateral cousin of the exilarch, the father of

(41) Nathan "De-Zuzita" (AD25/50), was the original of the story of the Jewish hero whose epithet was "De-Zuzita". He is placed in the first century AD in one story; while he appears in the time of Rabbi Akiva in another story; however, in still another legend he is identified with the Exilarch Mar-Ukba I whose original name had been Nathan. Thus, either of these figures or perhaps all three may be identified with "De-Zuzita"; the father of

(37) David (100BC), son, the father of

(38) Schania, the father of

(39) Hizkiah [HEZEKIAH III], 33rd Exilarch (25/50BC), the father of

(40) Shalom, collateral cousin of the exilarch, the father of

(41) Nathan "De-Zuzita" (AD25/50), was the original of the story of the Jewish hero whose epithet was "De-Zuzita". He is placed in the first century AD in one story; while he appears in the time of Rabbi Akiva in another story; however, in still another legend he is identified with the Exilarch Mar-Ukba I whose original name had been Nathan. Thus, either of these figures or perhaps all three may be identified with "De-Zuzita"; the father of

(42) Hunya (AD50/75), the father of

(43) Shlomo (AD75/100), the father of

(44) Yakov (AD100/125), the father of

(45) AHIJA[H], 44th Exilarch; who represented a secondary-line; became the "1st" Exilarch of a new [the 2nd] dynasty [the numeration of the exilarchs begins anew] circa AD 130, upon the extinction of the dynasty's main-line. The main-line of the exilarchs' descendants became extinct on Pinchi's death and the title to the throne devolved from the main-line of the royal house onto a secondary-line of the royal house.
note: interregnum 13BC-AD31

The Jewish Babylonian exilarchate-house was scattered and the office of exilarch was vacant due to the campaign of the Romans under Agrippa in Babylonia to secure the Euphrates frontier, 13-9BC, however, by AD18, we hear of two brothers of the exilarch's family, Anileus (Anilai) and Asineus (Asinai), of Nehardea in Babylonia, who were apprenticed by their widowed destitute mother to her uncle, a weaver. He punished the two boys for laziness and they ran away and became freebooters; and gathered about them a large number of Jewish refugees, organizing troops, and levying forced contributions from Jewish communities; and revived a short-lived independent Jewish state. They defeated the Parthians under King Artabanus III so completely that the Parthian King sued for peace. After Asineus was murdered by his brother's wife, Anileus assumed sole rule. However, on Anileus' death, his son, Amilias, refused to succeed his father and renounced the throne, whereupon, the Jewish state disappears, about AD25; and he came to be a well-known haggadist. Then, after a period of anarchy, arose the Jewish warrior Liunan, one of the generals of the former regime, who set the stage for the restoration of the old dynasty of the Jewish Babylonian Exilarchs, and later briefly himself usurped the exilarchate. Meantime, the political-climate had changed and an heir of the exilarch-house, Shemaya, who, was generally recognized to be the "royal Davidic heir" by the Jews still in exile in Babylonia, and, was restored to the exilarch's throne, circa AD31.

25. HILLEL ["A"], son of (24A) Hodavia (above)
26. KIZKIYA
(27B) KHATUSH, bro of (27A) YAIR & (27C) MUIR
28/38. AVIHUD
29/39. PEDAYAH
30/40. TUVIAH
31/41. AZARIYA
32/42. ELYASHIB
33/43. **SHEMAYA II, 38th Exilarch** c. AD 30-40 (above)

34. **LIUNAN**, 39th Exilarch c. 40-50 son of Babbutan, son of Enaneus, son of JESHAU, rival claimant (88BC) (above)

40. **SCHANIA II**, c. 50-80, son of **SHEMAYA II, 38th Exilarch**, was high-priest of the "First Synagogue" at Babylon the same time that the "Second Temple" at Jerusalem was destroyed by Roman soldiers

(X) **Hunya**, son, bro of **(41) UVADA**, 41st Exilarch c. 80-90

42. **SHLOMO**, son, 42nd Exilarch c. 90-120, bro of **(43) PINCHI**; moved residence directly across the River Tigris from Seleucia to Ctesiphon in AD 117 during the wars between the Romans and the Parthians

43. **PINCHI**, 43rd Exilarch c. 120-130, bro, father of **(44) Rachab** (daughter), ?Queen, wife of Bahram "of Seistan", a Persian prince; parents of Sassan, ancestor of Persia's Sassanide Dynasty [whatever Rachab was in the country's constitution, possibly queen, her issue were not eligible for the succession cause her husband and the father of her children was a foreign prince];

[**note:** upon Pinchi's childless death the sovereignty devolved onto the next in the order of succession, who was]

44. **AHIJA[H]**, 44th Exilarch, founds new dynasty of which he is the "1st" Exilarch (continued below)

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**part X**: royal descendants

**section X**: various descent-lines

The descendants of King David were styled as princes of Israel and as patriarchs of Jerusalem, from the "royal heir" Zerubabel, the 1st "Nasi" [="Prince of Israel"] & 3rd Exilarch, to Khatzuv, the last prince ["Nasi"] of the Davidic Dynasty mentioned in the "Seder Olam Zuta" [= medieval Jewish chronicle] (AD 950); Here, the royal genealogy is continued from the previous page [or, chart]; the royal house develops into five major branches, or descent-lines [clans], of which were:

(1) **Line "A", the main-line**, or senior-line, the Palestinian Princes/Patriarchs, the "Nesi'im", which divided into two collateral-lines **(a) the Tobaide Line**, twin-line, & **(b) the Onaidite Line**, twin-line
The descendants of Zerubabel's eldest son [by his 3rd wife], Meshullam, 4th Exilarch (510BC), ancestor of the Jewish Palestinian "Nasi'im" [="Princes of Israel"] & Patriarchs of Jerusalem, the "royal Davidic heir" of his generation make up the post-exilic Jewish royal house, or the lords of the world’s Jews. The Jewish Palestinian "Nasi'im" [= "Prince of Israel"] presided over the heads of the Talmudic Academies. They were princes of enormous prestige and held primary influence throughout the Levant [Israel-Palestine] as King David's descendants. The city/town of Tiberias was the seat of the "Sanhedrin".

The descendants of Zerubabel's younger sons; the Yeshiahihtite Line, occupies the Babylonian Exilarchate after the dynasty's main-line returned to Jerusalem and became a dynasty of "Nesi'im" [the Jewish Palestinian Patriarchate].

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part 2. continuation of David's Line; the dynasty's post-exilic royal heirs

The dynasty's post-exilic royal heirs were styled as princes of Israel and as patriarchs of Jerusalem, from the "royal heir" Zerubabel, the 1st "Nasi" [="Prince of Israel"], to Hillel The Great, 58th "Nasi" [="Prince"], who founded a new dynasty of Nesi'im, c. 20/10BC, the Hillelite Line (below).

section 2A: Line "A": senior-line: descendants of Zerubabel's eldest son, Meshullam, 4th Exilarch (510BC), ancestor of the Jewish Palestinian "Nesi'im" [="Princes of Israel"] & Patriarchs of Jerusalem [the Palestinian Patriarchate]; continuance of the Israeli/Jewish royal-line to Simon [V] "Bar Gjora", last king AD70

section 2B: collateral-lines

Here, the royal genealogy is continued from the previous page; continuation of David's Line, the royal house develops into five major branches, or descent-lines [clans], senior of which was the main-line, or senior-line, the Palestinian Princes/Patriarchs, the "Nesi'im", which divided into two collateral-lines, which were:

article 2B1: the Tobaide Line, twin-line
section 2C: The Jewish prince Zerubabel is recognized as the royal Davidic heir by his generation. His descendants, begotten of his [3rd] Jewish wife, make up the post-exilic Jewish royal house. The royal house [descendants of Zerubabel and his [3rd] Jewish wife], divide into twin-lines or collateral-lines with the growing descendants of the twins Tobit [ancestor of the Tobaidas] and Onaid [ancestor of the Onaids], the twin-sons and co-heirs of the Prince/Patriarch Anani, who is mentioned in a letter addressed to him by the Jewish colony in Egypt, dated 407BC. The Tobaidas/or the Tobaidite Line, the descendants of the Jewish Prince Tobit, ends with Simon of Perea, the royal heir of the dynasty’s main-line, who was imprisoned by King Herod during his persecution of King David’s descendants, and made him his slave. Simon of Perea, the last heir of the senior-line, was killed in 4BC following King Herod’s death in an attempt to restore the Davidic Dynasty on the throne. Earlier claimants had been: Doris [aka Sarah] "of Jerusalem" who was onetime considered the dynasty’s heiress [before Simon V of Perea was born], which is why King Herod married her as his first wife. He took the Maccabee heiress as his second wife. Its collateral-line, the Onaids/or the Onaidite Line, the descendants of the Jewish Prince Onaid, ends with three daughters who all three married into Christianity’s Holy Family..........................................

section 2D: secondary-lines

(1) Line "B", descendants of Zerubabel’s younger sons

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(2) Line "C", descendants of Zerubabel’s sons begotten by his "foreign wives": the Abiudite Line & the Rhesaite Line

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(4) Line "D", the Abiudite Line. Jewish [or, Palestinian] Princes/Patriarchs

section 7.2: the Herodians

The Herodians were a non-Jewish family of Idumaean [Edomite] origin. The Idumaeans were a tribe of the Edomites of Jordan who had settled in the southern region of Palestine called the Negev. They were subjugated by the Maccabees and had converted to Judaism. The Jews however were prejudice against them, and, just as they called the Samaritians, also called the Idumaeans "half Jews". The Herodians rose to power in Roman service. The founder of the family’s fortune was Antipater (d76/67BC), an Idumaean
sheik, the father of three sons, Antipater, Phallion [whose daughter, Berenice [I], was King Herod's 10th wife], and Joseph [I]. The junior Antipater was appointed Governor of Judea by the Roman dictator Julius Caesar (47BC). He was the father of three sons, Phasel, Joseph [II], and Herod. Phasel succeeded his father in office as Governor of Judea (43BC). Joseph [II] was appointed "Patriarch" of Jerusalem. And, the other brother, Herod "The Great", his brother's army-commander, with a Roman army, overthrew the Maccabees, and established his family, called the Herodians after him, on the Israeli throne. Herod was confirmed on the throne by Mark Anthony, and was crowned by Augustus Caesar in a ceremony in Rome. He reigned 37-4BC.

The Sanhedrin during the Herodian Period was restricted in its authority by the Roman Empire to domestic matters.

The office of High-Priest declined in authority under the Herodian kings, who appointed the high-priests for political purposes, and the office ceased to exist upon the destruction of the Second Temple in AD70.

The office of "Nasi" [="Prince"] or "Patriarch" of Jerusalem was stripped of its secular powers, and became no more than an honorary position under the Herodians.

01. HEROD "THE GREAT", King 37-4BC

section 7.3: the Davidides

The Davidides were dispossessed, spoiled, and persecuted both by the Maccabees and the Herodians as rival claimants to Israel's throne, and later after Christ's appearance [the messiah-principle], were persecuted by the Romans as rival-claimants to the caesars for the world-throne.

02. SIMON [V] "of Perea" [Peraea], senior Davidic heir, whom King Herod had made his slave, in a bid to restore the Davidic Dynasty proclaimed himself king upon King Herod's death in opposition to Herod's son
Archelaus, who was as unpopular among the people as his father had been in his latter years. Simon "of Per[a]ea" set the diadem on his own head in the late king's palace. Simon organized some followers, who recognize him as king in their fanaticism, and gathered an army of followers, who were mostly religious fanatics, who recognize him as their king during the unsettled conditions of affairs that followed King Herod's death. The self-styled king Simon [III] was defeated in battle, captured following the battle, and was executed by General Gatus, the military-general of the Herodians, in 4BC. He died childless, thus, the senior-line of the dispossessed Davidic royal house ends. The death of Prince Simon meant the extinction of the Tobitite-Line of the Davidic Dynasty; and, its collateral-line, the Onaidite-Line, ended with daughters about the sametime. That was the end of the male-line descendants of Meshullam, Zorobabel's eldest son by his 3rd [Jewish] wife, whereupon, the male-line descendants of Hananiah, Zorobabel's second-son by his 3rd [Jewish] wife, and Meshullam's full-brother, came in line for the throne. Too, about 40/35BC, in anticipation of the failure of the Davidic Dynasty's senior-line the Sanhedrin legitimated the descendants of Zorobabel's "foreign wives" [his 1st and 2nd marriages] to supply more eligible candidates for the throne. These were (a) the Abiudite Line, and (b) the Rhesaite Line, which had been bastardized by Ezra "The Scribe", c. 450BC, cause they had been spawned by "foreign wives". These were the ancestors of Christianity's "Holy Family". The Pelatiahite Line was also legitimated by the Sanhedrin at that time.

03. HIZKYA (HEZEKIAH) (EZEKIAS) "THE ZEALOT", claimant, was with difficulty caught by King Herod and executed 4BC; his son, Judas "The Zealot" "of Galilee", carried on where his father had left off as the leader of his father's old followers but was defeated in another battle that same year, 4BC, and, like his father, was captured and executed. Later, his sons Simon (exAD47) & Jacob (exAD47) were crucified by Tiberius Julius Alexander, the Roman Governor, as revolutionaries.

04. JUDAS "THE ZEALOT" of Galilee, son, became the leader of his late father's old followers; was defeated in battle by the Roman Governor of Syria, Publius Quinctilius Varus, who marched into Judea to restore order, was captured and executed in 4BC.
05. ATHRONGES "THE SHEPHERD", a Davidide prince, one of five sons, whose father was representative of the Pelatiahite Line, whose family had suffered persecution by King Herod during his persecution of King David's House, claimed the throne following the death of Prince Simon, as the dynasty's next male-line heir. His primary-descent from "Prince" Pelatiah (above) made him the senior heir of the Davidic Dynasty upon the failure of Meshullam's male-line descendants in 4BC. Athronges put on the diadem, held council, and pressed hard against the Romans and Herodian troops, but was defeated and killed in battle. He was survived by five sons, who were:

(1)/(42A) Theudas, a bishop, killed AD 44/46, who married into "The Holy Family", and was an elder in the Jerusalem Church. He held the office of "prophet" in the Jerusalem Church, and had been one of "The Seventy" [which was an official group of Jesus' followers, second only to "The Twelve"] disciples, whom Josephus called a "wizard" because he worked miracles. After the failed coup in Jerusalem Theudas led his supporters to escape the persecution of the Christians in Jerusalem during the consulate of Cuspius Fadus, the Roman Procurator, in AD 44, and sought refuge across the Jordan River, however, he and his followers were pursued, overcome, and slaughtered by Roman troops. His wife, Miriam, older half-sister of Joseph of Nazareth and his brothers was by him the mother of at least five sons and three daughters.

(2)/(42B) Amram, fl. circa AD 44/46, the father of (43) Alexander "The Zealot" (AD50), the father of (44) Aimar, who fled to France AD50, and may have been the ancestor of a regional-line of Gallo-Roman French dukes

(3)/(42C) Hanibas (Annibas), fl. circa AD 44/46.

(4)/(42D) Dinai, the father of (43) Eleazar "The Zealot", killed AD60, the father of (44) Moshe (Moshi), executed AD60; &

(5)/(42E) Perisha, the father of (43) Tahinas "Asida" (44/46), who in turn led armed patriotic Jewish bands.

06. ARCHELAUS, succeeded his father HEROD "THE GREAT", as king and reigned 4BC-AD6.
07. JUDAS "OF GAMALA", or "THE GALILEAN", following the flight of the sons of Athronges (above), came forth as the "royal Davidic heir"; and, following the deposition of Archelaus, AD6, gathered a following supported by Zaddok, a Pharisee, and revolted against the Romans in the time of Quintilius Varus. The Roman Governor, Coponius, was incapable of suppressing the rebellion; so he called upon the governor of [adjacent] Syria, Publius Sulpicius Quirinius, to come and help him. Quirinius defeated Judas "of Gamala" in battle, who was captured and executed, and dispersed his followers, the "zealots".

8A. HEROD ANTIPAS, King 4BC/AD6-AD39

8B. HEROD PHILIP, King 4BC/AD6-AD34

09. SIMEON I HA-NASI was Palestinian Patriarch AD 10-26 in the succession of Jewish princes [="Nasi'im"].

Note: JESUS "of Nazareth", among other claimants

There was a general expectation throughout the whole civilized world of the coming of the Messiah according to the "signs of the times" or "signs" prophesied in ancient Jewish holy scripture which were known worldwide. There was a general feeling throughout the Roman Empire that human history was coming to a climax that the cosmic battle of good and evil, light and darkness, was finally to consummate. This was the high-water mark in a new form of religious thought, i.e., eschatology, or the study of events at the time of "the latter days" in which the world would end in a great apocalypse, ushering in a new world order of peace, prosperity, and plenty, which Jesus promised to "all who would come".

The resurrection and the phenomenon that was associated with the nature of the risen Christ was enough to convince most that they were in the presence of an other-dimensional being who He represented Himself as
God to Abraham and the Hebrew patriarchs. Discussing time travel, dematerialization, and inter-dimensional travel is beyond the scope of this study. Yet, we can only refer back to Abraham, on the Hebron plains where extraterrestrial [heavenly] visitors [angels] presented themselves to him and informed him of the soon arrival of a son by his wife Sarah [who was past age], and the destruction of the cities Sodom and Gomorrah. The fact that they ate with Abraham suggests material existence. It could be safe to say, in like manner, Saul/Paul met Jesus in person on the Damascus road. Maybe Jesus did come back to meet St. Paul, this time, the divine returns and intersects the human dimensions of man. Jesus was the pre-incarnate cosmic Christ, the creator of the universe, the creator of the planet earth and all that dwell upon it. He is the creator of all the angelic hosts, the spirit universe and all the other forms of life that He found pleasing to create. Jesus as the "door" is the "star gate" to the spiritual dimensions of The Almighty One.

10. AGrippa, King 37-44. The last year of his reign he appointed Gamaliel I "The Elder" to office as the Patriarch of Jerusalem AD 43-68. Gamaliel "The Elder" was both "prince" [="nasi"] [of Israel] and president of the Sanhedrin at Jerusalem. He was the originator of many legal ordinances.

11. Joseph "of Gamala", incited the inhabitants of Gamala to revolt against (09) Herod Agrippa II, King 48/53-66, and hence also the Romans, when the Romans took the city, AD66.

12. Jesus Justus was officially proclaimed "royal Davidic heir" at the synagogue in Corinth Year AD53 and duly received the Davidic Crown Prince's title of "Justus", i.e., "the Righteous" (Acts 18:7). He went to Rome where he made his residence.

13. Aristobulus [Arwystli Hen], sometimes identified with Herod Agrippa's uncle, was executed by the Romans at Verulamium [St. Albans], Britain, Year AD59.
14. JESUS, the son of Ananias, another messiah figure, was arrested Year AD62. He was lucky in that the Romans decided that he was only delusional and released him.

Nero’s regime had caused considerable political nervousness and temperatures were raised to dangerous heights in the Middle East.

In 66 CE, there was another outbreak of messianic revolt. According to Josephus, “What more than all else incited them to the war was an ambiguous oracle, likewise found in their sacred scriptures, to the effect that at that time one from their country would become ruler of the world. This they understood to mean someone of their own race and/or family, and their wise men went astray in their interpretation of it” (Jewish War 6:312-313). One of the claimants to the Davidic throne at this time was Menahem, the grandson of Judas the Galilean. He and his followers entered Herod the Great’s arsenal on Masada, armed themselves, and returned to Jerusalem, proclaiming him king (Jewish War 2.433-434). He was killed by followers of Eleazar, the son of the High Priest Ananias, when he entered the Temple "adorned with royal clothing" (Jewish War 2.444). Another, Simon bar Gjora, gathered a following of 40,000 by promising freedom to slaves and rewards for others. They entered Jerusalem, where they expelled John of Gischala, another messianic leader, and set Bar Gjora up as their king. He surrendered at the fall of Jerusalem to the Romans in AD 70 and was executed in Rome.

In AD 66, sporadic fighting broke out in Israel between the Zealotes and Romans. The hostility quickly moved to Jerusalem, where the Zealotes gained a number of strategic positions. They held the city for four years until a massive Roman army led by Flavius Titus arrived in AD 70, laying Jerusalem to waste [as Jesus had so rightly predicted a generation earlier]. The Temple was destroyed and Jerusalem fell with it. Most of the inhabitants were slaughtered; the survivors were marched off into exile in Southern France or were sold into slavery; and the Holy City was an empty ruin for the next six decades.

15. MENAHEM II, a Davidic prince, entered Jerusalem in great pomp and ceremony as a king with a large entourage, following King Herold Agrippa II’s departure, and was acclaimed by the city’s citizens as the country’s next king, in the continuation of the Jewish Monarchy as an institution, and
claimed to have restored the Davidic Dynasty back on the throne. King 66-67. He had a quarrel with the High-Priest [who may have had some doubts about Menahem’s title], Ananias (62-66), who became his bitter enemy. It is written that the death of the High-Priest Ananias, so puffed up Menahem, that he became barbarously cruel which turned public opinion against him.

He appointed Jeshua IV as High-Priest. (66-67) It was Menahem’s goal to restore the ancient Hebrew Monarchy of "Israel", of all twelve tribes, and he re-named Judea, "Israel". The next year, AD67, and, while, King Menahem had gone to the temple to worship in a royal state ceremony with pompous trappings, wearing splendid royal garments, accompanied by the royal-household-guard and cavalry, which wore uniforms and shining armor breast-plates, was attacked by "the Zealots" under their leader, Eleazar "The Zealot", who had turned against him. He raised a street-mob of the city’s citizens, and attacked the temple, seized many of the nobles of Menahem’s entourage and also numerous temple-priests, including the High-Priest, Jeshua IV, who, among others, were killed by the riotous street-mob which had even invaded the temple. "The Zealots" took over most of the temple. Menaham held out in the temple for a while. The murder of Eleazar "The Zealot" in the city-wide riots, and the chaotic situation in the city that followed allowed Menahem and all the others in his entourage to escape. John "of Giscala", another Davidic prince, entered the city with another army during the city-wide riots and the rioters acclaimed him as king. Menahem, then, perceived that the whole city and gone over for John "of Giscala", and, he and his entourage of government-ministers and state-officers and the royal-household-guards and their families hastily departed Jerusalem and retreated to the armory at Fort Masada, and used the fort as his base. Menahem, there, planned the recapture of Jerusalem, as Israel’s king, however, the Jewish Civil-War suddenly turned into the Roman War of AD67-73, and Menahem, still regarding himself as king, departed to return to Jerusalem, but was intercepted at Ophla by a company of Jewish soldiers under the leadership of the famous Jewish captain Eleazar (dAD67), son of the earlier Jewish pretender Simon (ex AD47), who confined him to the city’s jail, where he was tortured with many sorts of torments by his jailors at whose hands he died a horrible death. His nephew, Eleazar Ben Jair [Yair], was appointed by King Menahem as the commander of the Masada "freedom-fighters" before his departure for Jerusalem on that ill-fated venture. Fort Masada held out against the Romans besieging the great-fortress [thought to have been impregnable] under Eleazar Ben Jair until AD73 when the Masada Fort fell to the Romans who were horrified at what they saw. "Prince" Eleazar had exhorted his fellow countrymen to prefer death rather than slavery, and, when it became necessary, to kill first their families and then themselves. The Romans found all its inhabitants had committed mass suicide.
16. **JOHN "OF GISCALA"** [Gischala], another Davidic prince, had been invited to Jerusalem by his supporters. The city's citizens acclaimed him king, however, he proclaimed the Jewish state a republic recognizing God alone as king and ruler and His laws as supreme. It was an attempt to revive the old Mosaic System of the "judges" begun by Moses, Israel's first "Judge" [governor], and to make the "Torah" the country's constitution, once more. Governor 67-69. He appointed Jeshua VI as High-Priest (67-69) to fill the vacancy created by the death of his predecessor at the hands of the city-wide riotous extremists, which had invested him [John "of Giscala"] in power. John "of Giscala" provided leadership for the widespread popular rebellion against the Romans. He succeeded in routing the troops of the Roman Governor, Gessius Florus, and even those of C. Cestius Gallus, the Legate of Syria, who came to his assistance. Nero then sent out another of his generals, Vespasian, who defeated John "of Giscala" in a battle, in AD68. The country, tired of the orthodox tyranny of John "of Giscala", sent the Jerusalem elders to the headquarters of Simon Bar Gjora at Geresa, and invited him to take the throne. John "of Giscala" and his followers withdrew into the Temple, and closed themselves inside, while Simon Bar Gjora reigned in the city as king. Later, John "of Giscala" was captured, sent to Rome, tried before the Roman Senate, given a sentence of life in prison, and is said to have died [probably poisoned] later that year while in custody. The priest Matthias [III], the candidate of the extremist-party, the "Zealots", had replaced his pragmatic predecessor, Year AD69, as High-Priest, upon his predecessor's deposition by the city's elders, the same ones who had invited Simon Bar Gjora to take the throne. Simon Bar Gjora entered Jerusalem in the spring of AD69, to the rejoicing of the furious fanaticism of the city's citizens, and was accepted by the city's elders as the country's king.

Meantime, SIMON X/IX, Palestinian Patriarch, took charge of affairs and briefly reigned in Jerusalem as regent AD 68-69.

17. **SIMON "BAR GJOR[Ä]"** was Judea's last king (69-70). His mother was an Herodian princess, called "The Idumean" or "The Proselyte", while his Jewish father was a royal Davidic prince. He resided in the town of Gerasa, which was headquarters of his war-band of patriots, and entered Jerusalem on the invitation of the city's elders and was crowned "King of The Jews" by the High-Priest Matthias III. He appointed the country's last High-Priest, Phannias (69-70). His coins bore a religious aspect to Simon's claim to the
The throne. The fact that he wore a royal robe in the temple indicates that he had been anointed king. His whole reign was occupied with the 1st Jewish War against the Romans.

In May, 70, Titus placed Jerusalem under siege, and on August 28th, after Jerusalem had been weakened by famine, it was taken and the Second Temple was destroyed after six centuries of existence, and a thousand years after Solomon had constructed the first. There was never to be a third. Other parts of the city held out for another month and some fortresses in Judea held out still longer. The last stand was the town of Masda on the western shores of the Dead Sea, 35 miles southeast of Jerusalem, which held out till AD 73.

He could not breakout of the besieged city, however, he put up an heroic defense against the Romans. Vespasian, as one of the Roman Emperor Nero's generals, began the siege of Jerusalem in AD 69, but upon the news of the suicide of Nero after the Roman Senate had deposed him the year before and that there was a struggle for the imperial throne going on in Rome among a series of usurpers, Galba (AD68-69), Otho (AD69), and Vitellius (AD69). Vespasian turned the command of the Roman Army in Israel over to his son, Titus, to continue Jerusalem's siege, while he took off for Rome. He overthrew the usurper Vitellius, and Vespasian established himself on the imperial throne (AD69), ending the chaos which followed Nero's deposition by the Roman Senate, which had sought to restore the old Roman republic, however, the Roman Army did not support the Senate and nominated its own candidates for the imperial throne, and cowed the Senate into accepting them. The siege of Jerusalem proper began in the spring of Year 70, before "Passover". The city's gates were eventually battered open on the 9th of August AD 70 and the Romans poured into the city and fought the Jewish Army in street-to-street fighting, massacred its citizens whole-sale, plundered the city of its wealth, and put to the torch the city's great buildings, among which the "Second" Temple was destroyed as well as the royal palace, and also the mausoleum which housed King David's Tomb. David's Tomb survives and still may be seen today. It had been the royal crypt of the ancient Jewish kings, and contains today their mangled bones. By September AD 70 the city had been taken. Simon and the high-ranking government-ministers, officials, and agents, the army-generals, and the royal household staff, with the household-guard [the royal body-guard] for protection, took refuge in the city's subterranean passages, while the Romans laid the city waste. Hunger, however, drove him to come forth. He startled the Roman soldiers by his sudden appearance and that of his entourage. Simon Bar Gjora [King Simon V] formally surrendered the Jewish Nation to Terentius Rufus, who was left to command of the army there. He sent the Jewish king and his entourage to Titus, who had Simon scourged, put in chains, and paraded naked
through the streets of Rome at the head of a train of about 70,000 naked former Jewish soldiers in his "triumph" at Rome, with Titus ceremoniously entering Rome at the head of the Roman Army, to the cheers of the city's citizens, some soldiers carrying the spoils of the sack of Jerusalem including the Temple furniture, in AD73 following the conclusion of the "Jewish War". The Romans captured the last stronghold of Jewish patriots, who held-out at Fort Masada, where 960 men, women, and children killed themselves rather than surrender. And, Simon "Bar Gjora" was executed by crucifixion as "King of The Jews", following the victory procession of Titus' "Triumph" in Rome. His ceremonial surrender and execution shows that the Romans recognized him as the king of his nation. The whole entourage of Simon's government-ministers and military officers were executed also, that is, all except for the royal household servants who were released and all of them went their separate ways. The Jewish Exiles whom Titus had gathered for mass deportation were re-settled in Province, France, governed by a Roman prefect, who was usually a Jewish prince in Roman service.

Following the Jewish Revolt in Jerusalem in AD66-73, the Roman authorities were reputed to have burned all records [public and private] concerning the Davidic sovereign legacy of Jesus' family. However, the destruction was far from complete and relevant documents were retained by the royal inheritors, who progressed the heritage of the Messiah from the Holy Land into the West. These inheritors were called the "Desposyni" ["the Lord's kin"] and they were pursued by Roman dictate, to be put to the sword by imperial command. Writing as long afterwards as AD 200, the historian Julius Africanus confirmed that the persecution was still formally operative, although the "Desposyni" remained politically active by way of a strict dynastic progression.

18. JOHANAN BEN ZAKKAI, a Davidic prince, held office of "prefect" in Roman service, in his capacity of "Nasi" and/or "Patriarch" of the Jewish communities (70-80). The office of "Nasi" and/or "Patriarch" once again became a very important institution in Jewish life after the passing of the Herodians.

The Sanhedrin was disbanded in AD 70, and the Jewish Nasi'im [= "Prince of Israel"] again became the focus of the Jewish communities scattered throughout the Roman Empire; just as the Jewish inhabitants of the Persian Empire recognized the Jewish Exilarch as their master.
With Jerusalem in ruins, the capital was moved to Yavne [Jabneh], near Tel Aviv, by "Prince" Johanan Ben Zakkai, who seized the principate from the Hillelite heir with Roman support. He re-established a national Jewish authority, the Sanhedrin, whose surviving members returned to their seats.

Following the holocaust of AD70 Jerusalem lay in ruins; some of its former inhabitants, who had fled the city just before the siege, returned and resettled the city [including the Christian community which having been fore-warned by angels retired to Pella, escaping the city's siege].

19. JUDAH BEN-BATHYRA, claimant during an interim c. AD 80-90

20. GAMALIEL II, reigned as "Nasi" (90-110), was head of the assembly at Jabneh, which took the place of the Sanhedrin in Jerusalem, which lay in ruins; undertook a trip to Rome Year 95 summoned by the Roman Emperor Domitian, who after interviewing him dropped all charges and allowed him to leave [note: his sister, Imme-Shalom, was the wife of Eliezer Ben Hyrcanus, ancestor of the early counts of Salms]

21. SHLOMO [BEN HUNYA]. Babylonian Exilarch 90-120, sided with the Parthians and campaigned versus the Romans with a Jewish army 115-116.

22. [JOSHUA], who represented another Davidic descent-line, and reigned in association with LUCIUS QUIETUS, one of Trajan's generals, 110-132, who was rewarded with the governorship of Judea in reward for suppressing the Jewish uprising of 115-116.

It was during Trajan's rule (115-117), that one Lukuas, who was also called Andreas, proclaimed himself king and led the Jews to rebel against Roman rule once again. His followers destroyed pagan temples and killed their enemies brutally. According to Dio Cassius, "In all two hundred and twenty thousand persons perished" (Roman History 68.32.1-3). In the backlash
against this revolt, the Jews of Alexandria were almost entirely annihilated by the Romans.

The visit of Rabbi Akiva to Nehardea, Babylonia, to meet with the Exilarch and to raise men and supplies for another war with the Romans, and returns to Israel/Palestine Year 130.

Jews from Babylonia enrolled themselves under Bar Kokhba, who prepares for war with Rome Year 131.

The unsettled conditions finally came to a head in the so-called 2nd Jewish War (132-135). The final great rebellion of the Jews against Roman rule was led by Simon Bar Kosiba in AD 132-135. Dio Cassius records that the 2nd Jewish War was sparked by Hadrian’s attempt to build a Roman temple to the Roman Father-God Jupiter on the site of the former Jewish "Second" Temple on Temple-Mount in Jerusalem. The Roman Emperor Hadrian endeavoring to establish cultural uniformity, issued several repressive edicts, which sparked the rebellion of Simon [VII] Bar-Kochba [Simon Ben Kosibah], the "royal Davidic heir" [the "Son of David"], who used the rebellion as a vehicle to press his claim to the throne.

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23. BAR-KOCHBA proclaimed himself "King of Israel" Year AD 132, and re-founds the Jewish Monarchy and priesthood. He re-institutes the daily-sacrifices on Temple-Mount; and began rebuilding the Jewish Temple. King 132-135. He appointed a High-Priest, Eleazar. And, appointed the Rabbi Aqiva to head the Sanhedrin. He restored the kingdom and monarchy and preserved the elaborate administrative bureaucracy that the Romans had set up. He also minted his own coins.

He claimed that he was the prophesied "star" in Numbers 24:17-19 ["I see him, but not now; I behold him, but not near; a star [Heb. "kochba"] shall come out of Jacob, and a scepter shall rise out of Israel, who shall rule my people."] His followers referred to him as Simon Bar Kochba, i.e., Simon, "Son of a Star", making an allusion to the messianic prophecy in the Hebrew scriptures.

This was a revolt that could not be readily supported by those Jews who regarded Jesus as the true Messiah, and this sticking point probably represents the beginning of the re-identification of Christianity from one of several Jewish denominations to a completely separate, non-Jewish religion. Bar Kochba insisted that Jewish Christians must accept his role as the Jewish Messiah and imposed the death penalty on those who refused
to do so. Thus, the adherence of Jewish Christians to the belief that Jesus had been the true Messiah placed them outside the royal grace. Jewish Christians referred to Bar Kosiba derisively as Bar Koziba, "Son of a Lie". Bar Kochba, for his part, considered the refusal of Jewish Christians to recognize his messianic status as treason and ordered them tortured or killed if they did not accept him and curse Jesus. From this point on, the split between Christianity and Judaism was irrevocable.

Though Israel/Palestine was occupied by Roman troops, the Roman governor, Tineius Rufus, was helpless. The Roman governor of Syria, Publicius Marcellus, came to his aid, but was turned-back by the Jews under Bar-Kochba; and, eventually the Roman Emperor Hadrian had to send his best general, Sextus Julius Severus, recalling him from Britain, who besieged Jerusalem. He was joined by Hadrian, who marched on Jerusalem, and reinforced the siege. Bar-Kochba put up an heroic defense, but the city fell after a long process of starving out the city's citizens. Bar-Kochba, escaped, and made a last stand at Beth-ter [modern Bittir, 6 miles WSW of Jerusalem], where he was captured and executed AD 135, following a 3-year reign.

The 2nd Jewish War was followed by another persecution of King David's descendants. The Jerusalem Church, the "Mother-Church", also called the Christian Caliphate and/or Nazarene Sanhedrin, was closed; and Hadrian executed its 15th High-Apostle, Jude, whose office, "Chief-Apostle", was held by its own nominee for "royal Davidic heir" chosen "by lot" from among the "desposyni", that is, "The Master's Kin". His "supposed" son, Mark, who, rebelled the next year, 136, re-gathered the Nazarene-Sanhedrin, but the uprising was crushed and the Nazarene-Sanhedrin was closed again by Hadrian; and the Davidic heir Mark was captured and executed in 138. His brother/or son, Pius, was taken hostage to Rome, and may be identified with Pope Pius, 10th Bishop of Rome.

Hadrian razed Jerusalem to build a new capital-city for the empire, called "Aelia Capitolina", but the Roman government was never relocated there from Rome. Hadrian closed the Judaic Sanhedrin at Jabneh, and prohibited the study of the "Torah". His successor, Roman Emperor Antoninus Pius reversed Hadrian's edicts and allowed the Jews to return to Jerusalem and practice their own religion.

Meantime, the Babylonian exilarchate had a change in dynasties with the end of the 1st Dynasty of Babylonian Exilarchs and the devolvement of the "sovereignty" to another branch of the Davidic Dynasty which became the 2nd Dynasty of Babylonian Exilarchs, circa AD 130.
(continuance of the Israeli/Jewish "Nesi'im")

24. SIMON [III], 135-165, was unsure of his position due to the presence of the rival claimant Nathan, who came from the Babylonian Exilarch's House; the failure of the conspiracy led by the rabbis to replace the "Nasi" Simon with the "Nasi" Judah, gave Simon a sense of ease.

25. JUDAH I HA-NASI, 165-217, compiled the "Mishna" [= collection of laws; includes legal debates & decisions; religious rituals; ethics; etc.] He was the first of Hillel's descendants and successors to whose name the title of hereditary dignity, "Ha-Nasi" ["the prince"] was added as a permanent epithet. The epithet "holy" [Shab. 118b; Yer. Meg. 74a; Sanh. 29c] is messianic and analogous to the epithet "divus" used to designate Roman emperors ["Ha-Haluz", ii. 93]. The splendor of the "nasi'im's" court was due to the favor of the Roman emperors. The "nasi'im's" court was compared to that of the Roman emperor [Ber. 43a, 57b]. His wealth was legendary. The "Nasi" Judah is said to have opened his granaries and distributed corn among the needy during a famine. He lived and died at Sepphoris, where is tomb may still be seen.

26/68. GAMALIEL III, 217-225, concluded the revision of the "Mishna", begun by his father. [note: his brother, name unsure, was the ancestor of Moshe Maimonides (d1204), who founded a dynasty of the Nagids in Egypt; the Maimonidean Dynasty]

27/69. JUDAH II [JUDE "NESI'AH" = "HA-NASI"], 225-245, moved the seat of the patriarch to Tiberias. He is especially known for his decrees; one of which said that the leader is adapted to the time in which he is called to leadership, and that he must not be blamed for his own incapacity. He is identified with the "Patriarch JOULLOS" with whom the Christian saint Origen conversed on Bible subjects on an occasion when they both were at Caesarea, Israel/Palestine.
71. **GAMALIEL IV**, 250-265, was dissuaded from issuing an ordinance for farmers to tithe their crops.

72. **JUDAH III**, 265-330, organized schools for children in Palestinian cities. The most important event in Judah III's patriarchate was the visit of the Roman Emperor Diocletian to Israel/Palestine. He was called upon hurriedly to visit the emperor at Caesarea Philippi, and his extraordinary quick journey there from Tiberias entered into Jewish folklore. He was buried in the Hillel Family's tomb at Sepphoris.

73. **HILLEL [IV]**, 330-365, all Jews everywhere depended for the legal observance of the feasts upon the calendar sanctioned by the Judean Sanhedrin under the "Nasi" ["Prince"] or "Patriarch", but the arrest of the messengers who traveled to distant congregations to convey the patriarch's decisions started a religious persecution of the Jews by the Romans. As the persecution continued, Hillel II issued a decree that provided for an "authorized calendar", which had the unforeseen effect of severing the ties which united the Jews of the Diaspora to their mother country and to the patriarchate. The Roman Emperor Julian was particularly gracious to Hillel, whom he honored on numerous occasions. The "Bordeaux Pilgrim" reports the Jews anoint the "lapis perfusus" rock near Hadrian's statutes on Temple Mount (AD332). He was given permission in AD 361 by the Roman Emperor Julian "The Apostate" to starting rebuilding their [third] temple, but the emperor's early death in 363 put an early end to the project.

74. **GAMALIEL V**, 365-380, perfected the Jewish calendar; was incensed at the Roman Consul Esychius, who by fraud obtained important papers.
from him which turned into a scandal that caught the attention of the Roman Emperor Theodosius "The Great", who executed Esychius.

75. JUDAH IV, 380-400, under him the Palestinian "Talmud" was completed, circa 390, which is a commentary of the "Mishna", and, also is an encyclopedia covering almost everything.

76. GAMALIEL VI, 400-415/425, deposed by the Byzantine Emperor Theodosius II, who abolished the Palestinian Patriarchate (AD425). In the fifth century there was renewed anti-Semitic legislation by the Roman Senate. The Roman Senate passed a law in 415 that prohibited the construction of any new synagogues. In 425 the Palestinian Patriarchate was abolished, though it reappears about a century later under a new dynasty of "nasi'im". The taxes gathered by the Jewish "Nasi" were thereafter diverted into the imperial treasury. There is reference that Gamaliel VI was also a physician, whom the writer calls "Gamalielus Patriarcha". He died 426, and was survived by three sons, who were:

(a) Ezra; (b) Abraham "Helevi"; & (c) Reza; the ancestors of three great families &/or descent-lines (below)

Medieval Jewish Exilarchs, 2nd Dynasty, medieval successors of the 1st-Dynasty Ancient Babylonian Exilarchs [regnal-list & genealogy]

section : medieval exilarchs

01. AHIJA[H] (above), the 44th Babylonian Exilarch, 135-145, in succession from the ancient Jewish king [Je]Coniah (Jehoiachin), the "1st" Exilarch, founds new [2nd] dynasty of exilarchs. The enumeration of Jewish exilarchs begins over again with Prince Ahija[h], who founds the Second-Dynasty, which indicates a rupture in the system, similar to the "Act of Settlement" of 1701 which redirected the British succession to [and through] another descent-line. The House of Ahija[h], i.e., the Ahijahite Line, continued to sit at Nehardea from King [Je]Coniah's time; sent letter to Palestinian "Nasi" at Usha, c. 140; conflict between he and the Israeli [or, Palestinian] rabbinic authorities.
02. NAKHUM [II], 145-170, sent letter to the Palestinian "Nasi" and the Sanhedrin at Bet She'arim, c 170. His brother, Nathan, went to Palestine, and by virtue of his Davidic ancestry gained a following among Palestinian Jews to displace the Hillelite "Nasi" Simon [Bar Gamaliel], but the conspiracy against the Palestinian Patriarch collapsed due to the failure of the Palestinian Jews to rise up in his support. He was subsequently among the confidants of the patriarchal house, and in intimate relations with the Jewish Palestinian "Nasi" (135-165). His grandson, Rav[a], returned to the exilarchal house in Babylonia, AD 219, and died in AD 247.

03. JOHANAN [II], 3rd Exilarch 170-175

04. SHAPHAT (SHAF[T]) (SHEPOT), 4th Exilarch 175-195

05. HUNA I, 5th Exilarch 195-210, sent letter to the Israeli/Palestinian Nasi and another to the Sanhedrin at Sepphoris, c 200
**issue:** (48) Yakob I, 6th Exilarch

06/48 YAKOB I, 6th Exilarch 210-215, father of (49) Hama, father of (50) Joseph, father of (51) Rava "Gaon" (d352)

07. MAR-UKBA I [NATHAN], 7th Exilarch 215-240, the arrival of Rav at exilarch's court at Nehardea, and established the Academy of Sura, AD 219; sent letter to the Palestinian Nasi and the Sanhedrin at Tiberias, c 235; had been intimate friend of the last Parthian King Artabanus V [IV] (213-227)

08. HUNA II, 8th Exilarch 240-259, intimate friend of the new Persian Shah, Shapor I, whose favor the Jews enjoyed during his long reign; shortly before he died he began making preparations for the oncoming war with the Romans which obviously was on the horizon.

**issue:**

(1)/49A) Nathan I, 11th Exilarch

(2)/(49B) Nosson I, 12th Exilarch

(3)/(49C) Peninah (dau), wife of Yosef

09. [C]HIYYA, 9th Exilarch 259-260, last exilarch at Nehardea, city destroyed by Odenathus, King of Palmyra (259/260), under Roman vassalage; many rabbis escaped to Pumbedita, which became the seat of a celebrated Jewish college [or, academy]

**issue:**

(1)/(49A) Yakob II, 13th Exilarch
(2)/(49B) **Pedat**, father of (50) Eleazar, father of (51) Nazor, father of (52) Papa "Gaon" (d375)

(3)/(49C) **Yudah**, father of (50) Ezekiah (d299), father of (51) Hobah (daughter), wife of Huna "Gaon" (d297)

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section X: "Hananite Line"

10. **HANAN (ANNAN; ANANI)**, 10th Exilarch (260), ancestor of a major descent-line, transferred the seat of the exilarchate to Sura; ancestor of the "Hananite Line", which divided into two great branches descended from the twin-brothers (67A) **Hiyya** (690) and (67B) **Ravya** (700) (below)

(49) **Nathan**, son of (10) Hanan (Annan; Anani), 10th Exilarch (above), father of

(50) **Chochana (Khokhna)**, father of

(51) **Khanna**, father of

some insert (52) "Rekhamiah" here

(53/52) **Huna**, father of

(54/53) **Marima**, father of

(55/54) **[C]Hanina**, father of

(55) **Chunah (Khanna)**, father of

(56) **Nissan**, father of

(57) **Khunai**, father of

(58) **Yosi (d516)**, father of

(59) **Eina (d540)**, father of

(60C) **Huna (d555)** [bro of (60A) **Giza** & (60B) **Sama**], father of

(61) **Kahana (Chana[n])** (d589), father of

(62) **Dimi Bephizur Sheva**, father of
(63) Mari Sorgo Gaon (609), father of

(64) Chana[n] "Gaon", father of

(65) Isaac "Gaon" (660), father of

(66) Sheshna, the father of

(1)/(67A) HIYYA (690) [twin], ancestor of the Hiyyate Line (below)

(2)/(67B) RAVYA (700)[twin], ancestor of the Ravyate Line (below)

The Hiyyate Line ended with an heiress, who married a distant cousin, an heir in the ancestral-line of "The Maharal of Prague"; and, the Ravyate Line [also] ended with an heiress, who [also] married a distant cousin in the ancestral-line of "The Maharal of Prague", see

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section 8.3A: the Hiyyate Line

issue of (67A) HIYYA (above) was:

(1)/(68A) Papa, father of (69) Ahunai Kahana (d768)

(2)/(68B) Amunah, father of (69) Natroni Kahana (d759) (below)

(3)/(68C) Huna, father of (69) Hanina Kahana (d776)

issue of (69) Natroni Kahana (d759) (above) was:

(70) Yaakov Kahana (d812), father of

(71) Mesharsheya (Moshe), Gaon of Sura 832-843, father of three sons, who were:

(1)/(72a) Ravi, father of (73) Matityahu "Gaon" (d868), father of (74) Ahai, father of (75) Mar Joseph Rav, father of (76) Tzadok Kahana (d935), father of (77) [name unsure] (daughter), wife of Hophni (d963), see ancestral-line of "Maharal"

(2)/(72b) Sheshna, father of (73) Amram, Gaon of Sura 858-876

(3)/(72c) Ammi, father of (73) Abba (d869)
section X: the Ravyaite Line

issue of (67B) RAVYA (above) was:

(68) Nachman (below), father of three sons

issue [three sons] of (68) Nachman (above) was:

(1)/69A) Judah, Gaon of Sura 757-761/or 760-764, father of (70) Shila, father of (71) Yosef (d804)

(2)/69B) Dodai, Gaon of Pumbedita 761-767 (below)

(3)/69C) Achai (760), father of (70) Malcha (d773), father of (71) Abbaye, father of (72) Paltoi (d857), father of (73) Zemah (d890)

issue of (69B) Dodai, Gaon of Pumbedita (above) was:

(70) Rabba, Gaon 773-? (d782) (below)

issue [three sons] of (70) Rabba (above) was:

(1)/71A) Bibai, Gaon of Sura 777-788 (d790), father of (72) Rav, father of (73) Kahane (d858), father of (74) Kimoi (d906)

(2)/71B) Sofro Demar Yosef (below)

(3)/71C) Hiyya, father of (72) Yosef (833), father of (73) Menahem (859), father of (74) Samuel, father of (75) Judah (917)

descent-line of (71B) Sofro Demar Yosef (above) was:

(72) Mar Rav Aba, son, father of

(73) Marimar (Mari-Mar), father of

(74) Samuel Reish Kalah Ha-Gaon, father of

(75) Yehuda, Gaon of Pumbedita 906-911 (d916), who, of wife, Judith [daughter of Tzemach (891), son of Mar Chaiym Gaon, son of Tzadok (823), see], begot

(76) Hananiah (Khanayah), Gaon of Pumbedita 938-943, father of
(77) Sherira (Shrirah), Gaon of Pumbedita 968-998 (d1006), father of
(78) [K]Hai, Gaon of Pumbeita (d1038), last prince of his line, father of
(79) Eve, daughter, heiress, wife of Samuel Ha-Nagid (d1056), see ancestral-line of "Maharal"

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section X: pedigree of Manoel Soeiro (d1657), claimant [pedigree is suspect]

(45) AHIJAH, 1st Exilarch on new [2nd] dynasty, c. AD 130 (above)
(46) Johanan [II], 3rd Exilarch, son
(47) Shaphat (Shefa[t])/(Shepot), 4th Exilarch, son, the father of
(48C) Joash, son, bro of (48A) [C]Hiyya, 9th Exilarch & (48B) Hanan, 10th Exilarch (above), the father of
(49) Avraham, the father of
(50) Micah

from whom descends: 46 generations

(97) MANOEL SOEIRO [a.k.a. Menasseh "Ben Israel"] (1604-1657), the father of
(98) Rachel (daughter), wife of Russell

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section X: medieval exilarchs (continued)

11. NATHAN I, 11th Exilarch 260-270, bro of Nosson I, 12th Exilarch

issue:
(50A) Nehemiah I, 14th Exilarch
(50B) Mar-Ukba II, 15th Exilarch
12. NOSSON I, 12th Exilarch 270, bro of (11) Nathan I (above), executed

13. YAKOB II, 13th Exilarch 270, son of (9) [C]Hiyya (above), executed

issue:

(1a) Huna "Gaon" (d297), father of Rabbah, rival 309-320 (d332)

(2b) Nahman, 16th Exilarch 313-320, father of Kaylil, father of Abbaye "Gaon" (d339)

(3c) Hisdav "Rav" (d309)

14. NEHEMIAH I, 14th Exilarch 270-313, executed

issue:

(51A) Mar-Ukba III, 17th Exilarch

(51B) Isaac, 18th Exilarch

(51C) Huna III [aka Huna-Mar I], 19th Exilarch

15. MAR-UKBA II, 15th Exilarch 313, victim of persecution; executed by Shapor II, Shah of Persia

16. NAHMAN, 16th Exilarch 313-320, argued with members of the "Desposyni" over seniority

issue:
17. MAR-UKBA III, 17th Exilarch 320-337, visited by Christian missionaries

issue:

(52) Abba "Mari", 20th Exilarch

18. ISAAC, 18th Exilarch 337-8

19. HUNA III [HUNA-MAR I], 19th Exilarch 338-350

20. ABBA "MARI", 20th Exilarch 350-370; attacked by Romans under the Roman Emperor Julian "The Apostate", while the Persians stood aside and did not get involved in the war in Mesopotamia

issue:

(1)/(53A) Nathan II, 21st Exilarch

(2)/(53B) Safra (d399), father of (54) [Hunya], father of (55) Moses of Crete, claimant 440, who raised a following whose purpose was to retake Jerusalem from the Byzantines, but was murdered by the group's treasurer who stole the wealth of his master's followers and disappears

(3)/(53C) Kahane I, 23rd Exilarch

21. NATHAN II, 21st Exilarch 370-400; had a bro, Safra (d399) [father of Hunya, father of Moses], & a bro, Kahane I, 23rd Exilarch
issue:

(1)/(54A) Hachni, 22nd Exilarch

(2)/(54B) Susan, a.k.a. Soshandukht (daughter), 1st wife of Yazdigerd I, King of Shah of Persia 399-421

22. HACHNI (54A), 22nd Exilarch 400, father of (55) Kahane, father of (56) Rechemiah, father of (57) Nathan, father of (58) Julian "of Canaan", claimant AD 520

23. KAHANE I, 400-415, uncle, younger bro of (21) Nathan II (above)

issue:

(54A) Nathan, d 413, crown-prince (below)

(54B) Gasyandukht (daughter), 2nd wife of Persian Shah Yazdigerd I

section 8.6: issue [five sons] of (54A) "Crown-Prince" Nathan (above) was/were:

(1)/(55A) Huna IV, 24th Exilarch

(2)/(55B) Mar-Zutra I "The Pious", 25th Exilarch

(3)/(55C) Rava (d431)

(4)/(55D) Khanai (Kahane), father of (56) Zutra, father of (57) Maremar, father of (58) Haninai (ex 520), father of (59) Mar-Zutra II, 30th Exilarch, see

(5)/(55E) Ashi, Rosh Yeshiva at Sura (below), ancestor of a major descent-line, father of (56) Tavyomi (d468), father of (57) Huna, father of (58) Achai (d516), father of (59) Simon (d540), father of (60) Ravai (d555), father of (61) Abba, father of (62) Mar Rav Huna, father of (63) Mar Rav Mar, 1st Gaon of Sura 591-614/or 609-620, father of (64) Mar Rav Huna,
father of (65) Joseph, father of (66) Mar Rav Huna [Huna-Mari], Gaon of Pumbedita 689-?, father of (67) Mar Rav Mar, father of (68) Samuel, Gaon of Pumbedita 748-755, father of (69) Mar Abba Gaon, father of (70) Isaiah (d798), father of (71) Rav Ashi Gaon, father of (72) Tzadok (823), father of (73) Mar Chaiym Gaon, father of (74) Tzemach (891), father of (75) Judith, (daughter), wife of Yehuda, Gaon of Pumbedita 906-911 (d916); see ancestral-line of "The Maharal of Prague", i.e., the "Hillel The Great Pedigree"

section X: medieval exilarchs (continued)

24. HUNA IV, 24th Exilarch 415-442, was exilarch at the time of the abolishment of the Israeli/Palestinian Patriarchate and office of "Nasi" by Roman Emperor Theodosius II in AD 425; after which the Babylonian Exilarch regarded the entire Judaic Nation "from the Nile to the Euphrates" as his dominion

issue:

(56) Nahman, father of (57) Ravina [II]. last Rosh Yeshiva at Sura, father of (58) Merima, father of (59A) Pachda, Regent 508-512, & (59B) [name] (daughter), 1st wife of the 30th Exilarch Mar-Zutra II

25. MAR-ZUTRA I, "THE PIOUS", 25th Exilarch 442-456; was obliged to leave Nehardea and take up his residence at Sura, where he held court attended by delegates of all the Jewish Babylonian communities; in 456 there was a persecution of the Jews by the Persian Shah Yizdegard II, who executed the Jewish Exilarch. The death of the Persian Shah the next year, 457, prevented further persecution. [note: his brother Khanai was the male-line ancestor of Mar-Zutra II (below); and, another brother, Ashi, Rosh Yeshiva at Sura, was the ancestor of a major descent-line, the Ashiite Line, which ended with an heiress (AD 900/925), who married a distant cousin, an heir in the ancestral-line of "The Maharal of Prague"]

issue:

(1)/(56A) Kahana II, 26th Exilarch

(2)/(56B) Huna V, 27th Exilarch
26. **KAHANE II**, 26th Exilarch 455-465, retained hope of restoring the Judaic Nation, yet aware that his nation was gradually slipping away from the monarchy-in-exile, Zionism, and gradually loosing any loyalty to their religion, Judaism, or the "Promised Land", Israel, the "covenant land". To counter this, the Exilarch placed great emphasis on the rabbinic academies, and the rabbis began passing judgments on all Jews everywhere.

**issue:**

(57) **Huna VI**, 29th Exilarch

27. **HUNA V**, 27th Exilarch 465-475, fell victim to the persecution of Shah Peroz [Firiz] of Persia, and was executed; much violence; destruction of synagogues; prohibition of Bible study; destruction of Sura. The marriage of Huna V's daughter [Ruth] to Rabiah ibn Mudhar [Ma'adi-Karib Ya'fur], King of Yemen, & mother of Dhu Nuwas, King of Yemen 517-525, an Arabian king/sheikh, was an event of historical significance, i.e., it introduced the Jewish Blood Royal ["Sherif"] into Arabia.

28. **NOSSON II**, 28th Exilarch 475, resided at Pumbedita, was executed by Persian Shah Peroz [Firiz] [note: his execution was followed by an interim or vacancy in the office of the exilarchate]

**interim:** 475-484

29. **HUNA VI**, 484-508, was installed in office after the persecutions had abated and there had been a change in the political climate; moved seat-of-government to Ctesiphon; obtained from the Persian Shah Balash the right for the Jews to bear arms to protect themselves

**issue:**
(58) HAVA[H], only child & daughter, heiress (d493), wife of (58) Haninai (ex 520), Head of The Academy (above/below)

[note: here was the second-time that the title to the throne passed through a female, as per Num. 28:8 & its conditional clause Num 36:8]

= Haninai (ex 520), Head of The Academy, son of (57) Maremar, son of (56) Zutra, son of (55) Khanai, son of (54) "Crown-Prince" Nathan (d413), son of 23rd Exilarch Kahane I (above)

issue:

(59A) Mar-Zutra II, 30th Exilarch

(59B) Hizkiah, father of (60) David, father of (61) Akhtab [a.k.a. Mar-Zutra III], 34th Exilarch (below)

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X. PACHDA, regent 508-512; his sister, [name], was 1st wife of Mar-Zutra II; & his daughter [name], was 2nd wife of Mar-Zutra II; was deposed by Persian Shah Balash at Mar-Zutra's request; thereafter Mar-Zutra's father, (58) Haninai, was associated with his son Mar-Zutra II in his reign.

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30. MAR-ZUTRA II, 512-520, numbered 30th in official list, reigned first under the regency of Pachda, the brother of his 1st wife and the father of his 2nd wife; moved seat to Mahoza [note: the exilarch's seat was transferred several times through its history, and finally to Baghdad]; opposed the Persian Shah Kobad, who crucified Mar Zutra outside his own capital-city, Mahoza, while his son, Ahunai [Huna-Mar], [by 1st wife] went into hiding until the accession of Khusrau "The Just" in 531; while his [other] son, Sutra [Mar-Zutra], [by 2nd wife], was carried as an infant to safety in Palestine, where as an adult he was accepted as "Nasi" [="Prince &/or "Patriarch"] by Palestinian Jews, and founded a new dynasty of the Israeli/Palestinian "Nesi'im", headquarters at Tiberias, where the Sanhedrin had established itself after the destruction of Jerusalem by the Romans in AD70. He =1 [name], sister of Pacha, regent; and, =2 [name], daughter of Pacha, regent [niece of 1st wife]

issue by 1:
(60A) Ahunai [a.k.a. Huna-Mar II], 31st Exilarch, begotten of his father’s 1st wife, sister of Pachda, restored after an interim; father of (61) Hofnai (Kafnai; Qafnai), 32nd Exilarch

issue by 2:

(60B) Sutra [I] [Mar-Zutra] "Rav", begotten of his father’s 2nd wife, daughter of Pachda; was carried by his mother as an infant to Canaan-Palestine [Israel & Gaza] where as an adult he was made "Rosh Pirka" [head of the Sanhedrin] at Tiberias, and was accepted as "Nasi" or "Patriarch", and, founded a new dynasty of the Palestinian "Nesi'im", circa AD 550. The "Palestinian Talmud" was believed to have been completed in his lifetime, heavily influenced by Babylonian teachings of his court’s scribes.

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interim: 520-550, during which (a) the "temple-tax" collected by the Exilarch was taken over by the Persian Shah Kovad; (b) a Persian governor was appointed over the Jews; (c) the Exilarch’s [Jewish] Army was disbanded and all of its soldiers returned to their homes (d) the doors of the academies were shut; &. (e) the Jews were deprived of personal rights

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31. AHUNAI [a.k.a. HUNA-MAR II]. 31st Exilarch 550-560; resided at Mahoza, half-bro of Sutra [Mar-Zutra], Jewish Palestinian "Nasi" ["Prince"]

issue:

(61) Hofnai (Kafnai; Qafnai), 32nd Exilarch

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32. HOFNAI (KAFNAI; QAFNAI), 32nd Exilarch 560-581

issue:

(1)/(62A) Haninai, 33rd Exilarch, father of (63) Bostonai (Bustanai), 37A/1st Exilarch, founds new [3rd] dynasty
(2)/(62B) Hushiel (d608), father of (63) Nehemiah II, 35th Exilarch 614-640, father of (64) Shallum, Crown-Prince (d640), father of (65) Abdullah, 36(A) Exilarch 640-2 dep (d660)

(3)/(62C) Hanamel (d614), father of (63A) Heman [i], rival 640-2, & (63B) Yakub "of Syria", claimant (ex), father of (64) Ishak, 40th/3rd Exilarch, father of (65A) Saura of Syria, claimant, & (65B) Yakov, father of (66) Ishak [a.k.a. Abu-Isa] (d755), ancestor of the Issawite Line, father of (67) Judah Al-Ra'i, had issue, descent-line continues to circa AD 950, when the 2nd-Dynasty officially became extinct in the male-line

33. HANINAI, 33rd Exilarch 581-589

issue:

(63) Bostanai, 37A Exilarch/1st Exilarch, who founds a new [3rd] dynasty of exilarchs

34. MAR-ZUTRA III [AKHTAB], 34th Exilarch 589, whose execution was followed by an interim or vacancy in the office of the exilarchate

issue:

(62A) Yahya, father of (63) Safiya (daughter), ninth wife of Mohammed, "Prophet of Islam" [her 3rd marriage], & widow of Kahane, son of Al-Rabbi, a rabbi, son of Abul-Huqayq

(62B) Zahna (daughter), wife of Assad Ibn Hashim, an Arabic sheikh (d582), the parents of (63) Fatima (daughter), wife of Abd Manaf, the parents of (64) Ali, 4th Caliph

interregnum: 589-614 the Persians under Chosroes II captured Jerusalem who sacked and looted the city and massacred its inhabitants, however, it was immediately re-inhabited by the Jews

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35. NEHEMIAH II, the Babylonian Exilarch 614-627, drafted a Jewish army said to have numbered 20,000 men-at-arms, and, accompanied by his son, Shallum, joined the Persian army under Shahrbaraz [Rhazmiozan], the shah's son-in-law, on his march on Jerusalem; alliance with Persians, conquers Jerusalem, and attempts to construct a temple on Temple-Mount; built on Temple-Mount a temporary wooden tabernacle; reigned in Jerusalem as a king as representing the "restored" Davidic Dynasty on Israel's throne. He was governor of Israel/Palestine and Patriarch of Jerusalem for five years before he was sentenced to death by the Persian Shah Chosroes II Parvez on a trumped-up charge (619), but it appears that he was granted a reprieve and lived on several years afterwards.

He invited seventy rabbinic families from Tiberias to come to Jerusalem and form a new sanhedrin.

His son Shallum, the crown-prince, with a band of soldiers, revoluted against Persian rule, and went on to capture the Persian capital-city and occupied all of Iraq. His revolt was cruelly suppressed by the Persians who sold Shallum into slavery. Shallum was freed from slavery by "Prophet" Mohammed in 624, and he converted to Islam and joined him in his campaigns.

issue:

(64) Shallum (d640), crown-prince & heir, converted to Islam in 624

36A ABDULLAH, 36th Exilarch 638-642 dep, d660; son of Shallum, the Crown-Prince (above), resided at Mahoza, was opposed for his conversion to Islam (624); was the (so-called) "Arab Sheik" who was deposed by Caliph Omar in favor of Bostanai, who founded a new dynasty of exilarchs. He expounded Mohammed's appearance in a Jewish sense, and laid the foundation for the later Shiite sect of Islam.

36B HEMAN [I], anti-exilarch 638-642, rival, first opposing Shallum who was then in prospect, and, then, his son, Abdullah, who defeated and killed him in battle
note: The genealogy of the heirs of the 2nd-Dynasty, the Ahijahite Line, dispossessed by the 3rd-Dynasty, the Bostonaite Line [an offshoot], ends in the male-line with [K]Hai, Gaon of Pumbedita (d1038), whose daughter, Eve (Ava), married Samuel Ha-Nagid, a Davidic prince, & an ancestor of "The Maharal of Prague".

37A BOSTONAI, 37th/1st Exilarch, founds new [the 3rd] Dynasty of Jewish Exilarchs, ancestor of the Bostonaite Line

37B YAKOV "OF SYRIA", anti-exilarch 642-643, who had fled to Bet Aramaye, Syria, the next year, declared himself his brother's successor. He resided in Damascus, where he held court. He led a small force of about 400 men in a revolt against the local Syrian authorities. The local Syrian government's army swiftly suppressed the insurrection, and Yakub, called "The Syrian Messiah", was crucified by the Parthian authorities.

issue:

(64) Ishak (Yitzhak), 40th Exilarch/or 3rd Exilarch

38. see the Bostonaite Line

39. see the Bostonaite Line

40. ISHAK [YITZHAH BEN YAKOV], 40th Exilarch 685-700 [2nd Dyn./]3rd Exilarch [3rd Dyn.], was an usurper in the line of the 3rd-Dynasty of exilarchs, however, reigned as a continuation of the 2nd-Dynasty of Jewish Exilarchs; he was deposed by Abd al-Malik, who destroys the Jewish
wooden temple in Jerusalem and built the "Dome of the Rock" on the Jewish temple site. Ishak fled to Kurdistan where he died in 705.

issue:

(1)/(65A) Saura "of Syria" (Sherini; Sheria; Serene), claimant

(2)/(65B) Yakov, father of (66) Ishak [a.k.a. Abu-Isa] (d705), ancestor of the Issawite Line, called "Isawites", "Iswanites", or "Isuyites", which claimed to represent the legitimate line [2nd-Dynasty], father of (67) Judah Al-Ra'i, father of (68) Mushka, etc., descendants died out by circa AD 950.

41. [name], anti-exilarch

42. SAURA "OF SYRIA" (SERENUS; SERENE), 42nd Exilarch 720-723 fled to Syria upon the deposition of his father, circa 700. He resided at Damascus, Syria, and there he bided his time. Later, an opportunity arose, and, Serenus (Saura of Syria) gathered a multitude of Mediterranean Jews under his command in 720, and briefly retook Palestine from the Muslim Arabs in 723. Serenus was a claimant to the Jewish throne 720-723. He was arrested by local Syrian authorities under Emir Ambiza, who turned him over to Caliph Yezid, who insisted that he perform some magic tricks or work some miracles to entertain him and his court, but when Serenus failed to perform any tricks the caliph had him executed when no miracle intervened to save him.

43. [name], anti-exilarch 725-750

44. ISHAK, aka ABU-ISA AL-ISFAHANI (d755), anti-exilarch 750-755, ancestor of the Issawite-Line, which represented the claimants of the 2nd dynasty, the orphaned Jewish prince, started out as an uneducated tailor, but gathered a following when it was revealed that he was a royal Davidic heir. His opponents labeled him an imposter, and not a Jewish prince. He first appeared near Isfahan, Persia [Iran], in 750, where he announced his
intentions. He not only claimed the Jewish throne, but claimed to be the Jewish Messiah foretold by the prophets. He led an uprising of Jewish followers. As he and his followers marched beyond Persia and approached Baghdad, the Sultan sent out a group of local rabbis to determine if Abu-Isa was truly the Messiah. The rabbis interrogated Abu-Isa's followers and concluded that Abu-Isa had not performed any miracles that would verify his claim. The rabbis persuaded his followers to stop the revolt, and the Sultan even gave them money to abandon the march and leave the country.

In 755 Abu-Isa led a second revolt against the Arabic conquerors, and was captured and killed near Rhagae [Rae, Iran]. Abu-Isa succeeded in founding a minor dynasty of successor-messiahs, called the Issawites (Isaphanites), which held court in Damascus [among other cities], and continued for almost 200 years (c. 750-950). He was succeeded by his son, Judah Al-Ra'i, the father of Mushka, etc.

Muslim Arabs under Caliph Al-Mansur "The Victorious" expelled the Persians from Jerusalem in 762, and captured the city. The exilarchate was relocated to Baghdad in 762.

45. JUDAH AL-RA'I, a.k.a. YUDGAN "OF HAMADAN", called "THE SHEPHERD", 45th anti-exilarch 755-785, became the focus of a movement to restore the old exilarchate dynasty about Year 800. He resisted all attempts by his supporters to declare his dynastic claims. He died a natural death sometime later. Upon his death his son, Mushka, became the leader of his late father's followers, called the "Yudghanites"

46. MUSHKA, a Jewish [Isavite; Isaphanite] prince, presented himself as a messianic figure. He revolted against Persian rule 785-?, fought several battles, and was killed in the Battle of Qum. He was survived by a wife and a child, a son [name] (below)

47. [name], anti-exilarch (800), son of above

48. [name], anti-exilarch (825), son
49. **YEHUDA** anti-exilarch (850), son

= Judith, dau of Tzemach, son of Mar Chaiym Gaol, son of Tzadok (823), see

50. **[K]HANAYAH** anti-exilarch (875), son

51. **YAKOB**, anti-exilarch (900), son

52. **SHERIRA**, anti-exilarch (925), son

53. **KHAI**, anti-exilarch (950), son, deposed

survived by an infant girl, who was raised by her grandparents

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part X: House of Mar-Zutra

section X: Israeli/Palestinian Princes/Patriarchs, i.e., "Nesi'IM" [another dynasty]

(60B) **Sutra [I] [Mar-Zutra] "Rav", "Prince [of Israel]"**, son of the 30th Exilarch, (59A) Mar-Zutra II, begotten of his father's 2nd wife, who carried him as an infant to Israel/Palestine where as an adult he was accepted as "Nasi" and/or "Patriarch", i.e., head of the Sanhedrin [at Tiberias], and, founded a new dynasty of the Israeli/Palestinian "Nesi'im", circa AD 550 [ending the interim that followed the deposition of Gamaliel VI circa AD 425 over a century earlier], & was the father of

(61) **Saadia (Sa'adyah)**, Prince of Israel (575/600), the father of

(62) **Guriya**, Prince (600/625), the father of

(63) **Sutra II [Mar-Zutra]**, Prince (650), the father of

(64) **Yakov**, Prince, the father of

(65) **Shemaiah**, Prince, the father of

(66) **Haninai**, Prince (750), the father of

(67) **Magis (Magus) (Migas) (Misas) [id. with Minis]**, Prince, the father of

(68) **Nehemiah (Nekhemya) (Nechemia)**, Prince, the father of
(69) **Abdimi (Avdimi) (Avidima) (Dimi)**, Prince (850), the father of

(70) **Abbai**, Prince, the father of

(71) **Pinkhas (Phinehas) (Pinchus)**, Prince, the father of

(72) **Hazub (Khazuv)(Chatzuv)**, Prince (950); deposed by Fatimide Caliph Mu'ezz-Din-Allah, who took Jerusalem in 969; the last prince of the Davidic Dynasty mentioned in the "Seder Olam Zuta" [= the medieval Jewish chronicle], claimant, the father of

(73) **David**, son, the father of

(74) **Nathan**, the father of

(75) **Avraham**, the father of

(76) **Zakkai**, the father of

(77) **David**, the father of

(78) **Hizkiya**, the father of

(79) **David**, the father of

(80) **[C]Hiyya Al-Daudi** (d1154) was a prominent rabbi, composer, & poet; served as advisor to Portugal's king; the father of

(81) **Yaish Ibn Yahya** (d1196), the father of

(82) **Yahya Ha-Nasi**, or **Yahya Ibn Yaish**, or **Don Yahya "El Negro"**, Lord of Aldeia dos Negros, Portugal (d 1222/7); eponymous ancestor of the "Ibn Yahya" Family; resided in Lisbon; was held in high esteem among the Jews as well as by King Alfonso I of Portugal who honored him for his courage and presented him with an estate that had belonged to the Moors, wherefore he assumed the nick-name "Negro"

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**note:** the Ibn Yahya Family descends from the House of Mar-Zutra, which gave the Israeli-Palestinian Jews a dynasty of "nesi'im"; and, does NOT descend from the sons of the 38th Exilarch Chizkiya II/[IV] who fled to Spain in 1040, nor from the younger brothers of the 45th/47th Exilarch Chizkiya III/[V] who also came to Spain, which is a
recent theory that elevates the Shaltiel Family at the expense of the Charlap Family

section X: The "Ibn Yahya" Family

issue [five sons] of (82) Yahya Ha-Nasi (above) was:

(1)/(83A) Yaish Ibn Yahya, the father of three sons, namely,
(84a) Yosef (Jucef),
(84b) Shlomo (1255)
(84c) Moshe (d1279) (below)

(2)/(83B) Yahya "Negro", father of three sons, namely:
(84a) Jose
(84b) Shlomo [or Yehuda] [father of (85) Yosef]
(84c) Bakr the father of (85) Yahya, father of (86) Bakr, father of (87) Aloandro, Governor of Faro, in Portugal, had issue

(3)/(83C) Yakov Ben Yahya, the father of (84) Hiyya, the father of (85) Eli

(4)/(83D) Yosef (Jucef) Ibn Yahya (d1264), the father of (84) Shlomo Ha-Zaken (d1299), the father of three sons, who were: (1)/(85a) Yosef (Jucef), (2)/(85b) Gedaliah (below), & (3)/(85c) Hiyya

issue of (85b) Gedaliah (above) were:
(86a) Daniel Ha-Rav

(86b) Paloma (daughter), wife of Fadrique (d1358), bro of King Enrique II of Castile

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article: descent-line

(86b) Paloma (above), wife of Fadrique (d1358), the brother of King Enrique II of Castile, and, mother of (87) Alfonso, who, by wife, Juana de Mendoza, begot (88) Fadrique (d1473), who, by wife, Mariana of Cordova, begot (89) Juana (daughter), wife of Juan II, King of Aragon, and, mother of (90) Fernando II/V of Aragon (d1516), who, by wife, Queen Isabella I of Castile, begot (91) Juana [Joan "The Mad"] (daughter), wife of Philip "The Handsome" of Austria (d1506), a.k.a. Felipe I, King of Spain, and, mother of (92) Ferdinand I, HRE 1558-1564, who, by wife, Anne of Bohemia & Hungary, begot (93) Marie (daughter), wife of William V of Cleves, Julich, & Berg (d1592), and, mother of (94) Marie Eleanor (daughter), wife of Albert Frederick, Duke of Prussia, and, mother of (95) Magdalene-Sibylle, wife of Johann George I, Elector of Saxony, and, mother of (96) Augustus, Duke of Saxe-Weissenfels (d1680), who, by wife Anne-Marie of Mecklenburg, begot (97) Magdalene-Sibylle (d1681), wife of Frederick I, Duke of Saxe-Gotha (d1691), and, mother of (98) Frederick II of Saxe-Gotha (d1732), who, by wife, Magdalene-Augusta of Anhalt-Zerbst (d1740), begot (99) Augusta (daughter) (d1772), wife of Frederick-Lewis, Prince of Wales (d1751), and, mother of (100) George III, King of Britain, exactly 100th generation from Israel's King David, ancestor of succeeding British monarchs

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(5)/(83E) Yehuda (Judah) "Sar", father of

(84a) Yahya [father of (85) Yakov, father of (86) Hiyya]

(84b) Yosef

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issue [three sons] of (84c) Moshe (d1279) (above) was:

(85a) Shlomo
issue [five sons] of (85c) Yahya Ibn Yahya (above) was/were:

(1)/(86A) David Ibn Yahya Negro (d1385) (below)

(2)/(86B) Shmuel (1352)

(3)/(86C) Yehuda (Judah), father of (87) Yucef Abenafia of Barcelona (1381), had issue

(4)/(86D) Shlomo

(5)/(86E) Aaron, father of (87) Shlomo (1375)

section X: Early Charlap Family

note: The Charlap Family regards itself as a branch of the renowned Spanish-Portuguese Ibn-Yachia Family, which, beginning in the sixth century and continuing from the twelfth to the eighteenth century, produced important rabbis, poets, doctors, politicians, and business leaders - first in Portugal and Spain, then later in Turkey and Italy. The family lists in their genealogy the kings of Judah and Israel back to King David [see Dr. L. von Katzenelson and Baron Ginsberg, gen. eds., "Die Judische Enzyklopadie", vol. 8, St. Petersburg]. The Charlap Family today has members who are found in Poland, America, and Israel-Palestine, including the famous rabbi, gaon, and Kabbalist R’ Ephraim Eliezer Zvi Hersch Charlap, who died in 1849. He left behind a genealogical sketch, written on parchment in his own hand, which is kept by his descendants in Jerusalem. From this was printed the table in his book "Hod Tehilah" (Warsaw:1899).
(87a) Shlomo (d1430), had a bro (87b) Gedaliah [father of three sons] & another bro (87c) Yehuda "Ha-Meshorer" (d1420), whose descendants went to Italy where they were prominent rabbis and communal leaders.

(88a) David (d1450), had a bro (88b) Gedaliah (d1440) & another bro (88c) Yosef.

(89a) Yosef [or Hosea] (d1498) (below), bro of (89b) Shlomo (d1490) [father of (90A) Yosef, (90B) Gedaliah [father of (91) Shlomo], & (90C) David (d1528) (below).

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issue of (90C) David (d1528) (above) was:

(91) Yacov-Tam (d1542), the ancestor of the Shem-Tov Family, which was also known as the Yom-Tov or the Toviyah Family.

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issue of (91) Yacov "Tam" (d1542) (above) was:

(1)/(92a) Yosef "Ha-Rofe" (d1573)

(2)/(92b) Gedaliah [father of Yavob "Tam", had issue]

(3)/(92c) Avram, the father of (93) Hayim, father of (94) Eli, anti-exilarch 1543-1602, father of (95) Yehiel Bashan, governor of Levantine Jewry 1602-25, father of (96A) Joseph Mitrani & (96B) Yomtov Benyaes, father of (97) Hananiah "Benyaker", father of (98A) Chaim Kamhi & (98B) Judah Benrey (d1717), father of (99) Avraham "Rozanes" (d1745), father of (100) Chaim Jacob, had issue, the Toviyah Family.

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descent-line of Yosef Ha-Rofe (1573), son of Yakov Tam ["A"] (above)

(1) Yakov "Tam" ["B"] (d1650)

(2) Yakin

(3) Josef Loewe
(4) Yehuda Lieb "of Prossnitz" (d1730)

(5) Jacob Frank (d1791)

(6) Eve, daughter, heiress, called "the Divine Lady"

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descent-line of (89a) Yosef [or Hosea] (d1498) (above) was:

(90a) David "The Martyr" (d1542), had a brother (90b) Shlomo "Molkho" [a.k.a. Diego Pires, his baptismal name], claimant (d1533) [father of (91) Yosef (1550), who had issue], & bro of (90c) Meir (d1530)

(91a) Yosef, a rabbi, bro of (91b) Gedaliah [father of (92) Shlomo of Ancona] & bro of (91c) Shlomo

(92b) Gedaliah (d1587), middle bro between (92a) David (d1565) [father of (93) Ahikam (1610), father of (94) Meir, father of (95) Shalom, father of (96) Rafael, father of (97) Shalom, father of (98) Rafael, father of (99) Jair, etc.] & (92c) Judah Ha-Rofe (d1560)

(93) Yehuda, begotten by his father's 2nd wife, had several half-brothers, including Moshe (d1615), Yosef (d1610), Shlomo (d1620), Hunya (Ghana) (d1625), & David (d1625)

(94a) David (d1650), bro of (94b) Hanannel (d1650), (94c) Noah (d1650), (94d) Gedaliah (d1650), & (94e) Moshe (d1650)

(95) Eliezer Charlap (c 1575), the first "Charlap", upon his adoption of the surname, which is an acronym for "Chiya Rosh Le-Galey Polin", ancestor of the Charlap Family

(96) Shimon Charlap

(97) David Charlap

(98) Shalom Charlap

(99) Ze'ev Charlap

(100) Avraham Charlap

(101) Shimon Charlap
(102) Kalman Charlap (1700)

(103) Zalman Charlap

note: some mss. insert another generation here, David (104)

(104A) Eliezer Charlap (c 1800), the father of (105a) Ser [had issue];
(105b) Mankuta [had issue]; & (105c) Kur [had issue], who founded three
great families

(104B) Avraham Charlap, ancestor of the modern Charlap Family
(below)

(104C) Shapero Charlap, ancestor of the Shapiro Family

section X: Later Charlap Family

issue of (104B) Avraham Charlap (above), was:

(1)/ (105A) Yakov Lew, section 9.4A
(2)/ (105B) Shabtai "Hasid", section 9.4B
(3)/ (105C) Ze'ev [Zawel], section 9.4C
(4)/ (105D) Betzalel "Lew", section 9.4D
(5)/ (105E) Moshe, section 9.4E
(6)/ (105F) Yehuda Lieb, section 9.4F
(7)/ (105G) Yosef, section 9.4G

section X: issue of (105A) Yakov Lew (above) was/is:

(106) [name], a daughter

section X: descendants of (105B) Shabtai "Hasid" (above) was/is:
(106) Eliezer Charlap (d1893), father of

(107) Ben-Zion (d1941), father of

(108) Shabtai, a.k.a. Don Yahya Charlap (d1948) (below)

issue of (108) Shabtai, a.k.a. Don Yahya Charlap (d1948) (above)

(1)/(109A) Ben-Zion [Benny], father of (110) Daphne, a daughter

(2)/(109B) Yechiya

(3)/(109C) Eliezer Charlap, the father of (110) BEN-ZION, the Charlap heir, father of (111a) Uri, (111b) Jonathan, & (111c) Dan

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section X: issue of (105C) Ze'ev [Zawel] (above) was/is:

(106A) Avraham Gershom (below)

(106B) Ephraim/Eliezer Zvi Hersch Charlap (below)

(106C) Yaakov "Konavitsher"

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issue of (106A) Avraham Gershom (above) was/is:


(2)/(107B) Yehezkiel "Polotsk", father of (108) Abraham Moshe

(3)/(107C) Israel, by 1st wife begot (108a) Morris Lappen, (108b) Charles Lappen, & (108c) Sholom Lappen; & by 2nd wife begot (108d) Myron, father of (109) Yerocham Fishel, father of (110) Myron, father of (111a) Jeffrey & (111b) Robert

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issue of (106B) Ephraim/Eliezer Zvi Hersch Charlap (d1849) (above) was/is:

(1)/(107A) Yosef (below)
(2)/(107B) Yeshayahu (below)
(3)/(107C) Yitzhak (below)

issue of (107A) Yosef (above) was/is:

(1)/(108A) Lazer
(2)/(108B) Ephraim Zvi (d1949) (below)
(3)/(108C) Sigmundo, father of (109) Edward, father of (110) Robert, father of (111a) David ["Dave"] & (111b) Matthew ["Matt"]
(4)/(108D) Samuel, father of (109) Guy, father of (110a) Jean Paul & (110b) Francis Capmeil, father of (111) Guy
(5)/(108E) Moshe, father of (109) Hersch Harlap, father of (110) Amiram, father of (111) son [name]

issue of (108B) Ephraim Zvi (d1949)(above) was:

(1)/(109a) Israel, father by 1st wife of (110a) Joshua [father of 2 daus] & father, by 2nd wife of (110b) Amichai [father, by 1st wife, of (1)/(111a) Shmuel [father of (112a) Goni & (112b) Asaf], (2)/(111b) Daniel [father of (112a) Yael, (112b) Jonathan, & (112c) Ariel], & father, by 2nd wife, of (3)/(111c) Joab [father of (112) Omri]
(2)/(109b) Ariel (Aryeh), father of (110a) Yair [father of (111) Gill, father of (112) Adam] & (110b) Obed
(3)/(109c) Amnon [father of (110) Uri, father of (111a,b,c) three daughters]
issue of (107B) Yeshayahu (above) was/is:

(108) Baruch, a.k.a. Don Yechiya (below)

issue of (108) Baruch, a.k.a. Don Yechiya (above)

(109A) Menachem Mendel a.k.a. Menke Vidzer (below)

(109B) David (below)

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issue of (109A) Menachem Mendel, a.k.a. Menke Vidzer (above) was/is:


(113b) Avraham [father of (114a) Jack & (114b) Neal, father of (115) Steve]

(2)/(110B) Rafael Hayyim, father of (111) Moshe

(3)/(110C) Shlomo, father of (111a) Menachem Mendel [father of (112a) Louis "Donchin" [had issue] & (112b) Baruch ["Ben"], father of (113a) Manuel [father of two daughters] & (113b) Louis [father of [name], a daughter]

issue of (109B) David, son of (108) Baruch, a.k.a. Don Yechiya (above), was/is:

(1)/(110a) Shlomo

(2)/(110b) Hiyyim (below)

issue of (110b) Hiyyim (above) was/is:

(1)/(111a) Shlomo Yitzhak [father of (112) Moshe]

(2)/(111b) Shabtai (below)

issue of (111b) Shabtai (above) was/is:
(1)/(112A) Menachem Mendel [father of (113a) Shmuel, a.k.a. Don Yachya [father of (114) Boris "Doniach"] & (113b) Aharon Zelig "Doniach"]

(2)/(112B) Chaim, father of (113a) Yehuda Lieb [father of two daughters], (113b) Aaron Zelig [father of (114a) Moshe & (114b) Chaim], & (113c) Eliyahu [father of Chaim-II]

(3)/(112C) Eliezer [father of three daughters]

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issue of (107C) Yitzhak (above) was/is:

(108A) William Charlop (below)

(108B) Joshua Charlop (below)

(108C) Morris Charlop (below)

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issue of (108A) William Charlop (above) was/is:

(1)/(109A) Murray, father of (110a) Elliot [father of two daughters], (110b) Yosef [father of two daughters], & (110c) Winton

(2)/(109B) Jacob, father of (110) Herbert

(3)/(109C) Joseph

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issue of (108B) Joshua Charlop (above) was/is:


(2)/(109B) Boris, father of (110) Savidor, father of (111a&b) two daughters

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issue of (108C) Morris Charlop (above) was/is:

(1)/(109A) Irwin, father of (110) Walter, father of (111) Win[ston]

(2)/(109B) Harold, father of (110A) Morris [father of (111a) Thomas & (111b) William, father of (112) Sofie (dau)] & (110B) Paul [father of (111) Peter, father of (112a) Noah & (112b) Anne (dau)]

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section 9.4D: issue of (105D) Betzalel "Lew" (above) was/is:

(106A) Yaakov (below)

(106B) Yankel Lew (below)

(106C) Yisrael (below)

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issue of (106A) Yaakov (above) was/is:

(107A) Yisrael

(107B) Betzalel, father of (108) Hersch Zisha

(107C) Baruch

(107D) Ezriel Aharon (below)

(107E) Yehuda

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issue of (106B) Yankel Lew (above) was/is:

(107) Ezriel Aharon, adopted "Levine" as surname

issue of (107) Ezriel Aharon (above) was/is:

(1)/(108a) Kalman Levine (below)

(2)/(108b) Betzalel [father of three daughters]
issue of (109a) Kalman Levine (above) was/is:

(109A) Baruch

(109B) Avigdor

(109C) Louis, father of (110) Frances (dau), wife of Alp Kaplan

(109D) Joseph Levine (d1971)

(109E) Yakov

(109F) Betzalel


issue of (109d) Joseph Levine (above) was/is:

(1)/ (110a) Louis Levine (d1994)

(2)/(110b) Avraham, father of three daughters

(3)/(110c) Harry

issue of (110a) Louis Levine (above) was/is:

(1)/(111a) HARVEY LEVINE, father of (112a) Mark & (112b) Sarah (dau)

(2)/(111b) Stanford Levine, father of (112) Aaron

(3)/(111c) Eugene Levine, had issue

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issue of (106C) Yisrael (above) was/is:

(107A) Beryl, father of (108) Itche Leibel, father of (109A) Avraham [father of (110) Barry [had issue]], & (109B) Benjamin [had issue]

(107B) Mordecai (below)

issue of (107B) Mordecai (above) was/is:
(108A) Isaac, father of two daughters

(108B) Yakov [had issue],

(108C) Shepset [father of (109) Carlos, father of (110a) Henry [father of two daughters] & (110b) Mario [father of (111a) Justin & (111b) Eric]

(108D) Pesach, father of (109a) Israel [father of (110) Steve[n]] & (109b) Morris] (108E) Avram

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section 9.4E: issue of (105E) Moshe (above) was/is:

(106) Michael (below)

issue of (106) Michael (above) was/is:

(107A) Dov (below)

(107B) Eliyahu (below)

(107C) Yosef (below)

(107D) Mordecai (below)

(107E) Zvi (below)

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issue of (107A) Dov (above) was/is:

(1)/(108A) Baruch, father of (109) Julius, father of (110a) Samuel [father of two daughters], (110b) Karl, father of (111) Martin, father of (112) Otto], & (110c) Barney [father of (111) Gerald, father of (112a) Robert [father of (113a) Aaron, (113b) Clifford, & (113c) Bonnie (dau)] & (112b) William, father of (113) Toni

(2)/(108B) Meyer, father of (109a) Hyman & (109b) Ruben

(3)/(108C) Harris, father of

(109a) Avraham (below), his brothers were (109b) Lewis & (109c) Benjamin
(110a) Seymour, son of (109a) Avraham (above), father of (111) Steven

(110b) Bernard, bro, father of (111a) David, father of (112) Avram Moshe; & (111b) Gordon [father of three daughters], (109b) Lewis [father of (110) Howard, father of (111) Gregory], & (109c) Benjamin [father of (110a) Stephen, father of (111a) David & (111b) Sarah (daughter) & (110b) Lenore ["Patsy"] (daughter)

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issue of (107B) Eliyahu (above) was/is:

(108) Yitzhak Yakov (below)

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issue of (108) Yitzhak Yakov (above) was/is:

by 1st wife

(109a) Boris Karloff, father of 2 daughters

by 2nd wife:

(109b) Mottel, father of (110a) Aaron [father of (111) Jonathan] & (110b) Marvin [father of (111a) Marshal & (111b) Darren],

(109c) Leo [father of (110) Jeffrey, father of (111) [name], son]

(109d) Ellis

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issue of (107C) Yosef (above) was/is:

(1)/(108A) David (below) & (2)/(108B) Simon
issue of (108A) David (above) was/is:

(1)/(109a) Ephraim, father of (110) Joseph, father of three daughters

(2)/(109b) Max, father of (110a) Brian, father of (111) Paul, father of (112) [name], a daughter & (110b) David, father of 2 daughters

(3)/(109c) Solly, father of (110) David [had issue]

issue of (107D) Mordecai (above) was/is:

(108) Yaakov Harlaf (below)

issue of (108) Yaakov Harlaf (above)

(109a) Moshe, father of (110a) Grishe [father of two daughters] & (110b) Perele

(109b) Yehezkiel, father of (110) Amiram

(109c) Mordecai, father of 2 daughters

issue of (107E) Zvi (above) was/is:

(1)/(108a) Eliezer, father of (109) Michael

(2)/(108b) Eliyahu (below)

(3)/(108c) Yitzhak

issue of (108b) Eliyahu (above) was/is:

(109a) Itzhak,

(109b) Shmuel, father of 3 daughters
(109c) Avraham, father of (110) Belka

(109d) Yosef, father of (110) Itzhak

(109e) Lazer, had issue

section 9.4F: issue of (105F) Yehuda Lieb (above) was/is:

(1)/(106A) Yakov, father of (107) Yosef Beryl

(2)/(106B) Khaya, father of (107) Zebulon, father of (108a) Yaakov Moshe & (108b) Yitzkha Eliezer, father of (109) Khaya Reizel, father of (110) Avraham Moshe Hamburger, father of (111) Zebulon

(3)/(106C) Yosef Ze'ev (below)

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issue of (106C) Yosef Ze'ev (above)

(1)/(107A) Kalman Lieb,

(2)/(107B) Avraham Chaim, father of (108) Joseph Hyman, father of (109A) Arthur [father of (110) Joseph, father of (111) Nolan] & (109B) Richard ["Dick"] [father of (110) David, father of (111a&b) two sons & (111c) one daughter]

(3)/(107C) Mordecai Hersch

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section 9.4G: issue of (105G) Yosef (above) was/is:

(1)/(106A) Abraham Charlak

(2)/(106B) David

(3)/(106C) Yitzhak
issue of (106A) Abraham Charlak (above) was/is:

(107A) Lazer Meir, father of (108) Hirsch
(107B) Zalman Hirsch
(107C) Moshe David, father of (108a) Lieb, (108b) Yankel, & (108c) Avram
(107D) Beryl
(107E) Itche Lieb

section 9.5: offshoots

issue of (106a) Eliezer Charlap (above) was/is:

(1)/(107a) Ser, ancestor of the SER LINE, article 9.5A
(2)/(107b) Mankuta, ancestor of the MANKUTA FAMILY, article 9.5B
(3)/(107c) Kur, ancestor of the KUR LINE, article 9.5C

article 9.5A: SER LINE

issue of (107a) Ser (above) was/is:

(1)/(108a) Yankel (below)
(2)/(108b) Zvi Hersch (below)
(3)/(108c) Yechiel, father of (109a) Zawel Ser, (109b) Ephraim Eliezer [father of a daughter] & (109c) Yitzhak, father of (110) Zebulon Chaim, father of (111a) Yitzhak Eliezer, & (111b) Yaacov Moshe, father of (112a) Yechiel, (112b) Yosef David, & (112c) Zebulon, father of (113) Yitzhak Meir, father of (114) Yaacov Moshe, father of (115) Zebulon
(4)/(108d) Shlomo
(5)/(108e) Yitzhak (Isaac)
issue of (108a) Yankel (above) was/is:

(1)/(109a) Mordecai Zebulon (below)

(2)/(109b) Abram Israel (below)

issue of (109a) Mordecai Zebulon (above) was/is:

(1)/(110a) Shlomo, father of (111) Zebulon, father of (112a) Hunya, (112b) Yankel, & (112b) Hersch, father of (113) Shlomo Yankel

(2)/(110b) Chaim Moshe (below)

(3)/(110c) Hersch, had issue

issue of (110b) Chaim Moshe (above) was/is:

(1)/(111a) Max "Ser", father of (112a) Hyman & (112b) Avram

(2)/(111b) Mordecai, father of (112) Hyman, father of (113a) Saul & (113b) [name], his brother, another son, who had an un-named grandson, (115) [name]

(3)/(111c) Leib Hersch

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issue of (109b) Abram Israel (above) was/is:

(1)/(110a) Chaim Yehuda, father of (111a) Mordecai [father of (112) Hunya Moshe]

& (111b) Menachem Mendel [father of (112) Rivka, a daughter]

(2)/(110b) Aryeh (Ariel) (below)

(3)/(110c) Harry Aaron (below)

issue of (110b) Aryeh (Ariel) (above) was/is:
(1)/(111a) Moshe, father of (112) Avram, father of (113) Yoel, father of 
(114a) Eyal, (114b) Gill [father of (115) [name], a son], & (114c) Noga 
(daughter)

(2)/(111b) Mendel, father of (112) Itzhak, father of (113) [Hedva] (daughter)

(3)/(111c) Herman, father of (112) Adek, father of (113) Henry, father of 
(114a) Daniel & (114b) Joel

issue of (110c) Harry Aaron (above) was/is:

(1)/(111a) Isidor, father of (112) David, father of (113) Richard, father of 
(114) Elliot

(2)/(111b) Louis, father of (112a) Harold & (112b) Irving, father of (113) 
Howard, father of (114) Jason

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issue of (108b) Zvi Hersch (above) was/is:

(1)/(109a) Zebulon

(2)/(109b) Yitzhak Isaac, father of (110) Yankel, father of (111) Marcel 
Majrym

(3)/(109c) Beryl

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issue of (108c) Yecheil (above) was/is:

(109a) Zawel Ser

(109b) Ephraim Eliezer

(109c) Yitzhak

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issue of (108d) Shlomo (above) was/is:
(1)/(109a) Zebulon, father of (110a) Yankel & (110b) Hersch, father of (111) Shlomo Yankel
(2)/(109b) Yehuda Lieb, father of (110) Yakov Eliezer Cear, father of (111) Israel, father of (112a) Louis [father of (113) Jeff] & (112b) Stanley [father of (113) Mark]
(3)/(109c) Yosef, father of (110a) Abram, (110b) Yitzhak Isaac, & (110c) Moshe
(4)/(109d) Michel Yankel
(5)/(109e) Lazer, father of (110a) Avram Isaac & (110b) Moshe, father of (111) [Sarah], a daughter

issue of (108e) Yitzhak [Isaac] (above) was/is:
(1)/(109a) Yosef (below)
(2)/(109b) Sender Ari (below)
(3)/(109c) Zebulon (below)
(4)/(109d) Herschel Zvi (below)
(5)/(109e) Lazer

issue of (109a) Yosef (above) was/is:
(1)/(110a) Yitzhak
(2)/(110b) Chaim Hersch
(3)/(110c) Shmuel

issue of (110b) Chaim Hersch (above) was/is:
(1)/(111a) Morris, father of (112) [name], a daughter

(2)/(111b) Jacob, father of (112) Julio, father of (113a&b) [names], 2 daughters

(3)/(111c) Abram, father of (112ff) several daughters

(4)/(111d) Sol, father of (112a) Murray [father of (113) Elliot, father of (114a) Samuel Mills & half-bro (114b) David Shapiro: different mothers] & (112b) Albert, father of (113) Mikhel

(5)/(111e) Shmuel, father of (112a) Chaim Abram & (112b) Yosef

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issue of (110c) Shmuel (above), was/is:

(1)/(111a) Velvel, father of (112) Abram Shmuel

(2)/(111b) Reuben "Barzelai", father of (112a) Hiyyim [father of (113) Yanef (son)] & (112b) Shmuel [father of (113) Roey (dau)]

(3)/(111c) Avram

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issue of (109b) Sender Ari (above) was/is:

(1)/(110a) Yankel, father of (111) Nathan, father of (112) Morris, father of (113) David, father of (114) Joshua

(2)/(110b) Max, father of Herman

(3)/(110c) Mottel (below)

(4)/(110d) Itche, father of several daughters

(5)/(110e) Leibel, father of Shmuel & Israel

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issue of (110c) Mottel (above) was/is:
(1)/(111a) Jacob, father of (112) Richard, father of (113a) Aaron & (113b) Benjamin

(2)/(111b) Sidney, father of (112a) Michael [father of (113a) Mark, by 1st wife, & father of (113b) Kenneth & (113c) Lawrence, by 2nd wife] & (112b) Ronald [father of (113) Robert]

(3)/(111c) Isidor, father of (112) Norman

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issue of (109c) Zebulon (above) was/is:

(1)/(110a) Lazer (below)

(2)/(110b) Yosef, father of Zebulon

(3)/(110c) Moshe "Sir", father of (111) Samuel "Ser", father of (112) Morton, father of (113a&b) [names], two daughters

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issue of (110a) Lazer (above) was/is:

(1)/(111a) Morris (below)

(2)/(111b) Shlomo (below)

(3)/(111c) Chaim Mordecai Sear (below)

(4)/(111d) Harry (below)

(5)/(111e) Avram Isaac

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issue of (111a) Morris (above) was/is:

(1)/(112a) Samuel (below)

(2)/(112b) Shlomo, father of (113) Harry Ser, father of (114) Gerald, father of (115a&b) [names], two daughters
issue of (112a) Samuel (above) was/is:

(1)/(113a) Louis, father of (114a) Allan [father of (115a&b) 2 daughters] & (114b) Edwin [father of (114) Zachary]

(2)/(113b) Manuel

(3)/(113c) Yosef

issue of (111b) Shlomo (above) was/is:

(1)/(112a) Yosef, father of (113a) Hersch & (113b) Shmuel

(2)/(112b) Shmuel Zawel, father of (113) [name], a daughter

(3)/(112c) Hersch, father of (113) Shmuel

issue of (111c) Chaim Mordecai Sear (above) was/is:

(1)/(112a) Samuel, father of (113) Julius, father of (114a) Warren [father of (115a) Samuel & (115b) Abraham], (114b) David [father of (115a) Isaac & (115b) Aaron], & (114c) Adam

(2)/(112b) Benjamin, father of (113a) Randy & (113b) Cary, father of (114) Michel, father of (115) [name], a son

issue of (111d) Harry (above) was/is:

(112a) Abraham Ser, father of (113a,b,c) [names], three daughters

issue of (109d) Herschel Zvi (above) was/is:
(1)/(107a) Michel (below)

(2)/(107b) Nahum (below)

(3)/(107c) Manes (below)

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issue of (108a) Michael (above) was/is:

(1)/(109a) Abram, father of (110a) Jachim [father of a dau, (111) name],
(109b) Abram [father of (110) Hersch Yehuda], & (109c) Sender [father of (110) Yehuda]

(2)/(109b) Yosef

(3)/(109c) Moshe

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issue of (108b) Nahum (above) was/is:
(1)/(109a) Meir, father of (110) Nahum Wolf, father of (111) [name], a son

(2)/(109b) Aron, had issue

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issue of (108c) Manes (above) was/is:

(1)/(109a) Aron Wolf, father of (110a) Moshe & (110b) Jochen

(2)/(109b) Yehuda, father of (110a) Manes [father of (111) Lazer], (110b) Mordecai Lieb [father of (111) Aryeh (Ariel)], & (110c) Moshe, father of (111) Yehuda Manor, father of (112) Aharon, father of (113a) Avi, (113b) Yochai, (113c) Moshe

(3)/(109c) Abram, father of (110a) Aaron & (110b) Jospe

(4)/(109d) Yankel, father of (110) Kalman, father of (111a) Irving [father of (112) Arnold] & (111b) Harry, father of (112) David, father of (113) Ithamar

(5)/(109e) Chaim, father of (110a) Velvel [had issue] & (110b) Isaac, father of (111) Sol, father of (112a) Eric & (112b) David, father of (113) [name], a son

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article 9.5C: KUR LINE

issue of (107c) Kur (above) was/is:

(108a) Yosef Kur

issue of (108a) Yosef Kur (above) was/is:

(1)/(109a) Yitzhak, father of a daughter, (110) Frume

(2)/(109b) Hunya, father of (110) Hiyyim Hersch, father of (111a) Hunya & (111b) Mattis Lemill

(3)/(109c) Haskel, father of (110) Mordecai, father of (111a) Gutman & (111b) Gittel (dau), wife of ...
part X: Medieval Jewish Exilarchs (continued): House of Bostanai, or, the Bostonite Line, 3rd-Dynasty; the numeration of the exilarchs begins anew with the redirection of the succession on the Davidic Dynasty's Family-Tree

section: X: medieval exilarchs (continued)

01. BOSTONAI (Bustanai) (d665), a Davidic prince of the "2nd" dynasty of exilarchs (above), was appointed by the Arabic Caliph as the new exilarch in 642, which began a new [3rd] dynasty of exilarchs, the Bostonite Line. The interruption in the succession equates to a change in the direction of the dynasty's line of succession, from one descent-line to another. Meantime, the Issawite Line, an offshoot of the previous [2nd] dynasty, i.e., the Ahijahite Line, claimed to represent the continuation of the previous [2nd] dynasty until its eventual extinction (c. AD 950).

Bustanai caught the attention of the caliph as a sixteen year old youth, when he did not flinch out of respect for the caliph when a bee [or wasp] landed on the side of his head but remained at attention. The caliph was so moved by the episode that he removed "the Arab Shiekh" who was exilarch and gave the exilarchate office to Bostonai; and also gave him a Parthian princess [Dara-Izdadwar] for his [2nd] wife.

Upon the death of Bostenai his two sons by his 1st [Arabic-Jewish] wife insisted that their father's [2nd] "foreign wife" as well as her three sons were illegitimate, and, as such, had no claim to the succession. The judges were divided in opinion, but finally decided that the marriage with his "foreign wife" was morganatic and that the offspring of that marriage had no claim to the succession. It is absolutely untrue that "the birthright" passed to the offspring of Bostanai and his second wife as the "Bahai' Faith" pretends, when history clearly records that "the birthright" passed to the offspring of his first wife.

The son and descendants of Bostanai and his 1st wife were his successors in the Jewish exilarchate, that is, they were the medieval Jewish exilarchs; while the three sons of Bostanai and his 2nd wife founded regional-dynasties in three Iranian provinces.

The tomb of Bostonai in Pumbedita, Iraq, was a place of worship as late as the twelfth century.

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section 10.2: Family of Bustanai
=1 [his 1st wife] Adoa, an Arabic-Jewish princess, daughter of Assad Ibn Hashim (d582), a Quraysh sheik, and Zahna, daughter of the 34th Exilarch Mar-Zutra III; and

=2 [his 2nd wife] Dara[-Izdadwar], a Persian princess, daughter of Yazdagird III, Persian-Shah, who was considered by the Jews to have been a "foreign wife"

issue by 1st wife:

(1)/(64A) Hisdai I (Chasdayi) (Hasdai), 2nd Exilarch

(2)/(64B) Haninai Baradai (Bar-Adoi) (d689), ancestor of the dynasty's main-line

issue by 2nd wife:

(3)/(64C) Shahrijar (Shahari), Prince of Tabaristan, ancestor of the Shaharite Line

= [name], sister of Bohak [a.k.a. Baw; Baus; Bay], a Persian prince [son of Shapor, son of Kaus, etc.], 1st Prince of Tabaristan 665-679, who gave his name to the Buwayhids [his successors] (4)/(64D) Gurdanshah, a.k.a. Ghilanshah, a.k.a. Gil "Gawbara", Prince of Gilan (d676); [Gil Gavpare] Prince of Gilan (d676); note: the historic record says that Ghilanshah was a Persian prince [the son of Peroz, son of Narse, son of Djamasp [Zambaspe], King/Shah 497-499], however, the Jewish record says that he was a Davidic prince, the son of Bostonai begotten by his [2nd] "foreign" wife.

= [name], daughter of Peroz, son of Narse, son of Djamasp [Zambaspe], Persian King/Shah

(5)/(64E) Mardanshah, Prince of Mazandaran (665) (below)

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issue of (3)/(64C) Shahrijar (Shahari), Prince of Tabaristan (above), was:

(65A) Yomtov-Ruzbihan-Yitzak [a.k.a. Ahunai], father of (66) Zakkai Yehuda, 9th Exilarch (below)

(65B) ?Nathan, a.k.a. ?Mahgundat, or ?Valashi
Sur[k]hab, 3rd Prince of Tabaristan 688-717, ancestor of the Afshar Dynasty of Persia

issue of (4)/(64D) Gurdanshah (above) was/were:

(1)/(65A) Dabuya (Dabwaih) (David; Daboe), Prince of Gilan (d706), whose descendants were called "the Dabwaihides" [Davidides]

(2)/(65B) Khurshid [I], Prince of Gilan (d709)

(3)/(65C) Patospan, a.k.a. Baduspan [I], Prince of Mazandaran (d694), whose descendants were called "the Baduspanides"

issue of (5)/(64E) Mardanshah, Prince of Mazandaran (665) (above)

(65) Hurmuzd, father of (66) [name here]

section 10.3: medieval exilarchs (continued)

02. HISDAI I, 665-685, son of (01) Bostanai (Bustanai) & his 1st wife (above)

issue: [name] (daughter)

(03) Haninai Baradai (Bar-Adoi) (d689), full-bro of Hisdai I 2nd Exilarch of new line

issue:

(1)/(65A) Hisdai II, 4th Exilarch 700-730 (below)

his descendants developed into three offshoots, which were:
(a) the Karaite Line [the Karaites: series of anti-exilarchs who reigned in opposition to the orthodox-line]

(b) the Hananiahite Line

(c) the Meirite ["A"] Line

(2)/(65B) Nehemiah (Nechemia) (below)

(3)/(65C) Hananiah (Haninai). Gaon of Sura 689-694, (below)

--------issue (65B) Nehemiah (above) was:

(1)/(66A) Natronai, Gaon of Pumbedita 719-739 (below)

(2)/(66B) Haninai (Hakinai) (Habibai; Havivai) (below)

(3)/(66C) Yitzchak "Isgawa" (Yizkah) (below)

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issue of (66A) Natronai, Gaon of Pumbedita (above) was:

(67) Haninai "Ha-Gaon", the father of three sons, namely:

(1)/(68A) Hillel (Hilai), Gaon of Sura 823-827, the father of (69) Natronai "Gaon" (d858), the father of

(70A) Hillel. Gaon of Sura 896-904 [father of (71) Natronai, father of (72) Shlomo, father of (73) Sarah (daughter), wife of Mar Barzilai]

(70B) Jacob. Gaon of Sura 911-924, father of (71A) Yomtoh Kahana, Gaon of Sura 924-928, & (71B) Joseph, Gaon of Sura 942-944, the father of (72) Aaron, Gaon of Pumbedita 943-961, father of (73) Isaac, father of (74) Zemah (d997)

(2)/(68B) Machir (Makhir) ["B"] [sometimes confused with cousins of the same name]

(3)/(68C) Isaac, Gaon of Pumbedita 833-839, the father of (69) Shaprut, the father of (70) Isaac, the father of (71) Hasdai "Nasi" [went to Spain] (929), the father of (72) son [name unsure] (950), had issue
issue of (66B) Haninai (Hakinai) (above) was:

(1)/(67A) Natronai I, 10th Exilarch, father of (68) Hisdai III, 14th Exilarch

(2)/(67B) Makhir ["C"], 11th Exilarch [sometimes mis-identified with Makhir, the son of Zakkai-Yehuda, 9th Exilarch]

(3)/(67C) Samuel I, 15th Exilarch, father of (68) Daniel, claimant 820

issue of (66C) Yitzchak "Isqawa" (above) was:

(1)/(67A) Zakkai II, 12th Exilarch

(2)/(67B) Judah (Yehuda) (below)

(3)/(67C) Nathan [Mar-Huna] (d788)

issue of (67B) Judah (above) was:

(1)/(68A) David I, 18th Exilarch

(2)/(68B) Makhir ["D"] [sometimes confused with Makhir ["A"], the son of Zakkai-Yehuda, 9th Exilarch]

(3)/(68C) Gershom, father of (69) Solomon "Nasi", who went to France and was made Marquis of The Spanish March, ancestor of a French noble house to which European Royalty can trace many genealogical-links

issue of Hananiah (Haninai), Gaon of Sura 689-694 (above) was:

(a) Hillel, Gaon of Sura 694-712
(b) Yakob, Gaon of Sura 712-730, father of Mari, Gaon of Sura 748-756, ancestor of the Meirite "B" Line & the "Maharal" of Prague

03. ISHAK, 685-700, deposed, d705, represented previous [2nd] dynasty (above)

04. HISDAI II, 700-730, son of Baradai (Bar-Adoi), son of Bostanai (above)

issue:

(1)/(66A) Jacob, Gaon of Sura 715-730
(2)/(66B) Zakkai I, 5th Exilarch
(3)/(66C) Judah, Gaon of Pumbedita (739)
(4)/(66D) Solomon I, 6th Exilarch
(5)/(66E) David (below)

issue of (66E) David (above) was:

(1)/(67A) Anan [I], anti-exilarch 757/761, founded the Karaite sect &/or the Ananite-Karaite Line
(2)/(67B) Hananiah, 8th Exilarch (762), founded the Hananiahite-Line. and
(3)/(67C) Meir, three, founded the Meirite "A" Line

05. ZAKKAI I, son, 5th Exilarch 730-733
06. **SOLOMON I**, bro, 6th Exilarch 733-759

**issue:**

(1)/(67A) Isaac Iskoi I, 7th Exilarch

(2)/(67B) Semah

(3)/(67C) Judah

(4)/(67D) Judith Ha-Geveret, wife of [cousin] Hananiah, 8th Exilarch

07. **ISAAC ISKOI I**, 7th Exilarch 759-762

**issue:**

(68) Shemaiah, by wife, [name], daughter of Nathan [son of Shahari], the father of (69) Daniel I, 17th Exilarch (820)

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section 10.4: the Ananite-Karaite Line

(67) Anan [I] (above), [1] Karaite Anti-Exilarch, was the father of

(68) Saul, [2] Karaite Anti-Exilarch, the father of two sons

**issue: the two sons of (68) Saul, [2] Karaite Anti-Exilarch, (above) were:**


(2)/(69B) Josiah, [3B] Karaite Anti-Exilarch

**issue: the three sons of (69B) Josiah, [3B] Karaite Anti-Exilarch (above) were:**


(74a) Hizkia (Chezkia), 10th Anti-Exilarch [father of (75) Hisdai, 11th Anti-Exilarch, father of (76) Solomon [II], 12th Anti-Exilarch, father of (77) Judah, 13th Anti-Exilarch

(74b) Josiah, father of (75) Isaac, father of (76) Nathan, 14th Anti-Exilarch

(3)/(70C) Semah, the father of (71A) Yefet and (71B) Asa, the father of (72) Semah, the father of (73) David, the father of (74) Solomon, the father of (75) Jabez

issue: [two sons] of (71) Boaz, [5C] Karaite Anti-Exilarch (above) were:

(1)/(72A) David (Abu Sa'id) (below), [6C] Karaite Anti-Exilarch

(2)/(72B) Josiah

issue of David (Abu Sa'id) (above)


issue: the two sons of (73) Solomon, [7] Karaite Anti-Exilarch (above) were:


(2)/(74B) Josiah, the father of (75) Isaac, the father of (76) Nathan, [12] Karaite Anti-Exilarch (1050), last prince of the Karaite/Ananite Line

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section 10.5: the Hananiahite Line
08. HANANIAH (762), 8th Exilarch 762, moved exilarch's seat to Baghdad in 762, his elder bro, Anan, was passed-over in the succession for his heretical beliefs; nevertheless, Prince Anan declared himself "Exilarch", i.e., "Exiled-King", and was the ancestor of the **Karaite Line** of anti-exilarchs, who reigned in opposition to the line of orthodox exilarchs for five centuries, whose sect, Karaism, at one time nearly supplanted Rabbinic Judaism as the dominant Jewish sect

= Judith Ha-Geveret [cousin]

**issue:**

(1)/(68A) **Zakkai**, the father of (69) Jedediah, the father of (70) **Natronai II**, 21st Exilarch 857-?, father of (71) Hisdai IV/III, 22nd Exilarch ?-875, father of (72) Jehoshaphat, 23rd Exilarch 875-?, father of (73) Sabbatai, father of (74) Esther (daughter), wife of Hananeel II, Prince of Oria

(2)/(68B) **Shimon Kayara**, the father of (69) Boaz, the father of (70) Sar-Shalom (d853), the father of (71) Ezra, the father of (72) Yitzchak, the father of (73) Abu Yusuf (d970)

(3)/(68C) **Chiyya**, the father of (69) Joseph (d833), the father of (70) Menahem (d859), the father of (71) Mishael, the father of (72) Shalom (d911), father of (73) Yosef, father of (74) Aaron (d970)

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section 10.6: the Meirite "A" Line

(67C) **Meir (above)**, the father of

(68) **Moshe**, claimant 832, son, the father of

(69) **Aaron**, a gaon, the father of

(70) **Meir** (d 912), the father of

(71) **Aaron** (923), the father of

(72) **Avraham** (d955), the father of

(73) **Aaron**, the father of

(74) **Meir**, the father of
(75) Solomon, the father of

(76) Judah, the father of

(77) SOLOMON III "ROSH", 40th Exilarch 1040-? [in whose favor the Exilarch David IV/II [39/44] abdicates before his travels]; was later deposed & went to Palestine were he was accepted as Patriarch (d1051), & begot three sons

(1)/(78A) Yachya

(2)/(78B) Avraham, father of (79) Yahya, claimant (1090)(below)

(3)/(78C) Mansur

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section 10.7: descent-line of (79) Yahya (1090) (above/below) is:

(79) Yahya, claimant (1090), the father of

(80) Meir, the father of

(81) Migash, the father of

(82) Joseph (d1141), the father of

(83) Meir, the father of

(84) Neriah, the father of

(85) Baruch, the father of

(86) Avraham, the father of

(87) Joseph, the father of

(88) Avraham, the father of

(89) Samuel, the father of

(90) Joseph (1303/6), the father of

(91) Meir, the ancestor of

six generations #s 92-97
section 10.8: medieval exilarchs (continued)

09. ZAKKAI-YEHUDA, 9th Exilarch (d771)

issue:

(1)/(67A) Nathan, claimant (771)

(2)/(67B) Makhir (Machir) ["A"], claimant, ? went to France (771) and became Theodore of Narbonne, Marquis of Septimania, founded a French noble house from which European Royalty may trace many genealogical-links

(3)/(67C) Yehuda, the father of (68) Mushka (825), the father of (69) son [name unsure], claimant

10. NATRONAI I, 10th Exilarch 771-3, deposed and went to Spain, the father of three sons, who were:

(1)/(68A) Hisdai III, 14th Exilarch (803)

(2)/(68B) Samuel Ha-Nasi (814), the father of (69) Aaron, who went to Italy (876), father of (70) [name here], ancestor of an Italian noble house

(3)/(68C) [name here], son, born in Spain, the father of (69) Judah "The Hebrew" "of Barcelona" (875), who begot (70) [name unsure], son, had issue

11. MAKHIR, 773 dep, one of four near contemporary princes who bore the name "Makhir", who came to France in the reign of Pepin "Le Korte" and married one of his daughters, and became Theodore [FR. Thierri] of Narbonne.
12. ZAKKAI II, 773 dep

son of Yitzchak, son of Nehemiah, son of Baradai, son of Bostonai

13. BABAWAI-MOSES, 773-?

issue:

(67) Isaac Iskoi II, 16th Exilarch, father of (68) Qarim (d856), ancestor of (104) Baha'u'llah, claimant (d1892)

14. HISDAI III (803)

issue:

(69) Shlomo "Gaon", father of (70) Ezra, father of (71) Joseph, father of (72) Samuel, father of (73) Jose

15. SAMUEL I, 803-816

issue:

(68) Daniel, claimant (820)

16. ISAAC ISKOI II (817)

= [name], daughter of Omar ibn Kattab

received from Caliph Harun al-Rashid (786-809) confirmation of the right to carry a seal of office. He is mentioned by name to have been present at the Caliph's Court on the appearance of an embassy from the western emperor Charlemagne. Caliph Harun al-Rashid sent Charlemagne a Jewish prince from the Exilarch's House, "Prince" Solomon; deposed, his descendants are
traceable as a dynasty of regional-rulers for 1000 years, and, was the father of

(68) Qarim, ancestor of (104) Baha’u’llah, founder of the Bahai’ Line

17. DANIEL I, 17th Exilarch 820

18. DAVID I, 18th Exilarch 820-840 (68A) (above)

issue:

(1)/(69A) Lucke, 19th Exilarch

(2)/(69B) Judah I, 20th Exilarch, whose two sons were (70A) Ukba, 25th Exilarch, after whose deposition there was an interim; and (70B) Zakkai, father of five sons (below), and ancestor of the Zakkaite Line & several major branches

(3)/(69C) Hisdai V/IV, 24th Exilarch

(4)/(69D) Jacob, Gaon of Sura 832-?, father of (70) Netira (d916), had

issue

(5)/(69E) Isaac, the father of (70) Joash, the father of (71) Hizkiah, the father of (72) David, the father of (73) Nathan, the father of (74) Nabal (1000), the father of (75) Aminadab (1050), the father of (76) Eliphelet (1090), the father of (77) Solomon, the father of (78) Jehoash, the father of (79) Hezekiah (below)

issue: of (79) Hezekiah (above), was:

(1)/(80A) Israel, father of

(81) Isaac (d1240), father of

(82) Solomon [sometimes confused with his cousin, who had the same name], begot
(83) **Avraham**, father of

(84) **Menahem** [ancestor of Menahemite "B" Line] father of

?(85a) **Hizkiah**, or ?(85b) **Koshav**, & ?(85c) [name] (below)

(2)/(80B) **David**, a scribe (d1200)

(3)/(80C) **Hoshea** [Oshea], father of (81) [name unsure], father of (82) Solomon, father of (83) [name unsure]

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section 10.9: the Menahemite "B" Line

(68) **David I**, 18th Exilarch (above)

(5)/(69E) **Isaac**, the father of

(70) **Joash**, the father of

(71) **Hizkiah**, the father of

(72) **David**, the father of

(73) **Nathan**, the father of

(74) **Nabal** (1000), the father of

(75) **Aminadab** (1050), the father of

(76) **Eliphelet** (1090), the father of

(77) **Solomon**, the father of

(78) **Jehoash**, the father of

(79) **Hezekiah** (below)

issue: of (79) **Hezekiah** (above), was:

(1)/(80A) **Israel**, father of

(2)/(80B) **David**, a scribe (d1200)

(3)/(80C) **Oshea**
issue:

(80) David I, 18th Exilarch

(81) Isaac (d1240), son of either David I, 18th Exilarch, or (80B) David (above), a scribe

(82) Solomon [sometimes confused with his cousin, who had the same name], father of

(83) Avraham, father of

(84) Menahem, ancestor of Menahemite "B" Line

(85) Hizkiah, father of

(86) Solomon, father of

(87) Judah, father of

(88) Josiah, father of

(89) Phineas, father of

(90) Hodayah, father of

(91) Jedediah, father of

(92) Mordechai Komitano, anti-exilarch 1526-42, father of

(93) [name], father of

(94) Avraham, father of

(95) [name], father of

(96) Mordechai, claimant, father of

(97) Sabbatai "Zevi", claimant 1648, resigned claim 1666 (d1676)

= Jochobed, aka Michal, dau of Joseph "Filosoff" [="The Philosopher"]

"protégé"of (98) Jacob Querido, adoptive son

had issue
section 10.10: medieval exarchs (continued)

19. LUCKE, 19th Exarch 840

20. JUDAH I, 20th Exarch 840-857

issue:

(70A) Ubka, 25th Exarch

(70B) Zakkai, prince, ancestor of the Zakkaithe Line

21. NATRONAI II (857)

issue:

(71) Hisdai IV/III, 22nd Exarch

22. HISDAI IV/III (875)

issue:

(72) Jehoshaphat, 23rd Exarch

23. JEHOSHAPAT

issue:

(73) Sabbatai, the father of (74) Esther (daughter), wife of Hananeel [II], Prince of Oria, Italy, a Davidic scion

24. HISDAI V/IV, 24th Exarch, bro
section 10.11: the Zakkaite Line

25. (70B) Zakkai, the brother of 25th Exilarch UKBA, was the father of five sons, who were:

(1)/(71A) David II, 26th/28th Exilarch

(2)/(71B) Joshua [claimant], the father of (72) Hachni, the father of two sons: (73a) Aahron [the father of two sons: (74a) Josiah (d1020) & (74b) Hushiel, the father of (75) Hananel (d1055), the father of (76) nine daughters] & (73b) Nathan [the father of (74) Avraham Ha-Nagid (1000), the father of (75) Saadya (1030), the father of three sons: (76a) Judah [father of (77) Nataniel, father of (78) Yakhin], (76b) Mevorak Ha-Nagid (1098) [the father of (77) Haninal, the father of (78) Samuel Ha-Nagid (d1159)], & (76c) Nathan [had issue]

(3)/(71C) Shlomo (d929), the father of (72) Paltiel Ha-Nagid (952), who, by wife, [dau of Jauhar, a general], was the father of (73) Samuel [I] "Ha-Rofeh"

(4)/(71D) Josiah I (Yoshiyahu) Al-Hasan "of Khorasan", 27th Exilarch

(5)/(71E) Isaac (Yitzchak) "Gaon", the father of (72) Joseph (d944), father of (73) Solomon, father of (74) Elijah "Nasi", father of (75a) Abiathar [father of (76) Solomon, had issue] & (75b) Solomon, the father of

(1)/(76a) Mazaliah

(2)/(76b) Nethaniel, father of [three sons] namely: (77) Moshe, father of (78) Nathaniel, father of (79) Sar-Shalom, had issue

(3)/(76c) Hananiah

26. DAVID II. 1st time, 921-930, continued the controversy, alternately feuded with, and maintained friendly relations with, Saadiah, a cousin & a "gaon". It is for these controversies that he is most remembered. The final reconciliation with Saadiah came in 937 during David's 2nd reign.
27. JOSIAH I AL-HASAN, 930-933, dep

issue:

(72) Solomon II, 32nd Exilarch

28. DAVID II, 2nd time, 933-940, after David’s death, Saadiah spoke highly of him and supported his son Judah as the next Exilarch

issue:

(72A) Judah II, 29th Exilarch

(72B) Heman [II], 31st Exilarch

29. JUDAH II, 940-1, represents a missing generation in the Charlap Family genealogy as handed down by various ancestors. Judah followed his father in death a scant seven months later, but left behind a twelve year old son

issue:

(73) Chizkiya, 30th/33rd/35th Exilarch (below)

30. CHIZKIYA I/III (HEZEKIAH), 30th/33rd/35th Exilarch 941 [age 12] [1st time], 953-75 [2nd time], & ?-980 [3rd time], was put on the exilarch’s throne by Saadiah, who served as regent for the boy-king about a year until his own death in 942, whereupon Chizkiya was deposed by his uncle

issue:

(74A) David III/I, 36th Exilarch

(74B) Zakkai III, 37th Exilarch
31. HEMAN II, 942-951, uncle

32. SOLOMON II, 951-953, cousin

issue:

(73A) Azariah I [Uzziah], 34th Exilarch (975)

(73B) Josiah (Yeshai) ["A"], compare below

(73?) Haninai

33. CHIZKIYA I, 2nd time, 953-975

34. AZARIAH I, 34th Exilarch (975)

issue:

(1)/(74A) Zakkai IV, 41st Exilarch, father of (75) Joseph (Yosef) "Rabba", 42nd Exilarch, father of Zakkai V

(2)/(74B) Yeshai (Josiah) ["B"]; compare above & below; poss. id.

?The Head of the Jewish Academy in Egypt

(3)/(74C) Solomon (below)

(4)/(74D) Joseph "Gaon" (d1054), father of a son (75) [name unsure], called the "Messiah of Lyons" (1087), possible ancestor of the Bernadotte Family and other European families

(5)/(74E) Daniel "Nasi", claimant, went to Palestine, expelled the ex-Exilarch David IV/II [39/44], who had re-established the Jerusalem Patriarchate, and replaced him as "Nasi" 1051-62, but the invasion of the [Seljuk] Turks put an end to his reign. His son, David, fled to Egypt where he established a rival exilarchate supported by the Fatimide Muslim Dynasty.
issue of (74C) Solomon (above) was:

(1)/(75A) Jesse, the father of (76) Jedidah, 43rd Exilarch

(2)/(75B) Yeshai (Josiah) ["C"], compare above, ancestor of the Day[y]an Family, see

(3)/(75C) Judah (Yehuda), father of (76A) Joazar, (76B) Solomon (d1051) [father of (77) Maziliah (1127)], (76C) Josiah, father of three sons

issue of the claimant (74E) Daniel "Nasi" (above) was:

(1)/(75A) David [V] "Nasi", anti-exilarch, patriarch/prince 1081-94, who, by wife, Nashiya [daughter of Moshe Ha-Kohen], had issue [note: there were several families in the 1300s which claimed descent from him]

(2)/(75B) [name unsure], the father of (76) Jacob, the father of (77) Isaac "Alfasi" [fled to Spain 1088] (d1103), the father of (78) Ibn Arye "of Cordova" (1117), the father of (79) [name unsure], son (1150)

(3)/(75C) Yosef Ha-Nagid of Egypt 1081-1091

35. CHIZKIYA I, 3rd time, ?-980

36. DAVID III/I, 980-1001, son

issue:

(75) Chizkiya II/IV (Hezekiah), 38th Exilarch

37. ZAKKAI III, 1001-1021, bro
section 10.12: descendants of CHIZKIYA II/IV, 38th Exilarch, was/were:

38. CHIZKIYA II/IV, 1021-40, deposed 1040; imprisoned; released 1046; executed 1058; at least two of his sons fled to Spain in 1040 upon their father's imprisonment and got refuge from Rabbi Yosef HaNaggid, whose ancestors had lived in Spain for several generations. The two young princes stayed with Rabbi Yosef HaNaggid until his murder in Granada in 1066.

issue:

(a) Isaac, one of Chiskiah's sons, fled to Saragossa, married, settled down, and raised a family, and, begot a son [name here]. He was Chiskiah's grandson. This grandson settled in the area called Edom, which at that time was part of Spain under Christian rule. This grandson of Chiskiah, who had settled in the Christian part of Spain, was NOT the father of Rabbi Chiya al-Daudi, the Jewish royal heir.

(b) Yosef (Joseph), the other son, also went north into Christian Spain, but left there and traveled to France and Italy. He is theorized to have been the ancestor of an European noble/or royal house.

issue:

(1)/(76A) David IV/II [39/44] (above)/(below)

it seems that David, the future 39th Exilarch, temporarily fled to Spain in 1040 and that his third son, Hiyya Ha-Nasi, left descendants in Spain. This is NOT the Chiya Al-Daudi (1090–1154) who is apparently the ancestor of the Charlap Family.

(2)/(76B) Yosef [a.k.a. Joseph "of Fustat"], fled to Spain 1040; returned to Middle-East in 1066; resided sometime at Fustat [Cairo, Egypt] and also made Italy his home, had issue (below)

issue of (76B) Yosef [a.k.a. Joseph "of Fustat"] (above)

(1)/(77A) David, Gaon of Fustat (1083-89), father of (78) Elhanan, father of (79) [H]Anani[ah], father of (80A) Samuel Ha-Nagid (1142-59) & (80B) Elhanan, father of (81) Shemariah, etc.
(2)/(77B) Pagano "Ebriaci" [= "The Hebrew"] "of Pisa" (d1090) (below)

(3)/(77C) Mazhir, father of (78) Avraham, father of (79) Ezra (1120)

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(3)/(76C) Isaac, fled to Spain in 1040 (below), had three sons

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article: descent-line

(77B) Pagano "Ebriaci" [= "The Hebrew"] "of Pisa" (d1091) (above), the father of (78) Ugo Ebriaci (d1115), the father of (79) Ugo Ebriaci (d1136), the father of (80) Maria (daughter), wife of Gonario II de Lacon-Gunale, Giudice di Torres, and, mother of (81) Barisone II de Lacon-Gunale, Giudice di Torres (d1191), who by wife, Preziosa de Orrubu, begot (82) Comita III of Sardinia [II of Lacon-Gunale], Guidice di Torres (d1218), who, by wife, Ispelle di Arborea, begot (83) Maria (daughter), wife of Bonifacio III del Vasto, Marquis de Saluzzo (d1212), and, mother of (84) Manfredo III del Vasto, Marquis de Saluzzo, who, by wife, Beatrice [daughter of Amadeus IV of Savoy], begot (85) Tommaso I del Vasto, Marquis of Saluzzo (d1296), who, by wife, Luisa de Cave, [daughter of Giorgio [I] di Ceva and wife Elisa, daughter of Alberto de Este], begot (86) Alicia (daughter), wife of Richard Fitz Alan, 7th Earl of Arundel (d1302), and, mother of (87) Edmund Fitz Alan, 8th Earl of Arundel (d1326), who, by wife, Alice de Warenne [sister of John, Earl Warenne], begot (88) Richard Fitz Alan, 9th Earl of Arundel (d1375/6), who, by [his 2nd] wife, Eleanor of Lancaster, begot (89) Alice (daughter), wife of Thomas Holland, Earl of Kent, and, mother of (90) Eleanor (daughter), wife of Roger Mortimer, Earl of March (d1395/8), and, mother of (91) Anne (daughter), wife of Richard, Earl of Cambridge, and, mother of (92) Richard, Duke of York, who, by wife, Cecily Neville, begot (93) Edward IV, King of England, ancestor of succeeding English monarchs

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note: It is curious that the Jewish Encyclopedia continues to state that the Exilarchate came to an end in 1040 when it is quite clear that this is not the case. The famous 12th century writer, Rabbi Benjamin of Tudela [Spain], describing his visit to Baghdad in his "Book of Travels" (1173), mentions Daniel, who he described as 'Our Lord the
Head of the Captivity of all Israel', who had 'a book of pedigrees going back as far as David, King of Israel'. The idea that the 'Babylonian Exilarchate proper', as it were, ceased in 1040 is nonsense.

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issue of (76C) Isaac [son of (38) Chizkiya II] (above) was:

(1)/(77A) Meshulam, the father of (78) Sheshet, the father of (79) Shaltiel (d1097)

(2)/(77B) Yosef (Joseph) "Oroved", who, by wife, Reyna, begot (78) Barzilai, the father of (79) Judah Ben Barzilai (1080), none issue

(3)/(77C) Shaltiel (below), had issue

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issue of (77C) Shaltiel (above) was:

(1)/(78A) Shemuel Ha-Nasi (d1097)

(2)/(78B) Isaac, the father of three sons (below)

(3)/(78C) Sharbit Hazahav "Verge di Oro", ancestor of Berdugo Family [genealogy lost], from whom descends Moshe Berdugo Rabbi, father of Itzhak "Ha-Yachieh" Berdugo, father of Yosef, father of Mordecai Ha-Tzadik Berdugo (d1763), father of Raphael Burdugo (d1821), who had issue

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issue of (78B) Isaac (above) was:

(1)/(79A) Meshullam "Prefecto" (below)

(2)/(79B) Yosef Ibn Benveniste, ancestor of the Benveniste Family, the father of (80) Solomon, the father of (81) Sheshet Benveniste (1170), the father of (82) Makhir, ancestor of the famous Marranoes Gracia Nasi [called "Ha Geveret" or "La Senora"] and her nephew and son-in-law Joseph Nasi, Duke of Naxos. He was succeeded as Duke of Naxos by Solomon Abenaes, Duke of Mytilene.

(3)/(79C) Solomon "Baron"
issue of (79A) Meshulam "Prefecto" (above) was:

(1)/(80A) Shaltiel, the father of (81) Sheshet, the father of three sons: (82a) Judah, (82b) Isaac [the father of (83) Yosef "The Ribash"], & (82c) Yosef

(2)/(80B) Isaac

(3)/(80C) Sheshet, the father of (81) Shaltiel (1160), the ancestor of the Shaltiel Family, &, father of (82) [name unsure], father of (83) [name unsure], father of (84) Isaac "Bonafos", father of (85) [name unsure], father of (86) Avraham Shaltiem, father of three sons: (87a) Judah [ancestor of the Chaltiel Family of Algiers & the Choltiel Family of Tunis], (87b) Moshe [ancestor of the Shaltiel Family of the U.K. & the U.S.], & (87c) David [ancestor of the Graziani Family of Italy]

39. DAVID IV/II, 1st time, 1040, abdicated & went to Palestine [Canaan], Palestinian Patriarch/Prince 1040-1051; went to Spain; returned to Baghdad and restored as Exilarch 1081-1092 [2nd time], ancestor of later exilarchs

section 10.13: descendants of DAVID IV/II were:

(1)/(77A) Chizkiya III/V, 45th/47th Exilarch 1092-1094 [1st time], 1096-1099 [2nd time]

(2)/(77B) Baruch, born in Spain, moved to Italy, changed his name to Benedictus Christos on his conversion to Christianity [baptized by the pope], the father of

(78) Leo, a Roman senator (d1111), the father of

(79) Pierre de Leon (d1128), ancestor of the Pierleoni Family of Italy. Now extinct in the male-line.

issue of (X) [C]Hiyya, born in Spain, begot
Avraham "Nasi", the ancestor of several "Marrano" families, the most prominent of whom was the Senior Family whose most prominent member was Avraham Senior, Anti-Exilarch (1480).

Moshe Al Dar‘l "of Fez" (1127)

Bonjudah "Vital", the ancestor of Haim Vital (d1640) & the Vital Family

Section 10:14: Medieval exilarchs (continued)

40. Solomon III "Rosh", 1040-?

41. Zakkai IV

42. Joseph

43. Jedidah, ?-1081, dep

Issue:

Hezekiah, father of Solomon IV Al-Duji, 46th Exilarch

44. David IV/II, 2nd time, 1081-1092

45. Chizkiya III, 1st time, 1092-4

Issue:
section 10.15 the Menahemite "A" Line

75. JEDIDAH, 43rd Exilarch (above)

76. Hezekiah, begot

46/(77) SOLOMON IV AL-DUJI, 1094-96

47/(78) Avraham, son, the father of

48/(79) Menahem, ancestor of the Menahemite "A" Line, the father of

(80) David Alroy, claimant (1150), father of

(81a) Judah, father of (82) Nathaniel, father of (83) Yakin, father of (84) Mevorakh, father of (85) Moshe, father of (86) Daniel, father of (87) David, father of (88) Solomon, father of (89) Hezekiah, father of (90) Judah

(81b) Mevorakh, father of (82) Moshe, father of (83) Hezekiah, father of (84) Judah (1250), father of (85) Solomon, father of (86) Jedidiah, father of (87) Solomon, father of (88) Josiah, father of (89) Jesse, father of (90) Zedekiah, father of (91) Joseph (Yosef), father of (92) Yakin, three generations (93,94,95), (96) Jacob Puigo, father of (97) David Puigo, father of (98) Joseph "Filosoff", father of (99) Jacob Querido (1676)(d1690), father of (100) Berokia, claimant (d1740), father of (101) [name], playboy & dandy at Spain's royal court, father of (102) [name], a tobacco dealer, father of (103) [name], an army officer, father of (104) Enrique Puig y Molto, paramour of Queen Isabella II of Spain and was probably the father of her son, (105) King Alfonxo XII, and, ancestor of the Spanish Bourbons

(81c) Daniel, father of (82) David, father of (83) Solomon, father of (84) Judah, father of (85) Josiah, father (86) Phineas, father of (87) Hodayah, father of (88) Jedidiah, father of (89) Solomon, father of (90) [name here]

section 10.16: royal-line (continued)

(100) Berokia, claimant 1716 (d1740), father of
(101) [name here], playboy heir, guitar-playing gallant prince at the royal Spanish court, father of two sons:

(102a) [name not given], was a Christian merchant at Copenhagen

(102b) [name not given], was a tobacco dealer at Pigueral, who begot

(103) [name here], an army officer, the father of

(104) Enrique Puig y Molto, the paramour of Queen Isabella II of Spain, who may have been the biological father of (105) King Alfonso XII of Spain & thus ?ancestor of the Spanish Bourbons

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section 10.17: medieval exilarchs (continued)

47. CHIZKIYA III, 2nd time, 1096-9

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48. DAVID V/III, 1099-1134

issue:

(1)/(79A) Nehemiah II, 49th Exilarch

(2)/(79B) Hisdai IV/V, 50th Exilarch

(3)/(79C) Natronai III, 53rd Exilarch

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49. NEHEMIAH [II], 1134

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50. HISDAI IV/V, 1134-5, was highly esteemed by the caliph, a circumstance that for a time lent new dignity to the exilarchate, which had by this time sunk into near insignificance

issue:
(80A) Solomon V, 51st Exilarch

(80B) Daniel II, 52nd Exilarch

(80C) [name here] (daughter), wife of Hodayah, a Davidic prince [see "Hillelite Line"], the mother of (81) David VI/IV, 56th Exilarch

51. SOLOMON V, 1135-1150

52. DANIEL II, 1150-1174, died childless

53. NATRONAI III, 1175

issue:

(80A) Judah III, 54th Exilarch

(80B) Samuel III/II, 57th Exilarch

(80C) David, the father of (81) Jesse, the father of (82) Solomon "Nasi", claimant, the father of (83) Josiah II, 66th Exilarch

54. JUDAH III, 1175, deposed, went to Spain

issue:

(81A) David VIII/VI, 60th Exilarch

(81B) Joshua, the father of (82) Hisdai V/VI, 63rd Exilarch

(81C) Shlomo, the father of (82) Daniel III, 64th Exilarch
55. SAMUEL II/I [son of Ali Ha-Levi], usurper, 1175

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section 10.18: another line

56. DAVID IV/V "BEN HODAYA" 1175, rival of # 55 & # 57; son of Hodayah [see "Hillel Pedigree"]

issue:

(82) Hasdai V/VI, 61st Exilarch

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section 10.19: old line restored

57. SAMUEL II, 1175-95, son of (53) Natronai III, 1175

issue:

(81) David VII/V, 58th Exilarch

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58. DAVID VII/V, 1195-1201

issue:

(82) Azariah II, 59th Exilarch

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59. AZARIAH II, 1201-1216

issue:

(83) Samuel IV/III, 65th Exilarch

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60. DAVID VIII/VI (1216)
issue:

(82) Abraham, father of (83) Nissim, 69th Exilarch

61. HASDAI V/VI

issue:

(83) Solomon VI, 62nd Exilarch

62. SOLOMON VI

issue:

(84) Daniel IV, 68th Exilarch

63. HISDAI VI/VII

issue:

(83) David IX/VII, 67th Exilarch

64. DANIEL III, ?-1240

issue:

(83) Samuel, who went to Spain in 1240, the father of (84) Abraham Abulafia "Raziel", who went to Italy, claimant 1282/84 (d1291), father of (85) son [name unsure], father of (86) Samuel Abulafia (d1361), father of (87) son [name unsure]
65. SAMUEL IV/III, 1240-1270

issue:

(84) Phineas, the father of (85) Sar-Shalom, 73rd Exilarch

66. JOSIAH II, 1270-?

issue: (84) Judah IV, 70th Exilarch (1300)

67. DAVID IX/VII (1288)

68. DANIEL IV

69. NISSIM, went to Spain in 1295

70. JUDAH IV (1300)

issue:

(85) Solomon VII "Muleh", 71st Exilarch

71. SOLOMON VII "MULEH"

issue:

(86) David X, 72nd Exilarch
72. DAVID X

73. SAR-SHALOM (1341)

issue:

(86) Melchi "Nasi", 74th Exilarch

74. MELCHI "NASI", ?-1365

issue:

(87) Shalom, 75th Exilarch

75. SHALOM, 75th Exilarch, last one, 1365-1401, deposed by Tartar King Tamerlane, however, his descendants continued to be recognized by the Jews of the "Diaspora" as their kings until the dynasty's extinction upon the death of Pasha, called "King of the Jews" by the Baghdad Ghetto, in 1825, upon which the title to the throne, that is, Jewish "sovereignty", devolved to another Davidic descent-line, the Ha-Nasi Family [Nasi "A" Family], which was an offshoot of the main-line of the exilarch's house.

note: the Jewish Exiles still in Babylonia [Mesopotamia] barely survived the occupation of Mesopotamia [Babylonia] by the Tartars; and, the Mesopotamian Jews, that is, the last generation of the "The Babylonian Captivity", were scattered everywhere by the Tartars in the late-14th/early-15th centuries AD under the Tartar King Tamerlane, who abolished the Babylonian Exilarchate (1401), and, thus, passes into history the last remnant of the ancient Jewish "monarchy-in-exile", though the heirs of the exilarch's house continued to be recognized as kings of the Jews by the Baghdad ghetto until 1825 when the dynasty's main-line died out. The
Diaspora finally came to an end in a series of airlifts from Iraq [Mesopotamia] to Israel in 1951 in "Operation Ezra & Nehemiah".

section 10.20: descendants

75. Shalom, 75th Exilarch (above)

76. Ezra, anti-king, son of Shalom, 75th Exilarch, (above)

77. Joseph HaMelech, son, claimant 1471, opposed Abraham Senior who resided in Spain and styled himself "exilarch" in an official communiqué dated 1487. It appears that an alternate exilarchate was founded in Spain and continued to exist in that country until the expulsion of the Jews from Spain in 1492. Too, it is worth noting, in this context, that David Einsiedler in his article 'Descent From King David - Part II' [Avotaynu: The International Review of Jewish Genealogy, 1993, Vol. IX, No. 2, page 34] states that "Genealogists who value religious tradition could say that our rabbis and sages did not make statements about Davidic descent lightly and calling someone 'Exilarch' amounted to a statement about Davidic descent, that they were trustworthy and insisted on truth".

78. Huna, anti-king, son of above

79. Avraham, claimant (1517)

80. Yakov, claimant (1535)

81. Avraham Shalom, claimant 1574

82. Moshiah Ha-Melech, claimant (1600)

83. Amram, claimant (1625)

84. Yitshak, anti-king

85. Eliyahu, anti-king

86. Yekytel, anti-king

87. Yitshak, anti-king

88. Yosef, anti-king
89. Saleh Ha-Nasi, exilarch (d1791)

90. Pasha, exilarch, last of main-line, called "King of the Jews" by the Baghdad Ghetto (d1825)

part 11: medieval claimants

01. HAZUB (KHAZUV; CHATZUV), first medieval claimant, c. 950, ancestor of the Charlap Family, see

2-4 three more claimants

05. "LYON[S] MESSIAH" (so-called), set forth his claims in Lyon[s], France, c. 1060, and was killed by the French in a city-wide riot. He may have been the ancestor of the Bernadotte Family of France & Sweden.

06. SOLOMON "RASHI" of Troyes, France, claimant 1087, a famous Jewish rabbi made dynastic claims

07. IBN AYRE, a reluctant Jewish prince at Cordoba, Spain, in 1100, became the focus of a growing number of local Jewish leaders as a likely candidate to be their leader. To preempt reaction by the Muslim authorities, the leaders of the Jewish community brought Ibn Ayre to the synagogue. He was found guilty for failing to instruct his followers that they were acting in error. He was publicly flogged, fined, and excommunicated from the synagogue.

08. MOSHE AL-DAR'L went to Fez, Morocco, from Muslim Spain, in 1120, and attracted the notice of local Jews. He predicted that the messianic age was about to dawn, and that he would lead the Jews back to Palestine. He swindled a lot of people, and, in 1127, fled with their money once he caught the interest of local Moorish authorities.

09. DAVID ALROY was an active claimant between 1127-1147. His father, Menahem, and his grandfather, Shlomo al-Duji, had earlier worked to organize a movement to return the Jews to Palestine; and, upon his father's death, David Alroy found himself the third generation leader of the movement. Alroy declared that its was his purpose to complete his father's work to lead the Jews to retake Palestine. He aimed to use military force to accomplish this. His base of operations was the city of Amadia, Kurdistan. In 1147, David Alroy, proclaimed himself "King of the Jews" at Babylon. The Persian Shah threatened to kill all of the Jews in the country unless Alroy
was stopped. In response, Jewish leaders appealed to a neighboring Turkish ruler, Sultan Zun-al-Din, a friend of the Jews, who saw that only the death of Alroy would save the Jews from Persian reprisals.

Sultan Zun-al-Din gave the father of Alroy's wife 10,000 gold pieces to kill him. The father-in-law accomplished this by getting Alroy drunk at a banquet given in his honor, and then murdering him while he slept. He cut off his head and sent it to the Seljuk sultan. The followers of his descendants [the Menahemite "A" Line] were called "Menahemists", from his father's name "Menahem", who was considered the founder of the family's fortune.

10. YOSEF "HA-NASI", a prince of the Exilarch-House, during a vacancy of the patriarchate, came from the exilarch-house at Baghdad, Iraq, to Aleppo, Syria, and was received by the Jewish inhabitants of the city as their "prince" ["nasi"], and founded another dynasty of the Palestinian "Nesi'im", about the sametime as the overthrow of Jerusalem's Crusader-Dynasty [the first time] in 1187.

11. ABRAHAM ABULAFIA was the son of the Jewish exilarch-prince, Samuel, the son of the 64th Exilarch Daniel III. He had three divine calls: the first in Barcelona, Spain, in 1271; which he wrote about and published in a book in Urbino, Italy, in 1279. This was soon followed by his second call in 1280 in Capua, Italy; and, he got his third and most elevating vision at Messina, Sicily, in 1284, and, thereafter set forth his claims to be the "Messiah", or the "royal Davidic heir"; for the Davidic Dynasty was suppose to produce the "Messiah". He had an audience with the pope [Nicholas III] who condemned Abulafia to be burned at the stake, however, it was not Abulafia but Pope Nicholas who was struck down by the plague and died within a few days. The authorities believed that this was not a random illness, but a divine intervention that rescinded the pope's execution order, and Abulafia was released. Much was made of the date of his birth, for year AD 1240 corresponded with Year 5000 since Creation in the Jewish Calendar; and, a prediction that was popular at the time was that 1290, one Jubilee [fifty years] after the fifth millennium from Creation that the Kingdom of God would be established on earth. He was so forcefully denounced by the rabbis that a rebuffed Abulafia withdrew from actively promoting his messanic claims. In 1282 he gathered a following of European Jews to retake Jerusalem, but was arrested by the King of Italy; and exiled to Isle of Malta (1284) where he was imprisoned and died seven years later (1291), one year after the failed 1290 prediction.

12. NISSIM [ben Abraham], the "prophet of Avila", who set forth messianic claims in 1295, in Avila, Castile [Spain], but proved to be a false prophet
when none of his predictions came true. Many of his former followers converted to Christianity after the debacle rather than returning to Judaism.

13. **SAMUEL ABULAFIA** served King Don Pedro of Castile as his financial administrator. He built a magnificent personal residence, which today serves as the El Greco Museum in Toledo. In 1358 he was sent to Portugal as a royal diplomat. In 1360 his master, King Don Pedro of Castile, nicknamed "The Cruel", had Samuel Abulafia arrested and tortured to death, and seized all of his property and possessions.

14. **MOSES BOTAREL**, descended from a "Marrano" family; was declared "King of the Jews" in Burgos, Spain, in 1393, by Hasdai Crescus, one of the great Jewish philosophers of his time, but Botarel's cause never caught on among the Jews of Castile, and he had only a few supporters.

15. **AVRAHAM SENIOR** (1487), descended from a "Marrano" family, the "Senior Family" appears to be derived from the Spanish word "senor", meaning "sire" or "lord" [like the French "sieur"], which might, in turn, be a translation of the Hebrew "Nasi", meaning "Prince". Note that "Coronel", the surname adopted by Don Abraham Senior in 1492, meant [at that time] "crown".

16. **JOSEPH KARO** (1488-1575)

17. **"MESSIAH OF BEYHAM"** (1495)

18. **ASHER LEMMLEIN** came from Germany to Venice, Italy, in 1502, where he announced that "Messiah" would appear within a year. He died or disappeared during the winter of 1502/1503 and many of his followers abandoned Judaism and became Christians.

19. **DAVID REUVENI** (1523), a popular Jewish pretender with mysterious origins. He took care to trace his ancestry to Solomon, King David's son, however, there are other theories of his ancestry, which are: that he (a) was from Baghdad [Mesopotamia]; or (b) Beta Israel [Ethiopia], and/or (c) was a Polish Ashkenazi Jew. The Arabs captured him on his way to Europe and held him as a slave until the Jewish community in Alexandria, Egypt, ransomed him. He appeared in Rome in 1524 riding a spectacular white Arabian horse, and accompanied by attendants dressed in fine silks, and shining breast-plates. He obtained an audience with the pope [Clement VII]. The pope gave him letters of safe passage to meet with King John III of Portugal. Thus, here in the midst of the Inquisition, here is a Jewish prince traveling from the pope to a king in exotic splendor and under banners emblazoned with Hebrew characters. He stayed at the home of the king's brother, Cardinal Don Enrique. The revelation that the king's council-
secretary, Diogo Pires, was actually the Jewish prince Shlomo "Molkho" of the Charlap Family, obliged David Reuveni to quietly leave Portugal without fanfare. He wondered about Europe for several years, and ignorantly asked the Holy Roman Emperor Charles V for an audience. Emperor Charles V had David Reuveni arrested and sent him in chains to be tried by the Inquisition, whereupon he disappears from history. It is not known what happened to him, and his end comes to be as mysterious as his beginning.

20. SHLOMO "MOLKHO" (1525) was born DIOGO PIRES in Lisbon in 1500 to a family of the Portuguese Marranos, i.e., the Charlap Family. He held an important office in the court of King Joao III of Portugal when he re-adopted Judaism [which was a capital offense under the Inquisition], was circumcised, and began using his Jewish name. In 1525 he began a seven-year personal odyssey traveling throughout Europe. He made messianic claims and preached powerful sermons to both Jews and Christians alike. He won the support of Pope Clement VII in a private audience. The pope secretly rescued Shlomo Molko from the Catholic Church's own Inquisition in 1529; but in 1532 he was arrested during an audience with the Holy Roman Emperor Charles V who turned him over to the Inquisition, which burned him at the stake in 1532.

21. LUIS DIAZ, "the Messiah of Setubal", Portugal, who, a poor, uneducated shoemaker, in 1540 claimed to be the rightful heir to King David's throne, and made messianic claims. His pedigree from ancient Jewish royalty was known from his family's records. His family came from the "Marranos", who were Hispanic Jews. The popularity of Luis Diaz caught the attention of the Spanish Inquisition which arrested and burned him at the stake in 1542.

22. ISSAC LURIA "ARI" [="THE LION"] (1534-1572), claimant 1572, founder of the modern school of "cabala"/"kabbalah". He and his disciples shaped "Kabbalah" into its present form. He died from the plague in 1572, interpreted as having been smote by God possibly for his involvement in the "Kabbalah Heresy" or either his messianic claims.

23. HAYIM VITAL CALABRESE (1543-1620) went to Damascus, claimant

24. MANOEL SOEIRO [a.k.a. Menasseh Ben Israel], another Davidic prince, who established his court at Amsterdam, Holland, and established a rival exilarchate and/or principate. He could trace his ancestry from the Davidic Dynasty genealogy through medieval Jewish exilarchs. Manoel Soeiro (d1657) had dealings with the world-leaders of his time. He bargained with Cromwell of England who, strapped for cash, was anxious to get as much money from Manoel Soeiro as possible. Manoel Soeiro was
survived by an only child, a daughter, Rachel, who married Edward Russell, an English noble.

**25. SABBATHAI ZEVI (AHEBETAI ZVI)** (1626-1676), demagogue, king, represented the Davidic Dynasty’s Menahemite “B” Line. He traveled throughout Europe, North Africa, and the Near East visiting Jewish communities. Sabbatai Zevi moved to Jerusalem in 1662 where he gained thousands of followers from all the world’s Jews, who hailed him as “King of the Jews” and “Emperor of The World”, and, where he received ambassadors from most of the world’s nations as well as from the worldwide Diaspora of Jews everywhere. He assumed the pomp and splendor of royalty, and held court supported by the money sent to him by the world’s Jews. Late 1665 he formally proclaimed that he was the Messiah. It awoke a messianic fever among the Jews everywhere. Early 1666 Sabbatai Zevi was “sent for” by the Turkish sultan, along with twenty-six of the sultan’s other vassals. [The Ottoman Turks conquered the Byzantine Empire in 1453, and took Jerusalem in 1516.] Sabbatai Zevi set out in ceremony-of-state with a large entourage in great fanfare. He thought he was going to receive the sultan’s crown of dominion over Palestine, however, he was arrested at Gallipoli, and taken in chains to Adrianople where the sultan was then in residence. He was brought before the sultan and given a choice, either convert to Islam or be crucified. He chose to convert to Islam in 1666. He was kept a prisoner in the sultan’s palace, and made the doorman of the sultan’s harem. The news that Sabbatai Zevi had converted to Islam stunned and shocked the world’s Jews, and mainstream Judaism began to drift away from messianism in the coming years. He died in a fortress at Dulcigno [Ulvin] in Albania a broken-man in 1676. His eldest son, Ishmael, died in adolescence; and, his second son, Ibrahim, appears to be an insignificant figure in his father’s movement. His widow, [Michal] Jochobed, daughter of Rabbim Joseph “Filosoff” [=“The Philosopher”] Puighe “of Salonika”, claimed that Jacob “Querido” was their son, thus, the Sabbatinians [“Followers of Sabbatai Zevi”], afterwards followed him.

**26. JACOB QUERIDO**, claimant 1676/78, the royal Davidic heir [though his lineage was questionable] overshadowed the claims of Moshe Nassi, who eventually did achieve the Palestinian Patriarchate. Jacob Querido was probably not the son of Shabbatai Zevi but rather the brother of Shabbatai Zevi’s widow, Jochobed, thus, he was the son of Joseph “Filosoff” [=“The Philosopher”] Puighe and not his sister’s son by Shabbatai Zevi, though that is the official doctrine. He was forced by islamic powers to renounced his rights and converted to Islam in 1687, and died in 1691. The “Sabbatinians” [= “Followers of Sabbatai Zevi”] then supported his son, Berechiah, called “Prince Berokia”, as the royal Davidic heir.
27. MORDECAI "MOKIAH", claimant 1678 (d1682)

(x) BARUCHYA RUSSO (d1720), claimant 1716, opposed by:

28. BEROKIA (BERECHIAH), claimant 1687/1716 (d1740), father of

(29) [name unsure], son, who was a guitar-playing gallant young dandy prince in the Spanish royal court at Madrid, Spain, and, was the father of two sons:

(30a) [name unsure], a wealthy Christian merchant at Podolia, Poland; made his millions in Cohenhagen, Denmark, where he took up his residence [none reference to offspring]; and

(30b) [name unsure], a wealthy tobacco dealer in Pigeural, was the father of (31) [name unsure], an army-officer, the father of

(32) Enrique Puig y Molto, the paramour of Queen Isabella II of Spain, and, the reputed father of King Alfonso XII of Spain; and, thus, the possible ancestor of the Spanish Bourbons?

Though, there has not been any officially recognized Jewish "state" in Canaan-Palestine from the Roman Conquest in AD70 until 1948/1967, however, there has been a Jewish "authority" in Palestine officially recognized from time to time, who were descendants of the ancient Jewish Davidic Royal House until 1849, when the Ottoman Empire abolished the "patriarchate". The duties of the "Nesi'im" were assumed by the "Hakhamei" [overseer of the Jews] of the Ottoman Empire after 1849, who also was suppose to be one of King David's descendants. The British Empire took Jerusalem in 1917 on the collapse of the Ottoman Empire; and in 1948 empowered the local Jewish authority there to establish the modern Jewish state.

There were representatives of other branches of the Davidic Dynasty who made their own claims to the throne as well as messianic claims, among whom were:

31. [Avraham] MIGUEL CARDOZO (d1706) was murdered by his nephew Hayim [ben Shlomo] (below) over the leadership of the family-dynasty

32. MORDECHAI "OF EISENSTADT" (d1706) traveled all over Germany claiming to be the royal Davidic heir and also the messiah

33. HAYIM [BEN SHLOMO] (d1716), claimant
**BARUCHYA RUSSO** (d1720), the leader of a sect, the Konyosos; his descendant was

**DJAVID BEY**, who was also an active leader of the Konyosos sect

35. **YEHUDA LEIB "OF PROSSNITZ"** (d1730), an uneducated peddler from Moravia, wandered from city to city, setting forth his claims to David's throne

36. **YEHOSHUA HESHEL TZOREF** (d1700) was an uneducated jewelers from Lithuania who became a successor to Sabbatai Zevi's movement

37A **HATIM BEN SHLOMO, a.k.a. HAYIM MALAKH** (d1716), together with:

37B **JUDAH HASID**, founded the "Hasidim" [="Society of The Pious"], a Shabbatean religious group

38. **NEHEMIAH HIYYA HAYYUN** (d1726); attracted a large following across Europe, which organized into a movement, but almost immediately broke up into divisive factional groups; meantime, the European rabbinate was conflicted with similar controversies

39. **MOSHE HAYIM LUZZATTO** (d1747), called the "RAMHAL"; were all active in the first half of the 1700s. In 1744, he went to Palestine to engage in his cabalistic studies, but it developed into a messianic role. He died there.

40. **BAAL SHEM TOV** (d1760) founded "Hasidism" as a Jewish sect.

41. "Rabbi" **NACHMAN "OF BRATSLAV"** (1772-1811) was a claimant.

42. **DOV BER**, the immediate successor of Baal Shem Tov as "European Exilarch", was the great-grandfather of

43. **ISRAEL OF RIZHIM** (d1850), a rabbi, great-grandson of Dov Ber, the successor of Baal Shem Tov, and made messianic claims. He was held in a Russian prison for several years on suspicion that he was involved in a scheme to declare himself "King of the Jews"

44 **Jacob Frank, claimant** (d1791), son, also made messianic claims. In 1753 he went to Podolia, Poland, where the Sabbatean Sect had their headquarters, and were in need of a leader. He argued the "Talmud" publicly in Christian churches attended by Christians. He was addressed as "Holy Lord", and drove about in cities and towns in a ornate horse-drawn coach surrounded by a bodyguard dressed in decorative uniforms. He
obtained a great following but when he converted to Islam in 1757 then to Christianity in 1759 the Sabbatean Sect took another direction. He was a conniver, and manipulated Jews, Christians, and Muslims alike. He gained an audience with the Empress Maria-Theresa, who was so impressed that she gave him the estate at Offenbach, near Frankfurt, and title of baron. There, he and his family lived in an opulent palace, called "Gottes Haus" ["God's House"], and carried on a lavish life-style. He held a splendid court in the oriental-style, and claimed lordship of the world's Jews. He died from a stroke in 1791, and was given a lavish funeral attended by thousands of his followers as well as by the local nobility.

45 EVA, heiress (d1816), his daughter, called the "Divine Lady"; was the end of the Ha-Nasi line; claimed David's Crown upon her father's death and styled herself with messianic titles, e.g. "Matronita", and "The Virgin" [Gavirah] to compare her to Christianity's "Virgin Mary". She was addressed as "Holy Lady". Queen Eva reigned at "Gottes Haus" ["God's House"] on the Offenbach estate, and was worshipped as "Lady Divine" as Judaism's only female Messiah; yet over a continually shrinking circle of followers. Financial support gradually dried up, which left Queen Eva bankrupt. She died childless in 1817 without any significant followers, upon which her distant cousin, Yosef Dayan, became the dynasty's heir.

------note: There is reference to Jewish Babylonian Exilarchs in Baghdad as late as the 1800s. The last one, PASHA (PASCHA) (1775-1825), was called "King of The Jews" by the Jewish ghetto. He died without issue in 1825, and with him the Davidic Dynasty's main-line became extinct. The Davidic Dynasty survived in numerous secondary-lines, one of which, the Jewish Palestinian "Nesi'im", had the best claim as the dynasty's heir[s].

ELIJAH MAZAL-TOV, claimed succession to the Baghdad Exilarchate (1850), as well as his son YOSEF CHAIM (1871-1889; deposed; d?) after him. Elsewhere, (X) SHUKUR KUHAYL I [YEHUDA BAR SHALOM], was an active claimant for David's throne in San'a, Yemen, from 1861. He was arrested and executed 1865. Then, two years later, his son, (X) SHUKUR KUHAYL II, claimant appears in 1867. He married his step-mother, his father's widow, and claims King David's throne. He moved the family's seat from San'a to al-Tawila. He used the funds he received from the world's Jewish communities to support his lavish court in al-Tawila where he fed hundreds of followers and visitors daily. He also redistributed some of the funds for relief of poor Jews, and to pay the inevitable bribes to Arab authorities. He was brought down by "yellow journalism". The journalist Jacob Saphir wrote a series of articles verbally attacking Shukur Kuhayl II in "Ha-Levanon", the first Hebrew language newspaper in Palestine. He was discredited in these articles, which dried up his base of financial support, and, without money Shukur Kuhayl II lost his power to bribe Arab officials,
maintain his court, and dispense charity. He restored to borrowing funds from Arab bankers, but when he could not repay, he was imprisoned. He later died destitute and forgotten at his home in San'a.

46. Baha'u'llah [Husayn Ali], another Davidic prince, proclaimed self "King of the Jews" in 1868 and made messianic claims (d1892). The male-line of Baha'u'llah is now extinct.

47. Itzak Eizik "of Komarno" (d1874), was the last Hasidic Master who asserted Messiah status; and,

48. Yusuf Abdallah (d1895), who [also] claimed to be the royal Davidic heir, spent his money on food, wine, and prostitutes.

49. Hacham Yeshia (d1903), head of the Sanhedrin at Aleppo, Syria, father of

50. Yitzak Dayyan, considered heir in 1933 by Jewish rabbis as the Davidic Dynasty's heir and titular "King of Israel"; but after his death none of his three sons pursued their father's dynastic claims. Then, in 1968, another family member, [another] Yosef Dayyan, was encouraged by Jewish rabbis to be an active claimant to the throne.

Part 12: Modern Jewish Royalty: The Dayan Family: Jewish Palestinian Princes ["Nesi'im"]

Section 12.1: Dayan Family: Early Ancestors

The pedigree of The Day[y]an Family given in "Yashir Mosheh" (1879) traces the Dayan Lineage to Josiah ["A"], son of Solomon II, 32nd Exilarch. The pedigree of the Day[y]an Family given in an unpublished manuscript written in 1617 by the great Rabbi Kehahr [abrev. = Kevod HaRav HaGaon] traces the Dayan Lineage to Josiah ["B"], the son of Azariah I, 34th Exilarch, however, the article "DAYYAN [fam.]" in the "Encyclopaedia Judaica" traces the lineage to Josiah ["C"], the son of Prince Solomon, the son of the Exilarch Azariah I, 34th Exilarch, which harmonizes the sources and satisfies chronological difficulties.

The Jewish "Prince" (75) Yeshai, who was a medieval Davidic Dynasty prince of the exilarch's house, the grandson of the 34th Exilarch Azariah,
emigrated along with his father, "Prince" Solomon, to Israel/Palestine and founded another dynasty of the Israeli/Palestinian "nesi'im", c. 1187, and, became the ancestor of the Ha-Nasi Family, which family reigned until its deposition by the Turkish sultan in 1678, whereupon, the dynasty's heir took up residence in Aleppo, Syria, and became the ancestor of the Dayan Family.

(75) Yeshai (Josiah) ["C"] [son of "Prince" Solomon, one of the five sons of the 34th Exilarch Azariah I, son of the 32nd Exilarch Solomon II] settled with his father at Aleppo, Syria, where his descendants reconstituted the Palestinian Patriarchate. He was the ancestor of the Nasi [Nasi "A"] Family, which became extinct in the male-line, upon which its surviving offshoot, the Dayyan Family, inherited its legacy, and, begot

(76) Hayyim, who begot

(77) David, who begot

(78) Zechoria[h], who begot

01/(79) Yosef Ha-Nasi, 1st Prince ["Nasi"], son, founder of a new dynasty of the Israeli/Palestinian "Nesi'im", [date uncertain] (c. 1150/1175), ending the interim from the deposition of Mar-Zutra's House, circa 950, until then, about two centuries. He came from the exilarch-house at Baghdad, Iraq, to Aleppo, Syria, and was received by the Jewish inhabitants of the city as their "prince" ["nasi"], and begot

02/(80) Seadia Ha-Nasi, 2nd Prince, who begot

03/(81) Moshe Ha-Nasi, 3rd Prince, who begot

04/(82) Shlomo, younger brother of "Nasi" Seadia II, 4th Prince, who was challenged by the Islamic Mamluks [Kurds] who took Jerusalem in 1291 and ended the Crusader-Kingdom of the Middle-East. The Mamluks' Khan met with the Jewish "Nasi" [Seadia II], and made a truce. Meantime, Samuel Abulafia (1320-1361) [whose grandfather had been a prince of the exilarch's house and had earlier emigrated to Spain], who was an official in the service of King Pedro of Castile, entertained visiting members of the exilarch's house, and, very likely at sometime also "Prince" (82) Shlomo, who begot

05/(83) Yehuda Ha-Nasi, 5th Prince, corresponded by letters with the deposed 69th Jewish Exilarch Nissim, in exile at Avila, Castile [Spain], who wrote a book containing prophecies he claimed to have gotten from visions from God for which he was called the "Prophet of Avila" (1295). And
(83) Yehuda Ha-Nasi, 5th Prince, begot

06/(84) Ovadia (Obadia) [younger brother of Moshe II, 6th Prince, the father of Yehuda II Ha-Nasi, 7th Prince, who begot

07/(85) Zedaka (Tzedaka) [son of Ovadia (above), and, father of Seadia III Ha-Nasi, 8th Prince (below)], the cousin of Yehuda II Ha-Nasi, 7th Prince, who was obliged in 1453 to yield to the Turkish Sultan Mohammed "The Conqueror", who that year established the institution of the "Hakham Basi" as the overseer of all of the Jewish communities in the Ottoman Empire, which greatly diminished the authority of the Israeli/Palestinian "Nasi" office, and challenged the existence of the Babylonian "Resh Galuta" office. The "Hakhamei", all of whom were suppose to be descendants of King David's royal-line, were the pre-eminent exilarchs among Levantine Jewry in Palestine during the occupation of Canaan/Palestine by the Turks. And, Zedaka begot

08/(86) Seadia (Sedayah) Ha-Nasi, 8th Prince, who was under the authority of the "Hakham Basi"

09/(87) Moshe Ha-Nasi, 9th Prince, who begot

10/(88) Ovadia Ha-Nasi, 10th Prince, who begot

11/(89) Zedaka Ha-Nasi, 11th Prince, who begot

12/(90) Ovadia Ha-Nasi, 12th Prince, who begot

13/(91) Moshe Ha-Nasi, 13th Prince, Chief Justice of "Bet Din" [= "Sanhedrin"] (1500), who begot

14/(92) Seadia Ha-Dayan, who, was appointed "Supreme Rabbinical Judge" by his older brother, the "Nasi" Ovadia III, 14th Prince (1525), and, begot

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senior line

14(93) Yehuda III "Ha-Nasi", older brother of above

15(94) Seadia IV Ha-Nasi, son

16(95) Zedaka II Ha-Nasi, son
17(96) Moshe V Ha-Nasi, son, deposed 1678

alternative-line

15/(93) Moshe Ha-Dayan, a judge [cousin of Yehuda III, 15th Prince], begot

16/(94) Mordechai "Zalhah", a judge (d1590) [the 2nd cousin of Seadia IV, 16th Prince], and begot

17/(95) Nathan Ha-Dayan [the 3rd cousin of Zedaka II, 17th Prince], went back-and-forth from Damascus to Jerusalem, even residing a while in Hebron, for it seems he wanted to avoid the movements of Hayim Vital (1542-1620), another Davidic scion, who saw himself as a messianic figure, claimed David's throne, and preached in Israel, Syria, and Egypt. And, Nathan Ha-Dayan begot

18. (96) Yosef Ha-Dayan (1678) who claimed the heirship in 1678 upon the deposition of his cousin Moshe V Ha-Nasi and was acknowledged the royal heir in opposition to Moshe V's descendants, who, thereupon, adopted his title "Da[y]lyan" ["judge"] as his family's surname. He has many descendants today, and, among them, was Yitzak Dayyan, who, in 1933, was recognized by Jewish rabbis as the Davidic Dynasty's heir and titular "King of Israel", but after his death none of his three sons pursued their father's dynastic claims. Then, in 1968, another family member, [another] Yosef Dayan, was encouraged by Jewish rabbis to be an active claimant to the throne.

(96) Yosef Dayan (above), claimed to be the "royal heir"

issue:

(1)/(97A) Mordechai "Mokiah", claimant 1678 (below)

(2)/(97B) Hayyim, the father of (98) Mordechai, the father of (99) Isaiah, the father of three sons, namely, (100A) Saul, (100B) Isaac, & (100C) Ezra, the father of (101) Yosef, a rabbi
issue of (97A) Mordechai "Mokiah" (above) was:

(98) Yosef (d1757), son, who begot

(99) Mordechai (d1774) (below)

issue of (99) Mordechai (above) was:

(1)/(100A) Elazar-Hayim [recognized unofficially as exilarch] (d1787)

(2)/(100B) Yedidya [succeeded in office over the young sons of his late elder brother] (d1819), "Prince of Israel", ancestor of surviving descent-lines

(3)/(100C) Mansur

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issue of (100A) Elazar-Hayyim (above) was:

(1)/(101A) Mordechai

(2)/(101B) Yeshayahu [Isaiah] (d1830), the father of (102) Avraham (d1876), the father of (103A) Moshe (d1901), the author of the book "Yashir Moshe" (1879), & (103B) Shaul

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issue of (100B) Yedidya (d1819) (above) was:

(1)/(101A) Mordechai (d1847) (below)

(2)/(101B) David, ancestor of a major branch, section 12.3

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issue of (101A) Mordechai (above) was:

(1)/(102A) Moshe (d1879) (below)

(2)/(102B) Ezra (1830-1905)

(3)/(103C) Hacham Yeshia (d1903), head of the Sanhedrin at Aleppo, Syria, ancestor of major branches, section 12.2
issue of (102A) Moshe (above) was/or is:

(1)/(103A) Yitzak
(2)/(103B) Nissim, father of (104) Asia (daughter)
(3)/(103C) Chaim (below)

issue of (103C) Chaim (above) was/or is:

(1)/(104A) Moshe "of Florida"
(2)/(104B) Nissim
(3)/(104C) Shlomo

issue of (102B) Ezra (1830-1905) (above) was/or is:

(1)/(103A) Mordechai (d1903)
(2)/(103B) Aaron (Mohel), who, by his wife, Djamile Piccito, begot a son, (104) [name here], who died young

issue of (103A) Mordechai (above), by his wife, Farida Herari, was/or is:

(1)/(104A) Yeshia [Carlos] (d1903) (below)
(2)/(104B) Ezra ["Eddie"] of Indianapolis, father of (105) Marty
(3)/(104C) Rachel (daughter), wife of Jesse Dayan [cousin]
issue of (104A) Yeshia [Carlos] (above), by wife, Elvira Tawil, was/or is:

(1)/(105A) Marcos "of Mexico", senior Dayan heir (below)

(2)/(105B) Jaime (below)

(3)/(105D) Aaron, father of (106) Carlos

(4)/(105C) Isidoro (below)

(5)/(105E) David (below)

(6)/(105F) Francis (daughter), wife of Isidoro Guindi

(7)/(105G) Rebecca (daughter), wife of Ramon Marcos

(8)/(105H) Raquel (daughter), wife of Eduardo Abadi

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issue of (105A) Marcos "of Mexico", senior Dayan heir, (above), by wife, Ester Harari, was/or is:

(1)/(106A) Carlos

(2)/(106B) Elvira (daughter), wife of Jacobo Hanono

(3)/(106C) Adela (daughter), wife of Alberto Galante

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issue of (105B) Jaime (above), by wife, Emilia Amkie, was/or is:


(2)/(106B) Marcos (b1977)

(3)/(106C) Elvira (daughter), wife of Leon Harari

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issue of (105C) Aharon, father of (106) Carlos (b1986)
issue of (105C) Isidoro (above), who, by wife, Allegra Harari, was/or is:
(1)/(106A) Carlos (b1977); = Jessica Cohen
(2)/(106B) Eduardo (b1980); = Estrella Jafif
(3)/(106C) Alan (b1983)

issue of (105E) David (above), by wife, Raquel Esses, was/or is:
(1)/(106A) Carlos (b1988)
(2)/(106B) Raoul (b1993)
(3)/(106C) Michele (daughter)

issue of (104B) Ezra ["Eddie"] of Indianapolis (above), by his wife, Sophie Nahem, was/or is:
(1)/(105A) Marty (son)
(2)/(105B) Frances (daughter)

section 12.2: major descent-line

issue of (103C) Hacham Yeshia (d1903) by his wife, Sarah, was/or is:
(1)/(104A) Shaul (d1916), a rabbi
(2)/(104B) YITZAK, a famous rabbi, was considered head of his house/or the royal Davidic heir during his greatest influence in 1933
(3)/(104C) Selim (d1951)
issue of (104A) Shaul (d1916) (above), by wife, Jamiel Dayan [cousin], was/or is:

(1)/(105A) Jesse "of Louisville (below)"
(2)/(105B) Selim ["Sam"] (d1993)
(3)/(105C) David [Dave] (below)
(4)/(105D) Edmond "of Atlanta, Georgia" (d1990)
(5)/(105E) Joe [Joseph] "of Atlanta, Georgia"
(6)/(105F) Margaret (daughter), wife of Marcus Marrache

issue of (105A) Jesse "of Louisville (above), by his wife, Rachel Dayan [cousin], was/or is:

(106) Stanley

issue of (105B) Selim ["Sam"] (above), by his wife, Milo Shayo, was/or is:

(1)/(106A) Saul
(2)/(106B) Raymond
(3)/(106C) Ezra ["Eddie"] of Long-Island, NY
(4)/(106D) Frances (daughter)
(5)/(106E) Jean (daughter), wife of Eddie Hedaya

issue of (106B) Raymond (above), by wife, Miriam, was/or is:
(1)/(107A) Yigal

(2)/(107B) Omri, who, by wife, Miriam, begot three sons, namely, (108a) Ziv, (108b) Yval, & (108c) Tom

(3)/(107C) Uri, who, by wife, Tal, is the father of a son, (108) Alon

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issue of (106C) Ezra ["Eddie"] (above), by his wife, Sari Eskinazi, was/or is:

(1)/(107A) Steven
(2)/(107B) Alan
(3)/(107C) Michael

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issue of (105C) David [Dave] (above), by his wife, Adele Dayan [cousin], was/or is:

(1)/(106A) Stephen, who, by his wife, Debbie, begot a son, (107) Dylan
(2)/(106B) Stuart
(3)/(106C) Jamie (daughter), wife of Michael Millet

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issue of (105D) Edmond "of Atlanta" (d1990) (above), by his wife, Sophie Chalom, was/or is:

(106) Joan (daughter)

---

issue of (105E) Joe [Joseph] (above), by his wife, Florence, was/or is:

(1)/(106A) Scott
issue of (104B) Yitzak, Head Rabbi in Aleppo, Syria, 1933 (above), by his wife Frieda Hakim, was/or is:

(1)/(105A) Shaia [Jesse], the father of (106) Ralph, possible-heir
(2)/(105B) Rashid "Rom"
(3)/(105C) Selim (below)

issue of (104C) Selim (d1951) (above), by his wife, Mazal Meneche, was/or is:

(1)/(105A) Jesse (d1950s) (below)
(2)/(105B) Murray (d1955) (below)
(3)/(105C) Ralph (d1987) (below)
(4)/(105D) Isaac Selim [Erwin] (d2003) (below)
(5)/(105E) Raymond (below)
(6)/(105F) Esther (daughter)
(7)/(105G) Adele (daughter)

issue of (105A) Jesse (above), by his wife, Thelma Prentis, was/or is:

(1)/(106A) Rodney
(2)/(106B) Mozelle (daughter)
(3)/(106C) Fortune (daughter)
issue of (105B) Murray (d1955) (above), by his wife, Fortunee Dayan [cousin], was/or is:

(1)/(106A) Dennis (below)

(2)/(106B) Mervin

(3)/(106C) Roxie (daughter), wife of Meyer Assoulin

issue of (106A) Dennis (above), by his wife, Linda Hara, was/or is:

(1)/(107A) Murray, who, by his wife, Heather Jamal, begot three sons, namely, (108a) Dennis, (108b) Alan, & (108c) Yeshia [Ike]

(2)/(107B) Irv, who, by his wife, Esther Menashe, begot a son, (108A) Dennis, & two daughters, (108B) Linda & (108C) Joyce

(3)/(107C) Daniel, who, by wife Sandra, had no issue

issue of (106B) Mervin (above), by his wife, Vivian Diner, was/or is:

(107) Murray, father of (108a), Mazale (108b) Vivian, & (108c) Joyce

issue of (105C) Ralph (d1987) (above), by his wife Rachel Cohen, was/or is:

(1)/(106A) Stanley, who, by his wife, Pat, begot a son, (107A) Jonah, & a daughter (107B) Rene

(2)/(106B) Aaron, who, by his wife, Linda Shalom, begot (107a) Chaim, (107b) Shalom, (107c) Chaya, (107d) Raphael, & (107e) Bracha; & three daughters: (107f) Rachel, (107g) Adina (daughter), & (107h) Miriam
issue of (105D) Isaac [Erwin] (d2003) (above), by his wife, Lulu [Pearl] Sasson, was/or is:

(1)/(106A) Stanley (1951-1983)

(2)/(106B) Mitchell Murad (b1954) (below)

(3)/(106C) Maurice Jack

(4)/(106D) Alan Jesse

(5)/(106E) Mozelle (daughter), wife of Michael Blitz

issue of (106B) Mitchell Murad (above), by his wife, Bonnie Saltzman, was/or is:

(1)/(107A) Isaac Mitchell (b1985)

(2)/(107B) Max Solomon (b1987)

(3)/(107C) Stanley Philip (b1990)

issue of (106C) Maurice Jack (above), by his wife, Karen Cohen, was/or is:

(1)/(107A) Eden Yitzak Yosef

(2)/(107B) Michael Solomon

issue of (106D) Alan Jesse (above), by his wife, Perline Mizrahi, was/or is: (1)/(107A) Isaac Alan

(2)/(107B) Jason Michael
issue of (105E) Raymond (above), by his wife, Merlene Levy, was/or is:

(1)/(106A) Stephen, who, by his wife, Laura, begot two sons, namely, (107a) Ari & (107b) Ian

(2)/(106B) Morris

(3)/(106C) Jonny, who, by his wife, Pazit Gabay, begot (107a) Raymond, (107b) Joshua, & (107c) Marlene (daughter)

section 12.3: major descent-line

issue of (101B) David (above) was/or is:

(1)/(102A) Aaron (d1893) (below), advisor to Ottoman-Sultan Abed-El-Hamid

(2)/(102B) Nissim (below)

(3)/(102C) Shlomo "of Urfa, Turkey (below)

issue of (102A) Aaron (above) was/or is:

(1)/(103A) Ezra

(2)/(103B) Yosef

issue of (102B) Nissim (above) was/or is:

(1)/(103A) David

(2)/(103B) Joseph, father of (104) Marilyn (daughter)
(3)/(103C) Ezra, begot (104a) Michael, (104b) Joe, & (104c) Mimi (daughter)

issue of (102C) Shlomo (above), by wife, Hannah, was/or is:

(1)/(103A) David (below)

(2)/(103B) Abraham (below)

(3)/(103C) Jamiel (daughter), wife of Shaul Dayan [cousin]

issue of (103A) David (above), by wife, Farah Some, was/or is:

(1)/(104A) Selim "of Panama"

(2)/(104B) Meir

(3)/(104C) Abraham

(4)/(104D) Zakieh

(5)/(104E) Joseph

(6)/(104F) Moize

(7)/(104G) Latiffe (daughter)

issue of (104A) Selim (above), by his wife, Rachel, was/or is:

five sons

(1)/(105A) David

(2)/(105B) Jack

(3)/(105C) Nissim

(4)/(105D) Edmond
issue of (104B) Meir (above), by wife, Adele Piciotto, was/or is:

(1)/(105A) David ["Dave"] "of Florida", who, by wife, Agmar, begot (106A) Mark & (106B) Adelle (dau)

(2)/(105B) Ezra "of NYC", who, by wife, Rose, begot (106a) Mervin & (106b) Barnard, who, by wife, Jill, begot (107a) Eric, (107b) David, & (107c) Rachel (dau)

(3)/(105C) Edmond, who, by his wife, Patricia, begot (a) Mervin & (b) Richard

(4)/(105D) Charles, who, by his wife, Giselle, begot (106) Medwin, who, by wife, Merril, begot (107a) Jorie, (107b) Evan, & (107c) Jacob

issue of (104C) Avraham (above), by his wife, Sofia Bijou, was/or is:

four sons:

(1)/(105A) David

(2)/(105B) Raphael

(3)/(105C) Edmond

(4)/(105D) Mozie

five daughters:

(5)/(105E) Alegra
issue of (104E) Joseph (above), by his wife, Jeanne Dayan [cousin], was/or is:

(1)/(105A) David
(2)/(105B) Abraham
(3)/(105C) Yitzhak
(4)/(105D) Mozie
(5)/(105E) Henry
and a dau
(6)/(105F) Alegra

issue of (104F) Moize (above), by his wife, Bahira, was/or is:

(105) Aliza (daughter)

issue of (103B) Abraham (above) [son of (102C) Shlomo], by wife, Sallouh Safdieh, was/or is:

(1)/(104A) Selim, the father of (105a) Albert & (105b) Sasson
(2)/(104B) Yom Tov, the father of (105) Avram
(3)/(104C) Moize, the father of (105a) Albert (105b) Eddie, & (105c) Rahmo
(4)/(104D) Oscar, the father of (105a) Albert & (105b) Elliot

(5)/(104E) Raymond, who, by his wife, Linda Btesh, begot (105) Albert, who, by wife, Gay, begot (106a) Raymond, (106b) Moises, & (106e) Camille (dau)

(6)/(104F) David, the father of (105a) Alberto & (105b) Gabriel

(7)/(104G) Isaac, the father of (105a) Alberto & (105b) Shlomo

(8)/(104H) Jack, the father of (105a) Alberto, (105b) Salvador, & (105c) Marvin

(9)/(104i) Victor, the father of (105) Alberto

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issue of (103B) Yosef (above) was/or is:

(104) Avraham

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issue of (104) Avraham (above) was/or is:

(105) Yosef (d1968) (below)

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issue of (105) Yosef (d1969) (above), by wife, Irene Levy, was/or is:

(1)/(106A) Avraham (d1986) (below)

(2)/(106B) Isaac

(3)/(106C) Yacov

(4)/(106D) Moshe

(5)/(106E) Enrique [Aaron]
issue of (106A) Avraham (d1986) (above), of his wife, Irene Abadi, was/or is:

(1)/(107A) YOSEF DAYAN (born 1945), active claimant to throne, who, by [first] wife, Rachel Forst, is the father of a son, (108a) Avraham, & three daughters, (108b) Rony, (108c) Noa [wife of Jonathan Davidi], & (108d) Moria. To date, Prince Yosef has none issue of his 2nd wife, Ayala Sarusi.

(2)/(107B) Shelomo, who, by wife, Fredelle Cohen, is the father of (108a) Alan [Avraham] & (108b) Yeshaya [Carlos]

(3)/(107C) Joshua [Yehoshua], who, by wife, Sofia Azkenzai, is the father of (108a) Alan [Avraham] & (108b) Renne (dau), wife of Alberto Amkie

(4)/(107D) Moshe, who, by wife, Jane Avraham, is the father of (108a) Abraham, (108b) Shemuel, & (108c) Ayrin (dau), wife of Eliezer Shick

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issue of (108a) Alan [Avraham] [son of (107B) Shelomo] (above), of wife, Monica Levy, was/or is:

(1)/(109A) Shelomo

(2)/(109B) Isaac

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issue of (108a) Abraham [son of (107D) Moshe] (above), of wife, Sandy Guindi Chaiyo, was/or is:

(109) Miriam (daughter)

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issue of (106B) Isaac (above), of wife, Victoria Adadi, was/or is:

(107) Yosef, who, by wife, Sarah Dichi, begot (108a) Isaac) & (108b) Tuvia [Teofilo]

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issue of (106C) Yacov (above), of wife, Berta Chensinsky, was/or is:

(1)/(107A) Yosef
(2)/(107B) David; = Celia Smeke

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issue of (106D) Moshe (above), of wife, Frida Sasson, was/or is:

(107) Yosef

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issue of (106E) Enrique [Aaron] (above), of wife, Niza Harari, was/or is:

(1)/(107A) Avraham
(2)/(107B) Yosef
(3)/(107C) Eliahu

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part 13: "The Maharal of Prague Pedigree", ancestors & descendants, the Schneerson Family

section 13.1: ancestors

(63) Bostanai, 1st Exilarch (above), the father of

(64) Haninai Baradai (Bar-Adoi) (d689), son, the father of

(65) Haninai (Hainai), son, Gaon of Sura 689-694 (below)

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note: the descent-line is called the Nehar-Pekod Line from Bostanai’s grandson Haninai [son of Baradai] to Mari [or Meir], who emigrated to Spain in AD 941 and founded the Meiriate ["B"] Line, which is also called the Mariite Line
issue of (65) Haninai (Hainai), Gaon of Sura (above)

(66A) Hillel, Gaon of Sura 694-712

(66B) Yakob, Gaon of Sura 712-730, the father of (67) Mari, Gaon of Sura 748-756/or 751-756, the father of (68) Hillel, Gaon of Sura 788-797/or 792-798 (below)

issue of (68) Hillel, Gaon of Sura 788-797/or 792-798 (above) was:

(69A) Ivomai (821) (below)
(69B) Natroi, Gaon of Sura (d853)
(69C) Rivyai, the father of (70) Joseph (841)

issue of (69A) Ivomai (above) was:

(70) Tzedek Ha-Kohen (d848) (below)

issue of (70) Tzedek Ha-Kohen (above) was:

(71A) Nahshon, Gaon of Sura 874-882, the father of (72) [K]Hai, Gaon of Sura 889-896 (below)

(71B) Hophni, had issue (below)

(71C) Nehemiah

descendants of (71B) Hophni (above) were:
(72) Rabba[n] [his son], the father of

(73) Mari [went to Spain 941], ancestor of the Mariite Line, which is also called the Meirite "B" Line, the father of

(74) Samuel, the father of

(75) Hophni (d963), = [name], daughter of Tzadok Kahana (above)

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issue of (75) Hophni (above) was:

(76A) Samuel Ha-Kohen (d1013)

(76B) Joseph Na-Nagid, the father of (77) Samuel, the father of (78) Joseph Ha-Nagid, killed 1062 in a pogrom

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issue of (76A) Samuel Ha-Kohen (above) was:

(77A) Israel (1017)

(77B) Joseph Ibn Nagrela [Al-Nagrla] Ha-Nagid (d1034), had issue

(77C) Asmouna, wife of [K]Hai, Gaon of Pumbedita (d1038) (above)

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issue of (77B) Joseph Ibn Nagrela Ha-Nagid (above) was:

(78) Samuel Ha-Nagid, vizier 1027 (d1056)

= Eve [his cousin], daughter of [K]Hai, Gaon of Pumbedita.

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descendants of (78) Samuel Ha-Nagid (d1013) (above), by generation, were:

(79) Joseph Ha-Nagid [his son] (executed 1066)
= [name here], daughter of Rabbi Nissim Ben Yaakov, the parents of

(80) Yechiel, the father of

(81) Avraham, the father of

(82) Azariah (Azarya), the father of

(83) Ezekiel (Yekhezkel), the father of

(84) Laemiel, the father of

(85) Azariah, the father of

(86) Elijah (Eliyah), the father of

(87) Joseph (Yosef), the father of

(88) Nachman, the father of

(89) Kalonymos Kalman, the father of

(90) Leibush, the father of

(91) Eleazar, the father of

(92) Yerakmiel, the father of

(93) Arie-Zeev (Arieh-Zeev), the father of

(94) Yaakov, the father of

(95) Belzalel Ha-Zaken, the father of

(96) Isaac, the father of

(97) Yehuda Lev Hazaken (d1439/40), the father of

(98) Betzalel, the father of

(99) Hayyim (d1565), the father of

(100) Bezalel Loew (Lowe), ancestor of the Lowe, Loew, Loeb, & Lieb families, &, the father of three sons, who were:

(1)/(101a) Yehuda Lieb, ancestor of the Schneerson Family
(2)/(101b) Sinai Loeb, ancestor of the Eskeles Family

(3)/(101c) Mendel Lieb, ancestor of the Mendel Family & Menachem Mendel, called "Tzemach Tzeddek", adopted wife's surname, "Schneerson", the father of (a) Shmuel Schneerson, called "Maharash" (d1882) [the father of Sholom Dovber (d1920), the father of Yosef Yitzchak (d1950)] & (b) Boruch Schneur, father of Levi Yitzchak (d1944), father of Menachem Mendel Schneerson, claimant (d1994)(below)

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section 13.2: The Maharel's House

(101) Yehuda Lieb, called "The Maharel of Prague" (above), a rabbi (d1609), who, by wife, Pearl Shmelkes, begot 3 sons & 6 daughters, of whom the sons were:

(102A) Shmuel Zvi, whose descendants end with Jacob Frank (d1791) and his daughter, an heiress, Eve, called "The Divine Lady" (d1826)

(102B) Betzalel Loewe, ancestor of "The Alter Rebbe", ancestor of another modern family, the Schneersons

(102C) Zvi Mendel, or Mendel Lieb, among whose descendants was Israel of Rushin

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section 13.3: senior-line

(102a) Shmuel Zvi, father of

(103) Yanai Loewe, father of

(104) Zalman Lieb, father of

(105) Yosef, father of

(106) Yehuda [Jude] Lieb "of Prossnitz", claimant 1724 (d1730), father of

(107) Jacob Frank [Jacob Ben Judah], claimant (d1791), treated as a "king" by many of Europe's royal courts, he was the father of
Eve (daughter), considered the dynasty’s heiress & rightful queen; called “The Divine Lady” among other epithets, titles & styles; resided in a palace and presided over a lavish court; d 1816 without issue.

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section 13.4: secondary-line & the Schneerson Family

(102b) Betzalel Loewe, a rabbi (d1600), the father of  

(103) Schmuel, a rabbi (d1655), the father of  

(104) Yehuda Lieb, a rabbi (d1704), the father of  

(105) Moishe, a rabbi (d1736), the father of  

(106) Schneur Zalman, a rabbi (d1735), the father of  

(107) Boruch Ha-Tzakid Loewe, a rabbi (d1790), the father of  

(108) Schneur Zalman Boruchovitch, called "The Alter Rebbe" (d1812/13), who, by wife, Sterna Segal, begot

(1)/(109A) Dover Shneuri Dov Baer, a.k.a. Dor Ber, adopted "Schneerson" as surname (d1826/27)  

(2)/(109B) Chayim Avraham Schneur (d1844)  

(3)/(109C) Moshe Schneur (d1877), begot (110a&b) 2 daughters, Rivkah & Rachel

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issue of (109A) Dover Shneuri Dov Baer, a.k.a. Dor Ber Schneerson (above), by wife, Sheina, was:

(1)/(110A) Menahem Nakhum (below)  

(2)/(110B) Baruch Shmuel, father of (111) Schneur Zalman  

(3)/(110C) Moshka (daughter), wife of Menahem Mendel, called "Tzemach" "Tzeddek" (d1866), adopted wife’s surname "Schneerson", great-grandfather of Menachem Mendel Schneerson, claimant (d1994)
issue of (110A) Menahem Nakhum (above), by 1st wife, Frieda Twerski, was:

(1)/(111A) Mordechai Dor Tversky Shneurson (d1920), father of
(112) Moshe Chaim Tversky-Shneursohn, father of
(113) Levi Yitzchak Tversky-Shneursohn, father of

(114) MENAHEM MORDECHAI SHNEURSON TVERSKY, senior heir of "The Maharal of Prague"

issue of (110A) Menahem Nakhum (above), by 2nd wife, Sheina Rivlin, was:

(2)/(111B) Shneur Schneerson, father of (112A) Baruch & (112B) Yehuda Lieb, father of (113) Zalman (d1939)

(3)/(111C) Levi Yitzchak (below)

issue of (111C) Levi Yitzchak (above) was/is:

(1)/(112A) Mordechai Zalman (below)

(2)/(112B) Aaron Moshe

(3)/(112C) Hirsch Lieb, father of (113) Adel Lieb

(4)/(112D) Pinchas Ber, father of (113a) Zalman, (113b) Meir, & (113c) Volodia Vladmir (d1954)

issue of (112A) Mordechai Zalman (above) was/is:
(113) Yakov Yisrael (d1938), who, by wife, Sarah Yoffe, begot (114a) Herzliya (d1989) & (114b) Mordechai, the father of (115) Eliezer Schneerson, the father of (116a) Merav, (116b) Michal, (116c) Efrat, & (116d) Yuval

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issue of (112B) Aaron Moshe (above) was/is:

(1)/(113A) Mordechai Kalman
(2)/(113B) Dov Ber (Dover), father of (114) Dan, father of (115) Guy
(3)/(113C) Shneur Schneerson (below)

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issue of (113C) Shneur Schneerson (above) was/is:

(114) Aaron Schneerson-Yoeli, who, by wife, Miriam Berger, begot (115a) Noga, (115b) Amir, & (115c) Obed, who each took "Yoeli" as their surname

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issue of (109B) Chayim Avraham Schneur (above) was/is:

(1)/(110A) Dover [Bliyadi], father of (111a) Yehuda Avli & (111b) Levi Yitzchak, father of (112) Chaim Moshe
(2)/(110B) Baruch Shmuel, father of (111a) Zalman & (111b) Levi Yitzchak (below)

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issue of (111b) Levi Yitzchak (above), by 1st wife was:

(1)/(112A) Chaim
(2)/(112B) Shmari
(3)/(112C) Shneur Tzvi Hirsh
issue of (111b) Levi Yitzchak (above), by 2nd wife was:

(1)/(112J) Meshullam Zusel
(2)/(112K) Raphael Mordechai
(3)/(112L) Sarah Freida (daughter)

section 13.5: another-line

(102c) Mendel Lieb, father of
(103) Haim, father of
(104) Eliezer, general, father of
(105) Ysrael, a.k.a. Baal Shem Tov (d1760), father of
(106) Dov Ber [Dover] (d1772), father of
(107) Schneur, father of
(108) Nachman (d1811), father of
(109) Israel "of Rushin" (d1850)
(110) issue
article: another miscellaneous descent-line

(101) "The Maharal of Prague" (above)

(102c) Mendel Lieb, whose brothers were Betzalel Loewe, and Shmuel Zvi

(103) Haim

(104) Eliezer, a general

= Sarah [his 2nd =]

(105) Yisroel, aka Baal Shem Tov

=2 Channah [Anne]

(106b) Adil (dau), sister of (106a) Zvi

= Yechiel Ashkenazi

(107c) Feiga (dau), sister of Baruch Medzebog & Moshe Chaim of Sudilkov

= Simcha Horodenker, descended from "The Rashi of Troyes"

(108) Rebbe Nachman of Breslev

= Sasha, dau of Ephraim Ossatin

(109) Chaya (dau)

= Aharon Zaslosky [her 2nd =]

(110) Yechiel Zaslovsky

= Shterna Sashya, dau of Nachman Chayeles

(111) [C]Hannah Rabinovitch

(112) Aharon Rabinovitch

= Leah Cohen

(113) Rivka Rabinovitch
part 14: the "Hillel The Great Pedigree"; another Davidic descent-line

The ancestors of Hillel "The Great" were considered a non-royal descent-line from King David cause the descent-line does not pass through King Solomon but rather from another of King David's sons, namely, Shephatiah, however, the marriage of one of its generations [Elnathan] to a princess of the royal house, Shelomith, the daughter of Zerubabel, the post-exilic royal heir, elevated the Hillelite Line to royal status through a female, who married into the ancestral-line of Hillel "The Great", qualifying it for the succession.

section 14.1: "Hillel Pedigree", ancestors

01. King David, begot

02. Shephatiah, son of King David by his 6th wife, begot

03. Daniel [had brothers, who were ancestors of some secondary-families], begot

04. Nathan, begot

05. Maacha, begot
06. Jedija, begot
07. Manasseh, begot
08. Ephraim, begot
09. Gilhon, begot
10. Joash, begot
11. Joshua, begot
12. Nathan, begot
13. Jehoram, begot
14. Ezrama, begot
15. Tola, begot
16. Simon, begot
17. Amon, begot
18. Moshe, begot
19. Melchi, begot
20. Aminadab, carried captive with King Zedekiah to Babylon, begot
21. Elnathan, Governor of Judea; = Shelomith, daughter of Zorobabel [the post-exilic royal Jewish heir], the parents of
22. Judah, begot
23. Uriah, begot
24. David, begot
25. Solomon, begot
26. Ahithophel, begot
27. Abimelech, begot
28. Nathan, begot
29. Gideon, begot
30. Avraham, begot
31. Baasha, begot
32. Ephraim, begot
33. Joash, begot
34. Jehoshaphat, begot
35. Eliezer, begot
36. David, begot
37. Solomon, begot
38. Uzziah, begot
39. Hizkiah, begot

40. Hillel "The Great", "Nasi", 40th generation from King David & 60th Patriarch of Jerusalem (below)

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section 14.2: Family of "Hillel The Great"

The House of Hillel "The Great", or, the Hillelite Line, gave the Palestinian "Nesi'im" another dynasty, which was founded in 20BC upon the appointment of Hillel "The Great" to office as Patriarch of Jerusalem by Herod "The Great", King of Judea, founder of Judea's Herodian Dynasty. Hillel's House reigned by consent of the successive Roman governors. The Hillelite Line was deposed in AD 425 by Byzantine Emperor Theodosius II, which was followed by another interim in the office of the Jerusalem patriarchs. An offshoot of Hillel's House were the Maimonides, a dynasty of the Egyptian Nagidate. Too, a branch of the Hillelite Line gave a dynasty of exilarchs to the Baghdad office.

40. HILLEL "THE GREAT", Patriarch of Jerusalem 20BC-AD10, founded a new dynasty [Hillelite Dynasty] of the Palestinian "Nesi'im" (above), the father of

41. SIMEON I "HA-NASI, c 10-30, the father of
42. GAMALIEL I "THE ELDER", c 30/43-68, the father of

43. SIMEON II, 68-70, the father of

44. JOHANAN, 70-90, appointed by Rome

45. GAMALIEL II, c 90-110 [his sister, Imme Shalom, was the wife of Eliezer Ben Hyrcanus], the father of

46. SIMEON III, c 135-165, the father of

47. JUDAH I, aka JUDE HA-NASI, 165-217, the father of

48. GAMALIEL III, 217-225 [his bro. [name], was the ancestor of Maimon (1160), father of Moshe Maimonide, Ha-Nagid of Egypt 1185-1204 [founder of the Maimonides or the Maimonidean Dynasty], the father of

49. JUDAH II, a.k.a. JUDE NESI'AH, or JOULLOS, c 225-250, the father of

50. GAMALIEL IV, c 250-265, the father of

51. JUDAH III, c 265-330, the father of

52. HILLEL II ["D"], c 330-365, the father of

53. GAMALIEL V, c 365-380, the father of

54. JUDAH IV, c 380-400, the father of

55. GAMALIEL VI Nasi, Patriarch/Prince, c 400-415, (d426), the last of his line, deposed by Theodosius II, the Byzantine Emperor, who abolished the Palestinian Patriarchate

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note: the office of Palestinian Patriarch/Prince was later revived, for we find another dynasty reigning at Tiberias, c. 550 to c. 950 [House of Mar-Zutra]; and, later, we find another dynasty [the Nasi'im Family] reigning in Canaan-Palestine from c. 1187 to 1849

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issue of (55) Gamaliel VI Nasi (above) was:
56A **Ezra** (below), ancestor of the **Palaeologi Family** of Greece [male-line extinct in 1874]

56B **Abraham "Helevi"**, father of (56C) **Barbanel**, ancestor of the **Abravanel Family** of Spain & Portugal

56C **Reza**, ancestor of the **Riccio Family** of Italy, whose most famous member was David Riccio (d1566), the private secretary of Mary, Queen of Scots.

Their descendants, members of various Hillelite families, continued to claim the title well into the 700s.

**The Hillelite Line ended with three sons, who each founded three great families of Medieval Europe:**

(1) **the Palaeologi Family** of Byzantium [which gave the Byzantine Empire a dynasty of emperors],

(2) **the Abravanel Family** of Portugal & Spain [which is still an active family today], and

(3) **the Riccio Family** of Italy [whose most famous member, David Riccio, was the secretary and possibly the lover of Mary, Queen of Scots]

The Palaeologi Family, a branch of the Hillelite Line, the heirs of the Palestinian Patriarchate [Davidic Dynasty] at Jerusalem, by marrying into the imperial house at the empire’s capital city [Constantinople] eventually, very ironically, inherited the very empire which had earlier overthrown their principate/or patriarchate, the successor state of the ancient Jewish kingdom.

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**section 14.3: Hillel Pedigree, descendants**

ancestors of (a) the Paleologi Family of Greece; (b) a line of Babylonian exilarchs; & (c) another European noble house

**article: descent-line**

56A **Ezra**, son of (55) **Gamaliel VI Nasi** (above), &, father of

57. **Hezron**, begot
58. Erza, begot
59. Solomon, begot
60. Abinadab, begot
61. Daniel, begot
62. Jacob, begot
63. Joseph, begot
64. Manasseh, begot
65. Ebenezer, begot
66. Jehoash, begot
67. Moshe, begot
68. Malachi, begot
69. Isaac, begot

70. Jonathan, father of three sons, who were:

(1)/(71A) Nabal (below)
(2)/(71B) Judah "The Saint" (below)
(3)/(71C) Joash (below)

(1)/(71A) Nabal (above), father of (72) John "Paleologus" (below)

(2)/(71B) Judah "The Saint" (above), ancestor of a line of exilarchs, the father of (72) Gamaliel, the father of (73) Judah, the father of (74) Gamaliel, the father of (75) Judah, the father of (76) Hezekiah, the father of (77) Judah, the father of (78) Messias (Moses), the father of (79) Solomon, the father of (80) Azariah, the father of (81) Hodayah, who, by
wife [name unsure], daughter of (79) HISDAI IV/V, 50th Exilarch (above), was the father of (82/80) DAVID IV/V, 56th Exilarch (1175), the father of (83/81) HISDAI V/VI, 61st Exilarch, the father of (84/82) SOLOMON VI, 62nd Exilarch, the father of (85/83) DANIEL IV, 68th Exilarch (above)

(3)/(71C) Joash (above), ancestor of an European noble house

section 14.4: descent-line of (71A) Nabal (above) is:

72. John, took surname Paleologus, was the ancestor of the Paleologi Family of Byzantium, which family married into the imperial house at Constantinople and eventually, very ironically, inherited the very empire which had earlier conquered their ancestors’ kingdom, and, begot

73. Andrew, begot
74. Michael, begot
75. Theodore, begot
76. Constantine, begot
77. Alexander, begot
78. John, begot
79. Theodore, begot
80. Emanuel, begot
81. Michael, begot
82. Alexis Paleologi

= Irene, daughter of the Byzantine Emperor Alexis III (1195-1203) & Euphrosyne, daughter of Andronikus Dukas Kamateros & Qirwerne[je] [her 2nd =], the sister of the Ethiopian Emperor Lalibala [Zagwe Dynasty: descendants of MOSES, founder of the Hebrew Nation], see http://www.angelfire.com/ego/et_deo/africa2europe.wps.htm for her ancestry], and, by her, begot
83. **ANDRONICUS**, who, a Byzantine prince (d1247)
   = [his cousin] Theodora Palaeologus, a Byzantine princess, [cousin], begot

84. **MICHAEL VIII, Byzantine Emperor 1261-1282**, who, of
   = Theodora, daughter of the Byzantine Emperor John III Vatatzes, begot

85. **ANDRONICUS II, Byzantine Emperor 1282-1328, deposed, d1332**
   =1 Anne of Hungary
   =2 Yolande, heiress of Montferrat

issue of 1st wife:
   (86a) Michael IX (below)

issue of 2nd wife:
   (86b) Theodore

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**section 14.5: male-line (continued)**

86. Michael IX Paleologus, Byzantine Emperor 1294-1320 (above)
   = Xena of Armenia

87. Andronicus III, Byzantine Emperor 1328-1341
   = Anne of Savoy [his 2nd =]

88. John V, Byzantine Emperor 1354-1391
   = Helene Cantacuzene

89. Manuel II, Byzantine Emperor 1391-1425
   = Helena Dragas

90. Theodore [III], Despot at Mistra (d1443), bro of Constantine XIII, last Byzantine Emperor 1448-1453
   = Cleope Malatesta
91. Helene, sister of Manuel Pietro Paleologus  
= John II Lusignan, King of Cyprus

92. Theodore
93. John Theodore Paleologus
94. Georgio
95. Demetrius
96. Hieronymus
97. Giovanni Andrea Paleologus
98. Rocco Pietro
99. Francisco

100. Pietro Giuseppe
101. Giovanni Antonio (d1760)

102. Giovanni Antonio Paleologus

103. Giovanni Antonio (d1874), last male-line descendant of the 
Paleologue House

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article: descent-line

(86b) Theodore Paleologue, Marquis of Montferrat (d1338), the half-
brother of Byzantine Emperor Michael IX (above), who, by wife, Argentina 
Spinola, begot (87) Yolande (daughter), wife of Aimone, Count of Savoy 
(d1343), and, mother of (88) Amadeus VI, Count of Savoy (d1383), who, 
by wife, Bonnie [daughter of Pierre I, Duke of Bourbon], begot (89) 
Amadeus VII, Count of Savoy (d1391), who, by wife, Bonnie [daughter of 
Jean/John I, Duke of Berri], begot (90) Amadeus VIII, Count of Savoy 
[a.k.a. Pope Felix V 1439-1449/d1451], who, of [late] wife, Marie 
[daughter of Philip II, Duke of Burgundy], begot (91) Luigi (Louis), Duke of 
Savoy (d1465), who, by wife, Anne Lusignan, heiress of Cyprus, 
Jerusalem [the Crusader Kingdom], Armenia, etc., begot (92) Margaret 
(daughter), the [2nd] wife of Pierre II, Count of Saint Paul (d1482), and,
mother of (93) Marie (daughter), wife of Francis de Bourbon, Count of Vendome (d1495), and, mother of (94) Antoinette (daughter), wife of Claude de Lorraine, Duke of Guise (d1550), and, mother of (95) Marie (daughter), wife of James V, King of Scotland (d1542) [whose mother, Margaret, was the sister of England’s King Henry VIII and eventual heiress to England’s throne], and, mother of (96) Mary (d1587), Queen of Scots, who, of her [2nd] husband, Henry Stuart, Lord Darnley (d1567), was the mother of (97) James I, King of Britain 1603-1625, the ancestor of all of Britain’s succeeding monarchs

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part 15: "THE "RASHI" [of Troyes] Pedigree", another Davidic descent

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note: genealogist attaches the pedigree of "Rashi" to the ancestors of Hillel "The Great"

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(46) John Ha-Sandalar (AD 200), who was recognized by his contemporaries to have been "of the lineage of King David’s House", and was the father of

(47) Joshua, the father of

(48) Jochanan, the father of

(49) Nachman, the father of

(50) Jose (Yosei), the father of

(51) Jannai (Yanai), the father of

(52) Manianai, the father of

(53) Jose, the father of

(54) Abraham Ha-Gaon, the father of

(55) Aaron Harofe, the father of
(56) Eliakim Ha-Gaon

there is a gap of about 20 generations here

(77) Solomon, the father of

(78) Isaac, the father of

(79) Solomon "RASHI" of Troyes, France (d1105), who had no sons only three daughters, namely:

(1)/(80A) Rachel, wife of Eliezer Belle Asses [Jocelin]

(2)/(80B) Jochebed, wife of Hayashish Meir, a rabbi (d1135), ancestor of the Zarfatyi Family of Morocco, as well as the Spira Family, which ended in an heiress, Miriam, wife of Samson Lurie [The Luria Family]

(3)/(80C) Miriam, wife of Judah [Ben Nathan] Ribam, ancestor of Judah, Sir Leon of Paris (d1224), ancestor of Joseph Treves, Rabbi of Marseilles, France [The Treves/Dreyfus Family]

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note: the Luria/Lurie Family claims male-line descent from John Ha-Sandalar (above) and/or may [also] trace a descent-line from THE RASHI's middle daughter, Jochebed, wife of Hayashish Meir, ancestor of Solomon Spira, whose daughter, Miriam, married [her cousin] Samson Lurie, father of Jehiel Luria, father of Nathaniel Luria, father of Aaron Luria (d1456), etc.

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part 16: House of Makhir

note: theories of parentage

The Jews of Narbonne [Southern France] assisted King Pepin "Le Korte" of France to take the city from the Arabs under the Ummayad Caliphs of Spain in 759 following a seven-year siege. As a reward for the assistance of the Jews of Narbonne in 766 King Pepin of France sent a mission to Baghdad to the Abbasid Caliph Al-Mansur, the Ummayad's traditional enemy. As a result of this mission, Caliph Al-Mansur sent to King Pepin a Davidic prince, Makhir, from the Jewish exilarch's house. The Jewish prince arrived in France in 768 and was made the ruler of the Jewish community in Southern France, which had become the medieval French fief of "Province". Makhir,
who changed his name to Theodore of Narbonne, was also given the title "Marquis of Septimanie" ["seven provinces"], and founded one of the medieval French noble houses. The identity of Makhir is open to debate. There were four near contemporary Jewish princes who bore the name Makhir (Machir), which has caused confusion as to which one is to be identified with Theodore [Thierry] of Narbonne. (1) The series of articles "De Domo et Familia David", by Bryant-Abraham, make an excellent case that Prince Makhir [A] is to be identified with Theodore of Narbonne; (2) the "DFA" ["Descent From Antiquity"] genealogical charts identifies Theuderic of Narbonne with Prince Makhir [B]; (3) there is also the Jewish Exilarch Makhir [C], deposed 773, who has been identified with Theodore/Theuderic of Narbonne; and (4) there is Prince Makhir [D], who, too, has been identified with Theodore of Narbonne. Then, in "A Jewish Princedom in Feudal France", by Zuckerman, he makes a case to identify the deposed Jewish Exilarch Natronai with Theodore of Narbonne, which identification has already been discredited by scholars.

section 16.1: House of Makhir

issue of (67) Makhir (Machir) [Makhiri, Macaire] (above), changed name to Theodore [or French: Thierry], and held office as Marquis of Narbonne (768) (d793), who, by wife, Aldana, daughter of Pepin "Le Korte", King of France, begot five sons and three daughters, who were:

(1)/(68A) Thierri [I] "de Ripuarie", Count of Autun (d793), father of (69a&b) Utte & Doue, two daughters

(2)/(68B) Thouin, Count of Autun (d816); father of (69) Thierry II, Count of Autun (d821), father of (70) Aube (daughter), wife of Guerin V, Count of Chalons (d853)

(3)/(68C) Adalesme, a count, who, by wife, Albane, begot two sons.

(69A) Gerhard "of Poitou" [the father of Rainulf, Duke of Aquitaine] was the ancestor of the House of Poitou & the Dukes of Aquitaine, the heiress of whom, Eleanor of Aquitaine, married King Henry II of England, and, was ancestress of later English monarchs;

(69B) William "The Lion", was the ancestor of the counts of Auvergne

(4)/(68D) "Saint" William "Le Cornet", Marquis of Septimania 790-806. Count of Gellone 791 [a.k.a. Guillem de Gellone; Guillame d’Orange],
Prince of Orange 792, Count of Razes 795, styled "Peer of France", one of Charlemagne's "paladins", retired 806 into a Jewish Yeshivah [Rabbinical College] for his final years, which he himself had founded (d812), and, left issue by three wives (below).

(5)/(68E) Aimeric, a count;

(6)/(68F) "Saint" Ida (daughter), the wife of an un-named "Saxon" king

(7)/(68G) Bertha (daughter), the [2nd] wife of Pepin I, King of Italy (d810)

(8)/(68H) Aube (daughter); the identity of her husband is unsure

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article: descent-line of (68C) Adalesme (above) was:

section 16.2A: issue of (68D) "Saint" William "Le Cornet" (above) by 1st wife, Cunegonde, sister & heiress of William [I], Count of Razes [last Merovingian prince], was:

(1)/(69A) William, d y

(2)/(69B) Bera IV/[I], Count of Razes 795, Marquis of The Spanish March 801, Marquis of Septimania 817 (d823), had issue (below)

(3)/(69C) Herbert (d830), a count

(4)/(69D) Gerburge (daughter), an abbess

(5)/(69E) Rolinde (daughter), wife of Wala, a count (d636)

section 16.2B: issue of (68D) "Saint" William "Le Cornet" (above) by 2nd wife, Orible, daughter of Khorson, Count of Toulouse, & widow of Thibaut "of Orange" [her 1st =], was:

(6)/(69F) Bernard "Naso", Marq. of Septimania 820; Ct. of Toulouse 835 (d844), who, by wife, Dhuade (Duodene), daughter of Lupus II, Duke of Gascogne, was the father of (7)/(70) Bernard II "Le Veau", also called "Vitellus", Marquis of Septimania; Count of Toulouse, "Master" of Aquitaine (d872), who, by wife, Udalgarde, dau of Fredol, Count of Toulouse & Rouergue, begot three sons, namely,

(71A) Aton, Viscount of Rouergue

(71B) Benoit (Bigo), Viscount of Toulouse, the father of (72) Aton, Viscount of Toulouse

(71C) Ymon, Viscount of Evreux

section 16.2C: issue of (68D) "Saint" William "Le Cornet" (above) by 3rd wife, Guitburge, daughter of Lambert, Count of Hornbach; was:

(7)/(69G) Thierri III, Count of Autun (d840)

(8)/(69H) Jousseaume, Marquis of Gothie (d834)

(9)/(69i) Gaucellone (Gaucelm), Count of Roussillon (d834)

(10)/(69J) Ernault (Arnold), a count
section 16.3: descent-line of (68D) "Saint" William "Le Cornet" (above) was:

(68) "Saint" William "Le Cornet", by 1st wife, begot

(69) Bera IV/II, Count of Razas, by wife, Romille, begot

(70) Argila, Count of Razas (d836), who, by wife, Reverge, was the father of

(71) Bera V/III, Count of Razas (d860), who, by wife, Duodeme, was the father

(72) Hilderic, Count of Razas (d867), the father of

(73) Sigbert [III], Count of Razas, called "Prince Ursus", deposed and expelled (881) by his father-in-law, King Charles I/II "The Bald" of France, and died in exile in Bretagne (894); who, by his wife, Rotilde, was survived by a son, namely:

(74) William de Razas, dispossessed heir, styled self "Count of Razas" as William III, fled to England as the results of Viking raids in 914 and died there that year; and, by his wife, Idoine of Nantes, was survived by a son, namely:

(75) William de Razas (d936), who, an exile at the English royal court, married Egythe, an English princess, and, begot

(76) Arnaud de Razas (d952), who returned to his grandfather’s estate in Bretagne in 939 (d952); and, by his wife, Ashtar, a Breton princess, begot

(77) Bera "The Architect", Grand-Master of the Masonic Order (d975); said to have introduced the "masonic arts" to England circa 950; whose descendants were called "architects" which is an illusion to "freemasonry", considered a false doctrine of the Christian Faith

(78) Sigebert (d978/982), son of above; had two brothers Arnaud and Bernard

(79) Hugh des Plantard (d971), who, by wife, Anna of Byzantium, begot three sons, namely:
(1)/(80A) John des Plantard, ancestor of the Plantard Family, from whom descends Pierre Plantard de Saint-Clair (1920-2000), claimant, who revived the "Order of Zion" ["Ordre du Sion"] as the "Prior of Zion" in 1956, & begot Thomas Plantard de Saint-Clair, male-line heir of Makhir's House.

(2)/(80B) Gerald de Ademar, 1st Prince of Orange (1000), father of (81) Raimbaud I, Prince of Orange, father of (82) Bertrand I, Prince of Orange, father of (83) Raimbaud II, Prince of Orange (d1121), father of (84) Tiburge I (daughter), Countess of Orange (d1150), wife of William I de Ometas, ancestress of the House of Nassau.

(3)/(80C) Hugh des Plantard (d1015), the 1st husband of Agnes de Jumieges, & the father of her eldest son, (81) William de Joinville, who was raised by her 2nd husband, Ernicule II, Count of Boulogne, by whom she begot Eustace I, Count of Boulogne. The Joinville/Geneville Line, descendants of (81) William de Joinville, ended with an heiress, Joanne, who, through the Mortimer Family, was an ancestress of one of the branches on the British Royal Family-Tree.

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part 17: House of "Plantevelue"

Later, at Charlemagne's request, the Caliph Harum-al-Rashid (786-809) sent to France another Davidic prince from the exilarch's house, (69) Solomon "Nasi", whom Charlemagne made "Marquis of The Spanish March", in 802, and, he, by wife, Liutgarde of Auvergne, was the ancestor of three French noble houses, & the father of

(70) Bernard "Nasi"/"Plantevelue" ["Hairyfoot"], "Prince Nasi", Marquis of The Spanish March, Count of Auvergne 868, also Toulouse 872, and Narbonne 878 (d886); the ancestor of the House of Plantevelue, whose descendants inherited several feudal fiefs in France through their heiresses, including (a) the Albi-Carcassonne Line [male-line extinct 1270]; (b) the Melgueil-Anduze-Versols Line [ancestors of the Rocafuls of Spain, the Rouquefeuils of France and the Rockefellers of America]; and (c) the Lautrec Line [male-line extinct 1407]. He, by wife, Ermengarde of Chalons, begot issue [five/or six sons & three daughters] who were:

(1)/(71A) Aton, Viscount of Albi (dc 900), who, by wife, Aissene d'Ambialet, begot (72) Bernard I, Viscount of Albi & Seigneur of Ambialet (d937/940) (below)

Raculfe de Macon (d920), the father of (72a) Etolane (daughter), wife of Alberic [I] of Narbonne, and (72b) Atalane (daughter), wife of Valcharic of Languedoc.

Giraud [I] de La Tour.

William [I] (Guillaume) "The Pious", "Prince Nasi", Marquis of The Spanish March, Septimania, Count of Toulouse, Limoges, & Auvergne (d918), who, by 1st wife, Engelburge, begot: (72a) Boso, d.y.; & by 2nd wife, Ermengarde, begot (72b) Aube "Pieux" (daughter), wife of Rotbold I, Count of Arles (d949), and (72c) Emeline (daughter), wife of Ebales "Manzer", Duke of Aquitaine.

Guerin, a count.

Aeva (daughter), wife of Geoffrey, Count of Nevers.

Adalinde (daughter), wife of Effroi [Acfred], Count of Carcassonne (d906).

Aida (daughter), wife of Manasses of Chalons.

section 17.1: viscounts of Albi

Aton I, Viscount of Albi (d942), the father of (74) Bernard II, Viscount of Albi (d974), the father of (75) Aton II, Viscount of Albi (d1032), the father of (76) Bernard III, Viscount of Albi (d1060), the father of (77) Raymond-Bernard, Viscount of Albi (d1074), who, by wife, Ermengarde [sister & heiress of Roger III, Count of Carcassonne], begot (78) Bernard-Aton, Count of Carcassonne (d1129/30), the father of (79) Roger IV, Count of Carcassonne (d1150), the father of (80) Trencavel I, Count of Carcassonne (d1167), the father of (81) Roger V, Count of Carcassonne (d1194), the father of (82) Raymond-Roger, Count of Carcassonne (d1209).
the father of (83) Trencavel II, Count of Carcassonne (d1263), the father of (84) Roger Beziers (d1270), the last of his line

section 17.2: viscounts of Anduze

(2)/(73B) Bernard [II], Viscount of Melgueil (d963), the father of (74) Almeradus, Marquis of Gothia (dc 1000), the father of (75) Bernard I, Viscount of Anduze (d1029), the ancestor of the d'Anduze Line, and, the father of (76) Bermond, Viscount of Anduze (d1054), the father of (77) Bernard II, Viscount of Anduze (d1078), the father of (78) Raymond I, Viscount of Anduze (d1114), the father of (79) Bernard III, Viscount of Anduze (d1162), the father of (80) Bernard IV, Viscount of Anduze (1169), who, by Adele, the Roquefueil heiress, daughter of Fredol de Roquefueil, begot (81) Raymond de Roquefueil (d1204), the father of (82) Arnaud de Roquefueil (d1242), the father of (83) William I, Sire of Versols (d1280), who, by wife, Ricarde de Versols [heiress], begot (84a) Ramon [the ancestor of the Rocafel Family of Spain] and (84b) John (Jean), Sire of Versols (d1304), the father of (85) William II, Sire of Versols (d1329), the father of (86) John (Jean), Sire of Versols (d1362), the father of (87) William III, Sire of Versols (d1403), the father of (88) Rigaud, Sire of Versols, the father of (89) Adhemar, Sire of Versols (d1477), the father of three sons, namely, (90a) William IV, the ancestor of later sires, (90b) John (Jean), the ancestor of the Roquefueil Family of France, and, (90c) Augier, the ancestor of the Rockefeller Family of the U.K. & the U.S.; and,

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section 17.3: viscounts of Lautrec

(3)/(73C) Sicard I, Viscount of Lautrec (d974), the father of (74a) Frotaire I and (74b) Isarne I (d988), the father of (75) Sicard II (d1038), the father of (76a) Frotaire II and (76b) Isarne II, the father of (77a) Isarne III (d1130) [ancestor of a secondary-line which appears to have been the ancestors of Henry de Toulouse-Lautrec] and (77b) Sicard III, the father of five sons, namely, (78a) Sicard IV (d1152), (78b) Sicard V [father of (79) Frotaire III], (78c) Amelius-Sicard I, (78d) Pierre (below), and (78e) Raymond. The afore (78c) Amelius-Sicard I was the father of (79a) Fredol I and (79b) Amelius-Sicard II, the father of (80a) Fredol II and (80b) Amelius-Sicard III, the father of (81a) Isarne I, (81b) Amelius, & (81c) Fredol III, the father of (82a) Fredol IV & (82b) Isarne II (d1354), the father of (83) Philippe I (d1402), the father of (84) Philippe II, the father of (85) John (Jean) (b/d 1407), the last of his line. The afore (78d) Pierre (above) was the father of (79a) Sicard, (79b) William, and (79c) Pierre, the father of (80a) Hugues and (80b) Guille, who, by wife, Indie [daughter of Raymond VI of
Toulouse], begot (81) Laura (daughter), wife of Raymond I, Prince of Orange, and, mother of (82) Bertrand III, Prince of Orange (d1300/5), who, by wife, Berengaria of Andria, begot (83) Bertrand, Count of Andria and Senator of Rome (d1347/55), who, by wife, Margaret d'Alneto, begot (84) Francis, Duke of Andria (d1422), who, by wife, Justine [daughter of Nicolas des Ursins], begot (85) Margaret (daughter), wife of Pierre de Luxembourg, Count of Saint Paul, and, mother of (86) Jacqueline (daughter), wife of Richard Wydeville, Earl Rivers, and, mother of (87) Elizabeth (daughter), wife and queen of King Edward IV of England, from whom descends all succeeding English monarchs.

part 18: Baha'u'llah, ancestors & descendants

(63) Bostanai [1], Exilarch (above), of his 2nd wife, begot

(64) Shahrijar (Shahari), ancestor of the Shaharite Line & its offshoots

= [name], sister of Baw, a Persian prince, 1st Prince of Tabaristan 665-679, who gave his name to the Buwayhids [his successors]

note: the historical record reads that Baus, [1st] Prince of Tabaristan, was the son of Sapor, the son of Kaus, Prince of Tabaristan (530-537), younger half-brother of Khosrau I, King of Parthia; however, Jewish Records say that the dynasty of Tabaristan was founded by a Jewish prince, who culturally was probably Parthian/Persian; and, those who kept the records in those days, the Parthians/Persians were prejudice against the Jews and only mention them in their writings in a negative sense

descent-line:

(65) Yomtov Ruzbihan [a.k.a. Ahunai], the father of

(66) Babawai Moses, 13th Exilarch, the father of

(67) Isaac Iskoi II, 16th Exilarch (below), deposed 817 upon his conversion to Islam, & took the name "Husayn", ancestor of the Iskoiate Line

issue of (67) Isaac Iskoi II, 16th Exilarch (above):

(68) Qarim (Karen) (d856)

= [Sokhra], the Badusepanide heiress
**issue:**

(69A) Maziyar

(69B) Faridun [Afridun], Prince of Mazandaran 856-

**issue of (69) Faridun (above) was:**

(70A) Baduspan III, Prince 862-872, the father of (71) Shahriyar II, Prince 872-888

(70B) Shirzad

**issue of (70B) Shirzad (above) was:**

(71A) Tida, father of (72) Hazar-Sindan, Prince 888-899

(71B) Diwbend

**issue of (71B) Diwbend (above) was:**

(72) Djemshad (below)

**issue of (72) Djemshad (above) was:**

(73) Shahriyar III (below), Prince 899-939

**issue of (73) Shahriyar III (above) was:**

(74A) Mohammed I, Prince 939-952, the father of (75) Ustundar Abul-Fadl, Prince 952-965

(74B) Feramurz

**issue of (74B) Feramurz (above) was:**

(75) Zarin-Kemer I, Prince 965-996

**issue of (75) Zarin-Kemer I (above) was:**

(76) Baharb, Prince 996-1023

**issue of (76) Baharb (above) was:**

(77A) Ardashir I, Prince 1023-1047

(77B) Nazir-ed-Dawla (below)
issue of (77B) Nazir-ed-Dawla (above) was:

(78) Nemawar I, Prince 1047-8 (below)

issue of (78) Nemawar I (above) was:

(79) Hazarasp I, Prince 1078-1116

= sister of Kiya Buzurg Bin Al-Hadi, Prince of Daylam

issue of (79) Hazarasp I (above) was:

(80A) Shahrivash, Prince 1116-1129, the father of (81) Hazarasp II, Prince 1165-1210

(80B) Kai-Ka’us I, Prince 1129-1165 (below)

descendants of (80B) Kai-Ka’us I (above) were:

(81) Djestan, the father of

(82) Zarin-Kemer II, Prince 1210-1214, the father of

(83) Bistun [I], Prince 1214-1223, the father of

(84) Nemawar II, Prince 1223-?

issue of (84) Namwar II (above) was:

(85A) Ardashir II, Prince ?-1236

(85B) Rakin Gaubara, Prince 1236-1272

(85C) Iskender, the father of (86) [name] (daughter), wife of ...

issue of (85B) Rakin Gaubara (above) was:

(86A) Nemawar III, Prince 1272-1302, the father of (87) Iskender, the father of (88) [name] (daughter), wife of ...

(86B) Kai-Khusrau, Prince 1302-1312

(86C) Arghush

issue of (86B) Kai-Khusrau (above) was:

(87A) Mohammed II, Prince 1312-1318
(87B) Shahriyar IV, Prince 1318-1325
(87C) Ziyar, Prince 1325-1334

**issue of (87C) Ziyar (above) was:**

(88A) Iskandar I, Prince 1334-1360, the father of (89) [name] (daughter)
(88B) Ghazi, Prince 1360-1379, the father of (89) Qubad, Prince 1379-1399
(88C) Tus, Prince 1399-1404
(88D) Gustahem

**issue of (88D) Gustahem (above) was:**

(89) Bistun (d1358) (below)

**issue of (89) Bistun (above)**

(90) Kayumarth, Prince 1404-1453

**issue of (90) Kayumarth (above) was:**

(91A) Kai-Ka'us II, co-ruler 1453-1476 (below)
(91B) Islandar II, co-ruler 1453-1475 (below)

**issue of (91A) Kai-Ka'us II (above) was:**

(92) Jahangir [I], Prince 1476-1508, (below)

**descendants of (91B) Islandar II (above) was:**

(92) Tadj-ed-Daula, Sultan of Kujur (d1492), the father of
(93) Ashraf, Sultan of Kujur (d1509), the father of
(94) Kais, Sultan of Kujur (d1543)

**issue of (94) Kais (above) was:**

(95A) Kayomart, Sultan of Kujur
(95B) Jahangir I, Sultan of Kujur (d1567)

**issue of (95B) Jahangir I (above/below) was:**
(96) Mohammed, Sultan of Kujur (d1590), the father of

issue of (96) Mohammed (above) was:

(97) Jahangir II, Sultan of Kujur (ex 1598)

issue of (92) Jahangir [I] (above) was:

(93A) Behem I, Prince of Nur (d1507)
(93B) Bistun [II], Prince of Nur (d1507)

issue of (93B) Bistun [II] (above) was:

(94) Behmen II, Prince of Nur (d1550)

issue of (94) Behmen II was:

(95A) Behem III
(95B) Kayomart, father of (96) Aziz, father of (97) Jahangir [II] of Takur (d1594) (below)

(95C) Oweis

descendants of (97) Jahangir [II] of Takur (above) was:

(98) Faridun, the father of
(99) Aga Fakhr Beg, the father of
(100) Hajji Mohammed Rida, the father of
(101) Karbilai Abbas Khan, the father of
(102) Mirza Rida-Quli Beg, the father of
(103) Mirza Abbas Buzurg, the father of
(104) Husayn Ali, a.k.a. BAHA’U’LLAH, proclaimed self king 1868 (d1892)

= twice

(105) Abdu’l-Baha (d1921), half-bro of Mohammed-Ali (d1937), who begot three sons, namely: Shua, Musa, & Amin, and, a daughter, Asiyihah

(106) Diya’iyyah (daughter) (d1951)
Mirza Hadi Afnan (d1955), descendant of "The Prophet" Mohammed

Shoghi Effendi (d1957)

Mary Maxwell (d2000)

no issue

part 19: Persia's Afshar Dynasty, ancestors & descendants

Bostanai, 1st Exilarch/3rd Dynasty (above)

issue of 2nd wife, Dara [Izdundad], daughter of Yazdagird III, King/Shah of Persia, was:

Shahrijar (Shahari), ancestor of the Shaharite Line, bro of (64b) Gil "Gawbara", 1st Prince of Gilan, & (64c) Mardanshah, Prince of Mazandaran

= [name], sister of Baw Ka'usiye, 1st Prince of Tabaristan 665-679

Surkhab I, 3rd Prince of Tabaristan 688-717, bro of (65A) Yomtov Ruzbihan Yitzak [Ahunai], & (65B) Nathan

descendants of (65C) Surkhab I (above) were:

Mihr Mardan Shah, Prince 717-755, the father of

Surkhab II, Prince of 755-772, the father of

Sharwin I, Prince of 772-797

= Bayanue, daughter of Mo-Yen-Cho (Moyunchur), King of Uighur, & wife, Ning-Kuo, daughter of Su-Zong, Emperor of China [Tang Dyn.], & were the parents of

(69) Isaac Karim (d796)

= [name], the Dabwaihide heiress, daughter of Hormuz, last Prince of Gilan 759-762, & were the parents of

Shahriyar I, Prince 797-825
issue of (70) Shahriyar I (above) was:

(71A) Djafar, Prince 825-837

(71B) Qarin I, Prince 837-867 [converted to Islam 854]

issue of (71B) Qarin I (above) was:

(72A) Surkhab (below)

= Atika, daughter of Abdallah, Emir of Khorasan

issue of (72A) Surkhab (above) was:

(73A) Rustam I, Prince 867-895

(73B) Abdul-Hamza, the father of (74) [name unsure], a daughter, wife of "Prince" Artsruni

issue of (73A) Rustam I (above) was:

(74) Sharwin II, Prince 985-930

= [name], daughter of Tahir III, Emir of Sistan

descendants of (74) Sharwin II (above) was:

(75A) Shahriyar II, Prince 930-966, who, by his wife, [name], the daughter of Kvirike I of Khakheti, were the parents of (76) Khosrovanush (daughter), wife of Ashot III [VII] of Armenia, from whom is traceable descent-lines to European royalty

(75B) Rustam [II] (d966), the father of

(76) Dara, Prince 966-969

= [name], the daughter of Irdimin Khan of Uighur

(77) Shahriyar III, Prince 969-1006 (below)
= Auria, daughter of Marzuban, King of Fars, Kurdistan, & Iraq

issue of (77) Shahriyar III (above) was:

(78A) Rustam II/III, Prince 1006-1057

(78B) Surkhab

= [name], dau/or sis of Altuntash-Hajid, the Ghaznavid Sultan of Khwarazm

issue of (78B) Surkhab (above) was:

(79) Qarin II, Prince 1057-1074

= [name], daughter of Mahmud Khan, Prince of Kashghar

issue of (79) Qarin II (above) was:

(80) Shahriyar IV, Prince 1074-1110

= [name], an Azerbaijanis princess

issue of (80) Shahriyar IV (above) were:

(81A) Qarin III, Prince 1110-1117

(81B) Ali I, Prince 1118-1140

(81C) Dara Ispahbadiyah

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issue of (81A) Qarin III (above) was:

(82) Rustam III/IV [I], Prince 1117-1118, the father of a daughter, (83) Ayesha, wife of Schahan Pahlavuni, Prince of Dzovk, from whom is traceable descent-lines to European royalty

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issue of (81B) Ali I (above) was:

(82A) Rustam IV/V [II], Prince 1140-1163 (below)

(82B) Hussan ed-Daula, the father of (83) [name] (daughter), wife of …
descendants of (82A) Rustam IV/V [II] (above) were:
(83) Hassan I, Prince 1163-1171/2, the father of
(84) Ardashir I, Prince 1171/2-1206, the father of
(85) Rustam V/VI [III], Prince 1206-1210

interim: 1210-1238

descendants of (81C) Dara Ispahbadivah (above) were:
(82) Rustam, his son, the father of
(83) Kinkhwar (Kinkhwarey), the father of
(84) Ardashir II, Prince 1238-1249

=1(1210) [name], daughter of Mingburnu, Prince of Khwarazm
=2(1227) [name], daughter of Chagatay (Jaghatai), Khan of Transoxania

issue of (84) Ardashir II (above) was:
(85A) Mohammed, Prince 1249-1267 [begotten of 1st wife]
(85B) Shahriyar [begotten of 2nd wife]

= [name], daughter of Samgramadeva II, King of Kashmir

descendants of (85B) Shahriyar (above) was:
(86) Ali II, Prince 1267-1276

=(1256) [name], daughter of Hulegu, II-Khan of Persia
(87) Yazdegird, Prince 1276-1299

=1 [name], daughter of Iskender, son of Nemawar II, Prince of Mazandaran
=2 [name], daughter of [?] Daula-Hasan II, Prince of Azerbaijan
issue of (87) Yazdegird (above), by 1st wife, was:

(88A) Shahriyar V, Prince 1299-1314 (below)
= [name], daughter of Kai-Qubad III, Sultan of Turkey

issue of (87) Yazdegird (above), by 2nd wife, was:

(88B) Sayalun (daughter), wife of Farrukhzad II, Prince of Shirvan

issue of (88A) Shahriyar V (above) was:

(89) Kai-Khusrau, Prince 1314-1328

issue of (89) Kai-Khusrau (above) was:

(90A) Sharaf El-Muluk, Prince 1328-1334, who, by wife, [name], daughter of Iskender, son of Nemawar III, Prince of Mazandaran, begot (91) [name] (daughter), ?the wife of Quarquare II, Prince of Samatzkhe

(90B) Fakhr ud-Dawlah, a.k.a. Hassan [II], Prince 1334-1349

issue of (90B) Fakhr ud-Dawlah [aka Hassan II] (above) was:

(91A) Ghazi

(91B) Shems El-Muluk (1350)

(91C) Kais

descendants of (91C) Kais (above) were:

(92) Kayomart, the father of

(93) Kais, the father of

(94) Jahangir, the father of

(95) Kayomart, the father of

(96) Muhammed Qaraklu, the father of

(97) Amir-Hamza, the father of

(98) Kamrau-Shah, the father of

(99) Seyh-Fadl Afshar, the father of
(100) Malik Bayinder Han, the father of
(101) Sheriyar Hassan, the father of
(102) Aqha-Fakhr Beg, the father of
(103) Quli Beg e Afshar, an "imam", governor of Khelat Fort, in Khorasan (d 1695) (below)

issue of (103) Quli Beg e Afshar (above) was:

(104A) Nadir Afshar Shah "The Great", King of Persia 1736-1747, founded the Afshar Dynasty of Persia, father of

(105) Reza-Gholi-Mirza, son

= Fatima, daughter of Abu'il Muzaffar, a.k.a. Husain Shah, King of Persia

(106) Shahrukh, son, King of Persia 1749 & 1750/1755-1796 (below)

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Issue of (106) Shahrukh (above) was:

(1)/(107A) Nadir Mirza (d1803)

(2)/(107B) Husain Quli Khan, father of two daughters, who were: (108A) Qamar, wife of Fath 'Ali Shah, King of Persia 1797-1834, & (108B) Begum, [another] wife of Fath 'Ali Shah, King of Persia 1797-1834

(3,4,5)/(107C,D,E) three daughters/sisters

(6)/(107F) Lotfi Ali Khan (d1794), an illegitimate son

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Issue of (107F) Lotfi Ali Khan (d1794), an illegitimate son
[note: there are alternative genealogies of the descendants of (107F) Lotfi Ali Khan, none of which are verifiable]

issue of (107F) Lutfi Ali Khan (above) by wife, Mariam Khanum [daughter of Hassan Ali Sayyed, descendant of "Prophet" Mohammed] was:

(1)/(108A) Karim [I] "Tul" [I] (Karim-Tool)

(2)/(108B) Rahim "Tul" (Rahim-Tool), bro

issue of (108A) Karim [I] "Tul" (above) was:

(109) Mohammed Zaman Khan (d1834) (below)

issue of (109) Mohammed Zaman Khan (above) by wife Khanum, dau of Fath 'Ali Shah, King of Persia, was:

(1)/(110A) Baba Khan

(2)/(110B) Fathullah (d1834)

(3)/(110C) Agha Jani

issue of (110A) Baba Khan (above) was:

(1)/(111A) Karim [II] "Tul" [a.k.a. Karim "Beg"]

(2)/(111B) Allah Verdi

(3)/(111C) Hasan Mirza

issue of (111A) Karum [II] "Tul" (above) was:

(112) Habibollah [a.k.a. Hadi "Beg"] (d1919)

issue of (112) Habibollah (above) was:

(113) Bahram Mirza, son, father of

(114) Abdullah Mirza, a mullah, the father of

(115) Abdul-Qarim [adopted surname: Mohadjer], who, by wife, Farokhagha Shahrasari, begot

(116) Mohammed Mohadjer, claimant, who calls himself "Maitreya" ["Messiah"]
part 20: Christianity's Holy Family, the "Desposynoi", & allied-lines

section 20.1: "the genealogies

It is generally accepted by most Bible scholars that Matthew (1:1-17) gives Joseph's descent-line, showing Jesus to be the legal heir to the Israelite throne; and Luke (3:23-28) gives Mary's lineage, showing Jesus' bloodline [Irenaeus' "Against Heresies", 3:21 ff.]. Joseph was the "royal Davidic heir" of his generation, and his genealogy was circulated in Jewish circles as part of the Jews' speculations about the restoration of the Davidic Dynasty and the kingdom. Though Joseph appears in the "Gospels" as a man of unimpressive means in an unimportant town, nevertheless, he was "the heir to the throne". It is plainly stated by Matthew (1:16) that Joseph was the son of Jacob "Nasi", i.e., Yaakov, the Sheik of Jerusalem; and, although Joseph is called "son of Heli" by Luke (3:23) it should there instead read "son-in-law"; for, according to Jewish custom, the son-in-law of a man could be reckoned as his son, thus, Joseph was not actually the "son" of Heli but was in fact his "son-in-law". For scriptural precedent for an "in-law" spoken of as the full-relative, see John 19:25 where Mary, the wife of Clopas, the brother of Joseph, is called "sister" of "The Virgin" Mary when she was actually her "sister-in-law". Too, the genealogy of "The Virgin" Mary was recorded in Jewish records, and copied in the Palestinian "Talmud" [Haggigah, Book 77, # 4], where Mary is called the "daughter of Heli". That Matthew gives the genealogy of Joseph, and Luke of Mary, was the view held by early church elders, such as Origen, St. Irenaeus, Athanasius, and Justin Martyr, however, the attempt by Africanus in the third century to harmonize the two genealogies shows that by that time there had arisen some confusion about the two genealogies, and, oddly, this difference in opinion has persisted among scholars to the present time. The renaissance scholars Annius of Viterbo, Luther, and Bengel have been followed by modern scholars who consider that Matthew gives Joseph's genealogy and Luke gives Mary's genealogy. Luke indicates this in the phrase "as was supposed" (Lk 3:23) referring to Joseph. Tertullian and a few other scholars reverse this view and consider that Matthew gave the genealogy of Mary and Luke that of Joseph, which view is based on the grounds that Matthew against the Jewish custom includes women in the genealogy he gives, while Luke in conformity with Jewish, Greek, and even Roman custom, does not mention women. It must be remembered that early church elders laid stress on the fact that not Joseph only but Mary also was descended from King David; for since the virgin-birth excludes the descent-line given by Matthew from King David through Joseph [which gave Jesus only a legal membership in the royal house by adoption] if Jesus is to prove His royal
Davidic descent it must be through his mother, and if the genealogy Luke gives is not Mary’s lineage then it cannot be demonstrated irrefutably that Jesus was physically descended from King David which would bring into question His title to the throne, thus, it seems reasonable to conclude that the genealogy Luke gives is Mary’s ancestral-line, and, accepting it as such, we have the ancestral-line of Jesus whereby He may establish His title to the throne. The expression Luke used in Acts 2:30 of Jesus’ ancestry, “one of his [i.e., King David’s] descendants”, can hardly refer to an ancestry through a purely legal relationship, by His adoption by His foster-father, Joseph, who acknowledged Jesus as His legal heir. It implies a flesh-and-blood relationship, through Mary (compare Rom 1:3; 2 Tim 2:8), from King David to Jesus. It was logical for Matthew, a Jew, writing to the Jews, to give the legal line through Joseph, the royal Davidic heir; as it was equally logical for Luke, a Gentile [non-Jew], writing to the Gentiles [everyone else], to give the physical-descent of Jesus through Mary by which he represents Jesus not as the Jews’ king [as Matthew does] but as everybody’s king [as Luke does], giving the descent of Jesus from Adam, the federal-head of the human-race. Matthew begins his genealogy with Abraham, whom the Jews claim as their “father” [ancestor], then, continues in descending order through Judah, one of the twelve Hebrew patriarchs, the immediate ancestor of the Jews [from whom the Jews derive their name], goes through King David and his descendants, the Kings of Israel and Judah, and ends with Jesus, establishing His legal title as heir of the respective covenants made by God to each of these men; while Luke, starts his genealogy with Jesus and in ascending order gives a list of His ancestors and ends with Adam, the first human, the ancestor of the entire human-race, to place Jesus in the world’s family-tree and represent Him as the "seed of the woman" of Genesis 3:15, who is a culture-hero found in the mythologies of nearly human race in ancient times, who was to be the future "world-king".

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section 20.2: Line D; the Abiudite Line; St. Joseph’s Family; the descendants of Zorobabel of his 1st ["foreign"] wife; ancestry of St. Joseph, foster-father of Jesus

(23) Zorobabel, who, by his first "foreign [Babylonian] wife", begot

(24) Shazrezzar [a Babylonian name], son, had issue

issue of (24) Shazrezzar (above) was:

(25a) Hacaliah, father of (26A) Nehemiah & (26B) Hanani[ah] (below)
(25b) Hur, father of (26) Rephaiah, father of (27) Uri

(25c) Halohesh, father of (26) Shallum, father of (27ff) several daughters

issue of (25a) Hacaliah (above) was:

(26A) Nehemiah, possible claimant, Governor of Judea 445-434 & 432-? BC (d415/405BC), begot (27) a son [name unknown], possible ancestor of the family of Samuel Nahmias, a.k.a. Giulio Morosini (1612-1687), which claimed descent from him

(26B) Hanani[ah], brother, the father of

(27) Ohel, who begot

(28) [H]Achiya[ḥ], who begot

(29) Nuri, who begot

(30) Yehezqiyah [Androtimus], Governor of Judea ?-330s

= [name here], sister of Bigvai (Bagohi) "The Persian", Governor 407-? (d336), son of a Jewish prince & a Persian princess

(31) Neariah [Nearchus] (d312BC)

= Barsine, a "foreign princess", who was related to the Persian shahs, Babylonian emperors, and Assyrian kings, etc., whose blood-lines she brought into this particular line of the Jewish royal house

(32) several sons, one of whom, name unsure, begot

(33) Abiud, ancestor of the Abiudite Line, the first ancestor of St. Joseph mentioned by Matthew of Zorobabel’s descendants, who begot

(34) Eliakim, who begot

(35) Azor, who, by wife, Lebaida, begot

(36) Sadoc (Zadok), who, by wife, Kaltimi, begot

(37) Achim, who, by wife, Asbaoda, begot

(38) Eliud, who, by wife, Anonyma, begot

(39) Ezar (Eleazar) (Lazar), who, by wife, Tsamiti, begot
(40) Matthan, who, by wife, Hazibah, had three sons

issue of (40) Matthan (above) was:

(1)/(41A) Jacob (Yakov) "Nasi", Prince of Israel &/or Patriarch of Jerusalem 32-23BC; removed & executed by King Herod of Judea

=1 Eucharia, a Jewish princess

=2 Cleopatra "of Jerusalem", his "foreign wife"

[note: Jacob "Nasi" was the first husband of Cleopatra of Jerusalem; she =2 Simon IV, the High-Priest 23-19BC [his 2nd wife]; and, =3 Herod "The Great", King of Judea 37-4BC, his 5th wife; and had issue by all three husbands]

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(2)/(41B) Hizkiah (Hezekiah) (Ezekias) "The Zealot", claimant & rebel-leader (exec 4BC), see collateral-line "A"

(3)/(41C) Judas "of Gamala" or "The Galiliean", claimant & rebel-leader (exec AD6), see collateral-line "B"

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issue of (41A) Jacob "Nasi" (above) by his 1st wife, Eucharia, was:

(42A) Miriam (Mary), wife of Theudas [Pelatiahite Line], early Church elder, killed AD44/46

issue of (41A) Jacob "Nasi" (above) by his 2nd wife, Cleopatra, were:

(42B) St. Joseph (29BC-AD26), recognized the "royal Davidic heir" despite his foreign mother, husband of "The Virgin" Mary, reduced to poverty by the series of King Herod’s persecution of King David's House, and took up carpentry as a trade. He was the foster-father of (43) JESUS "THE CHRIST"

(42C) Ptolas [twin], whose wife, Escha, was one of Joachim’s (above) three daughters

(42D) Clopas [twin], whose wife, "the other Mary", was the sister-in-law, not "sister", of "The Virgin" Mary
section 20.3: Joseph's father

Yaakov "Nasi" (above) held office as "Prince of Israel" 32-23BC. He was executed by King Herod for sedition in 23BC. Yaakov [or Jacob] "Nasi" was survived by a daughter, Miriam, of his 1st wife, Eucharia[h], a Jewish princess, and, of his 2nd wife and widow. Cleopatra "of Jerusalem", a "foreign princess", was survived by an eldest son, Joseph, and younger twin boys, Ptolas and Clopas. His widow, Cleopatra "of Jerusalem", married twice more after his death; first to Simon, High-Priest 23-19BC, which was his 2nd marriage as well as hers', then, upon his execution by King Herod, she was taken in marriage by Herod, King of Judea 37-4BC, her 3rd husband, and his 5th [or 6th, or 7th] wife; and, she had issue of all three husbands. The children of Jacob (Yaakov) "Nasi", grew up in the household of their uncle, Hizkiah, and were out on their own by the time of their uncle's rebellion.

section 20.4: Joseph's mother

The identity of Cleopatra "of Jerusalem" is a mystery. However, circumstantial evidence has suggested her identification with the posthumous daughter of Julius Caesar, the Roman "imperator", and Queen Cleopatra of Egypt; born six months after Caesar's assassination in 44BC. For, when Rome conquered Egypt in 30BC, Octavius, the grand-nephew and heir of Julius Caesar, murdered Julius Caesar's only son, Caesarion, begotten by Queen Cleopatra, saying that "the world was not big enough for two caesars". However, their daughter, Cleopatra, who had no legal standing under Roman law, was given in marriage to "an obscure eastern prince". The question is, could this "obscure eastern prince" have been the Palestinian "Nasi", Yakov (Jacob)? If so, that would make Joseph and his two younger half-brothers, the twins, the grandchildren through their mother of Julius Caesar and Queen Cleopatra! Incredible as it may seem, but possibly true! Hence, the book's title: "Jesus, The Last Pharaoh", whose author makes a case for Jesus to have been called "the last Pharaoh of Egypt", supposedly formally installed as an infant during the Holy Family's stay in Egypt.

section 20.5: Joseph, "foster-father" of Jesus

Joseph, who became the royal Davidic heir upon the death of Prince Simon in 4BC, husband of "The Virgin" Mary, was born about 29/28BC; his older half-sister, Miriam, was born earlier about 35BC; and his younger twin brothers, Ptolas and Clopas, were born later about 26BC. The family of
Joseph represented the descendants of the post-exilic royal Davidic heir, Zorobabel, of his first wife, a "foreign-woman" [Amytis, a Babylonian princess], whose descent-line had been legitimated by the Sanhedrin, though not necessarily invalidating the earlier ruling of Ezra "The Scribe", when the main-line of Zorobabel’s descendants of his [3rd] wife, called "a Jewish woman", which line represented the royal house [the Tobitite line], ended in the death of Prince Simon in 4BC, who died unwed and childless. The next in line, Joachim, the last of the Enaidite line, was survived by only daughters. After them, Joseph was the next in line. He represented the Abiudite line of the Davidic Dynasty. Joseph, as a young man, found himself impoverished by the recent persecutions of the royal Davidic house by King Herod and took up the trade of a "carpenter" to support himself and lived modestly in the town of Nazareth to the delight of its citizens, for everyone knew he was the "royal Davidic heir".

section 20.6: Joseph's younger brothers, the twins

Joseph’s younger brother Ptolas is not mentioned in the Bible but only in apocryphal literature. His name, Ptolas, is a contraction of the name Ptolemaeus, or Ptolemy. He died early and his widow, Escha, moved into the home of her "in-laws", Joseph and Mary. Escha died herself a few years later, and left behind her children to be brought-up by Joseph and Mary, their uncle and aunt, and, it has been conjectured by Catholic theologians that these children were Jesus’ so-called "brothers" and "sisters", rather than whom the Protestants say were Joseph and Mary’s later children, while the Orthodox schools teach that they were Joseph’s children in a "levirate-marriage" with his brother’s [Ptolas’] widow, Escha, which is not improbable nor contrary to Jewish practice at that time (Dt 25:5).

Joseph’s younger brother Clopas (Cleophas), whose name is a contraction of the Greek name Kleopatros [the masculine form of the feminine Cleopatra], is mentioned in the Bible and maybe identified with Alphaeus (Mt 10:3; Mk 3:18; Lk 6:15), the Syriac spelling of his name. He was the husband of ["the other"] Mary, the "sister-in-law", not "sister", of "The Virgin" Mary (Jn 19:25). It is improbable but not impossible to identify him with the Clopas who was one of the two disciples on the road to Emmaus the day of the resurrection whom Jesus met and conversed with (Lk 24:18). Clopas, of his wife, "the other" Mary [not "The Virgin"], were the parents of at least four sons and five daughters.

The younger brothers of Joseph, the twins, Ptolas and Clopas, married sisters, Escha, and ["the other"] Mary [who is often confused with her sister-in-law, "The Virgin" Mary], who had another sister, Salome, who married Zebedee. Escha, Salome, and Mary were the daughters of the Davidic Prince Joachim, who represented the Enaidite line, which was a collateral-
line of the extinct Tobitite descent-line [senior-line], that is, the royal house, the main-line of the descendants of Zorobabel of his third wife [Esthra, described as "a Jewish woman"], which ended in the male-line on the death in 4BC of Prince Simon, who died unwed and childless, after which the Enaidite line represented the royal house, but it had ended with the three daughters of Prince Joachim, namely, Escha [wife of Ptolas], Salome [wife of Zedebee], and Mary [wife of Clopas].

section 20.7: Joseph’s older half-sister Miriam, wife of Theudas, a Davidic prince, who represented another major secondary Davidic descent-line, i.e., the Pelatiahite Pedigree

issue: five sons

(a) James. Bishop of Antioch, the 1st son, was the father of Evodius, Bishop of Antioch (d68), the father of Heros (d127), Bishop of Antioch, the father of Cornelius (d151), Bishop of Antioch, father of Heros [II] (d169), Bishop of Antioch

(b) Matthias, a bishop, the 2nd son, was the grandfather of Artemias, the ancestor of [another] Matthias, who is recorded in historical writings to have been one of the eight desposynic princes who visited the pope in Rome in Year 318

(c) Thebouthis, a bishop, the 3rd son, was the father of Jesus (d69), which seemingly had become a popular name

(d) Andronicus, the 4th son, was the father of Aristobulus, first Bishop of Britain (58-98), sent by the "Mother Church", that is, the "Jerusalem Church", the ancestor of Adelphius, Bishop of Britain, who attended a church-council in Year 314

(e) Addai, a bishop, the 5th son, was the grandfather of Soter, the father of Jesus "of Lydda"

issue: three daughters

(a) Lydia

(b) Assia

(c) Lysia
section 20.8: Joseph’s uncle

The middle brother, Hizkiah "The Zealot" (Ezekias) (Hezekiah), the uncle of Joseph, the twins, Ptolas and Clopas, and, their older half-sister, Miriam, took them into his house after his brother’s [Jacob’s], execution, and raised them along with his three sons, namely, (a) Judas, (b) Menahem, and (c) Jacob. Prince Hizkiah was a brigade-officer in King Herod's Army when he became an active claimant of the throne. His brigade deserted with him; and he was called "head of the robbers" [the rebel-brigade] as a rebel-leader by one writer, and, who once overran the whole country, was suppressed by King Herod's troops. Hizkiah "The Zealot" was captured and executed in 4BC. His son Judas succeeded his father as the leader of the group of "zealots". He and his followers were captured that same year after a brief battle at Sepphoris in Galilee fighting the Romans under Publius Quintilius Varus, the Roman Governor of Syria, who marched into King Herod's realm to restore order. He had Judas "The Zealot" executed (4BC), just like his father several months earlier. Menahem, the brother of Judas "The Zealot", is sometimes confused with his famous nephew of the same name. Jacob, the brother of Menahem and Judas "The Zealot", was the father of three sons, who were: (a) Hur, (b) Eleazar, and (c) Uri. Hur, the eldest son, was the father of Judah "Ben-Hur", the father of a son, who was taken captive to Italy by the Roman general Titus and became the ancestor of a noble Italian family [the Princes of Oria], now extinct in the male-line.

section 20.9: Joseph’s [other] uncle

The other brother, Judas "of Gamala", called "The Galilean", the brother of Hizkiah "The Zealot" and Yaakov (Jacob) "Nasi", was residing in the town of Gamala. He raised a rebellion that toppled King Herod-Archelaus of Judea from power, which was put down by Roman troops under Cyrenius (Quirinus), the Roman Governor of Syria, and Judas was executed in AD6.

The rebellion of Judas "The Zealot" "of Galilee" [the son of Hizkiah "The Zealot"] in 4BC, and, the rebellion of Judas "of Gamala" or "the Galilean" [the brother of Hizkiah "The Zealot"] in AD 6, are often confused in history, since the rebellion recorded in Acts 5:37 refers to the 4BC rebellion, and the historian Josephus refers to the AD6 rebellion, however, neither mentions them both. The AD6 rebellion took place the year that Herod-Archelaus was deposed by the Roman Emperor due to complaints about him, whose realms, Judea, Samaria, and Idumea, were then annexed by the Roman Empire as the Roman Province of Judea. The rebellion was suppressed by the Roman Governor of Judea, Coponius, supported by Cyrenius (Publicus Sulpicius Quirinius), during his second governorship of Syria.
section 20.10: Line E; the Rhesaite Line; St. Mary's Family, the descendants of Zorobabel of his 2nd ["foreign"] wife

(23) Zorobabel, post exilic royal Davidic heir, begot

(24) Reza (Rhesa) "Nasi" [the half-brother of the Persian Shah Darius "The Great" thru mother]

issue of (24) Reza "Nasi" (above) was:

(25A) Yehoezer (Jehoezar), Governor of Judea 490-470, the father of

(26) Ahzai (Jahzevah), who succeeded him as Governor of Judea 470

(25B) Yohannai (Jehohanen) (Joanna), the brother of (25A) Yehoezer, Governor of Judea

(26) Jude (Judah; Judas) (Joda), who begot

(27) Josech (Joseph), who begot

(28) Semai[n], who begot

(29) Mattathias (Mattithiah), who begot

(30) Maath (Maadd), who begot

(31) Nagge (Naggai) (Nogah), who begot

(32) Esli (Azaliah), who begot

(33) Naum (Nahum) (Nakhum), who begot

(34) Amos, who begot

(35) Mattathias (Mattathiah), who begot

(36) Jose (Joseph), who begot

(37) Jannai (Johanan), who begot

(38) Melchi (Melki), who begot

(39) Levi, who begot
(40) Matthat "Nasi" (Lk 3:23-38) (below)

1=1 Esther of Jerusalem, a Maccabee princess [identity unsure]

2=2 Rachel of Arimathea [note: she had three children by a former marriage, namely, Joshua, [Jo]Nathan, & JoAnna]

=3 Salome of Jerusalem, called "the Proselyte"; an Idumean [Herodian] princess

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---section 20.11A: The Holy Family

issue of (40) Matthat "Nasi" (above/below) & his 1st wife was:

(41A) Heli, possible heir (exec 20/16BC)

= St. Anne [Hannah], daughter of Jeshua II/III, High-Priest 36-23BC

issue:

(42) "The Virgin" Mary, who, early orphaned, was placed in an order of temple-virgins; she later was given in marriage to St. Joseph (above), Jesus' foster-father, and, was the mother of

issue:

(43) JESUS "THE CHRIST" [virgin-born; of Mary alone]

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section 20.11B: relatives

issue of (40) Matthat "Nasi" (above/below) & his 2nd wife was:

(41B) Joseph "of Arimathea" (dc AD58), a wealthy merchant who frequently traveled abroad on business-trips

= Alyuba, dau of Akara

issue:

(42A) Joseph[es], father of (43) JOSHUA, 1st Grail-King c AD 100, see
(42B) Enygeus (dau), wife of the British prince, Bran, called "The Fisher-King"

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section 20.11C: [more] relatives

issue of (40) Matthat "Nasi" (above) & his 3rd wife was:

(41C) Gjor, possible heir, exec AD45/6, father of

(42) Simon "Bar Gjora", anti-king, exec AD73

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section 20.12: royal ancestry of The Virgin Mary

The Davidic descent of The Virgin Mary is taken for granted as though the readers are already quite aware of it, which in any case is already found in formulations in traditional literature, such as in Ignatius of Antioch (Eph.18:2; Trall. 9:1; Smyrn. 1:1), and occurs in numerous Second Century AD works (Asclsa 11:2; 3 Cor 3:5; Justin, Dial. 45:4; 100:3; cf. TJos 19:18). Luke, a Gentile, wrote about AD 50 and gives Mary's genealogy since it was generally not the practice of the Jews to trace a genealogy through the mother; but the case of Jesus is unique for He had no human father, hence, Luke, in accordance with Jewish usage recorded Mary's genealogy in her husband's name. For scriptural precedence of recording the genealogy of a wife in her husband’s name, see Num 27:1-11 & 36:1-12. If Luke had not put Mary's genealogy in her husband’s name it would have raised questions. Those Bible scholars who disagree that Luke gives Mary’s pedigree based their contention on the controversy as to whether "of the House of David" in Luke 1:27 goes with "virgin" or "Joseph". Some think it goes with "Joseph", however, verse 32 points in the direction of Mary’s royal Davidic ancestry. The father of "The Virgin" Mary is plainly stated in the Palestinian "Talmud" (Haggigah, Book 77, 2:4) to be Heli. The "Talmud" is a whole collection of works, including the "Mishna", commentaries, and rabbinic writings. The context in which this reference is found is that on "the pain of hell" where it says that "Mary, the daughter of Heli", was suffering for harlotry in the case of Jesus’ alleged illegitimate birth. This statement illustrates not only the bitter animosity of the Jews towards the Christians but also the fact that according to Jewish records Mary was Heli’s daughter; hence, it is the genealogy of Mary [not Joseph] we find in Luke, and should read "son-in-law" not "son" in reference to Joseph in Luke 3:23. The
apocryphal gospels, of which there are about 200 of them, give conflicting data on Mary’s parentage. The "Protevangelium", a second-century spurious document, calls Mary’s parents Joachim and [Jo]Anna, thus, confusing "The Virgin" Mary for her sister-in-law, "the other Mary", the wife of one of Joseph’s brothers. Mary’s parents are called Yonakhir and Dinah in BVM:3-4; and BB:76-77 says that the name of Mary’s father was Zadoc. The "Gospel of the Birth of Mary", another spurious document, calls Mary’s father Imram, from where the name passed into the "Koran". Thus, by the third century AD there had arisen a great deal of confusion over the identities and relationships of some of the "New Testament" characters. In a discourse by Cyril of Jerusalem, written in the second century, several of the figures named Mary in the "New Testament" are combined into one person. Here, the author has confused the identities and relationships of several different people, all called "Mary" by name. His sources must have been very fragmentary for Cyril of Jerusalem to mistake all of those different people whose name was Mary as being one and the same person. No doubt the first century persecution of the Christians was effective in destroying much of their early literature.

section 20.13: The Virgin Mary’s father

According to the rabbinic history in the Jerusalem Talmud Book of Hagigah (77, 4), the wife of Joseph was Beth-Heli, which means daughter of Heli. Actually the Christian tradition of Joachim as the father of Mary is extra-Biblical and found only in the apocryphal book called the, "Protoevangelium", whose author misidentifies practically everyone in the gospels. The father of "The Virgin" Mary, Heli, was one of three half-brothers; the others were Joseph "of Arimathea", and Gjor, the three sons of Matthat "Nasi", each begotten of a different mother. The mother of Heli was Esther "of Jerusalem", who possibly may be identified with Alexandra II, the Maccabee Queen, before she became queen. If so, then, "Heli" ["Helios" = "the sun"] is an epithet for the Jewish Prince Alexander. Heli, a possible heir, by his wife, Anne, begot "The Virgin Mary", who, early orphaned, was placed in an order of temple-virgins. It appears that Prince Heli, Mary’s father, was executed either 20/16BC [or 17/13BC] as one of the victims of King Herod’s series of persecutions of the Davidic Dynasty; and, Anne, Mary’s mother, appears to have died several years afterwards.

section 20.14: The Virgin Mary’s mother

The mother of “The Virgin” Mary, Anne [Hannah], was one of the three daughters of the High-Priest Jeshua III, who held office from 36BC to 23BC.
That is, the Judahite families of Joseph and Mary were united by marriage with a Levite family, who represented the Araonic [high-priest] line.

section 20.15: The Virgin Mary's aunts

the three daughters of Jeshua III, High-Priest [Aaronic Levite], were:

(a) Anne, the wife of the Davidic prince Heli, the mother of "The Virgin" Mary;

(b) Elizabeth [the Virgin Mary's aunt], the wife of Zacharias, a Levite priest, and
(c) Jane (JoAnna) [the Virgin Mary's aunt], the wife of the Davidic prince Joachim.

section 20.16: The Virgin Mary's uncle

Her father's middle brother, Joseph of Arimathea, was a wealthy merchant who frequently traveled abroad on business trips. He was the ancestor of the line of Grail-Kings.

section 20.17: The Virgin Mary's [other] uncle

And, her father's other brother, Gjor, executed about AD45/6, another of Herod's victims, was the father of Simon [V] Bar Gjora, one of the rivaling Davidic claimants to the throne after the Herodians were expelled in AD66, who was Judea's last king (AD69-70).

section 20.18: The Virgin Mary's cousins

The parents of the Jewish prophet John "The Baptist" [the Virgin Mary's cousin] were Elizabeth [the Virgin Mary's aunt], the wife of Zacharias, a Levite priest. The three daughters Jane (JoAnna) [the Virgin Mary's aunt], the wife of the Davidic prince Joachim [three more of the Virgin Mary's cousins] were: (a) Escha, wife of Ptolas, younger brother of Joseph; (b) Salome, the wife of Zedebee, the mother of two sons James and John [called "the sons of thunder"], and, of a daughter, Mary; and (c) Mary, wife of Clopas, the twin brother of Ptolas, the younger brothers of Joseph, called in the Bible "the other Mary" or the Virgin Mary's "sister", was not only the Virgin Mary's cousin but was also the Virgin Mary's "sister-in-law", not "sister".

section 20.19: The Virgin Mary, mother of Jesus

There are seven women named Mary mentioned in the "New Testament", who are:
(a) Mary Magdalene, who came from Magdala, a town in Galilee, who is frequently identified with the woman of Luke 7:37-38, "who was a sinner;"

(b) Mary, the sister of Martha and their brother Lazarus, who all lived together in Bethany, who were personal friends of Jesus;

(c) Mary, the wife of Clopas (Cleopas) (Jn 19:25; cp Mk 15:40; 47; 16:1); sometimes called "the other Mary", was the mother of James "The Less" (Lk 24:10) and Joses (Joseph) (Mk 15:47) and a daughter Salome (Mk 15:40); or could this be a reference to Salome, the wife of Zebedee and the mother of two sons, James and John "The Evangelist", and a daughter Mary [called "Mary of Salome"]? Mary is called "sister" of "The Virgin" Mary in John 19:25, but she was actually her "sister-in-law", for Clopas was Joseph’s brother. She was one of the "three Marys" at The Cross (Mt 27:55; Mk 15:40; Jn 19:25).

(d) Mary, mother of John-Mark (Acts 12:12), who was a teenage follower of Jesus. He later helped Paul and Barnabas. He is very likely the author of the gospel which bears his name.

(e) Mary, daughter of Salome, identified with "Mary-Zedebee"

(f) Mary "of Rome" (Rom 16:6), who may be identified with "Mary-Iacobi", unlikely that she is Miriam (Mary), the older half-sister of Joseph and his brothers, and more likely Mary, the daughter of "Saint" James, who accompanied Anne, the daughter, niece, or cousin of "The Virgin" Mary, who married the British prince Belus, in a party of refugee Christians led by Joseph of Arimathea at the time of the first persecution of the Jerusalem Church in AD 36.

(g) Mary "The Virgin", the mother of Jesus

"The Virgin" Mary is mentioned only four times in the Bible after her husband’s, Joseph’s, death: (1) at the marriage at Cana, where Jesus performed His first miracle; (2) at Capernaum, where at a public gathering she desired to speak to Jesus but was rebuffed by Him who refused to admit any authority over Him by her as His mother; (3) at the "Crucifixion"; and (4) in the "upper room", at "Pentecost", when the Church was officially founded with 120 members. Tradition says that Luke, the gospel writer, received his information from Mary "The Virgin". It is highly unlikely that he falsified Mary’s genealogy, for Jesus’ enemies would have made it an issue. Mary "The Virgin" died between AD 48 and AD 54, for tradition says she died 22 years after the Crucifixion. Her grave became a shrine that attracted pilgrims and was closely guarded by the faithful until the twelfth century. In the 4th century Mary began to be venerated by Christians. The
"cult" of "The Virgin" Mary developed in the 5th century. In 431 the Council of Ephesus, which met in a church that was suppose to contain her mortal-remains, gave Mary the title [Latin] "Mater Dei"; [Greek] "Theotokos"; [English] "Mother of God". The Council of Trullo, in 692, declared the dogma that Mary was "ever virgin" to be official Church doctrine. Then, by the twelfth century the opinion prevailed that Mary, when in the course of her life was over, was taken up bodily to Heaven. The notion was based on an early fifth century treatise written in Egypt in the Greek language and found in a discourse by Theodosius, Arch-Bishop of Alexandria. It was translated into Latin as "Transitus Mariae" and in English as "The Assumption of Mary". It is preserved in 11th-14th century manuscripts as well as a medieval discourse on St. John "The Divine". In the discourse we read that immediately after Mary’s death miracles of healing took place through contact with her corpse. Then, suddenly, Mary, restored to life, was transported by the angels to Heaven. This document played a role in the formation of the dogma of Mary’s assumption which became official Church doctrine by papal bull issued by Pope Pius XII in 1950. Her place was "in" the Church while she was alive, though the Catholic dogma that "The Virgin" Mary was made the "Queen of Heaven" after her death is on the basis of her identification with the woman in Rev 12:1, reigning with her son, Jesus, the King of Heaven.

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**note:** Was Mary "ever virgin"? Much has been debated on the dogma that Mary was "ever virgin", which became Church doctrine in the seventh-century. The dogma has brought into question the identities of Jesus’ (so-called) "brothers" and "sisters", of which there are three major views: (a) the Protestant view [expoused by Helvidius] is that they were the later children of Joseph and Mary; which is based on the text "she gave birth to her firstborn son" (Lk 2:7), however, this does not imply that there were later born children, for the grave of the first-century Jewish woman, Arsinoe, found near Leontopolis, Egypt, dated 5BC, gives the inscription saying that the woman had died giving birth to her "firstborn" child, and, if she died giving birth to her "firstborn", obviously she had no more children, hence, according to Jewish usage, the first to open the womb (Ex 13:1,12; Num 3:12) was the "firstborn", whether or not any other children were afterwards born; too, the word "firstborn", i.e., "prototokos", is sometimes used as the equivalent to "monogenes", i.e., "only born" (Ps 13:8; 18:4; IV-Ezra 6:58); (b) the Catholic view [theorized by St. Jerome] is that they were His cousins, that is, the children of either Joseph’s brother Ptolas, which is the more probable case, or the children of Joseph’s brother Clopas, which is a preposterous solution for it identifies His "brothers" with His "disciples". The "brothers" of Jesus are always spoken of separately from His disciples, and
they appear in the Bible as two separate groups (Mk 6:13-35; Jn 6:66-7:10; & Acts 1:14). The most feasible scenario is that upon the early death of Ptolas his widow Escha moved into the home of her "in-laws", Joseph and Mary, and soon afterwards died herself leaving behind her young children to be brought-up by them; and (c) the Orthodox view [theorized by Epiphanius] is that they were Joseph’s children either by a previous marriage [which view has many difficulties] or by a "levirate marriage" [which is not improbable]; the possibility that Joseph had children of his brother’s [Ptolas'] widow, Escha, in a "levirate marriage" (Dt 25:5) though also married to Mary would not be contrary to Jewish practice of the time. That they were not Mary’s children is suggested by Jesus’ provision for His mother (Jn 19:26), for that would not have been necessary if they were her children. Too, that Mary’s uncle, Joseph of Arimathea, claimed her son’s, Jesus’ body, on her behalf as her next-of-kin, suggests the same. For, the authorities would never have given Jesus’ body away, which they were then arguing about how to dispose of it, either of burying it in "the potter’s field" or burning it in the trash heaps outside the city’s gates, except for the Jewish law that gave the next-of-kin the right to claim the corpse, and had to turn the body over to Joseph of Arimathea, Mary’s uncle. It seems that the early Church elders did not have all of the facts, for as late as the second century they were still assuming that Jesus' "brothers" and "sisters" were his half-siblings, and that their mother was Mary, who later begot them by Joseph, their father. It is Origen (185-254), who, in the third century, says otherwise, due perhaps to recently discovered documents or due perhaps to the growing reverence to Mary.

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section_20.20: JESUS & The Holy Family

(42) Joseph (above), the heir of the descendants of Zorobabel and his 1st wife, married (42) "The Virgin" Mary (above), daughter of Heli, the heir of the descendants of Zorobabel and his 2nd wife, and were the "legal" parents of

(43A) JESUS "THE CHRIST" [virgin-born; of Mary alone], THE MESSIAH, the Zoroastrian Saoshyant; the Chinese "Fifth" Buddha; the Islamic Avatar Maitreya; the personification of the Egyptian gods RA, Osiris, & Horus; etc.; note: compare "Jesus’ Story" to the Ethiopian myth of Angabo, called "slayer of the serpent", the mythological ancestor of Ethiopia’s first dynasty of kings; or, to the Canaanite myth of Baal (Bel) versus Leviathan (Lothan) [a seven or nine headed serpent], the ancestor of the Belgae kings; or, to the Greek myth[s] of Apollo [Hercules] versus Pytho [Hydra] [a multi-headed giant serpent]; or, to the Indic Vishnu [Indra]
versus Calyia [Naga]; or, to the Gallic Smertrios depicted on an ancient Gallic artwork about to strike a serpent with a club; or, to the Teutonic Odin versus Fenrir, a giant snake; or, to the Teutonic Thor versus Nidhog, the midgard-serpent, a personification of Loki, the Teutonic god of evil; or, to the Nordic myth of Frey versus Surt, a giant snake; or even to the story of "Saint George and The Dragon" as a medieval tale derived from the ancient myth. The myth was wide-spread in ancient times long before Moses made reference to it in "Genesis" (3:15) as a prophecy of the Hebrew Messiah, "the coming-one", and is found in the mythologies of nearly every ancient race, and was a part of the cults of as many ancient monarchies. The sphinx, originally a creature with the head and breasts of a woman and the body of a lion, holds the "key" as to just where to begin to tell the story, and, accordingly, one begins with Virgo [the first of the story's twelve chapters] and [reading the chart clockwise] ends with Leo "The Lion" [chapter twelve]. The major star of the constellation of Virgo "The Virgin" is Spica ["seed"], speaking of an off-spring of a virgin ["woman’s seed"], whom the ancients identified with their respective culture-hero [such as the Sumerian "zero"]. The first of the three smaller star-groups, or asterisms, of the constellation of Virgo is Coma. The old drawings show Coma as a woman holding a baby, thus, Coma was the representation of the "seed" ["dero"] in the story of his birth. The stories of the works, feats, and labors of the "seed" are depicted in the following constellations, reading the zodiac clockwise, and the story ends with the "seed" glorified as a god-king represented by a lion, the "king-of-beasts", in the constellation of Leo "The Lion", which portrayed Jesus, whom is about all these "pagan" stories which are actually prophecies foretelling Christ as in the "Holy Scriptures".

The royal pedigree of Jesus is affirmed throughout the New Testament. The Gospels furnish two genealogies of Jesus, one in Matthew (Matt. 1:1-17) and one in Luke (Luke 3:23-38), and both trace His ancestry to David. Throughout Jesus' ministry, He allowed others to call Him the "Son of David" (Mark 10:47 et al.). Paul said that Jesus sprang from David's line (Rom. 1:3; 2 Tim. 2:8). In the Book of Acts, which chronicles the early expansion of the church, the first reference to Jesus as the son of David occurs in an excerpt from one of Paul's sermons during his first missionary journey (Acts 13:23). The royal ancestry of Jesus must therefore have been a teaching of the church from the very beginning.

It was also the teaching from the very beginning that Jesus was God-incarnate. Like "past", "present", and "future" are three manifestations of time; whereas God exists simultaneously in the "past", "present", and "future", all at once, in the dimension of the so-called Eternal "Now". The "Trinity" is not three gods but three manifestations of the one true God. The "Father" is invisible except as He has embodied Himself and made Himself visible in the "Son". The "Son", Jesus, the visible human-incarnate of the
"Father", who said He and the "Father" are "one", reveals the "Father" hitherto invisible. The "Father" is logically first, but not chronologically so; for, the "Son" exists as long as the "Father" exists, according to the Bible (Jn 1:1,2). The "Father" acts and reveals Himself through the "Son". It is through the "Son" that the "Father" enters human life and fellowships with the human-race. As the "Son" came from the "Father", so the "Holy Spirit" in turn proceeds from the "Son". Jesus, the "Son", said just before His accession that in ten days He shall send His spirit, however, the "New Testament" says that the Spirit that came ten days hence was the "Holy Spirit", who "filled" the 120 people in the "Upper Room" when The Church was born at "Pentecost", thus, His Spirit is the "Holy Spirit". The invisible "Father" issuing into the visible "Son", proceeds from the "Son" into the "Holy Spirit" and becomes invisible again.

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note: see the article "First Christmas" at http://www.angelfire.com/ego/et_deo/first_christmas.wps.htm for the story of Jesus' first three years;

see "Jesus, His Mission" at http://www.angelfire.com/ego/et_deo/JESUS.wps.htm for The story of His Life

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section 21: the "Desposyni"/or "Desposynoi", i.e., "The MASTER'S KIN": "THE JESUS' DYNASTY" (so-called), descendants of Jesus' (so-called) "brothers" and "sisters".

The Bible mentions Jesus’ (so-called) "brothers" and "sisters", the sons and daughters of Ptolas and Escha [Catholic], or Joseph and Escha [Orthodox], or Joseph and "The Virgin Mary" [Protestant]. The names of the four "brothers" are given as "Saint" James, called "Major", Jose[p]h "Ha-Rama-Theo", Simon, and Jude "of Galilee"; while the names of His "sisters" are not given in scripture and are found only in apocryphal literature, where they are given as Mary (Miriam), Salome, and Anne (Hannah). The names of two of Jesus’ sisters are called Miriam (Mary) and Salome by Epiphanius (Pan 78:8:1; the order is reversed in 78:9:6); the text of "Ancoratus" (60:1) gives the names Anne and Salome; Sophronius of Jerusalem, who knew of Jesus’ three "sisters", harmonized the texts and gave Jesus the sisters, Mary, Salome, and Anne (Blinzler. 1976, pp 36-8). There are references made to Jesus’ "brothers" and "sisters" (so-called) by the early Byzantine
writers: Sophronius of Jerusalem; Anastasius of Sinai; Theophylact, Euthymius Zibagenus; and, by Nicephorus Callistus. The Coptic "History of Joseph" gives his "daughters" the names: Lydia, Assia, and Lysia; who appear elsewhere as his "nieces", as the daughters of Joseph's older half-sister, Miriam (Mary). The misidentification with Joseph's sister "Mary" and his wife "The Virgin" Mary; made them the daughters of Joseph's wife in the Coptic gospels. This raises the questions: was Mary ever virgin?; and, if so, who are the identities of these (so-called) "brothers" and "sisters"? The descendants of the so-called "brothers" of Jesus, collectively are called the "Desposyni". The offspring of St. James are made the Prefects of Province. His descendants are recorded with the Jewish Prince Naashon vs. Nascien of Provence.

There is a genealogy of various desposynic descent-lines, one of which was St. James' descendants, who reigned as a dynasty of rulers over a Jewish colony in exile in the French fiefdom of Province, and, were the ancestors of Conan "Meriadoc", who was given the Roman province of Armorica [later called Brittany; Bretagne] by the Roman Emperor Maximus as his estate and/or military-strategos in AD 383, and became the ancestor of its early kings, as well as the ancestor of the royal Stewart/Stuart Family of Scotland & England. There are other desposynic descent-lines which are the ancestors of several European royal and noble houses.

The "kindred" of Jesus and their male-line descendants were honored in very high degree both by Christians and by various Jewish interest groups alike, as heirs of ancient Jewish royalty, or as earthly representatives of "Christ", the eternal king of the universe. The descendants of The Holy Family were called the "Desposyni"/"Desposynoi", meaning, "The Master's Kin". The "desposyni" took the surname "Kyriakon/or Kyriakas", meaning "The Lord's House". Their claims to be the successors of "another king", one, Jesus, other than Caesar (Acts 17:7), made them rivals of the Roman emperors, and, as such the emperors Domitian, Trajan, and Hadrian, carried out proceedings against the "Desposyn[o]i" descendants of Christianity's "Holy Family".

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section 22: the Lord's (so-called) "brothers" were

(1) "Saint" James

(2) Joseph "Ha-Rama-Theo"

(3) Simon (Simeon)
section 22.1: "Saint James", called "Major" ["The Great"] to distinguish him from his cousin James "Minor", or "The Less", and, called "The Just" to distinguish him from others of that name, was the oldest half-brother [or, cousin] of Jesus The Christ (Matt 13:55; Mark 6:3; Gal 1:19). James did not believe in Jesus during His earthly ministry (Jno 7:5), but after witnessing Christ's appearance following His resurrection (1 Cor 15:7), he became a believer. He was among those who assembled together after the Ascension of Jesus Christ to Heaven (Acts 1:14) and on whom the Holy Spirit was poured out on the day of Pentecost (Acts 2:1-4). He afterwards appears as the leader of the church in Jerusalem (Acts 12:17; 15:13-21; Gal. 1:19).

The Resurrected Lord Jesus had appointed his "brother", according to the flesh, "Saint" James, as the first Bishop of His Church [not St. Peter]. The office of apostle [pope] of the Jerusalem Church was elective in the sense that the candidates were chosen by a conclave of twelve apostles who chose lots, but hereditary in the sense that it was confined to the "Desposyni"/"Desposynoi" [= "The Master's Kin"], thus, the office was hereditary however within one specific family-group, the "Jesus' Dynasty", though, open to any member of that family-group, and, was the "original papacy", called the "n'tzarim" [= "overseer of the Nazarenes", which was an early name for "Christians"], which was abolished by the Roman Emperor Diocletian in AD 306.

Paul mentions James in 1 Cor 9:5 in a way that suggests James had been married and was a widower. His late wife had begotten three sons. Jude (Judas) called "the son of James" in Luke 6:16 is generally regarded as his son. John, "the brother of Jude", was another of James' sons. The hereditary bishops of Seleucia, in Syria, claimed descent from Jose [whose epithet was "Mar"], who was said to have been a son of James, "the Lord's brother".

section 22.1A: descent-line of (44A) St. Jude, eldest son of St. James

issue of (43B) "Saint" James (above) was:

(X)/(44A) St. Jude (Judas Justus "Gaiso"). 3rd Chief-Apostle, son of St. James, and father of three sons, who were:
(1)/(45A) Koresh, Prefect of Provinciae 138-145, the first in a line of hereditary prefects of Roman Provence; the father of (46) "Kyriakon", Prefect of Province

(2)/(45B) El-Kasai (Elzasus) (Elchasai) appears in Rome in 135, along with his wife, Ariobia, and their son, Nahshon (below). His descendants were called the Elchasaite-Line.

(3)/(45C) Yechai, escaped to Persia and sought refuge at the court of the Babylonian Jewish Exilarch (132). He had a son, Emeneos. The descent-line of Yechai ended six generations later with a daughter, Maryam, who married a Persian noble, Patak, the parents of Mani "The Paraclete" (d277), whose descendants were worshipped in Persia for three centuries, until the line finally died out.

The descent-line from Saint James, or rather his great-grandson, Nahshon, to the family of the prefects of Province, or, more precisely to the family of Geronticus, Prefect of Viennensis, is a medieval genealogical tract that has been around for hundreds of years. The problem is that somehow the descent-line dropped out of The Holy Family's genealogy during medieval times, and just floated around afterwards in medieval literature. It was not until modern times that the "Prefects of Province Pedigree" was restored to The Holy Family's genealogy when Nahshon was re-discovered to be identified with Nascien I, Prefect of Provinciae. Heretofore, this genealogical tract was inserted by medieval genealogists into about every medieval genealogy that had a gap in it, but fortunately modern scholarship has identified and restored this descent-line to The Holy Family's genealogy. The Holy Family's genealogy was only rediscovered during the Carolingian Renaissance in a decaying manuscript in one of Europe's monasteries. The genealogy of The Holy Family was undoubtedly suppressed by Constantine The Great, who persecuted King David's descendants, which probably accounts for its fragmentation in medieval European literature.

(46) Nahshon (Naasson), son of the Jewish Prince El-Kasai (above), appears in Roman service as the governor of the colony of deported Jews whom the Romans had resettled in Province, Southern France, and is identified with Nascien I, Prefect of Provinciae, the father of two sons, who were: Dolihane, Prefect of Province, & Cyleddon, a bishop

(1)/(47A) Dolihane, Prefect of Provinciae
(2)/(47B) Cyleddon (Celedoin), his brother, Bishop of Alexandra, Egypt (150), the father of

(48) Narpus (Warpus), Prefect of Provinciae, the father of

(49A) Nascien II, Prefect of Provinciae [Narbonensis] (200/225), in Roman service [whose original name may have been Chrestien, or is a reference to him as a "Christian"]; &, his sister,

(49B) Sarasinte (daughter), the wife of Julius Marinus, an Arabian prince, the parents of Philippus "Arabus", Roman Emperor 244-249

issue of (49A) Nascien II (above) was:

(50) Gallienus Quiriacus (250), the father of

(51) Helyas (Elijah) (275), the father of

(52) Ysayes (Isaac) (300), the father of

(53) Ionans (Johannes) (Jonaanz), Prefect of Provinciae, the father of three sons, who were:

(1)/(54A) Geronticus, Prefect of Viennensis, father of (55) Agripianus, Prefect of Provinciae, called "The Master's Kin" by family, who, by wife, Thametes, a British princess, begot (56) Conan "Meriadoc", [1st] King of Armorica (Brittany; Bretagne) (below), to whom the Roman Emperor Maximus gave the Roman province of Armorica [Brittany; Bretagne] as his estate and/or military-district, c. AD 383

(2)/(54B) Saracintus, Prefect of Provinciae, father of (55) Achellus, Prefect of Provinciae, father of (56) Nascien III, last Prefect of Provinciae, who was killed by the Visi-Goths ["barbarians"] (412), no issue

(3)/(54C) Fridolinus, Prefect of Provinciae, father of (55) Frotmund[us], Prefect of Provinciae, who, by wife, Hatilde, a Frankish princess, begot (56) Faramond, 1st King of France (418) (below)

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(continued)

(55) Agripianus, Prefect of Provinciae, called "The Master's Kin", father of
(56) Conan "Meriadoc", 1st King of Armorica (Brittany; Bretagne) (above/below), father of

(57) Gradlon [I] Mawr [Grallonus Magnus], King of Armorica (Brittany; Bretagne); his bro, (58) Urban (d421) was the father of (59) Salomon (Selyfan) [I], King of Armorica (Brittany; Bretagne).

(continued)

note: (56) Conan "Meriadoc", son of the Prefect of Province, joined up with the Roman Emperor Maximus, who gave him the Roman province of Armorica as his estate and/or military-stratum, and was the ancestor of the early Kings of Brittany, whose descendants were Scottish Stewards, who became the Kings & Queens of Scotland, England, & Ireland, through intermarriage. The male-line descents of the House of Meriadoc came to end with three near contemporary Breton princes, each of whom were named "Flaald", and, hereafter, designated for reference as Flaald-A, Flaald-B, and Flaald-C, one of whom was the ancestor of the "royal" Stewarts/Stuarts of Scotland/England, but which one?

The family descends from Flaald, Sire of Dol, who, one of the "Conqueror's Companions", accompanied William "The Conqueror" to England in 1066 as one of his generals. His descendants very fortunately married the heiresses of the Scottish, Welsh, and English royal houses, and eventually inherited the whole of Britain in themselves, that is, in Flaald's male-line descendant, King James, to whom was dedicated the "King James Bible", from whom descends all succeeding British monarchs. King James was either 100th/or 101st in male-line descent from Israel's King David depending on which Flaald is reckoned to be the ancestor of the Stewart/Stuart Family. The main-line of the House of Stuart became extinct in 1807, however, the family still survives in the descendants of its illegitimate male issue.

note: Family of (56) Faramund [Pharamond], 1st King of France (above)

01. Faramund [Pharamond], 1st King of France 418 (d428)

=1 Imbegride, dau of Basogast, a Frankish prince
Rosamunde, dau of Genobald, early Frankish king

issue by 1:
(a) son [name], murdered 428 [age 13] without issue

issue by 2:
(b) Argotta [Siegse] (daughter), mother of Merovech by 1st marriage

=1 Quintus Tarus, Prefect of Provence, a desposynic prince in Roman service (d438)

=2 Chlodio "Le Chevalu", King of France, a "Balthae Dynasty", prince

issue by 3:
(c) Belizde (daughter)

= Gundicar [Gunther], King of Burgundy

section 22.1B: descent-line of (44) John (above), 2nd son of "Saint" James

(43) "Saint" James, 1st Bishop, the father of

(44) John, the father of

(45) Benjamin, 6th Bishop (below)

issue of (45) Benjamin, 6th Bishop (above), was:

(1)/(46A) John, 7th Bishop

(2)/(46B) Levi, 12th Bishop

(3)/(46C) Jude, 15th Bishop 132-135, the father of

(47) Pius, claimant to the "Christian Caliphate", 10th Bishop of Rome (d155), the father of

(48) Maximianus (d190), the father of

(49) Aslipiades (d218), the father of
(50) **Theotecnus** (230), the father of

(51) **Paul** (d270), the father of

(52) **Zabdas**, bishop (d300), the father of

(53) **Hermes**, the last desposynic pope/bishop at Jerusalem (d304/314), after whose death the "papacy" was transferred by the Roman Emperor Constantine to the First Church of Rome, whose bishops were recognized thereafter as the empire's official spiritual-leader.

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**section 22.1C: descent-line of (44C) Jose "Mar" (above), 3rd son of "Saint" James**

(43) "Saint" **James**, [1st] Bishop, the father of

(44) **Jose "Mar"**, the father of

(45) **James (Jacob)**, the father of

(46) **Abris[ios]**, Bishop of Seleucia, in Syria, the father of

(47) **Avraham**, the father of

(48) **James**, the great-great-grandfather of

**three generations: #s 49-51**

(52) **Gaggai**, Bishop of Seleucia, the father of

(53) **Papa [Pappos]**, the last desposynic Bishop of Seleucia (d329)

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**section 22.2: issue of (43B) Jose[ph] "Ha-Rama-Theo", another of Jesus' (so-called) "brothers", was a political figure, imprisoned twice by the Jewish Sanhedrin, released by Titus AD 70, with whom he became friends, and visits the Roman Emperor Vespasian in AD 73, and accompanies him on his British campaign of AD 76. Jose[ph] and his eldest son, Josue, returned to Palestine, while his other son, Jasna, remained behind in Britain where its king had given his father [Jose[ph]]**
"Ha-Rama-Theo"

an estate. Jose[ph] "Ha-Rama-Theo" was executed on trumped-up charges in AD 79, and was survived by two sons, who were:

(1)/(44A) Josue El-Harami [possible ancestor of The Haramy/Harami Family], the grandfather of (46) Mark[os], 16th Bishop (135), the grandfather of (48) [name unsure], the grandfather of (50) Dioscorus [Dias], Bishop (213), the grandfather of (52) Gaius, the father of (53) Simmahos, the father of (54) Gaius, the grandfather of (56) Jose[ph], one of the eight "desposynic" princes who visited the pope in Rome, Year 318, to persuade the pope to restore "the papacy" to the "Desposyni", who refuses, of course, and, which sparks another persecution of the "desposyni" [this time, by the Roman Catholic Church, which fought to exterminate the "Desposyni"], and

(2)/(44B) Jasna "Piliste" [epithet means "the Philistine"]

issue of (44B) Jasna "Piliste" (above) was:

(45) Sarclotus (Siarklotus) (below)

= Eurgain, a British princess, daughter of St. Cyllin, son of King Caratacus of Britain

issue of (45) Sarclotus (above) was:

(1)/(46A) Emanuel "Rise"

(2)/(46B) Gwladys, the wife of King Lucius of Britain, and mother of his only child & daughter, Gwladys

descendants of (46A) Emanuel "Rise" (above) were:

(47) Enciede (Encride) "Ere", the father of

(48) Othrace, the father of

(49) Maxime (Maximus), the father of

(50) Llebryn (Liubuirnus), the father of

(51) Karnot (Cornodd) (Cornuithus), the father of

(52) Meuric (Mourig), the father of

(53) Otto[viano], the father of
(54) Marchudd

issue of (54) Marchudd (above) was:

(55) Gwrthryw, 1st King of Garthmadrun (383), the father of (56) Gwraldeg (Gwroldeg), the last of the male-line, the father of (57) Morfudd (Morvitha) (daughter), the heiress, the wife of the British prince, Teitfall of Glamorgan, the parents of (58) Teuduric, King of Garthmadrun, the father of (59) Marchell (daughter), the wife of the British prince, Anllach of Galloway, the parents of (60) St. Brychan, 1st King of Brecon [formerly called Garthmadrun] (498), whose family is called in the [Welsh] "Triads" one of Britain's "three holy families", meaning Britain’s three "desposynic" descent-lines.

(53B) Oidisse (Odissus), a Briton noble, [poss. bro of (53A) Otta[viano], the father of (54) Photaighe (Poititus), a Briton noble, the father of (55) Calpurnius (Calpinn), a deacon, the father of (56) Succat[us], a.k.a. "Saint" Patrick (Padraig) (418-493), Apostle of Ireland (457)

note: parentage questionable

(56) Dareare (daughter), wife of (56) Conan "Meriadoc", 1st King of Armorica [Brittany] (383), was not St. Patrick's sister as she appears in medieval romance but perhaps was his great-aunt or some more distant relation. It is unsure where Dareare fits into the genealogy of this lineage.

section 22.3: descent-line of (43D) Simon, (above) another of Jesus' (so-called) "brothers"

issue of (43D) Simon (above), was:

(44) Zakkai (Zakheas) (Zacchaeus) (Zacherias) (Zacharius) (Zachery), 4th Bishop

issue of (44) Zakkai, 4th Bishop (above), was:

(1)/(45A) Tobias, 5th Bishop
(2)/(45B) Matthias, 8th Bishop

(3)/(45C) Ephres (Aphre), 13th Bishop

issue of (45B) Matthias, 8th Bishop (above), was:

(1)/(46A) Philip, 9th Bishop (d124)

(2)/(46B) Seneca (Senikus), 10th Bishop (below)

(3)/(46C) Justus II, 11th Bishop

issue of (46B) Seneca (Senikus), 10th Bishop (above) was:

(47) Joseph, 14th Bishop (d132), son, the father of

(48) Cassian[us], bishop, the father of

(49) Dolihan[us], bishop, the father of

(50) Alexander, bishop 213-251, the father of

(51) Demetrius, bishop (d263), the father of

(52) Mazabanes, bishop (d266), the father of

(53) Hymenaeus, bishop (d298), the father of

(54) Zacherias (Zakkai), one of the eight desposynic princes who visited Pope Sylvestor in Rome in AD 318; he begot at least one son

(55) [name here] (350), who is believed to have been the ancestor of a medieval European noble house.

section 22.4: descent-line of (43E) Jude "of Galilee", (above) another of Jesus' (so-called) "brothers"

issue of (43E) Jude "of Galilee" (above), was:

(1)/(44A) James (Jacob), the father of (45A) James and (45B) Zoker, who were summoned and appeared before the Roman Emperor Domitian in AD 96, who both had issue; the descendant of (45A) James was (53) Simon, one of the eight desposynic princes who visited the pope in 318; and, the
descendant of (45B) Zoker, namely, (53) Joses, was another of the eight desposynic princes who visited the pope in 318

(2)/(44B) Menahem, had issue, sons & daughters

(3)/(44C) Simon, the father of three sons, who were: (45A) James [had issue]; (45B) Menahem [had issue]; & (45C) Simon [had issue]

section 22.5: the Lord’s (so-called) "sisters" were:

(1)/(43F) Mary (Miriam), wife of (1) Ptolo; identity uncertain, (?) possibly identified with Ptolemy, King of Numidia [North-West Africa], AD 25-40, divorced AD 35; wife of (2) Amana [her 2nd =], (?) possibly identified with Amanitaraqide, King of Meroe [Sudan], 35-45, son of Queen Candice; & wife of (3) Masen [her 3rd =], (?) possibly identified with Za-Maseneh, King of Axum [Ethiopia] 45-52

(2)/(43G) Salome, wife of Abgar, a prince of Osroene, cap. Edessa [Urfa], identity uncertain, poss. son of King Abgar V of Osroene

(3)/(43H) Anne, wife of the British prince Belus [see the "Beli & Anne Pedigree" in Bartrum’s "Tracts"]'). Legend says Anne came to Rome with a party of Christians led by Joseph of Arimathea at the time of the first persecution of the Jerusalem Church in AD 36 where she met and married the British prince Belus, the son of the British ex-king Dubnovellus [who was himself an exile in Rome], who eventually returned to Britain with her and had issue

section 23: the "cousins" of Jesus were:

issue of Joseph’s brother (42B) Ptolas, of his wife, Escha, were:

(43) unknown, unless they were Jesus’ so-called "brothers" and "sisters" as shown above, which is probably the case

issue of Joseph’s brother (42C) Clopas and his wife, "the other Mary", were:

(a) James "Minor" or "The Less" [so called to distinguish him from his cousin, James "Major", one of Jesus’ so-called "brothers"], the father of two
sons, namely: (1) **John** and (2) **Jude**, who was the bishop of a town church in Greece & the father of Evarist[us], the 5th Bishop of Rome, the father of Hyginus, the 9th Bishop of Rome, the ancestor of other bishops of Rome & other cities.

(b) Jose[s] (Joseph) "Barsabbas", who took the Roman name Justus, & had issue, sons & daughters.

(c) Simon, the 2nd Bishop of the Jerusalem "Mother-Church", who, and his sons, were all executed in AD 107 during a persecution of the Church by Judeo-Roman Palestinian authorities in co-operation with the imperial agents of the Roman Emperor Trajan.

(d) Jude "Thaddeus" or "Labbaeus", the father of Papa (Pappos) (185), the bishop of a town church, the ancestor of John, one of the eight desposynic princes who visited the pope in Rome in Year 318, the father of at least one son, [name unsure] (350), who may have been the ancestor of an European noble house.

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section 24: collateral-line "A", other relatives of Jesus

issue of (41B) Hizkiah "The Zealot" (above), St. Joseph's uncle, were:

(1)/(42A) Judas "The Zealot" "of Galilee" (below), as the leader of his late father's guerrilla-army of freedom-fighters, called "zealots"; and, was called "the Galilean" in reference to his region of activity. After the death of King Herod in 4 BC, he launched a revolt, where his followers broke into the
Judas "The Zealot", himself, was killed early in the revolt, and two of his seven sons (below) were later captured and crucified by the Romans as outlaws, circa AD 46/48

(2)/(42B) Menahem, had issue

(3)/(42C) Jacob, had issue

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section 25: the seven sons of (42A) Judas "The Zealot" (above) were:

(1)/(43A) Jacob, the eldest son, and his brother Simon were imprisoned and later executed on trumped-up charges (AD47)

(2)/(43B) Simon, the 2nd son (ex AD 47), had issue (below)

(3)/(43C) Menahem, anti-king AD 66-67, restored the Davidic Dynasty upon the departure of Herod Agrippa II in AD66; his sons were all killed along with their father.

(4)/(43D) Jair, the father of three sons, namely: (44A) Menahem; (44B) Eleazar "The Zealot", resistance-leader at Masada 67/70-73 [whose sons were all killed along with their father]; & (44C) Simon (68/69)

(5)/(43E) Levi, the father of three sons, namely: (44A) John "of Giscala" ['"Gischala"'], a Jewish general 66-70 (exec 73); (44B) Simon (68/69); & (44C) Jude

(6)/(43F) Saphath (Saphia), the father of (44) Jesus, a Jewish general (exec AD68)

(7)/(43G) Sosas, the father of (44) Jacob (68/69)

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section 26: issue of (43B) Simon (ex AD47) (above) was:

(1)/(44A) Eleazar, a captain (d67), the father of (45) Andrew Lukuas (exec AD 115)

(2)/(44B) Hyrcanus, the father of (45) Eleazar "Ha-Gadol" [= Imme Shalom, daughter of the Palestinian Patriarch Simeon II], the father of (46) Simon, the father of (47) Gamaliel, the father of (48) Hillel, the father of
(49) Malchi[on], the father of (50) [name unknown], son, the father of (51) Conan[us] "The Martyr" (exec AD 250), the father of (52) [name unknown], son, the father of (53) Salom[us] (Shallum) (Salomon), the father of (54) Urban[us], one of the eight desposynic princes who came to Rome and visited the pope (318), the father of (55) Mansuetus, the father of (56) Symetrius, the father of (57) Martialis (d419), ancestor of the Counts of Salm, now extinct in the male-line

(3)/(44C) Kosevah (Cocheba), the father of (45) Simon [V] Bar-Kochba, rebel-king and patriot-leader, who occupied the ruins of Jerusalem and took the title "king" in AD 132. He re-asserted Jewish independence, and re-founded the Jewish state and "kingdom". He was presumptive enough to claim that he was the "Messiah", and changed his name to "Bar Kokhba" [= "son of the star"], in reference to "the star" of Num 24:17; but after the debacle was derided as "Bar Kozibe" [= "son of the lie"]. He began construction on a new temple, minted coins, and established a bureaucracy. He fought the Romans in several battles. He was defeated in battle by the Romans who executed him and his sons in AD 135.

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section 27: issue of (42B) Menahem (above) was:

(43) [H]Ananiah, the father of (44) Eleazar, a general

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section 28: issue of (42C) Jacob (above) was:

(1)/(43A) Uri

(2)/(43B) Eleazar

(3)/(43C) Hur, father of (44) Judah "Ben Hur", father of (45) []Attai[], the ancestor of the medieval princes of Oria, Italy, a noble Italian family [now extinct in the male-line]

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section 29: collateral-line "B": & the "Fisher-Kings"

issue [five sons] of (41C) Judas "of Gamala" or "The Galilean", St. Joseph’s [other] uncle (above) were:
Abbas, the eldest son, was the father of the claimant (43) Barabbas, who was chosen by the crowd over Jesus "of Nazareth" on Pilate's Palace Porch, circa AD30/33.

Joseph "of Gamala", claimant (killed AD66), father of (43) Jesus Bar-Joseph "of Gamala" (68/69) (below)

Tholomi [Ptolemy] [Thomas] (44/46), the father of (43) Nathanael Bar-Tholomi [Bartholomew] (killed 68), the father of (44) Judas, ancestor of (53) Pelagius "The Heretic" (325)

Kathla, the father of (43) Simon (68/69), the father of (44) five sons, each taken captive to Italy by Titus, and, were the ancestors of five noble Italian families, namely, the (1) de Pomis, (2) Adolescentoli, (3) Anaw [Degli Mansi], (4) Degli Piatelli, & (5) de Rossi

Adnan, may very likely be identified with (?) the contemporary Arabic prince who had the same [Jewish] name. If so, medieval Arabic clerics attached an Ishmaelite pedigree to the Jewish Prince Adnan, whose descendants rose to rule over Arabia, etc.

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section 30: issue of (43) Jesus Bar-Joseph "of Gamala" [not "of Nazareth"] (above) (68/69) [note: confused by the author[s] of "Holy Blood, Holy Grail" with Jesus "of Nazareth", which misidentification has ignorantly been perpetuated by the author of "The Da Vinci Code"], by his wife, Mary, was:

Jesus Justus "of Rome"

Joseph Bar-Jesus "of Rome"

Judah, whose medieval descendants were an European noble house

Tamar (daughter), wife of Paullus Maximus, a Roman senator

Sarah (daughter), wife of [name]

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section 31: descent-line
Jesus Justus "of Rome" [a.k.a. Jesus Bar-Joseph "of Gamala"] (above), who, of his wife, Marcella of Narbonne, begot

Joseph Bar-Jesus or "Rama-Theo", who, by wife = [name unsure], daughter & heiress of The Fisher-King [name unsure], who duplicated Christ's Miracle of the multiplication of fish to feed the five-thousand hungry congregation the Bible records, around which a whole new cult arose, i.e., the Fisher-King

Ameshas Spentas, "Fisher-King", the father of

Theophilus, "Fisher-King" (d181), the father of

Narcissus, "Fisher-King" (d211), the father of

Ipromorus, "Fisher-King", the father of

Flammulus (Flambeaus), "Fisher-King", the father of

Tytalus, "Fisher-King", the father of

Pamphilus, "Fisher-King" (d309), the father of

Maximus, "Fisher-King", the father of

Patricius Quiriacus, "Fisher-King", the father of

Ignis Cyriacus Magus, "Fisher-King", the father of

Quintus Tarus, Prefect of Provence, a desposynic prince (d428) = Argotta [a.k.a. Siegse], Frankish princess; daughter of Faramund [Pharamond], King of France [her 1st marriage], begot

Merovaeus (Merovee), King of France 447-457/8; inherited the Frankish kingship through his mother; ancestor of the Merovingians of France

=1 Merira; =2 Clotswithe; =3 Verica

issue by one of his three wives was:

Childeric, a Frankish prince

issue:
(1)/(59A) Clovis "The Great", 5th King of France, ancestor of later French kings

(2)/(59B) [name] (dau), mother of Isembard, a French duke

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note: The genealogy of the early Frankish kings was confused by medieval clerics who had few sources available to them, but modern scholarship has come along to untangle the mess using multiple sources that have come to be available over the years from discoveries made in the libraries of old monasteries. For example, the 1st, 2nd, & 3rd Frankish kings, namely, Faramond (Pharamond), Chlodio, and Merovech, are NOT father, son, and grandson, as they appear in the traditional genealogy of the Merovingians, but rather each came from entirely different families. Faramond’s mother and both of his wives were Frankish princesses. His successor, Chlodio, murdered Faramond’s only son upon Faramond's death to clear his own succession. Chlodio’s wife, Argotta [a.k.a. Siegse], was one of Faramond’s two daughters. Argotta brought into the marriage a son, Merovech, from a previous marriage to Quintus Tarus, Prefect of Provence. It was the civil war between Merovech and his half-brother, Cloderic, that was the pretext for the invasion of Gaul by Attila "The Hun". And, the confusion of the parentage of King Clovis "The Great", who was not the son of the Frankish King Childeric I, is due to the fact that the wife of Prince Clovis [King Childeric I’s son], namely, Dochilt, married [the future] King Clovis "The Great" upon the premature death of her husband, Prince Clovis [King Childeric I’s son], thus, the misidentification of Prince Clovis [King Childeric I’s son] with King Clovis "The Great" by medieval clerics is understandable.

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section 32: issue of (44B) Joseph Bar-Jesus "of Rome" (above)

(1)/(45A) John (below), and

(2)/(45B) Jude, the father of (46) Jacob [Giacomo "of Rome"], ancestor of the "Comizzoli Family" of Italy, a noble Italian family

descent-line of (45A) John (above) by generation, is:

(46) Anicetus [his son], 11th Bishop of Rome (d166), the father of
(47) Hilarius (175), the father of

(48) Eustathius (200), the father of

(49) Athanasius (225), the father of

(50) Severianus (250), the father of

(51) Constantinus (275), the father of

(52) Lucinianus (300), the father of

(53) Valentinus (325), the father of

(54) Johannes (John) (350), father of

(55) [name], son, father of

(56) Johannes, Roman Emperor 423-425, the father of

(57) [name], son, the supposed ancestor of an European noble house

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section 33A: THE "DESPOSYNI" [= "THE MASTER'S KIN"], i.e., the "JESUS DYNASTY" (continued)

James was the oldest half-brother [or, cousin] of Jesus "The Christ" (Matt 13:55; Mark 6:3; Gal 1:19). James did not believe in Jesus during His earthly ministry (Jno 7:5), but after witnessing Christ's appearance following His resurrection (1 Cor 15:7), he very fast became a believer. He was among those who assembled together after the ascension of Jesus to Heaven (Acts 1:14) and on whom the Holy Spirit was poured out on the day of Pentecost (Acts 2:1-4).

James, eldest brother of the Messiah [Jesus "Christ"], the next heir of the "Davidic Dynasty", was given primary leadership over the believing "Remnant of Israel", for after Jesus' resurrection He appeared to James whom He made the first bishop [or, apostle] over the church, that is, "Believing Israel"; then, the Lord made a final appearance to the disciples for the last time, likely informing them at that time regarding James' leadership role, some of which is recorded in Acts (Chapter One), which may have been a factor in their question to Yeshua/Jesus; "Are you going to restore the [Davidic] Kingdom to Israel at this time?"; then He ascended to heaven as they looked on until He was out of sight.
After the Ascension of Jesus, the followers of this Jewish Messiah formed the "Nazarene Ecclesia", that is, the Jerusalem Church. The disciples were well aware they had a corporate ministry developing on their hands which is why they immediately found it necessary to appoint a replacement for Judas, to bring the number back up to twelve. The so-called Jerusalem Church, the Orthodox Catholic Church, was recognized as the "Mother Church" of what would later become Christianity. The models used for the organization of the "Nazarene Ecclesia" were apparent, including the Essene structure, Jesus ministerial organization (Luke 10:1), the Mosaic model (Numbers 11:16-17), and the Sanhedrin [= the "Seventy Elders"].

The "Nazarene Ecclesia", i.e., the "Jerusalem Church", early became associated with the "Holy Family", that is, the "House of Jesus", Joseph and Mary. It was the son of Joseph and Mary, Jesus, who as a rabbi of Israel through the most extra-ordinary events of history was thrust into the role of a Davidic royal claimant to Israel's throne, which He actually was!

The historic record informs us that Davidic leadership continued in the churches into the 2nd century AD after the original twelve apostles had died off the scene. The leadership of the churches by members of the House of David had held back the heretics from taking over the Church. During this period the churches enjoyed profound peace from the Lord, being in submission to His government-on-earth.

Tradition says the first persecution of the Jerusalem Church took place in AD36. The disciples, the Lord's brethren, His mother, and many other of Jesus' relatives and followers were scattered everywhere. "The Virgin" Mary, Jesus' mother, who had been taken into the home of John "The Evangelist", a disciple, appears to have accompanied John "The Evangelist" with a party of other Christians to Antioch, in AD 36, where they waited-out the storm in Jerusalem of the first persecution of the Jerusalem Church, however, had returned to Jerusalem by AD 48.

Saint James appears as the leader of the church in Jerusalem (Acts 12:17; 15:13-21; Gal. 1:19). Paul mentions St. James in 1 Cor 9:5 in a way that suggests James had been married and was a widower; and Jude (Judas) called "the son of James" in Luke 6:16 is generally regarded as his son. It is said of Saint James "Major" that after his wife's death and his last child had come of age and had left the nest that St. James dedicated himself to God's service and took the "Nazarite vow". He let his hair and beard grow long and his story may be compared to the story of England's King Edward The Confessor. His esteem and respect cannot be overestimated for over time he became larger than life in the history of the Jewish people.
The political structure of the newly organized "Nazarene Ecclesia" was, (1) the Apostle "Saint" James was both the "Royal-Heir" and "High-Priest" [Melchizedek Ordre], who is presented in "Acts of the Apostles" as a "wise interpreter of scriptures who presides over the Church Council and gives his rulings"; (2) the Apostle "Saint" John became the Deputy as from his priestly background he could deal with doctrine and congregational organization issues; and (3) the Apostle "Saint" Peter became the General Supervisor.

The office of Jesus' successor, the successive "apostles" of the Jerusalem Church, were chosen by a conclave [of the "twelve"] from among Jesus' earthly relatives, i.e., the "Desposyni". In theory the office was hereditary, however, it was elective in choice. That is, all desposynic scions were equally eligible for St. James' Throne. The "Nesi'im", i.e., the "Patriarchs" of Jerusalem, to c.132 AD were all relatives of the Messiah ["Christ"] and for this reason they were called "Desposyni". There were several well known and authentic descent-lines of legitimate blood descendants from Christianity's "Holy Family". The Roman Catholic historian Malachi Martin attempts to confine these lines of "Desposyni" to the three desposynic families in the British Isles.

St. James appears as a king sitting upon a throne, called "Saint James' Throne", as the "overseer" of all Christians everywhere, for Christ's Church was seen as a Nation [Christendom] united in Christ by the "n'tzari paqid" or "pope", the occupant of the "Holy See", that is, the "papacy", and its monarchical government-system, who and his successors "held in trust" the Throne of Jesus, as Christ's vicar. St. James was the leader of public worship, and presided over all Christian gatherings. He was called "chief apostle", and associated with him were a college of twelve presbyters, also called apostles (Acts 11:30). The monarchical episcopate of Saint James extended over all churches everywhere; and, the first duty of every Christian was to enroll into the membership of their local church.

James convened and presided over the Jerusalem Church Councils. Two important councils of church leaders were held under his direction. These are recorded in Acts 15, which as Hervé Ponsot has noted seems to combine two different meetings in one account. The first of these Church Councils appears to have met in AD 39 at the beginning of Paul's missionary travels. The focus of its concern was the question of the necessity of requiring Gentile converts to adopt the Jewish custom of circumcision. The second Council occurred around AD 52/or 53 after the controversy at Antioch about whether Jewish members of the church should be allowed to share meals with Gentile members.
The Jews regarded the series of "patriarchs" of the "Nazarene-Sanhedrin", what Christians called the successive "bishops"/"apostles" of the Church, "the [original] papacy", that is, the "n'tzarim" as "the successors of Jesus, through St. James" as though Jesus was Himself just one more successor to the Israeli throne. The "Nasi'im", that is, the successors of the ancient Judahite kings, could be succeeded by the next in line to the throne, which at that time in history was Christianity's "Holy Family".

The "Christian Caliphate" (so-called), the "Desposyni", i.e., the Heirs of Jesus, i.e., the "Jesus' Dynasty", had apparently functioned at least for Israeli/Palestinian Christianity as a dynastic Christian Caliphate similar to the Alid succession of Shi'ite Islam or the succession of the Hasmonean brothers. The Apostle, Saint James, was supreme administrator, judge, and general of the "Nazarenes" [one of the names by which "Christians" called themselves], and revived the Israelite/Hebrew monarchy in the guise of the Roman Catholic Church.

section: 33C

St. Peter [Simon Bar Jonas], called "Rocky", not "The Rock", which epithet is illustrative of Christ, the "Rock of Ages" (Mt 16:18; 1 Cor 10:4; Eph 2:20), appears as the spokesman of the disciples during Jesus' ministry and immediately following the ascension, however, after the organization of the Church into an institution, we see that the status of St. Peter changed drastically, such that now Peter appears simply as one of the committee of "The Twelve" [presbyters] of the Jerusalem Church, "The Mother-Church", who was on the "Board of Deacons" "under" Saint James, the Pastor [or Bishop], or "first" pope.

St. Peter in 1 Peter 2:6-9 explains Christ's remark recorded by Matthew (Mt 16:18) "upon this rock I will build my church" that Christ is to be identified with the "rock"; and, the semantics of the remark suggests that Christ was referring NOT to St. Peter but rather to St. "Peter's Confession". St. Peter (1 Peter 2:5) described Christians as "living stones", saying that Christians "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ"; meaning that all Christians are priests by which one must conclude that the specialized priesthood of the Roman Catholic Church is unauthorized and unbiblical, and was a later addition to the church's constitution, which begs the question "why then is there one?". Alas, when faced with scripture which says something different than the teachings of the church, do you defend the teachings of the church or do you conform to scripture? St. Peter was dispatched by the Jerusalem Church on a missionary-tour during which he founded the Church at Rome, in AD 42, and became its first bishop, according to St. Jerome's translation of the "Chronicon" of Eusebius. The passage says: "Peter, the Apostle,
after first founding the Church at Antioch, was sent by the Jerusalem Church to Rome, in the second year of the emperor Claudius (AD 42), where he founded another church and served as its pastor, or bishop, preaching the gospel in Rome for twenty-five years."

St. James, and Jesus' successors, were the original series of supreme pontiffs ["chief apostle"] of all the churches worldwide, as Bishop of the "Jerusalem" Church, which was the "Mother-Church", also called the "N'tzari Paqid" [= "overseer of the Nazarenes", which was the first term for "Christians"], which office, "The Holy See", was semi-hereditary in "The Holy Family" and their descendants, called the "desposyni" or "desposynoi", meaning "The Master's Kin". The office of the papacy was a family "caliphate", that is, a dynastic succession confined to "Jesus' Heirs" in a monarchical episcopate, much like the highest authority in early Islam passed down through the family of its founder, Mohammed "The Prophet [of Islam]". Thus, it is no surprise that the Jerusalem Church was structured as an hereditary monarchy, just as one would expect of the royal Davidic bloodline. It was the (so-called) "Dynasty of Jesus", or the "Jesuite Dynasty", that is, the descendants of His [Jesus'] "earthly relatives", the "desposyni", who held in trust the "world-throne" until He [Jesus], whose right it is, returns" (Eze 21:27). The patriarch of the Nazarene Sanhedrin, that is, the Jerusalem Church, the Orthodox Catholic Church, was apostolic as well as monarchial in its nature. Its first bishop, "Saint" James, held three titles, which were: (a) "chief-apostle", (b) "the Lord's brother", and (c) "Servant of God". The phrase "Servant of God" was the title of authority by which King David was known, referring to his royal office, and its use as one of Saint James' titles was that by which Saint James was setting forth his claim to King David's throne.

The office of "The Holy See" was chosen "by lots" from a committee of twelve apostles, but the candidate to the papacy had to belong to the "desposyni"/"desposynoi" [referring to Jesus' earthly relatives], which term clearly indicates that the Early Church was governed by the successors of Jesus as a dynasty, and has connotations of a "royal family" sharing in Jesus the messianic king's rule.

The "papacy", that is, the "n'tzarim", according to some historians, grew over several centuries, however, according to the so-called "Pseudo-Isidorian Decretals", a book that appeared about 857, containing documents that purported to be letters and decrees of church-councils of the 2nd & 3rd centuries, show the "papacy" to have been complete and unchangeable from the very beginning. The thing is that it was founded not by St. Peter, but by Jesus "The Christ", who after His resurrection but before His ascension He appeared to St. James to whom He gave the mandate of dynastic apostolic succession, founding the original "papacy".
according to Hegesippus, who says in his "Commentaries" that "Saint" James received the mandate or commission giving him authority over The Church; and, another wrote that "the Lord's brother".

James received the hereditary episcopate of Jerusalem by appointment from Jesus "The Christ" Himself as the "first" bishop of His church. And, Eusebius, still another early writer, says in his "Ecclesiastical History" that Saint James received his office as "chief apostle" directly from Christ Jesus to preside over His Church during His absence. The "Apostolic Constitutions", a 2nd-century document, says the same thing that Saint James was directly appointed by the risen Christ to be the "first" Bishop of His Church. The appearance of the risen Christ to Saint James is noted in the Bible in 1 Cor 15:7, but what was said or done there is not recorded in scripture. Eusebius, Bishop of Caesarea (264-340), repeatedly refers to "St. James' Throne" as a holy relic. It was a chair somehow connected to Jesus, who doubtless once sat upon it, and very likely there is some forgotten story about the chair. The chair doubled as a throne, symbolic of Jesus' throne, that "has been preserved to this day with great care"; and, said that all of the successive pontiffs of The Holy See were ceremoniously inaugurated on that throne until the time of Hermes, the last "desposynic" Supreme-Pontiff or Chief-Apostle of the Jerusalem Church, who was the last to be installed pontiff upon it. He was martyred during the terrible persecution of the Roman Emperor Diocletian in 304-311 when St. James' chair/or throne disappears from history. The chair reappears several centuries later during the Carolingian Renaissance; and may be seen today [vacant] in the Church of the Holy Sepulchre.

The "Chief Apostle", Supreme Pontiff or "N'tzari Paqid" of the Orthodox Catholic Church sat on a throne, called "St. James’ Throne", which doubled for David's Throne, i.e., the "world-throne", i.e., the messianic throne. The term "n'tzari paqid" meaning "overseer of the Nazarenes", which "Christians" were originally called, was the first term for "pope", as Christ's vicar. Epiphanius, Bishop of Salamis (367-404), wrote: "Saint James, the first to whom Jesus... The Lord, entrusted His Throne upon the earth [until His return." This is an extremely interesting piece of information. It provides testimony that is was Jesus Himself who entrusted His throne on earth to His (so-called) brother, "Saint" James, and his successors, by the words "the first", indicating a dynastic succession. In "Acts" (2:30) there is an allusion to a throne, that is, David's Throne, now, however, to be Jesus’ Throne, and presumably in succession to Him, entrusted it to "Saint" James, who would pass it on after his demise to the next of kin.

The "original papacy", the "n’tzarim", was invested by Jesus to the eldest of His so-called brothers, Saint James [not Saint Peter]. Saint James emerges in "Acts" as the highest authority in the early Church, to whose rulings all
must defer. Important rulings directly attributed to James as the "overseer" of the first Church Council forms the subject matter of chapter fifteen of "Acts". "Acts" even records directives by Saint James to other communities outside Jerusalem and overseas on the matter of what was to be required of Gentile believers. He writes to the twelve [Hebrew] tribes scattered abroad (Jas 1:1), and was the author of the epistle that bears his name. It is clear in Saint Paul's epistle to the "Galatians" that whatever we may think Saint Peter was, he was not considered by Saint Paul to have been the "head" of Church in his time. Saint James, called "The Just" or "The Great" to distinguish him from others of that name, one of Jesus' so-called brothers (Mt 13:55), who originally was not a disciple (Jn 7:5), is not to be confused with James "The Less", the son of Alphaeus (Mt 10:3), who was one of the twelve disciples (Lk 6:15). From Acts 1:14 we conclude that his early skepticism was gone, as it says there that "His [Jesus'] brethren" continued with "the disciples" and the others in "the upper room" after the ascension no doubt due to the appearance of the risen Christ to him when he received his St. Peter was dispatched by the Jerusalem Church on a missionary-tour during which he founded the Church at Rome, in AD 42, and became its first bishop, according to St. Jerome's translation of the "Chronicon" of Eusebius. The passage says: "Peter, the Apostle, after first founding the Church at Antioch, was sent by the Jerusalem Church to Rome, in the second year of the emperor Claudius (AD 42), where he founded another church and served as its pastor, or bishop, preaching the gospel there for twenty-five years."

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or done there is not recorded in scripture. The record of what was said during Jesus' post-resurrection appearance to Saint James was written in the "Nazarene Gospel", which is now lost, but is known from numerous quotations of early Christian writers. The "original papacy", the "n'tzarim", was invested by Jesus to the eldest of His so-called brothers, Saint James [not Saint Peter]. Saint James emerges in "Acts" as the highest authority in the early Church, to whose rulings all must defer. Important rulings directly attributed to James as the "overseer" of the first Church Council forms the subject matter of chapter fifteen of "Acts". "Acts" even records directives by Saint James to other communities outside Jerusalem and overseas on the matter of what was to be required of Gentile believers. He writes to the twelve [Hebrew] tribes scattered abroad (Jas 1:1), and was the author of the epistle that bears his name. It is clear in Saint Paul's epistle to the "Galatians" that whatever we may think Saint Peter was, he was not considered by Saint Paul to have been the "head" of Church in his time.

The Bible mentions Jesus' (so-called) "brothers" and "sisters", the sons and daughters of Ptolemy and Escha [Catholic], or Joseph and Escha [Orthodox], or Joseph and "The Virgin Mary" [Protestant]. The names of the four "brothers" are given as "Saint" James, Jose[ph] "Ha-Rama-Theo", Simon, and Jude "of Galilee"; while the names of His "sisters" are not given in scripture however they are found in apocryphal literature, where they are given as Mary [Miriam], Salome, and Anne [Hannah]. The names of two of Jesus' sisters are called Miriam (Mary) and Salome by Epiphanus (Pan 78:8;1; the order is reversed in 78:9:6); the text of "Ancoratus" (60:1) gives the names Anne and Salome. Sophronius of Jerusalem, who knew of Jesus' three "sisters", harmonized the texts and gave Jesus the sisters, Mary, Salome, and Anne (Blinzler, 1976, pp 36-8). There are references made to Jesus' "brothers" and "sisters" (so-called) by the early Byzantine writers: Sophronius of Jerusalem; Anastasius of Sinai; Theophylact, Euthymius Zibagenus; and, by Nicephorus Callistus. The Coptic "History of Joseph" gives his "daughters" the names: Lydia, Assia, and Lysia; who appear elsewhere as his "nieces", as the daughters of Joseph’s older half-sister, Miriam (Mary). The misidentification with Joseph’s sister "Mary" and his wife "The Virgin" Mary; made them the daughters of Joseph’s wife in the Coptic gospels. This raises the questions: was Mary, ever virgin?; and, if so, who are the identities of these (so-called) "brothers" and "sisters" of Jesus, "The Christ"?

The genealogy of The Holy Family appears in "Matthew" and "Luke" and bits and pieces in the writings of early church fathers. The genealogy of The Holy Family has always been known by the Jews, and appears in early Jewish literature.
The fact that Jesus had siblings needed to be explained as the doctrine of Mary's perpetual virginity became widespread and eventually universally accepted as true. They had to be harmonized with the dogma, so brothers and sisters became cousins, step-siblings, etc.

Jesus and his brothers and other kinsmen were of the House of David; the descendants of Jesus' (so-called) "brothers" came to be known as the "Desposyni"/"Desposynoi", meaning literally in Greek "The Master's Kin"; who took the surname "Kyriakon", meaning "The Lord's House". This name was reserved exclusively for Jesus' earthly relatives. The Jerusalem Church from its beginning, was governed by the original Jewish descendants of Jesus' human relatives, that is, the "Desposyni". The "Desposyni"/"Desposynoi", that is, the "kindred" of Jesus, and their descendants were honored in very high degree both by Christians and by various Jewish interest groups alike, as heirs of ancient Jewish royalty, and/or as earthly representatives of "Christ", the eternal king of the universe [which was a threat to the Roman Caesars who also aspired to world-domination].

In the Davidic Covenant God promised David an everlasting kingdom ruled by a Davidic heir of his line, which position is now forever filled by our Messiah, Jesus. On that much all believers agree. What some don’t see, though, is that God also promised David a HOUSE to continue before Him forever. A "house" in this context is an earthly "royal family" to carry on Jesus' Dynasty, and/or succession which in this case is the earthly interests of both the "Davidic House" and the "Jesus Dynasty" combined together into one cause.

Many early Christian churches were governed by a "desposynos" [desposynic prince], during the first, second, and third centuries of our common era. The Desposyni preserved the "memory of their royal extraction" throughout the NT period. They would not have done that had they felt their Davidic lineage to be irrelevant. Their claims to be the successors of "another king", one, Jesus, other than Caesar (Acts 17:7), made them rivals of the Roman emperors, and, as such the emperors Domitian, Trajan, and Hadrian, carried out proceedings against the "Desposyn[o]i", i.e., descendants of Christianity's "Holy Family".

The "Jesus Dynasty" is first found as kings/or princes of the Jewish settlement in the Gallo-Roman province of "Province", in Southern France, where the Romans had settled the 70,000 Jews taken captive following the 1st Roman War (66-73). More Jewish captives, about 100,000 in number were settled in Province, Southern France, following the 2nd Roman War (132-135), such that Province evolved culturally into a Jewish/Christian state inside the Roman Empire which was still pagan. The "Jesus Dynasty"
that is, the descendants of "Saint James", were the hereditary prefects of Province.

The emblem, or coats-of-arms of the "Desposyni" varied from a depiction of the "madonna and child", to a depiction of the "paschal lamb" crucified on a cross, to a depiction of "The Holy Grail" painted on a round shield with the supporters of a lion [representing "Judah"] and a unicorn [representing the "Desposyni"], and, its crest was the six-pointed "Star of David" inside the circle of the sun.

The dynastic house of the Prefect of Province divided into three families in the early fifth century, one of which [the main-line] became extinct when the Visi-Goths conquered "Province", slaying its last marquis Nascien III in 412, when Province was lost to the Roman Empire and settled by barbarians.

Next, the "Jesus Dynasty" reappears as governors of Armorica [Brittany; Bretagne], who evolve into kings. In AD 383 the Roman Emperor Maximus gave the French province of Bretagne (English: Brittany), then, called "Armorica", to the desposynic prince Conan "Meriadoc" as his estate, and/or military-stategum who became its first king, and, the founder of the dynasty that ruled Bretagne to AD 990, when the dynasty's main-line ends with an heiress, however, there were several secondary-lines which suddenly came forward presenting their claims to the succession.

Another great family of the "Jesus Dynasty" gave France its first king, Faramond, in 418, but his house became extinct in the male line upon the murder of Faramond's son following Faramond's own death, in 428.

Then, the "Jesus Dynasty" reappears as the Stewarts/Stuarts of Scotland and England, and, intermarrying with native dynasts, emerge as the royal family, who today perpetuate the "sacred blood" in their veins.

The descent-line from Saint James, or rather his great-grandson, Nahshon, to the family of Geronticus, Prefect of Vienensis, is a medieval genealogical tract that has been around for nearly two thousand years. The problem was that somehow the descent-line dropped out of The Holy Family's genealogy during medieval times, and just floated around afterwards in medieval literature. Apparently, it was forgotten into which genealogy this descent-line went, that is, until modern times when Nahshon was re-discovered to be identified with Nascien I, Prefect of Provinciae, and, was restored to The Holy Family's genealogy. Heretofore, this genealogical tract was inserted by medieval genealogists into about every genealogy that had a gap in it, to fill in those gaps, but fortunately modern scholarship has identified and restored this descent-line to The Holy Family's genealogy. The genealogy of the family of Geronticus, his
grandson, Conan Meriadoc, 1st King of Brittany, and the brother of Geronticus, namely, Fridolin[us], and Fridolin[us]'s grandson, Faramond, 1st King of France, seems to have only been rediscovered during the Carolingian Renaissance. The genealogy of The Holy Family was apparently suppressed by Constantine The Great, and was only translated from Aramaic into romance languages during the Carolingian Renaissance.

section 3D

In AD 63 Roman Emperor Nero began the first imperial persecution of the "Christians"; St. Peter was martyred in AD 64; and St. Paul was martyred AD 68. The persecution was so intense that the Christian community of Jerusalem had to flee the city, under the leadership of St. Simeon [Simon], the cousin of St. James, and found refuge at Pella, a town beyond in the Jordan River, where they rode out the "1st Jewish War" (66-73).

After the martyrdom of Saint James those of the Apostles and Disciples of the Lord who were still alive, together with those that were related to the Lord according to the flesh, assembled from all parts [the 'Jerusalem Assembly' or 'Church' again] ... to choose a fit person as successor to James. The Hebrew Nazarene leadership unanimously elected St. Simeon [the son of Clopas], mentioned in the Gospel narratives, to succeed Saint James in the Christian Caliphate and occupy the Episcopal Throne as the overseer of the "Nazarene Nation" [= "Church"], who, so they say, was the Lord's "cousin".

Simeon was known in history and according to Eusebius was "named" in the "gospel narrative." The position that he assumed was called the "throne" not the bishopric but as the high priest [pontiff] of the "Nazarene Ecclesia" [= "Church"].

The twelve apostles did not appoint a successor to James apart from counsel with the Lord's kinsmen. In fact, one of their own, of the House of David, was appointed to fill the position. He was Symeon, James' cousin. This implies that all involved realized a Davidic descendant was needed in this foremost earthly leadership position of "Believing Israel", as James had been. So another of the "Desposyni" was chosen to lead "Believing Israel", i.e., the Church. The account of his death at the extended age of 120 years gives more light on the subject. Hegesippus is quoted by Eusebius as writing; "Certain of these heretics brought accusation against Symeon, the son of Clopas, on the ground that he was a descendant of David and a Christian; and thus he suffered martyrdom, at the age of one hundred and twenty years, while Trajan was emperor and Atticus was governor." And the same writer says that his accusers also, when search was made for the descendants of David, were arrested as belonging to that royal family.
St. Simon, succeeded St. James as the 2nd Bishop of the Jerusalem Church. He was chosen "chief apostle" by the conclave of "The Twelve" apostles of the Jerusalem Church from among several candidates, among whom was Thebouthis, all of whom were Jesus' relatives, that is, the "Desposyn[o]i", by "lots", which was interpreted as God's ordinance. The Christian Community at Pella returned to Jerusalem, under the leadership of Bishop Simon, after the First Jewish War.

None could then conceive what power that a dynasty of the members of Jesus’ Holy Family could have. Had they not watched the apparent successful use of power and control by one family in the politics of the Jewish religion for over thirty years? Without achieving the mantra of authority which he sought, Thebouthis, according to Eusebius’ testimony, gathered his own followers around himself. These would eventually come to be recognized as the "seven heresies".

Simeon early made his mark in the Nazarene society. Simeon was known for his leadership ability in times of crisis. He has also come down in history as a teacher and a scholar. Like his cousin, Jacob "Major"/or "the Just", Simeon came from recognized desposynic lineage and served as the High Priest who entered the Holy of Holiest in the years of 63, 64 and 65 AD, after the Melchezedik Order [not the Aaronic Order].

section 3E

In Year 63, the 1st imperial persecution, under Nero, began. Vespasian, after the capture of Jerusalem, AD 70, issued an order to ensure that no one who was of the royal stock should be left alive among the Jews, that all descendants of King David should be ferreted out, and for this reason a further widespread persecution was again inflicted upon the Davidides, both Christian and Jewish branches.

In Year 81, the 2nd imperial persecution, under Domitian, began."...There still survived of the Lord's family:

(a) three sons of St James, the eldest of the Lord's brothers, who were: (1) Jude, id. with Judas [Justus l] "Gaisco", 3rd Bp of Jeru c107-111; & his brothers (2) John & (3) Jose "Mar";

(b) Josue El-Harami & Jasna "Piliste", the two sons of Jose[ph] "Ha-Rama-Theo", another of the Lord's brothers;

(c) Zakkai, 4th Bp of Jerusalem Church, son of Simon, one of the Lord's brothers;
(d) the grandsons of Jude "of Galilee", another of the Lord's brothers, namely, James & Zoker. These were informed against as being of David's Royal Line and brought...before Domitian Caesar...Domitian asked them whether they were descended from David, and they admitted it...." 

(e) other relatives

It was in AD 96 that Domitian, Roman Emperor, began hunting down all potential aspirants to the Throne of David, transported James and Zoker [the grandsons of Jude "of Galilee", one of The Lord's brothers"] to Rome to be questioned by the Emperor. They were released when it became clear they were poor peasants, owning 40 acres of land and a mule, which they tilled for a living and had no political or religious aspirations.

The Roman emperors feared the Davidic Dynasty and Jesus, representing an opposing dynasty. The Jerusalem Christian Bishops were all drawn from the same blood relations of Jesus. They claimed spiritual and sometimes even temporal authority by divine right as Davidic scions. It was believed of the "Jesus' Dynasty" members that their very physical blood was unique by being the same as that of the Savior, Jesus Christ. Their Davidic/Jesus bloodline is the basis on which they controlled much of Christianity and had final authority in all theological disputes that occurred among the world's churches and united Christians everywhere under themselves as "oriental" king-like figures.

In Year 98, the 3rd imperial persecution, under Trajan, began. Apparently one of these "heretics" of Davidic blood informed the Roman authorities that Simeon ben Cleopas was a Davidide and a follower of Yahshua [Jesus]. By this date, the followers were known to the Romans as "Christians" at least to Eusebius two centuries later.

The descendants of the House of David were seen as a thorn in the side of worldly rulers from Herod's time onwards. That does not mean David's House, which the Lord swore "will endure forever" no longer exists. To illustrate, Yeshua/Jesus was only about 40 generations removed from His forefather, King David. According to the "thousand generations" rule of Exodus 20:6 above, David’s line would be blessed for another 960 generations, or so, after the coming of Messiah! We are therefore safe in saying that God has preserved David's House even if man has attempted to destroy the records. This has been the case with the House of David ever since the official records were destroyed, and was the case with Saint James, the Lord's brother and fellow-kinsman of David, whose role in the Early Church was semi-hereditary.
Hegessipus [as recounted by Eusebius] says, Simon was killed about AD 106 during a time of persecution under the emperor Trajan (Ecclesiastical History 3:32). One intent of this persecution, which began with an order by Emperor Domitian, was to eliminate all Jews of their royal-race, which would have included the "Desposyni" among the Jewish kindred of Jesus Christ.

The persecution was renewed years 111-113, under Roman Emperor Trajan, and every Davidic prince was pursued in the Roman provinces.

Following the "2nd Jewish War" (132-135). Hadrian closed the Jerusalem Church, ousted the true Essene successors of Jesus out of Jerusalem and appoints his own anti-Essene leadership to office. Eusebius, in his "History of the Church", says that the "N'tzari Paqid" [their phrase for "pope"; lit. "overseer of the Nazarenes"]; and all the Jewish Christians were expelled from Jerusalem by the Roman Emperor Hadrian in 135, however, following Hadrian’s death in 138 the "Desposyni", with Roman names, returned to Jerusalem and re-opened the Jerusalem Church.

In 138, the members of the "desposyni" in Palestine, all took Roman names to hide their Jewish heritage, rebuilt the Jerusalem Church and revived "the papacy", under the desposynic prince Cassian[us], however, the tradition of "the papacy" had already been brought to Rome by other "desposynic" members, creating a schism in the papacy from 139-168 during the reigns of St. Hyginus, 9th Bishop of Rome 139-142, St. Pius, 10th Bishop 142-154, and St. Anicetus, 11th Bishop 154-168, all of whom were desposynic princes, who all held office as bishop of Rome the same-time they occupied "the papacy", representing a rival papacy which merged into the office of the Bishop of Rome during their reigns, resulting in a rivalry for primacy between the Jerusalem Church and the First Church of Rome. The Desposyni Bishops still held positions in the Church, however, the power of the Roman bishop steadily grew and began to eclipse the "Jesus Bloodline" Church, which thought they were the rightful heirs to the entire Christian Church owing to their blood descent from King David and Jesus' Holy Family, among their ancestors.

The papal schism resulted in the re-invention of the "papacy" by the "gentile" Bishops of Rome, who usurped the papal-throne.

In 161 the 4th imperial persecution took place under Roman Emperor Marcuis Aurelius. In 193 the 5th imperial persecution took place under Roman Emperor Severus. In 235 the 6th imperial persecution took place under Roman Emperor Maximinus. In 249 the 7th imperial persecution took place under Roman Emperor Decius. In 253 the 8th imperial persecution
took place under Roman Emperor Valerian. In 270 the 9th imperial persecution took place under Roman Emperor Aurelian.

The tenth and last imperial persecution of the Church, and the most severe took place in 303 under the Roman Emperor Diocletian. The Jerusalem Church was closed, and the last "desposynic" pope or "n'tzari paqid" [Holy See] of the Jerusalem "Mother-Church", namely, Hermes, 294-303/304, was martyred during the terrible persecution. He was the last to sit upon Saint James' Throne.

In AD 313 Christianity was legalized by the Roman Emperor Constantine "The Great" by his Edict of Tolerance [or, Edict of Milan]. The Church immediately became an institution of vast importance in world politics. And, overnight the "First Church" at Rome came into prominence, as the "first" church of the empire's capital-city, whose bishop, Sylvester (314-335), suddenly was exalted in status. He revived the theory of apostolic-succession from St. Peter on the basis of the Bible verse Mt 16:18; first proposed a century earlier by Calixtus, Bishop of Rome, 218-223, in his efforts to wrestle "the papacy" from the Jerusalem Church by re-defining it [for which Tertullian, Bishop of Carthage, called him an "usurper", supporting the primacy of the Bishop/Chief-Apostle of the Jerusalem Church]. Too, the feeling was growing that Rome, the empire's capital-city, should be the headquarters of the Church, even as it was the seat of the imperial government of the empire. The re-invention of the "papacy" by the bishops of Rome accomplished this.

Constantine re-opened the Jerusalem Church, and appointed another bishop, Makarios, but he was not of the "desposynic house" and could not claimed their heritage; ending the primacy debate and putting the Jerusalem Church on equal status with the other great churches of the empire.

The five great churches of the empire were those at Rome, Constantinople, Antioch, Jerusalem, and Alexandria. After the division of the empire, in AD 395, into East and West, the bishops [patriarchs] of Antioch, Jerusalem, and Alexandria, came to acknowledge the leadership of the bishop of Constantinople; hence, the struggle for primacy of Christendom eventually came to be between Rome and Constantinople.

In Year 318 the Bishop of Rome [Pope] Sylvester gave audience in the Lateran Palace in Rome to a delegation of eight desposynic princes. The eight desposynic princes were reported to have requested (1) that the confirmation of Christian bishops of Jerusalem, Antioch, and Alexandria be revoked, and that these bishoprics be conferred instead to members of the Desposyni; (2) that "the papacy" be restored to the "Desposyni", that is, that
the office of the pope [or "supreme-pontiff" = "n’tzari paqid"] of the Orthodox "Universal" ["Catholic"] Church ought to be an hereditary "desposynic" prince, as originally he was, and as Jesus originally intended the office so should be; and (3) that Christian churches 'resume' sending money to the Jerusalem Church, which was to be regarded as the definitive "Mother Church" of Christendom.

The descendants of Jesus' Heirs posed an enormous threat to the Bishops of Rome because they were the dynastic leaders of the true Nazarene Nation [= Christianity], as well as scions of Israel's Davidic Dynasty.

Sylvester, not surprisingly, refused to surrender the primacy of the Church at Rome to the Jerusalem Church, and, threatened by the claims of the "Desposyni", who claimed universal jurisdiction over the Church by divine mandate, sought to eliminate the "Desposyni" to secure "the papacy" for the Bishops of Rome.

The House of David provided support for the "Nation of Christ" from the 2nd century onwards. Why? Because the early Church was led by Davidic descendants related to the Lord Jesus, called "the Desposyni." The Roman Church wanted to eliminate the Davidic House, seeing the rightful leadership role of the Davidic House as a threat to Rome's usurped authority over the Church.

Pope Sylvester reported to the Roman Emperor Constantine "The Great" that the "Desposyni" were a threat to his throne, for Constantine regarded himself as "world-king" sitting upon "Christ's Throne", and now there was a rival dynasty to challenge his right to the throne, the "Desposyni", who were its true heirs. Emperor Constantine responded by a systematic persecution of the "Desposyni", encouraged by Pope Sylvester.

The "Davidians" were a potential threat to Caesar in Rome as they also were not only the legitimate heirs to the throne of Israel, but also to the "world-throne" of "Jesus' Heirs", known as the "Desposyni", who left a heritage to their family's descendants, who were hunted by the Roman authorities for many years. We know that as late as AD 350 the "Desposyni" are referred to in historical texts as claiming to be descendants of the "brothers" of Jesus Christ, or Jesus' "cousins", and, were dispersed among the nations, many were Christian bishops.

The Bishops of Rome wanted to eliminate the Davidic House, seeing the rightful leadership role of the Davidic House as a threat to Rome's usurped authority over the Holy Christian Church, and, the state wanted to eliminate the Davidic House for it posing a threat to the empire's imperial house as a rival dynasty to the caesars. Eusebius quotes the historian Hegesippus
regarding the role of the Desposyni in the 2nd century and the persecutions brought against them, for worldwide domination was their doctrine [Zionism]. St. Martin records that from this time the "Desposyni" had no place in the church system, but was banned by the emperor at Sylvester's connivance.

The "Desposyni" were excommunicated by the pope; and were hunted and pursued by the emperor's imperial agents. The "Desposyni" managed to survive until the first decades of the fifth century, while one by one of the "rex deus" families disappeared from the historical record; and Jesus' Heirs were eclipsed by the Bishops of Rome. The Bishops of Rome were enabled to reinforce their claim to holy authority by means of a self-devised system of succession. The principle of "apostolic succession" prevailed over the hereditary principle of "covenant succession". It was a contrived succession from Saint Peter, and the candidature was a farce because the truth was generally known among the public.

Why was it necessary to systematically murder the descendants of Jesus' (so called) "brothers" in attempt to destroy King David's Royal Line?

The 3rd-century writer, Julius Africanus, who lived in Egypt but had lived part of his life in Palestine, wrote in his "Letter to Aristides" that the "desposyni" ["the Master's kin"], a term which he explains was used to designate Jesus' relatives and their descendants, the "rex deus" families, who were widely dispersed by his time, and, were the most influential and respected leaders of the Christian movement; at first along with the original twelve disciples/apostles and later more exclusively as the original disciples/apostles died-off, and, surviving to his time, the "desposyni" were said to be the bishops of churches scattered all over the Roman empire. Julius Africanus goes on in the letter to confirm the "desposyni" as Davidides ["gens davidica"], saying that theirs was the sacred legacy of the old Jewish Davidic royal house perpetuated through Jesus' earthly relatives, that is, Christianity's "Holy Family", and their descendants, the "Desposyni".

The desposynic princes went underground suppressing their desposynic ancestry and adopting other identities, for to claim to be of King David's House was to invite their persecution and extinction, since the worldly authorities of the day would never abide even perceived competition from King David's House. As surely as they had crucified Jesus as Davidic "king of the Jews [Israel]" they would do the same to all His kinsmen given the slightest provocation. Many found refuge among various church congregations all over Europe. The rest were hunted down by Roman troops and slain as outlaws, or in some cases the desposyni suppressed their true identities and became either farmers in the countryside or
merchants and financiers in the cities, and were the ancestors of some of Europe's great medieval families.

That the "desposyni" disappeared so rapidly and completely from recorded history can only be attributed to the efficiency of the emperor's agents, as well as the inquisitors dispatched by the Bishop of Rome.

Here the "Priory of Zion" was founded circa Year 318 by the eight desposynic princes and their followers to protect the messianic blood-line [= the "sangreal" or "sang real"], that is, Jesus' earthly dynastic heirs. It was re-constituted as a religious order, the Knights Templar, in 1099 by Geoffrey of Bouillon, another Davidic prince, who represented another "desposynic" descent-line.

The Merovingians of France were a desposynic descent-line, now extinct in the male-line. Its ancestor, Merovee, a desposynic prince, descended from a descent-line of ten "Fisher-Kings", a religious cult, which descended from the Davidic/Jesus Dynasty which he cited to justify why his family should rule the other great families of France.

The original Hapsburgs of Switzerland-Austria were very likely a desposynic descent-line. The family has three different origin stories which were invented at the time of their dissemination for political purpose. Home: Hawk's Castle, at the confluence of the Aare and Reuss rivers in the modern Swiss canton of Aargau.

The original House of Bourbon, which became extinct in the male-line, and their name was passed by marriage to the Capetians, Royal House of France.

In 1166 the chronicler Benjamin of Tudela reported that there were still estates held by contemporary royal Davidic heirs, some of whom were desposynic heirs, however, he does not give any names.

There was a tendency in the Roman Church in early times and throughout the medieval era of electing bishops who were blood relations to one another. Anastasius I (399-401) was the father of Innocent I (401-417); Silverius (536-537), was the son of Hormisdas (514-523); Constantine (708-709), was the brother of Sisinnius (708). Likewise, Stephen I (752-757), was succeeded by his brother Paul I (757-767), whose family, the Orsini, provided three more bishops: Celestine III (1191-8), Nicholas II (1277-80), and Benedict XII (1724-30). Several members of the Anici family became bishops of Rome, including Felix III (483-492), Agapietus I (535-6) and Gregory I (590-604). The Conti family of Tusculum established a papal dynasty and considered the papacy to be their own private domain. These
families were among the "rex deus" families of the "desposyni". In 1244 Muslims captured Jerusalem, and deposed John X, 108th Bishop of the Jerusalem Church. The crusader government of Jerusalem relocated to Acre during the Islamic conquests. The death of [name], 111th Bishop [in exile], in 1291, at Acre (1280) was the last of a line of "titular" bishops of Jerusalem.

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POSTSCRIPT

The prophet Hosea wrote (3:4-5) that "...the children of Israel shall abide many days without a king, and...afterwards, shall the children of Israel return to their land [which is happening at the present time], and seek after The Lord, their God, and David, their king,...in the latter days". Are these "the latter days" of which the prophet spoke? If so, the prophecy may speak not only of the inevitable rebuilding of the Third Temple in Jerusalem but also of the restoration of the ancient Jewish monarchy! And, what better a symbol of national sovereignty than a monarchy?

There are today several families which can trace their descent in the male-line from the Davidic Dynasty, which are:

(a) the Charlap Family, which is itself an off-shoot of the Ibn Yahya Family, whose eponymous ancestor was Yahya Ha-Nasi, a.k.a. Don Yahya "El Negro", the "Lord of Aldeia dos Negros", Portugal, descended from a dynasty of the Jewish Palestinian Nesi'im, i.e., the House of Mar-Zutra, which was representative of the Ahijahite Line, the "2nd" dynasty of Babylonian Exilarchs. The House of Mar-Zutra, or, that is, the Charlap Family, do not descend from the Exilarch Bostanai [although Bostanai has been inserted into the Charlap Pedigree], and this is why the Charlap Line was considered by many to be a purer line of the medieval Jewish exilarchs.

(b) the Dayan Family, whose eponymous ancestor was Yosef Dayan of Aleppo, Syria, who became the royal heir of [another] dynasty of the Jewish Palestinian Nesi'im, its collateral-line, the Nasi Family, upon its extinction, which were both representative of the House of Bostanai, the "3rd" dynasty of Babylonian Exilarchs. The Dayan Family appears to have the best claim to Israel's throne, for Dr. Nahum Sloushz in his article "Where are the True Descendants of King David?", in "The Jewish Morning Journal", dated September 1, 1933, says that Rabbi Isaac (Yitzhak) Dayan was considered the head of King David's House in his time due primarily to his strong personality, rather than according to his place in the line of succession.
Too, in 1617 the old great Rabbi Kehahr [abrev. = Kevod HaRav HaGaon] recorded in an unpublished manuscript the ancestral-line of his contemporary Nathan Ha-Dayan [son of Mordechai Ha-Dayan and father of Yosef Dayan, the royal heir] in which he heaps praise upon him reminiscence of the praise heaped upon the post-exilic royal heir Zerubabel by the prophets Haggai and Zechariah, which suggests God's appointment of him, his family, and descendants, as the heirs of the Davidic Dynasty and/or the ancient Jewish kings.

(c) the Schneerson Family, whose eponymous ancestor was Schneur Zalman Boruchovitch, called "The Alter Rebbe", who descended in the male-line from Yehuda Lieb, called "The Maharal of Prague", who was representative of a secondary-line of the House of Bostanai, the "3rd" dynasty of Babylonian Exilarchs.

(d) those families which claim royal Davidic descent as a part of their family's tradition and can produce spotty evidence to support their claims, however, their genealogies have gaps and they can not fully document their claims, such as the Shaltiel Family, the Berdugo Family, and others. Though, these families have gaps in their genealogies, nevertheless, it is known who their family-ancestor was; thus, the ancestors of these families maybe found on the Davidic Dynasty Family-Tree.

(e) those families which claim Davidic ancestry in virtue of their descent from the "Rashi" of Troyes, who was known to have been a scion of the Davidic Dynasty descended from one of its secondary-lines. The "Rashi" had only daughters and no sons, thus, descent from him can only be traced through female-links. The problem here is that no daughter can pass on an inheritance unless she is married to "one of her father's house", in this case, one of King David's male-line descendants, that is, the husband and/or the father of the children of an heiress must be a male-line descendant of her father's house [in this case King David's House], according to the Mosaic law (Num 28:8; Num 36:8). Now, we know that the husbands of the Rashi's three daughters each claimed male-line Davidic descent, however, their genealogies are lost; and it is well known what Ezra "The Scribe" thought about lost genealogies.

(f) the "Rex Deus" families which trace their ancestry from the "Desposyni", i.e., descendants of Christianity's Holy Family; such as the royal Stewarts/Stuarts of Scotland and England, and allied families.

(g) today's male-line heir of the Jewish prince Makhir, a.k.a. Theodore of Narbonne, is possibly Thomas Plantard de Saint-Clair, whose genealogy has huge gaps in it and is suspect and can not be authenticated as genuine. He does not descend from the Merovingians of France [which one
genealogy shows], but more likely descends from Jewish Babylonian Exilarchs via Makhir's House.

(h) pretenders: the descendants of Baha'u'llah are extinct in the male-line, and, the pedigree of the modern-day claimant Mohammed Mohadjer is highly suspect.

(i) the male-line heirs of Ethiopia's original Axumite [Solomonic] Dynasty, which has been reduced over time to only one male-line descendance, the Shoa[ite] Line, or, the descendants [if any] of the Ethiopian prince Birru Birru, after whom would follow the descendants [if any] of his 3rd cousin, Amaze Neche Tayye, after whom would follow any male-line descendants [if any] of Darge Sahle, the younger brother of their respective great-grandfathers. The modern day pretenders to Ethiopia's throne only descend from Ethiopia's national dynasty through female-links, which makes today's Ethiopian pretenders ineligible for succession to King David's throne. The last Ethiopian monarch descended from Ethiopia's original Axumite [Solomonic] Dynasty was the Empress Woisero Zawditu (1916-1930), who died without surviving issue.

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The ancestry of St. Joseph and The Holy Family from Shazrezzar, the eldest son of Zerubabel, the post-exilic royal heir, begotten by his first "foreign" [Babylonian] wife. The lineage of St. Joseph is called the Abiudite Line [Line "D"], which takes its name from one of its generations, namely, "Prince" Abiud, who, one of the grandsons of the great Jewish general, Nearchus (Neariah), was married to a "foreign wife". It is through her that the royal blood of Babylonian Emperors, Persian Shahs, and Greek Kings flow into the veins of a major royal Jewish descent-line. The Abiudite Line was basically the descendants of the family of the famous Jewish Governor Nehemiah, a royal Jewish prince, whose family developed into a major Davidic descent-line. Its main-line divided into three great branches/or
descent-lines. The Abiudite Line ended with St. Joseph and his younger
twin-brothers and their families as well as that of Miriam, their older half-
sister, and, also that of St Joseph's two uncles and their families. The
Abiudite Line was formerly an illegitimate descent-line since it descended
from Zerubabel and his [1st] "foreign [Babylonian] wife" but was legitimated
by the Sanhedrin at the time of King Herod's marriage to Doris "of
Jerusalem," who, upon her legitimization in 37BC became the dynasty's
heiress. Then, upon the failure of the Davidic Dynasty's [legitimate] senior-
line, the Abiudite Line along with several other Davidic families suddenly
became eligible for the succession.

(5) Line "E", the Rhesaite Line, Jewish [or, Palestinian] Princes/Patriarchs

Another Davidic bastard-line, the Rhesaite Line [Line "E"], descended from
Reza "Nasi", Prince/Patriarch of Jerusalem, the second son of the post-
exilic royal Davidic heir Zerubabel begotten by his second "foreign"
[Persian] wife. The Rhesaite Line was formerly an illegitimate descent-line
but was legitimated in 37BC and became eligible for the succession upon
the failure of the Davidic Dynasty's [legitimate] senior-line in 4BC. The
genealogy includes the Virgin Mary and her relatives: among whom were
her famous uncle, Joseph of Arimathea [ancestor of the so-called "Grail-
Kings"], on her father's side; and, her famous cousin, John "The Baptist", on
her mother's side. The Rhesaite Line [excepting for the "Grail-Kings",
through whom the descent-line continues], ended with the Jewish anti-king
Simon "Bar Gjora" AD 68-70, the royal Davidic heir, and, last King of Israel
of the Second Temple Era, who surrendered Jerusalem to the Romans in
AD70, and, was crucified outside Rome in AD73 following the famous
"Triumph" of the Roman Emperor Titus through the streets of Rome in
which the Jewish King was featured naked and in chains at the head of his
defeated and dejected army. It is not strange that the famous Jewish hero-
king Simon "Bar Gjora" and Christianity's Holy Family were related to each
other, for the descendants of King David were very active during this period
of their history, as if awakened to the possibility of a restoration of the
Davidic Dynasty back upon Israel's throne.

(3) Line "X", descent-line from First Dynasty Exilarchs through
"gateway ancestors" to the 2nd Dynasty Exilarchs

..............................................................
The Pelatiahite Line, the descendants of the eldest son of Zerubabel's second son, was considered illegitimate since its founder, Pelatiah, one of Zerubabel's grandsons, begot his issue of a "foreign wife". The Pelatiahite Line were anti-kings and rivals of the Tobaids and the Onaids. The descent-line ends with the anti-king Athronges and his family; which for three generations fought the Romans who supported the Herodians. The five sons of Athronges were (1) Theudas [father of five sons], (2) Amram [father of Alexander "The Zealot", father of Aimar (AD 50)], (3) Hanibas (Annibas), (4) Dinai [father of Eleazar "The Zealot" (kld 60), father of Moshi (ex 60)], & (5) Perisha [father of Tahnas "Asida" (44/45)]. The only survivor of the Pelatiahite Line, "Prince" Aimar, fled to France, c. AD 50. He is theorized to have been the ancestor of a medieval noble house of Feudal France, the original Bourbon line, whose founder was named Aimar, which line ended with an heiress, who married a native Gallo-Roman prince.

The Pelatiahite Line, the descendants of the eldest son of Zerubabel's second son, was considered illegitimate since its founder, Pelatiah, one of Zerubabel's grandsons, begot his issue of a "foreign wife". The Pelatiahite Line were anti-kings and rivals of the Tobaids and the Onaids. The descent-line ends with the anti-king Athronges and his family; which for three generations fought the Romans who supported the Herodians. Theudas, the eldest of Athronges' five sons, married into Christianity's Holy Family. The only survivor of the Pelatiahite Line, "Prince" Aimar, fled to France, c. AD 50. He is theorized to have been the ancestor of a medieval noble house of Feudal France.

(X) Line "E", the Yeshaiahite Line, ancestor of the Babylonian exilarchs ..... 

The Yeshaiahite Line, the descendants of the second son of Zerubabel's second son, were the ancestors of the Babylonian Exilarchs. The seat of the Babylonian exilarchs moved several times: from Babylon, to Nehardea (560BC-AD259), to Pumbedita (259-495), to Mahoze [Mosul], a town on the Tigris, from the 5th-9th centuries; to Baghdad from the 9th-12th centuries [and later again], and other sites from the 12th-15th centuries.

(6) Line "F", the Hillelite Line

(7) Line "G", the Grail-Kings
section 2E: British Israelism Theory

part 3: Babylonian Exilarchate

section 3A: exilarchs from King [Je]Coniah, 1st Exilarch ["Exiled-King"] (562BC), to Pinchi, 43rd Exilarch [1st Dynasty], last one (AD125). The descendants of Zerubabel's younger sons; the Yeshaiahite Line, occupies the Babylonian Exilarchate after the dynasty's main-line returned to Jerusalem and became a dynasty of "Nesi'im" [the Jewish Palestinian Patriarchate].

The "First" Dynasty of Jewish Exilarchs (560BC-AD130) begins with a captive Jewish king [Jeconiah] in exile in Babylonia and ends with an heiress [Rachab], who married a Persian prince [Bahram "of Seistan"], and, thereby, lost the Jewish succession; and, upon the failure of the dynasty's main-line, the "sovereignty" devolved upon a secondary-line, the Ahijahite Line, an offshoot of the Yeshaiahite Line, which founds another or new "2nd"-Dynasty of exilarchs.

section 3B: Palestinian Princes/Patriarchs, the Nesi'im; ancestry of Christianity's Holy Family

The ancestry of St. Joseph and The Holy Family from Shazrezzar, the eldest son of Zerubabel, the post-exilic royal heir, begotten by his first "foreign" [Babylonian] wife. The lineage of St. Joseph is called the Abiudite Line, which takes its name from one of its generations, namely, "Prince" Abiud, who, one of the grandsons of the great Jewish general, Nearchus (Neariah), was married to a "foreign wife". It is through her that the royal blood of Babylonian, Persian, and Greek Royalty flow into the veins of a major royal Jewish descent-line. The Abiudite Line is basically the family and descendants of the famous Jewish Governor Nehemiah, a royal Jewish prince, whose family developed into a major Davidic descent-line. Its main-line divided into three great branches/or descent-lines. The Abiudite Line ended with St. Joseph and his younger twin-brothers and their families as well as that of Miriam, their older half-sister, and, also that of St Joseph's two uncles and their families. The Abiudite Line was formerly an illegitimate descent-line since it descended from Zerubabel and his [1st] "foreign [Babylonian] wife" but was legitimated by the Sanhedrin at the time of King Herod's marriage to Doris "of Jerusalem," in 37BC, then, upon the failure of the Davidic Dynasty's [legitimate] senior-line, the Abiudite Line along with several other families suddenly became
eligible for the succession. Another Davidic bastard-line, the Rhesaite Line, which was a major Davidic descent-line, which was the ancestry of St. Mary "The Virgin", from Reza "Nasi", Prince/Patriarch of Jerusalem, the second son of the post-exilic royal Davidic heir Zerubabel begotten by his second "foreign" [Persian] wife. The descendants of Reza "Nasi" were called the Rhesaite Line. The Rhesaite Line was formerly an illegitimate descent-line but was legitimated by the Sanhedrin in 37BC and became eligible for the succession upon the failure of the Davidic Dynasty's [legitimate] senior-line in 4BC. The genealogy includes the Virgin Mary's relatives: among whom were her famous uncle, Joseph of Arimathea [ancestor of the so-called "Grail-Kings"], on her father's side; and, her famous cousin, John "The Baptist", on her mother's side. The Rhesaite Line [excepting for the "Grail-Kings", through whom the descent-line continues], ended with an heiress, The Virgin Mary, as well as her cousin [uncle's son] the Jewish anti-king Simon "Bar Gjora" AD 66-70, the royal Davidic heir, who surrendered Jerusalem to the Romans AD70, and, was crucified outside Rome in AD73 following the famous "Triumph" of the Roman Emperor Titus through the streets of Rome in which the Jewish King was featured naked at the head of the Jewish Army and in chains to the Roman public. It is not strange that the famous Jewish hero-king Simon "Bar Gjora" and the Virgin Mary were cousins, which lends to the theory that the Virgin Mary was the dynasty's heiress. Too, the descendants of King David were very active during this period of their history, as if awakened to the possibility of a restoration of the Davidic Dynasty to Israel's throne.

section 3C. medieval Jewish exilarchs [2nd Dynasty] 

The Davidic prince Ahijah founds another or new "2nd"-Dynasty of exilarchs, c. AD 130, the Ahijahite Line, succeeds the senior-line ["1st"-Dynasty] which ended with an heiress. The Jewish Prince Ahijah[h] was the 44th Babylonian Exilarch in succession from the ancient Jewish king [Je]Coniah (Jehoiachin), the "1st" Exilarch, as the founder of a new [2nd] dynasty of exilarchs. The enumeration of Jewish exilarchs begins over again with Prince Ahijah[h], the heir of the Akkubite Line, which was an offshoot of the Yeshaiiahite Line, and ends with Abdullah, 36th Exilarch [whose father, Shalum, the crown-prince, converted to Islam over the objections of his father Nehemiah II, 35th Exilarch]. The Ahijahite Line was survived by several great branches, one of which descended from "Prince" Sutra [Mar-Zutra], the posthumous son of the 30th Exilarch, Mar-Zutra II, who founded a [new] dynasty of the Jewish Palestinian Principate/Patriarchate, i.e., "Nasi'im", c. AD 550.
The Bostonaite Line [of which later] was another great branch descended from the medieval Jewish exilarchs. The Ashiite Line, which descended from "Prince" Ashi (d427), grandson of the 23rd Exilarch Kahane I, was another great branch of the Ahijahite Line. The Ashiite Line ended with an heiress, c. AD 890, who married a distant cousin, an heir in the ancestral-line of "The Maharal of Prague". The Hananite Line, another great branch, which descended from the 10th Exilarch Hanan, divided into two great branches descended from the twin-brothers Hyya and Ravya, c. AD 690/700. The Hyyate Line ended with an heiress, who married a distant cousin, an heir in the ancestral-line of "The Maharal of Prague"; and, the Ravyate Line [also] ended with an heiress, who [also] married a distant cousin in the ancestral-line of "The Maharal of Prague". The off-shoots of the old royal house became "gaons" of Sura, Pumbedita, and later of the Baghdad Academy alone.

part 4: the Ahijahite Line

4A: the Ahijahite Line, continuation of the ancient exilarchs to medieval times; which was the Jews' royal house during medieval times; numeration of exilarchs begins anew, from House of Ahijah, founder of another [the second] dynasty of exilarchs, circa AD130, 44th Exilarch, &/or 1st Exilarch, to [his descendant] Abdullah, 36th Exilarch [whose father, Shallum, the crown-prince, converted to Islam over the objections of his father Nehemiah II, 35th Jewish Exilarch], and, who was deposed by the Arabic Caliph who appointed the Jewish Prince Bostonai to office as Exilarch in his place.

4B: continuation of King David's descendants through Ahijah's House to Khai"Nasi", Prince, Gaon of Pumbedita (d1038), father of a daughter, Eve, heiress, last of the Ahijahite line

note: the genealogy of the heirs of the 2nd-Dynasty, the Ahijahite Line, dispossessed by the Bostonaite Line [3rd-Dynasty], ends with [K]Hai, Gaon of Pumbedita (d1038), the sole surviving male-line descendant representative of his descent-line, whose daughter, Eve (Ava), married Samuel Ha-Nagid, a Davidic prince, an ancestor of "The Maharal of Prague"

4C: continued, the Menassehite Line, an offshoot of the 2nd-Dynasty, ended in the male-line with Manoel Soeiro [aka Menasseh Ben Israel], a claimant, whose only child, a daughter, Rachel, married a gentile-merchant.
part 5. another dynasty of the Jewish Palestinian Princes/Patriarchs, i.e., the "Nesi'im" [="Princes of Israel"] & Patriarchs of Jerusalem [Palestinian Patriarchate]

5A: House of Mar-Zutra

The chart begins with Sutra [I] "Rav" [Mar-Zutra], the son of the 30th Jewish Babylonian Exilarch [Mar-Zutra II], who founded a new dynasty of the "Nesi'im" in Palestine, c. AD 550, which was overthrown by the Arabs, c. AD 950. The descendants of the House of Mar-Zutra were the ancestors of the "Ibn Yahya" Family and its offshoots.

5B: descendants: a branch of the "Ibn Yahya" Family became the Charlap Family

5C: the Charlap Family, 4D-4H

The genealogy of the Charlap Family, which are modern representatives of King David’s descendants. The Charlap Family differs from other descendants of Jewish Royalty as having the distinction of not being descended from the Exilarch Bostonai, who basically was the ancestor of nearly all succeeding exilarchs. BEN-ZION, the Charlap heir, heads the house.

part 6: medieval Jewish exilarchs; House of Bostanai (Bustanai); 3rd Dynasty; founder of another [the third] dynasty of exilarchs; medieval Babylonian Exilarchs (cont’); numeration of exilarchs begins anew; from Bostanai (Bustanai), 1st Exilarch, in 642, to Shalom, 75th Exilarch, deposed 1401 by the Tartar Khan, Tamerlane

6A: House of Bostonai, Medieval Exilarchs

The Jewish prince Bostonai, who had been overlooked in the succession by the exilarch’s court [due to his young age], was appointed by the Arabic Caliph as the new exilarch, in 642, thus, founding of a new [3rd] dynasty of exilarchs, the Bostonaite Line. The interruption in the succession equates to a change in the direction of the dynasty’s line of succession, from one descent-line to another. The House of Bostanai developed into two great branches which were (a) his descendants by his 1st wife, Adoa, an Arabic-Jewish princess, daughter of Assad Ibn Hashim (d582), a Quraysh sheik, and Zahna,
daughter of the 34th Exilarch Mar-Zutra III; and (b) his descendants by his 2nd wife, Darā[-Izdadwar], a Persian princess, daughter of Yazdağird III, Persian-Shah, who was considered by the Jews to have been a "foreign wife". The dynasty's main-line descended from Baradai [= Bar-Adoi], the son of Bostonai by his 1st wife; its offshoots were: (a) the Karaite Line [series of anti-exilarchs who reigned in opposition to the orthodoxy-line]; (b) the Hananiahite Line; & (c) the Meirite ["A"] Line. Descent-lines from his 2nd ["foreign"] wife were considered secondary-lines [for it is absolutely untrue that "the birthright" passed to the offspring of Bostanai and his second wife as the "Bahai' Faith" pretends, when history clearly records that "the birthright" passed to the offspring of his first wife. The son and descendants of Bostanai and his 1st wife were his successors in the Jewish exilarchate, that is, they were the medieval Jewish exilarchs; while the three sons of Bostanai and his 2nd wife founded regional-dynasties in three Iranian provinces, which were (a) Tabaristan [the Buwayhids, that is, the Shaharite Line]; (b) Gilan [the Dabwaihides]; & (c) Mazandaran [Baduspanides]. All three regional-regimes were Jewish in their origins but came to be culturally Persian over the years by the influence of the dominant Iranian culture - even their early histories were re-written for the history books by the Persians to be "politically correct".

6B: House of Bostonai, continued

6C: the Zakkaite Line, gives a dynasty of exilarchs to the Babylonian Exilarchate

The genealogy of the medieval Jewish exilarchs is continued through the Zakkaite Line, an offshoot of the House of Bostonai, which itself produced offshoots, through which descended all future exilarchs.

6D: exilarchs & allied lines

The medieval Jewish exilarchate ends with Shalom, the 75th & last Exilarch [in succession from Bostanai, the 1st Exilarch, 3rd Dynasty], who is overthrown by Tamerlane, Khan of the Tartars, in 1401, however, his descendants continued to be recognized by the Jews of the "Diaspora" as their kings until the extinction of the royal-line on the childless death of Pasha, called "King of the Jews" by the Baghdad ghetto, in 1825, upon which the title to the throne, that is, Jewish "sovereignty", devolved upon another Davidic descent-line.
part 7. Palestinian Princes/Patriarchs: House of Ha-Nasi, the Nasi Family [or the Nasi "A" Family]

The Jewish "Prince" Yeshai, who was a medieval Davidic Dynasty prince of the exilarch's house, the grandson of the 34th Exilarch Azariah, emigrated along with his father, "Prince" Solomon, to Palestine and founded another dynasty of the "nesi'im", c. 1187, and, became the ancestor of the Ha-Nasi Family, which family reigned until its deposition by the Turkish sultan in 1678, whereupon, the dynasty's heir took up residence in Aleppo, Syria, and became the ancestor of the Dayan Family.

section 7A. modern Jewish royalty: the Dayan Family

The royal heir, Yosef Dayan (1678), who adopted "Da[y]yan" ["judge"] as the family's surname, has many descendants today, and, among them, was Yitzak Dayyan, who, in 1933, was recognized by Jewish rabbis as the dynasty's heir; then, in 1968, another family member, [another] YOSEF DAYAN, was encouraged by Jewish rabbis to be an active claimant to the throne; while the "head" of the family (so to speak) is sometimes considered to be MARCOS OF MEXICO. His claim is based upon the principle of primogeniture, however, primogeniture is not a decisive principle in the Jewish system of succession, for the approval of God through some "sign" or something considered divine was also necessary to verify the eligibility of the candidate for the succession; for example: the 1617 document written by the old great Rabbi Kehahr [abbrev. = Kevod HaRav HaGaon] who gives praise to the Dayan Family which he appears to look upon as the Jews' royal house, and records their pedigree in the document, which he must have thought important [and it is!]

section 7B. continued

section 7C. continued

part 8: "The Maharal of Prague", ancestors & descendants

section 8A: ancestors, the Nehar-Pekod Line & the Meirite "B" Line
section 8B: the Meiriate ["B"] Line [or Mariite Line], to Yehuda Lieb, a.k.a. The Maharal of Prague, &. Allied-Lines

section 8C: descendants of "The Maharal of Prague", the Schneerson Family: MENAHEM SCHNEERSON TVERSKY, the Schneerson heir

The descent-line from the Exilarch Bostanai to Joseph Ha-Nagid, a Davidic prince. The descent-line is called the Nehar-Pekod Line from Bostanai’s grandson Hainai [son of Baradai] to Mari [or Meir], who emigrated to Spain in AD 941 and founded the Meiriate ["B"] Line [or Mariite Line], whose descendants were the ancestors of Joseph Ha-Nagid, the ancestor of "The Maharal of Prague". There were three great branches of the descendants of "The Maharal of Prague" with sprang forth from his three sons, who were: (1) Shmuel Zvi, the eldest, whose descendants end with Jacob Frank (d1791) and his daughter, the heiress, Eve, titled "Queen"; called "The Divine Lady" (d1826); (2) descent from "The Maharal of Prague" [through Maharal’s 2nd son Betzalel Loewe], to "The Alter Rebbe", the eponymous ancestor of the Schneerson Family, whose descendants represent another modern family which can trace its male-line ancestry to the medieval Jewish exilarchs; and (3) Zvi Mendel Lieb, among whose descendants was Baal Shem Tov and his descendant Israel of Rushin, whose male-line descendants are probably extinct

part 9: another Davidic descent-line

section 9A: ancestors & descendants of Hillel "The Great"

The ancestors of Hillel "The Great" were considered a non-royal descent-line from King David cause the descent-line does not pass through King Solomon but rather from another of King David’s sons, however, the marriage of one of its generations to a princess of the royal house, the daughter of Zerubabel, the royal heir, elevated the Hillelite Line to royal status [through a female, who married into the ancestral-line of Hillel "The Great", qualifying it for the succession].

section 9B. House of Hillel "The Great": Palestinian "Nesi’im"

The House of Hillel "The Great", or, the Hillelite Line, gave the Palestinian "Nesi’im" another dynasty, which was founded in 20BC upon the appointment of Hillel "The Great" to office as Patriarch of
Jerusalem by Herod "The Great", King of Judea, founder of the Herodian Dynasty. Hillel's House reigned by consent of the successive Roman governors. The Hillelite Line was deposed in AD 425 by Byzantine Emperor Theodosius II, which was followed by another interim in the office of the Jerusalem patriarchs. An offshoot of Hillel's House were the Maimonides, a dynasty of the Egyptian Nagidate. Too, a branch of the Hillelite Line gave a dynasty of exilarchs to the Baghdad office.

section 9C. descendants of Hillel "The Great", the Palaeologue Family of Byzantium

The Hillelite Line ended with three sons, who each founded three great families of Medieval Europe: (a) the Palaeologi Family of Byzantium [which gave the Byzantine Empire a dynasty of emperors], (b) the Abravanel Family of Portugal & Spain [which is still an active family today], and (c) the Riccio Family of Italy [whose most famous member, David Riccio, was the secretary and possibly the lover of Mary, Queen of Scots]. The Palaeologi Family, a branch of the Hillelite Line, the heirs of the Palestinian Patriarchate [Davidic Dynasty] at Jerusalem, by marrying into the imperial house at the empire's capital city [Constantinople] eventually, very ironically, inherited the very empire which had earlier overthrown their principate/or patriaracthe, the successor state of the ancient Jewish kingdom. The Palaeologue Family of Byzantium became extinct in the male-line in 1874.

section 10. "The Rashi Pedigree", another Davidic descent-line

The lineage is only traceable to AD 200 to John Ha-Sandalar, who was known by his contemporaries to have been a royal Davidic prince, and, who was the ancestor of Solomon "Rashi" of Troyes, France (d1105), who begot three daughters but no sons. The Luria/Lurie Family claims male-line descent from John Ha-Sandalar.

section 11A: Holy Family & the Desposyni

The Holy Family: Jesus, Joseph and "The Virgin" Mary; and, the so-called "brothers and sisters" of Jesus mentioned in scripture, plus other relatives including uncles, aunts, & cousins
section 11B: the Jesus’ Dynasty, the Prefects of Province

section 11C: collateral-line "A": descendants of St. Joseph's uncle, Hizkiah "The Zealot", ancestors of the early Counts of Salm; and the Princes of Oria [now extinct in the male line]............................

section 11D: collateral-line "B": the "Fisher-Kings" & ancestors of the Merovingians of France [now extinct in the male-line]......................................

The descendants of St. Joseph's [other] uncle, Judas "of Gamala" or "The Galilean", a royal Davidic prince; and, ancestors of the Merovingians of France [now extinct in the male-line], several Italian noble families, and, one German noble house [the original Hapsburg Dynasty, now extinct in the male-line].

section 11E: desposynic descent-lines

The descendants of the so-called "brothers" of Jesus are collectively called the "Desposyni". One of the various desposynic descent-lines was that of St. James' descendants, the Kyriakos Family of Greece, who reigned as a dynasty of rulers over a Judeo-Christian colony in the French fiefdom of Province, and, were hereditary Prefects of Province. The "Prefects of Province Pedigree" [= the "Jesus’ Dynasty"] were the ancestors of the early kings of Armorica (Bretagne; Brittany), whose ancestor Conan "Meriadoc" was given the Roman province of Armorica [later called Brittany; Bretagne] by the Roman Emperor Maximus as his estate and/or client-kingdom in AD 383, and was the ancestor of the royal Stewart/Stuart Family of Scotland & England, represented today by the Earl of Castle Stewart. Other desposynic descent-lines are claimed to be the ancestors of several European royal and noble houses.

part 12: various claimants

section 12A: sons of Jewish Exilarch Bostonai and his 2nd wife, Dara, the Persian princess [his "foreign wife"]

section 12B: anti-exilarchs of Tabaristan, in opposition to the orthodox-line of exilarchs
section 12C: Baha'u'llah's House, the Bahai' Line [male-line extinct; succession by adoption]

part 13: collateral-line

section 13A: ancestors, regional-rulers of Mazandaran

section 13B: Persia's Afshar Dynasty

section 13C: descendants to Mohammed Mohadjer, modern day claimant ...

part 14. Kings of Armorica [Brittany; Bretagne]: House of Meriadoc

section 14A: early kings, Meriadoc Dynasty

section 14B: continued; the sub-Roman kingdom of "Armorica" comes to be known as "Brittany" following three mass migrations there from Britain; now, the French province of "Bretagne"

section 14C: continued, ancestors of the Stewarts/Stuarts

The descendants of the royal Davidic prince, Conan "Meriadoc", "1st" King of Brittany [originally called "Armorica", now the French province of Bretagne], and his successors. The male-line descents of the House of Meriadoc came to an end with three near contemporary Breton princes, each of whom were named "Flaald", and, hereafter, designated [for reference] as Flaald-A, Flaald-B, and Flaald-C, one of whom was the ancestor of the royal Stewart/Stuart Family of Scotland and England.

section 15: House of Flaald of Dol; the Stewarts/Stuarts; medieval knights, Scottish Stewards, Kings & Queens of Scotland & England

The family descends from Flaald, Sire of Dol, who, one of the "Conqueror's Companions", accompanied William "The Conqueror" to England in 1066 as one of his generals. He was either the 83rd/or 84th generation in male-line descent from Israel's King David depending on whether Flaald is to be identified with either (84) Flaald-A, (83) Flaald-
B, or (83) Flaald-C. His descendants married the heiresses of the Scottish, Welsh, and English royal houses, and eventually united the whole of Britain in themselves, that is, in Flaald’s male-line descendant, King James, from whom descends all succeeding British monarchs. The well-known King James, to whom was dedicated the ‘King James Bible’, was either 100th/or 101st in male-line descent from King David of Israel depending on which Flaald is reckoned to be the “Conqueror’s Companion” (1066) and the ancestor of the Stewart/Stuart Family, which gave both Scotland and England a dynasty of kings. The main-line of the House of Stuart became extinct in 1807, however, the family still survives in the descendants of its illegitimate male issue.

section 16A. Grail-Kings, Keepers of The Holy Grail

Descent from Joseph of Arimathea, the Virgin Mary’s uncle, whose grandson, Joshua [Jesus], was the first Grail-King, c. AD 100, and, his descendants, the Grail-Kings, that is, the Holy Grail’s guardians and/or keepers, who were the grand-masters of a religious-order, the Ordre du Sion [Order of Zion].

section 16B. continued & descendants

Here continues the genealogy of the Grail-Kings, which dynasty ends with Helyas "The Swan-Knight”. There is a gap [16 generations] in the genealogy between Prince Charlot, 60th in male-line descent from Israel’s King David, the first generation, and, Otto "of Lillefort”, 77th in male-line descent. His son, Warin "of Lorraine", 78th in male-line descent, appears in medieval romance as Lohengrin [= "Loherenc Guerin", which translates as "Warin of Lorraine"]. His son, Helyas "The Swan-Knight" [an epic hero in medieval romance] was the 40th and last Grail-King. Helyas "The Swan-Knight" returned the Holy Grail to the Church of the Holy Sepulchre upon the capture of Jerusalem in the First Crusade (1096-1099). He married thrice, and, by each wife had a son: his eldest son inherited the French fiefdom of Bouillon from his mother; his second son married the heiress of Oldenburg [Oldcastle] and inherited the Dutch county through her; and, his third son inherited the German fiefdom of Kleve (Cleves) from his mother, hence, founding three great families of Medieval Europe.

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NOTE: genealogical connections, five descent-lines from Israel to Britain, which are:

17: LINE 1: from the Ibn Yahya Family of Portugal & Spain to Britain

18: LINE 2: from the Ebriaci [= Hebrew] Family of Pisa, Italy, to Britain

19: LINE 3: from Israel to Byzantine Empire to Britain

20A: LINE 4: parentage of Makhir

20B: House of Makhir; marquis of Narbonne; Septimannie, La Marche; counts of Autun, Auvergne, Rouergue, Toulouse, Evreux, Razes; dukes of Aquitaine

20C: descendants of Bera "The Architect" (d975); the Plantard Family; Princes of Orange; Counts of Joinville

21A: LINE 5: House of Plantevelue, formerly the Jewish Nasi "B" Family; another offshoot of the exilarch's house

21B: three branches: the vicomte of Albi, the vicomte of Anduze, & vicomte of Lautrec

21C: the Lautrec Line, continues

introduction: David's Family: his parents, his seven older brothers and his two half-sisters & their families.

The genealogy of the ancestors and descendants of King David is preserved in the Bible. He was Israel's second/or third king, and the founder of another dynasty. The pedigree from Judah to David, reads: Judah, one of the twelve Hebrew patriarchs, the father of Perez [twin-brother of Zarah], the father of Esrom [Hezron], who lived during the
period of Joseph and the migration of the Family of Jacob to Egypt (Gen 46:12); who was the father of Aram, who represents the generation of the Egyptian bondage, the father Aminadab, who represents the "Exodus" generation, the father of Nahshon, the chief of the tribe of Judah during the wilderness wanderings under Moses' leadership, the father of Salmon, who represents the generation of the conquest of Palestine under Joshua, Moses' successor, who, by his wife, Rahab "The Harlot", was the father of Elimelech, who represents the generation of the Hebrew settlement in Israel/Palestine after all the Canaanite wars and at peace in the period of "the judges", who, by his wife, Naomi, was the father of two sons, Chilion [who died childless, survived by a widow, Orpha] and Mahlon, the first husband of Ruth "of Moab", who died also without issue; and Ruth came to Israel/Palestine accompanying her mother-in-law, Naomi, and, married secondly Boaz, the nephew of Elimelech, whose brothers are un-named in scripture, thus, the father of Boaz was one of Salmon's un-named sons. This is no surprise, since the purpose of the Book of "Ruth" was to document the transference of the title of the Judahite sheikhdom from one branch of the family to another, represented by Boaz. Boaz appears as a wealthy kinsman of an un-named Judahite sheikh, and, by his wife, Ruth "of Moab", was the father of Obed, the father of Jesse, a Judahite Sheikh, at Bethlehem, the father of eight sons, the youngest of whom was David, who, as a boy was a shepherd whose job was to keep his father's sheep. David was the youngest of the eight sons (1 Sam. 17:12) of Jesse, a Judahite sheikh, and his wife, Abala [Habalith], grand-daughter of Ibzan "of Bethlehem", Israel's 10th Judge. The seven older brothers of David were: (a) Eliab [the father of Abihail, wife of [her cousin] Jerimoth, one of King David's sons], (b) Abinadab, (c) Shimeah [the father of three sons: i.e., [Jo]Nadab, Joel, and [Jo]Nathan], (d) Nethaneel, (e) Raddai, (f) Ozem (Asam), and (g) Elihu. David, beside seven older full-brothers, had two half-sisters [same mother], who were (a) Abigail, wife of Ithra (Jether), an Arabic sheikh [mother of Amasa], and (b) Zeruiah (Cerouya) [who, of her 1st husband, Suri "the Naphalite", was the mother of three sons, i.e., (a) Abishai [the father of Absessalom, who, by wife, [name] [dau of Shebuel, last known male-line descendant of the first Hebrew Judge Moses and his Jewish wife, was the father of Ahimaaz], (b) Joab, and (c) Asahel [father of Zebadiah]; and, was the step-mother, by her 2nd husband, Nebat "the Ephraimite", to his illegitimate son, King Jeroboam of Israel, begotten of his mistress, Sariya "The Harlot".

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part 1: Kings of Israel & Judah: Davidic Dynasty
The royal genealogy of King David's House from King David, the dynasty's founder and Israel's second king, c. 1010BC, to King Zedekiah, the last King of Judah, c. 587/586BC, to Zerubabel, the post-exilic royal heir, c. 537/536BC.

3/1. DAVID reigned at Hebron as Judah’s first king for seven years, 1010-1003, then, reigned at Jerusalem for thirty-three years, 1003-970BC (2 Sam 5:5), as Israel’s third or second king depending on if one counts Eshbaal, who usually is not numbered in official regnal-lists. David was the greatest and most revered of Israel’s national heroes.

David, an athletic, charismatic, and handsome young teenager, slew a giant [Golaith], which made him instantly very popular among the people. [note: "the giants" in the Bible the Greeks say were the remnants of the survivors of the "great deluge".] King Saul summoned the lad and made him a captain in the army, whereupon, David enters his country’s service. He distinguishes himself in clashes fighting his country's enemies, which greatly enhances his reputation with his countrymen. Earlier, Samuel, the country’s last "judge", who was a prophet and a priest, upon God’s instructions, had secretly anointed David with holy oil as king-elect, that is, to be King Saul’s successor, whom God had rejected, and, whom he eventually succeeded on Israel’s throne.

David began his reign as King of Israel by the capture of the Jebusite city of Salem, which was renamed "Jerusalem", which he made Israel’s capital-city. The city, situated on five hills, was centrally located among the twelve Hebrew tribes and was acceptable as their national capital and center of government. Here, David set in place a new administration and established an officialdom based partly on the model of Egypt’s national government. To establish the city as the nation’s religious centre, David brought the Ark-of-the-Covenant there and placed it in the tabernacle which he had reassembled on the present site of the Temple-Mount, called Mount Moriah, one of the city’s five hills, the same mount a thousand years earlier on which Abraham built an altar and offered to God his son [Isaac]. David’s son [Solomon] later replaced the tabernacle with a grandiose temple in which to house "The Ark". "The Ark", usually kept at Shiloh, had been hidden for some time at an obscure retreat to prevent its capture by the Philistines. "The Ark", a holy relic, contained the stone tablets on which the "Ten Commandments" had been inscribed by Moses; and, at the same-time its lid [the "mercy seat"] doubled both as the temple’s high-altar onto which the blood of "the paschal lamb" was poured (Lev. 16:14,15) and also as God’s earthly throne (Ps. 99:1).
Thus, Jerusalem became the centre of Jehovah-worship. The city also became the seat of David’s royal house. David renovated a Bronze Age stone hill-fort or castle in Jerusalem on Mount Zion, one of the city’s five hills, and later his son [Solomon] remodeled and enlarged it into a palace. The Bible says that Mount Zion was God’s foundation stone, and the later kingdom of Messiah is said to be founded on Mount Zion. Jerusalem thus served three purposes: (1) as the seat of David’s royal house; (2) as the centre of government of all the Hebrew tribes; and (3) as a new religious centre, replacing Shiloh, as the site of Yahweh/Jehovah-worship. David, thus, transformed the Hebrews from a rude confederacy of twelve tribes into a national-state. And, by his conquests of the remaining Canaanite [Palestinian] city-states in Israel David gave the Hebrews a period of peace. David also built a substantial empire for Israel by subjugating all the neighboring states. He made his tributaries the Philistines [Palestinians] of Gaza, the Jordanese [Moabites, Ammonites, and Edomites] of Trans-Jordan, and the Phoenicians of Lebanon. He conquered Syria and stationed a garrison of Hebrew troops in its capital city, Damascus. He also took a yearly tribute from the Amalekites of Arabia which also became one of David’s vassal-states. David, thus, took an insignificant nation, and, within a few years, built it into a mighty empire. The recent translation of some ancient script reveals that King David of Israel also defeated the mighty Assyrians in battle, who thereafter left him alone.

The doctrine of the "divine right of kings", which doctrine became the ideology of the Davidic Dynasty, was introduced by the covenant God made with David, which was the origin of the "Davidic Dynasty Tradition", that is, "royal Zionist theology", which tied the dynasty to the messianic prophecies of earlier times, and was the basis of the messianism of later times, which made the Davidic Dynasty a part of Israel’s religion, Judaism, and later of Christianity also. There are several Bible texts which tie the Davidic Dynasty to the messianic ideas of earlier times, which says that God would make for David a "house", that is, a dynasty of kings, which would produce "Messiah", whose kingdom the Bible says would be everlasting "from generation to generation" (Dan 4:34c). There are other Bible texts, such as Psalm 89, that reflect what may be referred to as the "Davidic Dynasty Tradition", or "royal Zionist ideology", which came to be Bible doctrine. The essence of the "Davidic Dynasty Tradition" is: (a) that God chose Jerusalem as the place of His presence [which replaced Shiloh as the cultic centre of Jehovah-worship]; (b) that God would make for David a "house", that is, an everlasting dynasty of kings, whose destiny was worldwide rule in great glory with a divine mandate, sitting upon God’s very throne (1 Chr 29:33), whose kingdom was to be established forever; and (c) the special
intermediary role of the Davidic king between God and the people, whereby, the monarchy would be the channel through which God would bless the people. The covenant with David, paralleling God’s covenant with Israel, that God would channel His blessings to Israel through a dynasty of kings descended from David, made Yahweh/Jehovah the tutelary God or patron deity of David’s House, which thus became a "divine dynasty" (so to speak). This new status brought with it the inviolability of the person of the king, called "The Lord’s Anointed", and gave rise to a court rhetoric in which the king was called "the Son of God" (Ps 2:7) as the visible symbol of the invisible God, occupying God’s throne (Ps 2:6), representing God to the people; while at the same-time the king was called "the Son of Man" (Dan 7:13-14) as the corporate embodiment of the people representing them to God. The king was answerable to God alone, and was responsible to Him to care for the people, as the politique father ["parens patriae"] of a large family, his people. Too, the king was likened to a shepherd duty-bound to watch over his flock and provide for all its needs, and his people in return would attend upon the king as his servants and give him worship. The basic duties of the king were to feed his people [meal-tickets]; to house his people [vouchers]; to heal his people, i.e., "the royal touch" [health service]; to defend his people [the military to defend from without, and the police to defend within], and, above all to lead his people, as a shepherd leads his flock.

The Israelite Monarchy under King David took on the political form of the messianic doctrine; and the king himself, David, and his successors and heirs, became the dominant element in messianism. The monarchy was/or is to be the agency through which God will fulfill the nation’s destiny, with David as the recipient of the inheritance of kings and as the founder of an everlasting dynasty, which would achieve worldwide domination and rule. And, an everlasting dynasty guarantees the survival, preservation, and the life of a nation, His [God's] nation, Israel, and its people [the Jews] forever. The stability of the dynasty was guaranteed by God on condition of a king's obedience to His laws (Deut 17:20); disobedience would be punished, if any king of David’s House committed iniquity, God would chastise that one, however, in such circumstances was God promise not to cut-off David’s Dynasty as He had done to Saul’s House, and that David's House would continue. Here, then, is the promise of an everlasting dynasty, free of conditions. There are several verses, which though not always citing the dynastic promise specifically, appear to presuppose it, and assert the ongoing nature of David’s House, that God's throne would continue to pass through the descendants of King David forever unconditionally in an unbroken
The psalm attributed to David in 2 Sam 23:1-7 in which reference is made to God’s covenant with David which is called unbreakable.

David, the king, had ten wives by whom he had twenty-two sons and at least one daughter. He =1 Michal, daughter of King Saul of Israel, his predecessor; =2 Ahinoam "the Jezreelite"; =3 Abigail, the widow of Nabal "the Carmelite"; =4 Maachah, daughter of King Talmai of Geshur; =5 Haggith; =6 Abital; =7 Eglah; =8 name unknown; =9 name unknown; =10 Bathsheba, daughter of Ammiel (Eliam) "the Gilonite", and, widow of Uriah "the Hittite".

issue of 1st wife:
none

issue of 2nd wife:
(a) Amnon, was murdered by his half-bro, Absalom, for raping Absalom's full-sister

issue of 3rd wife:
(b) Chileab [a.k.a. Daniel], died young without issue

issue of 4th wife:
(c) Absalom, the crown-prince; the name of Absalom's wife is not given, but he begot three sons [who all died in infancy] and a daughter, Tamar, the wife of Uriel, Sheikh of Gibeah, and mother of Michaiah (Maachah), the 2nd wife of [her cousin] King Rehoboam
(d) Tamar (daughter), was Absalom’s full-sister; who, after her rape by a half-brother, was married to a foreign prince

issue of 5th wife:
(e) Adonijah, heir-expectant after Absalom’s death

issue of 6th wife:
(f) Shephatiah (Chefatia), ancestor of a major secondary descent-line

issue of 7th wife:
(g) Ithream (Yitream)
issue of 8th wife:

(h-m) six sons, who were: (h) Ibhar, (i) Elishua (Elishama), (j) Elpalet (Eliphelet), (k) Eliadah (Beeliada), (l) Abishai, & (m) Nogah

issue of 9th wife:

(n-r) five sons, who were: (n) Japhia, (o) Nepheg, (p) Jerimoth [father of Mahalath, 1st wife of [her cousin] King Rehoboam], (q) Asahel, & (r) Joab

issue of 10th wife:

(s-w) five sons, who were: (s) un-named infant son, who died a few days after birth, (t) Nathan, the ancestor of a major secondary descent-line (below), (u) Shammuah (Shimea), (v) Shobab, & (w) Jedidiah, the youngest son, who changed his name to Solomon on his of accession.

The eventful, illustrious, and fruitful reign of King David was marred by the rebellion of his son Absalom, the crown-prince. Absalom rebelled against his father, David, and temporarily took possession of the kingdom. The civil war between father and son ended in Absalom’s defeat in battle, and the crown-prince was killed while in flight from the battle scene. King David then took back his kingdom, and was welcomed back in Jerusalem in great fanfare by the rejoicing city’s citizens.

David, while, lying on his death-bed, was advised to take a young secondary wife to sleep with to keep him warm. It just so happened the soldiers sent out to fetch the most beautiful girl they could find and among those chosen as candidates was Abishag of Shunem, the un-named Shulami woman, with whom his son Solomon had secretly been courting. She did not know his true identity during the courtship and called him her "absent shepherd lover", when he disappeared one day and could not be found by her. Not, until she arrived at the palace did she find out that Solomon, her "shepherd lover" of "Canticles", was none other than the crown-prince. Her marriage to King David as a "secondary-wife" was never consummated, and she was free to marry her teenage lover, Solomon, as his [1st] "primary-wife", and queen, which she does.

King David was age 70 on his death. His tomb in Jerusalem became the official sepulchre of the Kings of Judah, and it was still in existence 1000 years later in Jesus’ time. King Hurkinos looted the
tomb of its treasures, which he gave to King Antiochus Epiphanes. Later, King Herod stole whatever treasures Hurkinos had left behind in David's Tomb. Today, the tomb contains the mangled bones of the ancient Jewish kings, among whose one would presume include those of King David.

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Note: The system of succession in the Jewish kingdom was in accordance to that written in "Samuel's Scroll", which undoubtedly was based on principles in the "Mosaic Law". The succession was dynastic inheritance in King David's descendants, in a mix of (a) primogeniture, (b) the (so-called) "Salic Law", and (c) tanistry, which worked together to determine the succession. The principle of primogeniture was the fundamental principle determining the succession, however, the principle was not decisive, for in reality multiple factors contributed in determining the succession; for example the reigning monarch possessed the prerogative of designating the heir such as in the case of Solomon's succession, who was the favorite son of King David's favorite wife, then, the occasion when King Rehoboam's widowed-queen [2nd wife] Maachah (Michaiah) set her son, Abijah, on the throne in prejudice of King Rehoboam's issue begotten by his first wife, then, on another occasion the royal court [parliament] elevated Jehoahaz to the throne, the eldest son of King Josiah's second-wife and widowed-queen in prejudice of the issue of [his father's] King Josiah's late first wife; and on another occasion we find foreign powers manipulating the succession as in the case of the deposition of King [Je]Coniah, and the elevation of his uncle, Zedekiah, which was sanctioned by God, who appears to have engineered the whole episode. Hence, the approval of God was a condition of succession in addition to birthright.

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4/2. SOLOMON (SCHLOMO) reigned as king in Jerusalem for forty years, 970-930 (1 Ki 11:42). His name originally was Jedidiah which he changed upon his succession. He was the favorite son of King David's favorite wife Bathsheba. He became king at age 18 [or 28], reigned 40 years, and died at age 58 [or 68], which contradicts the tradition that he lived 70 years.
The succession to the throne generally was regulated by the principle of primogeniture (2 Chr 21:3b), like it is in Britain today, however, the principle was sometimes overruled for the reigning monarch possessed the prerogative of designating his heir, such as in the case of Solomon (1 Ki 1:35b). Solomon, upon his succession at his father’s death, executed his half-brother, Adonijah, the heir-expectant, whom some considered to have been the rightful heir, who had political ambitions, when he covertly asserts his claim to the throne by asking Queen Bathsheba for Abishag in marriage, the [supposed] "virgin" widow [secondary-wife] of his father in marriage, who, obviously, was ignorant of Solomon’s earlier affair with her, which Solomon had kept secret until writing "Canticles" ["Song of Solomon"], possibly as a tribute following her early demise. The story of Abishag of Shunem, the un-named Shulamite woman of his youth, may have taken place chronologically at a later date under different circumstances if the tradition is true that Solomon was a minor on his succession.

The kingdom that Solomon inherited from his father, King David, was perhaps the most powerful country then existent in the world at that time. The great empires during King Solomon’s reign, Egypt, Babylonia, Assyria, were in eclipse, and the Hittite Empire was long time gone, so that King Solomon could rule over a sizable empire of his own with the splendor attributed to him in the Bible. The country was remarkably prosperous during his reign, and with this wealth King Solomon sought to make Jerusalem, the capital city, the most magnificent city in the world, and undertook great building projects. He built a grandiose temple to replace the tabernacle on the Temple-Mount, built a great palace, and built many public works [the country’s intra-structure]. The country was at peace and King Solomon took advantage of the favorable conditions for trade expansion. He monopolized the entire caravan trade in the Middle East and thus was able to collect enormous revenue from merchants seeking passage through his territories. King Solomon built a merchant-fleet which made long-distance voyages to far-away places and brought back exotic merchandise from Ophir, India, and China. Ophir, a country in Africa, may have been Zimbabwe?

The promise and/or covenant that God made with David is renewed with Solomon in 2 Chr 7:18, adding the provision by which the "royal line" would pass through him also. The Bible tells us that God gave Solomon His promise that the title to the throne would pass through his descendants (1 Ki 9:5; 1 Chr 22:8-10; 2 Chr 7:18), which made the descendants of King David's other sons "non-royal" in status.
Solomon had a harem of 1000 secondary-wives [= 700 wives and 300 concubines]. He had only one primary wife, or queen, at a time. They were: =1 Abishag of Shunem, the un-named Shulamite woman of his youth, his first love, about whom he wrote about in the Bible book "Song of Solomon" ["Canticles"]; =2 Nicaule [Tashere] of Egypt, the daughter or sister of Psusennes II [or Psusennes III] [note: the myth that she was Shishak's daughter is chronologically impossible]; =3 Bilqis, Queen of Arabia, according to Arabic tradition; =4 name unknown, daughter of Hamath, King of Lebanon; =5 name unknown, daughter of King Rezon I of Syria; =6 Makeda, Queen of Sheba, according to Ethiopian tradition; =7 Nabah (Naamah) "the Ammonite", daughter of King Hanun of Jordan.

issue of 1st wife, the Shulamite woman:

none

issue of 2nd wife, the Egyptian princess:

two daughters, who were:

(a) Basemath, wife of Ahimaaz, "the Naphalite", the mother of Ana, wife of [her cousin] King Abijah (below)

(b) Taphath, wife of Ben-Abinadab of Dor

issue of 3rd wife, the Arabian queen:

(c) Kahtan (Qahtan; Cahtan), called 1st King of Arabia, probably his step-son; Kahtan is given an Arabic ancestry descended from Ishmael in Arabic literature; that he was Solomon's step-son may have been a later tradition reflective upon Solomon glorious reign, which was remembered in ancient Arabic literature.

issue of 4th wife, the "Queen of Sheba":

(d) El-Hakim, a.k.a. Menelik, called 1st King of Ethiopia

issue of 5th wife, his Jordanese queen:

(e) Rehoboam, who succeeded his father as King of Judah alone

In contrast to his father, King David, a man of war, his son, King Solomon, was a man of peace. He was renown for his wealth, power, and wisdom. His reign was an era of great prosperity and abundance, and was described as glorious. The splendor of King Solomon’s reign
was looked back to by the Jews of later generations as Israel's "Golden Age". Towards the end of Solomon's reign, his vassals abroad had begun to look for an opportunity to free themselves of Israeli domination; while, at home, the heavy burden of taxation for the upkeep of the grandiose royal court and the high costs of the grand-style monarchy was arousing discontent among his subjects. This discontentment surfaced as open rebellion after Solomon's death.

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Note: Not all of the Hebrew People accepted the idea of an everlasting union of their nation, religion, and the Davidic Dynasty; and, later, in the time of his David's grandson [Rehoboam, Solomon's son], ten of the twelve Hebrew tribes rebelled against David's House, called "Jeroboam's Rebellion", which caused the disruption of the Hebrew kingdom; and, Jeroboam founded Israel's third dynasty.

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The delegates of the twelve Hebrew tribes gathered in an assembly to crown Rehoboam, however, due to Rehoboam's arrogance, instead of a coronation held what turned out to be a constitutional convention which rejected Rehoboam and elected another candidate, Jeroboam, an Ephraimite, as their king, who founded Israel’s third dynasty; and, the challenge of the Hebrew People to David’s Dynasty was: "now, see to thine own house" (v. 16). There are many comparisons between "this" generation of Hebrews and the 1776 generation of American colonists, who rebelled against King George, one of many descendants of King David, who had a "divine mandate".

The election of Jeroboam as King of Israel precipitated a crisis in the political history of the Hebrew People. It was the kingdom of Israel, not part of it, which was rent from David’s House, and, it is the part, one tribe, Judah [the Jews], which God left to David’s heir "for David's sake". It is written that none followed David’s House, but the tribe of Judah only, however, reference is made to not one tribe but three, that is, the tribes of Judah, Benjamin, and Levi [which provided the priests], which remained loyal to the royal Davidic heir, Rehoboam, King Solomon's son, and ceded from Israel to do so, establishing or re-founding the Kingdom of Judah.
There, then, existed two Hebrew kingdoms, the northern kingdom, called Israel, composed of ten tribes, with Samaria as its capital city, claimed to represent the "true" kingdom; and the southern kingdom, called Judah, composed of one tribe, with Jerusalem as its capital city, claimed its dynasty was Israel’s only legitimate royal house. There was a mass migration to Judah at this time of individuals from the other Hebrew tribes whose sympathies laid with David’s House, so that all twelve Hebrew tribes were represented in the Judahite kingdom. The throne of the northern kingdom, Israel, was seized by usurpers nine times during its existence, for the dynastic principle was not acknowledged as essential by the northern kingdom, whose kings attained the throne by a variety of means, by force of arms, or by popular acclamation, or sometimes even by God’s designation, while, the throne of the southern kingdom, Judah, was occupied solely by King David’s House [dynasty] during its whole existence.

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see "ISRAEL" at http://www.angelfire.com/ego/et_deo/israel.wps.htm for continuation

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03. REHOBOAM (RICHAVUM), the son of King Solomon, by the Jordanese princess, was age 41 on his accession, and reigned seventeen years, 930-913 (1 Ki 14:21), and died age 59.

He succeeded his father, Solomon, as King of Judah only and not as King of Israel, due to the election of Jeroboam as Israel’s king. Rehoboam was rivaled in his reign by King Jeroboam of Israel, with whom he never sought any relations. In the fifth year of his reign, King Rehoboam raised an army and threatened to put down the rebellion of the ten [northern] Hebrew tribes, however, Jeroboam, the rebel Hebrew king, whose wife was the daughter of the then reigning Egyptian pharaoh, appealed to Egypt for help; and King Shishak [Shoshonq I] of Egypt invaded Judah in support of his son-in-law. Rehoboam was caught by surprise and overwhelmed and besieged by the Egyptians in Jerusalem. He purchased peace by stripping Jerusalem of all its treasures and giving them to the Egyptian king. After this great humiliation, King Rehoboam occupied the remainder of his reign strengthening his country’s defenses.
Rehoboam had eighteen secondary-wives and a harem of sixty concubines, however, only had two primary wives, that is, one at a time, whom he married in turn one after another.

He married 1st Mahalath [his cousin], daughter of King David’s son Jerimoth and his wife, Abihail, grand-daughter [not "daughter"] of Eliab [an older brother of King David, i.e., one of Jesse’s eight sons]; and, begot five sons, who were: (a) Jeush, (b) Zizah, (c) Shemariah (Semariah), ancestor of a major secondary-line of the royal house, (d) Attai, (e) Zaham. And, married 2nd Michaiah (Maachah) [his cousin’s daughter], the mother of his son: (f) Abijah (Abijam)

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note: in 1 Ki 15:2 Michaiah (Maachah) is said to be the daughter of Absalom, the late crown-prince, his uncle, but in 2 Chr 13:2 she is said to be the daughter of Uriel of Gibeah, which discrepancy is resolved by the supposition that she was the daughter of Tamar, Absalom's daughter, and her husband, Uriel of Gibeah, which makes her the "grand-daughter" of Absalom and not actually his "daughter". Michaiah (Maachah), the queen-consort, outlived her husband [the king] and placed her son, Abijah, on the throne in prejudice of her late husband’s sons by his late first wife; and held a prominent place at court as queen-mother during the reign of her son, and lived on into the reign of her grandson.

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04. ABIJAH (AVAYAH) (ABIJAM; ABIYAH), the son of King Rehoboam and his second wife, reigned three years, 913-910 (1 Ki 15:2). In 1 Ki 15:1 it says he began his reign in the 18th year of King Jeroboam I of Israel, his rival to God’s throne. King Abijah, who considered the separation of the ten Hebrew tribes as rebellion, made a vigorous attempt to bring them back to their former allegiance to David’s House. King Abijah is noted for a famous speech he gave on the battle-field in which he rebukes the usurper King Jeroboam of Israel saying, "Hear me, Jeroboam, and all Israel, ought ye not to know that the eternal God gave the kingship over Israel to David’s House forever, even to him and his sons [descendants] by a covenant…", which indicates that God will continue to express His kingship through David’s descendants despite usurpers. He declared (v. 8) that God’s kingdom is in the hands of King David’s sons [descendants], the Davidic Dynasty, and that God’s kingdom is permanent and
Indestructible. The speech of King Abijah makes no allowance for a hiatus in the continuity of the Davidic kingship. The Davidic Dynasty, the author of "The Chronicles" says, was divinely appointed and therefore the only legitimate dynasty of Israel, accordingly, the point of King Abijah’s speech to the northern tribes, Israel, by their rebellion against their divinely appointed kings, was in fact in rebellion against God Himself! Note the correlation referred to by King George III in connection to the rebellious American colonies. King Abijah won several victories over King Jeroboam, and took some border towns, but failed to decisively defeat him in battle. [note: 1 Ki 15:6 should read "Abijah" instead of "Rehoboam"]

King Abijah had fourteen wives, by whom he begot twenty-two sons and sixteen daughters. His primary wife, or queen, was [his cousin] Ana, daughter of Ahimaaz "the Naphalite", who was Solomon’s purveyor, and his wife Basemath, daughter of Solomon by Pharaoh's daughter. It is through her, Ana, that the bloodline of the Egyptian Pharaohs enters into the veins of the Jewish royal house. The name of Abijah’s queen, Ana, is not given in the "Masoretic Text", the parent-manuscript of most Bible translations, but is given in the "Septuagint" [commonly denoted "LXX"], the Greek Bible, 3 Ki 15:10 [III "Basileion" 15:10] [note: I & II "Samuel" in the "Masoretic Text" is I & II "Kings" in the "LXX"; and III & IV "Kings" in the "LXX" is I & II "Kings" in the "MT"]. The omission in the "Masoretic Text" is probably due to a textual corruption, the name very likely became illegible with the ageing and deterioration of the original manuscript, and was dropped out of the text sometime during the process of its copying and recopying by scribes. Too, there is some confusion over her parentage. In the "LXX" she is called the "daughter" [or "descendant"] of Absessalom; but, here is another instance of the term of a relationship used in a loose sense. This Absessalom [son of Abishai, one of King David’s generals], was the tribal-chief or "sheikh" of the Hebrew Naphtali tribe, and, by wife Aibra [daughter of Shebuel (alive 1000BC), descendant of 1st Judge Moses], was father of Ahimaaz, one of King Solomon’s officials, who married Basemath, Solomon’s daughter. Their son, Asa, was the crown-prince.

05. ASA, the son of King Abijah and wife, Ana, reigned 41 years, 910-869 (1 Ki 15:10). His long reign overlapped the reigns of seven kings of "the northern kingdom" (so called). 1 Ki 15:19 says that he began his reign in the 20th year of King Jeroboam I of Israel’s reign.

His grandmother, Michaiah (Maachah), is called his "mother" in the "Masoretic Text" (1 Ki 15:9-10), which has caused some confusion since the "MT" does not give his mother’s name, however, the "LXX"
corrects this by giving his mother’s name, which was "Ana". The confusion was created by the fact that Ana died before her husband’s succession, and, upon his succession, his grandmother, Michaiah (Maachah), the queen-mother of his father’s reign, was still alive, and, in the absence of Asa’s mother, Ana, filled a vacuum in the royal court. It appears that the Judahite monarchy had a “madonna and child” cult in its ideology represented by the office of "queen-mother". It appears that "queen-mother" was an office, however, there was no such office as "queen-mother" in the Hebrew monarchy of the "northern kingdom"; which is the reason that the mothers of the "northern kings" are seldom mentioned if ever but in passing, whereas, the mothers of the "southern kings" are nearly always given by name. Michaiah (Maachah) retained her position in that office until her impeachment and expulsion from the royal court because of her abuse of her royal privilege (1 Ki 15:13; 2 Chr 15:16).

King Asa married Azuba, daughter of Shilhi, one of the sons/or grandsons of Jeroboam, the rebel Hebrew king, of his wife, Karamat, daughter of King Shishak of Egypt. She fled south to Judah during the massacre of King Jeroboam’s House by the usurper Baasha where she found refuge. Another descent-line from the Egyptian Pharaohs may be trace through Azuba [via, her paternal grandmother, Karamat] to the Jewish Royal House. He, of his wife, Azuba, had issue to Jehoshaphat, the crown prince.

The relationship between Judah and Israel under their early rulers was tense, and eventually war broke out. The critics agree that in 2 Chr 15:19; 16:1, where it says that King Bassha of Israel warred with King Asa of Judah in his "35th" and "36th" years, are a coypist’s mistake for either "15th" and "16th" or "25th" and "26th", because Baasha died in Asa’s 26th year (1 Ki 16:6,8). Bassha was succeeded in the northern kingdom by his son Elah, who was overthrown by Zimri, who reigned only 7 days. The northern kingdom broke out into civil war over rivaling claimants, and Tibni [Zimri’s brother] reigned over one half of the northern kingdom while Omri, another claimant, reigned over the other half of the country. Omri prevailed over Tibni in a decisive battle and united the northern kingdom, which he left to his son Ahab, who became King of Israel in the "38th" year of King Asa’s reign. King Asa of Judah sought an ally against King Ahab of Israel and made an alliance with King Ben-Hadad of Syria. The Syrian king made a diversion in King Asa’s support by invading Israel, whereupon King Ahab pulled back from fighting Judah to defend himself against the Syrians. The alliance with Syria was denounced by the seer Hanani, and, King Asa, angered by this, put him in prison. For which the Bible implies that Asa was smote with a disease by God in his 39th year.
which proved fatal in his 41st year (1 Ki 15:23; 2 Chr 16:12),
whereupon Hanani was released from prison.

06. JEHOSHAPHAT (YEHOSEPHAT), reigned 869-848, regent from 872.
He reigned twenty-five years, 872-848BC (1 Ki 15:23; 2 Chr 16:12),
including the three years he was regent during his father’s illness (1
Ki 22:42). In 1 Ki 22:41 it says he began his reign in the fourth year of
King Ahab of Israel’s reign. He was age 35 when he began to reign.

King Jehoshaphat carried out a series of reforms, political, religious,
and military. He put judges in all the country’s cities, and tried to
remedy the defects in the local administrations as part of his political
reforms. He organized a system of public instruction, sending priests
on regular circuits to all the country’s cities with the "Torah" to teach
the people, as part of his religious reforms. And, as part of his military
reforms, he placed garrisons in all the country’s cities.

The name of the wife of Jehoshaphat is not given in scripture. This is
unusual in the record of the Judahite kings, and there must be some
story behind this "cover-up". His wife may have been a Syrian
princess [Anonyma], who was unpopular with the Hebrew People for
their wars with her country, Syria? His wife had to be someone of
importance for her to be the mother of the "crown-prince". In fact, she
was the mother of seven sons, the eldest of whom, (a) Jehoram, was
the crown-prince, and the others were (b) Azariah, (c) Zechariah, (d)
Shaphatiah, (e) Michael, (f) Jehiel, & (g) Ahaziah.

The accession of Jehoshaphat’s son, Jehoram, the crown-prince, as
an associate-ruler with his father in 853 was no doubt prompted by
concern regarding the forthcoming war with Syria. The war was a
disaster. The Israeli King Ahab was mortally-wounded in battle, and
King Jehoshaphat was obliged to make a humiliating peace with Syria.

Jehoshaphat recognized the independence of the ten Hebrew tribes,
that is, the "northern kingdom", Israel, as a separate state, sort of like
the eventual recognition by the British Crown of the independence of
the American colonists, the U.S.A., as a separate state. He made an
alliance with Israel which was cemented by the marriage of his heir,
Jehoram, to the Hebrew princess, Athalia, the daughter of King Ahab
of Israel and his Phoenician wife, Jezebel of Tyre (2 Chr 21:6). Though
called the daughter of King Omri in 2 Chr 22:2, a comparison of texts
shows that Athalia was his grand-daughter, that is, the daughter of
Omri’s son, King Ahab. King Jehoshaphat joined King Ahab in his
third Syrian campaign. Later, Jehoshaphat joined Ahab’s successor,
King Ahaziah, in a trade expedition to Tarshish [Spain], but the
merchant-fleet was wrecked and the enterprise had to be abandoned. Then, still later, Jehoshaphat joined Ahaziah’s successor, King Jehoram, in a war against the Jordanese, who appealed to Syria for help. It looked at first as if the enemies of Judah's King Jehoshaphat had the upper hand, however, they began quarreling among themselves and broke out fighting each other which permitted the Hebrews to overcome them. The war with Syria was long over by the time of Jehoshaphat's death, so that he ended his days in peace.

07. JEHORAM (YEHORAM) (JORAM), reigned 848-841, was associate-ruler with his father at the time for concerns over the up-coming war with Syria in 853BC, and after his father's death, reigned as king in his own right for eight years, 848-841 (2 Ki 8:17; 2 Chr 21:5). The years of his co-rule with his father are not counted in his official regnal-years; for, in the 2nd year of his co-rule with his father, King Jehoram of Israel began to reign (2 Ki 1:17), then, on his father's death, in the 5th year of King Jehoram of Israel, he began his sole rule (2 Ki 8:16). He was age 32 on his accession.

The fact that his mother’s name does not appear in scripture is unusual for Judahite annalists, especially if he were crown-prince, which suggests that there is a story the annalists wished to "cover-up".

He, as crown-prince, married the Hebrew princess Athalia, the daughter of King Ahab of Israel, and his wife Jezebel of Tyre, a Phoenician princess. His marriage was arranged between his father, the King of Judah, and her father, the King of Israel, perhaps in hope of the reunion of all the Hebrew tribes under one crown.

He, by Athalia, his queen, had issue of a son, Jehoahaz [who changed his name to Ahaziah on his accession], the crown-prince, and, a daughter, Jehosheba, the wife of Jehoiada I, High-Priest, and mother of Jehoadda, the wife of [her cousin] King Jehoash, of whom later. He also had other children by a harem of secondary-wives.

It was at the insistence of Athalia that King Jehoram introduced Baal-worship into Judah. A warning from the prophet Elijah failed to produce any good effect on him. And, shortly after, there followed a series of calamities. First, the Jordanese, who had been tributary to his father, revolted and won their independence. Then, there was a rebellion within his own kingdom. The rebellion was suppressed and many of the country’s most prominent nobles were executed, along with six of the king’s own brothers. That was followed by raids of armed-bands of Philistines [Palestinians] from Gaza. Then an invasion
of Arabs from Arabia overran the country. The Arabs stormed Jerusalem, plundered the city, captured King Jehoram’s harem of secondary wives and all their children, whom they carried into captivity and later slew. In 2 Chr 21:16,17 it says that Jehoram’s sons were taken captive, but in 2 Chr 22:1 it says that they were slain, the presumption is that they were first taken captive and afterwards slain.

Jehoram came down with a terrible disease (2 Chr 21:18,19), and on account of his illness his son Ahaziah, the crown-prince, was regent for him the last year of his life.

08. AHAZIAH (AACHAZ), originally named JEHOAHAZ, reigned 841, regent from 842. He was regent for his father about a year, 842BC (2 Chr 21:19), and reigned in his own right as king, after his father’s death, for one year, 841BC (2 Ki 8:26). In 2 Ki 8:25 it says he began his reign in the 12th year of King Jehoram of Israel; while, in 2 Ki 9:29 it says he began to reign in the 11th year of King Jehoram of Israel, which statements are both correct, that is, one, the "12th", is when he began to reign as king (2 Ki 8:26), and the other, the "11th", is when he began to reign as regent for his sick father (2 Chr 21:19). In 2 Ki 8:26 it says he was age 22 when he began to reign, but in 2 Chr 22:2 his age is given as 42. The "22" is undoubtedly correct, as 2 Chr 21:20 we see that his father was 40 when he died, which would have made him younger than his son.

King Ahaziah was dominated by his mother, Queen Athalia, and followed her advice without question. When his uncle, King Jehoram of Israel, was wounded in battle fighting Syria, King Ahaziah went to visit him at Jezreel where he was laid up recuperating from his wounds. It was during this visit that a conspiracy was underway against King Jehoram by an army faction led by one of his generals, Jehu [Yahou], who slew all of Omri’s House he could get his hands on, and took the throne. Jehoram was murdered, and Ahaziah fled for his life, however, was pursued by his uncle’s assassins and was mortally wounded in his flight. He had strength enough to reach Megiddo where he died. His body was conveyed by his servants back to Jerusalem for burial in the royal crypt.

He, by his wife, Zibiah "of Beersheba", had several sons, who were murdered by the queen-mother [Athalia] along with all their children save one, the youngest son, Jehoash (Joash), an infant at the time, who was rescued from the massacre of the royal family by his aunt [father’s sister].
09. ATHALIA, the queen-mother, widow of King Jehoram and mother of the late King Ahaziah, usurped the throne on the death of her son, King Ahaziah, and reigned seven years, 841-835BC (2 Ki 11:3; 2 Chr 22:12) as sole ruler. To secure herself on the throne, she had all of her grandsons as well as other members of the royal house put to death, only Jehoash, the late king’s infant son, perhaps 9-11 months of age, escaped the massacre. He was rescued by his aunt, Princess Jehosheba, with wife of Jehoiada, the High-Priest, who concealed him in the temple. The young prince, Jehoash, grew up secretly in the temple for fear of Queen Athalia, who sought to slay him. Her whole reign was devoted to the promotion of idolatry, paganism, and every heathen practice. She closed the Temple, dedicated to Yahweh or Jehovah-worship, and completed and opened a temple originally begun by her late husband, which was dedicated to Baal-worship. Athalia was overthrown by a counter-coup engineered by the High-Priest Jehoiada, who set Prince Jehoash, the rightful king, on the throne. The High-Priest, when he thought the time was right, organized an insurrection. He brought the prince out of hiding in the temple and presented him to the city’s garrison which thereupon proclaimed him king. The boy-king, Jehoash, under advisement of the High-Priest issued the order to arrest Queen Athalia which the city-garrison obeyed and put her to death. Too, Mattan, the High-Priest of Baal, who was Athalia’s Prime Minister, was put to death also.

10. JEHOASH (YOHASH) (JOASH), the sole survivor of the massacre of the royal house, reigned 40 years, 835-796BC (2 Ki 12:1; 2 Chr 24:1). He was age 7 on his accession. The High-Priest Jehoiada, as long as he lived, was the real ruler of the country as King Jehoash’s Prime Minister. Under his tutorship King Jehoash cleared the country of baalsim, demolished the temple dedicated to Baal-worship, and destroyed all the pagan altars and idols. This was all part of a counter-cultural reaction that set-in the country following Queen Athalia’s regime.

King Jehoash married the daughter of the High-Priest, Jehoiada, namely, Jehoadda, who bore him Amaziah, their eldest son, the heir, and his younger brother, Amateza, called "the spare".

King Jehoash behaved as long as the High Priest Jehoiada lived, but after the death of this aged counselor, evil advisors led him into ruin. In his 23rd year, Jehoahaz, succeeded his father Jehu as King of Israel. He was succeeded by his son, Jehoash (Joash), in the 37th year of King Jehoash of Judah’s reign, whose son, Amaziah, was regent for his father by that date. King Jehoash apostatized during his latter years and set up idols. The Syrians invaded during the latter part
of King Jehoash’s reign. They overcame his forces in battle, and appearing before Jerusalem demanded tribute. King Jehoash stripped the city of its valuables and bought-off King Hazael of Syria who thereupon withdrew back into his own country.

Jehoash suffered from a painful malady the last year of his life (2 Chr 24:25), during which the crown-prince reigned as regent and carried out all of his father’s official duties. Still, his illness did not prevent Jehoash from leading his army into battle against his country’s enemies, in which he was severely wounded in a battle. Surviving these misfortunes, he was later murdered by a conspiracy of his own ministers.

11. AMAZIAH (AMAZIA), reigned 796-767, regent from 801; captured, released and restored 792. He reigned as regent during his father’s suffering [who had been severely wounded in battle] (2 Chr 24:25), and, after his father’s murder, reigned as king 29 years (2 Ki 14:2; 2 Chr 25:1). In 2 Ki 14:2 it says he was age 25 when he began to reign, but this must be an error, for it would mean that he was only 12 when his son [Uzziah] was born. He, of his wife, Jecoliah, begot Uzziah (Azariah), the crown-prince, who was twice king.

He commenced his reign by the executions of those who had murdered his father. Soon after his accession King Amaziah undertook an expedition and brought the Jordanese back into subjection. His victory went to his head and in his pride he foolishly sent a challenge to King Jehoash of Israel to meet him in battle. Amaziah was defeated and humiliated by King Jehoash, who took him prisoner, and brought him to Jerusalem, his capital city, a captive in chains. The city’s citizens closed the city’s gates, and placed the crown-prince, Uzziah, age 16, on the throne, and defended the city against seizure. The city was besieged for several months. The city’s walls were eventually breached, and the enemy entered the city, plundered it for weeks, and his son, Uzziah, was taken hostage by King Jehoash of Israel to ensure the future good behavior of King Amaziah who was released and restored to the throne, 792 BC. After this humiliation there was nothing more recorded of his reign until his death. These events are recorded in 2 Ki 14:21 & 2 Chr 26:1-3 as a postscript to the account of Amaziah’s reign, but it should more properly have been placed immediately after the account of the war between Amaziah and Jehoash in 2 Ki 14:12-14 & 2 Chr 25:21-24. In his 15th year, Jeroboam II, succeeded his father, King Jehoash of Israel, and released King Amaziah’s son, Uzziah, who was escorted by armed-guard back to his own country.
In his last year, King Amaziah learned of a conspiracy formed against him by his courtiers, and fled Jerusalem, but hired assassins caught up with him at Lachish and killed him. His body was brought upon horse-back to Jerusalem, and he was buried in the royal sepulchre.

12. UZZIAH (AVOZIHU) (AZARIAH) (OZIAH), reigned 767-740, reign dated from 792, his first accession. He reigned 52 years (2 Ki 15:2; 2 Chr 26:3). He had a double accession: the first in 792 when his father was taken prisoner following his defeat in battle; and, the second in 767 on his father’s demise. In 2 Ki 14:17 it says he began to reign in the 15th year of King Jeroboam II of Israel [from 767 date]; while 2 Ki 15:1 says he began to reign in the 27th year of King Jeroboam of Israel [from 792 date]. This means that 2 Ki 14:21 and 2 Ki 15:2 are chronologically out of place and should be inserted between 2 Chr 26:22 and 2 Chr 26:23. These references compared to 2 Ki 15:8 reveals that his 38th year is synchronist to the 14th anniversary of his father’s demise. Jeroboam II of Israel reigned 41 years, and that is 14 years after his 27th year, which is the synchronism for Uzziah’s accession. Jeroboam II was succeeded in 753 by Zechariah in the 38th year of Uzziah (2 Ki 15:8). If in 753 Uzziah had been made king 38 years earlier, and if Amaziah [his father] had died 14 years before, then Uzziah succeeded 24 years before his father’s demise, which gives us the 792 date. This means that 2 Ki 14:21 and 2 Ki 15:2 are chronologically out of place and should be inserted between 2 Chr 26:22 and 2 Chr 26:23. These references compared to 2 Ki 15:8 reveals that his 38th year is synchronist to the 14th anniversary of his father’s death.

Uzziah married Jerusha, daughter of High-Priest Zadok II, and begot (a) Jotham, the crown-prince, and (b) Tabael (Isa 7:6), the father of Elkanah, rival claimant versus [his cousin] King Ahaz (below).

The country was prosperous during Uzziah’s reign. This, and his military successes over Gaza, Arabia, and Jordan, made Uzziah a popular king. Elated with his splendid career he became arrogant, and determined to burn incense on the altar in the temple, which was the priests’ prerogative. The High-Priest and other temple priests opposed Uzziah who was angered at their resistance, and, suddenly there was a great earthquake [which is recorded in the annals of other nations], and Uzziah was smitten with leprosy. Uzziah, a leper, retired from public life, and lived in quarantine the remainder of his natural life.

His son Jotham, the crown-prince took over affairs and reigned as prince-regent in his father’s name. King Uzziah during his retirement “in a separate house” took up agriculture and made it his second
career [like George III of Britain]. In his 38th year, Zechariah, succeeded his father Jeroboam II in the northern kingdom. He reigned six months, and was overthrown by Shallum, an usurper, who reigned one month in King Uzziah’s 39th year. He was himself murdered, and another usurper, Menahem, took the throne. Menahem was succeeded by his son Pekahiah in King Uzziah’s 50th year. In his 52nd year, Pekah, slew Pekahiah and usurped the throne.

13. JOTHAM (YOTEM), reigned 740-735, regent from 750BC. He reigned 16 years (2 Ki 15:33), which includes the years he was prince-regent during his father's retirement (2 Ki 15:5; 2 Chr 26:1). He was regent for 11 years (2 Ki 15:32).

He married Ahia, the Hebrew princess, the daughter of Azrikam, the Benjaminithe sheikh of King Saul’s House (1 Chr 9:44), in a strategic move as part of a feasible plan to re-unite the Hebrew tribes, and begot (a) Ahaz, the crown-prince [who was named after his mother's relatives, which name was common in the Saulite family-clan]; and (b) Yaba, a daughter, who was later given by her brother in marriage to Tiglath-pileser, III, King of Assyria 745-727BC.

Prince Jotham, during his regency, made an alliance with King Jeroboam II of Israel, who gave him his grand-daughter, Abija[h], the daughter of his son, Zechariah, the crown-prince and future king of the "northern kingdom", in marriage to his [Jotham's] son, Ahaz, the crown-prince, in a long-range scheme to reunite the Hebrew Nation. The alliance collapsed on the murder of King Zechariah of Israel the year before Jotham, the Prince-Regent of Judah, became king; and the throne of Israel passed to a series of usurpers. The overthrow of King Jehu’s House dashed all hope for the re-unification of the Hebrew tribes.

King Jotham was a godly man, and tried but was unable to correct the corrupt practices of his subjects, who had taken on the heathen customs of the country's minorities and its neighbors. The secularization of society became a point of contention between he and his son, and it appears King Jotham was "retired" (so to speak) by his son, Ahaz, in a palace coup, and lived the remainder of his days under house-arrest though retaining his status, office, and title.

14. AHAZ, reigned 735-726, regent from 743. He reigned 16 years, including the years of his regency (2 Ki 16:2). 2 Ki 16:2 & 2 Chr 28:1 give his age at 20 on his accession, but this must be in error or else he was 11 when his son [Hezekiah] was born [compare 2 Ki 16:2; 18:2], or, the probable interpretation of these verses may be that Ahaz,
supported by the pro-Assyrian faction in the royal court, in a coup (2 Ki 16:7), forced his father, Jotham, the king, to "retire", neutralizing the anti-Assyrian faction in the royal court which hitherto had influenced the country's politics, in Pekah's 17th year; and that Jotham, the ex-king, continued to live under house-arrest to his 20th year (2 Ki 15:30), which would explain the overlapping reign of Ahaz with his father.

The political sentiments of King Ahaz were decidedly pro-Assyria. He gave his sister, Yaba, to Tiglath-pileser III, King of Assyria 745-727, to be his wife. Ahaz pursued a policy that brought him into serious difficulties with his anti-Assyrian neighbors, who assailed him from all sides. The prophet Isaiah preached against Ahaz's policies, both political and religious, which were actually regarded by the general population as "progressive". In religious matters, Ahaz, here, too, was totally different from his father, and set himself against his father's religious policies. He introduced Moloch-worship, which required the sacrifices of human infants [comparable today to "abortion"], and restored idol-worship. The simple fact is that Ahaz was a "man of his times" (so to speak), in that he was representative of his generation's "mind-set", its values, and its views of "political correctness".

King Ahaz married Abijah, daughter and heiress of King Zechariah of Israel [House of Jehu], and begot (a) an un-named infant son, his eldest, who was offered by his father as a sacrifice in Moloch-worship (2 Ki 16:3); (b) Maaseiah, the crown-prince, who was captured during war-time by Judah's neighbors, and was murdered along with other hostages (2 Chr 28:7); and (c) Hezekiah, the future king.

Judah, during Ahaz's reign, was attacked by all of its neighbors, who plundered Judahite cities and besieged Jerusalem. Maaseiah, the crown-prince, was murdered in 735 by Zichri, an officer of King Pekah of Israel, with whom Ahaz was at war (2 Chr 28:7). King Pekah of Israel and his allies, Syria, Jordan, and Gaza, besieged Jerusalem, intending to place the cousin of Ahaz, namely, Elkanah [son of Prince Tabael, one of King Jotham's younger brothers], on the throne (Isaiah 7:6), who was sympathetic to their cause. King Ahaz, in his extremity, applied to King Tigath-pileser III of Assyria for help. The Assyrians came to Judah's assistance and subjugated Syria, Jordan [Moab, Ammon, & Edom], and Israel, and Judah too became one of Assyria's vassal-states. Pekah, in Israel, was despoiled of at least half his kingdom, and was murdered by Hoshea, who succeeded him. After the crisis had passed, King Ahaz sank further into idolatry and raised shrines to pagan deities everywhere, even in the temple. He was one of Judah's worst kings, and died un lamented by his people.
15. HEZEKIAH (HEZAKIA), reigned 29 years, 726-697 (2 Ki 18:2; 2 Chr 29:1). 2 Ki 18:1 says he began his reign in the 3rd year of King Hoshea of Israel. He was age 25 on his accession.

He married Hephzibah, and begot (a) Bilhah, a daughter, who married a foreign-prince; (b) Manasseh, the crown-prince; and (c) Amariah, another son, father of Gedaliah, father of Ahikam, father of (?) Gedaliah, governor [alternate pedigree, compare].

Hezekiah inherited a disorganized state and a heavy burden of tribute to Assyria, which his father had saddled on the country. He began his reign with a great reformation. His first acts were to purge, repair, and re-open the temple, and restore the temple service. He destroyed the idols his father had set up and rooted out all pagan cults. In the zeal of "the reformation" Hezekiah ordered destroyed the "brazen serpent" on the pole that Moses made in The Wilderness (Num 21:19) because it had become an object of veneration. [note: this object was likened to Jesus by "John" (3:14) to His crucifixion and to be a picture of salvation.] He re-instituted the observance of the Levitical Festivals, including the "Passover Feast".

2 Ki 18:10 says in his 6th year (721BC) the "ten northern tribes", Israel, were conquered when its capital city, Samaria, fell to its enemies, the Assyrians, following a 3-year siege, in 721BC. It ended the "northern kingdom", and, the nation, Israel, and its populace, the "ten Hebrew tribes", were deported by Assyria and resettled elsewhere (2 Ki 17:6), and the territory of the northern kingdom became an Assyrian province. "Josephus" says that it took place in Hezekiah's 7th year (722BC).

King Hezekiah, had also withheld Judah's yearly tribute, along with Israel and its neighbors, and had rebelled also against the country's vassalage to Assyria, which brought Sennacherib's first invasion of Judah in 713BC (2 Ki 18:13-16). Sennacherib at this time was not yet King of Assyria but he was his father's [Sargon II's] army-commander. The alliance fell apart when Assyria conquered Israel. Its neighbors were terrified and rallied to make peace with Assyria. King Hezekiah purchased peace by the payment of a large tribute, and Judah's vassalage to Assyria was renewed or re-affirmed by the restoration of the tribute. Hezekiah attempted to revive the religious unity of Israel by inviting the people of the Assyrian province of Samaria, formerly the Israelite kingdom, to come to Jerusalem to worship, but his attempt was rendered ineffective due to the opposition of the Assyrian military-governor of the province.
In the latter part of his reign King Hezekiah became dangerously ill but recovered (2 Ki 20:1-11). His recovery was followed by the long-awaited birth of a son, Manasseh. It was an event of much rejoicing that a boy had been born, for they only had an older daughter, Bilhah, who married a foreign prince and left the country that same year.

Hezekiah received an embassy from Babylonia to whom he showed all his wealth, and was rebuked by Isaiah "The Prophet" (2 Ki 20:12-19).

King Hezekiah's alliance with King Shabako of Egypt brought about Sennacherib's second invasion of Judah in 701BC. Sennacherib had become King of Assyria in the meantime having succeeded his father, Sargon II, in 705BC. The Egyptian Army led by Taharqa (Tirhakah), the nephew of Egypt's King Shabako, came to Judah's support but was turned back by the Assyrian Army. It was at this time that Hezekiah constructed the underground tunnel to bring water from the spring of Gihon to inside the walls of Jerusalem (2 Ki 20:20) to give the city a never-failing water supply, in anticipation of the city's siege (2 Ki 18:17-19:37). Sennacherib besieged Jerusalem a second time. Here was the miraculous deliverance of "God's Angel" spoken of in 2 "Kings" 19:35 in which a great pestilence disabled the Assyrian Army, and the Assyrians returned to their own country without having taken Jerusalem. This victory gained Judah independence from Assyria, and gave King Hezekiah much prestige. Hezekiah died peacefully about five years later, and was much lamented by his people.

16. MANASSEH (MENASHA), reigned 55 years, 697-642BC (2 Ki 21:1; 2 Chr 33:1). He was a minor [age 12] on his succession, and his mother, Queen Hephzibah, governed the kingdom until he came of age. Thus, it is not possible that he could have served as regent during any part of his father’s reign as some writers have claimed in order to work out their faulty chronologies.

He grew up to be the most wicked of all of Judah’s kings. His reign began with such great promise. He married Meshullemeth, and begot Amon, the crown-prince. The breakup of his marriage put an end to the honeymoon the country was having with their popular young king. Manasseh grew into a fanatical idolater. He introduced a secular constitution to the state, separating temple [church] and state, and allowed the practice of all pagan religions of every heathen ethnic group represented in the kingdom. The old Canaanite/Palestinian paganism was revived, the altars to foreign pagan deities were set back up, and he even removed The "Ark" and in its place set up a pagan idol statute in the inner sanctum of the Temple (2 Chr 33:7). The state-religion of Yahweh/Jehovah-worship was disestablished and
even forbidden; and the temple priests were executed along with the prophets. This apostasy did not go un-rebuked by the prophets, whom King Manasseh endeavored to silence by the fiercest persecution recorded in the country’s annals. Legend says that the prophet Isaiah was among King Manasseh’s victims. The prophet Isaiah was placed inside an hollowed-out tree trunk and sawn in half by King Manasseh’s executioners. The Moabites, Ammonites, and Edomites, as well as the Philistines, who had been his father’s tributaries revolted against King Manasseh and gained their independence. The great blow came from Assyria, which captured Jerusalem, took King Manasseh prisoner, and humiliated him by having him walk to Nineveh, the Assyrian capital [the text says Babylon, 2 Chr 33:11, which maybe a copyist’s error], naked with a ring in his nose onto which was fastened a chain held by his captors, and brought into an audience with the Assyrian king Esarhaddon, to give an account for his rebellion. Manasseh’s name actually appears on two Assyrian lists of tributary kings, one telling how he was one of a group summoned to Nineveh to hear their overlord’s demands, and the other telling the story of his captivity by the Assyrian king. There, at Nineveh, King Manasseh was held a prisoner for several years. Manasseh came to repentance while a prisoner in a cell in a dank, deep, dark dungeon; and later was restored to his kingdom, but under Assyria’s vassalage. King Manasseh first acts on his restoration were to destroy all the idols and pagan altars, cleanse and re-open the temple, place The "Ark" back into the temple's "inner sanctum", restore Yahweh/Jehovah-worship, and all its services. The country enjoyed peace and renewed prosperity during King Manasseh’s restoration.

17. AMON, reigned 2 years, 642-640BC (2 Ki 21:19; 2 Chr 33:21). He was age 22 on his accession.

He married Jedidah, daughter of Adaiah, a temple-priest of the Aaronic High-Priest’s House, and begot (a) Josiah, the crown prince, and (b) Kareah, the father of Johanan, a later claimant to the throne. Prince Johanan maybe identified with "Ion, son of Kari" in ancient Irish annals. If so, he was the ancestor of a dynasty of rival claimants to King David’s Throne in "a far off place" or "in the isles of the seas". Here, according to British-Israelism, "the isles of the seas" in "a far off place" refers to the British Isles.

King Amon was wicked and followed his father’s old idolatries, without sharing his repentance. He even closed the Temple and prohibited Jehovah-worship. He fell victim to court conspiracy, which may have been intended as a gesture of independence from Assyrian vassalage, and was murdered in the palace. The citizens of Jerusalem
sought out his murderers and avenged his death by slaying the conspirators.

18. JOSIAH (YOSHEAU), reigned 31 years, 640-609BC (2 Ki 22:1; 2 Chr 34:1). He was age 8 on his accession. The country was in terrible social and moral conditions when Josiah came to the throne. He was a godly man, and when he came of age he discharged the regency and began religious reforms. The temple was cleansed, repaired, and re-opened, and the temple services was restored. It was during this time that a copy of the "Torah" was discovered by some workmen in the temple, and brought to the king who read it. He was inspired by it, so much so that he convened the country's whole population at Jerusalem, where, after the priests read the "Torah" to the congregation, all the people were moved to take a solemn oath to Yahweh/Jehovah-God and renewed their covenant with Him. This was followed by further religious reforms, including the destruction of all pagan idols and altars.

King Josiah, of his first wife, Zebidah, daughter of Pedaiah of Rumah, begot two sons, namely: Johanan [Yohannan], the eldest, the crown prince, and Eliakim [who changed his name to Jehoiakim on his accession]; and, of his second wife, Hamutal, daughter of Jeremias of Libnah, begot two [more] sons, namely: Shallum [who changed his name to Jehoahaz, on his accession] and Mattaniah [who changed his name to Zedekiah, on his accession].

Johanan, the crown-prince was the father of an only child, a daughter, Tamar, who, according to the judicial-ruling made by Moses (Num 28:8) and its conditional clause (Num 36:8), was technically the dynasty's heiress.

The possibility that she, Tamar, may have been the heiress to the throne is not improbable, for, although inheritance among the Jews was according to the male-line, if there were no sons the inheritance of property [in this case, the kingdom] went to the daughter (Num 27:8), if there was one, on the condition (Num 36:8) that she marry inside her father’s house [in this case, the Davidic Dynasty], usually to the next-of-kin in the male-line, otherwise she would forfeit the inheritance. The Jewish scribes normally did not include daughters in the Bible genealogies, and left Tamar out in 1 Chr 3. Her insertion into the royal pedigree at this point resolves all the problems in this portion of the royal genealogy that without her there would be no solutions.
Meantime, the Assyrian Empire was in a state of revolt and collapse following the fall of Nineveh, the capital city, to the Scythians in 612BC. Its king, Sin-shar-ishkun, apparently died in the defense of the city, and the remnants of the Assyrian Army were collected by Prince Ashur-uballit, the last Assyrian king, who established his headquarters at Carchemish on the Upper Euphrates. He was encouraged by a number of victories in a counter-offensive, and made a desperate last-ditch attempt to regain Nineveh, the capital city, however, was opposed by the Babylonians, who defeated Ashur-uballit at Carchemish. He fled with the remnant of his army to Haran, where the Babylonians, under their army-commander, Nebuchadnezzar, delivered the final blow to Assyria in the "1st" Battle of Haran, and Assyria was no more. Meantime, the Egyptian Pharaoh, Necho II, saw the collapse of the Assyrian Empire as an opportunity to restore Egypt’s former empire in Asia. Pharaoh Necho sought passage through Judah on his way to Carchemish, but King Josiah refused the Egyptian pharaoh obstructing Egypt’s ambition to regain control of the Middle East, for King Josiah sought to restore his own country’s former borders. And, upon Assyria’s collapse, he occupied and annexed the former Assyrian province of Samaria, which had once been the territory of the Israeli "northern kingdom", which Assyria had conquered a century earlier. Pharaoh Necho, wishing for a speedy advance, sent an embassy to King Josiah to persuade him to join his side, but King Josiah refused and met the Egyptian pharaoh in battle at Megiddo. The battle went against King Josiah, who was mortally wounded and was carried off the battlefield and died shortly after, 609BC. His eldest son, Prince Johanan, his heir, is thought to have been killed in the Battle of Megiddo along with his father, but how the crown-prince died is a matter of speculation. King Josiah was taken back dead in a chariot to Jerusalem by his servants. His death may not have been in vain, for he delayed the Egyptians long enough to influence the outcome of events. The Egyptians went on from there; and, in the "2nd" Battle of Haran that year the issue shifted to a Babylonian-Egyptian struggle over the control of Syria-Palestine.

In Jerusalem, on the news of the death of King Josiah at Megiddo, the Queen, the late king’s 2nd wife and widow, Hamutal, acted quickly and set her son, Jehoahaz on the throne in prejudice of both the brother of the late crown-prince, namely, Prince Jehoiakim, and [his niece], the daughter of the late crown-prince, Princess Tamar, who could have been considered the heiress to the throne on the basis of Num. 28:8 and Num. 36:8.

19. JEHOAHAZ (JOAHAZ), reigned three months Year 609 (2 Ki 23:31; 2 Chr 36:2). He was age 23 when his mother, Queen Hamutal,
engineered his succession in prejudice of her late husband's issue of his late first wife, on the news of the death of her husband, King Josiah, and the crown-prince, Johanan, in the Battle of Megiddo. Queen Hamutal dominated the royal court and had a big influence over her son, King Jehoahaz. Jehoahaz, during his short reign, began a reversal of his father's religious reforms, for the Bible says "he did evil in God’s eyes". Pharaoh Necho, on his way back to Egypt following the "2nd" Battle of Haran, occupied Jerusalem, removed King Jehoahaz from the throne and placed his older half-brother, Jehoiakim, on the throne. The ex-king Jehoahaz, along with his mother, Queen Hamutal, were taken prisoners by Pharaoh Necho. Jehoahaz was taken first to Riblah, where Pharaoh Necho had established his headquarters. Then, from there he was taken to Egypt where the ex-king Jehoahaz died as predicted by Jeremiah (Jer 22:11-12), without any known descendants.

20. JEHOIAKIM (YAHIAKEEM) was set on the throne by Pharaoh Necho, and Judah became an Egyptian vassal-state. He was age 25 on his accession, and reigned eleven years, 609-598 (2 Ki 23:36; 2 Chr 36:5).

He married Nehushta, daughter of Elnathan of Jerusalem [a Davidic prince] and begot Jeconiah (Jechonias), called "Coniah" for short, who took the name Jehoiakin (Jehoiachin), on his accession.

He is portrayed in the Bible as a wicked king who sought repeatedly to kill Jeremiah "The Prophet", who continually spoke against his policies. He imprisoned anyone who dared to criticize him. He continued the evils begun during his half-brother’s short reign. The country was harassed by its neighbors during his reign. The tide of history changed with Egypt's defeat by the Babylonians, in 605, after which the Babylonians came and occupied Jerusalem. King Jehoiakim was bound in chains by the Babylonian general-prince Nebuchadnezzar with the intention of carrying him to Babylon (2 Chr 36:6), but the news of his father's death caused him to delay his plans and restored Jehoiakim to the throne to hurry home to Babylon to secure his succession. King Jehoiakim, formerly a vassal of Pharaoh Necho of Egypt, now became the vassal of King Nebuchadnezzar of Babylonia. The Babylonians returned to their own country, and took back with them many Jewish hostages [including Daniel and his three friends]. This was the first of three mass deportations. The defeat of the Babylonians by the Egyptians in another battle, in 601, encouraged Jehoiakim to attempt to free himself of his vassalage to anyone, and withheld the yearly tribute to the Babylonian emperor. In response the Babylonians again appeared before Jerusalem’s walls.
The siege of the city was grievous, and the city’s citizens slew King Jehoiakim and threw his body over the walls to convince the enemy that he was dead, that is, his body was "cast forth beyond the gates" (Jer 22:19). His corpse was exposed to the heat of the day and the frost of the night (Jer 36:30), and ignominiously treated by the enemy, the Babylonians, who gave him "the burial of an ass" (Jer 22:19), that is, he was buried in an unmarked grave in the trash heaps of the Valley of Hinnom outside Jerusalem. In Jer 36:30 it says that Jehoiakim "shall have none to sit on the throne"; while in 2 Ki 24:6 it says that Jehoiakim "slept with his fathers; and Jehoiachin, his son, reigned in his stead." The interpretation of Jer 36:30 must mean that he would none descendants to sit on the throne for any length of time or any degree of permanence.

21. JEHOIAKIN (YOHOIKANE) (JEHOIACHIN) ([JE]CONIAH) (JECHONIAS), called "THE CAPTIVE" ["ASSIR"], also referred to as [JE]CONIAH in scripture, reigned three months Year 598/597 BC (2 Ki 24:8; 2 Chr 36:9). [Je]Coniah was placed on the throne by the citizens of Jerusalem after they had killed his father during the siege of the city by the Babylonians. 2 Ki 24:8 says he was 18 on his accession, but 2 Chr 36:9 says he was age 8. The accepted explanation of this discrepancy is that in 2 Chr 36:9 the "yodh" [= 10] was dropped out by a copyist due to a corruption in the text, for he is known to have been married with at least one child, Zedekiah, at the time of his succession (1 Chr 3:16). Too, some cuneiform tablets discovered at Babylon by archaeologists mention [Je]Coniah by name as well as his sons ["step-sons"], indicating that his sons ["step-sons"] were already born at the time he was taken captive, which points to his marriage to a widow with children.

He married Tamar, his cousin, the widow of Prince Neriah, her first husband, the daughter of the late crown-prince, Johanan, his uncle, and had issue. Here, TAMAR, is the pivotal figure who transfers the title of the throne from the main-line [the Solomonic line] of the royal house, which she was [technically] the dynasty's heiress, to a secondary-line of the royal house [the Nathanite-line]. The Nathanite-line was a non-royal branch of the Davidic royal house, however, came into possession of the throne, that is, the royal Davidic heirship, via the heiress of the dynasty's main [Solomonic] line. The right of a man's daughter [if she was an only child] to inherit her father's estate [the kingdom, in this case] was upheld by the judicial-ruling of Moses recorded in Num 28:8 that gave her the right to be the heiress of the throne, or queen, but that she must satisfy the one condition Moses made on this ruling, recorded in Num 28:8, which was the stipulation that for an only daughter to have the right of inheritance [in this case
the throne] she must marry or be married to a member of her father's house [in this case the "Davидic Dynasty" [= "gens davidica"], i.e., the old royal house]. This was fulfilled by her marriage to Prince Ner[a]h and then to King [Je]Coniah, both of whom were male-line descendants of King David's House, "so that the inheritance [the kingdom, in this case] would not pass out of her father's house".

issue of Queen Tamar by King [Je]Coniah, her 2nd husband, was:

(a) Zedekiah, the crown-prince

note: the early death of the crown-prince was the fulfillment of "Coniah's Curse", placed on King [Je]Coniah's off-spring by Jeremiah "The Prophet" (Jer 22:30); after which King [Je]Coniah adopted his step-sons, the sons of his wife, Tamar, by a previous marriage [since they too were of the "royal seed"] to Ner[a], her first husband, who was also a Davิดic prince.

issue of Queen Tamar by Prince Neriah, her 1st husband, was:

(b) Shealtiel (Salathiel), his acknowledged heir [after the death of the crown-prince], father of Zerubabel (below)

(c) Malchiram

(d) Pedaiah (Phadaia), father of Esthra (daughter), 3rd wife of Zerubabel [her cousin]

(e) Shenazzur (Sin-ab-Usur), had issue

(f) Jekamiah (Yekamia)

(g) Hoshama (Hochama)

(h) Nedabiah, father of Shemphat (S[u]mbat), the ancestor of the Bagratids [Bagratuni] of the Caucasus States
note: the ancestry of Tamar’s first husband, Prince Neriah (above), in The "Lucan Text" (3:27-31) reads by generation:

(01) David, King of Israel, who, by Bathsheba, begot

(02) Nathan, ancestor of the Nathanite-line of the royal house, the father of

(03) Mattatha[n], the father of

(04) Menon (Menna), the father of

(05) Melea, the father of

(06) Eliakim, the father of

(07) Jonam, the father of

(08) Joseph, the father of

(09) Jude, the father of

(10) Simeon, the father of

(11) Levi, the father of

(12) Mattatha[n], the father of

(13) Joram, the father of

(14) Eliezer, the father of

(15) Jose (Joshua), the father of

(16) Er, the father of

(17) Elmodam, the father of

(18) Cosam, the father of

(19) Addi, the father of

(20) Melchi, the father of

(21) Neriah, "1st" husband of Tamar [daughter of the late crown-prince, Johanan, King Josiah’s eldest son], representing the dynasty’s main-line, the parents of
In 598/597BC the Babylonians besieged Jerusalem's walls. Three months later upon the early death of the crown-prince, Zedekiah, his father, King Jehoiakin, that is, [Je]Coniah, broken in spirit, decided to surrender, and packed his bags, and gathered together the royal family, including the queen-mother, Nehushta, and, in a grand entourage of ministers and servants rode out of the city’s gates to meet the Babylonian Emperor Nebuchadnezzar (2 Ki 24:12), who placed them all under arrest. Nebuchadnezzar occupied Jerusalem, and sat the ex-king's uncle, Mattaniah [who changed his name to Zedekiah on his accession], on the throne, and Judah became a Babylonian vassal-state.

The ex-king, Jehoiakin, called "The Captive" ["Assir"] in 1 Chr 3:17, and his family and entourage were carried to Babylon by Nebuchadnezzar where they lived in comfortable confinement in Babylon for the remainder of their lives. Some cuneiform tablets discovered at Babylon by archaeologists mention King [Je]Coniah by name and those of his sons [step-sons], which points to the fact that his sons [step-sons] were born before his captivity; which, this, and the fact that he was only age 18 on his accession, points to his marriage to a widow with children, that is, Tamar, the queen-consort and princess-heiress, who was taken into captivity with her husband, King [Je]Coniah, along with her children. 2 Ki 24:12 puts the royal house hostage in Nebuchadnezzar’s 8th year; but Jer 52:28 puts it in Nebuchadnezzar’s 7th year, which discrepancy may have arisen due to the differences in the Hebrew and Babylonian calendars. Too, Nebuchadnezzar sent more of the country’s population to Babylonia in another mass deportation, among whom this time was Ezekiel, the prophet. This was the second of the three mass deportations of the Jews to Babylonia. Jehoiakin, i.e., [Je]Coniah, the Jewish ex-king, had his own residence at Babylon, with a personal staff and a retinue of retainers, and held court as if he were still the king. He enjoyed favorable treatment by Nebuchadnezzar, until he raised a rebellion of the Jewish exiles against him, and was put in prison. [Je]Coniah, the ex-king, was released from prison on Nebuchadnezzar’s death by his successor, Babylonian-Emperor Evil-Merodach, who admitted him into the hospitality of the imperial Babylonian court, and [Je]Coniah
even had his own seat at the emperor’s table as if he were a member of the Babylonian royal house (2 Ki 25:27-30; Jer 52:31-34).

22. ZEDEKIAH (TSIDQIYAH) (SIDIAHU; SIDKIAL), the youngest son of King Josiah and his 2nd wife, Hamutal, reigned for 11 years, 598/597-587/586 BC (2 Ki 24:18; 2 Chr 36:11). He was to be Judah’s last king.

He, by an un-named wife, begot six sons and three daughters, including his eldest son, the crown-prince Malchijah (Melchiah) (Jer 38:6); a brother not mentioned in scripture was Mulek, who, according to mythology, escaped the massacre of the royal family; one daughter, Maacha, who died of an illness in Egypt during their sojourn there; another of the king’s daughters [name not given] married the ruler of the House of Saragossa, then Spain’s reigning dynasty; too, their famous sister, Tamar-Tephi, who married a British prince.

The reign of Zedekiah saw nothing but continual agitation and sedition until the nation, seemingly bent on destroying itself, finally succeeded in bringing the roof down upon itself. King Zedekiah, though he seems to have had well intentions (cp. Jer 37:17-21; 38:7-28), was a weak king unable to stand up to the nobles (Jer 38:5). His feeble vacillations is evidence that he was fearful of public opinion (Jer 38:19). His situation was anything but easy due to the internal divisions in the royal court. Too, since his nephew, [Je]Coniah, the ex-king, was still regarded by many of the people as the legitimate king, it made the position of Zedekiah ambiguous and his authority questionable. His advisors were ungodly. He consulted with the prophet Jeremiah, even while Jeremiah was in prison, but was unable to act on his advise due to pressure from the nobles most of whom were Jeremiah’s enemies. He saved Jeremiah’s life, but was incapable of saving the prophet from ill-treatment by his enemies.

In the eight year of King Zedekiah’s reign we find ambassadors from all of the neighboring countries at his court in Jerusalem discussing how to free themselves from their Babylonian vassalage. They were encouraged to do so upon hearing of an on-going rebellion of the Jews in Babylonia under [Je]Coniah, the ex-king, against the Babylonian authorities, mentioned above.

It was at this time that he and Judah’s neighbor-states, supported by Pharaoh Hophra of Egypt, rebelled against Babylonian vassalage, to which Nebuchadnezzar responded by re-conquering the Middle East. Soon, Jerusalem, again found itself under siege. The siege was lifted temporarily while the Babylonians marched to meet the advancing Egyptians under Pharaoh Hophra, whom the Babylonians defeated.
and turned back to their own country. Jerusalem was wild with joy by
the departure of the Babylonians, thinking deliverance had come,
however, news of the defeat of the Egyptians changed the city’s mood
to deep consternation. The defeat of the Egyptians in battle caused
the collapse of the coalition of the Middle East states. The
Babylonians then once more appeared before Jerusalem’s walls. From
this point onwards the siege progressed slowly but surely until its
consummation. The city held out for nearly one-and-a-half years
through famine, pestilence, and internal discords, when at last after
sixteen dreadful months the end finally came. The city’s walls were
breached and the enemy poured into the city. They made their way to
the center of the city from where they fanned-out and began fighting
street to street, sacking and pillaging the city and massacring its
citizens. The city of Jerusalem was torched and destroyed and left in
splendid ruins. This was the destruction of the "First" Temple. The
"Ark" was removed from the temple before the temple was destroyed
by the Babylonians, according to 2 Esdras 10:21,22. The royal family,
King Zedekiah, his queen, and their children, fled along with
government ministers and army officers, but they were betrayed by
some of their servants, and the party was captured by Babylonian
troops on the plains of Jericho on their way to Jordan [Edom, Ammon,
& Moab], which country had joined the alliance (Jer 27:3). They were
brought before Nebuchadnezzar at Riblah, where he had made his
headquarters. There Nebuchadnezzar reproached King Zedekiah for
breaking his oath to him. He had King Zedekiah’s sons slain before
his eyes, and then had his eyes gouged-out so that the slaughter of
his sons would be the last thing he was ever to see. King Zedekiah
was then bound in chains and taken to Babylon where he languished
in prison until his death nine years later. The queen and Zedekiah’s
dughters were spared and were entrusted into the custody of Prince
Gedaliah whom Nebuchadnezzar made Governor [not King] of Judah,
which now became a Babylonian province. Gedaliah was accountable
to the Babylonian emperor, as one of his officers. It was the end of the
Jewish kingdom.

The execution of the sons of the ex-king Zedekiah by the Babylonian
Emperor Nebuchadnezzar II, and the carrying-away of King Zedekiah
in chains to Babylon where he languished in prison until his death,
caused several claimants of the royal house to come forward
presenting their claims; such as Prince Gedaliah; Prince Ishmael; or
Prince Johanan.

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part 2: continuation of King David's Line, the dynasty's post-exilic royal heirs

section 2A: the post-exilic royal descents

Here, is the continuation of David's Royal Line; the royal house develops into five major branches, or descent-lines [clans], which were:

(1) Line "A", main-line, or senior-line, the Israeli [or, Palestinian] Princes/Patriarchs, the "Nesi'im"

(2) Line "B", the Pelatiahite Line, anti-princes opposing the senior line

(3) Line "C", the Yeshaiahite Line, the Babylonian Exilarchs

(4) Line "D", the Abiudite Line, Israeli [or, Palestinian] Princes/Patriarchs

(5) Line "E", the Rhesaite Line, Israeli [or, Palestinian] Princes/Patriarchs

David's Dynasty, or David's Throne, did not cease with Zedekiah, who was Judah's last king, in 587/586BC. In Psalm 89:3-4 God says: I have made a covenant with My chosen, I have sworn to David, My servant, his "seed" [dynasty] will I establish forever, and buildup his throne [actually God's throne: 1 Chr 29:33] unto all generations", or "through all generations". It appears from this promise and/or covenant that the throne and David's Dynasty was to exist continuously forever "through all generations". Surely, God did not forget His covenant that David's Dynasty would continue "through all generations, forever". The scripture records: "For thus says The Lord, David shall not want for a man [descendant] to sit upon the throne of Israel" (Jer 33:17). The question is, did David want for a man to sit on his throne, and continue the dynasty from that time? Many say that Jesus fulfills the prophecy, which He ultimately will do, but how about in the meantime? The quote says that the throne of David, or God expressing His kingship through David's descendants, was to be established in all generations, continuously, perpetually, forever, in Israel, not Judah, which squares with Ezekiel's prophecy of the "three overturns" of David's Dynasty (Eze 21:18ff), the first of which was to be carried-out by Jeremiah "The Prophet" as the first part of his mission that God had assigned to him. The second part of his mission was to re-plant the "royal seed", i.e., the throne, in Israel, "these many days without a king". The northern kingdom, Israel, fell in 722/721BC,
and the ten Hebrew tribes of the northern kingdom were deported to other lands, and, without a king, generally elected their rulers. This implies that David's Throne, the Crown, did not cease to exist, for how else could it be overturned three times if it ceased to exist? How, after these three transfers of the kingdom, could it be given "to Him [Christ] whose right it is", at His "Second Coming", if it ceased to exist altogether? No, God did not break His promise to David that through every generation he shall have a descendant wearing his crown! Then, where is the royal Davidic heir [descendant] sitting on God's throne today?; does then King David still have a descendant on a throne somewhere? Indeed, there is historic record of the continuance of King David's throne from the Babylonian Conquest of Judah in 587/586BC in the institution of (a) the Babylonian "Exilarchate", the office of the Jewish "exilic" in Mesopotamia, who held the title "resh-galuta" meaning "exiled-king", who claimed lordship over the "Jewish Diaspora", that is, all the world's Jews in exile; and, (b) in the rival institution of the Israeli/ Palestinian "Patriarchate", the office of the "Nesi'im", that is, the "nasi", meaning "prince", in Israel, who claimed to be the "royal Davidic heir", and, thus, claimed to be the lords of the world's Jews in opposition to the Babylonian exilarchs. The occupants of the Babylonian exilarchate; and those of the Palestinian patriarchate at Jerusalem, representing separate branches of the old Jewish Davidic royal house, were rivals throughout their histories, each claiming to be the "royal Davidic heir", and, thus, the "King of the Jews". The British-Israelists claim that (c) the British Monarchy represented another institution which was spawned by the Davidic Dynasty, that is, from the ancient Israeli kingdom. This schism in the royal house also divided the Jewish Nation. From the destruction of the Jewish kingdom by the Babylonians in 587/6BC, the royal bloodline was kept in tact, and a line of Judaic kings "de jure" proliferated [the Israelite, or Palestinian nesi'im] culminating many generations later in Jesus "of Nazareth", or "The Nazarene". Meanwhile, another branch of the Davidic Dynasty reigned as the Babylonian Exilarchs who were the rivals of the Israelite [or, Palestinian] Nesi'im. And, the British Monarchy over the centuries lost its identity as "the Throne of David" as well as the sense of its destiny and its future glory of empire.

The abolishment of the Babylonian Exarchate in 1401 by the Tartar-Khan Timerlane, and, that of the Israelite [or, Palestinian] Principate [or, Patriarchate] in 1849 by the Turkish Sultan, caused Jews everywhere to be fragmented into numerous scattered disjoined communities that came under the rule of their host-nations. It would take the unifying force of a king representing the Invisible God
Almighty to re-unite the Jews as one nation under the [David's] "crown" though they be scattered among all countries everywhere.

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section 2B: British-Israelism Theory

The British-Israel Theory of the origin of the British Monarchy has developed into an elaborate doctrine over the past century on the basis of the interpretation of certain scripture and apocryphal literature. It maintains that "Ion, son of Kari" in ancients Irish annals is to be identified with Prince Johanan, the Jewish claimant (587BC), the son of Kareh, a brother of Judah’s king Josiah; and, that, it was to the British Isles that the Jewish refugees migrated and settled and became the Irish tribe "Tuathe-De" and the British "Bragantes". The term "Tuathe-De" is not short for "Tuatha-da-Danaan", who were an entirely different "tuatha" or tribe. The term "Tuathe-De" pre-dates the "Lebor Gabala" and refers to the Jews in the Irish translation of the "Bible" in the Gaelic language. The term "Tuathe-De" ["tuatha" = "people", "tribe", or "nation"; and "De" = "god/God") means "People of God". The Tuathe-De may be identified with the Irish "Fir-De", that is, "Men of God". The Tuathe-De, or Fir-De, were so-called say some scholars in reference to the old Irish gods, however, adherents of the "British-Israelite Theory" contend that they were so called in reference to the God of the Bible, which seems to be the case since the Jews are called "Tuathe-De" or "Fir-De" in early Irish translations of the Bible.

The dispersed Jewish exiles of the "Diaspora" are called "Plebes-Dei" in the Latin text, which is translated into Gaelic as the "Tuathe-De".

The Tuathe-De, or Fir-De, are not to be confused with later Christians who are called in ancient Irish annals the "Fir Tri-nDea", which means the "men of the three gods" [referring to the Roman Catholic doctrine of the "Trinity"]. The Tuathe-De are said in ancient Irish annals to have come to Ireland before the Gaels arrived and conquered the isle [except Ulster]. In fact, it was the Gaels who overthrew the Jewish kingdom in Ancient Ireland, circa 250BC, and the fate of the Tuathe-De [Jews] after that is unsure for the “Lebor Gabala” does not mention the Tuathe-De, or Fir-De, again. The first king of the Irish Tuathe-De is called "Ion, son of Kari", in ancient Irish annals. Ion, son of Kari, may be identified with Johanan, son of Kareah, the leader of the Jewish refugees, who was a prince of the old Jewish Davidic royal house. His father, Kareah, was a younger brother of the earlier Jewish King Josiah, and, therefore, Prince Johanan was a cousin of Judah’s last king, Zedekiah (587BC). Legend says that the Irish prince Eochaid, whose father is called the "King of Ireland" in British lore, was visiting
Jerusalem at the time of its conquest by the Babylonians and had become betrothed to the Jewish princess Tamar-Tephi [or Tea-Tephi], one of King Zedekiah’s daughters. Indeed, it was the Irish prince Eochaid who invited Tamar-Tephi and her party of Jewish refugees [under Prince Johanan’s leadership] to Ireland to where they apparently came, about 582BC.

The Jewish refugees docked their ships in Iberia/Spain to get supplies. There, another of the king’s daughters, name unsure, was married to the ruler of the House of Saragossa, then, Spain’s reigning dynasty. Continuing their journey, the Jewish refugees went onto the "islands of the sea". They were shipwrecked in the Irish Sea and settled in the British Isles, called "islands of the sea" in Isaiah 11:11, under the protection of the "King of Ireland" [that is, the King of lerne, who was then one of Ireland’s most powerful chieftains], and became the Irish "Tuathe-De" ["Tribe/People/Nation of God"], or "Fir-De" ["Men of God"].

The Jewish refugees, according to legend, carried along with them: (a) David’s Harp, whence the emblem of Ireland; (b) a sacred stone, the "Lia Fail" stone ["Stone of Fate"], also called "Stone of Destiny" and "Jacob’s Pillar-Stone", reputed to be the coronation stone of first Irish, then Scottish, then English kings [the three "overturn[s]" of Ezekiel 21:27]; and (c) the "ark-of-the-covenant". The adherents to the "British-Israel Theory" derive the name "Britain" from the Hebrew word "beriyth" for "covenant", thus, "Britain" could possibly mean "people of the covenant"? The word "British" equates with the term "b'rit-ish" meaning "covenant-man". There are other traditions of the whereabouts of the "Lost Ark": one, that it was hidden by Jeremiah The Prophet either in one of the secret rooms underneath the Temple-Mount in Jerusalem, or in a cave in Mount Pisgah; another, that it was taken to Ethiopia by Jewish refugees, who became the Ethiopian "Falashas", and is now supposedly kept in the Church of Zion of St. Mary in the old Ethiopian capital-city of Axum [Aksum], however, the description of the "ark" in the Bible and the "box" in St. Mary’s do not square. Not the Jews only, but many ancient nations kept boxes to store sacred objects [e.g., Japan], and, the one in St. Mary’s in Axum is just another one of these ancient boxes and cannot be identified with "The Lost Ark".

This Jewish colony in the British Isles became a kingdom, for God commissioned Jeremiah The Prophet to restore the Davidic Dynasty over the "Lost Tribes" of Israel which were scattered throughout Asia, Europe, and Africa, with some in the British Isles. His commission is recorded in Jeremiah 1:10 where God tells him to "pluck up" or "root
out" the throne of David in Judah and to re-plant the "royal seed", i.e.,
the throne, in Israel, "these many days without a king"; but, here the
question is: where was Israel in exile? Psalms 89:25 reads: "I will set
his hand also in the sea." Here God appears to be saying that David's
Throne would be planted in the sea, that is, on an isle in the sea. In
Jeremiah 31:10 the message is to be declared "in the isles afar off",
and is to be shouted to "the chief of the nations" [verse seven], that is,
Israel, in her new home, while Palestine was lying idle and in the
possession of the Gentiles. He continues: "I have dried up the green
tree [Judah] and have made the dry tree [Israel] to flourish" [compare
this to Eze 21:26, etc]. The mystery of the re-planting of David's
Throne is also revealed in the Bible in a riddle and a parable. The
riddle is found in Ezekiel 17:3-10, the meaning of which is given
beginning with verse eleven; and the parable is found in verses 22-24,
which all means that David's Throne after being up-rooted from Judah
was to be re-planted in Israel which was in exile "in the isles afar off",
that is, the British Isles.

Jeremiah The Prophet [in the spirit of Samuel before him] [re-]founded
the Hebrew kingdom in Ireland by anointing the Jewish prince
Johanan as king of the Jewish exiles in Ireland or as the first king of
the Irish tribe "Tuathe De" ["People of God"], which was what the
native Irish called the Jewish settlers. Thus, the royal Davidic line was
replanted by Jeremiah The Prophet in "the isles". Prince Johanan, not
Tamar-Tephi, was the "tender young twig" of Ezekiel 17:22 that God
said He would plant "upon a high mountain", for this Jewish prince
[not Princess Tamar-Tephi] was to become the royal seed for the
planting again of King David’s family-tree. In scripture a "mountain" is
symbolic of a nation; but which nation? "In the mountain of the height
of Israel will I plant it", God answers (Jer 17: 23). The nation of Israel?;
but Israel was in exile! Its locale is specified by the reference to "the
isles of the sea", which is claimed to mean the British Isles. Tradition
says that Jeremiah The Prophet died in Ireland. His tomb, "Jeremiah’s
Tomb", is located by popular legend on Devenish Island in the
beautiful lake, Lough Erne.

There have been books written about Tamar-Tephi that claim she was
the "tender young twig" of Ezekiel 17:22, however, those who make
that claim either ignore or are ignorant of Moses' judicial-ruling
concerning heiresses, which was that if a man has no sons and only a
daughter, the daughter may inherit her father’s legacy (Num. 28:8),
however, she could not pass it onto her children unless her husband
and/or the father of her children were of "her father's house" (Num.
36:8), so as to keep the estate [in this case the kingdom, or throne] in
her father’s [or ancestor’s] house [in this case, the Davidic Dynasty].
Hence, though Tamar-Tephi could have inherited the throne, she could not have left it to her children since the father of her children were not of her "father's house" but was an Irish prince. Indeed, none of the claims made for Tamar-Tephi by British-Israelist writers to have bequeathed the royal Davidic legacy to her offspring are valid, hence, the fact that British Royalty may trace a descent-line from Tamar-Tephi does not convey any rights to King David's throne and is therefore of no consequence.

The "three overturn(s)" of Ezekiel 21:27 is interpreted to refer to three transfers of the royal house, until Him to whom the throne belongs returns and takes His own, namely, Jesus. This implies that David's throne did not cease to exist after the Babylonian conquest, for how else could it be overturned three times if it ceased to exist? And, how after these three transfers of the kingdom, could it be given "to Him [Jesus] whose right it is", at His "Second Coming", if the throne ceased to exist altogether?

The first "overturn" was from Judah to Ireland, the second "overturn" was from Ireland to Scotland [when the Irish Gaels drove the "Tuathe-De" out of Ireland and into Scotland during a series of wars], and the third "overturn" was from Scotland to England [when the Stewards/Stuarts inherited the English kingdom]. Hence, according to the "British-Israel Theory", the Davidic Dynasty has continued, unbroken, through a line of Irish kings, which, "overturn", continued through a line of Scottish kings, which, "overturn", continues to this day in the English line of kings, as God had sworn, which makes the British Monarchy to be the cousin to both the Babylonian Exilarchate and the Palestinian Patriarchate. The tradition of a divinely ordained ongoing Davidic Dynasty is attested to in many Bible texts.

The Irish Tuathe-De grew into a great tribe in Ireland and even found some colonies in Britain. The British "Brigantes", or "Britanni", who settled in Britain about 500BC, appear to have been a colony of the Irish Tuathe-De. The Tuathe-De were a major power in the British Isles during the Middle Iron Age (500-250BC). The names of only a few kings of the Irish Tuathe-De have been identified with persons in ancient Irish annals, who are: (a) Ion, the first king, c. 575BC, identified with the Jewish prince Johanan; (b) Con[aran], a Tuathe-De chieftain who is mentioned in the Fenian Cycle; and (c) Dua[ch] "The Dark", the last king, c. 250BC, who fell in battle fighting invading Gaels [Gauls], who conquered the country. His son, Eochu, may have been the father of Cas "The Exile" [the father of Huu "The Mighty", who founded a new British dynasty], and, if so, then, the Late Iron Age British Royal House would have been one of the branches of Israel's
Davidic Dynasty! The royal house of the Tuathe-De claimed to have been a "divine dynasty", so to speak, as per its "covenant" with its God [Jehovah] as recorded in the Bible. The Tuathe-De were reduced to vassalage by invading Gauls/Gaels about 250BC. The Gauls who settled in Ireland at that time became the Irish Gaels. The later Milesians are believed by some to have been "Gaelic zed" descendants of the old royal house of the Tuathe-De, however, the identification is unsure. If so, that would place Milesius in history around 100BC, and Ireland's great Milesian Dynasty [ancestors of the royal O'Neills] as a branch of Israel's Davidic Dynasty.

Section 2C: governors

The capital of the Babylonian province of Judea was Mizpah where Gedaliah made his residence, since Jerusalem had been destroyed and was empty of inhabitants. The remainder of the country's population "except the poorest of the land" was carried-off in the third and last mass deportation of the country's population to Babylonia into captivity.

The execution of the sons of the ex-king Zedekiah by the Babylonian Emperor Nebuchadnezzar II, and the carrying-away of King Zedekiah in chains to Babylon where he languished in prison until his death nine years later, caused several claimants of the royal house to come forward asserting their claims to the throne; these were the dynasty's conquest-period royal heirs. They included "Prince" Gedaliah, "Prince" Johanan, and "Prince" Ishmael, among others. British Israelism Theory says that the conquest-period queen of the Jewish refugees was King Zedekiah's daughter, Tamar-Tephi, called "Queen of the Hebrews", who married the king [Eochaid] of "the Britannic Islands".

01. GEDALIAH, a Jewish prince, was the first governor of the Babylonian province of Judea as an officer in the service of a foreign country, Babylonia. He governed the remnant of the country's Jewish population left behind in the name of the Babylonian emperor, and, under him, the Jewish remnant in Canaan/Palestine resumed their daily lives, most of whom were in a demoralized state.

His pedigree was either (1) Gedaliah, the son of Ahikam, the son of Gedaliah, the son of Amariah, the son of King Hezekiah, & younger bro of King Manasseh; or, (2) [name], claimant, son of Yerahmeel, the
son of Ahikam, the son of Shaphan, the son of Azaliah, the son of Meshullam, the son of Elkanah [rival claimant versus King Ahaz, his cousin], the son of Tabael, the brother of King Jotham (above). If the first pedigree represents his lineage, then, the second pedigree represents the lineage of an important prince whose identity is unsure.

Those Jews who had fled seeking refuge on the news of the advancing Babylonians, as well as the troops of King Zedekiah who were dispersed over the plains of Jericho, quitting their retreats, began to gather around Governor Gedaliah at Mizpah. Gedaliah after two months in office, was murdered by Prince Ishmael, a claimant to the throne.

Meanwhile, in Babylon, the ex-king [Je]Coniah (Jehoiakin) was still alive, and it was the hope of the Jewish remnant in Canaan/Palestine who escaped the mass deportation of the country’s population into the "Babylonian Captivity" that he would in time be returned and restored to his country’s throne.

02. ISHMAEL was the leader of a party of nationalistic patriots who wished to re-establish an independent Jewish state under himself as king. Ishmael was opposed by another claimant, Prince Johanan, whose claim to the throne was even stronger than either of his opponents.

Ishmael, was the son of Nathaniah, the son of Elishama, the son of Achbor, the son of Michaiah, the son of Azrikam, who descended in the ninth degree from Prince Shamariah (Semariah), middle of the five sons of King Rehoboam by his first wife.

The Jewish population, however, was in no mood to support the ambitions of any would-be claimants at that time; and, without the support of the general population, the plans of Ishmael faltered, and he and his party fled to Jordan, whose king [Baalis] gave him and his family refuge (Jer 41:4-16).

03. JOHANAN, son of Prince Kareah, the brother of King Josiah, expelled Prince Ishmael, and took over the country's rule. Prince Johanan, anticipating reprisals from Nebuchadnezzar, despaired and fled to Egypt forcing Jeremiah "The Prophet" to accompany him. The daughters of King Zedekiah were among the refugees (Jer 43:5-7) in Prince Johanan’s Party. They settled at Tahpanhes [Daphnæ], just within the frontier (Jer 43:7). The remains of Taphanhes are today known as "Quasar Bint el Yehudi", which means "The Palace of the
Jews' [King] daughter", which must be a reference to Tamar-Tephi, the eldest of King Zedekiah's daughters.

The story that Jeremiah The Prophet anointed Tamar-Tephi at Taphanhes as Queen of the Hebrews upon the "Lia Fail" stone is incredible! It could not have happened with Prince Johanan as the leader of the Jewish refugees, for he was then an active claimant to the throne, that is, unless, however, the Jewish refugees had split into separate camps.

Legend says that Maacha, another of "the king's daughters", became ill and died while in Egypt as foretold by Jeremiah "The Prophet". Most of the Jewish refugees reluctantly returned to Judea upon Jeremiah's insistence (Jer. 44:28), while the others dispersed and settled in various Egyptian cities (Jer 44:1), and beyond Egypt to Spain and the British Isles.

Their descendants remained there throughout the Persian period (cp Is. 18:18ff), to be joined later by another flow of Jewish immigrants to Egypt during the reign of the Ptolemies. Some settled at Elephantine, at the first cataract of the Nile river.

It is thought that the Jewish colony at Elephantine was originally founded during the great persecution of Yahweh/Jehovah-worshippers by King Manasseh, because its religious practices shows that the colony must pre-date King Josiah's reforms. The Jewish community existed through the fifth century BC at Elephantine, under an off-shoot of the Davidic Dynasty, descended from King Manasseh's uncle; who could be potential claimants to the disputed throne. The Jewish colony in Egypt was in existence when the Persians conquered Egypt in 525BC. It is unsure exactly when this colony of Jews settled there, but the surprising thing is that they had a temple. Surely, they were aware that Moses specified that there could only be one place of sacrifice to God (Deut 12:1,10), however, Isaiah (19:19) speaks of a positive tone of the day when "there will be an altar to God in the midst of the land of Egypt...", which seems to endorse a sacrificial cult outside of Israel-Palestine. The temple was destroyed by the Egyptians in 411BC, and the leaders of the Jewish community at Elephantine appealed to the Persian authorities in 407BC for permission to rebuild it. They also sent a letter to the Israeli/Palestinian "Nasi", Anani, the royal Davidic heir, in post-exilic Jerusalem, making requests. The Jewish colony at Elephantine at some time migrated to Ethiopia, where they became the Ethiopian tribe called the "Falashas".
Five years after Judah’s conquest, the Babylonian emperor, Nebuchadnezzar, sent another army to subdue Canaan/Palestine to avenge Gedaliah’s murder, as well as to Egypt to restore order there, and, the Babylonians, in 582, established a military-governor over Israel/Palestine and deported many more Jews. The news of Nebuchadnezzar’s advance, caused alarm among the Jews of Judea [Israel], and, upon the advance of the Babylonians to Egypt, the Jewish refugees in Egypt under Prince Johanan took ships and went on a journey to “a strange land which they knew not” (Jer 15:11-14), which one theory claims was the British Isles.

04. [name], a Babylonian army-commander, 482-?

An unusual occurrence is recorded to have taken place about this time, when King Hraceay (Hratchea) of Armenia, while visiting the Babylonian emperor, to whose court he had come to pay homage as one of his vassals, for reasons unknown but to himself asked for a certain Jewish captive prince, Shemphat (Sumbat), the son of Nedabiah, one of Shealtiel’s brothers, to return with him to Armenia. He did, and King Hraceay (Hratchea) of Amernia, gave him a pension and an estate at Sper. The male-line descendants of Shemphat (Sumbat) survive today as the Bagratuni Family [the Bagratids], however, since they do not descend from Zorobabel but rather from his cousin the family is classified as a non-royal Davidic descent-line, and not included in the registry of the Davidic Dynasty nor represented in its genealogy except as a footnote. There are huge gaps in the Bagratuni Pedigree, however, some names are known, such as Shamba Bagarat, who was forced to convert to zoroastrianism by the Persian Shah Arsaces I (128-115BC), and, his descendant, Enanos (AD25), father of Tobias (AD50), from where the pedigree starts again following a huge gap.

05. [name], a Babylonian military-governor, while, meantime, in Babylonia, the ex-king [Je]Coniah and his heirs were called “exiled-king” or “exilarch” by their fellow Jewish deportees. The Jewish exiled-kings held court in a palatial estate given to the ex-king [Je]Coniah and his family by the Babylonian Emperor. Thus, in a sense, the ancient Jewish monarchy never ceased but continued however redefined as the Babylonian Exilarchate.

The seat of the Babylonian exilarchs moved several times: from Babylon, to Nehardea (560BC-AD259), to Pumbedita (259-495), to Mahoze [Mosul], a town on the Tigris, from the 5th-9th centuries; to Baghdad from the 9th-12th centuries [and later again], and other sites from the 12th-15th centuries. Meantime, in Israel, Jews returning from
the "Babylonian Captivity" under the leadership of another branch of King David's descendants, refounded the Jewish state, but instead of taking the title "king" chose the title "prince" ["Nasi"], that gave rise to the Jewish Palestinian "Nasi'im" as an institution, who came to be the rivals of the Jewish Babylonian Exilarchs. The Jewish Palestinian "Nasi'im" [= "Prince of Israel"] presided over the heads of the Talmudic Academies. They were princes of enormous prestige and held primary influence throughout the Levant [Israel-Palestine] as King David's descendants.

Thus, the Davidic Dynasty's post-exilic royal heirs appear after the "Babylonian Captivity" divided into two major branches, one of which was

(a) the ancient Babylonian Exilarchs ["Resh Galuta" = "Exiled-King"], the "exiled-kings" of "the exile" or "diaspora"; and the other one was

(b) the Israeli [or, Palestinian] Princes/Patriarchs ["Nesi'im" = "Prince[s]"], which were rivals for the heirship of the old Jewish Davidic royal house, i.e., the "princes" of the "diaspora", or the lords of the world's Jews.

part 3: Babylonian Exilarchate ["Exilarch" = "Exiled-King"]; or continuation of the Jewish kingdom in exile: exilarchs from [Je]Coniah, 1st Exilarch (c. 560BC), to Pinchi, 43rd Exilarch (c. AD130), 1st dynasty, last one

01. [JE]CONIAH, the ex-king, was still regarded by the Jews in "captivity" in Babylonia as their "lawful lord" and recognized his authority over them. It is unlikely that the Babylonian authorities allowed the ex-king, [Je]Coniah, to wield any authority over his former subjects during their shared exile, especially after the rebellion he led of the Jewish Exiles in Babylonia early in his exile. Upon the release of the Jewish ex-king [Je]Coniah from house-arrest, the Jewish ex-king did not return to Trans-Jordan [Palestine] probably because most of the Jewish population had already been re-settled in Babylonia; though their remained a small remnant of Jews back home oppressed under foreign rule by the Babylonian military presence; and, too, the old capital city of Jerusalem laid in ruins, and his old kingdom, now a Babylonian province, was then under Babylonian military-rule. Thus, in a sense, the ex-king [Je]Coniah did not have a country to go back to. He, therefore, first established a residence in Babylon, then, moved
to Nehardea, a small town on the Euphrates with a large Jewish community, where, since the Temple at Jerusalem had been destroyed, he built a synagogue, which was called "Shaf ve-Yativ", which means "the Divine Presence is remove from the Temple at Jerusalem and is settle in this place", which the author of the "Seder Olam Zuta", a medieval Jewish chronicle, regarded as the origin of the Babylonian "Exilarchate", the office of the "exilic", who bore the title "resh-galuta" meaning "exiled-king", who claimed lordship over the Jewish "Diaspora".

The Jewish ex-king [Je]Coniah is sometimes called the first exilarch, but throughout his exile he was always referred to as "king", though, "exilic", i.e., "resh galuta", means "exiled-king", and in that sense he may be numbered as the first exilarch. His successors, over 1000 years later, the medieval Jewish exilarchs, continued to hold court as if they were still kings.

The exilarchate was strictly hereditary at first, however, at some point the office came to be elective, though Davidide descent was an indispensable condition to election. The occupant of the office of exilarch was considered by the Jewish Exiles to be their leader and "king-in-exile". The exilarchs saw themselves as having a legal right to rule over the Jewish People in the custom of kings since they were the heirs of the old Jewish royal house. The Jews in exile willingly accepted the suzerainty of the exilarchs because of the high regard they felt for their old royal house. The Jewish exilarchs were kings all but in name. They were held in high respect by the Jews of the "diaspora", who would kneel before the exilarch in reverence. The exilarchs maintained their own courts, surrounded themselves with courtiers, various officials, and servants; indulged in pomp and ceremony; appointed judges over the Jewish communities; made proclamations; issued decrees; made judicial rulings; also laws; collected taxes; received the local rulers of the numerous Jewish communities as well as foreign ambassadors. To be sure, the exilarchs exerted a kind of royal authority that could be viewed as a continuation of the ancient Jewish monarchy, especially since the office was hereditary in the descendants of the old Jewish Davidic royal house, accordingly, 2 Ki 25:27-30 reflects a statement that the Davidic Dynasty continued even in exile.

The exilarchs were allowed complete authority over the Jewish communities of the "diaspora" by the Babylonian emperors, and by their successors, the Persian shahs, and, their successors, the Greek Seleucids, however, the Romans, the Parthian kings, and Sassanians, treated the Jews poorly and generally did not recognize the authority
of the exilarch over the Jewish communities. The Sassanians had rival prophecies in their sacred literature that a descendant of their royal house would be the "Messiah", whom they called "Shah Bahram", and attempted to establish "zoroastrianism" as the state religion, which was resisted by the Jews, of course. They viewed the Jewish prophecies in their sacred literature of a future world-king, the "Messiah", as subversive, especially since the Jews considered the Exilarch, the royal Davidic heir, to be the surrogate of the "Messiah" during His absence. The exilarchs, fared much better under the Arabic caliphs, to whom they paid "courtesy visits"; and were cheered by the city’s Jews as they rode in state in their carriage at the head of their entourage in the streets of Baghdad to and from the caliph’s palace.

The relocation of the Babylonian Exilarchate to Baghdad inspired Al-Qasim, a Shi’ite Muslim, to assert that the "wasiyya" [the heritage of the divine vision], a term of considerable significance in Shi’ite theology, was bestowed upon the Jews and became the legacy of the Davidic Dynasty, which claimed it passed on from generation to generation.

It was during "The Babylonian Captivity" that the Jews under the exilarchs were transformed from a nation-race into a religious community, by the development of "Rabbinic" Judaism. The Jewish scribes in the exilarch’s court during "The Babylonian Captivity" compiled many of the books which make up the "Old Testament" today and wrote commentaries on them. The synagogue emerged as the centre of community-life of the Jews in exile, during "The Babylonian Captivity", who stuck together to keep their nation and their culture alive, which was made possible by the presence of their Royal Family in exile among them, which served as a unifying symbol that re-instilled pride and patriotism in the Jewish Exiles and kept the nation alive! The Jewish Royal Family stood as a bulwark against the disintegration of the Jewish Exiles, providing a stability to the Jews during "The Babylonian Captivity" that could not have been achieved otherwise. [Je]Coniah died 561BC, and, was succeeded as "exilarch" [="exiled-king"] by his "acknowledged heir":

02. SHEALTIEL (SHALTIEL), step-son (Mt 1:12), son of the wife of King Jehoiakin ([Je]Coniah), namely, Tamar, the dynasty’s heiress, by a former husband, Prince Ner[i]ah (Lk 3:27) (above), was reckoned the "royal Davidic heir" after the death of their late king, Jehoiakin, and numbered among the exilarchs. He took the title "Exiled-King" after King [Je]Coniah’s death. He appears to have been recognized in some official capacity as a liaison between the Jewish Exiles and the Babylonian authorities. Shealtiel was considered by the Jewish exiles
to be the successor of King [Je]Coniah on his demise, and was recognized as the "governor" ["pehah"] by the Babylonian state to better control such a large foreign ethnic group in their country. The parentage Shealtiel is sometimes called into question, for he is called the son of King Jeconiah (Jehoiakin) in "Matthew" (1:12), however, he is called the son of Neri[ah] in "Luke" (3:27), thus, an apparent discrepancy exists. Most scholars agree that Shealtiel was not the true son of King Jeconiah because Jeremiah The Prophet declared "write this man [King Jeconiah] childless" (Jer 22:30), which means that he would not have any children or descendants to survive him, therefore, Shealtiel could not have been his son. The only son of King Jeconiah, the crown-prince, Zedekiah (1 Chr 3:16), died unmarried without issue. Shealtiel was an adopted-son of King Jeconiah, his wife’s son of a previous marriage. He was never called "crown-prince" but "the acknowledged heir". The father of Shealtiel, Neri[ah], was certainly known to have been a Davidic prince, or else the Jews would never have accepted Shealtiel as the heir to their royal house. Too, his mother could only have been Tamar, the heiress of the Solomonic line; for God assured King Solomon that the title of the throne would pass through his descendants forever, which means that the bloodline of Solomon would have to continue, for if Tamar was not the mother of Shealtiel then the bloodline of Solomon would be cut-off, and that can not be the case. Hence, his adoption by King [Je]Coniah and the designation of Shealtiel as the royal heir was acceptable to the Jewish people.

Shealtiel, by his wife, whose name is unrecorded in the Bible, begot: namely:

(a) Zerubabel [son, whose Babylonian name was Sheshbazzar], and

(b) Shimei [son?, or dau?]  

03. ZERUBABEL [ZOROBABEL] [ZERU-BABIL], whose Babylonian name was "SHESHBAZZAR" (compare Ezra 1:8,11; 5:14,16 with Zech 4:9), the son of Prince Shealtiel, "the acknowledged heir" of the late Jewish King [Je]Coniah, considered the "royal Jewish heir", succeeded his father as the third exilarch of the captivity, circa 545BC.

Zerubabel was the recognized "royal Davidic heir" of his generation. He was the 23rd generation in male-line descent from King David [numbered the 1st generation], and, ancestor of the post-exilic royal heirs.
He is called the son of Shealtiel in every Bible reference except in one text (1 Chr 3:19) where he is called the son of Shealtiel’s brother, Pedaiah, which makes that text suspect. This discrepancy is explained by a scribal error in the parent-manuscript of the "MT" or a missing part in the text due to corruption or deterioration of the original manuscript. There is the conjecture that Shealtiel died without issue and that his widow in a "levirate marriage" with his brother Pedaiah gave birth to Zerubabel, but this explanation is unlikely for Zerubabel is called Shealtiel’s son everywhere, even in "Josephus". The conjecture that Zerubabel, was the son of Pedaiah, who is made into a son of Shealtiel is unlikely also. The discrepancy may have a solution in the "LXX" text of 1 Chr 3:19, which lists Shealtiel (Salathiel) as Zerubabel’s father.

The explicit reference to Zerubabel’s descent from King David in I-Ezdras 5:5 notably fails to connect him with king [Je]Coniah, in reference his father as that king’s "step-son", not "son". That Zerubabel was able to trace his ancestry back in the male-line to King David’s son Nathan is not in the least improbable, for the evidence of Ezra-Nehemiah is that genealogical consciousness was high among the returned exiles. The census of returned exiles classified by families in official records concludes with a group of families who "could not prove their fathers' houses or their descent" (Ezra 2:59; Neh 7:61). The implication is that the other families could prove their ancestry by means of written genealogies. It is said that those families "sought their registration among those enrolled in the genealogies, but they were not found there" (Ezra 2:62; Neh 7:64). This must be a reference to official genealogical records.

The Jews were liberated by the conquest of Babylonia [at the time Belshazzar, the last Babylonian emperor, who saw the "handwriting on the wall" while dining with his vassals in the imperial palace] by the Medio-Persians, under Cyrus "The Great", in 539BC. It was actually his uncle, mother’s brother, Gobryas "The Mede", who was his army-commander, who took Babylon in Cyrus’ name. In 538BC, Cyrus "the Great", the first Persian Shah, gave his permission for the Jewish Exiles to return to their homeland in Palestine. [name], the Babylonian governor of Israel-Palestine surrendered to a Persian general, who took his place. He was followed by Tattenai, the Persian governor of Israel-Palestine. And, he was followed by the royal Jewish heir, Zerubabel, who found himself governor of his ancestors’ old kingdom. His attempt to revive the kingdom in 513BC caused the Persian Shah to depose and execute him (510BC).
Following the "Babylonian Captivity" Zorobabel, the royal Davidic heir, upon permission of the Persian shah, led the Jewish Exiles back to Israel, that is, Canaan/Palestine, and, was entrusted with the office of "governor" ["pehah"] of Judaea, ancestors’ old kingdom to which ironically he was the heir, which was now a Persian province, and was eighth Governor of Judaea, circa 537/536BC. They carried with them the old Jewish temple utensils, vessels, and furniture, which had been stored in the Esagila Temple in Babylon. The family of Zorobabel did not accompany him, but remained behind in Babylonia [perhaps as hostages] with the majority of the Jewish "Diaspora".

The idealized view of a restoration of the whole of the divided Hebrew nation of Israel was held by the post-exilic Jewish community is shown in I Esdras 5:8 where Zorobabel heads a list of "twelve" leaders of the returning exiles. The heads of the various Hebrew clans who accompanied Zorobabel back to the Jewish homeland were called upon to meet by Zorobabel in what is called "The Great Assembly", which is the origin of the "Knesset". The exiles who returned with Zorobabel included not only Jews but also remnants of the exiled ten Hebrew tribes who came from Assyria, Media, and Scythia. This is indicated in the genealogical lists in Ezra 2;2ff & Neh 7:7ff. Hence, Zorobabel styled himself "Prince of Israel".

Not all of the Jewish Exiles returned to Canaan/Palestine, in fact the majority of the Jewish Exiles remained behind in Babylonia where they had built homes and had established new lives for themselves.

The first care of the returning Jewish Exiles upon arriving back in Jerusalem, in 537BC, under Zerubabel, was to set up an altar on the Temple-Mount and restore the daily sacrifices. The rebuilding of the Temple, the "Second Temple" (so-called) at Jerusalem, began in the second year of the arrival of the Jewish Exiles with the laying of the foundation stone by Zerubabel, in 536BC, and was completed in 516BC. Its construction was hindered by the neighbors of the Jewish state who spread rumors to Persian authorities to incite them against the Jews. Tattenai, the [new] Persian Governor of Canaan/Palestine [= Israel], made a visit to Jerusalem to investigate the activities of the Jews. He asked Zerubabel who had authorized the building of the temple, and he told him of King Cyrus' decree (Ezr 5:3), suggesting that a search be made in the royal archives. The decree was found in the library at Ecbatana, and construction of the temple resumed after having been temporarily stopped by Tattenai. His report to the Persian Shah, Darius I "The Great", resulted in King Darius sending his half-brother, Prince Reza, Zerubabel's son, by his Persian wife, to Jerusalem, in 521BC, with an endowment from the Persian royal
treasury to expedite the work (Ezr 6:8). Too, the Aaronic high-
priesthood and the Levitical priesthood and its schools and courses were restored along with the traditional Temple service.

Zerubabel aroused the hope of his generation that there would be a restoration of the monarchy and the kingdom. In this he failed the expectations of the post-exilic generation, however, avoiding the title "king" ["melek"] which would have been too politically provocative, he took the title "prince" ["nasi"] and founded the Palestinian Principate as a compromise. The "Prince" ["Nasi"] also held office as "Patriarch of Jerusalem". This was the first post-exilic Jewish state, the "patriarchate" [or "principate"]. The Israeli/Palestinian "Patriarchate" [or "Principate"], the "Nesi'im", founded by Zerubabel, circa 538/522BC, was a compromise form of government rather than reviving the Jewish kingdom. The "Nesi'im" [= "Prince of Israel"], the royal Davidic heir, was the unofficial and/or "uncrowned" "King of the Jews". The institution lasted about a thousand years, until it was abolished in AD 425 by the Roman/Byzantine Emperor Theodosius II, however, it was revived the next century by Justinian "The Great" and continued off-and-on another thousand years until the 1800s, when it was finally abolished by the Turkish Sultan.

Zerubabel was the first Palestinian Jewish "Nasi" [= "prince"], who took the titles "Prince of Israel", and "Lion of the Tribe of Judah", and Patriarch of Jerusalem", among others, circa 513BC. The founding of the office of the Palestinian "Nesi'im", that is, the "Prince of Israel",
and, simultaneously the institution of the "patriarchate", so called from the nasi’s title "Patriarch of Jerusalem", in effect founded the post-exilic Jewish state, in 513BC, though remaining to be a Persian province. This was interpreted by the Persian shah when Zerubabel attempted establishing himself as a politically independent-ruler. Zerubabel was re-called by the Persian Shah, who was residing in Babylon at the time. The historian Josephus says that Zerubabel returned to Babylon together with three others of distinction, one of whom was Mordechai who we find later at the court of the Persian shah at Susa [Shushan], in the story of "Queen Esther". Zerubabel was detained by the Persian shah, imprisoned, and executed about 510BC. The Bible is totally silent on the causes and circumstances of Zerubabel’s sudden and unexplained disappearance from the historical scene. The death of Zerubabel ended the joyful enthusiasm of the early days of the return and began a period of gloomy frustration. There was a general disillusionment as a result of the unfulfilled hopes placed on Zerubabel, and any expectation of a Davidic king, however, was relegated to the distant future, and not applied to the immediate political situation. The prophets Haggai and
Zechariah 1-8 did pin royalists hopes on him, and heaped praises upon him in their writings.

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Note: Family of Zerubabel:

Zerubabel, 3rd Exilarch & 1st Prince ["Nasi"]

=(562)1 Amytis, a Babylonian princess, daughter of Babylonian Emperor Amel-Marduk [Evil-Merodach], called his first "foreign wife"; marriage annulled due to shift in politics

=(559)2 Rhodah, a Persian princess, may be identified with Rhodogune, the sister of Cyrus "The Great", the 1st Persian Shah; called his other "foreign wife"; marriage ends in divorce under pressure of Levitical priests; she re-marries [her cousin] a Persian prince, Hystaspes, and was the mother of Darius "The Great"

=(536)3 Esthra, a Jewish princess [his cousin], daughter of Pedaiah, his father's brother [maybe this is the source why Zerubabel is called "son of Pedaiah" in a source, rather than "son of Shaltiel", which is his true parentage]

Issue of 1st wife:

(a) Shazrezzar [a Babylonian name], the ancestor of Judea's greatest governor, Nehemiah, whose brother was the ancestor of the Abiudite Line, a major Davidic line. The Abiudite Line is basically the family and descendants of the famous Jewish Governor Nehemiah, a royal Jewish prince, whose family developed into a major Davidic descent-line. The main-line of the Abiudite Line ended with St. Joseph and his younger twin-brothers and their families as well as that of Miriam, their older half-sister, and, also that of St Joseph's two uncles and their families. The Abiudite Line was formerly an illegitimate descent-line since it descended from Zerubabel and his "foreign [1st] wife" but was legitimated by the Sanhedrin at the time of Herod's marriage to Doris "of Jerusalem," in 37BC, then, upon the failure of the Davidic Dynasty's [legitimate] senior-line in 4BC, the Abiudite Line became eligible for the succession.

Issue of his 2nd wife:

(b) Reza (Rhesa) [a Persian name], called "Nasi" as Jewish "Prince"] [the half-brother through his mother of the Persian Shah Darius I "The
Great"], the ancestor of the Rhesaite Line, another major Davidic line, grew up as a Persian prince, was the Persian Shah’s half-brother, through their mother, which explains the shah’s pro-Jewish attitude. The Rhesaite Line was formerly an illegitimate descent-line but was legitimated by the Sanhedrin in 37BC and became eligible for the succession upon the failure of the Davidic Dynasty’s legitimate senior-line in 4BC. The genealogy includes the Virgin Mary’s relatives: among whom were her famous uncle, Joseph of Arimathea [ancestor of the so-called "Grail-Kings"], on her father’s side; and, her famous cousin, John "The Baptist", on her mother’s side. The Rhesaite Line did not end with "The Virgin" Mary, but continued through the descendants of her uncle, Joseph of Arimathea, who were the medieval "Grail-Kings".

issue of his 3rd wife:

(c) Meshullam, 4th Exilarch, the ancestor of the Jewish Palestinian "Nesi'im", 1st Dynasty

(d) Hananiah (Khanayia) (Chanania), 5th Exilarch, the ancestor of the Babylonian Exilarchs, 1st Dynasty

(e) Shelomith, a daughter, the wife of Elnathan, Governor of Judea 510-490BC, who represented another Davidic lineage [ancestors & descendants of Hillel "The Great", who founded a dynasty of "nasi'im"], which was considered a non-royal Davidic descent-line since it descended from Shephatiah, one of King David’s sons by a secondary wife. This marriage, however, elevated the (so called) "Hillel Pedigree" to royal status making it eligible for the succession.

section 3B: royal-heirs, senior-line

the five sons of Meshullam, 4th Exilarch, were:

(1)/(25A) Hashubah (Hashabniah), one, father of (26) Hattush ["A"] "Nasi", Prince 455-445, whom EZRA "THE Scribe" declared "royal Davidic heir", the father of (27) Anani [Hananiah"B"] "Nasi" [="Prince/Patriarch"] of Israel 425-405BC, identified with the Israeli "Nasi" Anani mentioned in a letter from priests from Elephantine, Egypt, in 407BC, the father of twins sons: (28A) Tobit & (28B) Onaid, royal co-heirs (below)
Ohel (Jehiel) "Nasi" [id. with Jahazieli "A"], Prince, two, father of (26) Shecania ["A"], Prince, father of (27) Shemaiah ["A"] (Shemaya), Prince, one of those who helped NEHEMIAH, the Governor of Judea, repair the walls of Jerusalem, and, was the city's "keeper of the east gate" (Neh 3:29); father of (28) Jahazieli ["B"] (Jezelus) [a.k.a. Ohel "B"], Prince 405-400BC

note: another of Ohel's sons by another wife was (26) Obadiah (Obadaya), the father of (27) Joab

(3)/(25C) Berechiah (Birchiyah) (Brachya) (Berkhya) (Birchiyah) (Berachyah) [which are variations of his names in different manuscripts], three, 6th Exilarch

(4)/(25D) Hasadiah (Chisidia) (Khassidiya) (Hassadia) (Yesadia) (Hasdia) (Chasdiyah), four, 7th Exilarch, father of (26) Hezekiah I (Chiskiah) (Chizkiyah) (Khizkiya) (Hizkiah), 9th Exilarch

(5)/(25E) Jushab-Hesed, five

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section 3C: regnal-list of the Babylonian exilarchs

01. [JE]CONIAH, ex-king, 1st Exilarch

02. SHALTIEL, 2nd Exilarch, step-son, son of TAMAR & her 1st husband, "Prince" Neriah [Neariah]

03. ZERUBABEL, 3rd Exilarch, son

04. MESHULLAM, 4th Exilarch, eldest son of Zerbabbel, the "royal Davidic heir"; had issue (below)

05. HANANIAH, 5th Exilarch, bro, had issue (below)

06. BIRCHIYAH, 6th Exilarch, c. 490-485, nephew, none issue

07. HASADIAH, 7th Exilarch, c. 485-480, brother of predecessor; father of Hezekiah I, 9th Exilarch

08. YESHAIAH, 8th Exilarch, son of 5th Exilarch Hananiah (above)

09. HEZEKIAH I, 9th Exilarch (475), son of 7th Exilarch Hasadiah
note: Ezra "The Scribe", during his reforms (458/457BC), ruled in favor of the descendants of Zerubabel by his Jewish wife, and said "to be Jewish one's mother had to be"; and, that is why the descent-lines of the sons of Zerubabel’s "foreign wives" were omitted from "Chronicles", which was written by Ezra’s scribes. Therefore, the descendants of Zerubabel’s Jewish [3rd] wife are listed first. The failure of the senior-line in 4BC obliged the Sanhedrin to legitimate the descendants of Zerubabel by his [1st & 2nd] "foreign wives", who were the ancestors of Christianity’s Holy Family.

section 3D: senior-line, continued from above

(26) Hattush ["A"] "Nasi" (above) [son of Hashubah, son of Meshullum, Zerubabel's son], declared "royal Davidic heir" by Ezra "The Scribe", with whom he returned to Jerusalem in a second colony of Jewish Exiles in 458/457BC, where he established himself in the Palestinian Patriarchate [or Principate] office and reigned as "Prince of Israel" ["Nasi"] 455-445BC, and, was the father of

(27) Anani [Hananiah "B"], the Palestinian Patriarch, that is, "Prince of Israel" 425-405BC, who is identified with the Palestinian "Nasi" Anani mentioned in a letter from priests from Elephantine, Egypt, in 407BC, the father of twin-sons, namely:

(28A) Tobit (Tobeit; Tobais), co-prince (400BC), and (28B) Onaid (Enaid; Onais), co-prince (400BC). The dual-lines [or, collateral-lines] of Tobit’s and Onaid’s descendants alternated in the office of Palestinian Principate, i.e., the Patriarchate, with some exceptions, each founding major family-branches.

section 3E: collateral-lines

The royal house [descendants of Zerubabel and his [3rd] Jewish wife], divides into twin-lines or collateral-lines with the descendants of the twins Tobit [ancestor of the Tobaid family] and Onaid [ancestor of the
Onaids, the twin-sons and co-heirs of Prince/Patriarch Anani, who is mentioned in a letter addressed to him by the Jewish colony in Egypt, at Elephantine, dated 407BC. The Tobaid/or the Tobaidite Line, the descendants of the Jewish Prince Tobit, ends with Simon of Perea, the royal heir of the dynasty’s main-line, who was imprisoned by King Herod during his persecution of King David’s descendants. Simon of Perea, the last heir of the senior-line, was killed in 4BC following King Herod’s death in an attempt to restore the Davidic Dynasty on the throne. An earlier claimant had been Doris [aka Sarah] "of Jerusalem", who was onetime considered the dynasty’s heiress, which is why King Herod married her as his first wife. Its collateral-line, the Onaids/or the Onaidite Line, the descendants of the Jewish Prince Onaid (Enaid), ends with three daughters who all three married into Christianity’s Holy Family.

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section 3E1: descendants of Tobit, twin-line

(28A) Tobit (above), ancestor of the Tobaidate Line, & was the father of

(29) [H]Elias (Elijah), the father of

(30) Simeon [I] "Saddiq", the father of

(31) Antigone "Soko", the father of

(32) Zeredah (Zuraida), the father of

(33) Joazar (Joezer), the father of two sons, namely:

(34A) Jose [I] (Yossei) (Joseph), father of (35A) Shetah (below) & (35B) Salome (dau), [1st] wife of Alexander Jannaeus, Maccabbee King of Judea 104/3-76BC

and

(34B) John (Johanan; Yohanna), the father of three sons, who were:

(1)/(35a) Jude [I]
(2)/(35b) Perachiah, father of (36) Jeshua, rival-claimant 88BC, father of Zamvdas, father of Zamaris [Joseph], father of Hizar [Eixai], father of Haggai, father of Escha (daughter), wife of ? Ptolas, bro of St. Joseph

(3)/(35c) Jose [II], father of (36a) Mattai [a.k.a. Nittai Ha-Arbeli] & (36b) Tabbai, father of (37) Jude [II]

issue of (35A) Shetah (above) [son of (34A) Jose [I] (Yossei; Joseph)(above)], was:

(1)/(36a) Simeon [II] (Simon) was co-ruler with [his 2nd cousin] Jeshua, son of Perachiah; was dispossessed of all of his property by the Maccabees during a persecution of the Davidic Dynasty members, thereafter, he lived in humble circumstances, supporting himself and his family by conducting a small business in linen goods

(2)/(36b) Shelzion [Alexandra] (dau), [2nd] wife of Alexander Jannaeus, Maccabee King of Judea 104/3-76BC

(3)/(36c) Salome (dau), wife of ...

issue of Simeon [II] (above) were three sons, who were:

(1)/(37A) Jose [III], executed 88BC

(2)/(37B) Panthera[h] (Pamphir; Panther) (Pantera; Pantiri; Pandera), who, an army-officer, raped a young maiden, namely, Stada, & begot (38) Jesus Bar-Panther[a] (Bar-Panthir) [his illegitimate son], who was "legitimized" by the Sadducees in the Sanhedrin but was opposed by the Pharisees who debarred him from the throne; was rival claimant versus the Maccabee King, and, defeated, fled to Egypt, but later returned 76BC; opposed the Roman occupation of Jerusalem; and was crucified by the Romans 63BC. He, by wife, Bianca, begot (39) Sarah [a.k.a. Doris "of Jerusalem"] (daughter), who, at the time, was considered the dynasty's heiress, and, was the first wife of Herod "The Great", King of Judea

(3)/(37C) Jude [III] [rival king versus Maccabee King Alexander Jannaeus], begot three sons, who were:

(1)/(38A) Matthias [II] "Nasi", the "royal Davidic heir" of his generation, 75-50BC, the father of (39A) Jose [III] [Joseph III], Patriarch (below), & (39B) Salome, wife of Joseph IV/II, bro of Herod "The Great"

(2)/(38B) Shemaya, father of Shammai
(3)/(38C) Avtalyon [Ptollion]

(39A) Jose [Ill] [Joseph III], Patriarch (above), was removed from office by Herod "The Great" in 41BC, & executed in 35BC

= Salome, sister of King Herod "The Great", & begot

(40) Simon "of Perea", the royal Davidic heir, whom King Herod made his slave during one of his persecutions of King David's descendants; and, following King Herod's death in 4BC, was killed in his attempt to restore the Davidic Dynasty on the throne. He was the 42nd generation from King David, who is numbered the first generation, and, was the last of the senior-line.

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section 3E2: descendants of Onaid, twin-line

(28B) Onaid (above), ancestor of the Onaidite Line, & was the father of

(29) Haggai, the father of

(30) Nadavah, the father of

(31) Sirach, the father of

(32) Eleazar, the father of

(33) Simon, the father of

(34) Joshua, the father of

(35) Levi, the father of

(36) Malchus, the father of

(37) Shem, the father of

(38) Honaseh, the father of

(39) Alamyos, the father of

(40) Joachim "Nasi", who, by wife, JoAnna [Jane], one of the three daughters of [the 59th] High-Priest Jeshua III, begot 3 daughters, who were:
Escha, wife of Ptolas, of whom later

Salome, wife of Zedebee

Mary, wife of Clopas, of whom later

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note: the three daughters of Jeshua III, 59th High-Priest, 36-23BC, were (a) Anne, wife of Heli, a Davidic prince, mother of "The Virgin" Mary; (b) Elizabeth, wife of Zacharias, a Levite priest, mother of John "The Baptist"; and (c) Jane, wife of Joachim "Nasi" (above), a Davidic prince, mother of three daughters

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section 3F: secondary-lines

the two sons of "Prince" (24) Hananiah, 5th Exilarch [the 2nd son of (23) Zerubabel, the post-exilic royal heir] were:

(1)/(25A) Pelatiah (Phaltial), had issue by his "foreign wife", ancestor of the Pelatiahite Line: a dynasty of anti-kings who opposed the Tobaid and the Onaid in office

the Pelatiahite Line, the descendants of the eldest son of Zerubabel's second son, was considered illegitimate since its founder, Pelatiah, one of Zerubabel's grandsons, begot his issue of a "foreign wife". The Pelatiahite Line were anti-kings and rivals of the Tobaid and the Onaid. The descent-line ends with the anti-king Athronges and his family; which for three generations fought the Romans who supported the Herodians. Theudas, the eldest of Athronges' five sons, married into Christianity's Holy Family, and was the husband of the older half-sister of St. Joseph, namely, Miriam. The only survivor of the Pelatiahite Line, "Prince" Aimar, fled to France, c. AD 50. He is theorized to have been the ancestor of a medieval noble house of Feudal France.

(2)/(25B) Yeshaiah (Jeshaiyah) (Yeshayahu) (Yeshaya), 8th Exilarch c. 480-475, ancestor of the Yeshaiahite Line: Babylonian Exilarchs, 1st Dynasty, main-line, the descendants of the second son of Zerubabel's second son, another of Zerubabel's grandsons, seized the Babylonian Exilarchate from the descendants of the dynasty's main-line, after which its descendants occupied the exilarchate from then onwards.
The "First" Dynasty of Jewish Exilarchs (560BC-AD130) begins with a captive Jewish king [Jeconiah] in exile in Babylonia and ends with an heiress [Rachab], who married a Persian prince [Bahram "of Seistan"]; and, upon the failure of the dynasty's main-line, the "sovereignty" devolved to a secondary-line, the Ahijahite Line, an offshoot of the Yeshaiyahite Line, which founds another or new [2nd] dynasty of exilarchs (below). (25B) Yeshaiyah, 8th Exilarch, was the father of

(26) Rephaiah (Raphaiai), 10th Exilarch, son, ancestor of later exilarchs, the father of

(27) Arnan, predeceased his father, but was survived by a son

(28) Obadiah (Ovadayah), 11th Exilarch, the father of

(29) Shecaniah [I] ["B"] (Secheniai) (Schania), 12th Exilarch, the father of

(30) Shemaiah [I] ["B"] (Shemaiai) (Shemaya), 13th Exilarch, the father of

six sons, namely:

(1)/(31A) Shemida, 14th Exilarch, one

(2)/(31B) Hattush ["B"], 15th Exilarch, two

(3)/(31C) Igal, 16th Exilarch, three

(4)/(31D) Baraiah, 17th Exilarch, four

(5)/(31E) Neariah (Naariya), 18th Exilarch, five, begot (32A-C) three sons

(6)/(31F) Shaphat, 19th Exilarch, six

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section 3G: regnal-list of exilarchs (continued)

10. REPHAIAH, son of Yeshaiyah, 8th Exilarch, son of Hananiaiah, 5th Exilarch, son of Zerubabel, 3rd Exilarch, the post-exilic royal heir

11. OVADAYA, grandson
12. SCHANIA ["B"], son
13. SHEMAYA ["B"], son
14. SHEMIDA, son
15. HATTUSH "B", bro
16. IGAL, bro
17. BARAIAH, bro

18. NEARIAH (NAARIYA), bro, begot three sons, who were: (1) Elioenai (Eliehoenai), 20th Exilarch, one; (2) Hezekiah [II] (Hizkiah) (Khiskiya), 21st Exilarch, two [the father of Nahum I, 22nd Exilarch]; & (3) Ezrikam "A" [a.k.a. Azrikas I], 23rd Exilarch, three

19. SHAPHAT, 19th Exilarch, bro of Neariah, 18th Exilarch

20. ELIOENAI, 20th Exilarch (1)/(32A) [son of Neariah, 18th Exilarch]

21. HEZEKIAH II, 21st Exilarch (2)/(32B)

22. NAKHUM [I], 22nd Exilarch (33), son

23. EZRIKAM ["A"] [a.k.a. AZRIKAS I], 23rd Exilarch (3)/(32C), uncle

24. HODAVIAH, 24th Exilarch, son of Elioenai, 20th Exilarch

ancestor of the "Odavite Line", senior-line of exilarchs, who were a continuation of the 1st dynasty of exilarchs, among whom were (40) AZRIKAS II ["B"], 37th Exilarch, deposed 13BC, the father of (41a) ASINEUS (ASINAI) and (41b) ANILEUS (ANILAI), claimants AD 20, the father of (42) AMILIAS, fl. c. AD25, renounced rights & died childless

25. ELIASHIB, 25th Exilarch, bro

26. PELAIAH, 26th Exilarch, bro

27. AKKUB, 27th Exilarch (200BC), bro, ancestor of the Akkubite Line, the ancestral-line of the 2nd Dynasty of Jewish Exilarchs (below)

28. YOHANNA, 28th Exilarch, bro

29. DELAIAH, 29th Exilarch, bro
30. ANANI [Hananiah "C"], 30th Exilarch, bro
31. name unknown, son of Hodaviah, 24th Exilarch (above)
32. name unknown, son
33. name unknown
34? HEZEKIAH III
35. name unknown
36. name unknown, c. 50-25BC
37. AZRIKAS [II] [Ezrikam "B"] (40), 37th Exilarch, c. 25-13BC, deposed by the Romans under General Agrippa, who campaigned in Mesopotamia

interregnum: 13BC-AD31

The Jewish Babylonian exilarchate-house was scattered and the office of exilarch was vacant due to the campaign of the Romans under Agrippa in Babylonia to secure the Euphrates frontier, 13-9BC. However, by AD18, we hear of two brothers of the exilarch’s family, Anileus (Anilai) and Asineus (Asinai), of Nehardea in Babylonia, who were apprenticed by their widowed destitute mother to her uncle, a weaver. He punished the two boys for laziness and they ran away and became freebooters; and gathered about them a large number of Jewish refugees, organizing troops, and levying forced contributions from Jewish communities; and revived a short-lived independent Jewish state. They defeated the Parthians under King Artabanus III so completely that the Parthian King sued for peace. After Asineus was murdered by his brother’s wife, Anileus assumed sole rule. However, on Anileus’ death, his son, Amilias, refused to succeed his father and renounced the throne, whereupon, the Jewish state disappears, about AD25; and he came to be a well-known haggadist. Then, after a period of anarchy, arose the Jewish warrior Liunan, one of the generals of the former regime, who set the stage for the restoration of the old dynasty of the Jewish Babylonian Exilarchs, and later briefly himself usurped the exilarchate. Meantime, the political-climate had changed and an heir of the exilarch-house, Shemaya, who, was generally recognized to be the "royal Davidic heir" by the Jews still in exile in Babylonia, and, was restored to the exilarch’s throne, in AD 31.
38. SHEMAYA ["C"] II, 38th Exilarch c. AD30-40, ancestry unsure, succeeded following an interregnum; the father of SCHANIA II, 40th Exilarch

39. LIUNAN, 39th Exilarch, considered an usurper c. 40-50, son of (41) Babbutan, son of (40) Enanos, ancestry unsure

40. SCHANIA II, 40th Exilarch 50-80, 43rd generation from King David, during whose reign at Babylon the "Second" Temple at Jerusalem was destroyed in AD 70; the father of two sons, who were:

(1)/(44a) Uvada[ya] [II], 41st Exilarch c. 80-90, &

(2)/(44b) Hunya, father of (45) Shlomo, 42nd Exilarch

41. UVADA[Ya] [II], 41st Exilarch c. 80-90

42. SHLOMO, 42nd Exilarch c. 90-120, nephew, son of "Prince" Hunya, younger bro of Uvada[ya] [II], 41st Exilarch

43. PINCHI, 43rd Exilarch c. 120-130, bro, last exilarch of "1st" dynasty, father of an only child, a daughter (46) Rachab, heiress, but lost her royal rights upon her marriage to Bahram, a Persian prince [descendant of Cyrus "The Great", 1st Persian Shah], and, mother of Sassan, ancestor of the Persian Sassanids. The main-line of the exilarchs' descendants became extinct on Pinchi's death (c. AD130), and the title to the throne devolved from the main-line of the royal house onto a secondary-line of the royal house, that is, through the Akkubite Line to the Ahijahite Line.

44. AHIJA[H], 44th Exilarch, became "1st" Exilarch of a new [the 2nd] dynasty [the numeration of the exilarchs begins anew] (below)

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section 4H: gateway ancestors: descent-line from the 1st Dynasty exilarchs (above) through the Akkubite line to the 2nd Dynasty of exilarchs (below)

(33) Akkub, 27th Exilarch (200BC) (above), 33rd in male-line descent from King David of Israel, ancestor of the Akkubite Line, the father of

(34) David (d167), the father of
(35) Shlomo (d135), fought the Syrians under the Maccabee ethnarchs (165-135BC), the father of

(36) Shemaya (d129), reproved the Maccabee Ethnarch Hyrcanus [I] for illegally assuming the title "King" in 129BC, and was executed for his opposition, father of

(37) David (100BC), the father of

(38) Schania, the father of

(39) Hizkiah [HEZEKIAH III], the father of

(40) Shalom, collateral cousin of the exilarch, the father of

(41) Nathan "De-Zuzita" (AD25/50), was the original of the story of the Jewish hero whose epithet was "De-Zuzita". He is placed in the first century AD in one story; while he appears in the time of Rabbi Akiva in another story; however, in still another legend he is identified with the Exilarch Mar-Ukba I whose original name had been Nathan. Thus, either of these figures or perhaps all three may be identified with "De-Zuzita"; the father of

(42) Hunya (AD50/75), the father of

(43) Shlomo (AD75/100), the father of

(44) Yakov (AD100/125), the father of

(45) Ahija[h] [#1], 44th Exilarch, who represented a secondary-line, who founded a new [the 2nd] dynasty of exilarchs, circa AD 130, upon the extinction of the main-line of the dynasty with the death of Pinchi, 43rd Exilarch

see section 7C: medieval Jewish exilarchs, c AD 130-642, 2nd Dynasty, or Ahijah's House (below)

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part 5: the Israeli/Palestinian Patriarchate & the "Nesi'im": twin-office of the Patriarch of Jerusalem and/or the "Prince" ["Nasi'"] of Israel; restored post-exilic Jewish state

section 5A: the "Nesi'im"
princes [nes'i'im] from Zerubabel, 1st Prince ["Nasi"], to Hillel The Great, 58th Prince ["Nasi"] [various Davidic families]

01. ZERUBABEL, 1st "Nasi" [="Prince"]

In Judea, now a Babylonian province, the Palestinian Patriarchs ["Nesi'im"/or "Nasi" = "Prince"] were rivals for the heirship of the old Jewish Davidic royal house, i.e., the "princes" of the "diaspora", or the lords of the world's Jews versus the Babylonian Exilarchs ["Resh Galuta" = "Exiled-King"], representing separate branches of the Davidic Dynasty.

The occupants of the Palestinian Patriarchate [Principate], the "nesi'im", founded by Zorobabel, in 515BC, as a compromise form of government rather than reviving the Jewish kingdom. The occupants of the Babylonian exilarchate; and those of the patriarchate at Jerusalem, representing separate branches of the old Jewish Davidic royal house, were rivals throughout their histories, each claiming to be the "royal Davidic heir", and, thus, the "King of the Jews". From the destruction of the Jewish kingdom by the Babylonians, through their histories, the Babylonian exilarchs [outside the Roman empire] and their rivals the Palestinian nesi'im [inside the Roman empire] served to unify the Jews everywhere, but without the unifying force of either the patriarchate or the exilarchate, after the respective abolishments of those institutions, the Jews everywhere were fragmented into numerous scattered disjoined communities that came under the rule of their host-nations. The institution lasted about a thousand years, until it was abolished in AD 425 by the Roman/Byzantine Emperor Theodosius II, however, it revived in the 500s and a list of its occupants exists from 691 to 1099, when it was again abolished by Geoffrey of Bouillon, the leader of the First Crusade, 1096-1099, who himself was of royal Davidic descent. Many of the leaders of the Christian Crusades were from the "Rex Deus" families, i.e., desposynic descent-lines, male-line descendants of King David's house, attempting to reclaim their kingdom.

The office of the Palestinian Principate was in abeyance during the period of the Crusader Kingdom of Jerusalem, 1099-1187 & 1229-1244, but by the 1300s many other families of royal Davidic descent began supplying royal scions to be the rulers of the various Jewish settlements in Palestine, especially at Jerusalem, where its last dynasty of Palestinian "Nesi'im" established itself circa 1187, whose descendants are today the “Dayan” Family, which is essentially of Israel's "dispossessed" royal house, and its head or spokesman is "Prince of Judah", the royal Davidic heir, the unofficial and/or
"uncrowned" "King of the Jews". There is reference to the existence of the Palestinian Principate as late as the 1800s.

02. JESHUA I [II], the High-Priest, a Levite, took over the affairs of the Jewish community in Palestine as Governor of Judea 510-495 in the absence of a candidate to the Palestinian Patriarchate which was left vacant on Zorobabel's death. The Levitical High-Priest appears to have actually usurped the throne, styling himself "King Jeshua of Israel", however, he is not numbered in any of Hebrew regnal-lists. The High-Priest, Jeshua, was mysteriously crowned by "the prophet" Zechariah with the old crown of Israel's kings, which earlier was sent from the royal Jewish regalia at Babylon at Zorobabel's request, for his investiture. The arrival of the old royal regalia back in Jerusalem may have offended the Persian shah, who thereupon recalled Zorobabel, and replaced him as governor with his son-in-law, Elnathan, who represented a non-royal branch of King David's descendants, whose wife, Shelomith, was Zorobabel's daughter.

03. REZA "NASI", 495-?, the son of Zorobabel by his second-wife, Rhodah, a Persian princess, certainly held some official position at Jerusalem after his father was re-called by the Persian Shah. Reza, during the civil wars that followed the death of the Persian Shah Cambyses III, though himself one of the Persian claimants, fought on the side of his half-brother, the future Persian Shah Darius I (522-486BC), against the rival contender, the pseudo-Smerdis [who pretended to be Cyrus The Great’s murdered son Smerdis]. King Darius I appointed his half-brother, Prince Reza, his "agent" in Palestine, where he joined his father, Zorobabel, at Jerusalem in 521BC, with assistance to resume work on the Temple after a sixteen-year break, and saw its completion in 516BC. Reza was the father of two sons, Yehoezer (Jehoezar) and Yohannai (Jehohanen).

04. ELNATHAN, a Davidic scion, was sent to Palestine by the Persian Shah. Governor 490-480. He restricted High-Priest Jeshua to religious affairs, and assumed office as "governor" of Judea-Palestine. Elnathan married Shelomith, daughter of Zorobabel, the post-exilic royal Davidic heir, which thereafter associated his family with the royal family.

05. SHECANIAH, a Davidide prince (1 Chr 3:21-22), Governor 480-470, supposed son of Prince Hashubah, eldest son of Prince Meshullam, senior Davidic heir

06. YEHOEZER (JEHOEZAR), son of "Prince" Reza, succeeded as governor to his ancestors' old kingdom (470-460); and, was
succeeded in office upon his death by his son, Ahzai (Jahzevah). The story of "Esther" is placed in this time period.

07. AHZAI (JAHZEVAH), Governor 460-458, was deposed in 458BC by another wave of returning exiles, this one led by Ezra "The Scribe" and religious clerics.

08. EZRA "THE SCRIBE", a Levite, and his party of returning exiles took over the government in Jerusalem upon their arrival there, 458BC. Governor 458-457BC. This was the second of the three great waves of Jewish returnees. Upon consideration of the suits of the claimants to the throne, Ezra The Scribe declared Prince Hattush as the royal Davidic heir, Year 457BC. Ezra "The Scribe", during his reforms (458/457BC), ruled in favor of the descendants of Zerubabel by his Jewish wife, and said "to be Jewish your mother had to be"; and, that is why the descent-lines of the sons of Zerubabel's "foreign wives" were omitted from "Chronicles", which was written by Ezra’s scribes. Therefore, the descendants of Zerubabel's Jewish [3rd] wife are listed first. The failure of the senior-line in 4BC obliged the Sanhedrin to legitimate the descendants of Zorobabel by his [1st & 2nd] "foreign wives". The life of Jewish society at Jerusalem was centered on the Temple and the priesthood after the reforms of Ezra "The Scribe", the chief-cleric. The text Zech 12:2-13:1 indicates that those families which could trace their lineage to the pre-exilic Jewish Davidic royal house enjoyed social, political, and economical prominence in post-exilic Jerusalem, and its members served as important officers in the bureaucratic state. Indeed, the Davidides, that is, the House of David remained the foremost Jewish family among Jewry in post-exilic times, and gave a series of princes [the "Nesi'im"] to reign at Jerusalem as "Prince of Israel", however, without the title "king" ["melekh"], under vassalage to shifting foreign powers.

09. HATTUSH ["A"] "NASI" declared "royal Davidic heir" by Ezra "The Scribe", with whom he returned to Jerusalem in a second colony of Jewish Exiles (458/457BC). He established, under Ezra's guidance, himself in the Palestinian Patriarchate [or Principate] and reigned as "Prince of Israel" ["Nasi"] 457-445. Hattush was the great-grandson of Meshullam, the eldest son of Zorobabel begotten by his [3rd] wife, "a Jewish woman". Hattush bore the title "Nasi" [= "Prince of Judah/or Israel"] and governed the people in the manner of a king from 457-445BC. He recognized his vassalage to the Persian Shah Artaxerxes. The "nesi'im" were caretakers of power, pending the restoration in Israel of the Jewish Monarchy and the royal Davidic house. He was a contemporary of his relative, Rephaiah, who reigned as the 10th Exilarch at Nehardea in Babylonia among the Diaspora. Hattush [I]
"Nasi" begot Hananiah (Anani), the 10th Palestian Patriarch (above/below).

10. ELIASHIB, High-Priest, ruled as governor 450-445

11. NEHEMIAH, another Davidide prince, was twice appointed the Persian governor of Canaan/Palestine (445-434 & 432-425). Nehemiah is described as a Babylonian Jew in the service of the Persian shah, who held high office at the Persian Court due to his high birth as a Davidic prince. Nehemiah, and his brother, Hanani, were the grandsons of Zorobabel’s "first-born" son, Shazrezzar, whose mother was Amytis, the Babylonian princess, his first wife. The father of Nehemiah and his brother Hanani, was Hachaliah (Hecaliah), the son of Shazrezzar. Nehemiah appears to have succeeded Hattush in office as "Nasi" ["Prince"] at Jerusalem. There were also rumors [that may or may have not been invented by his enemies to incite the Persian shah against him] that Nehemiah was going to restore the ancient Jewish monarchy and declare himself king. Nehemiah rebuilt Jerusalem’s walls, which was financed by the Persian shah, who twice recalled him to the Persian royal court, where Nehemiah died in 415BC and supposedly left a son [name], who Samuel Nahmias, a.k.a. Giulio Morosini (1612-1687), in Renaissance Italy, claimed as his family’s ancestor.

12. [name], grandson of ELIASHIB was son-in-law of Sanballat (Neh 13:28), revived the rule of religious clerics in Jerusalem over the whole country, which Nehemiah recognized during his second tenure in office (434-432).

(11) NEHEMIAH, 432-425, 2nd time

13. ANANI (HANANIAH), the son of Prince Hattush [I] "Nasi", succeeded in the patriarchate after Nehemiah’s departure, about 425BC, and took the title "Nasi". He was the 13th Palestian Patriarch, that is, "Prince of Israel" (425-407). He is remembered for the letter he received from the Jewish colony at Elephantine, in Egypt, in 407BC, making requests. This episode shows the significance of David’s House in post-exilic Jerusalem. Anani (Hananiah) "Nasi" died that year; and his twin sons, namely, (a) Tobit (Tobeit; Tobaid; Tobias) & (b) Onaid (Enaid; Onais), struggled over the patriarchate, for which the Persian Shah sent an army under the Persian general, Bagohi (Bogoas) (Bigvai), to end the civil strife.

14. BAGOHI "THE PERSIAN" (Bagoas; Bagoses; Bigvai) arrived at Jerusalem and took office as governor of Canaan/Palestine by the
authority of the Persian Shah Artaxerxes III Ochus, 407/406BC. Governor 407-390. The High-Priest, Johanan II (Joannes), was removed from office, and Bagohi appointed his brother, Joshua [Jeshua III], to the high-priest office. Johanan II murdered his brother and resumed the office of high-priest, but he was challenged by another brother, Manasseh, who rivaled him as high-priest. Bagohi enacted a series of measures which in effect abolished the rule of the religious clerics and put the province under "martial-law". Bagohi was recalled by the Persian Shah, circa 390BC, who rewarded him with the office of "Prime Minister". It was intolerable to the Persians that they were ruled by a Jewish prince and plotted against Bagohi. He reacted by murdering nearly the entire Persian royal house. The boy-prince Arses was spared whom Bagohi thereupon sat upon the Persian throne as his puppet-king. However, a distant-cousin, Prince Artasata [the future Persian Shah Darius III], with the help and support of the Persian nobles, overthrew Bagohi, and took the throne. His first act was to execute Bagohi (336BC). The identity of Bagohi is unsure. He probably was the same person as the Jewish prince BIGVAI (Ezra 2:2; Neh 7:7). He was responsible for the crisis in Persia which the Greeks under Alexander "The Great" took advantage of to conquer the Persian Empire.

15A TOBIT (TOBEIT; TOBAID; TOBIAS), co-ruler 390-375

15B ONAID (ENAID; ONAIS), co-ruler 390-375, the twin-sons of (27) "Prince" [H]Anani[ah] ["B"], son of the royal Davidic heir, Hattush ["A"] (above). They made a pact that their descendants would alternate in the office of Israeli [or, Palestinian] Principate, i.e., Patriarchate, until their respective extinctions.

16. OHEL, Governor 375/370, nephew of Nehemiah

17. JADDUA, High-Priest; Governor 370/365; his bro, Manasseh, married Nikaso, Sanballat III's dau

18A [H]ELIAS, co-ruler 365-360, son of Tobit, with

18B HAGGAI, co-ruler 365-360, son of Onaid

19. NADAVAH, Governor 360-355, the Onaidite Line

20. [H]ACHIYAH, Governor 355-353, son of Ohel (above)

21. SIMEON [I] "SADDIQ", Governor 353-350, the Tobaidite Line

22. NURI, Governor 350-348, son of [H]Achiya[h]
23. YEHEZQIVAH [ANDROTIMUS], son of Nuri (above), governor 348-345, circa 348-345BC. He married a foreign princess [the sister of Bagaos, the former governor] and begot Neariah (Nearchus), a later governor (below). He was banished from Judea by the Persian Shah and took refuge in Crete. From there, he went to Greece, where he adopted a Greek name and its Hellenistic culture. He was the first Jewish prince to have an Hellenistic name. He was considered an important prince, for his son Nearchus was educated in the royal court alongside the Greek crown-prince Alexander ["The Great"], who was about the same age. As governor, Yehezqivah [Androtimus] introduced into Judea "foreign customs", which was the Hellenistic culture [of course], for he had been Hellenized during his sojourn in Greece. He appears back in Judea in 337, but is back in Greece the following year (336). He was killed in battle against the Persians in 333BC.

24. ANTIGONE "SOKO", Governor, the Tobaidite Line, the first of his descent-line to have a Hellenistic name. He was the son of SIMEON [I] "SADDIQ". Legend calls him the first Pharisee, and connects him with the origin of the Sadducee sect.

25. ZURAIDA, Governor 345-335, son

26. JONAH, Governor a general, fought Tennes, King of Sidon 349-345; rebelled (333BC) and was killed by the Persians, 330BC.

27. [name], a Jewish-Persian satrap 335-332, not numbered in regnal-list. The defeat of the Persian armies in Turkey, 333BC, brought Alexander "The Great" of Greece into the Middle-East, which introduces the Hellenist Period of Jewish History. The Persian domination of Judea ended with the conquest of Palestine by the Greeks under Alexander "The Great", in 332BC, at which time the Jews submitted peacefully to their new masters. Josephus, the historian, gives an account of the campaign of Alexander "The Great" through Palestine. He says that Jerusalem opened its gates to Alexander "the Great", who briefly occupied the city. The city's elders gave him a ceremonious welcome. Legend says that he met with the High-Priest, Jaddua, who told him of Daniel's prophecies; and that he offered sacrifices in the Temple to the Jews' God, Yahweh/Jehovah. Alexander "The Great" departed Jerusalem and left Judea unmolested and hurried on to Egypt. He left the conquest of the rest of Canaan/Palestine to his general, Parmenio, supported by the Jewish general Nerachus (Neariah), who joined up with Alexander The Great's army. Nerachus met resistance only from Samaria, the seat of the Persian satrap [governor], which was taken by force, and he
succeeded the last Persian governor of Israel-Palestine as the first
 governor of Israel-Palestine as a Greek province. He permitted the
 Jews to observe their laws, granted exemption from tribute during
 sabbatical years, and gave them privileges comparable to those of any
 Greeks.

28. NEARIAH "NASI", the Jewish "Nasi" [="Prince"], "of Nehemiah’s
 Family", governor 330s-d312, may be identified with Nearchus, the
 Jewish general of Alexander "The Great", who commanded a Jewish
 contingent in the Greek Army. He was the son of the late Jewish
 governor YEHEZQIVAH [ANDROTIMUS] (above) and his "foreign" wife.
 Greece opened hostilities with the Persian Empire by invading Asia
 Minor in Year 334BC. Proceeding onto Egypt, Alexander “The Great”
 left the conquest of Canaan/Palestine to his general, Parmenio,
 supported by the Jewish general Nerachus (Neariah), who had joined
 his service. He like his father also married a "foreign-woman”, namely,
 Barsine, the half-sister and widow of the Greek prince Heracles [son
 of Alexander "The Great" by one of his secondary wives], who had
 among her ancestors Persian shahs, Babylonian emperors, and
 Assyrian kings, whose blood she brought into this particular descent-
 line of King David’s descendants. The names of the sons and
 daughters of Nearchus are unknown, however, we know that one of
 his daughters was the wife of the Greek prince Demetrius, son of his
 ally and friend Antigonus. Nearchus' eldest son, name unsure, died
 premature without issue, however, another of his sons was the father
 of Abiud, who was the ancestor of a major descent-line, and, of St.
 Joseph, Jesus' foster-father, mentioned by Matthew (1:13), who highly
 abbreviated his genealogy even leaving out not only the name of
 Abiud's father but also three generations of Jewish kings (compare Mt
 1:8 with 2 Ki 8:25; 13:1-15; 38; 2 Chr 22-25), and omitted Jehoiakim
 between Josiah and [Je]Coniah (Mt 1:11), etc. Nearchus campaigned
 with Alexander "The Great" in India, and commanded the voyage
 down the Indus River from Nov. 326 to Jul. 325. Then, following the
 death of Alexander "The Great" in 323BC, during the wars of the
 "diadochi", Nearchus supported "Prince" Heracles, his step-son, that
 is, his wife's son by Alexander "The Great", and Nearchus joined up
 with another Greek general, Antigonus, a Greek prince, whom he
 assisted against [his cousin] Ptolemy, Satrap [later King] of Egypt,
 who defeated them both in the Battle of Gaza/or Palestine (312BC).
 Barsine, the widow of Nerachus, and her son Heracles, were murdered
 by Polyperchon, another Greek prince, one of the pretenders to the
 Greek throne, in 309BC, who was fighting for a share of Alexander’s
 inheritance.
In Jerusalem, the quisling Jewish aristocracy was culturally Hellenized by the influence of Greek commerce, language, and culture.

There is evidence that members of other Davidic families had returned to Jerusalem from exile by this time, and were presenting themselves as candidates to the patriarchate office of "nasi" ["prince" of Judah/or Israel], which office some of them held during the quarrels between the twin branches of the senior-line over the patriarchate; and the office came to be open to all of the representatives of the different descent-lines of King David’s descendants. Hence, the royal bloodline was kept in tact and a line of Judaic kings "de jure" proliferated at Jerusalem with the title "Prince of Israel", that is, the Palestinian "Nesi'im". The struggle for the patriarchate among the various Davidic families ["gens davidica"] may have contributed to the country’s disintegration during the 3rd Century BC, along with the Hellenization [or "westernization"] of the country’s culture, which caused divisions in the nation, and the rise of political parties in the court of the Palestinian "Nesi'im", which gradually grew into an institution of state, the Sanhedrin; like the British Parliament originally was the "royal court" of medieval British monarchs, however, also, has gradually grown into an institution of state.

29. [name], Governor 312-300, son

The Jewish government in Jerusalem changed under Bagohi "The Persian" from a theocracy or the rule of religious clerics to an entirely secular society which freed the "nasi'im" to rule alone. Judea and Jerusalem, under the Greek empire, was Hellenized into a Greek "polis" [commonwealth], with a governing council, citizen-list, and a college ["ephebeia"]. The governing council, called the "Sanhedrin", claimed to have had its origin in the council of sages that advised Moses, however, the "Sanhedrin" does not appear in history until post-exilic times, during the Hellenic Era of Jewish History. It consisted of 70 members, or 72 counting its president or "Rosh Sanhedrin", who was referred to as "Nasi" ["Prince"], and its vice-president, called the "Av Beit Din", who held office similar to that of "Speaker of the House". The "Nasi" was usually the royal Davidic heir, while the High-Priest [the Aaronic primate] was usually the "Av Beit Din".

30. SIRACH, Governor 300/275, the Onaidite Line

31. AZALIA (ESLI), Governor 275/250, a Jewish prince
32. ABIUD, a famous Jewish prince 250/225, ancestor of the Abiudite Line

33. SIRACH, Governor 225/200, the Onaidite Line

34. ELIAKIM, Governor (200), the Abiudite Line

35. YOAZAR (YOEZAR), the Tobaidite Line

36. YOCHANAN, rival (200)

37. YOSSEI [JOSEPH I], Governor 175/150, the Tobaidite Line

38. SHETAH, Governor 150/125, son, whose sister, Salome, was the 1st wife of the Maccabbee King Alexander Jannaeus (104/3-76BC)

39. SIMON [II], Governor 125/100, son, whose sister, Shelzion [Alexandra], was the 2nd wife of the Maccabbee King Alexander Jannaeus (104/3-76BC)

40. JUDE, rival claimant versus the Maccabbee King Alexander Jannaeus to the throne (100/ 75BC)

41. JOSE [JOSEPH II]

42. JESHUA BAR PERA[YAH], claimant 88BC versus Maccabbee, executed by Romans 69BC; father of Zamvdas, father of Zamaris [Joseph], father of Hizar [Eixai], father of Haggai, father of Escha (daughter), wife of ? Ptolas, brother of St. Joseph

43. MATTHIAS [I] [MATTAI, or NITTAI HA-ARBELI"], was vice-president of the Sanhedrin under the "Nasi" [="Prince"] Jeshua Bar Perachyah (85-80)

44. JUDE [II], Governor 80-75, nephew

45A SHEM, co-ruler 75-70BC, distant cousin, claimant

45B EZAR [ELEAZAR], co-ruler 75-70BC, distant cousin, claimant

45C LEVI, co-ruler 75-70BC, distant cousin, claimant

46. JESUS BAR-PANTHER, claimant 88BC; Governor 70-63, son of Pandira, a Jewish prince, and, his mistress, Stada "The Harlot" [not Miriam]. He was "legitimized" by the Sadducees in the Sanhedrin but was opposed by the Pharisees who debarred him from the throne;
rival claimant versus the Maccabee King Alexander Jannaeus; fled to Egypt 88BC, but later returned 76BC; opposed the Roman occupation of Jerusalem; crucified by the Romans 63BC. He, by wife, Bianca, begot Doris "of Jerusalem" [aka Sarah] (daughter), considered the dynasty's heiress at the time. No surprise, then, that she was the 1st wife of Herod "The Great", who overthrows the Maccabees and establishes his family on Judea's throne. [note: T. Herford, in his "Christianity in the Talmud", p. 37, seq. 344, was wrong to identify this Jesus "Bar-Panther" with Jesus "of Nazareth", a.k.a. "Yeshua Ha-Notzri"]

47. JUDE [III]

48A MATTHIAS [II], co-ruler

48B SHEMAYA, co-ruler

48C AVTALYON [PTOLLION], co-ruler

49. HONASEH, Governor 60/55BC, the Onaidite Line

50. ALAMYOS, Governor (50BC), son

51. JOACHIM, Governor 50/25BC, son, who, by wife, JoAnna [Jane], one of the three daughters of High-Priest Jeshua III, begot 3 daughters, who were: (A) Escha, wife of Ptolas, of whom later; (B) Salome, wife of Zedebee; (C) Mary, wife of Clopas, of whom later.

52. JOSEPH [III], Patriarch 45-41BC, the Tobaidite Line, deposed 41BC, executed 35BC

53. JOSEPH IV/II, Patriarch 41-38BC, King Herod's brother, usurper

54. JOSEPH V, Patriarch 38-32BC, who succeeded his father in office upon his death in 38BC. Joseph V died childless in 32BC; and the office of "Nasi" was briefly vacant due to party-politics.

55. SHAMMAI, Prince (32BC)

56. YAAKOV (JACOB) "NASI" represented a major Davidic lineage descended from one of Zorobabel's "foreign wives", the Abiudite Line. His brothers were: Hizkiah "The Zealot" and Judas "of Gamala". Governor 32-23BC. He was executed in 23BC by King Herod on a trumped-up charge of sedition; after which King Herod appointed Judah Ben Bathyra to the patriarchy.
57. JUDAH BEN-BATHYRA, Patriarch 23-20BC, another Davidic descent-line, was appointed by King Herod to the office of "Nasi", that is, "Prince of Israel", whose family represented a non-royal branch of King David's descendants. He resigned his office in 20BC, after only serving three years.

58. HILLEL "THE GREAT", Patriarch 20BC-AD10, came from Babylonia, and, according to tradition, belonged to King David's House, that is, he represented a collateral Davidic descent-line [Levi, in "R.E.J." xxxi. 202-211, xxxiii. 143]. He was appointed to the patriarchy by King Herod upon the resignation of Ben-Bathyra, circa 20BC. He was a great teacher of the Holy Scriptures. His family, the House of Hillel, held the patriarchy [= office of "Nasi"] with few exceptions for the next 400 years.

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part 6: usurpers & claimants

section 6A: The Maccabean Dynasty

see http://www.angelfire.com/ego/et_deo/maccabee.wps.htm

The Davidides were outclassed in the 2nd Century BC by the Hasmoneans, the Maccabean Dynasty, who grasped power and waged war to liberate the Jews of Palestine from the country's occupation by the Syrians, and re-established the Jewish state under themselves.

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ancestral-line

01. [H]Asmoneaus, were Levites, off-shoot of the Aaronic Line, descendants called Hasmoneans and/or the Maccabees

02. Johanan/or Simon

03. Simon/or Johanan

05. Mattathias (d167BC)

issue:

(6a) Judas "Maccabeus", 1st Ethnarch [governor] of Judea
(6b) Jonathan I [Apphus]
(6c) Simon III [Thassi]
(6d) Eleazar [Avaran] (d163)
(6e) Johanan [Gaddis] (d161)

House of Maccabee

01. JUDAS "MACCAEUS", 1st Ethnarch [governor] of Judea 165-162BC, founds the Jewish "commonwealth" (d161)

02. JONATHAN I [APPHUS], 2nd Ethnarch & 48th H-P 153-142BC

03. SIMON III [THASSI], 3rd Ethnarch & 49th H-P 142-135BC, bro, ethnarch 143-135

04. HYRCANUS I [JOHN], 4th Ethnarch 135-105BC & 50th High-Priest; changed style from "ethnarch" to "king", 129BC, 1st Maccabee King

05. ARISTOBULUS I, 2nd King of Maccabee Dynasty 105-104/103BC, & 51st High-Priest

06. ANTIGONUS I, 3rd King 104-103BC

07. ALEXANDER I JANNAEUS, 3rd King & 52nd H-P 103-76BC

08. ALEXANDRA I, Queen 76-67BC

09. HYRCANUS II, King 76-67 [1st time], 53rd H-P

10. ARISTOBULUS II, King 67-63 & 54th H-P

(09) HYRCANUS II, King 63-49 [2nd time] (ex 30BC)

11. ALEXANDER II, king, executed 49BC, rival-king 49BC

12. ALEXANDRA II, Queen 49-40/37 (ex 28BC)

13. ANTIGONUS, King 40-37 (ex)

(12) ALEXANDRA II, Queen 37BC, 2nd time (six months)
The Maccabees come into prominence and were able to seize power from the Davidides due to the in-fighting of the families of Davidic descent, which families each strove for supremacy over the others. The Maccabees, so-called from the family’s most prominent member, Judas, whose nick-name was “Maccabeus”, meaning “The Hammer”, were a Hebrew family of Levites, the Hasmoneans, descended from a branch of the Aaronic line of high-priests.

The Maccabee Dynasty was overthrown in the 1st Century BC by the Romans under the Roman Governor of Idumaea, the Herodian Dynasty, which usurped the Jewish throne. Similarly, the Essenes, arose to challenge the Herodian Dynasty and wrote the Qumran Literature. The Qumran Literature speaks of the hope of an ideal future king, the "Messiah", who comes from the Davidic Dynasty, who restores the Jewish kingdom, and, under Him, the Jews go on to world-domination. In the "Shemoneh Esreh" ["Eighteen Benedictions"], which came to be a standard Jewish prayer before the end of the 1st Century AD, we find a petition [the 14th Benediction] that the throne of David be re-established speedily in Jerusalem, and another petition [the 15th Benediction] that the off-spring of King David be exalted and caused to flourish.

The fall of Jerusalem to the Romans in 63BC made the Maccabee Kings the vassals to the Roman Emperors, and subject to the Roman Governors. The Romans appointed the Idumaean sheiks as the country’s governors, who eventually succeeded the Maccabees on the throne.

section 6B: The Herodian Dynasty

37-4BC 01. HEROD "THE GREAT"

see http://www.angelfire.com/ego/et_deo/herodians.htm

The Herodians were a non-Jewish family of Idumaean [Edomite] origin. The Idumaeans were a tribe of the Edomites of Jordan who had settled in the southern region of Palestine called the Negev. They were subjugated by the Maccabees and had converted to Judaism. The Jews however were prejudice against them, and, just as they called
the Samaritans, also called the Idumaeans "half Jews". The Herodians rose to power in Roman service. The founder of the family's fortune was Antipater (d76/67BC), an Idumaean sheik, the father of three sons, Antipater, Phallion [whose daughter, Berenice [I], was King Herod's 10th wife], and Joseph [I]. The junior Antipater was appointed Governor of Judea by the Roman dictator Julius Caesar (47BC). He was the father of three sons, Phasel, Joseph [II], and Herod. Phasel succeeded his father in office as Governor of Judea (43BC). Joseph [II] was appointed "Patriarch" of Jerusalem. And, the other brother, Herod "The Great", his brother's army-commander, with a Roman army, overthrew the Maccabees, and established his family, called the Herodians after him, on the Israeli throne. Herod was confirmed on the throne by Mark Anthony, and was crowned by Augustus Caesar in a ceremony in Rome. He reigned 37-4BC.

The Davidides were dispossessed, spoiled, and persecuted both by the Maccabees and the Herodians as rival claimants to Israel's throne, and later after Christ's appearance [the messiah-principle], were persecuted by the Romans as rival-claimants of the caesars for the world-throne.

The Sanhedrin during the Herodian Period was restricted in its authority by the Roman Empire to domestic matters.

The office of High-Priest declined in authority under the Herodian kings, who appointed the high-priests for political purposes, and the office ceased to exist upon the destruction of the Second Temple in AD70.

The office of "Nasi" [="Prince"] or "Patriarch" of Jerusalem was stripped of its secular powers, and became no more than an honorary position under the Herodians.

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section 6C: The Davidic Dynasty, restored

02. SIMON "of Perea" [Peraea], senior Davidic heir, whom King Herod had made his slave, in a bid to restore the Davidic Dynasty proclaimed himself king upon King Herod's death in opposition to Herod's son Archelaus, who was as unpopular among the people as his father had been in his latter years. Simon "of Per[a]ea" set the diadem on his own head in the late king's palace. Simon organized some followers, who recognize him as king in their fanaticism, and gathered an army
of followers, who were mostly religious fanatics, who recognize him as their king during the unsettled conditions of affairs that followed King Herod's death. The self-styled king Simon [III] was defeated in battle, captured following the battle, and was executed by General Gatus, the military-general of the Herodians, in 4BC. He died childless, thus, the senior-line of the dispossessed Davidic royal house ends.

The death of Prince Simon meant the extinction of the Tobitite-Line of the Davidic Dynasty; and, its collateral-line, the Onaidite-Line, ended with daughters about the same time. That was the end of the male-line descendants of Meshullam, Zorobabel's eldest son by his 3rd [Jewish] wife, whereupon, the male-line descendants of Hananiah, Zorobabel's second-son by his 3rd [Jewish] wife, and Meshullam's full-brother, came in line for the throne. Too, about 40/35BC, in anticipation of the failure of the Davidic Dynasty's senior-line the Sanhedrin legitimated the descendants of Zorobabel's "foreign wives" [his 1st and 2nd marriages] to supply more eligible candidates for the throne. These were (a) the Abiudite Line, and (b) the Rhesaite Line, which had been bastardized by Ezra "The Scribe", c. 450BC, cause they had been spawned by "foreign wives". These were the ancestors of Christianity's "Holy Family". The Pelatiahite Line was also legitimated by the Sanhedrin at that time.

03. HIZKYA (HEZEKIAH) (EZEKIAS) "THE ZEALOT", claimant, was with difficulty caught by King Herod and executed 4BC; his son, Judas "The Zealot" "of Galilee", carried on where his father had left off as the leader of his father's old followers but was defeated in another battle that same year, 4BC, and, like his father, was captured and executed. Later, his sons Simon (exAD47) & Jacob (exAD47) were crucified by Tiberius Julius Alexander, the Roman Governor, as revolutionaries.

04. JUDAS "THE ZEALOT" of Galilee, son, became the leader of his late father's old followers; was defeated in battle by the Roman Governor of Syria, Publius Quinctilius Varus, who marched into Judea to restore order, was captured and executed in 4BC.

05. ATHRONGES "THE SHEPHERD", a Davidide prince, one of five sons, whose father was representative of the Pelatiahite Line, whose family had suffered persecution by King Herod during his persecution of King David's House, claimed the throne following the death of Prince Simon, as the dynasty's next male-line heir. His primary-descent from "Prince" Pelatiah (above) made him the senior heir of the Davidic Dynasty upon the failure of Meshullam's male-line descendants in 4BC. Athronges put on the diadem, held council, and pressed hard against the Romans and Herodian troops, but was
defeated and killed in battle. He was survived by five sons, who were: (1)/(42A) Theudas, a bishop, killed AD 44/46, who married into "The Holy Family", and was an elder in the Jerusalem Church. He held the office of "prophet" in the Jerusalem Church, and had been one of "The Seventy" [which was an official group of Jesus’ followers, second only to "The Twelve"] disciples, whom Josephus called a "wizard" because he worked miracles. After the failed coup in Jerusalem Theudas led his supporters to escape the persecution of the Christians in Jerusalem during the consulate of Cuspius Fadus, the Roman Procurator, in AD 44, and sought refuge across the Jordan River, however, he and his followers were slaughtered by Roman troops. His wife, Miriam, older half-sister of Joseph of Nazareth and his brothers was by him the mother of at least five sons and three daughters. (2)/(42B) Amram, fl. circa AD 44/46, the father of (43) Alexander "The Zealot" (AD50), the father of (44) Aimar, who fled to France AD50, and may have been the ancestor of a regional-line of Gallo-Roman French dukes. (3)/(42C) Hanibas (Annibas), fl. circa AD 44/46. (4)/(42D) Dinai, the father of (43) Eleazar "The Zealot", killed AD60, the father of (44) Moshe (Moshi), executed AD60; & (5)/(42E) Perisha, the father of (43) Tahinas "Asida" (44/46), who in turn led armed patriotic Jewish bands.

06. ARCHELAUS, succeeded his father HEROD "THE GREAT", as king and reigned 4BC-AD6.

07. JUDAS "OF GAMALA", or "THE GALILEAN", following the flight of the sons of Athronges (above), came forth as the "royal Davidic heir"; and, following the deposition of Archelaus, AD6, gathered a following supported by Zaddok, a Pharisee, and revolted against the Romans in the time of Quintilius Varus. The Roman Governor, Coponius, was incapable of suppressing the rebellion; so he called upon the governor of [adjacent] Syria, Publius Sulpicius Quirinius, to come and help him. Quirinius defeated Judas "of Gamala" in battle, who was captured and executed, and dispersed his followers, the "zealots".

Meantime, SIMEON I HA-NASI was Palestinian Patriarch AD 10-26 in the succession of Jewish princes [="Nasi'im"].

8A. HEROD ANTIPAS, King 4BC-AD39

8B. HEROD PHILIP, King 4BC-AD34

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30s/40s interim: JESUS "of Nazareth", among other claimants

This was a strange time to live, even for the Jews. Their whole life was telescoped into an obsession that human history was coming to a climax that the cosmic battle of good and evil, light and darkness, was finally to consummate. This was the high-water mark in a new form of religious thought, eschatology, or the study of events at the time of the "latter days" in which the world would end in a great apocalypse, ushering in a new world order of peace, prosperity, and plenty, which Jesus promised to "all who would come".

The resurrection and the phenomenon that was associated with the nature of the risen Christ was enough to convince most that they were in the presence of an other-dimensional being who He represented Himself as God to Abraham. Discussing time travel, dematerialization, and inter-dimensional travel is beyond the scope of this study. Yet, we can only refer back to Abraham, on the Hebron plains where extraterrestrial [heavenly] visitors [angels] presented themselves to him and informed him of the soon arrival of a son, and the destruction of Sodom and Gomorrah. The fact that they ate with Abraham suggests material existence. It could be safe to say, in like manner, Saul/Paul met Jesus in person on the Damascus road. Maybe Jesus did come back to meet St. Paul, this time, the divine returns and intersects the human dimensions of man. Jesus was the pre-incarnate cosmic Christ, the creator of the universe, the creator of this planet earth and all that dwell here. He is the creator of all the angelic hosts, the spirit universes and all the other forms of life that He found pleasing to create. Jesus as the "door" is the "star gate" to the spiritual dimensions of the Almighty One.

09. HEROD AGRIPPA, King 37-44. The last year of his reign he appointed Gamaliel I "The Elder" to office as the Patriarch of Jerusalem AD 43-68. Gamaliel "The Elder" was both "prince" [="nasi"] [of Israel] and president of the Sanhedrin at Jerusalem. He was the originator of many legal ordinances.

(10) Jesus Justus was officially proclaimed "royal Davidic heir" at the synagogue in Corinth Year AD53 and duly received the Davidic Crown Prince's title of "Justus", i.e., "the Righteous" (Acts 18:7).
(11) Aristobulus [Arwystli Hen], sometimes identified with Herod Agrippa's uncle, was executed by the Romans at Verulamium [St. Albans], Britain, Year AD59.

(12) "Jesus, the son of Ananias", another messiah figure, was arrested Year AD62. He was lucky in that the Romans decided that he was only delusional and released him.

11. JOSEPH "OF GAMALA", incited the inhabitants of Gamala to revolt against (10) HEROD AGRIPPA II, King 48/53-66, and hence also the Romans, when the Romans took the city, AD66.

Nero's regime had caused considerable political nervousness and temperatures were raised to dangerous heights in the Middle East.

In 66 CE, there was another outbreak of messianic revolt. According to Josephus, "What more than all else incited them to the war was an ambiguous oracle, likewise found in their sacred scriptures, to the effect that at that time one from their country would become ruler of the world. This they understood to mean someone of their own race, and many of their wise men went astray in their interpretation of it" (Jewish War 6:312-313). One of the claimants to the Davidic throne at this time was Menahem, the grandson of Judas the Galilean. He and his followers entered Herod the Great's arsenal on Masada, armed themselves, and returned to Jerusalem, proclaiming him king (Jewish War 2.433-434). He was killed by followers of Eleazar, the son of the High Priest Ananias, when he entered the Temple "adorned with royal clothing" (Jewish War 2.444). Another, Simon bar Gjora, gathered a following of 40,000 by promising freedom to slaves and rewards for others. They entered Jerusalem, where they expelled John of Gischala, another messianic leader, and set Bar Gjora up as their king. He surrendered at the fall of Jerusalem to the Romans in AD 70 and was executed in Rome.

In AD 66, sporadic fighting broke out in Israel between the Zealotes and Romans. The hostility quickly moved to Jerusalem, where the Zealotes gained a number of strategic positions. They held the city for four years until a massive Roman army led by Flavius Titus arrived in AD 70, laying Jerusalem to waste [as Jesus had so rightly predicted a generation earlier]. The Temple was destroyed and Jerusalem fell with it. Most of the inhabitants were slaughtered; the survivors were marched off into exile in Southern France or were sold into slavery; and the Holy City was an empty ruin for the next six decades.
12. MENAHEM II, a Davidic prince, entered Jerusalem in great pomp and ceremony as a king with a large entourage, following King Herold Agrippa II’s departure, and was acclaimed by the city’s citizens as the country’s next king, in the continuation of the Jewish Monarchy as an institution, and claimed to have restored the Davidic Dynasty back on the throne. King 66-67. He had a quarrel with the High-Priest [who may have had some doubts about Menahem’s title], Ananias (62-66), who became his bitter enemy. It is written that the death of the High-Priest Ananias, so puffed up Menahem, that he became barbarously cruel which turned public opinion against him. He appointed Jeshua IV as High-Priest. (66-67) It was Menahem’s goal to restore the ancient Hebrew Monarchy of "Israel", of all twelve tribes, and he re-named Judea, "Israel". The next year, AD67, and, while, King Menahem had gone to the temple to worship in a royal state ceremony with pompous trappings, wearing splendid royal garments, accompanied by the royal-household-guard and cavalry, which wore uniforms and shining armor breast-plates, was attacked by "the Zealots" under their leader, Eleazar "The Zealot", who had turned against him. He raised a street-mob of the city’s citizens, and attacked the temple, seized many of the nobles of Menahem’s entourage and also numerous temple-priests, including the High-Priest, Jeshua IV, who, among others, were killed by the riotous street-mob which had even invaded the temple. "The Zealots" took over most of the temple. Menaham held out in the temple for a while. The murder of Eleazar "The Zealot" in the city-wide riots, and the chaotic situation in the city that followed allowed Menahem and all the others in his entourage to escape. John "of Giscala", another Davidic prince, entered the city with another army during the city-wide riots and the rioters acclaimed him as king. Menahem, then, perceived that the whole city and gone over for John "of Giscala", and, he and his entourage of government-ministers and state-officers and the royal-household-guards and their families hastily departed Jerusalem and retreated to the armory at Fort Masada, and used the fort as his base. Menahem, there, planned the recapture of Jerusalem, as Israel’s king, however, the Jewish Civil-War suddenly turned into the Roman War of AD67-73, and Menahem, still regarding himself as king, departed to return to Jerusalem, but was intercepted at Ophla by a company of Jewish soldiers under the leadership of the famous Jewish captain Eleazar (dAD67), son of the earlier Jewish pretender Simon (ex AD47), who confined him to the city’s jail, where he was tortured with many sorts of torments by his jailors at whose hands he died a horrible death. His nephew, Eleazar Ben Jair [Yair], was appointed by King Menahem as the commander of the Masada "freedom-fighters" before his departure for Jerusalem on that ill-fated venture. Fort Masada held out against the Romans besieging the great-fortress [thought to have been impregnable] under
Eleazar Ben Jair until AD73 when the Masada Fort fell to the Romans who were horrified at what they saw. "Prince" Eleazar had exhorted his fellow countrymen to prefer death rather than slavery, and, when it became necessary, to kill first their families and then themselves. The Romans found all its inhabitants had committed mass suicide.

13. JOHN "OF GISCALA" [Gischala], another Davidic prince, had been invited to Jerusalem by his supporters. The city's citizens acclaimed him king, however, he proclaimed the Jewish state a republic recognizing God alone as king and ruler and His laws as supreme. It was an attempt to revive the old Mosaic System of the "judges" begun by Moses, Israel's first "Judge" [governor], and to make the "Torah" the country's constitution, once more. Governor 67-69. He appointed Jeshua VI as High-Priest (67-69) to fill the vacancy created by the death of his predecessor at the hands of the city-wide riotous extremists, which had invested him [John "of Giscala"] in power. John "of Giscala" provided leadership for the widespread popular rebellion against the Romans. He succeeded in routing the troops of the Roman Governor, Gessius Florus, and even those of C. Cestius Gallus, the Legate of Syria, who came to his assistance. Nero then sent out another of his generals, Vespasian, who defeated John "of Giscala" in a battle, in AD68. The country, tired of the orthodox tyranny of John "of Giscala", sent the Jerusalem elders to the headquarters of Simon Bar Gjora at Geresa, and invited him to take the throne. John "of Giscala" was captured, sent to Rome, tried before the Roman Senate, given a sentence of life in prison, and is said to have died [probably poisoned] later that year while in custody. The priest Matthias [III], the candidate of the extremist-party, the "Zealots", had replaced his pragmatic predecessor, Year AD69, as High-Priest, upon his predecessor's deposition by the city's elders, the same ones who had invited Simon Bar Gjora to take the throne. Simon Bar Gjora entered Jerusalem in the spring of AD69, to the rejoicing of the furious fanaticism of the city's citizens, and was accepted by the city's elders as the country's king.

Meantime, SIMEON II, Patriarch of Jerusalem, took charge of affairs and briefly reigned as regent AD 68-69.

14. SIMON "BAR GJOR[A]" was Judea's last king (69-70). His mother was an Herodian princess, called "The Idumean" or "The Proselyte", while his Jewish father was a royal Davidic prince. He resided in the town of Gerasa, which was headquarters of his war-band of patriots, and entered Jerusalem on the invitation of the city’s elders and was
crowned "King of The Jews" by the High-Priest Matthias III. He appointed the country's last High-Priest, Phannias (69-70). His coins bore a religious aspect to Simon's claim to the throne. The fact that he wore a royal robe in the temple indicates that he had been anointed king. His whole reign was occupied with the "1st Jewish War" against the Romans.

In May, 70, Titus placed Jerusalem under siege, and on August 28th, after Jerusalem had been weakened by famine, it was taken and the Second Temple was destroyed after many centuries of existence, and a thousand years after Solomon had constructed the first. There was never to be a third. Other parts of the city held out for another month and some fortresses in Judea held out still longer. The last stand was the town of Masada on the western shores of the Dead Sea, 35 miles southeast of Jerusalem, which held out till AD 73.

He could not breakout of the besieged city, however, he put up an heroic defense against the Romans. Vespasian, as one of the Roman Emperor Nero’s generals, began the siege of Jerusalem in AD 69, but upon the news of the suicide of Nero after the Roman Senate had deposed him the year before and that there was a struggle for the imperial throne going on in Rome among a series of usurpers, Galba (AD68-69), Otho (AD69), and Vitellius (AD69). Vespasian turned the command of the Roman Army in Israel over to his son, Titus, to continue Jerusalem’s siege, while he took off for Rome. He overthrew the usurper Vitellius, and Vespasion established himself on the imperial throne (AD69), ending the chaos which followed Nero's deposition by the Roman Senate, which had sought to restore the old Roman republic, however, the Roman Army did not support the Senate and nominated its own candidates for the imperial throne, and cowed the Senate into accepting them. The siege of Jerusalem proper began in the spring of Year 70, before "Passover". The city’s gates were eventually battered open on the 9th of August AD 70 and the Romans poured into the city and fought the Jewish Army in street-to-street fighting, massacred its citizens whole-sale, plundered the city of its wealth, and put to the torch the city’s great buildings, among which the "Second" Temple was destroyed as well as the royal palace, and also the mausoleum which housed King David's Tomb. David's Tomb survives and still may be seen today. It had been the royal crypt of the ancient Jewish kings, and contains today their mangled bones. By September AD 70 the city had been taken. Simon and the high-ranking government-ministers, officials, and agents, the army-generals, and the royal household staff, with the household-guard [the royal body-guard] for protection, took refuge in the city’s subterranean passages, while the Romans laid the city waste. Hunger,
however, drove him to come forth. He startled the Roman soldiers by his sudden appearance and that of his entourage. Simon Bar Gjora [King Simon V] formally surrendered the Jewish Nation to Terentius Rufus, who was left to command of the army there. He sent the Jewish king and his entourage to Titus, who had Simon scourged, put in chains, and paraded naked through the streets of Rome at the head of a train of about 70,000 naked former Jewish soldiers in his "triumph" at Rome, with Titus ceremoniously entering Rome at the head of the Roman Army, to the cheers of the city’s citizens, some soldiers carrying the spoils of the sack of Jerusalem including the Temple furniture, in AD73 following the conclusion of the "Jewish War". The Romans captured the last stronghold of Jewish patriots, who held-out at Fort Masada, where 960 men, women, and children killed themselves rather than surrender. And, Simon "Bar Gjora" was executed by crucifixion as "King of The Jews", following the victory procession of Titus' "Triumph" in Rome. His ceremonial surrender and execution shows that the Romans recognized him as the king of his nation. The whole entourage of Simon’s government-ministers and military officers were executed also, that is, all except for the royal household servants who were released and all of them went their separate ways. The Jewish Exiles whom Titus had gathered for mass deportation were re-settled in Province, Southern France, governed by a Roman prefect, who was usually a Jewish prince in Roman service.

Following the Jewish Revolt in Jerusalem in AD66-73, the Roman authorities were reputed to have burned all records [public and private] concerning the Davidic sovereign legacy of Jesus’ family. However, the destruction was far from complete and relevant documents were retained by the royal inheritors, who progressed the heritage of the Messiah from the Holy Land into the West. These inheritors were called the "Desposyni" ["the Lord’s kin"] and they were pursued by Roman dictate, to be put to the sword by imperial command. Writing as long afterwards as AD 200, the historian Julius Africanus confirmed that the persecution was still formally operative, although the "Desposyni" remained politically active by way of a strict dynastic progression.

15. JOHANAN BEN ZAKKAI, a Davidic prince, held office of "prefect" in Roman service, in his capacity of "Nasi" and/or "Patriarch" of the Jewish communities (70-80). The office of "Nasi" and/or "Patriarch" once again became a very important institution in Jewish life after the passing of the Herodians.

The Sanhedrin was disbanded in AD 70, and the Jewish Nasi'im [= "Prince of Israel"] again became the focus of the Jewish communities
scattered throughout the Roman Empire; just as the Jewish inhabitants of the Persian Empire recognized the Jewish Exilarch as their master.

With Jerusalem in ruins, the capital was moved to Yavne [Jabneh], near Tel Aviv, by "Prince" Johanan Ben Zakkai, who seized the principate from the Hillelite heir with Roman support. He re-established a national Jewish authority, the Sanhedrin, whose surviving members returned to their seats.

Following the holocaust of AD70 Jerusalem lay in ruins; some of its former inhabitants, who had fled the city just before the siege, returned and resettled the city [including the Christian community which having been forewarned by angels retired to Pella, escaping the city's siege].

interim AD 80-90 (16) JUDAH BEN-BATHYRA, claimant during an interim

17. GAMALIEL II, reigned as "Nasi" (90-110), was head of the assembly at Jabneh, which took the place of the Sanhedrin in Jerusalem, which lay in ruins; undertook a trip to Rome Year 95 summoned by the Roman Emperor Domitian, who after interviewing him dropped all charges and allowed him to leave [note: his sister, Imme-Shalom, was the wife of Eliezer Ben Hyrcanus, ancestor of the early counts of Salms]

18. SHLOMO [BEN HUNYA], Babylonian Exilarch 90-120, sided with the Parthians and campaigned versus the Romans with a Jewish army 115-116.

19. [name], who represented another Davidic descent-line, and reigned in association with LUCIUS QUIETUS, one of Trajan's generals, 110-132, who was rewarded with the governorship of Judea in reward for suppressing the Jewish uprising of 115-116.

It was during Trajan's rule (115-117), that one Lukuas, who was also called Andreas, proclaimed himself king and led the Jews to rebel against Roman rule once again. His followers destroyed pagan temples and killed their enemies brutally. According to Dio Cassius, "in all two hundred and twenty thousand persons perished" (Roman History 68.32.1-3). In the backlash against this revolt, the Jews of Alexandria were almost entirely annihilated by the Romans.
The visit of Rabbi Akiva to Nehardea, Babylonia, to meet with the Exilarch and to raise men and supplies for another war with the Romans, and returns to Israel/Palestine Year 130.

Jews from Babylonia enrolled themselves under Bar Kokhba, who prepares for war with Rome Year 131.

The unsettled conditions finally came to a head in the so-called 2nd Jewish War (132-135). The final great rebellion of the Jews against Roman rule was led by Simon Bar Kosiba in AD 132-135. Dio Cassius records that the 2nd Jewish War was sparked by Hadrian’s attempt to build a Roman temple to the Roman Father-God Jupiter on the site of the former Jewish "Second" Temple on Temple-Mount in Jerusalem. The Roman Emperor Hadrian endeavoring to establish cultural uniformity, issued several repressive edicts, which sparked the rebellion of Simon [VII] Bar-Kochba [Simon Ben Kosibah], the "royal Davidic heir" [the "Son of David"], who used the rebellion as a vehicle to press his claim to the throne.

20. BAR-KOCHBA proclaimed himself "King of Israel" Year AD 132, and re-founds the Jewish Monarchy and priesthood. He re-institutes the daily-sacrifices on Temple-Mount; and began rebuilding the Jewish Temple. King 132-135. He appointed a High-Priest, Eleazar. And, appointed the Rabbi Aqiva to head the Sanhedrin. He restored the kingdom and monarchy and preserved the elaborate administrative bureaucracy that the Romans had set up. He also minted his own coins.

He claimed that he was the prophesied "star" in Numbers 24:17-19 ["I see him, but not now; I behold him, but not near; a star [Heb. "kochba"] shall come out of Jacob, and a scepter shall rise out of Israel, who shall rule my people."] His followers referred to him as Simon Bar Kochba, i.e., Simon, "Son of a Star", making an allusion to a messianic prophecy in the Hebrew scriptures.

This was a revolt that could not be readily supported by those Jews who regarded Jesus as the true Messiah, and this sticking point probably represents the beginning of the re-identification of Christianity from one of several Jewish denominations to a completely separate, non-Jewish religion. Bar Kochba insisted that Jewish Christians must accept his role as the Jewish Messiah and imposed the death penalty on those who refused to do so. Thus, the adherence of Jewish Christians to the belief that Jesus had been the true Messiah placed them outside the royal grace. Jewish Christians referred to Bar Kosiba derisively as Bar Koziba, "Son of a Lie". Bar
Kochba, for his part, considered the refusal of Jewish Christians to recognize his messianic status as treason and ordered them tortured or killed if they did not accept him and curse Jesus. From this point on, the split between Christianity and Judaism was irrevocable.

Though Israel/Palestine was occupied by Roman troops, the Roman governor, Tineius Rufus, was helpless. The Roman governor of Syria, Publicius Marcellus, came to his aid, but was turned-back by the Jews under Bar-Kochba; and, eventually the Roman Emperor Hadrian had to send his best general, Sextus Julius Severus, recalling him from Britain, who besieged Jerusalem. He was joined by Hadrian, who marched on Jerusalem, and reinforced the siege. Bar-Kochba put up an heroic defense, but the city fell after a long process of starving out the city's citizens. Bar-Kochba, escaped, and made a last stand at Beth-ter [modern Bittir, 6 miles WSW of Jerusalem], where he was captured and executed AD 135, following a 3-year reign.

The "2nd Jewish War" was followed by another persecution of King David's descendants. The Jerusalem Church, the "Mother-Church", also called the Christian Caliphate and/or Nazarene Sanhedrin, was closed; and Hadrian executed its 15th High-Apostle, Jude, whose office, "Chief-Apostle", was held by its own nominee for "royal Davidic heir" chosen "by lot" from among the "desposyni", that is, "The Master's Kin". His "supposed" son, Mark, who, rebelled the next year, 136, re-gathered the Nazarene-Sanhedrin, but the uprising was crushed and the Nazarene-Sanhedrin was closed again by Hadrian; and the Davidic heir Mark was captured and executed in 138. His brother, Pius, was taken hostage to Rome, and may be identified with Pope Pius, 10th Bishop of Rome.

Hadrian razed Jerusalem to build a new capital-city for the empire, called "Aelia Capitolina", but the Roman government was never relocated there from Rome. Hadrian closed the Judaic Sanhedrin at Jabneh, and prohibited the study of the "Torah". His successor, Roman Emperor Antoninus Pius reversed Hadrian's edicts and allowed the Jews to return to Jerusalem.

Meantime, the Babylonian exilarchate had a change in dynasties with the end of the 1st Dynasty of Babylonian Exilarchs and the devolvement of the "sovereignty" to another branch of the Davidic Dynasty which became the 2nd Dynasty of Babylonian Exilarchs, circa AD 130.
part 7: other royal heirs

section 7A: Prefects of Province, the "Jesus' Dynasty" (so-called)

Meantime, the "Desposyni" ["the Master's kin"], that is, royal Davidic heirs of the "Nazarene-House", that is, descendants of Jesus' Holy Family, i.e., the "Jesus' Dynasty", were taken captive by the Romans. It appears that some were employed in Roman service; the senior-line reigned over the Jewish captives from the Jewish Wars who were resettled by the Romans in a colony in Southern France, in the prefecture called "Province", while the descendants of other desposynic branches Eusebius reports appear as the leaders of various Christian churches, according, it would seem, to a strict dynastic succession, which genealogy Eusebius traces to his time.

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table: genealogical data of the "Desposyni" is gleaned from various ancient and medieval works, among which are: "V Corinthians", by Clement of Rome (c AD 95) [note: "III & IV" written by St. Paul are lost]; "Epistle to the Trallians" & "Smyrnaeans", by Ignatius; the "Didache" (c AD 120); "Bar Cochba's Revolt", by Aristo (100-160); "2 Clement", by Agrippa Castor; "Epistola Apostolorum", by Papias of Hierapolis (c 145); "Acts of The Church", by Hegesippus (c 155); "Letter to Dionysius", by Pinytus; "Diatessaron", by Tatian (c 160) [which has a royal Davidic genealogical tract in it]; "Gospel of Peter" [contains the "Quo Vadis" story], by Serapion (140-210); [note: Celidoine, Bishop of Alexandria (c 150), was a desposyni-prince and kept family records, which were found in a monastery during the Carolingian Renaissance]; Apollonius (150-220), wrote, and gives some genealogical-data; "Dialogues", by Bardaisan (154-222); [note: Julius Africanus (170-245), wrote and speaks of the "desposyni", and, says that King Herod was unsuccessful in destroying the official genealogies of the families of royal Davidic ancestry, and even survived the holocaust of AD 70, for as late as the reign of the Roman emperor, Hadrian, we are told that he had King David's descendants looked-up in the imperial archives; and, in 135, conducted another persecution of the "desposyni". He also confirmed the existence of private records of royal Davidic genealogies.]; "Contra Celsus", by Origen (c 235) [gives genealogical data on the Holy Family taken from the anti-Christian works of Celsus, who wrote a treatise]; "Letter to Fabius", by Cornelius (200-252); "Letter to Maximus", the Roman Emperor, by Malchi[on], a desposyni-prince; "Letter to Thmuites", by Phileas (220-307); [note: Eusebius (264-340), Bishop of Caesarea, in a
work mentions the persecution of the Davidic royal house, the "desposyni", by the Roman emperors, Vespasian (AD 79), Domition (AD 96) and Trajan (107). He also mentions official lists of the genealogies of the Davidic Dynasty & its descendants kept in library-archives.; [note: Epiphanius (367-404) mentions the activities of the "desposyni", & gives genealogical-data, and tells of various persecutions of the "desposyni" or other heirs of royal Davidic ancestry [the 318 persecution was the last authorized one]; "I-Clement", by St. Cyril of Jerusalem (375-444) [in which he settles "the papacy" on "Saint" James and the "desposyni"]; "The Holy Grail" (AD 375), by the Roman Emperor Theodosius "The Great" [which he doubtless had his clerics research, and, who probably wrote the story themselves], in which is given the pedigree of the Grail-Kings to his time. [note: the pedigree was kept up to date by medieval clerics until the middle sixth century, when entries suddenly stopped and the manuscript was lost until the Carolingian Renaissance]

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section 7B: Israeli/Palestinian Princes, the "Nesi'im", continuance of the Israeli/Jewish royal-line

66. SIMON III, 135-165, was unsure of his position due to the presence of the rival claimant Nathan, who came from the Babylonian Exilarch's House; the failure of the conspiracy led by the rabbis to replace the "Nasi" Simon with the "Nasi" Nathan, gave Simon III a sense of ease

67. JUDAH I HA-NASI, 165-217, compiled the "Mishna" [= collection of laws; includes legal debates & decisions; religious rituals; ethics; etc.] He was the first of Hillel's descendants and successors to whose name the title of hereditary dignity, "Ha-Nasi" ["the prince"] was added as a permanent epithet. The epithet "holy" [Shab. 118b; Yer. Meg. 74a; Sanh. 29c] is messianic and analogous to the epithet "divus" used to designate Roman emperors ["Ha-Haluz", ii. 93]. The splendor of the "nasi'im"'s court was due to the favor of the Roman emperors. The "nasi'im"'s court was compared to that of the Roman emperor [Ber. 43a, 57b]. His wealth was legendary. The "Nasi" Judah is said to have opened his granaries and distributed corn among the needy during a famine. He lived and died at Sepphoris, where is tomb may still be seen.

68. GAMALIEL III, 217-225, concluded the revision of the "Mishna", begun by his father. [note: his brother, name unsure, was the ancestor
of Moshe Maimonides (d1204), who founded a dynasty of the Nagids in Egypt: the Maimonidean Dynasty

69. JUDAH II [JUDE "NESI'AH" = "HA-NASI"], 225-245, moved the seat of the patriarch to Tiberias. He is especially known for his decrees; one of which said that the leader is adapted to the time in which he is called to leadership, and that he must not be blamed for his own incapacity. He is identified with the "Patriarch JOULLOS" with whom the Christian saint Origen conversed on Bible subjects on an occasion when they both were at Caesarea, Israel/Palestine.

70. [name], Patriarch 245-250

71. GAMALIEL IV, 250-265, was dissuaded from issuing an ordinance for farmers to tithe crops that they have grown.

72. JUDAH III, 265-330, organized schools for children in Palestinian cities. The most important event in Judah III's patriachate was the visit of the Roman Emperor Diocletian to Israel/Palestine. He was called upon hurriedly to visit the emperor at Caesarea Philippi, and his extraordinary quick journey there from Tiberias entered into Jewish folklore. He was buried in the Hillel Family's tomb at Sepphoris.

73. HILLEL II, 330-365, all Jews everywhere depended for the legal observance of the feasts upon the calendar sanctioned by the Judean Sanhedrin under the "Nasi" [="Prince"]/or "Patriarch", but the arrest of the messengers who traveled to distant congregations to convey the patriarch's decisions started a religious persecution of the Jews by the Romans. As the persecution continued, Hillel II issued a decree that provided for an "authorized calendar", which had the unforeseen effect of severing the ties which united the Jews of the Diaspora to their mother country and to the patriarchate. The Roman Emperor Julian was particularly gracious to Hillel, whom he honored on numerous occasions. [note: the "Bordeaux Pilgrim" reports the Jews anoint the "lapis perfusus" rock near Hadrian's statutes on Temple Mount (AD332). He was given permission in AD 361 by the Roman Emperor Julian "The Apostate" to starting rebuilding their [third] temple, but the emperor's early death in 363 put an early end to the project.]

74. GAMALIEL V, 365-380, perfected the Jewish calendar; was incensed at the Roman Consul Esychius, who by fraud obtained important papers from him which turned into a scandal that caught the attention of the Roman Emperor Theodosius "The Great", who executed Esychius
75. JUDAH IV, 380-400, under him the Palestinian "Talmud" was completed, circa 390, which is a commentary of the "Mishna", and also is an encyclopedia covering almost everything.

76. GAMALIEL VI, 400-415/425, deposed by the Byzantine Emperor Theodosius II, who abolished the Palestinian Patriarchate (AD425). In the fifth century there was renewed anti-Semitic legislation by the Roman Senate. The Roman Senate passed a law in 415 that prohibited the construction of any new synagogues. In 425 the Palestinian Patriarchate was abolished, though it reappears about a century later under a new dynasty of "nasi'im". The taxes gathered by the Jewish "Nasi" were thereafter diverted into the imperial treasury. There is reference that Gamaliel VI was also a physician, whom the writer calls "Gamalielus Patriarcha". He died 426, and was survived by three sons, who were:

(a) Ezra; (b) Abraham "Helevi"; & (c) Reza; the ancestors of three great descent-lines.

section 7C: Medieval Jewish Exilarchs, 2nd Dynasty, medieval successors of the 1st-Dynasty Ancient Babylonian Exilarchs; the Ahijahite Line, 2nd Dynasty

article: regnal-list of exilarchs

01. Ahija[h], the 44th Babylonian Exilarch in succession from the ancient Jewish king [Je]Coniah (Jehoiachin), the "1st" Exilarch, founds new [2nd] dynasty of exilarchs. The enumeration of Jewish exilarchs begins again with Prince Ahijah[h], which indicates a rupture in the system, similar to the "Act of Settlement" of 1701 which redirected the British succession to [and through] another descent-line. The House of Ahijah[h], i.e., the Ahijahite Line, continued to sit at Nehardea from King [Je]Coniah’s time; sent letter to Jewish Palestinian "Nasi" at Usha, c. 140; conflict between he and the Israeli [or, Palestinian] rabbinic authorities.

02. Nakhum [II], 145-170, sent letter to the Jewish Palestinian "Nasi" and the Sanhedrin at Bet She’arim, c 170

[Note: His brother, Nathan, went to Palestine, and by virtue of his Davidic ancestry gained a following among Palestinian Jews to displace the Hillelite "Nasi" Simon [Bar Gamaliel], but the conspiracy
against the Palestinian Patriarch collapsed due to the failure of the Palestinian Jews to rise up in his support. He was subsequently among the confidants of the patriarchal house, and in intimate relations with the Palestinian "Nasi" (135-165). His grandson, Rav[a], returned to the exilarchal house in Babylonia, AD 219, and died in AD 247.

03. Johanan [II], 170-175

04. Shaphat, 175-195

05. Huna I, 195-210, sent letter to the Israeli/Palestinian Nasi and the Sanhedrin at Sepphoris, c 200

06. Yakob I, 210-215

07. Mar-Ukba I [Nathan], 215-240, arrival of Rav at exilarch's court at Nehardea, and established the Academy of Sura, AD 219; sent letter to the Palestinian Nasi and the Sanhedrin at Tiberias, c 235; had been intimate friend of the last Parthian King Artabanus V [IV] (213-227).

08. Huna II, 240-259, intimate friend of the new Persian Shah, Sapor I, whose favor the Jews enjoyed during his long reign; shortly before he died he began making preparations for the oncoming war with the Romans which obviously was on the horizon.

09. [C]hiyya, 259, last exilarch at Nehardea, destroyed by Odenathus, King of Palmyra (259/260), under Roman vassalage; many rabbis escaped to Pumbedita, which became the seat of a celebrated Jewish college [or, academy]

10. Hanan (Annan; Anani), 260, transferred the seat of the exilarchate to Sura; ancestor of the Hananite Line, which divided into two great branches descended from the twin-brothers Hiyya and Ravya, c. AD 690/700. The Hiyyate Line ended with an heiress, who married a distant cousin, an heir in the ancestral-line of "The Maharal of Prague"; and, the Ravyate Line [also] ended with an heiress, who [also] married a distant cousin in the ancestral-line of "The Maharal of Prague".

11. Nathan I, 260-270, religious persecution and intolerance increased inside Persian empire, executed

12. Nosson I, 270, executed

13. Yakob II, 270, executed
14. Nehemiah I, 270-313, executed
15. Mar-Ukba II, 313, victim of persecution; executed by Persian Shah Sapor II
16. Nahman, 313-320, argued with members of the "Desposyni" over seniority
17. Mar-Ukba III, 320-337
18. Isaac, 337-8
19. Huna III [Huna-Mar I], 338-350
20. Abba "Mari", 350-370, attacked by Romans under Roman Emperor Julian; while the Persians stood aside and did not get involved in the war in Mesopotamia
21. Nathan II, 370-400;
   his dau, Soshandukht, was 1st wife of Persian Shah Yazdigerd I
22. Hachni, 400
23. Kahane I, 400-415
   his dau, Gasyandukht, was 2nd wife of Persian Shah Yazdigerd I
24. Huna IV, 415-442, was exilarch at the time of the abolishment of the Israeli/Palestinian Patriarchate and office of "Nasi" by Roman Emperor Theodosius II in AD 425; after which the Babylonian Exilarch regarded the entire Judaic Nation "from the Nile to the Euphrates" as his dominion
25. Mar-Zutra I, 442-456; was obliged to leave Nehardea and take up his residence at Sura, where he held court attended by delegates of all the Jewish Babylonian communities; in 456 there was a persecution of the Jews by the Persian Shah Yizdegerd II, who executed the Jewish Exilarch. The death of the Persian Shah the next year, 457, prevented further persecution.

note: his brother Khanai was the male-line ancestor of Mar-Zutra II (below); and, another brother, Ashi, Rosh Yeshiva at Sura, was the ancestor of a major descent-line, the Ashiite Line, which ended with an heiress (AD 900/925), who married a distant cousin, an heir in the ancestral-line of "The Maharal of Prague".
interim: 456-457, one year

26. Kahane II, 457-465, retained hope of restoring the Judaic Nation, yet aware that his nation was gradually slipping away from the monarchy-in-exile, and gradually loosing any loyalty to Judaism or the Land of Israel, attempted some countermeasures. To counter this, the Exilarch placed great emphasis on the rabbinic academies, and the rabbis began passing judgments on the exilarch's subjects.

27. Huna V, 465-475, fell victim to the persecution of Shah Peroz [Firiz] of Persia, and was executed; much violence; destruction of synagogues; prohibition of Bible study; destruction of Sura. The marriage of Huna V's daughter [name] to Rabiah ibn Mudhar, an Arabian king/sheikh, was an event of historical significance, i.e., it introduced the Jewish Blood Royal ["Sherif"] into Arabia

28. Nosson II, 475, resided at Pumbedita, was executed by Persian Shah Peroz [Firiz]

interim: 475-484

29. Huna VI, 484-508, resided at Ctesiphon, obtained from the Persian Shah Balash the right for the Jews to bear arms to protect themselves

issue:

(a) Hava[h] (daughter), heiress (d493)

= Haninai (ex 520), Head of The Academy, son of Maremar, son of Zutra, son of Khanai, son of "Crown-Prince" Nathan (d413), son of 23rd Exilarch Kahane I (above)

issue:

(a) Mar-Zutra II, 30th Exilarch

(b) Hizkiah, father of (60) David, father of (61) Akhtab, a.k.a. Mar-Zutra III, 34th Exilarch

X. Pachda, regent 508-512; his sister, [name], was 1st wife of Mar-Zutra II; & his daughter [name], was 2nd wife of Mar-Zutra II; was deposed by Persian Shah Balash at Mar-Zutra's request

30. Mar-Zutra II, 512-520, moved seat to Mahoza [note: the exilarch’s seat was transferred several times through its history, and finally to Baghdad]; opposed the Persian Shah Kobad, who crucified Mar Zutra
outside his own capital-city, Mahoza, while his son, Ahunai [Huna-Mar], [by 1st wife] went into hiding until the accession of Khusrau "The Just" in 531; while his [other] son, Sutra [Mar-Zutra], [by 2nd wife], was carried as an infant to safety in Palestine, where as an adult he was accepted as "Nasi" [="Prince &/or "Patriarch"] by Palestinian Jews, and founded a new dynasty of the Israeli/Palestinian "Nesi'im", headquarters at Tiberias, where the Sanhedrin had established itself after the destruction of Jerusalem by the Romans in AD70.

interim: 520-531, during which (a) the "temple-tax" collected by the Exilarch was taken over by the Persian Shah Kovad; (b) a Persian governor was appointed over the Jews; (c) the Exilarch’s [Jewish] Army was disbanded and all of its soldiers returned to their homes (d) the doors of the academies were shut; & (e) the Jews were deprived of personal rights

31. Ahunai [Huna-Mar II], 531-560, resided at Mahoza, half-bro of Sutra [Mar-Zutra], Jewish Palestinian "Nasi" ["Prince"]

32. Hofnai (Qafnai), 560-581, resided at Mahoza

issue:

(a) Haninai, 33rd Exilarch, father of BOSTONAI, 37th/1st Exilarch

(b) Hushiel (d608), father of Nehemiah II, 35th Exilarch, father of Shallum, crown-prince, father of Abdullah, 36th Exilarch

(c) Hanamel (d614), father of (36B) Heman [], rival 640-642, & (37B) Yakub of Syria, claimant 642-3 ex, father of Ishak, 40th/3rd Exilarch, father of Saura of Syria, claimant 720-3, & Yakov, father of Ishak [a.k.a. Abu-Isa] (d755), ancestor of the Issawite Line, father of Judah Al-Ra’i, had issue, descent-line continues to circa AD 950, when the 2nd-Dynasty officially became extinct in the male-line

33. Haninai, 581-589

34. Mar-Zutra III [Akhtab], Exilarch 589, Prince 589-614. He departed Mahoza during the persecutions to settle in Israel/Palestine. He resided at Tiberias where he was recognized as the official leader
"nasi" = "prince") of the Palestinian Jews. The "Jewish Palestinian Talmud" was believed completed in his lifetime, heavily influenced by the Babylonian teachings he had brought with him.

issue:

(a) Yahya [son], Prince, father of Safiya, 9th wife of "Prophet" Mohammed

(b) Zahna [dau], wife of Assad Ibn Hashim, an Arabic prince (d582)

interim: 589-614

note: Jewish rule established in Jerusalem in 614 under the Persians, who sacked and looted the city, killing most of its Christian inhabitants, then, in 638 the Arabs took Jerusalem and built an islamic mosque on temple-mount

35. Nehemiah II [Ben Hushiel], the Exilarch "de jure", was placed on the Exilarch's throne in 608 by the Persian Shah Chosroes II Parvez. The Exilarch drafted a Jewish army said to have numbered 20,000 men-at-arms, and, accompanied by his son, Shallum, joined the Persian army under Shahrbaraz [Rhazmiozan], the shah's son-in-law, on his march on Jerusalem. The Exilarch, who, with Persian help, took Jerusalem, in 614, tried to rebuild the temple. Nehemiah [II] was governor of Israel/Palestine and Patriarch of Jerusalem for five years before he was executed by Chosroes II Parvez on a trumped-up charge (619); he was supposedly raised from the dead by "Prophet" Mohammed, and resumed his briefly interrupted reign in Jerusalem as "King of the Jews/or Israel".

His son Shallum, the crown-prince, with a band of soldiers, revolted against Persian rule, which the Persians cruelly suppressed and sold Shallum into slavery. Shallum was freed from slavery by "Prophet" Mohammed in 624, and he joined him in his campaigns. In 637, Shallum defeated the Persian army in the Battle of Qadisiya; and went on to capture the Persian capital-city of Ctesiphon, and occupied all of Iraq. He established his capital-city at Mahoza, the ancient seat of the exilarchs. He died shortly after his string of brilliant victories, and his son, Abdullah, became heir to the exilarch's throne.

36A Abdullah, 638-642 dep, d660; son of Shallum, resided at Mahoza, was opposed for his conversion to Islam; was the "Arab Sheik" who was deposed by Caliph Omar in favor of Bostanai, who founded a new
dynasty of exilarchs. He expounded Mohammed’s appearance in a Jewish sense, and laid the foundation for the later Shiite sect of Islam.

36B Heman [I], 640s, anti-king, opposed Abdullah, who defeated and killed him in battle; he invited seventy rabbinic families from Tiberias to come to Jerusalem and form a new sanhedrin.

note: The genealogy of the heirs of the 2nd-Dynasty, the Ahijahite Line, dispossessed by the 3rd-Dynasty, the Bostonaite Line [an offshoot], ends in the male-line with [K]Hai, Gaon of Pumbedita (d1038), whose daughter, Eve (Ava), married Samuel Ha-Nagid, a Davidic prince, & an ancestor of "The Maharal of Prague".

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article: genealogy

01. Ahija[h], 135-145, founds new dynasty of exilarchs, House of Ahija[h], 2nd-Dynasty, see ancestry above

issue:

(46A) Nak[h]um II, 2nd Exilarch c 145-170

(46B) Johanan [II] (Yochanan; Yohanna), 3rd Exilarch c 170-?

(46C) Nathan, who went to Palestine, & rivaled the "Nasi" Simeon III, 135-160, father of Rav (d247), who returned from Israel AD219

02. Nakhum [II], 145-170

issue:

(47A) David, predeceased father

(47B) Huna I (Hunya), 5th Exilarch 195-210

(47C) Mar-Ukba I [Nathan], 7th Exilarch 215-240

03. Johanan [II] (Yochanan), 170-185

issue:

(47) Shaphat, 4th Exilarch
04. Shaphat (Shafa[t]) (Shepot), Exilarch 185-195

issue:

(48A) [C]hiyya, 9th Exilarch 259

(48B) Hanan (Annan; Anani), 10th Exilarch 260

(48C) Joash, father of (49) Avraham, father of (50) Micah (below)

pedigree of Manoel Soeiro (d1657), claimant [note: descent-line is suspect]

(45) Ahijah, 1st Exilarch on new [2nd] dynasty, c. AD 130 (above)

(46) Johanan [II], 3rd Exilarch, son

(47) Shaphat (Shefa[t])/(Shepot), 4th Exilarch, son, the father of

(48C) Joash, son, bro of (48A) [C]Hiyya, 9th Exilarch & (48B) Hanan, 10th Exilarch (above), the father of

(49) Avraham, the father of

(50) Micah

from whom descends [46 generations]

(97) Manoel Soeiro [a.k.a. Menasseh "Ben Israel"] (1604-1657), the father of

(98) Rachel (daughter), wife of Edward Russell, a gentile-merchant

05. Huna I, Exilarch 195-210

issue:

(48) Yakob I, 6th Exilarch 210-215

06. Yakob I, Exilarch 210-215, father of (49) Hama, father of (50) Joseph, father of (51) Rava "Gaon" (d352)
07. Mar-Ukba I [Nathan], 215-240
issue:
(48) Huna II, 8th Exilarch 240-259

08. Huna II, 240-259
issue:
(49A) Nathan I, 11th Exilarch 260-270
(49B) Nosson I, 12th Exilarch 270

09. Chiyya, Exilarch 259-260
issue:
(49a) Yakob II, 13th Exilarch 270
(49b) Pedat, father of Eleazar, father of Nazor, father of Papa "Gaon" (d375)
(49c) Yudah, father of (50) Ezekiah (d299), father of (51) Hobah (dau), wife of Huna "Gaon" (d297), parents of Rabbah, rival (309-320) (d332)

10. Hanan (Anani), Exilarch (260) ancestor of a major descent-line
issue:
(49) Nathan, his son, the father of
(50) Chochana, father of
(51) Khanna, father of
(52) Huna, father of
(53) Marima, father of
(54) [C]Hanina, father of
(55) Chunah (Khanna), father of
(56) Nissan, father of
(57) Khunai, father of
(58) Yosi (d516), father of
(59) Eina (d540), father of
(60C) Huna (d555) [bro of (60A) Giza & (60B) Sama], father of
(61) Kahana (Chana[n]) (d589), father of
(62) Dimi Bephizur Sheva, father of
(63) Mari Sorgo Gaon (609), father of
(64) Chana[n] "Gaon", father of
(65) Isaac "Gaon" (660), father of
(66) Sheshna

the twin sons of (66) Sheshna (above) were:
(1)/(67A) HIYYA (690) (below)
(2)/(67B) RAVYA (700) (below)

the three sons of (67A) HIYYA (above) were:
(1)/(68A) Papa, father of (69) Ahunai Kahana (d768)
(2)/(68B) Amunah, father of (69) Natroni Kahana (d759)(below)
(3)/(68C) Huna, father of (69) Hanina Kahana (d776)

the son of (69) Natroni Kahana (d759)(above) was (70) Yaakov Kahana (d812), father of (71) Mesharsheya (Moshe), Gaon of Sura 832-843, father of three sons, who were:
(1)/(72a) Ravi [father of (73) Matityahu "Gaon" (d868), father of (74) Ahai, father of (75) Mar Joseph Rav, father of (76) Tzadok Kahana (d935), father of (77) [name unsure] (daughter), wife of Hophni (d963), see ancestral-line of "Maharal"]; (2)/(72b) Sheshna [father of (73) Amram, Gaon of Sura 858-876], &
(3)/(72c) Ammi [father of (73) Abba (d869)]
the issue of (67B) RAVYA (above) was:

(68) Nachman

the three sons of (68) Nachman (above) were:

((1)/69A) Judah, Gaon of Sura 757-761/or 760-764, father of (70) Shila, father of (71) Yosef (d804)

(2)/(69B) Dodai, Gaon of Pumbedita 761-767 (below)

(3)/(69C) Achai (760), father of (70) Malcha (d773), father of (71) Abbaye, father of (72) Paltoi (d857), father of Zemah (d890)

the son of (69B) Dodai (above) was:

(70) Rabba, Gaon 773-? (d782)

the three sons of (70) Rabba (above) were:

(1)/(71A) Bibai, Gaon of Sura 777-788 (d790), father of (72) Rav, father of (73) Kahane (d858), father of (74) Kimo (d906)

(2)/(71B) Sofro Demar Yosef (below)

(3)/(71C) Hiyya, father of (72) Yosef (833), father of (73) Menahem (859), father of (74) Samuel, father of (75) Judah (917)

issue of (71B) Sofro Demar Yosef (above) was:

(72) Mar Rav Aba, father of

(73) Marimar (Mari-Mar), father of

(74) Samuel Reish Kalah Ha-Gaon, father of

(75) Yehuda, Gaon of Pumbedita 906-911 (d916), who, of wife, Judith [daughter of Tzemach (891), son of Mar Chaiym Gaon, son of Tzadok (823), see], begot

(76) Hananiah (Khanayah), Gaon of Pumbedita 938-943, father of

(77) Sherira (Shrirah), Gaon of Pumbedita 968-998 (d1006), father of
(78) [K]hai, Gaon of Pumbeita (d1038), father of
(79) Eve, daughter, heiress, wife of Samuel Ha-Nagid (d1056), see
ancestral-line of "Maharal"

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11. Nathan I, 260-270 [note: he is often confused with his ancestor
Nathan De-Zuzita], bro of Nosson I, 12th Exilarch

issue:

(50A) Nehemiah I, 14th Exilarch 270-313
(50B) Mar-Ukba II, 15th Exilarch 313

12. Nosson I

13. Yakob II (270)

issue:

(1)/(50A) Huna "Gaon" (d297), who, by wife, Hobah, was the father of
(51) Rabbah, anti-exilarch (d332)
(2)/(50B) Nahman, 16th Exilarch 313-320
(3)/(50C) Hisdai "Rav" (d309)

14. Nehemiah I, 270-313, executed

issue:

(51A) Mar-Ukba III/II, 17th Exilarch, reigned 320-337
(51B) Isaac, 18th Exilarch, reigned 337-8
(51C) Huna III [or, Huna-Mar I], 19th Exilarch, reigned 338-350

15. Mar-Ukba II, executed [omitted in some lists because he reigned
only 1 day] 313

16. Nahman, 313-320

issue:
(51a) Kaylil, father of (52) Abbaye "Gaon" (d339)

(51b) Rabbah

(51c) Yehuda

17. Mar-Ukba III, 320-337

issue:

(52) Abba "Mari", 20th Exilarch, reigned 350-370

18. Isaac, 337-338

19. Huna III [a.k.a. Huna-Mar I], 338-350

20. Abba "Mari", 350-370

issue:

(1)/(53A) Nathan II, 21st Exilarch 370-400

(2)/(53B) Safra (d399), father of (54) [name unsure], father of (55) Moses of Crete, claimant 440, who raised a following whose purpose was to retake Jerusalem from the Byzantines, but was murdered by the group’s treasurer who stole the wealth of his master’s followers and disappears

(3)/(53C) Kahane I, 23rd Exilarch, reigned 400-415

21. Nathan II, 370-400

issue:

(54A) Hachni, 22nd Exilarch 400

(54B) Susan, a.k.a. Soshandukht (daughter), 1st wife of Yazdigerd I, King of Shah of Persia 399-421

22. Hachni (400)

issue:

(55) Kahane, father of (56) Rechemiah, father of (57) Nathan, father of (58) Julian of Canaan, claimant AD 520

23. Kahane I, 400-415
issue:

(54A) Nathan, d 413, crown-prince, had issue

(54B) Gasyandukht (daughter), 2nd wife of Yazdigerd I, King of Persia 399-421

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issue [five sons] of (54A) "Prince" Nathan (above) were:

(1)/(55A) Huna IV, 24th Exilarch 415-441/2

(2)/(55B) Mar-Zutra I "The Pious", 25th Exilarch, reigned 442-455

(3)/(55C) Rava (d431)

(4)/(55D) Khanai (Kahane), father of (56) Zutra, father of (57) Maremar, father of (58) Haninai (ex 520), father of (59) Mar-Zutra II, 30th Exilarch (below)

(5)/(55E) Ashi (d427), Rosh Yeshiva at Sura, ancestor of a major descent-line, father of (56) Tavyomi (d468), father of (57) Huna, father of (58) Achai (d516), father of (59) Simon (d540), father of (60) Ravai (d555), father of (61) Abba, father of (62) Mar Rav Huna, father of (63) Mar Rav Mar, 1st Gaon of Sura 591-614/or 609-620, father of (64) Mar Rav Huna, father of (65) Joseph, father of (66) Mar Rav Huna [Huna-Mari], Gaon of Pumbedita 689-?, father of (67) Mar Rav Mar, father of (68) Samuel, Gaon of Pumbedita 748-755, father of (69) Mar Abba Gaon, father of (70) Isaiah (d798), father of (71) Rav Ashi Gaon, father of (72) Tzadok (823), father of (73) Mar Chaiym Gaon, father of (74) Tzemach (891), father of (75) Judith, (daughter), wife of Yehuda, Gaon of Pumbedita 906-911 (d916), see

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24. Huna IV, 415-441/2; his brother Ashi of Sura (d427) was the ancestor of a major descent-line

issue:

(56) Nahman, father of (57) Ravina [II], last Rosh Yeshiva at Sura, father of (58) Merima, father of (59A) Pachda, Regent 508-512, & (59B) [name], daughter,1st wife of the 30th Exilarch Mar-Zutra II

issue:

(56A) Kahana II, 26th Exilarch
(56B) Huna V, 27th Exilarch
(56C) Nosson II, 28th Exilarch

26. Kahana II, 455-465

issue:

(57) Huna VI, 29th Exilarch 484-508, restored after an interim

27. Huna V, 465-470, fell victim to the persecutions of Persian Shah Peroz and was executed in 470; survived by a daughter [Ruth], wife of Rabiah ibn Mudhar [Ma’adi-Karib Ya’fur], King of Yemen, & mother of Dhu Nuwas, King of Yemen 517-525

28. Nosson II, 470-475 [note: his execution was followed by an interim or vacancy in the office of the exilarchate]

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475-484 interregnum

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484-508 29. Huna VI, was installed in office after the persecutions had abated and there had been a change in the political climate

issue:

(58) Hava[h], only child & daughter, heiress (d493), wife of (58) Haninai (ex 520) (above), son of (57) Maremar, son of (56) Zutra, son of (55) Khanai, son of (54) Nathan (d413), son of (53) Kahane I, 23rd Exilarch (above)

[Note: here was the second-time that the title to the throne passed through a female, as per Num. 28:8 & its conditional clause Num 36:8]

issue [two sons] of (58) Hava[h], the heiress (above), were:
(59A) Mar-Zutra II, 30th Exilarch 508/512-520

(59B) Hizkiah, father of (60) David, father of (61) Akhtab, a.k.a. Mar-Zutra III, 34th Exilarch (below)

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508-512 X. Pachda, regent

issue:

(60) [name], daughter, 2nd wife of 30th Exilarch Mar-Zutra II

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512-520 30. Mar-Zutra II [note: numbered 30th in official list]; reigned first under the regency of Pachda, the brother of his 1st wife and the father of his 2nd wife. Pachda was deposed by Mar-Zutra’s father, (58) Hanainai, who thereafter was associated with his son in his reign. The execution of Mar-Zutra II was followed by an interim in the office of the exilarchate (520-550).

=1 [name], sister of Pacha, regent

=2 [name], daughter of Pacha, regent

issue by 1:

(60A) Ahunai [a.k.a. Huna-Mar II], 31st Exilarch 550-560, begotten of his father’s 1st wife, sister of Pachda, regent 508-512, restored after an interim

issue by 2:

(60B) Sutra [I] [Mar-Zutra] “Rav”, begotten of his father’s 2nd wife, daughter of Pachda, regent 508-512; was carried as an infant to Canaan-Palestine where as an adult he was accepted as "Nasi" or "Patriarch", and, founded a new dynasty of the Jewish Palestinian "Nesi'im", circa AD 550 (below)

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520-550 interregnum
550-560 31. Ahunai [a.k.a. Huna-Mar II]

issue:

(61) Hofnai (Kafnai; Qafnai), 32nd Exilarch 560-581

560-581 32. Hofnai (Kafnai; Qafnai)

issue:

(62A) Haninai, 33rd Exilarch 581-589 (below)

(62B) Hushiel (d608), father of (63) Nehemiah II, 35th Exilarch (below)

(62C) Hanamel (below)

the two sons of (62C) Hanamel (above) were:

(63A) Heman [I], [36B], anti-exilarch 640-2

(63B) Yakub "of Syria", [37B], claimant 642 (ex 643), father of (64) Ishak [40/03], Exilarch 685-700, deposed, d705, father of (65a) Saurya "of Syria", claimant 720-723, and (65b) Yakov, father of (66) Ishak [a.k.a. Abū-Isa] (below)

581-589 33. Haninai

issue:

(63) Bostanai [1], who founds a new [3rd] dynasty of exilarchs, see

589 34. Mar-Zutra III [Akhtab], whose execution was followed by an interim or vacancy in the office of the exilarchate: 589-614

issue:

(62A) Yahya, father of (63) Safiya (daughter), ninth wife of Mohammed, "Prophet of Islam" [her 3rd marriage], & widow of Kahane, son of Al-Rabbi, a rabbi, son of Abul-Huqayq

(62B) Zahna (daughter), wife of Assad Ibn Hashim, an Arabic sheikh (d582), the parents of (63) Fatima (daughter), wife of Abd Manaf, the parents of (64) Ali, 4th Caliph
589-614 interregnum: meantime, in 614 the Persians under Chosroes II captured Jerusalem and massacred its inhabitants; however, it was immediately re-inhabited by the Jews.

614-627 35. Nehemiah II, the Babylonian Exilarch, Persian-Jewish alliance conquers Jerusalem, and attempt to construct a temple on Temple-Mount; built on Temple-Mount a temporary wooden tabernacle; reigned in Jerusalem as a king as representing the "restored" Davidic Dynasty on Israel's throne. He was governor of Israel/Palestine and Patriarch of Jerusalem for five years before he was sentenced to death by the Persian Shah Chosroes II Parvez on a trumped-up charge (619), but it appears that he was granted a reprieve and lived on several years afterwards.

issue:

(64) Shallum (d640), crown-prince & heir, converted to Islam in 624, father of

(65) Abdullah, 36th Exilarch, was opposed by:

638-642 36B Heman [I], anti-exilarch, rival, first opposing Shallum who was then in prospect, and, then, his son, Abdullah. Heman [I] was killed by an Arabic Army under Abdullah (642).

638-642 interregnum: the Arabs capture Jerusalem and build an Islamic mosque on Temple-Mount upon the ruins of the Old Jewish Temple.

640/642 36A Abdullah (d660), son, who converted to Islam in 624, the (so-called) "Arabic Sheik" who was deposed by the Arabic caliph in favor of Bostanai.
642-665 37A BOSTONAI, founds new [the 3rd] Dynasty of Jewish Exilarchs, ancestor of the Bostonaite Line (below)

642-643 37B Yakov "of Syria", who had fled to Bet Aramaye, Syria, the next year, declared himself his brother’s successor. He resided in Damascus, where he held court. He led a small force of about 400 men in a revolt against the local Syrian authorities. The local Syrian government’s army swiftly suppressed the insurrection, and Yakub, called "The Syrian Messiah", was crucified by the Parthian authorities.

issue:

(64) Ishak (Yitzhak), 40th Exilarch/or 3rd Exilarch

38. see the Bostonaite Line
39. see the Bostonaite Line

685-700 40. Ishak [Yitzhak ben Yakov], 40th Exilarch [2nd Dyn.]/3rd Exilarch [3rd Dyn.], was an usurper in the line of the 3rd-Dynasty of exilarchs, however, reigned as a continuation of the 2nd-Dynasty of Jewish Exilarchs; in 691 'Abd al-Malik destroys Jewish wooden temple and built the "Dome of the Rock" on Jewish temple site. He was deposed by Abd al-Malik; and fled to Kurdistan where he died in 705.

issue:

(65A) Saura of Syria (Sherini; Sheria; Serene), claimant 720-3

(65B) Yakov, father of (66) Ishak, a.k.a. Abu-Isa (d755), ancestor of the Isawite Line, called "Isawites", "Iswanites", or "Isuyites", which claimed to represent the legitimate line [2nd-Dynasty], father of (67) Judah Al-Ra’i, father of (68) Mushka, etc., descendants died out by circa AD 950

700-720 (41) [name], anti-exilarch
720-723 (42) Saura of Syria (Serenus; Serene), fled to Syria upon the deposition of his father, circa 700. He resided at Damascus, Syria, and there he bided his time. Later, an opportunity arose, and, Serenus (Saura of Syria) gathered a multitude of Mediterranean Jews under his command in 720, and briefly retook Palestine from the Muslim Arabs in 723. Serenus was a claimant to the Jewish throne 720-723. He was arrested by local Syrian authorities under Emir Ambiza, who turned him over to Caliph Yezid, who insisted that he perform some magic tricks or work some miracles to entertain him and his court, but when Serenus failed to perform any tricks the caliph had him executed when no miracle intervened to save him.

725-750 (43) [name], anti-exilarch

750-755 (44) Ishak, aka Abu-Isa al-Isfahani (d755), anti-exilarch, ancestor of the Issawite-Line, which represented the claimants of the 2nd dynasty, the orphaned Jewish prince, started out as an uneducated tailor, but gathered a following when it was revealed that he was a royal Davidic heir. His opponents labeled him an imposter, and not a Jewish prince. He first appeared near Isfahan, Persia [Iran], in 750, where he announced his intentions. He not only claimed the Jewish throne, but claimed to be the Jewish Messiah foretold by the prophets. He led an uprising of Jewish followers. As he and his followers marched beyond Persia and approached Baghdad, the Sultan sent out a group of local rabbis to determine if Abu-Isa was truly the Messiah. The rabbis interrogated Abu-Isa's followers and concluded that Abu-Isa had not performed any miracles that would verify his claim. The rabbis persuaded his followers to stop the revolt, and the Sultan even gave them money to abandon the march and leave the country. In 755 Abu-Isa led a second revolt against the Arabic conquerors, and was captured and killed near Rhaqae [Rae, Iran]. Abu-Isa succeeded in founding a minor dynasty of successor-messiahs, called the Issawites (Isaphanites), which held court in Damascus [among other cities], and continued for almost 200 years (c. 750-950). He was succeeded by his son, Judah Al-Ra'i, the father of Mushka, etc.

Muslim Arabs under Caliph Al-Mansur "The Victorious" expelled the Persians from Jerusalem in 762, and captured the city.

755-785 (45) Judah Al-Ra'i, a.k.a. Yudghan "of Hamadan", called "The Shepherd", became the focus of a movement to restore the old
exilarchate dynasty about Year 800. He resisted all attempts by his supporters to declare his dynastic claims. He died a natural death sometime later. Upon his death his son, Mushka, became the leader of his late father's followers, called the "Yudghanites"

785-? (46) Mushka, a Jewish [Isavite; Isaphanite] prince, presented himself as a messianic figure. He revolted against Persian rule, fought several battles, and was killed in the Battle of Qum. He was survived by a wife and a child, a son [name] (below)

(800) (47) [name], son of above
(825) (48) [name], son
(850) (49) [name], son
(875) (50) [name], son
(900) (51) [name], son
(925) (52) [name], son
(950) (53) [name], son, who was the last claimant [or messiah-king] of Ahijah's House, the 2nd-Dynasty's last direct-heir

[note: upon the demise of above, the Jewish Prince Hazub (Khazuv; Chatzuv) (below) was recognized as the royal Davidic heir]

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part 8. House of Mar-Zutra: Israeli/Palestinian Princes/Patriarchs, the "Nesi'im" (continued)

section 8A: HOUSE OF MAR-ZUTRA: JEWISH PALESTINIAN "NESI'IM"

(60B) Sutra [I] [Mar-Zutra] "Rav", "Prince [of Israel]", son of 30th Exilarch, (59A) Mar-Zutra II, begotten of his father's 2nd wife, who carried him as an infant to Israel/Palestine where as an adult he was accepted as "Nasi" and/or "Patriarch", i.e., head of the Sanhedrin [at Tiberias], and, founded a new dynasty of the Israeli/Palestinian "Nesi'im", circa AD 550 [ending the interim that followed the deposition of Gamaliel VI a century earlier], &, was the father of

(61) Saadia (Sa'adyah), Prince of Israel (575/600), the father of
(62) Guriya, Prince (600/625), the father of
(63) Sutra II [Mar-Zutra], Prince (615/650), the father of
(64) Yakov, Prince, the father of
(65) Shemaiah, Prince, the father of
(66) Haninai, Prince (750), the father of
(67) Magis (Magus) (Migas) (Misas) [id. with Minis], Prince, the father of
(68) Nehemiah (Nekhemya) (Nechemia), Prince, the father of
(69) Abdimi (Avdimi) (Avidima) (Dimi), Prince (850), the father of
(70) Abbai, Prince, the father of
(71) Pinkhas (Phinehas) (Pinchus), Prince, the father of
(72) Hazub (Khazuv)(Chatzuv), Prince (950); deposed by Fatimide Caliph Mu'ezz-li-Din-Allah, who took Jerusalem in 969; the last prince of the Davidic Dynasty mentioned in the "Seder Olam Zuta" [= the medieval Jewish chronicle], claimant, the father of
(73) David, a rabbi, the father of
(74) Nathan, the father of
(75) Avraham, the father of
(76) Zakkai, the father of
(77) David, the father of
(78) Hizkiya, the father of
(79) David, the father of
(80) [C]Hiyya Al-Daudi (d1154) was a prominent rabbi, composer, & poet; served as advisor to Portugal's king; the father of
(81) Yaish Ibn Yahya (d1196), the father of
(82) Yahya Ha-Nasi, or Yahya Ibn Yaish, or Don Yahya "El Negro", Lord of Aldeia dos Negros, Portugal (d 1222); eponymous ancestor of
the "Ibn Yahya" Family; resided in Lisbon; was held in high esteem among the Jews as well as by King Alfonso I of Portugal who honored him for his courage and presented him with an estate that had belonged to the Moors, wherefore he assumed the nick-name "Negro"

note: the IBN YAHYA FAMILY descends from the HOUSE OF MAR-ZUTRA, which gave the Israeli-Palestinian Jews a dynasty of "nesi’im"; and, does NOT descend from the sons of the 38th Exilarch Chizkiya II/[IV] who fled to Spain in 1040, nor from the younger brothers of the 45th/47th Exilarch Chizkiya III/[V] who also came to Spain, which is a recent theory that elevates the Shaltiel Family at the expense of the Charlap Family

section 8B: THE "IBN YAHYA" FAMILY

the five sons of (82) Yahya Ha-Nasi (above) were:

(1)/(83A) Yaish Ibn Yahya, the father of three sons, namely, (84a) Yosef (Jucef), (84b) Shlomo (1255), & (84c) Moshe (d1279) (below)

(2)/(83B) Yakov Ben Yahya, the father of (84) Hiyya, the father of (85) Eli

(3)/(83C) Yosef Ibn Yahya (d1264), the father of (84) Shlomo Ha-Zaken (d1299), the father of three sons, who were: (1)/(85a) Yosef (Jucef), (2)/(85b) Gedaliah (below), & (3)/(85c) Hiyya

(4)/(83D) Yehuda (Judah) "Sar", father of (84a) Yahya [father of (85) Yakov, father of (86) Hiyya] & (84b) Yosef

(5)/(83E) Yahya, father of (84) Shlomo, father of (85) Yosef

the son of (84c) Moshe (d1279) (above) was:

(85) Yahya Ibn Yahya, the father of five sons, who were:

(1)/(86A) David Ibn Yahya Negro (d1385) (below)

(2)/(86B) Shmuel (1352)
(3)/(86C) Yehuda (Judah), father of (87) Yucef Abenafia of Barcelona (1381)

(4)/(86D) Shlomo

(5)/(86E) Aaron, father of Shlomo (1375)

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issue of (85b) Gedaliah (above) was

(86A) David

(86B) Dan[iel] Ha-Rav

(86C) Paloma (daughter), the wife of Fadrique (d1358), bro of King Enrique II of Castile

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section 8C: EARLY CHARLAP FAMILY

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note: The Charlap Family regards itself as a branch of the renowned Spanish-Portuguese Ibn-Yachia Family, which, beginning in the sixth century and continuing from the twelfth to the eighteenth century, produced important rabbis, poets, doctors, politicians, and business leaders - first in Portugal and Spain, then later in Turkey and Italy. The family lists in their genealogy the kings of Judah and Israel back to King David [see Dr. L. von Katzenelson and Baron Ginsberg, gen. eds., "Die Judische Enzyklopädie", vol. 8, St. Petersburg]. The Charlap Family today has members who are found in Poland, America, and Israel-Palestine, including the famous rabbi, gaon, and Kabbalist R' Ephraim Eliezer Zvi Hersch Charlap, who died in 1849. He left behind a genealogical sketch, written on parchment in his own hand, which is kept by his descendants in Jerusalem. From this was printed the table in his book "Hod Tehilah" (Warsaw:1899).
descendants of (86A) David Ibn Yahya Negro (d1385) (above) by generation are:

(87a) Shlomo (d1430), had a bro (87b) Gedaliah [father of three sons] & another bro (87c) Yehuda "Ha-Meshorer" (d1420), whose descendants went to Italy where they were prominent rabbis and communal leaders

(88a) David (d1450), had a bro (88b) Gedaliah (d1440) & another bro (88c) Yosef

(89a) Yosef (d1498), bro of (89b) Shlomo (d1490) [father of (90a) Yosef, (90b) Gedaliah [father of (91) Shlomo] & (90c) David (d1528), father of (91) Yacov-Tam (d1542), had issue] & bro of (89c) Yehuda (Judah) [had issue]

(90a) David "The Martyr" (d1542), bro of (90b) Shlomo "Molkho" [a.k.a. Diego Pires, his baptismal name], claimant (d1533) [father of (91) Yosef (1550), father of two sons (92a) Shlomo & (92b) David], & bro of (90c) Meir (d1530)

(91a) Yosef, a rabbi, bro of (91b) Gedaliah [father of (92) Shlomo of Ancona] & bro of (91c) Shlomo

(92b) Gedaliah (d1587), middle bro between (92a) David (d1565) [father of (93) Ahikam (1610), father of (94) Meir, father of (95) Shalom, father of (96) Rafael, father of (97) Shalom, father of (98) Rafael, father of (99) Jair] & (92c) Judah Ha-Rofe (d1560)

(93) Yehuda, begotten by his father's 2nd wife, had several half-brothers, including Moshe (d1615), Yosef (d1610), Shlomo (d1620), Hunya (Ghana) (d1625), & David (d1625)

(94a) David (d1650), bro of (94b) Hanannel (d1650), (94c) Noah (d1650), (94d) Gedaliah (d1650), & (94e) Moshe (d1650)

(95) Eliezer Charlap (c 1575), the first "Charlap", upon his adoption of the surname, which is an acronym for "Chiya Rosh Le-Galey Polin", ancestor of the Charlap Family

(96) Shimon Charlap

(97) David Charlap

(98) Shalom Charlap

(99) Ze'ev Charlap
(100) Avraham Charlap
(101) Shimon Charlap
(102) Kalman Charlap (1700)
(103) Zalman Charlap

note: some mss. insert another generation here, David

(104A) Eliezer Charlap (c 1800), the last "Charlap", the father of (105a) Ser [had issue]; (105b) Mankuta [had issue]; & (105c) Kur [had issue], who founded three great families

(104B) Avraham Charlap, ancestor of modern Charlap Family (below)

(104C) Shapero Charlap, ancestor of the Shapiro Family

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section 8D: LATER CHARLAP FAMILY

issue of (104B) Avraham Charlap (above), was:

(1)/(105A) Yakov Lew
(2)/(105B) Shabtai "Hasid"
(3)/(105C) Ze'ev [Zawel]
(4)/(105D) Betzalel "Lew"
(5)/(105E) Moshe
(6)/(105F) Yehuda Lieb
(7)/(105G) Yosef

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issue of (105A) Yakov Lew (above) was:

(106) [name], a daughter
issue of (105B) Shabtai "Hasid" (above) was:

(106) Eliezer Charlap (d1893), father of (107) Ben-Zion (d1941), father of (108) Shabtai, a.k.a. Don Yahya Charlap (d1948) [among others], father of three sons, namely: (109A) Ben-Zion [Benny] [father of (110) Daphne, a daughter], (109B) Don Yechiya, & (109C) Eliezer Charlap, who, by wife, Elka Zioni, was the father of (110) Ben-Zion, the CHARLAP heir, father of (111a) Uri, (111b) Jonathan, & (111c) Dan

issue of (105C) Ze'ev [Zawel] (above) was:

(106A) Avraham Gershom

(106B) Ephraim/Eliezer Zvi Hersch Charlap (d1849)

(106C) Yaakov "Konavitsher"

issue of (106A) Avraham Gershom (above) was:


(2)/(107B) Yehezkiel "Polotsk" [father of (108) Abraham Moshe]

(3)/(107C) Israel [father, by 1st wife, of 3 sons, (108a) Morris Lappen, (108b) Charles Lappen, & (108c) Sholom Lappen, & father, by 2nd wife, of 1 son, (108d) Myron, father of (109) Yerocham Fishel, father of (110) Myron, father of (111a) Jeffrey & (111b) Robert]

issue of (106B) Ephraim/Eliezer Zvi Hersch Charlap (above) was:

(1)/(107A) Yosef

(2)/(107B) Yeshayahu

(3)/(107C) Yitzhak
issue of (107A) Yosef (above) was:

(1)/(108A) Lazer

(2)/(108B) Ephraim Zvi (d1949), father of (109a) Israel [father of (110a) Joshua [father of 2 daus] & (110b) Amichai [father, by 1st wife, of (111a) Shmuel [father of (112a) Goni & (112b) Asaf] & (111b) Daniel [father of (112a) Yael, (112b) Jonathan, & (112c) Ariel], & father, by 2nd wife, of (111c) Joab [father of (112) Omri]], (109b) Ariel (Aryeh) [father of (110a) Yair [father of (111) Gill, father of (112) Adam] & (110b) Obed], & (109c) Amnon [father of (110) Uri, father of (111a,b,c) 3 daus]

(3)/(108C) Sigmundo, father of (109) Edward, father of (110) Robert, father of (111a) David ["Dave"] & (111b) Matthew ["Matt"]

(4)/(108D) Samuel, father of (109) Guy, father of (110a) Jean Paul & (110b) Francis Capmeil, father of (111) Guy

(5)/(108E) Moshe, father of (109) Hersch Harlap, father of (110) Amiram, father of (111) son [name]

issue of (107B) Yeshayahu (above) was:

(108) Baruch, a.k.a. Don Yechiya, father of (109A) Menachem Mendel & (109B) David

issue of (107C) Yitzhak (above) was:

(108A) William Charlop

(108B) Joshua

(108C) Morris

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issue of (109A) Menachem Mendel (above) was:

(2)/(110B) Rafael Hayyim, father of (111) Moshe

(3)/(110C) Shlomo, father of (111) Menachem Mendel, father of (112a) Baruch ["Ben"] [father of (113a) Manuel [father of 2 daus] & (113b) Louis [father of [name], a daughter] & (112b) Louis "Donchin" [had issue]

issue of (109B) David (above) was:

(1)/(110a) Shlomo

(2)/(110b) Hiyyim

issue of (110b) Hiyyim (above) was:

(1)/(111a) Shlomo Yitzhak, father of Moshe

(2)/(111b) Shabtai

issue of (111b) Shabtai (above) was:

(1)/(112A) Menachem Mendel, father of (113a) Shmuel, a.k.a. Don Yachya [father of (114) Boris "Doniach"] & (113b) Aharon Zelig "Doniach"

(2)/(112B) Chaim, father of (113a) Yehuda Lieb [father of 2 daus], (113b) Aaron Zelig [father of (114a) Moshe & (114b) Chaim], & (113c) Eliyahu [father of Chaim]

(3)/(112C) Eliezer, father of 3 daughters

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issue of (109A) William Charlop (above) was:

(1)/(109A) Murray, father of (110a) Elliot [father of 2 daus], (110b) Joseph [father of 2 daus], & (110c) Winton

(2)/(109B) Jacob, father of (110) Herbert

(3)/(109C) Joseph

issue of (108B) Joshua (above) was:

(2)/(109B) Boris, father of (110) Savidor, father of (111a&b) 2 daughters

issue of (108C) Morris (above) was:

(1)/(109A) Irwin, father of (110) Walter, father of (111) Win

(2)/(109B) Harold, father of (110A) Morris [father of (111a) Thomas & (111b) William, father of (112) Sofie (dau)] & (110B) Paul [father of (111) Peter, father of (112a) Noah & Anne (dau)]

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issue of (105D) Betzalel "Lew" (above) was:

(106A) Yaakov

(106B) Yankel Lew

(106C) Yisrael

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issue of (106A) Yaakov (above) was:

(107A) Yisrael

(107B) Betzalel, father of (108) Hersch Zisha

(107C) Baruch

(107D) Ezriel Aharon

(107E) Yehuda

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issue of (106B) Yankel Lew (above) was:

(107) Ezriel Aharon, adopted "Levine" as surname
issue of (107) Ezriel Aharon (above) was:

(1)/(108a) Kalman Levine
(2)/(108b) Betzalel [father of 3 daus]
(3)/(108c) Avram

issue of (108a) Kalman Levine was:

(109a) Baruch
(109b) Avigdor
(109c) Louis, father of (110) Frances (dau), wife of Alp Kaplan
(109d) Joseph Levine (d1971)
(109e) Yakov
(109f) Betzalel
(109g) Harry, father of (110a) Jack [father of (111) Michael, father of (112) Gabriel] & (110b) Arthur [father of 2 daus]

issue of (109d) Joseph Levine (above) was:

(1)/(110a) Louis Levine (d1994)
(2)/(110b) Avraham, father of 3 daughters
(3)/(110c) Harry

issue of (110a) Louis Levine (above) was:

(111a) Harvey Levine, father of (112a) Mark & (112b) Sarah (dau)
(111b) Stanford Levine, father of (112) Aaron
(111c) Eugene Levine, had issue

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issue of (106C) Yisrael (above) was:
(107A) Beryl, father of (108) Itche Leibel, father of (109A) Avraham [father of (110) Barry, had issue] & (109B) Benjamin [had issue]

(107B) Mordecai, father of (108A) Isaac [father of 2 daus], (108B) Yakov [had issue], (108C) Shepset [father of (109) Carlos, father of (110a) Henry [father of 2 daus] & (110b) Mario [father of (111a) Justin & (111b) Eric]], (108D) Pesach [father of (109a) Israel [father of (110) Steve[n]] & (109b) Morris], & (108E) Avram

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issue of (105E) Moshe (above) was:

(106) Michel

issue of (106) Michel (above) was:

(107A) Dov
(107B) Eliyahu
(107C) Yosef
(107D) Mordecai
(107E) Zvi

issue of (107A) Dov (above) was:

(1)/(108A) Baruch, father of (109) Julius, father of (110a) Samuel [father of 2 daus], (110b) Karl [father of (111) Martin, father of (112) Otto], & (110c) Barney [father of (111) Gerald, father of (112a) Robert [father of (113a) Aaron, (113b) Clifford, & (113c) Bonnie (dau)] & (112b) William, father of (113) Toni]

(2)/(108B) Meyer, father of (109a) Hyman & (109b) Ruben

(3)/(108C) Harris, father of (109a) Avraham [father of (110a) Seymour [father of Steven] & (110b) Bernard [father of (111a) David [father of (112) Avram Moshe] & (111b) Gordon [father of 3 daughters]], (109b) Lewis [father of (110) Howard, father of (111) Gregory], & (109c) Benjamin [father of (110a) Stephen [father of (111a) David & (111b) Sarah (dau)] & (110b) Lenore ["Patsy"] (dau)]

issue of (107B) Eliyahu (above) was:
(108) Yitzhak Yakov, father of (109a) Boris Karloff [father of 2 daus], (109b) Mottel [father of (110a) Aaron [father of (111) Jonathan] & (110b) Marvin [father of (111a) Marshal & (111b) Darren]], (109c) Leo [father of (110) Jeffrey, father of (111) [name], son], & (109d) Ellis

issue of (107C) Yosef (above) was:

(1)/(108A) David, father of (109a) Ephraim [father of (110) Joseph, father of 3 daughters], (109b) Max [father of (110a) Brian [father of (111) Paul, father of (112) [name], a daughter] & (110b) David [father of 2 daughters], & (109c) Solly, father of (110) David [had issue]

(2)/(108B) Simon, father of 3 daughters

issue of (107D) Mordecai (above) was:

(108) Yaakov Harlaf, father of (109a) Moshe [father of (110a) Grishe & (110b) Perele], (109b) Yehezkiel [father of (110) Amiram], & (109c) Mordecai [father of 2 daughters]

issue of (107E) Zvi (above) was:

(1)/(108a) Eliezer, father of (109) Michal

(2)/(108b) Eliyahu, father of (109a) Itzhak, (109b) Shmuel [father of 3 daus], (109c) Avraham [father of (110) Belka], (109d) Yosef [father of (110) Itzhak], & (109e) Lazer [had issue]

(3)/(108c) Yitzhak

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issue of (105F) Yehuda Lieb (above) was:

(1)/(106A) Yakov, father of (107) Yosef Beryl

(2)/(106B) Moshe


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issue of (105G) Yosef (above) was:

(1)/(106A) Abraham Charlak
(2)/(106B) David
(3)/(106C) Yitzhak

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issue of (106A) Abraham Charlak (above) was:

(107A) Lazer Meir, father of (108) Hirsch
(107B) Zalman Hirsch
(107C) Moshe David, father of (108a) Lieb, (108b) Yankel, & (108c) Avram
(107D) Beryl
(107E) Itche Lieb

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section 8E: OFFSHOOTS

issue of (106a) Eliezer Charlap (above) was:

(1)/(107a) Ser, ancestor of the SER LINE
(2)/(107b) Mankuta, ancestor of the MANKUTA FAMILY
(3)/(107c) Kur, ancestor of the KUR LINE

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issue of (107a) Ser (above) was:

(1)/(108a) Yankel
(2)/(108b) Zvi Hersch
(3)/(108c) Yechiel, father of (109a) Zawel Ser, (109b) Ephraim Eliezer [father of a daughter] & (109c) Yitzhak, father of (110) Zebulon Chaim, father of (111a) Yitzhak Eliezer, & (111b) Yaacov Moshe, father of (112a) Yechiel, (112b) Yosef David, & (112c) Zebulon, father of (113) Yitzhak Meir, father of (114) Yaacov Moshe, father of (115) Zebulon

(4)/(108d) Shlomo

(5)/(108e) Yitzhak [Isaac]

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issue of (107b) Mankuta (above) was:

(1)/(108a) Michel

(2)/(108b) Nahum

(3)/(108c) Manes

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issue of (107c) Kur (above) was:

(108a) Yosef Kur

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article 8E1: SER LINE

issue of (108a) Yankel (above) was:

(1)/(109a) Zebulon

(2)/(109b) Abram Israel

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issue of (109a) Zebulon (above) was:

(1)/(110a) Shlomo, father of (111) Zebulon, father of (112a) Hunya, (112b) Yankel, & (112b) Hersch, father of (113) Shlomo Yankel
(2)/(110b) Chaim Moshe
(3)/(110c) Hersch, had issue

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issue of (110b) Chaim Moshe (above) was:

(1)/(111a) Max "Ser", father of (112a) Hyman & (112b) Avram

(2)/(111b) Mordecai, father of (112) Hyman, father of (113a) Saul & (113b) [name], his brother, another son, who had an un-named grandson, (115) [name]

(3)/(111c) Leib Hersch

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issue of (109b) Abram Israel (above) was:

(1)/(110a) Chaim Yehuda, father of (111a) Mordecai [father of (112) Hunya Moshe] & (111b) Menachem Mendel [father of (112) Rivka, a daughter]

(2)/(110b) Aryeh (Ariel)

(3)/(110c) Harry Aaron

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issue of (110b) Aryeh (Ariel) (above) was:

(1)/(111a) Moshe, father of (112) Avram, father of (113) Yoel, father of (114a) Eyal & (114b) Gill, father of (114) [name], a son

(2)/(111b) Mendel, father of (112) Itzhak, father of (113) [Hedva], a daughter

(3)/(111c) Herman, father of (112) Adek, who, by wife, Hela, begot (113) Henry, father of (114a) Daniel & (114b) Joel
issue of (110c) Harry Aaron (above) was:

(1)/(111a) Isidor, father of (112) David, father of (113) Richard, father of (114) Elliot

(2)/(111b) Louis, father of (112a) Harold & (112b) Irving, father of (113) Howard, father of (114) Jason

issue of (108b) Zvi Hersch (above) was:

(1)/(109a) Zebulon

(2)/(109b) Yitzhak Isaac, father of (110) Yankel, father of (111) Marcel Majrym

(3)/(109c) Beryl

issue of (108c) Yechiel, father of (a) Zawel Ser, (b) Ephraim Eliezer, & (c) Yitzhak

issue of (108d) Shlomo (above) was:

(1)/(109a) Zebulon, father of (110a) Yankel & (110b) Hersch, father of (111) Shlomo Yankel

(2)/(109b) Yehuda Lieb, father of (110) Yakov Eliezer Cear, father of (111) Isreal, father of (112a) Louis [father of (113) Jeff] & (112b) Stanley [father of (113) Mark]

(3)/(109c) Yosef, father of (110a) Abram, (110b) Yitzhak Isaac, & (110c) Moshe

(4)/(109d) Michel Yankel

(5)/(109e) Lazer, father of (110a) Avram Isaac & (110b) Moshe, father of (111) [Sarah], a daughter
issue of (108e) Yitzhak [Isaac] (above) was:

(1)/(109a) Yosef
(2)/(109b) Sender Ari
(3)/(109c) Zebulon
(4)/(109d) Herschel Zvi
(5)/(109e) Lazer

issue of (109a) Yosef (above) was:

(1)/(110a) Yitzhak
(2)/(110b) Chaim Hersch
(3)/(110c) Shmuel

issue of (110b) Chaim Hersch (above) was:

(1)/(111a) Morris, father of (112) [name], a daughter
(2)/(111b) Jacob, father of (112) Julio, father of (113a&b) [names], 2 daughters
(3)/(111c) Abram, father of (112ff) several daughters
(4)/(111d) Sol, father of (112a) Murray [father of Elliot, father of (a) Samuel Mills & half-bro (b) David Shapiro: different mothers] & (112b) Albert, father of (113) Mikhel
(5)/(111e) Shmuel, father of (112a) Chaim Abram & (112b) Yosef
issue of (110c) Shmuel (above), was:

(1)/(111a) Velvel, father of (112) Abram Shmuel

(2)/(111b) Reuben "Barzelai", father of (112a) Hyyim [father of (113) Yanef, son] & (112b) Shmuel [father of (113) Roey, dau]

(3)/(111c) Avram

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issue (109b) Sender Ari (above) was:

(1)/(110a) Yankel, father of (111) Nathan, father of (112) Morris, father of (113) David, father of (114) Joshua

(2)/(110b) Max, father of Herman

(3)/(110c) Mottel

(4)/(110d) Itche, father of several daughters

(5)/(110e) Leibel, father of Shmuel & Israel

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issue of (110c) Mottel (above) was:

(1)/(111a) Jacob, father of (112) Richard, father of (113a) Aaron & (113b) Benjamin

(2)/(111b) Sidney, father of (112a) Michel [father of (113a) Mark, by 1st wife, &, father of (113b) Kenneth & (113c) Lawrence, by 2nd wife] & (112b) Ronald [father of (113) Robert]

(3)/(111c) Isidor, father of (112) Norman

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issue of (109c) Zebulon (above) was:

(1)/(110a) Lazar, father of five sons
(2)/(110b) Yosef, father of Zebulon
(3)/(110c) Moshe "Sir", father of (111) Samuel "Ser", father of (112) Morton, father of (113a&b) [names], two daughters

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issue of (110a) Lazer (above) was:

(1)/(111a) Morris
(2)/(111b) Shlomo
(3)/(111c) Chaim Mordecai Sear
(4)/(111d) Harry
(5)/(111e) Avram Isaac

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issue of (111a) Morris (above) was:

(1)/(112a) Samuel
(2)/(112b) Shlomo, father of (113) Harry Ser, father of (114) Gerald, father of (115a&b) [names], two daughters

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issue of (112a) Samuel (above) was:

(1)/(113a) Louis, father of (114a) Allan [father of (115a&b) 2 daus] & (114b) Edwin [father of (114) Zachary]
(2)/(113b) Manuel
(3)/(113c) Yosef

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issue of (111b) Shlomo (above) was:
(1)/(112a) Yosef, father of (113a) Hersch & (113b) Shmuel

(2)/(112b) Shmuel Zawel, father of (113) [name], a daughter

(3)/(112c) Hersch, father of (113) Shmuel

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issue of (11c) Chaim Mordecai Sear (above) was:

(1)/(112a) Samuel, father of (113) Julius, father of (114a) Warren [father of (115a) Samuel & (115b) Abraham], (114b) David [father of (115a) Isaac & (115b) Aaron], & (114c) Adam

(2)/(112b) Benjamin, father of (113a) Randy & (113b) Cary, father of (114) Michel, father of (115) [name], a son

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issue of (11d) Harry (above) was:

(112a) Abraham Ser, father of (113a,b,c) [names], three daughters

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issue of (109d) Herschel Zvi (above) was:

(1)/(110a) Samuel Sier, father of (111) [name], a daughter

(2)/(110b) Tuvia (Tifke) Sier

(3)/(110c) Yaacov, father of (111) [name], a daughter

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issue of (109b) Tuvia (Tifke) Sier (above) was:

(1)/(111a) Morris, father of (112) Herbert, father of (113) Michel

(2)/(111b) Sidney, father of (112) [name], a daughter

(3)/(111c) Irving, issue unsure
article 8E2: MANKURA FAMILY

issue of (107b) Mankuta (above) was:

(1)/(108a) Michel
(2)/(108b) Nahum
(3)/(108c) Manes

issue of (108a) Michel (above) was:

(1)/(109a) Abram, father of (110a) Jachim [father of a dau, (111) name], (109b) Abram [father of (110) Hersch Yehuda], & (109c) Sender [father of (110) Yehuda]
(2)/(109b) Yosef
(3)/(109c) Moshe

issue of (108b) Nahum (above) was:

(1)/(109a) Meir, father of (110) Nahum Wolf, father of (111) [name], a son
(2)/(109b) Aron, had issue

issue of (108c) Manes (above) was:

(1)/(109a) Aron Wolf, father of (110a) Moshe & (110b) Jochen
(2)/(109b) Yehuda, father of (110a) Manes [father of (111) Lazer], (110b) Mordecai Lieb [father of (111) Aryeh (Ariel)], & (110c) Moshe, father of
(111) Yehuda Manor, father of (112) Aharon, father of (113a) Avi, (113b) Yochai, (113c) Moshe

(3)/(109c) Abram, father of (110) Jospe

(4)/(109d) Yankel, father of (110) Kalman, father of (111a) Irving [father of (112) Arnold] & (111b) Harry, father of (112) David, father of (113) Ithamar

(5)/(109e) Chaim, father of (110) Velvel [had issue] & (110b) Isaac, father of (111) Sol, father of (112a) Eric & (112b) David, father of (113) [name], a son

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article 8E3: KUR LINE

issue of (108a) Yosef Kur (above) was:

(1)/(109a) Yitzhak, father of a daughter, (110) Frume

(2)/(109b) Hunya, father of (110) Hiyyim Hersch, father of (111a) Hunya & (111b) Mattis Lemill

(3)/(109c) Haskel, father of (110) Mordecai, father of (111a) Gutman & (111b) Gittel (dau), wife of ...

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section 8F: MISCELLANEOUS DESCENTS

connecting-links from Israel to Britain; from Israel's "Ibn Yahya" Family to Britain's Royal Family

(85b) Gedaliah (above) [son of (84) Shlomo Ha-Zaken], the father of

(86) Paloma (daughter), the wife of

= Fadrique (d1358), the brother of King Enrique II of Castile, &, the parents of

(87) Alfonso

= Juana de Mendoza, the parents of
(88) Fadrique (d1473)
= Mariana of Cordova, the parents of

(89) Juana
= Juan II, King of Aragon, the parents of

(90) Fernando II/V of Aragon
= Queen Isabella I of Castile, the parents of

(91) Juana [Joan "The Mad"] (daughter)
= Philip "The Handsome" of Austria (d1506), a.k.a. Felipe I, King of Spain

(92) Ferdinand I, HRE 1558-1564
= Anne of Bohemia & Hungary

(93) Marie (daughter)
= William V of Cleves, Julich, & Berg (d1592)

(94) Anne (daughter)
= Philip-Ludwig of Neuberg (d1614)

(95) Anne-Marie (daughter)
= Frederick-William I of Saxe-Altenburg (d1602)

(96) John-Philip of Saxe-Altenburg (d1639)
= Elizabeth of Brunswick-Wolfenbuttel

(97) Elizabeth-Sophia (daughter)
= Ernest I of Saxe-Gotha & Altenburg (d1675)

(98) Frederick I of Saxe-Gotha (d1691)
= Magdalene-Sibylle of Saxe-Weissenfels

(99) Frederick II of Saxe-Gotha (d1732)
(100) Augusta (daughter)

(101) George III, King of Britain, etc., who lost America, was exactly 100th in descent [by way of the above links] from King David of Israel, ancestor of succeeding British monarchs

part 9: medieval Jewish exilarchs (continued): House of Bostanai, or, the Bostonaite Line, 3rd-Dynasty; the numeration of the exilarchs begins anew with the redirection of the succession on the Davidic Dynasty's Family-Tree

section 9A: regnal-list: exilarchs from Bostanai, 1st Exilarch Year 642 to Shalom, 75th Exilarch, deposed 1401 by Tartar Khan, Tamerlane

01. Bostonai (Bustanai) (d665), a Davidic prince of the "2nd" dynasty of exilarchs (above), was appointed by the Arabic Caliph as the new exilarch in 642, which began a new [3rd] dynasty of exilarchs, the Bostonaite Line. The interruption in the succession equates to a change in the direction of the dynasty's line of succession, from one descent-line to another. Meantime, the Issawite Line, an offshoot of the previous [2nd] dynasty, i.e., the Ahijahite Line, claimed to represent the continuation of the previous [2nd] dynasty until its eventual extinction (c. AD 950).

Bostonai caught the attention of the caliph as a sixteen year old youth, when he did not flinch out of respect for the caliph when a bee [or wasp] landed on the side of his head but remained at attention. The caliph was so moved by the episode that he removed "the Arab Shiekh" who was exilarch and gave the exilarchate office to Bostonai; and also gave him a Parthian princess [Dara-Izdadwar] for his [2nd] wife.

The House of Bostanai developed into two great branches which were:

(a) his descendants by his 1st wife, Adoa, an Arabic-Jewish princess, daughter of Assad Ibn Hashim (d582), a Quraysh sheik, and Zahna, daughter of the 34th Exilarch Mar-Zutra III; and
(b) his descendants by his 2nd wife, Dara[-lzdadwar], a Persian princess, daughter of Yazdagird Ill, Persian-Shah, who was considered by the Jews to have been a "foreign wife".

Bostenai The Exilarch lived without having married his "foreign wife"; and, according to rabbinic law she should previously have received her "letter of freedom," for being a prisoner of war, since she had become an Arabian slave following her country's conquest, and as such had been presented to Bostenai by the Arabic Caliph as his wife. Upon the death of Bostenai his sons by his 1st [Jewish] wife insisted that their father's "foreign wife" as well as her three sons, were still slaves, and, as such, were their property. The judges were divided in opinion, but finally decided that the legitimate sons of the Exilarch should grant letters of manumission to the princess and her sons testifying to their emancipation, which simply means the marriage with his "foreign wife" was judged morganatic.

The dynasty's main-line descended from Baradai [= Bar-Adoi], the son of Bostonai by his 1st wife; its offshoots were: (a) the Karaite Line [series of anti-exilarchs who reigned in opposition to the orthodox-line]; (b) the Hananiahite Line; & (c) the Meirite ["A"] Line. The descent-lines from his 2nd ["foreign"] wife were considered secondary-lines [for it is absolutely untrue that "the birthright" passed to the offspring of Bostonai and his second wife as the "Bahai' Faith" pretends, when history clearly records that "the birthright" passed to the offspring of his first wife].

The son and descendants of Bostonai and his 1st wife were his successors in the Jewish exilarchate, that is, they were the medieval Jewish exilarchs; while the three sons of Bostonai and his 2nd wife founded regional dynasties in three Iranian provinces, which were (a) Tabaristan [the Buwayhids, that is, the Shaharite Line]; (b) Gilan [the Dabwaihides, that is, the Davidides]; & (c) Mazandaran [the Baduspanides].

The tomb of Bostonai in Pumbedita was a place of worship as late as the twelfth century.

02. Hisdai I, 665-685

03. Ishak, 685-700, deposed, d705, represented previous [2nd] dynasty (above)

04. Hisdai II, 700-730
05. Zakkai I, 730-733
06. Solomon I, 733-759
07. Isaac Iskoi I (760)

08. Hananiah (762), moved exilarch’s seat to Baghdad in 762, his elder brother Anan, was passed-over in the succession for his unorthodox beliefs; nevertheless, Prince Anan declared himself "Exilarch", i.e., "Exiled-King", and was the ancestor of the Karaite Line of anti-exilarchs, who reigned in opposition to the line of orthodox exilarchs for five centuries, whose sect, Karaism, at one time nearly supplanted Rabbinic Judaism as the dominant Jewish sect.

09. Zakkai-Yehuda (d771)
10. Natronai I 771-3, dep

11. Makhir, 773 dep, one of four near contemporary princes who bore the name "Makhir", who came to France in reign of Pepin "Le Korte" and married one of his daus, and became Theodore [FR. Thierri] of Narbonne.

12. Zakkai II, 773 dep
13. Babawai-Moses, 773-?
14. Hisdai III (803)
15. Samuel I, 803-816

16. Isaac Iskoi II (817) received from Caliph Harun al-Rashid (786-809) confirmation of the right to carry a seal of office. He is mentioned by name to have been present at the Caliph’s Court on the appearance of an embassy from the western emperor Charlemagne. Caliph Harun al-Rashid sent Charlemagne a Jewish prince from the Exilarch's House, "Prince" Solomon.

17. Daniel I, 820
18. David I, 820-840
19. Lucke, 840
20. Judah I, 840-857
X. Zakkai, was "Rosh Golah" in Babylon, and was involved in the controversy which arose because of the rivalry between the Pumbedita and Sura academies; ancestor of the Zakkaite Line and future exilarchs.

26. David II, 1st time, 921-930, continued the controversy, alternately feuded with, and maintained friendly relations with, Saadiah, a cousin & a "gaon". It is for these controversies that he is most remembered. The final reconciliation with Saadiah came in 937 during David's 2nd reign.

27. Josiah I, 930-933, dep

28. David II, 2nd time, 933-940, after David's death, Saadiah spoke highly of him and supported his son Judah as the next Exilarch

29. Judah II, 940-1, represents a missing generation in the Charlap Family genealogy as handed down by various ancestors. Judah followed his father in death a scant seven months later, but left behind a twelve year old son Chizkiya

30. Chizkiya I, 1st time, 941-2, put on the exilarch's throne by Saadiah, who served as regent for the boy-king about a year until his own death in 942, whereupon Chizkiya was deposed by his uncle

31. Heman [II], 942-951, uncle

32. Solomon II, 951-953, cousin

33. Chizkiya I, 2nd time, 953-975

34. Azariah I (975), 2nd cousin

35. Chizkiya I, 3rd time, ?,-980

36. David III/I, 980-1001, son
at least two of his sons fled to Spain in 1040 upon father’s imprisonment and got refuge from Rabbi Yosef HaNaggid, whose ancestors had lived in Spain for several generations. The two young princes stayed with Rabbi Yosef HaNaggid until his murder in Granada in 1066. Isaac, one of Chiskiah’s sons, fled to Saragossa, married, settled down, and raised a family. His grandson settled in the area called Edom, which at that time was part of Spain under Christian rule. This grandson of Chiskiah, who had settled in the Christian part of Spain, was NOT the father of Rabbi Chiya al-Daudi, the scholar and poet. The other son, Yosef (Joseph), also went north into Christian Spain, but left there and traveled to Italy, then, sometimes settles in Egypt.

39. David IV, 1st time, 1040, abdicated in favor of

40. Solomon III "Rosh", 1040-?

41. Zakkai IV

42. Joseph

43. Jedidah, ?-1081, dep

44. David IV/II, 2nd time, 1081-1092

45. Chizkiya III, 1st time, 1092-4

46. Solomon IV, 1094-6

47. Chizkiya III, 2nd time, 1096-9

48. David V/III, 1099-1134

49. Nehemiah [III], 1134

50. Hisdai IV/V, 1134-5, was highly esteemed by the caliph, a circumstance that for a time lent new dignity to the exilarchate, which had by this time sunk into near insignificance

51. Solomon V, 1135-1150

52. Daniel II, 1150-1174, died childless
53. Natronai III, 1175
54. Judah III, 1175
55. Samuel II/I, usurper, 1175
56. David IV/V "Ben Hodaya" 1175, rival of #55 & #57
57. Samuel II, 1175-95, son of (53) Natronai III, 1175
58. David VII/V, 1195-1201
59. Azariah II, 1201-1216
60. David VIII/VI (1216)
61. Hasdai V/VI
62. Solomon VI
63. Hisdai VI/VII
64. Daniel III, ?-1240
65. Samuel IV/III, 1240-1270
66. Josiah II, 1270-?
67. David IX/VII (1288)
68. Daniel IV
69. Nissim (1295)
70. Judah IV (1300)
71. Solomon VII
72. David X
73. Sar-Shalom (1341)
74. Melchi "Nasi", ?-1365
75. Shalom, last one, 1365-1401, deposed by Tartar King Tamerlane, however, his descendants continued to be recognized by the Jews of the "Diaspora" as their kings until the dynasty's extinction upon the
death of Pasha, called "King of the Jews" by the Baghdad ghetto, in 1825, upon which the title to the throne, that is, Jewish "sovereignty", devolved to another Davidic descent-line, the Ha-Nasi Family [Nasi "A" Family], which was an offshoot of the main-line of the exilarch's house.

section 9B: genealogy

01. Bostanai (Bustanai), 642-665, founds new [3rd] dynasty of exilarchs, from Year 642 to 1401; the posthumous son of the Exilarch Haninai [# 33; 2nd Dyn.] (above); founded a new [3rd] dynasty of exilarchs after the Islam-Arabic conquest, AD 642; ancestor of the Bostonaite Line:

= 1 Adoa, an Arabic-Jewish princess [one of Fatima's sisters], dau of Quraysh chief Assad Ibn Hashim (d582) & Zahna, dau of (34) Exilarch Mar-Zutra III;

= 2 Dara[-Izdadwar] (Izdundad), a Persian princess, daughter of King Yazdaqird III, Persian-Shah

issue by 1st wife:

(1)/(64A) Hisdai I (Chasdayi) (Hasdai), 2nd Exilarch 665-685

(2)/(64B) Haninai Baradai (Bar-Adoi) (d689), the father of three sons (below)

issue by 2nd wife:

(3)/(64A) Shahrijar (Shahari), Prince of Tabaristan, ancestor of the Shaharite Line

= [name], sis of Baw (Bau; Bav), a Persian prince [son of Shapor, son of Kaus], 1st Prince of Tabaristan 665-679, who gave his name to the Buwayhids [his sister's descendants]
issue:

(65A) Yomtov-Ruzbihan-Yitzak [a.k.a. Ahunai] (below)

(65B) Sur[k]hab, 3rd Prince of Tabaristan 688-717, ancestor of the Afshar Dynasty of Persia

(65C) Nathan, father of [name] (daughter), wife of Shemaiah, parents of 17th Exilarch Daniel I (820)

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note: the historic record says that Ghilanshah was a Persian prince, the great-grandson of Djamasp [Zambaspe], King/Shah 497-499], however, the Jewish record says that he was a Davidic prince, the son of Bostonai and his [2nd] "foreign" wife. The genealogical-tract undoubtedly belongs to his wife.

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(4)/(64B) Gurdanshah, a.k.a. Ghilanshah, a.k.a. Gil "Gawbara", Prince of Gilan (d676)

= [name], dau of Farrikhan, a Persian prince

issue:

(1)/(65A) Dabuya (Dabwaih) (David; Daboe), Prince of Gilan (d706), whose descendants were called "the Dabwaihides" [Davidides];

(2)/(65B) Khurshid [I], Prince of Gilan (d709)

(3)/(65C) Patospan, a.k.a. Baduspan [I], Prince of Mazandaran (d694), whose descendants were called "the Baduspanides"

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(5)/(64C) Mardanshah, Prince of Mazandaran (665), father of

issue:

(65) Hurmuzd, father of (66) [name unsure] (daughter), wife of Patospan (Baduspan) [cousin] (above)
02. Hisdai I, 665-685, son of (01) Bostanai (Bustanai) & his 1st wife, Adoa (above)

issue:

(65) [name unsure] (daughter), wife of ...
(1)/(67A) Anan I, anti-exilarch 757/761, founded the Karaite sect & the Ananite-Line

(2)/(67B) Hananiah, 8th Exilarch (762), founded the Hananiahite-Line

(3)/(67C) Meir, three, founded the Meirite "A" Line

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issue of (65B) Nehemiah (above) was:

(1)/(66A) Natronai, Gaon of Pumbedita 719-739, see (below)

(2)/(66B) Haninai (Hakinai) (Habibai; Havivai), see (below)

(3)/(66C) Yitzchak (Yizkah) (Isaac), see (below)

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issue of Hananiah (Haninai), Gaon of Sura 689-694 (above) was:

(a) Hilai (Hillel), Gaon of Sura 694-712

(b) Yakob, Gaon of Sura 712-730, father of Mari, Gaon of Sura 748-756, ancestor of the Meirite "B" Line & the "Maharal" of Prague

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issue of (65A) Yomtov-Ruzbihan-Yitzak [a.k.a. Ahunai] (above) was:

(1)/(66A) Zakkai-Yehuda, 9th Exilarch (d771)

(2)/(66B) Babawai-Moses [Baboi], 13th Exilarch

(3)/(66C) Yitzchak [Isaac], father of Hakalia[h]

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05. Zakkai I, 5th Exilarch 730-733

06. Solomon I, 6th Exilarch 733-759

issue:
Isaac Iskoi I, 7th Exilarch (760)

Semah

Judah

Judith Ha-Geveret, wife of [cousin] Hananiah, 8th Exilarch

07. Isaac Iskoi I (760)

issue:

Shemaiah, by wife, [name], daughter of Nathan [son of Shahari], the father of (69) Daniel I, 17th Exilarch (820)

(A) the Ananite-Karaite Line

Anan [I] (above), [1] Karaite Anti-Exilarch, was the father of

Saul, [2] Karaite Anti-Exilarch, the father of two sons

the two sons of (68) Saul, [2] Karaite Anti-Exilarch, (above) were


Josiah, [3B] Karaite Anti-Exilarch

the three sons of (69B) Josiah, [3B] Karaite Anti-Exilarch (above) were:


Semah, the father of (71A) Yefet and (71B) Asa, the father of (72) Semah, the father of (73) David, the father of (74) Solomon, the father of (75) Jabez
the two sons of (71) Boaz, [5C] Karaite Anti-Exilarch (above) were:

(1)/(72A) David (Abu Sa'id), [6C] Karaite Anti-Exilarch

(2)/(72B) Josiah

note: the question here is which "David" (above) was the father of the next generation


the two sons of (73) Solomon, [7] Karaite Anti-Exilarch (above) were:


(74B) Josiah, the father of (75) Isaac, the father of (76) Nathan, [12] Karaite Anti-Exilarch (1050), last prince of the Karaite/Ananite Line

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(B) the Hananiahite Line

08. Hananiah (762), 8th Exilarch

= Judith Ha-Geveret [cousin]

issue:

(1)/(68A) Zakkai, the father of (69) Jedediah, the father of (70) Natronai II, 21st Exilarch 857-?

(2)/(68B) Shimon Kayara, the father of (69) Boaz, the father of (70) Sar-Shalom (d853), the father of (71) Ezra, the father of (72) Yitzchak, the father of (73) Abu Yusuf (d970)

(3)/(68C) Chiyya, the father of (69) Joseph (d833), the father of (70) Menahem (d859), the father of (71) Mishael, the father of (72) Shalom (d911)
(C) the Meirite "A" Line

(67C) Meir (above) [younger brother of (67B) Hananiah, 8th Exilarch, & (67A) Anan, Anti-Exilarch (above)], begot

(68) Moshe, claimant 832, son, the father of

(69) Aaron, a gaon, the father of

(70) Meir (d 912), the father of

(71) Aaron (923), the father of

(72) Avraham (d955), the father of

(73) Aaron, the father of

(74) Meir, the father of

(75) Solomon, the father of

(76) Judah, the father of

(77) Solomon III "Rosh", 40th Exilarch 1040-? [in whose favor the Exilarch David IV/II [39/44] abdicates before his travels]; was later deposed & went to Palestine were he was accepted as Patriarch (d1051), & begot three sons

(1)/(78A) Yachya

(2)/(78B) Avraham, father of (79) Yahya, claimant (1090)

(3)/(78C) Mansur

the descent-line of (79) Yahya (above) is

(79) Yahya, claimant (1090), the father of

(80) Meir, the father of

(81) Migash, the father of (82) Joseph (d1141), the father of

(83) Meir, the father of
(84) Neriah, the father of
(85) Baruch, the father of
(86) Avraham, the father of
(87) Joseph, the father of
(88) Avraham, the father of
(89) Samuel, the father of
(90) Joseph (1303/6), the father of
(91) Meir, the ancestor of

six generations #s 92-97, &

(98) Luis Diaz, claimant (ex 1542)

09. Zakkai-Yehuda (d771), 9th Exilarch

issue:

(1)/(67A) Nathan, claimant (771)

(2)/(67B) Makhir (Machir) ["A"], claimant, went to France (771) and became Theodore of Narbonne, Marquis of Septimania, founded a French noble house from which European Royalty may trace many genealogical-links

(3)/(67C) Yehuda, the father of (68) Mushka (825), the father of (69) son [name unsure], claimant

issue of (65B) Nehemiah continued from above:

the son of (66A) Natronai, Gaon of Pumbedita (above) was

(67) Haninai "Ha-Gaon", the father of three sons,

namely:
(1)/(68A) Hilai (Hillel), Gaon of Sura 823-827, the father of (69) Natronai "Gaon" (d858), the father of (70A) Hilai (Hillel), Gaon of Sura 896-904 [father of (71) Natronai, father of (72) Shlomo, father of (73) Sarah (daughter), wife of Mar Barzilai], & (70B) Jacob, Gaon of Sura 911-924 [father of (71A) Yomtov Kahana, Gaon of Sura 924-928, & (71B) Joseph, Gaon of Sura 942-944, the father of (72) Aaron, Gaon of Pumbedita 943-961, father of (73) Isaac, father of (74) Zemah (d997)]

(2)/(68B) Machir (Makhir) [sometimes confused with cousins of the same name]

(3)/(68C) Isaac, Gaon of Pumbedita 833-839, the father of (69) Shaprut, the father of (70) Isaac, the father of (71) Hasdai "Nasi" [went to Spain] (929), the father of (72) son [name unsure] (950), had issue

the three sons of (66B) Haninai (Hakinai) (above) were:

(1)/(67A) Natronai I, 10th Exilarch 771-3

(2)/(67B) Makhir, 11th Exilarch 773 dep [sometimes mis-identified with Makhir, the son of Zakkai-Yehuda, 9th Exilarch]

(3)/(67C) Samuel I, 15th Exilarch 803-816

the three sons of (66C) Yitzchak "Isqawa" (above) were:

(1)/(67A) Zakkai II, 12th Exilarch 773 dep

(2)/(67B) Judah (Yehuda) (below)

(3)/(67C) Nathan [Mar-Huna] (d788)

the three sons of (67B) Judah (above) were:

(1)/(68A) David I, 18th Exilarch, 820-840

(2)/(68B) Makhir ["D"] [sometimes confused with Makhir ["A"], the son of Zakkai-Yehuda, 9th Exilarch]

(3)/(68C) Gershom, father of (69) Solomon "Nasi", who went to France and was made Marquis of The Spanish March, ancestor of a French noble house to which European Royalty can trace many genealogical-links

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10. Natronai I 771-3, dep, deposed and went to Spain, the father of three sons, who were:

(1)/(68A) Hisdai III, 14th Exilarch (803)

(2)/(68B) Samuel Ha-Nasi (814), the father of (69) Aaron, who went to Italy (876), ancestor of an Italian noble house

(3)/(68C) [name unsure], son, born in Spain, the father of (69) Judah "The Hebrew" "of Barcelona" (875), who begot (70) [name unsure], son, had issue

11. Makhir ["C"], 773 dep

12. Zakkai II, 773 dep

13. Babawai-Moses, 773-? issue:

(67) Isaac Iskoi II, 16th Exilarch (817), deposed

14. Hisdai III (803) issue:

(69) Shlomo "Gaon", father of (70) Ezra, father of (71) Joseph, father of (72) Samuel, father of (73) Jose

15. Samuel I, 803-816 issue:

(68) Daniel, claimant (820)

16. Isaac Iskoi II (817), deposed, his descendants are traceable as a dynasty of regional-rulers for 1000 years, and, was the father of (68) Qarim, ancestor of Baha'u'llah, founder of the Bahai’ Line

17. Daniel I, 820

18. David I, 820-840 (68A) (above) issue:

(1)/(69A) Lucke, 19th Exilarch 840
Judah I, 20th Exilarch 840-857, whose two sons were (70A) Ukba, 25th Exilarch, deposed twice, 913 & 918; after whose deposition there was an interim 918-921; and (70B) Zakkai, father of five sons (below), and ancestor of the Zakkaite Line & several major branches.

Zakkai, father of five sons (below), and ancestor of the Zakkaite Line & several major branches.

Hisdai V/IV, 24th Exilarch

Jacob, Gaon of Sura 832-?

Isaac, the father of (70) Joash, the father of (71) Hizkiah, the father of (72) David, the father of (73) Nathan, the father of (74) Nabal (1000), the father of (75) Aminadab (1050), the father of (76) Eliphelet (1090), the father of (77) Solomon, the father of (78) Jehoash, the father of (79) Hezekiah, the father of three sons, who were:

(1)/(80A) Israel, father of (81) Isaac (d1240), father of (82) Solomon, father of (83) Avraham, father of (84) Menahem [ancestor of Menahemite "B" Line], father of (85) Hezekiah, father of (86) Solomon, father of (87) Judah, father of (88) Josiah, father of (89) Phineas, father of (90) Hodayah, father of (91) Jedediah, father of (92) Mordechai Komitano, anti-exilarch 1526-42, from whom descends [four generations], (97) Mordechai (1650), father of (98) Sabbatai "Zevi", claimant 1648, resigned claim 1666 (d1676), "protégé" of (99) Jacob Querido.

(2)/(80B) David, a scribe (d1200), &

(3)/(80C) Hoshea [Oshea], father of a son (81) [name unsure], father of (82) Solomon, father of a son (83) [name unsure]

19. Lucke (840)

20. Judah I, 840-857

issue:

(70A) Ubka, 25th Exilarch

(70B) Zakkai, prince, ancestor of the Zakkaite Line (below)

21. Natronai II (857)

issue:

(71) Hisdai IV/III, 22nd Exilarch ?-875
22. Hisdai IV/III (875)

issue:

(72) Jehoshaphat, 23rd Exilarch 875-?

23. Jehoshaphat

issue:

(73) Sabbatai, the father of (74) Esther (daughter), wife of Hananeel [II], Prince of Oria, Italy, a Davidic scion

24. Hisdai V/IV

25. Ukba, deposed twice, 913 & 918

his brother, (70B) Zakkai, after whom the Zakkaite-Line takes its name, the father of five sons, was the ancestor of all succeeding exilarchs

the five sons of (70B) Zakkai (above) were:

(1)/(71A) David II, 26th/28th Exilarch 921-930 & 933-940

(2)/(71B) Joshua [claimant], the father of (72) Hachni, the father of two sons: (73a) Aahron [the father of two sons: (74a) Josiah (d1020) & (74b) Hushiel, the father of (75) Hananel (d1055), the father of (76) nine daughters] & (73b) Nathan [the father of (74) Avraham Ha-Nagid (1000), the father of (75) Saadya (1030), the father of three sons: (76a) Judah [father of (77) Nataniel, father of (78) Yakhir], (76b) Mevorak Ha-Nagid (1098) [the father of (77) Haninai, the father of (78) Samuel Ha-Nagid (d1159)], & (76c) Nathan, had issue]

(3)/(71C) Shlomo (d929), the father of (72) Paltiel Ha-Nagid (952), who, by wife, [dau of Jauhar, a general], was the father of (73) Samuel [I] "Ha-Rofeh"

(4)/(71D) Josiah I (Yoshiyahu) Al-Hasan, 27th Exilarch 930-3

(5)/(71E) Isaac (Yitzchak) "Gaon", the father of (72) Joseph (d944), father of (73) Solomon, father of (74) Elijah "Nasi", father of (75a) Abiathar & (75b) Solomon, father of three sons, who were:

(1)/(76a) Mazalaih
(2)/(76b) Nethaniel [father of (77) Moshe, father of (78) Nathaniel, father of (79) Sar-Shalom, had issue]

(3)/(76c) Hananiah

26. David II, 1st time, 921-930

issue:

(72A) Judah II, 29th Exilarch 940-1

(72B) Heman [II], 31st Exilarch 941-951

27. Josiah I Al-Hasan, 930-933, dep

issue:

(72) Solomon II, 32nd Exilarch 951-953

28. David II, 2nd time, 933-940

29. Judah II, 940-1

issue:

(73) Chizkiya I/III (Hezekiah), 30th/33rd/35th Exilarch 941 [age 12] [1st time], 953-75 [2nd time], & ?.980 [3rd time]

note: in the 10th century (900s) two distinguished Jewish families of Baghdad were: Netira [off-shoot of the exilarch-house] and Aaron [descendants of the Aaronic high-priest house]

30. Chizkiya I, 1st time, 940

issue:

(74A) David III/I, 36th Exilarch 980-1001

(74B) Zakkai III, 37th Exilarch 1001-1021

31. Heman [II], 941-951
32. Solomon II, 951-953

issue:

(73A) Azariah I [Uzziah], 34th Exilarch (975)

(73B) Josiah (Yeshai) ["A"], compare below

(73C) Haninai

33. Chizkiya I, 2nd time, 953-975

34. Azariah I, 34th Exilarch (975)

issue:

(1)/(74A) Zakkai IV, 41st Exilarch, father of (75) Joseph (Yosef) "Rabba", 42nd Exilarch, father of Zakkai V

(2)/(74B) Yeshai (Josiah) ["B"], compare above & below

(3)/(74C) Solomon (below)

(4)/(74D) Joseph "Gaon" (d1054), father of a son (75) [name unsure], called the "Messiah of Lyons" (1087), possible ancestor of the Bernadotte Family of France & Sweden

(5)/(74E) Daniel "Nasi", claimant, went to Palestine, expelled the ex-Exilarch David IV/II [39/44], and replaced him as "Nasi" 1051-62, but the invasion of the [Seljuk] Turks put an end to his reign

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issue of (74C) Solomon (above) were:

(1)/(75B) Jesse, the father of (76) Jedidah, 43rd Exilarch 761-1081

(2)/(75C) Yeshai (Josiah) ["C"], compare above, ancestor of the Dayyan Family, see

(3)/(75D) Judah (Yehuda), father of (76A) Joazar (76B) Solomon (d1051) [father of (77) Maziliah (1127)], & (76C) Josiah [father of three sons]
issue [three sons] of the claimant (74E) Daniel "Nasi" (above) were:

(1)/(75A) David [V] "Nasi", anti-exilarch, patriarch/prince 1081-94, who, by wife, Nashiya [daughter of Moshe Ha-Kohen], had issue [note: there were several families in the 1300s which claimed descent from him]

(2)/(75B) [name unsure], the father of (76) Jacob, the father of (77) Isaac "Alfasi" [fled to Spain 1088] (d1103), the father of (78) Ibn Arye "of Cordova" (1117), the father of (79) [name unsure], son (1150)

(3)/(75C) Yosef Ha-Nagid of Egypt 1081-1091

35. Chizkiya I, 3rd time, ?-980
36. David III/I, 980-1001

issue:

(75) Chizkiya II/IV (Hezekiah), 38th Exilarch
37. Zakkai III, 1001-1021
38. Chizkiya II,1021-40, Gaon of Pumbedita [last one] 1038; deposed 1040; imprisoned; released 1046; executed 1058 by the Arabic Caliph

issue:

(1)/(76A) David IV/II [39/44] (above)/(below)

(2)/(76B) Yosef [a.k.a. Joseph "of Fustat"], fled to Spain 1040; returned to Middle-East in 1066; resided sometime at Fustat [Cairo, Egypt], & was the father of (77A) David, Gaon of Fustat (1083-89) [father of (78) Elhanan, father of (79) [H]Anani[ah], father of (80A) Samuel Ha-Nagid (1142-59) & (80B) Elhanan, father of (81) Shemariah, etc.], (77B) Pagano "Ebriaci" [= "The Hebrew"] "of Pisa" (d1090) [had issue], & (77C) Mazhir, father of (78) Avraham, father of (79) Ezra (1120)

(3)/(76C) Isaac, fled to Spain in 1040 (below)
(4)/(76D) Reyna (daughter), wife of Eliayahu, parents of (77) Reyna
(daughter), wife of Joseph Oroved, see

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issue of (76C) Isaac [son of (38) Chizkiya II] (above) was:

(1)/(77A) Meshulam, the father of (78) Sheshet, the father of (79)
Shaltiel (d1097)

(2)/(77B) Yosef (Joseph) "Oroved", who, by wife, Reyna [dau of
Eliayahu, son of Eli, son of Mar Barzilai & wife, Sarah, dau of Shlomo,
son of Natronai, son of Hilai (Hillel), Gaon of Sura 896-904], begot (78)
Barzilai, the father of (79) Judah Ben Barzilai (1080), none issue

(3)/(77C) Shaltiel, had issue

issue of (77C) Shaltiel (above) was:

(1)/(78A) Shemuel Ha-Nasi (d1097)

(2)/(78B) Isaac, the father of three sons (below)

(3)/(78C) Sharbit Hazahav "Verge di Oro", ancestor of the Berdugo
Family [genealogy lost], from whom descends Moshe Berdugo Rabbi,
father of Itzhak "Ha-Yachieh" Berdugo, father of Yosef, father of
Mordecai Ha-Tzadik Berdugo (d1763), father of Raphael Burdugo
(d1821), had issue

issue of (78B) Isaac (above) was:

(1)/(79A) Meshulam "Prefet", the father of three sons (below)

(2)/(79B) Yosef Ibn Benveniste, ancestor of the Benveniste Family, the
father of (80) Solomon, the father of (81) Sheshet Benveniste (1170),
the father of (82) Makhir, had issue

(3)/(79C) Solomon "Baron"

issue of (79A) Meshulam "Prefet" (above) was:

(1)/(80A) Shaltiel, the father of (81) Sheshet, the father of three sons:
(82a) Judah, (82b) Isaac [the father of (83) Yosef "The Ribash", father
of (84) a daughter], & (82c) Yosef
(2)/(80B) Isaac

(3)/(80C) Sheshet, the father of (81) Shaltiel (1160), the ancestor of the Shaltiel Family, & father of (82) [name unsure], father of (83) [name unsure], father of (84) Isaac "Bonafos", father of (85) [name unsure], father of (86) Avraham Shaltiem, father of three sons: (87a) Judah [ancestor of the Chaltiel Family of Algiers & the Choltiel Family of Tunis], (87b) Moshe [ancestor of the Shaltiel Family of the U.K. & the U.S.], & (87c) David [ancestor of the Graziani Family of Italy]

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Note: From medieval Jewish exilarchs to medieval English kings

(75) Chizkiya II/IV (Hezekiah), 38th Exilarch 1021-40 [chart # 5D], deposed & imprisoned 1040; released 1046; executed 1058, who, among other sons, begot (76) Joseph "of Fustat" [fled to Spain upon father's deposition 1040; resided in Italy for a time; eventually settled in Egypt], the father of

(77B) Pagano "Ebriaci" [= "The Hebrew"] "of Pisa" (d1091), the ancestor of the Ebriaci Family of Italy, & the father of

(78) Ugo Ebriaci (d1115), the father of

(79) Ugo Ebriaci (d1136), the father of

(80) Maria (daughter) = Gonario II de Lacon-Gunale, Giudice di Torres

(81) Barisone II de Lacon-Gunale, Giudice di Torres (d1191) = Preziosa de Orrubu

(82) Comita III of Sardinia [II of Lacon-Gunale], Guidice di Torres (d1218) = Ispelle di Arborea

(83) Maria (daughter) = Bonifacio III del Vasto, Marquis de Saluzzo (d1212)

(84) Manfredo III del Vasto, Marquis de Saluzzo
Beatrice, daughter of Amadeus IV of Savoy

(85) Tommaso I del Vasto, Marquis of Saluzzo (d1296)

= Luisa de Cave, daughter of Giorgio [I] di Ceva & wife Elisa, daughter of Alberto de Este

(86) Alicia (daughter)

= Richard Fitz Alan, 7th Earl of Arundel (d1302)

(87) Edmund Fitz Alan, 8th Earl of Arundel (d1326)

= Alice de Warenne, sister of John, Earl Warenne

(88) Richard Fitz Alan, 9th Earl of Arundel (d1375/6)

= Eleanor of Lancaster [his 2nd =]

(89) Alice (daughter)

= Thomas Holland, Earl of Kent

(90) Eleanor (daughter)

= Roger Mortimer, Earl of March (d1395/8)

(91) Anne (daughter)

= Richard, Earl of Cambridge

(92) Richard, Duke of York

= Cecily Neville

(93) Edward IV, King of England, ancestor of succeeding English monarchs

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39. David IV/II, 1st time, 1040, abdicated & went to Palestine [Canaan], Palestinian Patriarch/Prince 1040-1051; went to Spain; returned to Baghdad and restored as Exilarch 1081-1092 [2nd time], ancestor of later exilarchs

issue:
(1)/(77A) Chizkiya III/V, 45th/47th Exilarch 1092-1094 [1st time], 1096-1099 [2nd time]

(2)/(77B) Baruch, born in Spain, moved to Italy, changed his name to Benedictus Christos on his conversion to Christianity [baptized by the pope], the father of (78) Leo, a Roman senator (d1111), the father of (79) Pierre de Leon (d1128), ancestor of the Pierleoni Family of Italy

(3)/(77C) [C]Hiyya, born in Spain, the father of three sons, namely, (78A) Avraham "Nasi" [the ancestor of several "Marrano" families, the most prominent of whom was the Senior Family whose most prominent member was Avraham Senior, Anti-Exilarch (1480); (78B) Moshe Al Dar'l "of Fez" (1127); & (78C) Bonjudah "Vital", the ancestor of Chaim Vital (d1640) & the Vital Family

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40. Solomon III "Rosh", 1040-?, see

41. Zakkai IV

42. Joseph

43. Jedidah, ?-1081, dep

issue:

(76) Hezekiah, father of (77) Solomon IV Al-Duji, 46th Exilarch 1094-1096

44. David IV/II, 2nd time, 1081-1092

45. Chizkiya III, 1st time, 1092-4

issue:

(78) David V/III, 48th Exilarch 1099-1134 (below)

46. Solomon IV Al-Duji, 1094-96

issue:

(78) Avraham, the father of (79) Menahem, ancestor of the Menahemite "A" Line, the father of (80) David Alroy, claimant (1150), father of (81) [name unsure], father of (82) [name unsure], father of (83) [name unsure], father of (84) [name unsure], father of (85) [name unsure]
unsure, father of (84) Judah (1250), father of (85) Solomon, father of (86) Jedidiah, father of (87) Solomon, father of (89) Josiah, father of (90) Jesse, father of (91) Zedekiah, father of (92) Joseph (Yosef), from whom descends [gap here of four generations] (97) David Puigo, father of (98) Joseph Puighe, called "Filosoff" [= "The Philosopher"], father of (99) Jacob Querido, claimant 1676, renounced claim 1687 (d1691); adopted by Sabbatai Zevi as his son [claimant 1648-1666] (d1676), representative of the Menahemite "B" Line, and, begot (100) Berokia, claimant 1716 (d1740), father of (101) [name not given], playboy heir, guitar-playing gallant prince at the royal Spanish court, father of two sons: one (102a) [name not given], was a Christian merchant at Copenhagen, and, the other, (102b) [name not given], was a tobacco dealer at Pigueral, who begot (103) [name not given], an army officer, the father of (104) Enrique Puig y Molto, the paramour of Queen Isabella II of Spain, who may have been the biological father of (105) King Alfonso XII of Spain & ancestor of the Spanish Bourbons?

47. Chizkiya III, 2nd time, 1096-9

48. David V/III, 1099-1134

issue:

(1)/(79A) Nehemiah II, 49th Exilarch 1134

(2)/(79B) Hisdai IV/V, 50th Exilarch 1134-5

(3)/(79C) Natronai III, 53rd Exilarch 1175

49. Nehemiah [III], 1134

50. Hisdai IV/V, 1134-5

issue:

(80A) Solomon V, 51st Exilarch 1135-50

(80B) Daniel II, 52nd Exilarch 1150-1175

(80C) [name unsure] (daughter), wife of Hodayah [chart # 9C], a Davidic prince [Hillelite Line], the mother of (81) David VI/IV, 56th Exilarch 1175, see

51. Solomon V, 1135-1150

52. Daniel II, 1150-1175
53. Natronai III, 1175

issue:

(80A) Judah III, 54th Exilarch 1175

(80B) Samuel III/II, 57th Exilarch 1175-1195

(80C) David, the father of (81) Jesse, the father of (82) Solomon "Nasi", claimant (1244), the father of (83) Josiah II, 66th Exilarch 1270-?

54. Judah III, 1175, deposed, went to Spain

issue:

(81A) David VIII/VI, 60th Exilarch

(81B) Joshua, the father of (82) Hisdai V/VI, 63rd Exilarch

(81C) Shlomo, the father of (82) Daniel III, 64th Exilarch

55. Samuel II/I [son of Ali Ha-Levi], usurper, 1175

56. David IV/V 1175 [son of Hodayah, see Hillel Pedigree]

issue:

(82) Hasdai V/VI, 61st Exilarch

57. Samuel III/II, 1175-95

issue:

(81) David VII/V, 58th Exilarch

58. David VII/V, 1195-1201

issue:

(82) Azariah II, 59th Exilarch

59. Azariah II, 1201-1216

issue:

(83) Samuel IV/III, 65th Exilarch
60. David VIII/VI (1216)

issue:

(82) Abraham, father of (83) Nissim, 69th Exilarch

61. Hasdai V/VI

issue:

(83) Solomon VI, 62nd Exilarch

62. Solomon VI

issue:

(84) Daniel IV, 68th Exilarch

63. Hisdai VI/VII

issue:

(83) David IX/VII, 67th Exilarch

64. Daniel III, ?-1240

issue:

(83) Samuel, who went to Spain in 1240, the father of (84) Abraham Abulafia "Raziel", who went to Italy, claimant 1282/84 (d1291), father of (85) son [name unsure], father of (86) Samuel Abulafia (d1361), father of (87) son [name unsure]

65. Samuel IV/III, 1240-1270

issue:

(84) Phineas, the father of (85) Sar-Shalom, 73rd Exilarch

66. Josiah II, 1270-?

issue:

(84) Judah IV, 70th Exilarch (1300)

67. David IX/VII (1288)
68. Daniel IV

69. Nissim, went to Spain in 1295

70. Judah IV (1300)

issue:

(85) Solomon VII "Muleh", 71st Exilarch

71. Solomon VII "Muleh"

issue:

(86) David X, 72nd Exilarch

72. David X

73. Sar-Shalom (1341)

issue:

(86) Melchi "Nasi", 74th Exilarch

74. Melchi "Nasi", ?-1365

issue:

(87) Shalom, 75th Exilarch

75. Shalom, the last one, 1365-1401, deposed by Tartar King Tamerlane

note: the Jewish Exiles still in Babylonia [Mesopotamia] barely survived the occupation of Mesopotamia [Babylonia] by the Tartars; and, the Mesopotamian Jews, that is, the last generation of the "The Babylonian Captivity", were scattered everywhere by the Tartars in the late-14th/early-15th centuries AD under the Tartar King Tamerlane, who abolished the Babylonian Exilarchate (1401), and, thus, passes into history the last remnants of the ancient Jewish monarchy-in-exile, though the heirs of the exilarch’s house were continued to be recognized as kings of the Jews by the Baghdad ghetto until 1825 when the dynasty’s main-line died out.

descendants of Shalom, the last exilarch, include:
his grandson was

X. Joseph HaMelech, claimant 1471

the grandfather of

X. Tajir Ha-Nasi, was appointed "Nagid" of Egypt by the Ottoman governor (1517), the grandfather of

X. Avraham Shalom, claimant 1574, the father of

X. Moshiah HaMelech, another claimant (1600)

from whom descends

- several generations -

X. Saleh Ha-Nasi (d1791), the father of

X. Pasha (1775-1825), died childless, the last of his line, called "King of The Jews", by the Jews of the Baghdad "ghetto"


section 9C: medieval claimants

01. HAZUB (KHAZUV; CHATZUV), first medieval claimant, c. 950, ancestor of the Charlap Family, see

2-4 three more claimants

05. "LYON[S] MESSIAH" (so-called), set forth his claims in Lyon[s], France, c. 1060, and was slain by the French. He may have been the ancestor of the Bernadotte Family of France & Sweden.

06. SOLOMON "RASHI" of Troyes, France [chart # 10], claimant 1087, a famous Jewish rabbi made dynastic claims

07. IBN AYRE [chart # 6C], a reluctant Jewish prince at Cordoba, Spain, in 1100, became the focus of a growing number of local Jewish leaders as a likely candidate to be their leader. To preempt reaction by the Muslim authorities, the leaders of the Jewish community brought Ibn Ayre to the synagogue. He was found guilty for failing to instruct his followers that they were acting in error. He was publicly flogged, fined, and excommunicated from the synagogue.
08. MOSHE AL-DAR’L came to Fez, Morocco, from Muslim Spain, in 1120, and attracted the notice of local Jews. He predicted that the messianic age was about to dawn, and that he would lead the Jews back to Palestine. He swindled a lot of people, and, in 1127, fled with their money once he caught the interest of local Moorish authorities.

09. DAVID ALROY was an active claimant between 1125-1147. His father, Menahem, and his grandfather, Shlomo al-Duji, had earlier worked to organize a movement to return the Jews to Palestine; and, upon his father’s death, David Alroy found himself the third generation leader of the movement. Alroy declared that it was his purpose to complete his father’s work to lead the Jews to retake Canaan-Palestine. He aimed to use military force to accomplish this. His base of operations was the city of Amadia, Kurdistan. In 1147, David Alroy proclaimed himself "King of the Jews" at Babylon. The Persian Shah threatened to kill all of the Jews in the country unless Alroy was stopped. In response, Jewish leaders appealed to a neighboring Turkish ruler, Sultan Zun al-Din, a friend of the Jews, who saw that only the death of Alroy would save the Jews from Persian reprisals. Sultan Zun al-Din gave the father of Alroy’s wife 10,000 gold pieces to kill him. The father-in-law accomplished this by getting Alroy drunk at a banquet given in his honor, and then murdering him while he slept. He cut off his head and sent it to the Seljuk sultan. The followers of his descendants [the Menahemite "A" Line] were called "Menahemists", from his father’s name "Menahem", who was considered the founder of the family’s fortune.

10. YOSEF "HA-NASI", a prince of the Exilarch-House, during a vacancy of the patriarchate, came from the exilarch-house at Baghdad, Iraq, to Aleppo, Syria, and was received by the Jewish inhabitants of the city as their "prince" ["nasi"], and founded another dynasty of the Jewish Palestinian "Nesi'im", about the same time as the overthrow of Jerusalem’s Crusader-Dynasty [the first time] in 1187.

11. ABRAHAM ABULAFIA was the son of the Jewish exilarch-prince, Samuel, the son of the 64th Exilarch Daniel III. He had three divine calls: the first in Barcelona, Spain, in 1271; which he wrote about and published in a book in Urbino, Italy, in 1279. This was soon followed by his second call in 1280 in Capua, Italy; and, he got his third and most elevating vision at Messina, Sicily, in 1284, and, thereafter set forth his claims to be the "Messiah", or the "royal Davidic heir"; for the Davidic Dynasty was suppose to produce the "Messiah". He had an audience with the pope [Nicholas III] who condemned Abulafia to be burned at the stake, however, it was not Abulafia but Pope
Nicholas who was struck down by the plague and died within a few days. The authorities believed that this was not a random illness, but a divine intervention that rescinded the pope's execution order, and Abulafia was released. Much was made of the date of his birth, for year AD 1240 corresponded with Year 5000 since Creation in the Jewish Calendar; and, a prediction that was popular at the time was that 1290, one Jubilee [fifty years] after the fifth millennium from Creation that the Kingdom of God would be established on earth. He was so forcefully denounced by the rabbis that a rebuffed Abulafia withdrew from actively promoting his messianic claims. In 1282 he gathered a following of European Jews to retake Jerusalem, but was arrested by the King of Italy; and exiled to Isle of Malta (1284) where he was imprisoned and died seven years later (1291), one year after the failed 1290 prediction.

12. NISSIM [ben Abraham], the "prophet of Avila", who set forth messianic claims in 1295, in Avila, Castile [Spain], but proved to be a false prophet when none of his predictions came true. Many of his former followers converted to Christianity after the debacle rather than returning to Judaism.

13. SAMUEL ABULAFIA served King Don Pedro of Castile as his financial administrator. He built a magnificent personal residence, which today serves as the El Greco Museum in Toledo. In 1358 he was sent to Portugal as a royal diplomat. In 1360 his master, King Don Pedro of Castile, nicknamed "The Cruel", had Samuel Abulafia arrested and tortured to death, and seized all of his property and possessions.

14. MOSES BOTAREL, descended from a "Marrano" family [chart # 6D], was declared "King of the Jews" in Burgos, Spain, in 1393, by Hasdai Crescus, one of the great Jewish philosophers of his time, but Botarel's cause never caught on among the Jews of Castile, and he had only a few supporters.

15. AVRAHAM SENIOR (1487), descended from a "Marrano" family; "Senior" appears to be derived from the Spanish word "señor", meaning "sire" or "lord" [like the French "sieur"], which might, in turn, be a translation of the Hebrew "Nasi", meaning "Prince". Note that "Coronel", the surname adopted by Don Abraham Senior in 1492, meant [at that time] "crown".

16. JOSEPH KARO (1488-1575)

17. "MESSIAH OF BEYHAM" (1495)
18. ASHER LEMMLEIN came from Germany to Venice, Italy, in 1502, where he announced that "Messiah" would appear within a year. He died or disappeared during the winter of 1502/1503 and many of his followers abandoned Judaism and became Christians.

19. DAVID REUVENI (1523), a popular Jewish pretender with mysterious origins. He took care to trace his ancestry to Solomon, King David's son, however, there are other theories of his ancestry, which are: that he (a) was from Baghdad [Mesopotamia]; or (b) Beta Israel [Ethiopia], and/or (c) was a Polish Ashkenazi Jew. The Arabs captured him on his way to Europe and held him as a slave until the Jewish community in Alexandria, Egypt, ransomed him. He appeared in Rome in 1524 riding a spectacular white Arabian horse, and accompanied by attendants dressed in fine silks, and shining breast-plates. He obtained an audience with the pope [Clement VII]. The pope gave him letters of safe passage to meet with King John III of Portugal. Thus, here in the midst of the Inquisition, here is a Jewish prince traveling from the pope to a king in exotic splendor and under banners emblazoned with Hebrew characters. He stayed at the home of the king's brother, Cardinal Don Enrique. The revelation that the king's council-secretary, Diogo Pires, was actually the Jewish prince Shlomo "Molkho" of the Charlap Family, obliged David Reuveni to quietly leave Portugal without fanfare. He wondered about Europe for several years, and ignorantly asked the Holy Roman Emperor Charles V for an audience. Emperor Charles V had David Reuveni arrested and sent him in chains to be tried by the Inquisition, whereupon he disappears from history. It is not known what happened to him, and his end comes to be as mysterious as his beginning.

20. SHLOMO "MOLKHO" (1525) was born Diogo Pires in Lisbon in 1500 to a family of Portuguese Marranos [chart # 5B]. He held an important office in the court of King Joao III of Portugal when he re-adopted Judaism [which was a capital offense under the Inquisition], was circumcised, and began using his Jewish name. In 1525 he began a seven-year personal odyssey traveling throughout Europe. He made messianic claims and preached powerful sermons to both Jews and Christians alike. He won the support of Pope Clement VII in a private audience. The pope secretly rescued Shlomo Molko from the Catholic Church's own Inquisition in 1529; but in 1532 he was arrested during an audience with the Holy Roman Emperor Charles V who turned him over to the Inquisition, which burned him at the stake in 1532.

21. LUIS DIAZ, "the Messiah of Setubal", Portugal [chart # 6A], who, a poor, uneducated shoemaker, in 1540 claimed to be the rightful heir to King David's throne, and made messianic claims. His pedigree from
ancient Jewish royalty was known from his family’s records. His family came from the "Marranos", who were Hispanic Jews. The popularity of Luis Diaz caught the attention of the Spanish Inquisition which arrested and burned him at the stake in 1542.

22. ISSAC LURIA "ARI" [="The Lion"] (1534-1572), claimant 1572 [chart #12], founder of the modern school of "cabala"/"kabbalah". He and his disciples shaped "Kabbalah" into its present form. He died from the plague in 1572, interpreted as having been smote by God possibly for his involvement in the "Kabbalah Heresy" or either his messianic claims.

23. HAYIM VITAL CALABRESE (1543-1620) went to Damascus, claimant [chart # 6D]

24. MANOEL SOEIRO [a.k.a. Menasseh Ben Israel] [chart # 4A], another Davidic prince, who established his court at Amsterdam, Holland, and established a rival exilarchate and/or principate. He could trace his ancestry from the Davidic Dynasty genealogy. Manoel Soeiro (d1657) had dealings with the world-leaders of his time. He bargained with Cromwell of England who was anxious to get as much money from Manoel Soeiro as possible. He was survived by an only child, a daughter, Rachel, who married Edward Russell, an English noble.

25. SABBATHAI ZEVI (Ahebetai Zvi) (1626-1676) [charts # 5B & 5C], demagogue, king, represented the Davidic Dynasty’s Menahemite "B" Line. He traveled throughout Europe, North Africa, and the Near East visiting Jewish communities. Sabbatai Zevi moved to Jerusalem in 1662 where he gained thousands of followers from all the world’s Jews, who hailed him as "King of the Jews" and "Emperor of The World", and, where he received ambassadors from most of the world’s nations as well as from the worldwide Diaspora of Jews everywhere. He assumed the pomp and splendor of royalty, and held court supported by the money sent to him by the world’s Jews. Late 1665 he formally proclaimed that he was the Messiah. It awoke a messianic fever among the Jews everywhere. Early 1666 Sabbatai Zevi was "sent for" by the Turkish sultan, along with twenty-six of the sultan’s other vassals. [The Ottoman Turks conquered the Byzantine Empire in 1453, and took Jerusalem in 1516.] Sabbatai Zevi set out in ceremony-of-state with a large entourage in great fanfare. He thought he was going to receive the sultan’s crown of dominion over Palestine, however, he was arrested at Gallipoli, and taken in chains to Adrianople where the sultan was then in residence. He was brought before the sultan and given a choice, either convert to Islam or be crucified. He chose to
convert to Islam in 1666. He was kept a prisoner in the sultan’s palace, and made the doorman of the sultan’s harem. The news that Sabbatai Zevi had converted to Islam stunned and shocked the world’s Jews, and main-stream Judaism began to drift away from messianism in the coming years. He died in a fortress at Dulcigno [Ulvinj] in Albania a broken-man in 1676. His eldest son, Ishmael, died in adolescence; and, his second son, Ibrahim, appears to be an insignificant figure in his father’s movement. His widow, [Michal] Jochobed, daughter of Rabbim Joseph "Filosoff" [="The Philosopher"] Puighe "of Salonika", claimed that Jacob "Querido" was their son, thus, the Sabbatinians ["Followers of Sabbatai Zevi"], afterwards followed him.

26. JACOB QUERIDO, claimant 1676/78, the royal Davidic heir [though his lineage was questionable] overshadowed the claims of Moshe Nasi, who eventually did achieve the Palestinian Patriarchate. Jacob Querido was probably not the son of Shabbatai Zevi but rather the brother of Shabbatai Zevi’s widow, Jochobed, thus, he was the son of Joseph "Filosoff" [="The Philosopher"] Puighe and not his sister’s son by Shabbatai Zevi, though that is the official doctrine. He was forced by islamic powers to renounced his rights and converted to Islam in 1687, and died in 1691. The "Sabbatinians" [= "Followers of Sabbatai Zevi"] then supported his son, Berechiah, called "Prince Berokia", as the royal Davidic heir.

27. MORDECAI "MOKIAH", claimant 1678 (d1682)

(x) BARUCHYA RUSSO (d1720), claimant 1716, opposed by:

28. BEROKIA (BERECHIAH), claimant 1687/1716 (d 1740), father of

(29) [name unsure], son, who was a guitar-playing gallant young dandy prince in the Spanish royal court at Madrid, Spain, and, was the father of two sons:

(30a) [name unsure], a wealthy Christian merchant at Podolia, Poland; made his millions in Cohenhagen, Denmark, where he took up his residence [none reference to offspring]; and

(30b) [name unsure], a wealthy tobacco dealer in Pigeural, was the father of [name unsure], an army-officer, the father of Enrique Puig y Molto, the paramour of Queen Isabella II of Spain, and, the reputed father of King Alfonso XII of Spain; and, thus, the possible ancestor of the Spanish Bourbons?
Though, there has not been any officially recognized Jewish "state" in Palestine from the Roman Conquest in AD70 until 1948/1967, however, there has been a Jewish "authority" in Palestine officially recognized from time to time, who were descendants of the ancient Jewish Davidic Royal House until 1849, when the Ottoman Empire abolished the "patriarchate". The duties of the "Nesi'im" were assumed by the "Hakhamim" [overseer of the Jews] of the Ottoman Empire after 1849, who also was suppose to be one of King David's descendants. The British Empire took Jerusalem in 1917 on the collapse of the Ottoman Empire; and in 1948 empowered the local Jewish authority there to establish the modern Jewish state.

There were representatives of other branches of the Davidic Dynasty who made their own claims to the throne as well as messianic claims, among whom were:

31. [Avraham] MIGUEL CARDOZO (d1706) was murdered by his nephew Hayim [ben Shlomo] (below) over the leadership of the family-dynasty

32. MORDECHAI of Eisenstadt (d1706) traveled all over Germany claiming to be the royal Davidic heir and also the messiah

33. HAYIM [BEN SHLOMO] (d1716)

(34) BARUCHYA RUSSO (d1720), the leader of a sect, the Konyosos; his descendant was (X) DJAVID BEY, who was also an active leader of the Konyosos sect

35. YEHUDA LEIB "of Prossnitz" (d1730), an uneducated peddler from Moravia, wandered from city to city, setting forth his claims to David's throne

36. YEHOSHUA HESHEL TZOREF (d1700) was an uneducated jeweler from Lithuania who became a successor to Sabbatai Zevi’s movement

37A HATIM BEN SHLOMO, a.k.a. HAYIM MALAKH (d1716), together with:

37B JUDAH HASID, founded the "Hasidim" [="Society of The Pious"], a Shabbatean religious group

38. NEHEMIAH HIYYA HAYYUN (d1726); attracted a large following across Europe, which organized into a movement, but almost immediately broke up into divisive factional groups; meantime, the European rabbinate was conflicted with similar controversies
39. MOSHE HAYIM LUZZATTO (d1747), called the "RAMHAL"; were all active in the first half of the 1700s. In 1744, he went to Palestine to engage in his cabalistic studies, but it developed into a messianic role. He died there.

40. BAAL SHEM TOV (d1760) founded "Hasidism" as a Jewish sect; his great-grandson:

41. "Rabbi" NACHMAN "of Bratslav" (1772-1811) was also a claimant

42. DOV BER, the immediate successor of Baal Shem Tov as "European Exilarch", was the great-grandfather of

43. ISRAEL OF RIZHIM (d1850), a rabbi, great-grandson of Dov Ber, the successor of Baal Shem Tov, and made messianic claims. He was held in a Russian prison for several years on suspicion that he was involved in a scheme to declare himself "King of the Jews"

44. JACOB FRANK [Jacob Ben Judah] represented another Davidic descent-line. He was the son of Yehuda Lieb "of Prossnitz", son of Yosef Loewe, son of Zalman Lieb, son of Yanai Loewe, son of Moshe V Ha-Nasi. He also made messianic claims. In 1753 he went to Podolia, Poland, where the Sabbatean Sect had their headquarters, and were in need of a leader. He argued the "Talmud" publicly in Christian churches attended by Christians. He was addressed as "Holy Lord", and drove about in cities and towns in an ornate horse-drawn coach surrounded by a bodyguard dressed in decorative uniforms. He obtained a great following but when he converted to Islam in 1757 then to Christianity in 1759 the Sabbatean Sect took another direction. He was a conman, and manipulated Jews, Christians, and Muslims alike. He gained an audience with the Empress Maria-Theresa, who was so impressed that she gave him the estate at Offenbach, near Frankfurt, and title of baron. There, he and his family lived in an opulent palace, called "Gottes Haus" ["God's House"], and carried on a lavish life-style. He held a splendid court in the oriental-style, and claimed lordship of the world's Jews. He died from a stroke in 1791, and was given a lavish funeral attended by thousands of his followers as well as by the local nobility. He was succeeded by his daughter, the only child of his first marriage; for, his two sons, Josefus & Rochus, by his second wife, had both died in their adolescence.
45. EVA, daughter of above, claimed David's Crown upon her father's death and styled herself with messianic titles, e.g. "Matronita". She was addressed as "Holy Lady"; and "The Virgin" [Gavirah] to compare her to Christianity's "Virgin Mary". She was considered the dynasty's heiress & rightful queen; called "The Divine Lady" among other epithets, titles & styles. She resided in a palace and presided over a lavish court. Queen Eva reigned at "Gottes Haus" ["God's House"] on the Offenbach estate, and was worshipped as "Lady Divine" as Judaism's only female Messiah; yet over a continually shrinking circle of followers financial support gradually dried up, which left Queen Eva bankrupt. She, the last of her line, died childless in 1817 without any significant followers.

There is reference to Jewish Babylonian Exilarchs in Baghdad as late as the 1800s. The last one (46), PASHA (PASCHA) (1775-1825), was called "King of The Jews" by the Jewish ghetto. He died without issue in 1825, and with him the Davidic Dynasty's main-line became extinct. The Davidic Dynasty survived in numerous secondary-lines, one of which, the Jewish Palestinian "Nesi'im", had the best claim as the dynasty's heir[s]. ELIJAH MAZAL-TOV, claimed succession to the Baghdad Exilarchate (1850), as well as son YOSEF CHAIM (1871-1889; deposed; d?) after him.

Elsewhere, (X) SHUKUR KUHAYL I [YEHUDA BAR SHALOM], was an active claimant for David's throne in San'a, Yemen, from 1861. He was arrested and executed 1865. Then, two years later, his son, (X) SHUKUR KUHAYL II, claimant appears in 1867. He married his step-mother, his father's widow, and claims King David's throne. He moved the family's seat from San'a to al-Tawila. He used the funds he received from the world's Jewish communities to support his lavish court in al-Tawila where he fed hundreds of followers and visitors daily. He also redistributed some of the funds for relief of poor Jews, and to pay the inevitable bribes to Arab authorities. He was brought down by "yellow journalism". The journalist Jacob Saphir wrote a series of articles verbally attacking Shukur Kuhayl II in "Ha-Levanon", the first Hebrew language newspaper in Palestine. He was discredited in these articles, which dried up his base of financial support, and, without money Shukur Kuhayl II lost his power to bribe Arab officials, maintain his court, and dispense charity. He restored to borrowing funds from Arab bankers, but when he could not repay, he was imprisoned. He later died destitute and forgotten at his home in San'a.

46. Husayn Ali, a.k.a. BAHĂ’U’LLAH, another Davidic prince, proclaimed self "King of the Jews" in 1868 and made messianic claims (d1892). The male-line of Baha’u’llah is now extinct.
47. ITZAK EIZIK "of Komarno" (d1874), was the last Hasidic Master who asserted Messiah status; and,

48. YUSUF ABDALLAH (d1895), who [also] claimed to be the royal Davidic heir, spent his money on food and wine and prostitutes.

49. HACHAM YESHIA (d1903), head of the Sanhedrin at Aleppo, Syria.

50. YITZAK DAYYAN, considered heir in 1933 by Jewish rabbis as the Davidic Dynasty's heir and titular "King of Israel"; but after his death none of his three sons pursued their father's dynastic claims. Then, in 1968, another family member, YOSEF DAYAN, was encouraged by Jewish rabbis to be an active claimant to the throne.

part 10: Jewish Palestinian Princes ["Nesi'im"], from c.1187 to 1678: ancestors of the Nasi "A" Family & [its offshoot] the Dayan Family

note: The pedigree of The Day[y]an Family given in "Yashir Mosheh" (1879) traces the Dayan Lineage to Josiah ["A"], son of the Exilarch Solomon II [#32], though, the pedigree of the Day[y]an Family given in an unpublished manuscript written in 1617 by the great Rabbi Kehahr [abrev. = Kevod HaRav HaGaon] traces the Dayan Lineage to Josiah ["B"], the son of the Exilarch Azariah I [#34], however, the article "DAYYAN [fam.]" in the "Encyclopaedia Judaica" traces the lineage to Josiah ["C"], the son of Prince Solomon, the son of the Exilarch Azariah I [#34], which harmonizes the sources and satisfies chronological difficulties.

section 10A: Jewish Palestinian "Nesi'im"

The Jewish "Prince" Yeshai, who was a medieval Davidic Dynasty prince of the exilarch's house, the grandson of the 34th Exilarch Azariah, emigrated along with his father, "Prince" Solomon, to Israel/Palestine and founded another dynasty of the Israeli/Palestinian "nesi'im", c. 1187, and, became the ancestor of the Ha-Nasi Family, which family reigned until its deposition by the Turkish sultan in 1678.
whereupon, the dynasty's heir took up residence in Aleppo, Syria, and became the ancestor of the Dayan Family.

(75) Yeshai (Josiah) ["C"] [son of "Prince" Solomon, one of the five sons of the 34th Exilarch Azariah I, son of the 32nd Exilarch Solomon II] settled with his father at Aleppo, Syria, where his descendants reconstituted the Palestinian Patriarchate. He was the ancestor of the Dayan Family, which became extinct in the male-line, upon which its surviving off-shoot, the Dayan Family, inherited its legacy, and, begot

(76) Hayyim, who begot

(77) David, who begot

(78) Zechoria[h], who begot

01. (79) Yosef Ha-Nasi, 1st Prince ["Nasi"], son, founder of a new dynasty of the Israeli/Palestinian "Nesi'im", [date uncertain] (c. 1150/1175), ending the interim from the deposition of Mar-Zutra's House, circa 950, until then, about two centuries. He came from the exilarch-house at Baghdad, Iraq, to Aleppo, Syria, and was received by the Jewish inhabitants of the city as their "prince" ["nasi"], and begot

02. (80) Seadia Ha-Nasi, 2nd Prince, who begot

03. (81) Moshe Ha-Nasi, 3rd Prince, who begot

04. (82) Shlomo [younger brother of "Nasi" Seadia II, 4th Prince, who was challenged by the Islamic Mamluks [Kurds] who took Jerusalem in 1291 and ended the Crusader-Kingdom of Jerusalem. The Mamluks' Khan met with the Jewish "Nasi" [Seadia II], and made a truce. Meantime, Samuel Abulafia (1320-1361) [whose grandfather had been a prince of the exilarch's house and had earlier emigrated to Spain], who was an official in the service of King Pedro of Castile, entertained visiting members of the exilarch's house, and, very likely at sometime also "Prince" (82) Shlomo, who begot

05. (83) Yehuda Ha-Nasi, 5th Prince, corresponded by letters with the deposed 69th Jewish Exilarch Nissim, in exile at Avila, Castile [Spain], who wrote a book containing prophecies he claimed to have gotten from visions from God for which he was called the "Prophet of Avila" (1295). And (83) Yehuda Ha-Nasi, 5th Prince, begot
06. (84) Ovadia (Obadia) [younger brother of Moshe II, 6th Prince, the father of Yehuda II Ha-Nasi, 7th Prince, who adopted his title "Nasi" as his family's surname, though, he himself died without issue], begot

07. (85) Zedaka (Tzedaka) [son of Ovadia (above), and, father of Seadia III Ha-Nasi, 8th Prince (below)], the cousin of Yehuda II Ha-Nasi, 7th Prince, who was obliged in 1453 to yield to the Turkish Sultan Mohammed "The Conqueror", who that year established the institution of the "Hakham Basi" as the overseer of all of the Jewish communities in the Ottoman Empire, which greatly diminished the authority of the Israeli/Palestinian "Nasi" office, and challenged the existence of Babylonian "Resh Galuta" office. The "Hakhamei", all of whom were suppose to be descendants of royal Davidic descent, were the pre-eminent exilarchs among Levantine Jewry in Palestine during the occupation of Canaan/Palestine by the Turks. And, Zedaka begot

08. (86) Seadia [III] (Sedayah) Ha-Nasi, 8th Prince, who was under the authority of the "Hakham Basi"

09. (87) Moshe Ha-Nasi, 9th Prince, who begot

10. (88) Ovadia Ha-Nasi, 10th Prince, who begot

11. (89) Zedaka Ha-Nasi, 11th Prince, who begot

12. (90) Ovadia Ha-Nasi, 12th Prince, who begot

13. (91) Moshe Ha-Nasi, 13th Prince, Chief Justice of "Bet Din" [= "Sanhedrin"] (1500), who begot

14. (92) Seadia Ha-Dayan, who, was appointed "Supreme Rabbinical Judge" by his older brother, the "Nasi" Ovadia III, 14th Prince (1525), and, begot

15. (93) Moshe Ha-Dayan, a judge [cousin of Yehuda III, 15th Prince], begot

16. (94) Mordechai "Zalhah", a judge (d1590) [the 2nd cousin of Seadia IV, 16th Prince], and begot

17. (95) Nathan Ha-Dayan [the 3rd cousin of Zedaka II, 17th Prince], went back-and-forth from Damascus to Jerusalem, even residing a while in Hebron, for it seems he wanted to avoid the movements of Hayim Vital (1542-1620), another Davidic scion, who saw himself as a messianic figure, claimed David’s throne, and preached in Israel, Syria, and Egypt. And, Nathan Ha-Dayan begot
18. (96) Yosef Ha-Dayan (1678) who became the "royal heir" upon the imprisonment of his cousin Moshe V, in 1678, who, thereupon, adopted his title "Da[y]yan" ["judge"] as his family's surname. He has many descendants today, and, among them, was Yitzak Dayyan, who, in 1933, was recognized by Jewish rabbis as the Davidic Dynasty's heir and titular "King of Israel", but after his death none of his three sons pursued their father's dynastic claims. Then, in 1968, another family member, [another] Yosef Dayan, was encouraged by Jewish rabbis to be an active claimant to the throne.

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section 11: modern Jewish royalty: the Dayan Family

section 11A: royal heirs, main-line

(96) Yosef Dayan (above), the "royal heir" upon the extinction of the senior-line issue:

(1)/(97A) Mordechai "Mokiah", claimant 1678, had issue

(2)/(97B) Hayyim, the father of (98) Mordechai, the father of (99) Isaiah, the father of three sons, namely, (100A) Saul, (100B) Isaac, & (100C) Ezra, the father of (101) Yosef, a rabbi

issue of (97A) Mordechai "Mokiah" (above) was:

(98) Yosef (d1757), who begot

(99) Mordechai (d1774), who begot three sons, namely:

(1)/(100A) Elazar-Hayim [recognized unofficially as exilarch] (d1787)

(2)/(100B) Yedidya [succeeded in office over the young sons of his late elder brother] (d1819), "Prince of Israel", ancestor of surviving descent-lines

(3)/(100C) Mansur

issue of (100A) Elazar-Hayyim (above) was:
(1)/(101A) Mordechai

(2)/(101B) Yeshayahu [Isaiah] (d1830), the father of (102) Avraham (d1876), the father of (103A) Moshe (d1901), the author of the book "Yashir Moshe" (1879), & (103B) Shaul

issue of (100B) Yedidya (d1819) (above) was:

(1)/(101A) Mordechai (d1847)

(2)/(101B) David, ancestor of a major branch, section 11B

issue of (101B) Mordechai (above) was:

(1)/(102A) Moshe (d1879)

(2)/(102B) Ezra (1830-1905)

(3)/(103C) Hacham Yeshia (d1903), head of the Sanhedrin at Aleppo, Syria, ancestor of major branches, section 11C

issue of (102A) Moshe (above) was:

(1)/(103A) Yitzak

(2)/(103B) Nissim, father of (104) Asia (daughter)

(3)/(103C) Chaim

issue of (103C) Chaim (above) was:

(1)/(104A) Moshe

(2)/(104B) Nissim

(3)/(104C) Shlomo

issue of (102B) Ezra (1830-1906) (above) was:

(1)/(103A) Mordechai (d1903)

(2)/(103B) Aaron (Mohel), who, by his wife, Djamile Piccito, begot a son, (104) [name not given], died young

issue of (103A) Mordechai (above), by his wife, Farida Herari, was/or is:
(1)/(104A) Yeshia [Carlos] (d1993)
(2)/(104B) Ezra ["Eddie"]
(3)/(104C) Rachel (daughter), wife of Jesse Dayan [cousin]

issue of (104A) Yeshia [Carlos] (above), by wife, Elvira Tawil, was/or is:

(1)/(105A) Marcos "of Mexico", considered by some to be the senior DAYAN heir
(2)/(105B) Jaime
(3)/(105C) Isidoro
(4)/(105D) Aaron
(5)/(105E) David
(6)/(105F) Francis (daughter), wife of Isidoro Guindi
(7)/(105G) Rebecca (daughter), wife of Ramon Marcos
(8)/(105H) Raquel (daughter), wife of Eduardo Abadi

issue of (105A) Marcos "of Mexico" (above), by wife, Ester Harari, was:

(1)/(106A) Carlos
(2)/(106B) Elvira (daughter), wife of Jacobo Hanono
(3)/(106C) Adela (daughter), wife of Alberto Galante

issue of (105B) Jaime (above), by wife, Emilia Amkie, was/or is:

(1)/(106A) Carlos; = Raquel Asquenzi, & begot (107) Jaime
(2)/(106B) Marcos
(3)/(106C) Elvira (daughter), wife of Leon Harari

issue of (105C) Isidoro (above), who, by wife, Allegra Harari, is:

(1)/(106A) Carlos; = Jessica Cohen
(2)/(106B) Eduardo; = Estrella Jafif
issue of (105D) Aaron (above), father of (106) Carlos

issue of (105E) David (above), by wife, Raquel Esses, was/or is:

(1)/(106A) Carlos
(2)/(106B) Raoul
(3)/(106C) Michele (daughter)

issue of (104B) Ezra ["Eddie"] (above), by his wife, Sophie Nahem, was/or is:

(1)/(105A) Marty
(2)/(105B) Frances (daughter)

issue of (103C) Hacham Yeshia (d1903) (above), by his wife, Sarah, was/or is:

(1)/(104A) Shaul (d1916), a rabbi
(2)/(104B) Yitzak, a famous rabbi, was considered head of his house/or the royal Davidic heir during his greatest influence in 1933
(3)/(104C) Selim (d1951)

issue of (104A) Shaul (d1916) (above), by wife, Jamiel Dayan [cousin], was/or is:

(1)/(105A) Jesse
(2)/(105B) Selim ["Sam"] (d1993)
(3)/(105C) David [Dave]
(4)/(105D) Edmond (d1990)
(5)/(105E) Joe
(6)/(105F) Margaret (daughter), wife of Marcus Marrache

issue of (105A) Jesse (above), by his wife, Rachel Dayan [cousin], was/or is:
(106) Stanley

issue of (105B) Selim ["Sam"] (above), by his wife, Milo Shayo, was/or is:

(1)/(106A) Saul

(2)/(106B) Raymond

(3)/(106C) Ezra ["Eddie"]

(4)/(106D) Frances (daughter)

(5)/(106E) Jean (daughter), wife of Eddie Hedaya

issue of (106B) Raymond (above), by wife, Miriam, was/or is:

(1)/(107A) Yigal

(2)/(107B) Omri, who, by wife, Miriam, begot three sons, namely, (108a) Ziv, (108b) Yval, & (108c) Tom

(3)/(107C) Uri, who, by wife, Tal, is the father of a son, (108) Alon

issue of (106C) Ezra ["Eddie"] (above), by his wife, Sari Eskinazi, was/or is:

(1)/(107A) Steven

(2)/(107B) Alan

(3)/(107C) Michael

issue of (105C) David [Dave] (above), by his wife, Adele Dayan [cousin], was/or is:

(1)/(106A) Stephen, who, by his wife, Debbie, begot a son, (107) Dylan

(2)/(106B) Stuart

(3)/(106C) Jamie (daughter), wife of Michael Millet

issue of (105D) Edmond (d1990) (above), by his wife, Sophie Chalom, was/or is:

(106) Joan (daughter)
issue of (105E) Joe (above), by his wife, Florence, was/or is:

(1)/(106A) Scott
(2)/(106B) Jonathon
(3)/(106C) Brad

issue of (104B) Yitzak (above), by his wife Frieda Hakim, was/or is:

(1)/(105A) Shaia [Jesse], the father of (106) Ralph
(2)/(105B) Rashid "Rom"
(3)/(105C) Selim

issue of (104C) Selim (d1951) (above), by his wife, Mazal Meneche, was/or is:

(1)/(105A) Jesse (d1950s)
(2)/(105B) Murray (d1955)
(3)/(105C) Ralph (d1987)
(4)/(105D) Isaac [Erwin] (d2003)
(5)/(105E) Raymond
(6)/(105F) Esther (daughter)
(7)/(105G) Adele (daughter)

issue of (105A) Jesse (above), by his wife, Thelma Prentis, was/or is:

(1)/(106A) Rodney
(2)/(106B) Mozelle (daughter)
(3)/(106C) Fortune (daughter)

issue of (105B) Murray (d1955) (above), by his wife, Fortunee Dayan [cousin], was/or is:

(1)/(106A) Dennis
(2)/(106B) Mervin
(3)/(106C) Roxie (daughter), wife of Meyer Assoulin

issue of (106A) Dennis (above), by his wife, Linda Hara, was/or is:

(1)/(107A) Murray, who, by his wife, Heather Jamal, begot three sons, namely, (108a) Dennis, (108b) Alan, & (108c) Yeshia [Ike]

(2)/(107B) Irv, who, by his wife, Esther Menashe, begot a son, (108A) Dennis, & two daughters, (108B) Linda & (108C) Joyce

(3)/(107C) Daniel

issue of (106B) Mervin (above), by his wife, Vivian Diner, was/or is:

(107) Murray

issue of (105C) Ralph (d1987) (above), by his wife Rachel Cohen, was/or is:

(1)/(106A) Stanley, who, by his wife, Pat, begot a son, (107A) Jonah, & a daughter (107B) Rene

(2)/(106B) Aaron, who, by his wife, Linda Shalom, begot (107a) Chaim, (107b) Shalom, (107c) Chaya, (107d) Bracha, (107e) Adina (daughter), & others

(3)/(106C) Mozelle (daughter), wife of Leon Tawil

(4)/(106D) Bonnie (daughter), wife of Avraham Mansour

issue of (105D) Isaac [Erwin] (d2003) (above), by his wife, Lulu [Pearl] Sasson, was/or is:

(1)/(106A) Stanley (1951-1983)

(2)/(106B) Mitchell Murad (b1954)

(3)/(106C) Maurice Jack

(4)/(106D) Alan Jesse

(5)/(106E) Mozelle (daughter), wife of Michael Blitz

issue of (106B) Mitchell Murad (above), by his wife, Bonnie Saltzman, was/or is:
issue of (106C) Maurice Jack (above), by his wife, Karen Cohen, was/or is:

(1)/(107A) Eden Yitzak Yosef

(2)/(107B) Michael Solomon

issue of (106D) Alan Jesse (above), by his wife, Perline Mizrahi, was/or is: (1)/(107A) Isaac Alan

(2)/(107B) Jason Michael

(3)/(107C) Naomi (daughter)

issue of (105E) Raymond (above), by his wife, Merlene Levy, was/or is:

(1)/(106A) Stephen, who, by his wife, Laura, begot two sons, namely, (107A) Ari & (107B) Ian

(2)/(106B) Morris

(3)/(106C) Jonny, who, by his wife, Pazit Gabay, begot (107A) Raymond, (107B) Joshua, & (107C) Merlene

section 11B: royal heirs (continued)

issue of (101B) David (above) was/or is:

(1)/(102A) Aaron (d1893), advisor to Ottoman-Sultan Abed-El-Hamid

(2)/(102B) Nissim

(3)/(102C) Shlomo

issue of (102A) Aaron (above) was/or is:

(1)/(103A) Ezra
(2)/(103B) Yosef, section 11C

issue of (102B) Nissim (above) was/or is:

(1)/(103A) David

(2)/(103B) Joseph, father of (104) Marilyn (daughter)

(3)/(103C) Ezra, begot (104a) Michael, (104b) Joe, & (104c) Mimi (daughter)

issue of (102C) Shlomo (above), by wife, Hannah, was/or is:

(1)/(103A) David

(2)/(103B) Abraham

(3)/(103C) Jamiel (daughter), wife of Shaul Dayan [cousin]

issue of (103A) David (above), by wife, Farah Some, was/or is:

(1)/(104A) Selim

(2)/(104B) Meir

(3)/(104C) Abraham

(4)/(104D) Zakieh

(5)/(104E) Joseph

(6)/(104F) Moize

(7)/(104G) Latiffe (daughter)

issue of (104A) Selim (above), by his wife, Rachel, was/or is:

(1)/(105A) David

(2)/(105B) Jack

(3)/(105C) Nissim

(4)/(105D) Edmond

(5)/(105E) Albert
(6)/(105F) Ivone (daughter)

(7)/(105G) Marcelle (daughter)

(8)/(105H) Linda (daughter)

issue of (104B) Meir (above), by wife, Adele Piciotto, was/or is:

(1)/(105A) David ["Dave"], who, by wife, Agmar, begot (106A) Mark & (106B) Adelle (dau)

(2)/(105B) Ezra, who, by wife, Rose, begot (106a) Mervin & (106b) Barnard, who, by wife, Jill, begot (107a) Eric, (107b) David, & (107c) Rachel (dau)

(3)/(105C) Edmond, who, by his wife, Patricia, begot (a) Mervin & (b) Richard

(4)/(105D) Charles, who, by his wife, Giselle, begot (106) Medwin, who, by wife, Merril, begot (107a) Jorie, (107b) Evan, & (107c) Jacob

issue of (104C) Abraham (above), by his wife, Sofia Bijou, was/or is:

(1)/(105A) David

(2)/(105B) Raphael

(3)/(105C) Edmond

(4)/(105D) Mozie

issue of (104E) Joseph (above), by his wife, Jeanne Dayan [cousin], was/or is:

(1)/(105A) David

(2)/(105B) Abraham

(3)/(105C) Yitzhak

(4)/(105D) Mozie

(5)/(105E) Henry

issue of (104F) Moize (above), by his wife, Bahira, was/or is:

(105) Aliza (daughter)
issue of (103B) Abraham (above) [son of (102C) Shlomo], by wife, Sallouh Safdieh, was/or is:

(1)/(104A) Selim, the father of (105a) Albert & (105b) Sasson

(2)/(104B) Yom Tov, the father of (105) Avram

(3)/(104C) Moize, the father of (105a) Eddie, (105b) Rahmo, & (105c) Albert

(4)/(104D) Oscar, the father of (105a) Elliot & (105b) Albert

(5)/(104E) Raymond, who, by his wife, Linda Btesh, begot (105) Albert, who, by wife, Gay, begot (106a) Raymond, (106b) Moises, & (106e) Camille (dau)

(6)/(104F) David, the father of (105a) Alberto & (105b) Gabriel

(7)/(104G) Isaac, the father of (105a) Alberto & (105b) Shlomo

(8)/(104H) Jack, the father of (105a) Alberto, (105b) Salvador, & (105c) Marvin

(9)/(104i) Victor, the father of (105) Alberto

section 11C: royal heirs (continued)

issue of (103B) Yosef (above) was/or is:

(104) Avraham

issue of (104) Avraham (above) was/or is:

(105) Yosef (d1968)

issue of (105) Yosef (above), who, by his wife, Irene Levy, was/or is:

(1)/(106A) Avraham (d1986)

(2)/(106B) Isaac

(3)/(106C) Yacov

(4)/(106D) Moshe
issue of (106A) Avraham (above), of his wife, Irene Abadi, was/or is:

(1)/(107A) YOSEF DAYAN (born 1945), active claimant, who, by [first] wife, Rachel Forst, is the father of a son, (108a) Avraham, & three daughters, (108b) Rony, (108c) Noa [wife of Jonathan Davidi], & (108d) Moria. To date, Prince Yosef has none issue of his 2nd wife, Ayala Sarusi.

(2)/(107B) Shelomo, who, by wife, Fredelle Cohen, is the father of (108a) Alan [Avraham] & (108b) Yeshaya [Carlos]

(3)/(107C) Joshua [Yehoshua], who, by wife, Sofia Azkenzai, is the father of (108a) Alan [Avraham] & (108b) Renne (dau), wife of Alberto Amkie

(4)/(107D) Moshe, who, by wife, Jane Avraham, is the father of (108a) Abraham, (108b) Shemuel, & (108c) Ayrin (dau), wife of Eliezer Shick

issue of (108a) Alan [Avraham] [son of (107B) Shelomo] (above), of wife, Monica Levy, was/or is:

(1)/(109A) Shelomo

(2)/(109B) Isaac

issue of (108a) Abraham [son of (107D) Moshe] (above), of wife, Sandy Guindi Chaiyo, was/or is:

(109) Miriam (daughter)

issue of (106B) Isaac (above), of wife, Victoria Adadi, was/or is:

(107) Yosef, who, by wife, Sarah Dichi, begot (108a) Isaac) & (108b) Tuvia [Teofilo]

issue of (106C) Yacov (above), of wife, Berta Chensinsky, was/or is:

(1)/(107A) Yosef

(2)/(107B) David

issue of (106D) Moshe (above), of wife, Frida Sasson, was/or is:

(107) Yosef
issue of (106E) Enrique [Aaron] (above), of wife, Niza Harari, was/or is:

(1)/(107A) Avraham
(2)/(107B) Yosef
(3)/(107C) Eliahu

part 12: pedigree of "The Maharal of Prague", ancestors & descendants, the Schneerson Family

section 12A: ancestors

(63) Bostanai [#1, 3rd Dyn.] (above), Exilarch, the father of

(64) Haninai Baradai (Bar-Adoi) (d689), the father of

(65) Haninai (Hainai), Gaon of Sura 689-694

note: the descent-line is called the Nehar-Pekod Line from Bostanai’s grandson Hainai [son of Baradai] to Mari [or Meir], who emigrated to Spain in AD 941 and founded the Meiriate ["B"] Line, which is also called the Mariite Line

issue:

(66A) Hillel, Gaon of Sura 694-712
(66B) Yakob, Gaon of Sura 712-730, the father of

(67) Mari, Gaon of Sura 748-756/or 751-756, the father of

(68) Hillel, Gaon of Sura 788-797/or 792-798

issue of (68) Hillel (above) was:

(69A) Ivomai (821)
(69B) Natroi, Gaon of Sura (d853)
(69C) Rivyai, the father of (70) Joseph (841)

issue of (69A) Ivomai (above) was:
(70) Tzedek Ha-Kohen (d848)

issue of (70) Tzedek Ha-Kohen (above) was:

(71A) Nahshon, Gaon of Sura 874-882, the father of (72) [K]Hai, Gaon of Sura 889-896

(71B) Hophni, had issue (below)

(71C) Nehemiah

descendants of (71B) Hophni (above) were:

(72) Rabba[n] [his son], the father of

(73) Mari [went to Spain 941], ancestor of the Mariite Line, which is also called the Meirite "B" Line, the father of

(74) Samuel, the father of

(75) Hophni (d963), = [name], daughter of Tzadok Kahana (d935), son of Mar Joseph Rav, see

issue of (75) Hophni (above) was:

(76A) Samuel Ha-Kohen (d1013)

(76B) Joseph Na-Nagid, the father of (77) Samuel, the father of (78) Joseph Ha-Nagid, killed 1062 in a pogrom

issue of (76A) Samuel Ha-Kohen (above) was:

(77A) Israel (1017)

(77B) Joseph Ibn Nagrela [Al-Nagrela] Ha-Nagid (d1034), had issue

(77C) Asmouna, wife of [K]Hai, Gaon of Pumbedita (d1038), see

issue of (77B) Joseph Ibn Nagrela Ha-Nagid (above) was:

(78) Samuel Ha-Nagid, vizier 1027 (d1056) = [his cousin], daughter of [K]Hai, Gaon of Pumbedita, & wife, Asmouna (above)

descendants of (78) Samuel Ha-Nagid (above), by generation, were:

(79) Joseph Ha-Nagid [his son] (executed 1066); = [name unsure], daughter of Rabbi Nissim Ben Yaakov, the parents of
(80) Yechiel, the father of
(81) Avraham, the father of
(82) Azariah (Azarya), the father of
(83) Ezekiel (Yekhezkel), the father of
(84) Laemiel, the father of
(85) Azariah, the father of
(86) Elijah (Eliyah), the father of
(87) Joseph (Yosef), the father of
(88) Nachman, the father of
(89) Kalonymos Kalman, the father of
(90) Leibush, the father of
(91) Eleazar, the father of
(92) Yerakmiel, the father of
(93) Arye-Zeev (Arieh-Zeev), the father of
(94) Yaakov, the father of
(95) Belzalel Ha-Zaken, the father of
(96) Isaac, the father of
(97) Yehuda Lev Hazaken (d1439/40), the father of
(98) Betzalel, the father of
(99) Hayyim (d1565), the father of
(100) Bezalel Loew (Lowe), ancestor of the Lowe, Loew, Loeb, & Lieb families, & the father of

(1)/(101a) Yehuda Lieb, ancestor of the Schneerson Family (below)

(2)/(101b) Sinai Loeb, ancestor of the Eskeles Family
(3)/(101c) Mendel Lieb, ancestor of the Mendel Family & Menachem
Mendel, called "Tzemach Tzeddek", adopted wife's surname,
"Schneerson", the father of (a) Shmuel Schneerson, called
"Maharash" (d1882) [the father of Sholom Dovber (d1920), the father of
Yosef Yitzchak (d1950)] & (b) Boruch Schneur, father of Levi Yitzchak
(d1944), father of Menachem Mendel Schneerson, claimant
(d1994)(below)

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section 12B: The Maharel's House

(101) Yehuda Lieb, called "The Maharel of Prague" (above), a rabbi
(d1609), who, by wife, Pearl Shmelkes, begot 3 sons & 6 daughters, of
whom the sons were:

(102a) Shmuel Zvi, article 12C1, whose descendants end with Jacob
Frank (d1791) and his daughter, an heiress, Eve, called "The Divine
Lady" (d1826)

(102b) Betzalel Loewe, article 12C2, descent through his 2nd son
[Betzalel Loewe], to "The Alter Rebbe", the eponymous ancestor of
the Schneerson Family, whose descendants represent another
modern family which can trace its male-line ancestry to the medieval
Jewish exilarchs.

(102c) Zvi Mendel, or Mendel Lieb, article 12C3, among whose
descendants was Israel of Rushin, whose male-line descendants are
now extinct

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section 12C: descendants : secondary-line & the Schneerson Family

(102b) Betzalel Loewe, a rabbi (d1600), the father of

(103) Schmuel, a rabbi (d1655), the father of

(104) Yehuda Lieb, a rabbi (d1704), the father of

(105) Moishe, a rabbi (d1736), the father of

(106) Schneur Zalman, a rabbi (d1735), the father of
Boruch Ha-Tzakid Loewe, a rabbi (d1790), the father of

Schneur Zalman Boruchovitch, called "The Alter Rebbe" (d1812/13), who, by wife, Sterna Segal, begot

(1)/(109A) Dover Shneuri Dov Baer, a.k.a. Dor Ber, adopted "Schneerson" as surname (d1826/27)

(2)/(109B) Chayim Avraham Schneur (d1844)

(3)/(109C) Moshe Schneur (d1877), begot (110a&b) 2 daughters, Rivkah & Rachel

issue of (109A) Dover Shneuri Dov Baer, a.k.a. Dor Ber Schneerson (above), by wife, Sheina, was:

(1)/(110A) Menahem Nakhum (below)

(2)/(110B) Baruch Shmuel, father of (111) Schneur Zalman

(3)/(110C) Moshka (daughter), wife of Menahem Mendel, called Tzemach "Tzeddek" (d1866), adopted wife's surname "Schneerson", great-grandfather of Menachem Mendel Schneerson, claimant (d1994)

issue of (110A) Menahem Nakhum (above), by 1st wife, Frieda Twerski, was:

(1)/(111A) Mordechai Dor Tversky Shneurson (d1920), father of (112) Moshe Chaim Tversky-Shneursohn, father of (113) Levi Yitzchak Tversky-Shneursohn, father of (114) Menahem Mordechai Shneurson Tversky, senior heir of "The Maharal of Prague"

issue of (110A) Menahem Nakhum (above), by 2nd wife, Sheina Rivlin, was:

(2)/(111B) Shneur Schneerson, father of (112A) Baruch & (112B) Yehuda Lieb, father of (113) Zalman (d1939)

(3)/(111C) Levi Yitzchak

issue of (111C) Levi Yitzchak (above) was:

(1)/(112A) Mordechai Zalman (below)

(2)/(112B) Aaron Moshe
(3)/(112C) Hirsch Lieb, father of (113) Adel Lieb

(4)/(112D) Pinchas Ber, father of (113a) Zalman, (113b) Meir, & (113c) Volodia Vladmir (d1954)

issue of (112A) Mordechai Zalman (above) was:

(113) Yakov Yisrael (d1938), who, by wife, Sarah Yoffe, begot (114a) Herzliya (d1989) & (114b) Mordechai, the father of (115) Eliezer Schneerson, the father of (116a) Merav, (116b) Michal, (116c) Efrat, & (116d) Yuval

issue of (112B) Aaron Moshe (above) was:

(1)/(113A) Mordechai Kalman

(2)/(113B) Dov Ber (Dover), father of (114) Dan, father of (115) Guy

(3)/(113C) Shneur Schneerson

issue of (113C) Shneur Schneerson (above) was:

(114) Aaron Schneerson-Yoeli, who, by wife, Miriam Berger, begot (115a) Noga, (115b) Amir, & (115c) Obed, who each took "Yoeli" as their surname

issue of (109B) Chayim Avraham Schneur (above) was:

(1)/(110A) Dover [Bliyadi], father of (111a) Yehuda Avli & (111b) Levi Yitzchak, father of (112) Chaim Moshe

(2)/(110B) Baruch Shmuel, father of (111a) Zalman & (111b) Levi Yitzchak (below)

issue of (111b) Levi Yitzchak (above) [son of (110B) Baruch Shmuel, above], by 1st wife was:

(1)/(112A) Chaim

(2)/(112B) Shmari

(3)/(112C) Shneur Tzvi Hirsh

(4)/(112D) Baruch

(5)/(112E) Lieb
article 12C3: another-line

(102c) Mendel Lieb, father of

(103) Haim, father of

(104) Eliezer, general, father of

(105) Ysrael, a.k.a. Baal Shem Tov (d1760), father of

(106) Dov Ber (Dover) (d1772), father of

(107) Schneur, father of

(108) Nachman (d1811), father of

(109) Israel "of Rushin" (d1850)

(110) issue

part 13: another Davidic descent-line, the Hillel The Great pedigree, ancestors & descendants
The ancestors of Hillel "The Great" were considered a non-royal descent-line from King David because the descent-line does not pass through King Solomon but rather from another of King David's sons, namely, Shephatiah, however, the marriage of one of its generations [Elnathan] to a princess of the royal house, Shelomith, the daughter of Zerubabel, the post-exilic royal heir, elevated the Hillelite Line to royal status through a female, who married into the ancestral-line of Hillel "The Great", qualifying it for the succession.

section 13A: ancestors

01. King David, begot

02. Shephatiah, son of King David by his 6th wife, begot

03. Daniel [had brothers, who were ancestors of some secondary-families], begot

04. Nathan, begot

05. Maacha, begot

06. Jedija, begot

07. Manasseh, begot

08. Ephraim, begot

09. Gilhon, begot

10. Joash, begot

11. Joshua, begot

12. Nathan, begot

13. Jehoram, begot

14. Ezra[m], begot

15. Tola, begot

16. Simon, begot

17. Amon, begot
18. Moshe, begot
19. Melchi, begot
20. Aminadab, carried captive with King Zedekiah to Babylon, begot
21. Elnathan, Governor of Judea; = Shelomith, daughter of Zorobabel [the post-exilic royal Jewish heir], the parents of
22. Judah, begot
23. Uriah, begot
24. David, begot
25. Solomon, begot
26. Ahithophel, begot
27. Abimelech, begot
28. Nathan, begot
29. Gideon, begot
30. Avraham, begot
31. Baasha, begot
32. Ephraim, begot
33. Joash, begot
34. Jehoshaphat, begot
35. Eliezer, begot
36. David, begot
37. Solomon, begot
38. Uzziah, begot
39. Hizkiah, begot
40. Hillel "The Great", "Nasi", 40th generation from King David & 58th Patriarch of Jerusalem (below)
section 13B: House of Hillel "The Great" [considered a "non-royal" Davidic descent-line]: Palestinian Nesi'im

The House of Hillel "The Great", or, the Hillelite Line, gave the Palestinian "Nesi'im" another dynasty, which was founded in 20BC upon the appointment of Hillel "The Great" to office as Patriarch of Jerusalem by Herod "The Great", King of Judea, founder of Judea’s Herodian Dynasty. Hillel’s House reigned by consent of the successive Roman governors. The Hillelite Line was deposed in AD 425 by Byzantine Emperor Theodosius II, which was followed by another interim in the office of the Jerusalem patriarchs. An offshoot of Hillel's House were the Maimonides, a dynasty of the Egyptian Nagidate. Too, a branch of the Hillelite Line gave a dynasty of exilarchs to the Baghdad office.

40. Hillel "The Great", Patriarch of Jerusalem 20BC-AD10, founded a new dynasty [Hillellete Dynasty] of the Palestinian "Nesi'im" (above), the father of

41. Simeon I "Ha-Nasi, c 10-30, the father of

42. Gamaliel I "The Elder", c 30/43-68, the father of

43. Simeon II, 68-70, the father of

44. Johanan, 70-90, appointed by Rome

45. Gamaliel II, c 90-110 [his sister, Imme Shalom, was the wife of Eliezer Ben Hyrcanus], the father of

46. Simeon III, c 135-165, the father of

47. Judah I, aka Jude Ha-Nasi, 165-217, the father of

48. Gamaliel III, 217-225 [his bro, [name], was the ancestor of Maimon (1160), father of Moshe Maimonide, Ha-Nagid of Egypt 1185-1204, & founder of the Maimonides or the Maimonidean Dynasty], the father of

49. Judah II, a.k.a. Jude Nesi'ah, or Joullos, c 225-250, the father of

50. Gamaliel IV, c 250-265, the father of

51. Judah III, c 265-330, the father of
52. Hillel II, c 330-365, the father of

53. Gamaliel V, c 365-380, the father of

54. Judah IV, c 380-400, the father of

55. Gamaliel VI Nasi, Patriarch/Prince, c 400-415, (d426), the last of his line, deposed by Theodosius II, the Byzantine Emperor, who abolished the Palestinian Patriarchate

[note: the office of Palestinian Patriarch/Prince was later revived, for we find another dynasty reigning at Tiberias, c. 550 to c. 950 [House of Mar-Zutra]; and, later, we find another dynasty [the Nasi'im Family] reigning in Palestine from c. 1187 to 1849]

issue of (55) Gamaliel VI Nasi (above) was:

56A. Ezra (below), ancestor of the Palaeologi Family of Greece [male-line extinct in 1874]

56B. Abraham "Helevi", ancestor of the Abravanel Family of Spain & Portugal

56C. Reza, ancestor of the Riccio Family of Italy, whose most famous member was David Riccio (d1566), the private secretary of Mary, Queen of Scots

Their descendants, members of various Hillelite families, continued to claim the title well into the 700s.

The Hillelite Line ended with three sons, who each founded three great families of Medieval Europe: (a) the Palaeologi Family of Byzantium [which gave the Byzantine Empire a dynasty of emperors], (b) the Abravanel Family of Portugal & Spain [which is still an active family today], and (c) the Riccio Family of Italy [whose most famous member, David Riccio, was the secretary and possibly the lover of Mary, Queen of Scots]. The Palaeologi Family, a branch of the Hillelite Line, the heirs of the Palestinian Patriarchate [Davidic Dynasty] at Jerusalem, by marrying into the imperial house at the empire's capital city [Constantinople] eventually, very ironically, inherited the very empire which had earlier overthrown their principate/or patriarchate, the successor state of the ancient Jewish kingdom.
section 13C: descendants: ancestors of (a) the Paleologi Family of Greece; (b) a line of Babylonian exilarchs; & (c) an European noble house
descent-line of Prince Ezra, son of the Palestinian Patriarch Gamaliel VI (above), is:

56. Ezra (above), begot
57. Hezron, begot
58. Erza, begot
59. Solomon, begot
60. Abinadab, begot
61. Daniel, begot
62. Jacob, begot
63. Joseph, begot
64. Manasseh, begot
65. Ebenezer, begot
66. Jehoash, begot
67. Moshe, begot
68. Malachi, begot
69. Isaac, begot
70. Jonathan

issue:

(1)/(71A) Nabal, father of (72) John "Paleologus" (below)

(2)/(71B) Judah "The Saint", ancestor of a line of exilarchs, the father of (72) Gamaliel, the father of (73) Judah, the father of (74) Gamaliel, the father of (75) Judah, the father of (76) Hezekiah, the father of (77) Judah, the father of (78) Messias (Moses), the father of (79) Solomon, the father of (80) Azariah, the father of (81) Hodayah [who, by wife
[name unsure], daughter of (79) Hisdai IV/V, 50th Exilarch (above), was, the father of (82/80) David IV/V, 56th Exilarch (1175), the father of (83/81) Hasdai V/VI, 61st Exilarch, the father of (84/82) Solomon VI, 62nd Exilarch, the father of (85/83) Daniel IV, 68th Exilarch (above)

(3)/(71C) Joash, ancestor of an European noble house

article 13C1: the descent-line of (71A) Nabal (above) is:

72. John, took surname Paleologus, was the ancestor of the Paleologi Family of Byzantium, which family married into the imperial house at Constantinople and eventually, very ironically, inherited the very empire which had earlier conquered their ancestors’ kingdom, and, begot

73. Andrew, begot

74. Michael, begot

75. Theodore, begot

76. Constantine, begot

77. Alexander, begot

78. John, begot

79. Theodore, begot

80. Emanuel, begot

81. Michael, begot

82. Alexis Palaeologus, 

= Irene, daughter of the Byzantine Emperor Alexis III (1195-1203) & Euphrosyne, daughter of Andronikus Kamateros & Qirwerne[je], the sister of the Ethiopian Emperor Lalibala [Zagwe Dyn.: descendants of MOSES, founder of the Hebrew Nation, see "http://www.angelfire.com/ego/et_deo/africa2europe.wps.htm", for ancestry], & begot

83. Andronicus, who, a Byzantine prince (d1247),
= [his cousin] Theodora Palaeologus, a Byzantine princess, the parents of

84. Michael VIII, Byzantine Emperor 1261-1282, who, of

= Theodora, daughter of the Byzantine Emperor John III Vatatzes, the parents of

85. Andronicus II, Byzantine Emperor 1282-1328, deposed, d1332

=1 Anne of Hungary

=2 Yolande, heiress of Montferrat

issue of 1st wife:

(86a) Michael IX (below)

issue of 2nd wife:

(86b) Theodore (below)

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article 13C2: male-line (continued)

86. Michael IX, Byzantine Emperor 1294-1320 (above)

= Xena of Armenia

87. Andronicus III, Byzantine Emperor 1328-1341

= Anne of Savoy [his 2nd =]

88. John V, Byzantine Emperor 1354-1391

= Helene Cantacuzene

89. Manuel II, Byzantine Emperor 1391-1425

= Helena Dragas

90. Theodore [II], Despot at Mistra (d1443), bro of Constantine XIII, last Byzantine Emperor 1448-1453

= Cleope Malatesta
91. Manuel Peter Paleologois-Mistra; his sister, Helene, = John II Lusignan, King of Cyprus
92. Theodore Paleologos-Mistra
93. John Theodore Paleolque-Mistra
94. Georgio Paleolque
95. Demetrius Paleologue
96. Hieronymus Paleologue
97. Giovanni Andrea Paleologue
98. Rocco Pietro Paleologue
99. Francisco Paleologue
100. Pier Giuseppe Paleologue
101. Gian Antonio Paleologue (d1760)
102. Giovanni Antonio Paleologue
103. Giovanni Antonio Paleologue (d1874), last male-line descendant of the Paleolgue House

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article 13C3: various genealogical-links from Israel to Britain

(86) Theodore Paleologus (above), Marquis of Montferrat (d1338), half-brother of Byzantine Emperor Michael IX (above)
= Argentina Spinola

(87) Yolande (daughter)
= Aimone, Count of Savoy (d1343)

(88) Amadeus VI, Count of Savoy (d1383)
= Bonnie, daughter of Pierre I, Duke of Bourbon

(89) Amadeus VII, Count of Savoy (d1391)
= Bonnie, daughter of Jean/John I, Duke of Berri

(90) Amadeus VIII, Count of Savoy, aka Pope Felix V 1439-1449 (d1451)

= Marie, daughter of Philip II, Duke of Burgundy

(91) Luigi (Louis), Duke of Savoy (d1465)

= Anne Lusignan, heiress of Cyprus, Jerusalem [the Crusader Kingdom], Armenia, etc.

(92) Margaret (d1483)

= Pierre II, Count of Saint Paul (d1482) [his 2nd =]

(93) Marie (d1546)

= Francis de Bourbon, Count of Vendome (d1495)

(94) Antoinette (d1583)

= Claude de Lorraine, Duke of Guise (d1550)

(95) Marie (d1560)

= James V, King of Scotland (d1542) [whose mother, Margaret, was sister of England's King Henry VIII]

(96) Mary (d1587), Queen of Scots

= Henry Stuart, Lord Darnley (d1567) [her 2nd =]

(97) James I, King of Britain 1603-1625, the ancestor of all of Britain's succeeding monarchs

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part 14: another Davidic descent, "The "Rashi" [of Troyes] Pedigree"

note: one genealogist attaches the pedigree of "Rashi" to the House of Hillel "The Great", which is conjecture, however, the earliest known ancestor of "Rashi" was
(46) John Ha-Sandalar (AD 200), who recognized by his contemporaries to have been "of the lineage of King David’s House", and was the father of

(47) Joshua, the father of

(48) Jochanan, the father of

(49) Nachman, the father of

(50) Jose (Yosei), the father of

(51) Jannai (Yanai), the father of

(52) Manianai, the father of

(53) Jose, the father of

(54) Abraham Ha-Gaon, the father of

(55) Aaron Harofe, the father of

(56) Eliakim Ha-Gaon

there is a gap of about 20 generations here

(77) Solomon, the father of

(78) Isaac, the father of

(79) Solomon "RASHI" of Troyes, France (d1105), who had no sons only three daughters, namely:

(80A) Rachel, wife of Eliezer Belle Asses [Jocelin]

(80B) Jochebed, wife of Hayashish Meir, a rabbi (d1135), ancestor of the Zarfati Family of Morocco, as well as the Spira Family, which ended in an heiress, Miriam, wife of Samson Lurie [The Luria Family]

(80C) Miriam, wife of Judah [Ben Nathan] Ribam, ancestor of Judah, Sir Leon of Paris (d1224), ancestor of Joseph Treves, Rabbi of Marseille, France [The Treves/Dreyfus Family]
note: the Luria/Lurie Family claims male-line descent from John Ha-Sandalar (above) and/or may [also] trace a descent-line from THE RASHI’s middle daughter, Jochebed, wife of Hayashish Meir, ancestor of Solomon Spira, whose daughter, Miriam, married [her cousin] Samson Luria, father of Jehiel Luria, father of Nathaniel Luria, father of Aaron Luria (d1456), etc.

part 15: House of Makhir

In 766 King Pepin of France sent a mission to Baghdad to Caliph Al-Mansur. As a result of this mission, Caliph Al-Mansur sent King Pepin a Davidic prince, Makhir, from the Jewish exilarch’s house. The Jewish prince arrived in France in 768 and was made the ruler of the Jewish community in Southern France, which had become the medieval French fief of "Province", & given the title "Marquis of Septimanie" ["seven provinces"], and founded one of the medieval French noble houses.

note: There were four near contemporary Jewish princes who bore the name Makhir (Machir), which has caused confusion as to which one is to be identified with Theodore [Thierry] of Narbonne. (1) The series of articles "De Domo et Familia David", by Bryant-Abraham, make an excellent case that Prince Makhir [A] is to be identified with Theodore of Narbonne; (2) the "DFA" ["Descent From Antiquity"] genealogical charts identifies Theuderic of Narbonne with Prince Makhir [B]; (3) there is also the Jewish Exilarch Makhir [C], deposed 773, who has been identified with Theodore/Theuderic of Narbonne; and (4) there is Prince Makhir [D], who, too, has been identified with Theodore of Narbonne. Then, in "A Jewish Princedom in Feudal France", by Zuckerman, he makes a case to identify the deposed Jewish Exilarch Natronai with Theodore of Narbonne, which identification has already been discredited by scholars.

issue of (67) Makhir (Machir), also called Makhiri, Macaire, changed name to Theodore [or French: Thierri], and held office as Marquis of
Narbonne (d793), who, by wife, Aldana, daughter of Pepin "Le Korte", King of France, begot five sons and three daughters, who were:

(1)/(68A) Thierri [I] "de Ripuarie", Count of Autun (d793), father of (69a&b) Utte & Doue, two daughters

(2)/(68B) Thouin, Count of Autun (d816); father of (69) Thierry II, Count of Autun (d821), father of (70) Aube (daughter), wife of Guerin V, Count of Chalons (d853)

(3)/(68C) Adalesme, a count, who, by wife, Albane, begot two sons, (69A) Gerhard "of Poitou" [the father of Rainulfe, Duke of Aquitaine] was the ancestor of the House of Poitou & the Dukes of Aquitaine, the heiress of whom, Eleanor of Aquitaine, married King Henry I of England, and, was ancestress of later English monarchs; while, his brother, (69B) William "The Lion", was the ancestor of the counts of Auvergne

(4)/(68D) "Saint" William "Le Cornet", Marquis of Septimania 790-806, Count of Gellone 791 [a.k.a. Guillem de Gellone], Count of Razes 795, styled "Peer of France", one of Charlemagne's "paladins", retired 806 (d812), and, left issue by three wives (below)

(5)/(68E) Aimeric, a count;

(6)/(68F) "Saint" Ida (daughter), the wife of an un-named "Saxon" king;

(7)/(68G) Bertha (daughter), the [2nd] wife of Pepin I, King of Italy (d810); and,

(8)/(68H) Aube (daughter); the identity of her husband is unsure.

descent-line of (68C) Adalesme (above) was

(69A) Gerhard (Gerard), Count of Poitou, Count of Auvergne, etc. (d841), who, by wife, Rotrude [daughter of King Louis I "The Pious" of France], begot

(70) Rainulfe I, Count of Poitou & Duke of Aquitaine 845-867, who, by wife, Bilhilde [daughter of Pepin II, Duke of Aquitaine], begot

(71) Rainulfe II, Count of Poitou & Duke of Aquitaine 867/888-890, who, by his concubine, Ada, begot
(72) Ebales "Manzer" [nat. son], Count of Poitou (901) & Duke of Aquitaine (927) (d935), who, by wife, Emilienne [daughter of William I "The Pious", Duke of Aquitaine], begot

(73) William III/I "Tete d'Etoupe", Count of Poitou & Duke of Aquitaine 935-963, who, by wife, Gerloc [daughter of Rollo, Duke of Normandy], begot

(74) William IV/II "Firebrace", Count of Poitou & Duke of Aquitaine 963-990 (d995), who, by wife, Emma [daughter of Thibaud II, Count of Blois], begot

(75) William V/III "The Great", Count of Poitou & Duke of Aquitaine 990-1029 (d1030), begot


(77) William IX/VII "Le Vieux", Count of Poitou & Duke of Aquitaine 1086-1126, who, by wife, Matilda/Philippa [daughter of William IV, Count of Toulouse], begot

(78) William X/VIII "the Troubadour", Count of Poitou & Duke of Aquitaine 1126-1137, who, by wife, Aenora de Chatellerault, begot

(79) Eleanor (daughter), heiress, Duchess of Aquitaine 1137 & 1152-1204, wife of King Henry II of England, from whom descends all succeeding English kings

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issue of (68D) "Saint" William "Le Cornet" (above) by 1st wife, Cunegonde, sister & heiress of William [I], Count of Razes [last Merovingian prince], was:

(1)/(69A) William, d ye

(2)/(69B) Bera IV/[I], Count of Razes 795, Marquis of The Spanish March 801, Marquis of Septimania 817 (d823), had issue (below)
(3)/(69C) Herbert (d830), a count

(4)/(69D) Gerburge (daughter), an abbess

(5)/(69E) Rolinde (daughter), wife of Wala, a count (d636)

issue of (68D) "Saint" William "Le Cornet" (above) by 2nd wife, Orible, daughter of Khorson, Count of Toulouse, & widow of Thibaut "of Orange" [her 1st =], was: (6)/(69F) Bernard "Naso", Marq. of Septimania 820; Ct. of Toulouse 835 (d844), who, by wife, Dhuade (Duodene), daughter of Lupus II, Duke of Gascogne, was the father of (7)/(70) Bernard II "Le Veau", also called "Vitellus", Marquis of Septimania; Count of Toulouse, "Master" of Aquitaine (d872), who, by wife, Udalgarde, dau of Fredol, Count of Toulouse & Rouergue, begot three sons, namely, (71A) Aton, Viscount of Rouergue; (71B) Benoit (Bigo), Viscount of Toulouse [the father of (72) Aton, Viscount of Toulouse], and (71C) Ymon, Viscount of Évreux

issue of (68D) "Saint" William "Le Cornet" (above) by 3rd wife, Guitburge, daughter of Lambert, Count of Hornbach; was:

(7)/(69G) Thierry III, Count of Autun (d840)

(8)/(69H) Jousseaume, Marquis of Gothie (d834)

(9)/(69I) Gaucellone (Gaucelm), Count of Roussillon (d834)

(10)/(69J) Ernault (Arnold), a count

(11)/(69K) [name] (daughter), wife of ...

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Hilderic, Count of Razes (d867), the father of
Sigbert [III], Count of Razes, called "Prince Ursus", deposed and expelled (881) by his father-in-law, King Charles I/II "The Bald" of France, and died in exile in Bretagne (894); who, by his wife, Rotilde, was survived by a son, namely:

William de Razés, dispossessed heir, styled self "Count of Razés" as William III, fled to England as the results of Viking raids in 914 and died there that year; and, by his wife, Idoine of Nantes, was survived by a son, namely:

William de Razés (d936), who, an exile at the English royal court, married Egythe, an English princess, and, begot

Arnaud de Razés (d952), who returned to his grandfather’s estate in Bretagne in 939 (d952); and, by his wife, Ashtar, a Breton princess, begot

Bera "The Architect", Grand-Master of the Masonic Order (d975); said to have introduced the "masonic arts" to England circa 950; whose descendants were called "architects" which is an illusion to "freemasonry", considered a false doctrine

Note: the office of grand-master was elective; and among the series of masonic grand-masters was Bera "The Architect" to George Washington

Sigebert (d978/982), son of Bera "The Architect" (above), & father of

Hugh des Plantard (d971), who, by wife, Anna of Byzantium, begot three sons, namely:

(1)/(80A) John des Plantard, ancestor of the Plantard Family, from whom descends Pierre Plantard de Saint-Clair (1920-2000), claimant, who revived the "Order of Zion" ["Ordre du Sion"] as the "Prior of Zion" in 1956, &, begot Thomas Plantard de Saint-Clair, male-line heir of Makhir’s House

(2)/(80B) Gerald de Ademar, 1st Prince of Orange (1000), father of (81) Raimbaud I, Prince of Orange, father of (82) Bertrand I, Prince of Orange, father of (83) Raimbaud II, Prince of Orange (d1121), father of (84) Tiburge [I] (daughter), Countess of Orange (d1150), wife of William [I] de Ometas, ancestress of the House of Nassau; and,
(3)/(80C) Hugh des Plantard (d1015), the 1st husband of Agnes de Jumieges, & the father of her eldest son, (81) William de Joinville, who was raised by her 2nd husband, Ernicule II, Count of Boulogne, by whom she begot Eustace I, Count of Boulogne. The Joinville/Geneville Line, descendants of (81) William de Joinville, ended with an heiress, Joanne, who, through the Mortimer Family, was an ancestress of one of the branches on the British Royal Family-Tree.

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part 16: House of "Plantevelue"

Later, the Caliph Harum-al-Rashid (786-809) sent another Davidic prince, (69) Solomon "Nasi", who came from Baghdad to France during the reign of Charlemagne, who made him "Marquis of The Spanish March", in 802, and, he, by wife, Liutgarde of Auvergne, was the ancestor of three French noble houses, & the father of

(70) Bernard "Nasi"/"Plantevelue" ["Hairyfoot"], "Prince Nasi", Marquis of The Spanish March, Count of Auvergne 868, also Toulouse 872, and Narbonne 878 (d886); the ancestor of the House of Plantevelue, whose descendants inherited several feudal fiefs in France through their heiresses, including (a) the Albi-Carcassonne Line [male-line extinct 1270]; (b) the Melqueil-Anduze-Versols Line [ancestors of the Rocafuls of Spain, the Rouquefeuils of France and the Rockefellers of America]; and (c) the Lautrec Line [male-line extinct 1407]. He, by wife, Ermengarde of Chalons, begot

(1)/(71A) Aton, Viscount of Albi (dc 900) (below)

(2)/(71B) Raculfe de Macon (d920), the father of (72a) Etolane (daughter), wife of Alberic [I] of Narbonne, and (72b) Atalane (daughter), wife of Valcharic of Languedoc

(3)/(71C) Giraud [I] de La Tour

(4)/(71D) William [I] (Guillaume) "The Pious", "Prince Nasi", Marquis of The Spanish March, Septimania, Count of Toulouse, Limoges, & Auvergne (d918), who, by 1st wife, Engelburge, begot: (72a) Boso, d.y.; & by 2nd wife, Ermengarde, begot (72b) Aube "Pieux" (daughter), wife of Rotbold I, Count of Arles (d949), and (72c) Emilienne (daughter), wife of Ebales "Manzer", Duke of Aquitaine
(5)/(71E) Guerin, a count

(6)/(71F) Aeva (daughter), wife of Geoffrey, Count of Nevers

(7)/(71G) Adalinde (daughter), wife of Effroi [Acfred], Count of Carcassonne (d906)

(8)/(71H) Aida (daughter), wife of Manasses of Chalons

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descent-line of (71A) Aton, Viscount of Albi (dc 900) (above) was:

(71A) Aton, Viscount of Albi (dc 900), by wife, Aissene d'Ambialet, begot

(72) Bernard I, Viscount of Albi & Seigneur of Ambialet (d937/940), who, by wife, Guillemette de Melgueil, begot three sons, who were:

(1)/(73A) Aton I, Viscount of Albi (d942), the father of (74) Bernard II, Viscount of Albi (d974), the father of (75) Aton II, Viscount of Albi (d1032), the father of (76) Bernard III, Viscount of Albi (d1060), the father of (77) Raymond-Bernard, Viscount of Albi (d1074), who, by wife, Ermen garde [sister & heiress of Roger III, Count of Carcassonne], begot (78) Bernard-Aton, Count of Carcassonne (d1129/30), the father of (79) Roger IV, Count of Carcassonne (d1150), the father of (80) Trencavel I, Count of Carcassonne (d1167), the father of (81) Roger V, Count of Carcassonne (d1194), the father of (82) Raymond-Roger, Count of Carcassonne (d1209), the father of (83) Trencavel II, Count of Carcassonne (d1263), the father of (84) Roger Beziers (d1270), the last of his line;

(2)/(73B) Bernard [II], Viscount of Melgueil (d963), the father of (74) Almeradus, Marquis of Gothia (dc 1000), the father of (75) Bernard I, Viscount of Anduze (d1029), the ancestor of the d’Anduze Line, and, the father of (76) Bermond, Viscount of Anduze (d1054), the father of (77) Bernard II, Viscount of Anduze (d1078), the father of (78) Raymond I, Viscount of Anduze (d1114), the father of (79) Bernard III, Viscount of Anduze (d1162), the father of (80) Bernard IV, Viscount of Anduze (1169), who, by Adele, the Roquefueil heiress, daughter of Fredol de Roquefueil, begot (81) Raymond de Roquefueil (d1204), the father of (82) Arnaud de Roquefueil (d1242), the father of (83) William I, Sire of Versols (d1280), who, by wife, Ricarde de Versols [heiress], begot (84a) Ramon [the ancestor of the Rocaful Family of Spain] and
(84b) John (Jean), Sire of Versols (d1304), the father of (85) William II, Sire of Versols (d1329), the father of (86) John (Jean), Sire of Versols (d1362), the father of (87) William III, Sire of Versols (d1403), the father of (88) Rigaud, Sire of Versols, the father of (89) Adhemar, Sire of Versols (d1477), the father of three sons, namely, (90a) William IV, the ancestor of later sires, (90b) John (Jean), the ancestor of the Roquefeuil Family of France, and, (90c) Augier, the ancestor of the Rockefeller Family of the U.K. & the U.S.; and,

(3)/(73C) Sicard I, Viscount of Lautrec (d974), the father of (74a) Frotaire I and (74b) Isarne I (d988), the father of (75) Sicard II (d1038), the father of (76a) Frotaire II and (76b) Isarne II, the father of (77a) Isarne III (d1130) [ancestor of a secondary-line which appears to have been the ancestors of Henry de Toulouse-Lautrec] and (77b) Sicard III, the father of five sons, namely, (78a) Sicard IV (d1152), (78b) Sicard V [father of (79) Frotaire III], (78c) Amelius-Sicard I, (78d) Pierre, and (78e) Raymond. The afore (78c) Amelius-Sicard I was the father of (79a) Fredol I and (79b) Amelius-Sicard II, the father of (80a) Fredol II and (80b) Amelius-Sicard III, the father of (81a) Isarne I, (81b) Amelius, & (81c) Fredol III, the father of (82a) Fredol IV & (82b) Isarne II (d1354), the father of (83) Philippe I (d1402), the father of (84) Philippe II, the father of (85) John (Jean) (b/d 1407), the last of his line. The afore (78d) Pierre was the father of (79a) Sicard, (79b) William, and (79c) Pierre, the father of (80a) Hugues and (80b) Guille, who, by wife, Indie [daughter of Raymond VI of Toulouse], begot (81) Laura (daughter), wife of Raymond I, Prince of Orange, and, mother of (82) Bertrand III, Prince of Orange (d1300/5), who, by wife, Berengaria of Andria, begot (83) Bertrand, Count of Andria and Senator of Rome (d1347/55), who, by wife, Margaret d'Alneto, begot (84) Francis, Duke of Andria (d1422), who, by wife, Justine [daughter of Nicolas des Ursins], begot (85) Margaret (daughter), wife of Pierre de Luxembourg, Count of Saint Paul, and, mother of (86) Jacqueline (daughter), wife of Richard Wydeville, Earl Rivers, and, mother of (87) Elizabeth (daughter), wife and queen of King Edward IV of England, from whom descends all succeeding English monarchs.

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part 17: Baha'u'llah, ancestors & descendants

(63) Bostanai [1], Exilarch (above), of his 2nd wife, begot

(64) Shahrijar (Shahari), ancestor of the Shaharite Line & its offshoots
[name], sister of Baw (Bau; Bav), a Persian prince, 1st Prince of Tabaristan 665-679, who gave his name to the Buwayhids [his sister's descendants]

[note: the historical record reads that Bau, [1st] Prince of Tabaristan, was the son of Sapor, the son of Kaus, Prince of Tabaristan (530-537), yr bro of Khosrau I, King of Parthia; however, Jewish Records say that the dynasty of Tabaristan was founded by a Jewish prince, who culturally was probably Parthian/Persian; and, those who kept the records in those days, the Parthians/Persians were prejudice against the Jews and only mention them in their writings in a negative sense]

issue:

(65) Yomtov Ruzbihan [a.k.a. Ahunai]

(66) Babawai Moses, 13th Exilarch

(67) Isaac Iskoi II, 16th Exilarch, deposed 817 upon his conversion to Islam, & took the name "Husayn", ancestor of the Iskoiate Line

issue:

(68) Qarim (Karen) (d856)

= [Sokhra], the Badusepanide heiress, (?) daughter of Surkhab (d856), son of Nemawar, son of Baduspan II, Prince of Mazandaran; or, (?) daughter of Windad-Umid [Wanda-Hurmuz], Prince of Mazandaran [Surkhab's first-cousin], the son of Shahrijar I, Prince of Mazandaran, older brother of "Prince" Nemawar, son of Baduspan II, Prince of Mazandaran

issue:

(69A) Maziyar

(69B) Faridun (Farrikhan) (Afridun), Prince of Mazandaran 856-?

issue of (69) Faridun (above) was:

(70A) Baduspan III, Prince ?-872, the father of (71) Shahriyar II, Prince 872-888

(70B) Shirzad

issue of (70B) Shirzad (above) was:
(71A) Tida, father of (72) Hazar-Sindan, Prince 888-899

(71B) Diwbend

issue of (71B) Diwbend (above) was:

(72) Djemshad, the father of

(73) Shahriyar III, Prince 899-939

issue of (73) Shahriyar III (above) was:

(74A) Mohammed I, Prince 939-952, the father of (75) Ustundar Abul-Fadl, Prince 952-965

(74B) Feramurz

issue of (74B) Feramurz (above) was:

(75) Zarin-Kemer I, Prince 965-996

issue of Zarin-Kemer I (above) was:

(76) Baharb, Prince 996-1023

issue of (76) Baharb (above) was:

(77A) Ardashir I, Prince 1023-1047

(77B) Nazir-ed-Dawla

issue of (77B) Nazir-ed-Dawla (above) was:

(78) Nemawar I, Prince 1047-8, the father of

(79) Hazarasp I, Prince 1078-1116

= sister of Kiya Buzurg Bin Al-Hadi, Prince of Daylam

issue of (79) Hazarasp I (above) was:

(80A) Shahrivash, Prince 1116-1129, the father of (81) Hazarasp II, Prince 1165-1210

(80B) Kai-Ka’us I, Prince 1129-1165

descendants of (80B) Kai-Ka’us I (above) were:
(81) Djestan, the father of
(82) Zarin-Kemer II, Prince 1210-1214, the father of
(83) Bistun [I], Prince 1214-1223, the father of
(84) Nemawar II, Prince 1223-?

issue of (84) Namwar II (above) was:
(85A) Ardashir II, Prince ?-1236
(85B) Rakin Gaubara, Prince 1236-1272
(85C) Iskender, the father of (86) [name] (daughter), wife of ...

issue of (85B) Rakin Gaubara (above) was:
(86A) Nemawar III, Prince 1272-1302, the father of (87) Iskender, the father of (88) [name] (daughter), wife of ...
(86B) Kai-Khusrau, Prince 1302-1312
(86C) Arghush

issue of (86B) Kai-Khusrau (above) was:
(87A) Mohammed II, Prince 1312-1318
(87B) Shahriyar IV, Prince 1318-1325
(87C) Ziyar, Prince 1325-1334

issue of (87C) Ziyar (above) was:
(88A) Iskandar I, Prince 1334-1360, the father of (89) [name] (daughter), wife of ...
(88B) Ghazi, Prince 1360-1379, the father of (89) Qubad, Prince 1379-1399
(88C) Tus, Prince 1399-1404
(88D) Gustahem

issue of (88D) Gustahem (above) was:
(89) Bistun (d1358), the father of
(90) Kayumarth, Prince 1404-1453
issue of (90) Kayumarth (above) was:
(91A) Kai-Ka'us II, co-ruler 1453-1476, below
(91B) Islandar II, co-ruler 1453-1475, below


issue of (91A) Kai-Ka'us II (above) was:
(92) Jahangir [I], Prince 1476-1508, see below

issue of (91B) Islandar II (above) was:
(92) Tadj-ed-Daula, Sultan of Kujur (d1492), the father of
(93) Ashraf, Sultan of Kujur (d1509), the father of
(94) Kais, Sultan of Kujur (d1543)
issue of (94) Kais (above) was:
(95A) Kayomart, Sultan of Kujur
(95B) Jahangir I, Sultan of Kujur (d1567)
issue of (95B) Jahangir I (above) was:
(96) Mohammed, Sultan of Kujur (d1590), the father of
(97) Jahangir II, Sultan of Kujur (ex 1598)

issue of (92) Jahangir [I] (above) was:
(93A) Behem I, Prince of Nur (d1507)
(93B) Bistun [II], Prince of Nur (d1507)

issue of (93B) Bistun [II] (above) was:

(94) Behmen II, Prince of Nur (d1550)

issue of (94) Behmen II was:

(95A) Behem III

(95B) Kayomart, father of (96) Aziz, father of (97) Jahangir [II] of Takur (d1594) (below)

(95C) Oweis

=-----------------------------------------------=

issue of (97) Jahangir [II] of Takur (above) was:

(98) Faridun, the father of

(99) Aga Fakhr Beg, the father of

(100) Hajji Mohammed Rida, the father of

(101) Karbilai Abbas Khan, the father of

(102) Mirza Rida-Quli Beg, the father of

(103) Mirza Abbas Buzurg, the father of

(104) Husayn Ali, a.k.a. BAHA'U'LLAH, proclaimed self king 1868 (d1892)

= twice

(105) Abdu'l-Baha (d1921), half-bro of Mohammed-Ali (d1937), who died without issue

= Munirih

(106) Diya'iyyah (daughter) (d1951)

= Mirza Hadi Afnan (d1955), descendant of "The Prophet" Mohammed

(107) Shoghi Effendi (d1957)
= Mary Maxwell (d2000)
no issue

part 18: Persia's Afshar Dynasty, ancestors & descendants
section 18A: ancestors, princes of Tabaristan

(63) Bostanai, Exilarch (above)

issue of 2nd wife, Dara [Izdundad], daughter of Yazdagird III, King/Shah of Persia, was:

(64) Shahrijar (Shahari), ancestor of the Shaharite Line

= [name], sister of Baw Ka’usiyeh, 1st Prince of Tabaristan 665-679

(65C) Surkhab I, 3rd Prince of Tabaristan 688-717, bro of (65A) Yomtov Ruzbihan Yitzak [Ahunai], & (65B) Nathan

descendants of (65) Surkhab I (above) were:

(66) Mihr Mardan Shah, Prince 717-755, the father of

(67) Surkhab II, Prince of 755-772, the father of

(68) Sharwin I, Prince of 772-797

= Bayanue, daughter of Mo-Yen-Cho (Moyunchur), King of Uighur, &, wife, Ning-Kuo, daughter of Su-Zong, Emperor of China [Tang Dyn.], &, were the parents of

(69) Isaac Karim (d796)

= [name], the Dabwaihide heiress, daughter of Hormuz, last Prince of Gilan 759-762, &, were the parents of

(70) Shahriyar I, Prince 797-825

= [name], daughter of Alp Qutluq [Kutulu] Khan [Huai-Hsin], King of Uighur

issue of (70) Shahriyar I (above) was:
(71A) Djafar, Prince 825-837

(71B) Qarin I, Prince 837-867 [converted to Islam 854]

= Amina, dau of Abul-Hasan Ali, an Arabic ruler

issue of (71B) Qarin I (above) was:

(72A) Surkhab

= Atika, daughter of Abdallah, Emir of Khorasan

(72B) Abdul-Melik, the father of (73) [name unsure], a daughter, wife of "Prince" Ziyar, the parents of Mardawi, Emir of Georgia

issue of (72A) Surkhab (above) was:

(73A) Rustam I, Prince 867-895

(73B) Abdul-Hamza, the father of (74) [name unsure], a daughter, wife of "Prince" Artsruni

issue of (73A) Rustam I (above) was:

(74) Sharwin II, Prince 985-930

= [name], daughter of Tahir III, Emir of Sistan

issue of (74) Sharwin II (above) was:

(75A) Shahriyar II, Prince 930-966, who, by his wife, [name], the daughter of Kvirike I of Khakheti, were the parents of (76) Khosrovanush (daughter), wife of Ashot III [VII] of Armenia, from whom is traceable descent-lines to European royalty

(75B) Rustam [II] (d966)

issue of (75B) Rustam [II] (above) was:

(76) Dara, Prince 966-969

= [name], the daughter of Irdimin Khan of Uighur

(77) Shahriyar III, Prince 969-1006

= Auria, daughter of Marzuban, King of Fars, Kurdistan, & Iraq
issue of (77) Shahriyar III (above) was:

(78A) Rustam II/III, Prince 1006-1057

(78B) Surkhab

= [name], dau/or sis of Altuntash-Hajid, the Ghaznavid Sultan of Khwarazm

issue of (78B) Surkhab (above) was:

(79) Qarin II, Prince 1057-1074

= [name], daughter of Mahmud Khan, Prince of Kashghar

issue of (79) Qarin II (above) was:

(80) Shahriyar IV, Prince 1074-1110

= [name], an Azerbaijanese princess

issue of (80) Shahriyar IV (above) were:

(81A) Qarin III, Prince 1110-1117

(81B) Ali I, Prince 1118-1140

(81C) Dara Ispahbadiyah

issue of (81A) Qarin III (above) was:

(82) Rustam III/IV [I], Prince 1117-1118, the father of a daughter, (83) Ayesha (daughter), wife of Schahan Pahlavuni, Prince of Dzovk, from whom is traceable descent-lines to European royalty

issue of (81B) Ali I (above) was:

(82A) Rustam IV/V [II], Prince 1140-1163

(82B) Hussan ed-Daula, the father of (83) [name] (daughter), wife of …

descendants of (82A) Rustam IV/V [II] (above) were:

(83) Hassan I, Prince 1163-1171/2, the father of

(84) Ardashir I, Prince 1171/2-1206, the father of
descendants of (81C) Dara Ispahbadivah (above) were:

(82) Rustam, his son, the father of

(83) Kinkhwar (Kinkhwariyah), the father of

(84) Ardashir II, Prince 1238-1249

=1(1210) [name], daughter of Mingburnu, Prince of Khwarazm

=2(1227) [name], daughter of Chagatay (Jaghatai), Khan of Transoxania

issue of (84) Ardashir II (above) was:

(85A) Mohammed, Prince 1249-1267 [begotten of 1st wife]

(85B) Shahriyar [begotten of 2nd wife]

= [name], daughter of Samgramadeva II, King of Kashmir

issue of (85B) Shahriyar (above) was:

(86) Ali II, Prince 1267-1276

=(1256) [name], daughter of Hulegu, Il-Khan of Persia

(87) Yazdegird, Prince 1276-1299

=1 [name], daughter of Iskender, son of Nemawar II, Prince of Mazandaran

=2 [name], daughter of [?] Daula-Hasan II, Prince of Azerbaijan

issue of (87) Yazdegird (above), by 1st wife, was:

(88A) Shahriyar V, Prince 1299-1314

= [name], daughter of Kai-Qubad III, Sultan of Turkey

issue of (87) Yazdegird (above), by 2nd wife, was:

(88B) Sayalun (daughter), wife of Farrukhzad II, Prince of Shirvan
issue of (88A) Shahriyar V (above) was:

(89) Kai-Khusrau, Prince 1314-1328

issue of (89) Kai-Khusrau (above) was:

(90A) Sharaf El-Muluk, Prince 1328-1334, who, by wife, [name], daughter of Iskender, son of Nemawar III, Prince of Mazandaran, begot (91) [name] (daughter), the wife of Quarquare II, Prince of Samatzkhe, from whom is traceable descent-lines to European royalty

(90B) Fakhr ud-Dawlah, a.k.a. Hassan II, Prince 1334-1349

issue of (90B) Fakhr ud-Dawlah [aka Hassan II] (above) was:

(91A) Ghazi

(91B) Shems El-Muluk (1350)

(91C) Kais

descendants of (91C) Kais (above) were:

(92) Kayomart, the father of

(93) Kais, the father of

(94) Jahangir, the father of

(95) Kayomart, the father of

(96) Muhammed Qaraklu, the father of

(97) Amir-Hamza, the father of

(98) Kamrau-Shah, the father of

(99) Seyh-Fadl Afshar, the father of

(100) Malik Bayinder Han, the father of

(101) Sheriayar Hassan, the father of

(102) Aqha-Fakhr Beg, the father of

(103) Quli Beg e Afshar, an "imam", governor of Khelat Fort, in Khorasan (d 1695) (below)
section 18B: House of Afshar

issue of (103) Quli Beg e Afshar (above) was:

(1)/(104A) Nadir Afshar Shah "The Great", King of Persia 1736-1747, founded the Afshar Dynasty of Persia

(2)/(104B) Ibrahim, general, the father of (105a) Adel-Shah, King of Persia 1747-1748, & (105b) Ibrahim Shah, King of Persia 1748-1749

issue of (104A) Nadir Afshar Shah (above) was:

(105) Reza-Gholi-Mirza (below)

= Fatima, daughter of Abu'l Muzaffar, a.k.a. Husain Shah, King of Persia

issue of (105) Reza-Gholi-Mirza (above) was:

(106) Shahrukh, King of Persia 1749 & 1750/1755-1796

issue of (106) Shahrukh (above) was:

(1)/(107A) Nadir Mirza (d1803)

(2)/(107B) Husain Quli Khan, father of two daughters, who were:

(108A) Qamar, wife of Fath 'Ali Shah, King of Persia 1797-1834, &

(108B) Begum, [another] wife of Fath 'Ali Shah, King of Persia 1797-1834

(3,4,5)/(107C,D,E) three daughters

the illegitimate son of (106) Shahrukh (above) was:

(6)/(107F) Lotfi Ali Khan (d1794)

section 18C: descendants

note: there are alternative genealogies of the descendants of (107F) Lotfi Ali Khan (above), none of which are verifiable

issue of (107F) Lutfi Ali Khan (above) by wife, Mariam Khanum [daughter of Hassan Ali Sayyed, descendant of "Prophet" Mohammed] was:

(1)/(108A) Karim [I] "Tul" [I] (Karim-Tool)
(2)/(108B) Rahim "Tul" (Rahim-Tool)
issue of (108A) Karim [I] "Tul" (above) was:

(109) Mohammed Zaman Khan (d1834)

= Khanum, dau of Fath 'Ali Shah, King of Persia, & (108B) Begum, dau of (107B) Husain Quli Khan (above)

issue of (109) Mohammed Zaman Khan (above) was:

(1)/(110A) Baba Khan

(2)/(110B) Fathullah (d1834)

(3)/(110C) Agha Jani

issue of (110A) Baba Khan (above) was:

(1)/(111A) Karim [II] "Tul" [a.k.a. Karim "Beg"]

(2)/(111B) Allah Verdi

(3)/(111C) Hasan Mirza

issue of (111A) Karum [II] "Tul" (above) was:

(112) Habibollah [a.k.a. Hadi "Beg"] (d1919)

issue of (112) Habibollah (above) was:

(113) Bahram Mirza, a mullah, the father of

(114) Abdullah Mirza, a mullah, the father of

(115) Abdul-Qarim [adopted surname: Mohadjer], who, by wife, Farokhagha Shahrasari, begot

(116) Mohammed Mohadjer, claimant, who calls himself "Maitreya"

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part 19. Christianity's Holy Family, the "Desposyni", & allied-lines:
The Holy Family: Jesus, Joseph and Mary "The Virgin"; and, the so-called "brothers and sisters" of Jesus mentioned in scripture, plus other relatives including uncles, aunts, & cousins.

section 19A:"the genealogies", Line "D", the Abiudite Line [St. Joseph’s Pedigree];

& Line "E", the Rhesaite Line [St. Mary The Virgin's Pedigree], which come together in Jesus Christ

It is generally accepted by most Bible scholars that Matthew (1:1-17) gives Joseph's descent-line, showing Jesus to be the legal heir to the Israelite throne; and Luke (3:23-28) gives Mary's lineage, showing Jesus' bloodline [Irenaeus' "Against Heresies", 3:21 ff.]. Joseph was the "royal Davidic heir" of his generation, and his genealogy was circulated in Jewish circles as part of the Jews’ speculations about the restoration of the Davidic Dynasty and the kingdom. Though Joseph appears in the "Gospels" as a man of unimpressive means in an unimportant town, nevertheless, he was "the heir to the throne". It is plainly stated by Matthew (1:16) that Joseph was the son of Jacob "Nasi", i.e., Yaakov, the Sheikh of Jerusalem; and, although Joseph is called "son of Heli" by Luke (3:23) it should there instead read "son-in-law"; for, according to Jewish custom, the son-in-law of a man could be reckoned as his son, thus, Joseph was not actually the "son" of Heli but was in fact his "son-in-law". For scriptural precedent for an "in-law" spoken of as the full-relative, see John 19:25 where Mary, the wife of Clopas, the brother of Joseph, is called "sister" of "The Virgin" Mary when she was actually her "sister-in-law". Too, the genealogy of "The Virgin" Mary was recorded in Jewish records, and copied in the Palestinian "Talmud" [Haggigah, Book 77, # 4], where Mary is called the "daughter of Heli". That Matthew gives the genealogy of Joseph, and Luke of Mary, was the view held by early church elders, such as Origen, St. Irenaeus, Athanasius, and Justin Martyr, however, the attempt by Africanus in the third century to harmonize the two genealogies shows that by that time there had arisen some confusion about the two genealogies, and, oddly, this difference in opinion has persisted among scholars to the present time. The renaissance scholars Annius of Viterbo, Luther, and Bengel have been followed by modern scholars who consider that Matthew gives Joseph's genealogy and Luke gives Mary's genealogy. Luke indicates this in the phrase "as was supposed" (Lk 3:23) referring to Joseph. Tertullian and a few other scholars reverse this view and consider that Matthew gave the genealogy of Mary and Luke that of Joseph, which view is based on the grounds that Matthew against the Jewish custom includes women in the genealogy he gives, while Luke in conformity
with Jewish, Greek, and even Roman custom, does not mention women. It must be remembered that early church elders laid stress on the fact that not Joseph only but Mary also was descended from King David; for since the virgin-birth excludes the descent-line given by Matthew from King David through Joseph [which gave Jesus only a legal membership in the royal house by adoption] if Jesus is to prove His royal Davidic descent it must be through his mother, and if the genealogy Luke gives is not Mary’s lineage then it can not be demonstrated irrefutably that Jesus was physically descended from King David which would bring into question His title to the throne, thus, it seems reasonable to conclude that the genealogy Luke gives is Mary’s ancestral-line, and, accepting it as such, we have the ancestral-line of Jesus whereby He may establish His title to the throne. The expression Luke used in Acts 2:30 of Jesus’ ancestry, "one of his [i.e., King David’s] descendants", can hardly refer to an ancestry through a purely legal relationship, by His adoption by His foster-father, Joseph, who acknowledged Jesus as his legal heir. It implies a flesh-and-blood relationship, through Mary (compare Rom 1:3; 2 Tim 2:8), from King David to Jesus. It was logical for Matthew, a Jew, writing to the Jews, to give the legal line through Joseph, the royal Davidic heir; as it was equally logical for Luke, a Gentile [non-Jew], writing to the Gentiles [everyone else], to give the physical-descent of Jesus through Mary by which he represents Jesus not as the Jews’ king [as Matthew does] but as everybody’s king [as Luke does], giving the descent of Jesus from Adam, the federal-head of the human-race. Matthew begins his genealogy with Abraham, whom the Jews claim as their "father" [ancestor], then, continues in descending order through Judah, one of the twelve Hebrew patriarchs, the immediate ancestor of the Jews [from whom the Jews derive their name], goes through King David and his descendants, the Kings of Israel and Judah, and ends with Jesus, establishing His legal title as heir of the respective covenants made by God to each of these men; while Luke, starts his genealogy with Jesus and in ascending order gives a list of His ancestors and ends with Adam, the first human, the ancestor of the entire human-race, to place Jesus in the world’s family-tree and represent Him as the "seed of the woman" of Genesis 3:15, who is a culture-hero found in the mythologies of nearly human race in ancient times, who was to be the future "world-king".

section 19B: St. Joseph’s Family, the descendants of Zorobabel of his 1st ["foreign"] wife
ancestry of Joseph, foster-father of Jesus

(23) Zorobabel, who, by his first "foreign [Babylonian] wife", begot

(24) Shazrezzar [a Babylonian name], son, had issue

issue of (24) Shazrezzar (above) was:

(25a) Hacaliah, father of (26A) Nehemiah & (26B) Hanani[ah] (below)

(25b) Hur, father of (26) Rephaiah, father of (27) Uri

(25c) Halohesh, father of (26) Shallum, father of (27ff) several daughters

issue of (25a) Hacaliah (above) was:

(26A) Nehemiah, possible claimant, Governor of Judea 445-434 & 432-?

(26B) Hanani[ah], brother, the father of

(27) Ohel, who begot

(28) [H]Achiya[h], who begot

(29) Nuri, who begot

(30) Yehezqiyah [Androtimus], Governor of Judea ?-330s

= [name unsure], sister of Bigvai (Bagohi) "The Persian", Governor

(31) Neariah [Nearchus] (d312BC)

= Barsine, a "foreign princess", who descended from the Persian shahs, Babylonian emperors, Assyrian kings, etc., whose blood-lines she brought into this line of the Jewish royal house

(32) several sons, one of whom, name unsure, begot

(33) Abiud, ancestor of the Abiudite Line, the first ancestor of St. Joseph mentioned by Matthew of Zorobabel’s descendants, who begot
(34) Eliakim, who begot

(35) Azor, who, by wife, Lebaida, begot

(36) Sadoc (Zadok), who, by wife, Kaltimi, begot

(37) Achim, who, by wife, Asbaoda, begot

(38) Eliud, who, by wife, Anonyma, begot

(39) Ezar (Eleazar) (Lazar), who, by wife, Tsamiti, begot

(40) Matthan, who, by wife, Hazibah, had three sons

issue of (40) Matthan (above) was:

(1)/(41A) Jacob (Yakov) "Nasi", Prince of Israel &/or Patriarch of Jerusalem 32-23BC; removed & executed by King Herod of Judea

=1 Eucharia, a Jewish princess

=2 Cleopatra of Jerusalem, his "foreign wife"

[note: Jacob "Nasi" was the first husband of Cleopatra of Jerusalem; she =2 Simon IV, the High-Priest 23-19BC, his 2nd wife; and, =3 Herod "The Great", King of Judea 37-4BC, his 5th wife; and had issue by all three husbands]

(2)/(41B) Hizkiah (Hezekiah) (Ezekias) "The Zealot", claimant & rebel-leader (exec 4BC), see collateral-line "A"

(3)/(41C) Judas "of Gamala" or "The Galiliean", claimant & rebel-leader (exec AD6), see collateral-line "B"

issue of (41A) Jacob "Nasi" (above) by his 1st wife, Eucharia, was:

(42A) Miriam (Mary), wife of Theudas [Pelatiahite Line], early Church elder, killed AD44/46

issue of (41A) Jacob "Nasi" (above) by his 2nd wife, Cleopatra, were:

(42B) St. Joseph (29BC-AD26), recognized the "royal Davidic heir" despite his foreign mother, husband of "The Virgin" Mary, reduced to
poverty by the series of King Herod’s persecution of King David’s House, and took up carpentry as a trade. He was the foster-father of (43) JESUS "THE CHRIST"

(42C) Ptolas [twin], whose wife, Escha, was one of Joachim’s (above) three daughters

(42D) Clopas [twin], whose wife, Mary, was the sister-in-law, not "sister", of "The Virgin" Mary

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1. Joseph's father

Yaakov "Nasi" (above) held office as "Prince of Israel" 32-23BC. He was executed by King Herod for sedition in 23BC. Yaakov [or Jacob] "Nasi" was survived by a daughter, Miriam, of his 1st wife, Eucharia[h], a Jewish princess, and, of his 2nd wife and widow, Cleopatra "of Jerusalem", a "foreign princess", was survived by an eldest son, Joseph, and younger twin boys, Ptolas and Clopas. His widow, Cleopatra "of Jerusalem", married twice more after his death; first to Simon, High-Priest 23-19BC, which was his 2nd marriage as well as hers', then, upon his execution by King Herod, she was taken in marriage by Herod, King of Judea 37-4BC, her 3rd husband, and his 5th [or 6th, or 7th] wife; and, she had issue of all three husbands. The children of Jacob (Yaakov) "Nasi", grew up in the household of their uncle, Hizkiah, and were out on their own by the time of their uncle's rebellion.

2. Joseph's mother

The identity of Cleopatra "of Jerusalem" is a mystery. However, circumstantial evidence has suggested her identification with the posthumous daughter of Julius Caesar, the Roman "imperator", and Queen Cleopatra of Egypt; born six months after Caesar's assassination in 44BC, for, when Rome conquered Egypt in 30BC, Octavius, the grand-nephew and heir of Julius Caesar, murdered Julius Caesar's only son, Caesarion, begotten by Queen Cleopatra, saying that "the world was not big enough for two caesars", however, their daughter, Cleopatra, who had no legal standing under Roman law, was given in marriage to "an obscure eastern prince". The question is, could this "obscure eastern prince" have been the Palestinian "Nasi", Yakov (Jacob)? If so, that would make Joseph and his two younger half-brothers, the twins, the grandchildren through
their mother of Julius Caesar and Queen Cleopatra! Incredible as it may seem, but possibly true! Hence, the book’s title: "Jesus, The Last Pharaoh", whose author makes a case for Jesus to have been called "the last Pharaoh of Egypt", supposedly formally installed as an infant during the Holy Family’s stay in Egypt.

3. Joseph, "foster-father" of Jesus

Joseph, who became the royal Davidic heir upon the death of Prince Simon in 4BC, husband of "The Virgin" Mary, was born about 29/28BC; his older half-sister, Miriam, was born earlier about 35BC; and his younger twin brothers, Ptolas and Clopas, were born later about 26BC. The family of Joseph represented the descendants of the post-exilic royal Davidic heir, Zorobabel, of his first wife, a "foreign-woman" [Amytis, a Babylonian princess], whose descent-line had been legitimated by the Sanhedrin, though not necessarily invalidating the earlier ruling of Ezra "The Scribe", when the main-line of Zorobabel's descendants of his [3rd] wife, called "a Jewish woman", which line represented the royal house [the Tobitite line], ended in the death of Prince Simon in 4BC, who died unwed and childless. The next in line, Joachim, the last of the Enaidite line, was survived by only daughters. After them, Joseph was the next in line. He represented the Abiudite line of the Davidic Dynasty. Joseph, as a young man, found himself impoverished by the recent persecutions of the royal Davidic house by King Herod and took up the trade of a "carpenter" to support himself and lived modestly in the town of Nazareth to the delight of its citizens, for everyone knew he was the "royal Davidic heir".

4. Joseph’s younger brothers, the twins

Joseph’s younger brother Ptolas is not mentioned in the Bible but only in apocryphal literature. His name, Ptolas, is a contraction of the name Ptolemaeus, or Ptolemy. He died early and his widow, Escha, moved into the home of her "in-laws", Joseph and Mary. Escha died herself a few years later, and left behind her children to be brought-up by Joseph and Mary, their uncle and aunt, and, it has been conjectured by Catholic theologians that these children were Jesus’ so-called "brothers" and "sisters", rather than whom the Protestants say were Joseph and Mary’s later children, while the Orthodox schools teach that they were Joseph’s children in a "levirate-marriage" with his brother’s [Ptolas'] widow, Escha, which is not improbable nor contrary to Jewish practice at that time (Dt 25:5).
Joseph’s younger brother Clopas (Cleophas), whose name is a contraction of the Greek name Kleopatros [the masculine form of the feminine Cleopatra], is mentioned in the Bible and maybe identified with Alphæus (Mt 10:3; Mk 3:18; Lk 6:15), the Syriac spelling of his name. He was the husband of ["the other"] Mary, the "sister-in-law", not "sister", of "The Virgin" Mary (Jn 19:25). It is improbable but not impossible to identify him with the Clopas who was one of the two disciples on the road to Emmaus the day of the resurrection whom Jesus met and conversed with (Lk 24:18). Clopas, of his wife, "the other" Mary [not "The Virgin"], were the parents of at least four sons and five daughters.

The younger brothers of Joseph, the twins, Ptolas and Clopas, married sisters, Escha, and ["the other"] Mary [who is often confused with her sister-in-law, "The Virgin" Mary], who had another sister, Salome, who married Zebedee. Escha, Salome, and Mary were the daughters of the Davidic Prince Joachim, who represented the Enaidite line, which was a collateral-line of the extinct Tobitite descent-line [senior-line], that is, the royal house, the main-line of the descendants of Zorobabel of his third wife [Esthra, described as "a Jewish woman"], which ended in the male-line on the death in 4BC of Prince Simon, who died unwed and childless, after which the Enaidite line represented the royal house, but it had ended with the three daughters of Prince Joachim, namely, Escha [wife of Ptolas], Salome [wife of Zedebee], and Mary [wife of Clopas].

5. Joseph’s older half-sister

Joseph’s older half-sister, Miriam, was the wife of Theudas, who represented another major secondary Davidic descent-line, i.e., the Pelatiahite Line.

6. Joseph’s uncle

The middle brother, Hizkiah "The Zealot" (Ezekias) (Hezekiah), the uncle of Joseph, the twins, Ptolas and Clopas, and, their older half-sister, Miriam, took them into his house after his brother's [Jacob's], execution, and raised them along with his three sons, namely, (a) Judas, (b) Menahem, and (c) Jacob. Prince Hizkiah was a brigade-officer in King Herod's Army when he became an active claimant of the throne. His brigade deserted with him; and he was called "head of the robbers" [the rebel-brigade] as a rebel-leader by one writer, and, who once overran the whole country, was suppressed by King Herod’s troops. Hizkiah "The Zealot" was captured and executed in 4BC. His son Judas succeeded his father as the leader of the group of
He and his followers were captured that same year after a brief battle at Sepphoris in Galilee fighting the Romans under Publius Quintilius Varus, the Roman Governor of Syria, who marched into King Herod’s realm to restore order. He had Judas "The Zealot" executed (4BC), just like his father several months earlier. Menahem, the brother of Judas "The Zealot", is sometimes confused with his famous nephew of the same name. Jacob, the brother of Menahem and Judas "The Zealot", was the father of three sons, who were: (a) Hur, (b) Eleazar, and (c) Uri. Hur, the eldest son, was the father of Judah "Ben-Hur", the father of a son, who was taken captive to Italy by the Roman general Titus and became the ancestor of a noble Italian family [the Princes of Oria], now extinct in the male-line.

The other brother, Judas "of Gamala", called "The Galilean", the brother of Hizkiah "The Zealot" and Yaakov (Jacob) "Nasi", was residing in the town of Gamala. He raised a rebellion that toppled King Herod-Archelaus of Judea from power, which was put down by Roman troops under Cyrenius (Quirinus), the Roman Governor of Syria, and Judas was executed in AD6.

The rebellion of Judas "The Zealot" "of Galilee" [the son of Hizkiah "The Zealot"] in 4BC, and, the rebellion of Judas "of Gamala" or "the Galilean" [the brother of Hizkiah "The Zealot"] in AD 6, are often confused in history, since the rebellion recorded in Acts 5:37 refers to the 4BC rebellion, and the historian Josephus refers to the AD6 rebellion, however, neither mentions them both. The AD6 rebellion took place the year that Herod-Archelaus was deposed by the Roman Emperor due to complaints about him, whose realms, Judea, Samaria, and Idumea, were then annexed by the Roman Empire as the Roman Province of Judea. The rebellion was suppressed by the Roman Governor of Judea, Coponius, supported by Cyrenius (Publicus Sulpicius Quirinius), during his second governorship of Syria.

section 19C: Mary's Family, the descendants of Zorobabel of his 2nd wife:

ancestry of The Virgin Mary, mother of Jesus

(23) Zorobabel, post exilic royal Davidic heir, begot
(24) Reza (Rhesa) "Nasi" [the half-brother of the Persian Shah Darius I], had issue

issue of (24) Reza "Nasi" (above) was:

(25A) Yehoezer (Jehoezar), Governor of Judea 490-470, the father of
(26) Ahzai (Jahzevah), who succeeded him as Governor of Judea 470

(25B) Yohannai (Jehohanen) (Joanna), the father of

(26) Jude (Judah; Judas) (Joda), who begot

(27) Josech (Joseph), who begot

(28) Semai[n], who begot

(29) Mattathias (Mattithiah), who begot

(30) Maath (Maadd), who begot

(31) Nagge (Naggai) (Nogah), who begot

(32) Esli (Azaliah), who begot

(33) Naum (Nahum)(Nakhum), who begot

(34) Amos, who begot

(35) Mattathias (Mattathiah), who begot

(36) Jose (Joseph), who begot

(37) Jannai (Johanan), who begot

(38) Melchi (Melki), who begot

(39) Levi, who begot

(40) Matthat "Nasi" (Lk 3:23-38)

1=1 Esther of Jerusalem, a Maccabee princess [identity unsure]

2=2 Rachel of Arimathea [note: she had three children by a former marriage, namely, Joshua, [Jo]Nathan, & JoAnna]

3=3 Salome of Jerusalem, called "the Proselyte"; an Idumean [Herodian] princess
issue of (40) Matthat "Nasi" (above) & his 1st wife was:

(41A) Heli, possible heir (exec 20/16BC)

= St. Anne [Hannah], daughter of Jeshua II/III, High-Priest 36-23BC

issue:

(42) "The Virgin" Mary, who, early orphaned, was placed in an order of temple-virgins

issue:

(43) JESUS "THE CHRIST"

issue of (40) Matthat "Nasi" (above) & his 2nd wife was:

(41B) Joseph "of Arimathea" (d.c AD58), a wealthy merchant who frequently traveled abroad on business-trips

= Alyuba

issue:

(42A) Joseph[es]

(42B) Enygeus (dau), wife of the British prince, Bran, called "The Fisher-King"

issue of (40) Matthat "Nasi" (above) & his 3rd wife was:

(41C) Gjor, possible heir, exec AD45/6

issue:

(42) Simon "Bar Gjora", anti-king, exec AD73
The Davidic descent of The Virgin Mary is taken for granted as though the readers are already quite aware of it, which in any case is already found in formulations in traditional literature, such as in Ignatius of Antioch (Eph.18:2; Trall. 9:1; Smyrn. 1:1), and occurs in numerous Second Century AD works (Asclsa 11:2; 3 Cor 3:5; Justin, Dial. 45:4; 100:3; cf. TJos 19:18). Luke, a Gentile, wrote about AD 50 and gives Mary’s genealogy since it was generally not the practice of the Jews to trace a genealogy through the mother; but the case of Jesus is unique for He had no human father, hence, Luke, in accordance with Jewish usage recorded Mary’s genealogy in her husband’s name. For scriptural precedence of recording the genealogy of a wife in her husband’s name, see Num 27:1-11 & 36:1-12. If Luke had not put Mary’s genealogy in her husband’s name it would have raised questions. Those Bible scholars who disagree that Luke gives Mary’s pedigree based their contention on the controversy as to whether "of the House of David" in Luke 1:27 goes with "virgin" or "Joseph". Some think it goes with "Joseph", however, verse 32 points in the direction of Mary’s royal Davidic ancestry. The father of "The Virgin" Mary is plainly stated in the Palestinian "Talmud" (Haggigah, Book 77, 2:4) to be Heli. The "Talmud" is a whole collection of works, including the "Mishna", commentaries, and rabbinic writings. The context in which this reference is found is that on "the pain of hell" where it says that "Mary, the daughter of Heli", was suffering for harlotry in the case of Jesus’ alleged illegitimate birth. This statement illustrates not only the bitter animosity of the Jews towards the Christians but also the fact that according to Jewish records Mary was Heli’s daughter; hence, it is the genealogy of Mary [not Joseph] we find in Luke, and should read "son-in-law" not "son" in reference to Joseph in Luke 3:23. The apocryphal gospels, of which there are about 200 of them, give conflicting data on Mary’s parentage. The "Protevangelium", a second-century spurious document, calls Mary’s parents Joachim and [Jo]Anna, thus, confusing "The Virgin" Mary for her sister-in-law, "the other Mary", the wife of one of Joseph’s brothers. Mary’s parents are called Yonakhir and Dinah in BVM:3-4; and BB:76-77 says that the name of Mary’s father was Zadoc. The "Gospel of the Birth of Mary", another spurious document, calls Mary’s father Imram, from where the name passed into the "Koran". Thus, by the third century AD there had arisen a great deal of confusion over the identities and relationships of some of the "New Testament" characters. In a discourse by Cyril of Jerusalem, written in the second century, several of the figures named Mary in the "New Testament" are combined into one person. Here, the author has confused the identities and
relationships of several different people, all called "Mary" by name. His sources must have been very fragmentary for Cyril of Jerusalem to mistake all of those different people whose name was Mary as being one and the same person. No doubt the first century persecution of the Christians was effective in destroying much of their early literature.

1. The Virgin Mary's father

According to the rabbinic history in the Jerusalem Talmud Book of Hagiqah (77, 4), the wife of Joseph was Beth-Heli, which means daughter of Heli. Actually the Christian tradition of Joachim as the father of Mary is extra-Biblical and found only in the apocryphal book called the, "Protoevangelium", whose author misidentifies practically everyone in the gospels. The father of "The Virgin" Mary, Heli, was one of three half-brothers; the others were Joseph "of Arimathea", and Gjor, the three sons of Matthat "Nasi", each begotten of a different mother. The mother of Heli was Esther "of Jerusalem", who possibly may be identified with Alexandra II, the Maccabee Queen, before she became queen. If so, then, "Heli" ["Helios" = "the sun"] is an epithet for the Jewish Prince Alexander. Heli, a possible heir, by his wife, Anne, begot "The Virgin Mary", who, early orphaned, was placed in an order of temple-virgins. It appears that Prince Heli, Mary’s father, was executed either 20/16BC [or 17/13BC] as one of the victims of King Herod’s series of persecutions of the Davidic Dynasty; and, Anne, Mary’s mother, appears to have died several years afterwards.

2. The Virgin Mary’s mother

The mother of "The Virgin" Mary, Anne [Hannah], was one of the three daughters of the High-Priest Jeshua III, who held office from 36BC to 23BC. That is, the Judahite families of Joseph and Mary were united by marriage with a Levite family, who represented the Araonic [high-priest] line.

3. The Virgin Mary's aunts

The three daughters of Jeshua III, High-Priest [Aaronic Levite], were, (a) Anne, the wife of the Davidic prince Heli, the mother of "The Virgin" Mary; (b) Elizabeth [the Virgin Mary’s aunt], the wife of Zacharias, a Levite priest, and (c) Jane (JoAnna) [the Virgin Mary’s aunt], the wife of the Davidic prince Joachim.
4. The Virgin Mary's uncle

Her father's middle brother, Joseph of Arimathea, was a wealthy merchant who frequently traveled abroad on business trips. The ancestor of the line of Grail-Kings.

5. The Virgin Mary's [other] uncle

And, her father's other brother, Gjor, executed about AD45/6, another of Herod's victims, was the father of Simon (?V) Bar Gjora, one of the rivaling Davidic claimants to the throne after the Herodians were expelled in AD66, who was Judea's last king (AD69-70).

6. The Virgin Mary's cousins

The parents of the Jewish prophet John "The Baptist" [the Virgin Mary's cousin] were Elizabeth [the Virgin Mary's aunt], the wife of Zacharias, a Levite priest. The three daughters Jane (JoAnna) [the Virgin Mary's aunt], the wife of the Davidic prince Joachim [three more of the Virgin Mary's cousins] were: (a) Escha, wife of Ptolas, younger brother of Joseph; (b) Salome, the wife of Zedebee, the mother of two sons James and John [called "the sons of thunder"], and, of a daughter, Mary; and (c) Mary, wife of Clopas, the twin brother of Ptolas, the younger brothers of Joseph, called in the Bible "the other Mary" or the Virgin Mary's "sister", was not only the Virgin Mary's cousin but was also the Virgin Mary's "sister-in-law", not "sister".

7. The Virgin Mary, mother of Jesus

There are seven women named Mary mentioned in the "New Testament", who are:

(a) Mary Magdalene, who came from Magdala, a town in Galilee, who is frequently identified with the woman of Luke 7:37-38, "who was a sinner";

(b) Mary, the sister of Martha and their brother Lazarus, who all lived together in Bethany, who were personal friends of Jesus;

(c) Mary, the wife of Clopas (Cleopas) (Jn 19:25; cp Mk 15:40; 47; 16:1); sometimes called "the other Mary", was the mother of James "The Less" (Lk 24:10) and Joses (Joseph) (Mk 15:47) and a daughter Salome (Mk 15:40); or could this be a reference to Salome, the wife of Zebedee and the mother of two sons, James and John "The Evangelist", and a daughter Mary [called "Mary of Salome"]? Mary is called "sister" of "The Virgin" Mary in John 19:25, but she was
Actually her "sister-in-law", for Clopas was Joseph's brother. She was one of the "three Marys" at The Cross (Mt 27:55; Mk 15:40; Jn 19:25).

(d) Mary, mother of John-Mark (Acts 12:12), who was a teenage follower of Jesus. He later helped Paul and Barnabas. He is very likely the author of the gospel which bears his name.

(e) Mary, daughter of Salome, identified with "Mary-Zedebee"

(f) Mary "of Rome" (Rom 16:6), who may be identified with "Mary-lacobi", unlikely that she is Miriam (Mary), the older half-sister of Joseph and his brothers, and more likely Mary, the daughter of "Saint" James, who accompanied Anne, the daughter, niece, or cousin of "The Virgin" Mary, who married the British prince Belus, in a party of refugee Christians led by Joseph of Arimathea at the time of the first persecution of the Jerusalem Church in AD 36.

(g) Mary "The Virgin", the mother of Jesus.

"The Virgin" Mary is mentioned only four times in the Bible after her husband's, Joseph's, death: (1) at the marriage at Cana, where Jesus performed His first miracle; (2) at Capernaum, where at a public gathering she desired to speak to Jesus but was rebuffed by Him who refused to admit any authority over Him by her as His mother; (3) at the "Crucifixion"; and (4) in the "upper room", at "Pentecost", when the Church was officially founded with 120 members. Tradition says that Luke, the gospel writer, received his information from Mary "The Virgin". It is highly unlikely that he falsified Mary's genealogy, for Jesus' enemies would have made it an issue. Mary "The Virgin" died between AD 48 and AD 54, for tradition says she died 22 years after the Crucifixion. Her grave became a shrine that attracted pilgrims and was closely guarded by the faithful until the twelfth century. In the 4th century Mary began to be venerated by Christians. The "cult" of "The Virgin" Mary developed in the 5th century. In 431 the Council of Ephesus, which met in a church that was supposed to contain her mortal-remains, gave Mary the title [Latin] "Mater Dei"; [Greek] "Theotokos"; [English] "Mother of God". The Council of Trullo, in 692, declared the dogma that Mary was "ever virgin" to be official Church doctrine. Then, by the twelfth century the opinion prevailed that Mary, when in the course of her life was over, was taken up bodily to Heaven. The notion was based on an early fifth century treatise written in Egypt in the Greek language and found in a discourse by Theodosius, Arch-Bishop of Alexandria. It was translated into Latin as "Transitus Mariae" and in English as "The Assumption of Mary". It is preserved in 11th-14th century manuscripts as well as a medieval
discourse on St. John "The Divine". In the discourse we read that immediately after Mary’s death miracles of healing took place through contact with her corpse. Then, suddenly, Mary, restored to life, was transported by the angels to Heaven. This document played a role in the formation of the dogma of Mary’s assumption which became official Church doctrine by papal bull issued by Pope Pius XII in 1950. Her place was "in" the Church while she was alive, though the Catholic dogma that "The Virgin" Mary was made the "Queen of Heaven" after her death is on the basis of her identification with the woman in Rev 12:1, reigning with her son, Jesus, the King of Heaven.

section 19D: JESUS & The Holy Family

(42) Joseph (above), the heir of the descendants of Zorobabel and his 1st wife, married (42) "The Virgin" Mary (above), daughter of Heli, the heir of the descendants of Zorobabel and his 2nd wife, and were the "legal" parents of

(43A) JESUS "THE CHRIST" [of Mary alone], THE MESSIAH

The royal pedigree of Jesus is affirmed throughout the New Testament. The Gospels furnish two genealogies of Jesus, one in Matthew (Matt. 1:1-17) and one in Luke (Luke 3:23-38), and both trace His ancestry to David. Throughout Jesus' ministry, He allowed others to call Him the "Son of David" (Mark 10:47 et al.). Paul said that Jesus sprang from David's line (Rom. 1:3; 2 Tim. 2:8). In the Book of Acts, which chronicles the early expansion of the church, the first reference to Jesus as the son of David occurs in an excerpt from one of Paul's sermons during his first missionary journey (Acts 13:23). The royal ancestry of Jesus must therefore have been a teaching of the church from the very beginning.

It was also the teaching from the very beginning that Jesus was God-incarnate. Like "past", "present", and "future" are three manifestations of time; whereas God exists simultaneously in the "past", "present", and "future", all at once, in the dimension of the so-called Eternal "Now". The "Trinity" is not three gods but three manifestations of the one true God. The "Father" is invisible except as He has embodied Himself and made Himself visible in the "Son". The "Son", Jesus, the visible human-incarnate of the "Father", who said He and the "Father" are "one", reveals the "Father" hitherto invisible. The "Father" is logically first, but not chronologically so; for, the
"Son" exists as long as the "Father" exists, according to the Bible (Jn 1:1,2). The "Father" acts and reveals Himself through the "Son". It is through the "Son" that the "Father" enters human life and fellowships with the human-race. As the "Son" came from the "Father", so the "Holy Spirit" in turn proceeds from the "Son". Jesus, the "Son", said just before His accession that in ten days He shall send His spirit, however, the "New Testament" says that the Spirit that came ten days hence was the "Holy Spirit", who "filled" the 120 people in the "Upper Room" when The Church was born at "Pentecost", thus, His Spirit is the "Holy Spirit". The invisible "Father" issuing into the visible "Son", proceeds from the "Son" into the "Holy Spirit" and becomes invisible again.

see the article "First Christmas" at http://www.angelfire.com/ego/et_deo/first_christmas.wps.htm for the story of Jesus' first three years;


section 19E: the "Desposyni"/or "Desposynoi", i.e., "The Master's Kin": "THE JESUS' DYNASTY" (so-called)

1. the (so-called) "brothers" and "sisters" of Jesus

The Bible mentions Jesus' (so-called) "brothers" and "sisters", the sons and daughters of Ptolas and Escha [Catholic], or Joseph and Escha [Orthodox], or Joseph and "The Virgin Mary" [Protestant]. The names of the four "brothers" are given as "Saint" James, Jose[ph] "Ha-Rama-Theo", Simon, and Jude "of Galilee"; while the names of His "sisters" are not given in scripture and are found only in apocryphal literature, where they are given as Mary (Miriam), Salome, and Anne (Hannah). The names of two of Jesus’ sisters are called Miriam (Mary) and Salome by Epiphanus (Pan 78:8-1; the order is reversed in 78:9:6); the text of "Ancoratus" (60:1) gives the names Anne and Salome; Sophronius of Jerusalem, who knew of Jesus’
three "sisters", harmonized the texts and gave Jesus the sisters, Mary, Salome, and Anne (Blinzler, 1976, pp 36-8). There are references made to Jesus’ "brothers" and "sisters" (so-called) by the early Byzantine writers: Sophronius of Jerusalem; Anastasius of Sinai; Theophylact, Euthymius Zibagenus; and, by Nicephorus Callistus. The Coptic "History of Joseph" gives his "daughters" the names: Lydia, Assia, and Lysia; who appear elsewhere as his "nieces", as the daughters of Joseph’s older half-sister, Miriam (Mary). The misidentification with Joseph’s sister "Mary" and his wife "The Virgin" Mary; made them the daughters of Joseph’s wife in the Coptic gospels. This raises the questions: was Mary, ever virgin?; and, if so, who are the identities of these (so-called) "brothers" and "sisters"? The descendants of the so-called "brothers" of Jesus, collectively called the "Desposyni". There is a genealogy of various desposynic descent-lines, one of which was St. James’ descendants, who reigned as a dynasty of rulers over a Jewish colony in exile in the French fiefdom of Province, and, were the ancestors of Conan "Meriadoc", who was given the Roman province of Armorica [later called Brittany; Bretagne] by the Roman Emperor Maximus as his estate and/or client-kingdom in AD 383, and became the ancestor of its early kings, as well as the ancestor of the royal Stewart/Stuart Family of Scotland & England [chart # 15]. There are other desposynic descent-lines which are the ancestors of several European royal and noble houses.

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note: Was Mary "ever virgin"? Much has been debated on the dogma that Mary was "ever virgin", which became Church doctrine in the seventh-century. The dogma has brought into question the identities of Jesus’ (so-called) "brothers" and "sisters", of which there are three major views: (a) the Protestant view [expoused by Helvidius] is that they were the later children of Joseph and Mary; which is based on the text "she gave birth to her firstborn son" (Lk 2:7), however, this does not imply that there were later born children, for the grave of the first-century Jewish woman, Arsinoe, found near Leontopolis, Egypt, dated 5BC, gives the inscription saying that the woman had died giving birth to her "firstborn" child, and, if she died giving birth to her "firstborn", obviously she had no more children, hence, according to Jewish usage, the first to open the womb (Ex 13:1,12; Num 3:12) was the "firstborn", whether or not any other children were afterwards born; too, the word "firstborn", i.e., "prototokos", is sometimes used as the equivalent to "monogenes", i.e., "only born" (Ps 13:8; 18:4; IV-Ezra 6:58); (b) the Catholic view [theorized by St. Jerome] is that they were His cousins, that is, the children of either Joseph’s brother...
Ptolas, which is the more probable case, or the children of Joseph’s brother Clopas, which is a preposterous solution for it identifies His "brothers" with His "disciples". The "brothers" of Jesus are always spoken of separately from His disciples, and they appear in the Bible as two separate groups (Mk 6:13-35; Jn 6:66-7:10; & Acts 1:14). The most feasible scenario is that upon the early death of Ptolas his widow Escha moved into the home of her "in-laws", Joseph and Mary, and soon afterwards died herself leaving behind her young children to be brought-up by them; and (c) the Orthodox view [theorized by Epiphanius] is that they were Joseph’s children either by a previous marriage [which view has many difficulties] or by a "levirate marriage" [which is not improbable]; the possibility that Joseph had children of his brother’s [Ptolas’] widow, Escha, in a "levirate marriage" (Dt 25:5) though also married to Mary is not contrary to Jewish practice of the time. That they were not Mary’s children is suggested by Jesus’ provision for His mother (Jn 19:26), for that would not have been necessary if they were her children. Too, that Mary’s uncle, Joseph of Arimathea, claimed her son’s, Jesus’ body, on her behalf as her next-of-kin, suggests the same. For, the authorities would never have given Jesus’ body away, which they were then arguing about how to dispose of it, either of burying it in "the potter’s field" or burning it in the trash heaps outside the city’s gates, except for the Jewish law that gave the next-of-kin the right to claim the corpse, and had to turn the body over to Joseph of Arimathea, Mary’s uncle. It seems that the early Church elders did not have all of the facts, for as late as the second century they were still assuming that Jesus’ "brothers" and "sisters" were his half-siblings, and that their mother was Mary, who later begot them by Joseph, their father. It is Origen (185-254), who, in the third century, says otherwise, due perhaps to recently discovered documents or due perhaps to the growing reverence to Mary.

The "kindred" of Jesus and their male-line descendants were honored in very high degree both by Christians and by various Jewish interest groups alike, as heirs of ancient Jewish royalty, or as earthly representatives of "Christ", the eternal king of the universe. The descendants of The Holy Family were called the "Desposyni"/"Desposynoi", meaning, "The Master's Kin". The "desposyni" took the surname "Kyriakon", meaning "The Lord's House". Their claims to be the successors of "another king", one, Jesus, other than Caesar (Acts 17:7), made them rivals of the Roman emperors, and, as such the emperors Domitian, Trajan, and Hadrian, carried out proceedings against the "Desposyn[o]i" [descendants of
Christianity's "Holy Family". Their emblem, or coats-of-arms, varied from a depiction of the "madonna and child", to a depiction of the "paschal lamb" crucified on a cross, to a depiction of "The Holy Grail" painted on a round shield with the supporters of a lion, representing "Judah", and a "unicorn" representing the "Desposyni"; and its crest was the six-pointed "Star of David" inside the circle of the depiction of the sun shining at its splendor.

The Resurrected Lord Jesus had appointed his "brother", according to the flesh, "Saint" James, as the first Bishop of His Church [not St. Peter]. The office of apostle [pope] of the Jerusalem Church was elective in the sense that the candidates were chosen by a conclave of twelve apostles who chose lots, but hereditary in the sense that it was confined to the "Desposyni"/"Desposynoi" [= "The Master's Kin"], thus, the office was hereditary in one family-group, the "Jesus' Dynasty", though, open to any member of that family-group, and, was the "original papacy", called the "n'tzarim" [= "overseer of the Nazarenes", which was an early name for "Christians"], which was either abolished by the Roman Emperor Diocletian in AD 304 and/or was usurped by the Bishops of Rome.

2. the Lord's (so-called) "brothers" were:

(a) "Saint" James
(b) Joseph "Ha-Rama-Theo"
(c) Simon (Simeon)
(d) Jude "of Galilee"

(a) "Saint James", called "Major" ["The Great"] to distinguish him from his cousin James "Minor", or "The Less", and, called "The Just" to distinguish him from others of that name, was the oldest half-brother [or, cousin] of Jesus The Christ (Matt 13:55; Mark 6:3; Gal 1:19). James did not believe in Jesus during His earthly ministry (Jno 7:5), but after witnessing Christ's appearance following His resurrection (1 Cor 15:7), he became a believer. He was among those who assembled together after the ascension of Jesus Christ to Heaven (Acts 1:14)
on whom the Holy Spirit was poured out on the day of Pentecost (Acts 2:1-4). He afterwards appears as the leader of the church in Jerusalem (Acts 12:17; 15:13-21; Gal. 1:19). Paul mentions James in 1 Cor 9:5 in a way that suggests James had been married and was a widower. His late wife had begotten three sons. Jude (Judas) called "the son of James" in Luke 6:16 is generally regarded as his son. John, "the brother of Jude", was another of James' sons. The hereditary bishops of Seleucia, in Syria, claimed descent from Jose [whose epithet was "Mar"], who was said to have been a son of James, "the Lord's brother".

**descent-line of Jude, his [St. James'] 1st son**

issue of (44A) "Saint" James (above) was:

(1)/(44A) St. Jude, id. with Justus I "Gaiso", 3rd Chief-Apostle of the Jerusalem Church

(2)/(44B) John

(3)/(44C) Jose "Mar" [or "Mari"]

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(1) descent-line of (44A) St. Jude, 1st son of St. James

article: Prefects of Province, senior desposynic descent-line

(43) "Saint" James, 1st Chief-Apostle [or Pope] of The Church (killed AD62), "The Lord's [Jesus'] Brother", the father of three sons, who were (a) St. Jude, (b) John, & (c) Jose "Mar"

(44) "Saint" Jude (Justus "Gaiso"), 3rd Bishop, son, father of three sons, who were:

(1)/(45A) Koresh, Prefect of Provinciae 138-145, the first in a line of hereditary prefects, the father of (46) Kyriakos, Prefect of Province

(2)/(45B) El-Kasai (Elzasus) (Elchasai) appears in Rome in 135, along with his wife, Ariobia, and their son, Nahshon (below). His descendants were called the Elchasalite-Line.

(3)/(45C) Yechai, escaped to Persia and sought refuge at the court of the Babylonian Jewish Exilarch (132). The descent-line of Yechai ended six generations later with a daughter, Maryam, who married a
Persian noble, Patak, the parents of Mani "The Paraclete" (d277), whose descendants were worshipped in Persia for three centuries, when the line died out.

(46) Nahshon (Naasson), son of Prince El-Kasai (above), appears in Roman service as the governor of the colony of deported Jews whom the Romans had resettled in Province, Southern France, and is identified with Nascien I, Prefect of Provinciae, the father of two sons, who were:

(1)/(47A) Dolihane, Prefect of Provinciae

(2)/(47B) Cyleddon (Celedoin), Bishop of Alexandra, Egypt (150), bro, the father of

(48) Narpus (Warpus), Prefect of Provinciae, the father of

(49A) Nascien II, Prefect of Provinciae [Narbonensis] (200/225), in Roman service [whose original name may have been Chrestien, or is a reference to him as a "Christian"]; & his sister,

(49B) Sarasinte (daughter), the wife of Julius Marinus, an Arabian prince, the parents of Philippus "Arabus", Roman Emperor 244-249 issue of (49A) Nascien II (above) was:

(50) Gallienus Quiriacus (250), the father of

(51) Helyas (Elijah) (275), the father of

(52) Ysayes (Isaac) (300), the father of

(53) Ionans (Johannes)(Jonaanz), Prefect of Provinciae, the father of three sons, who were:

(1)/(54A) Geronticus, Prefect of Viennensis, father of (55) Agrippanius, Prefect of Provinciae, called "The Master’s Kin" by family, who, by wife, Thametes, a British princess, begot (56) Conan "Meriadoc", 1st King of Armorica (Brittany; Bretagne), to whom the Roman Emperor Maximus gave the Roman province of Armorica [Brittany; Bretagne] as his estate and/or client-kingdom; see http://www.angelfire.com/ego/et_deo/brittany.wps.htm

[Note: Conan "Meriadoc" was the ancestor of the early kings of Brittany, Scottish Stewards, as well as kings & queens of Scotland, England, & Ireland. The male-line descents of the House of Meriadoc...]

came to end with three near contemporary Breton princes, each of whom were named "Flaald", and, hereafter, designated [for reference] as Flaald-A, Flaald-B, and Flaald-C, one of whom was the ancestor of the "royal" Stewarts/Stuarts.

(2)/(54B) Saracintus, Prefect of Provinciae, father of (55) Achellus, Prefect of Provinciae, father of (56) Nascien III, last Prefect of Provinciae, who was killed by the Visi-Goths ["barbarians"] (412), no issue

(3)/(54C) Fridolinus, Prefect of Provinciae, father of (55) Frotmund[us], Prefect of Provinciae, who, by wife, Hatilde, a Frankish princess, begot (56) Faramond, 1st King of France (418)

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note: family of Faramund [Pharamond], 1st King of France

01. Faramund [Pharamond], 1st King of France 418 (d428)

=1 Imbegride, dau of Basogast, a Frankish prince (above)

=2 Rosamunde, dau of Genobald, early Frankish king

issue by 1:

(a) son [name], mur 428 [age 13] without issue

issue by 2:

(b) Argotta [Siegse], mother of Merovech by 1st marriage

=1 Quintus Tarus, Prefect of Provence, a desposynic prince in Roman service (d438)

=2 Chlodio "Le Chevalu", King of France, a Balthae prince

(c) Belizde (dau)

= Gundicar [Gunther], King of Burgundy

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(2) descent-line of (44B) John (above), 2nd son of "Saint" James
Bishops of the Jerusalem Church

(43) "Saint" James, 1st Bishop, the father of

(44) John, the father of

(45) Benjamin, 6th Bishop

issue of (45) Benjamin, 6th Bishop (above), was:

(1)/(46A) John, 7th Bishop

(2)/(46B) Levi, 12th Bishop

(3)/(46C) Jude, 15th Bishop 132-135, the father of

(47) Pius, claimant to the "Christian Caliphate", 10th Bishop of Rome (d155), the father of

(48) Maximianus (d190), the father of

(49) Aslipiades (d218), the father of

(50) Theotecnus (230), the father of

(51) Paul (d270), the father of

(52) Zabdas, bishop (d300), the father of

(53) Hermes, the last desposynic pope/bishop at Jerusalem (d314), after whose death the "papacy" was transferred by the Roman Emperor Constantine to the First Church of Rome, whose bishops were recognized thereafter as the empire's official spiritual leader.

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(3) descent-line of (44C) Jose "Mar" (above), 3rd son of "Saint" James

(43) "Saint" James, 1st Bishop, the father of

(44) Jose "Mar", the father of

(45) James (Jacob), the father of

(46) Abris[ios], Bishop of Seleucia, in Syria, the father of
(47) Avraham, the father of

(48) James, the great-great-grandfather of

three generations: #s 49-51

(52) Gaggai, Bishop of Seleucia, the father of

(53) Papa, the last desposynic Bishop of Seleucia (d329)

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(b) (43B) Jose[ph] "Ha-Rama-Theo", another of Jesus' (so-called) "brothers", was a political figure, imprisoned twice by the Jewish Sanhedrin, released by Titus AD 70, with whom he became friends, and visits the Roman Emperor Vespasian in AD 73, and accompanies him on his British campaign of AD 76. Jose[ph] and his eldest son, Josue, returned to Palestine, while his other son, Jasna, remained behind in Britain where its king had given his father [Jose[ph] "Ha-Rama-Theo"] an estate. Jose[ph] "Ha-Rama-Theo" was executed on trumped-up charges in AD 79, and was survived by two sons:

(1)/(44A) Josue El-Harami [possible ancestor of The Haramy/Harami Family], the grandfather of (46) Mark[os], 16th Bishop (135), the grandfather of (48) [name unsure], the grandfather of (50) Dioscorus [Dias], Bishop (213), the grandfather of (52) Gaius, the father of (53) Simmahos, the father of (54) Gaius, the grandfather of (56) Jose[ph], one of the eight "desposynic" princes who visited the pope in Rome, Year 318, to persuade him to restore "the papacy" to the "desposyni", who refuses, of course, and, which sparks another persecution of the "desposyni" [this time, by the Roman Catholic Church], and

(2)/(44B) Jasna "Piliste" [epithet means "the Philistine"]

issue of (44B) Jasna "Piliste" (above) was:

(45) Sarclotus (Siarklotus)

= Eurgain, a British princess, daughter of St. Cyllin, son of King Carataacus of Britain

issue of (45) Sarclotus (above) was:

(1)/(46A) Emanuel "Rise"
(2)/(46B) Gwladys, the wife of King Lucius of Britain, and mother of his only child & daughter, Gwladys

descendants of (46A) Emanuel "Rise" (above) were:

(47) Enciede (Encride) "Ere", the father of

(48) Othrac, the father of

(49) Maxime (Maximus), the father of

(50) Llebryn (Liubuirnus), the father of

(51) Karnot (Cornodd) (Cornuithus), the father of

(52) Meuric (Mourig), the father of

(53) Otta[viano], the father of

(54) Marchudd

issue of (54) Marchudd (above) was:

(1)/(55A) Gwrthryw, 1st King of Garthmadrun (383), the father of (56) Gwraldeg (Gwroldeg), the last of the male-line, the father of (57) Morfudd (Morvitha) (daughter), the heiress, the wife of the British prince, Teitfall of Glamorgan, the parents of (58) Teuderic, King of Garthmadrun, the father of (59) Marchell (daughter), the wife of the British prince, Anllach of Galloway, the parents of (60) St. Brychan, 1st King of Brecon [formerly called Garthmadrun] (498), whose family is called in the [Welsh] "Triads" one of Britain's "three holy families", meaning Britain’s three "desposynic" descent-lines

(2)/(55B) Oidisse (Odissus), the father of (56) Photaighe (Poititus), the father of (57) Calpurnius (Calpinn), a deacon, the father of (58) Succat[us], a.k.a. "Saint" Patrick (Padraiq) (418-493), Apostle of Ireland (457) [note: Dareare, wife of Conan "Meriadoc", 1st King of Armorica [Brittany] (383), was not St. Patrick’s sister but more likely his [great] aunt, i.e., his [grand]-father’s sister]

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(c) descent-line of (43D) Simon, (above) another of Jesus' (so-called) "brothers"
issue of (43D) Simon (above), was:

(44) Zakkai (Zakheas) (Zacchaeus) (Zacharius) (Zachery), 4th Bishop

issue of (44) Zakkai, 4th Bishop (above), was:

(1)/(45A) Tobias, 5th Bishop
(2)/(45B) Matthias, 8th Bishop
(3)/(45C) Ephres (Aphre), 13th Bishop

issue of (45B) Matthias, 8th Bishop (above), was:

(1)/(46A) Philip, 9th Bishop (d124)
(2)/(46B) Seneca (Senikus), 10th Bishop, the father of (47) Joseph, 14th Bishop (d132), the father of (48) Cassian[us], bishop, the father of (49) Dolihan[u], bishop, the father of (50) Alexander, bishop 213-251, the father of (51) Demetrius, bishop (d263), the father of (52) Mazabanes, bishop (d266), the father of (53) Hymenaeus, bishop (d298), the father of (54) Zackerias (Zakkai), one of the eight desposynic princes who visited Pope Sylvester in Rome in AD 318; he begot at least one son (55) [name unsure] (350), who is believed to have been the ancestor of a medieval European noble house

(3)/(46C) Justus II, 11th Bishop

(d) descent-line of (43E) Jude "of Galilee", (above) another of Jesus' (so-called) "brothers"

issue of (43E) Jude "of Galilee" (above), was:

(1)/(44A) James (Jacob), the father of (45A) James and (45B) Zoker, who were summoned and appeared before the Roman Emperor Domitian in AD 96, who both had issue; the descendant of (45A) James was (53) Simon, one of the eight desposynic princes who visited the pope in 318; and, the descendant of (45B) Zoker (45B) was (53) Joses, another of the eight desposynic princes who visited the pope in 318

(2)/(44B) Menahem, had issue, sons & daus
(3)/(44C) Simon, the father of three sons, who were: (45A) James [had issue]; (45B) Menahem [had issue]; & (45C) Simon [had issue]

3. the Lord’s (so-called) "sisters" were:

(a)/(43F) Mary (Miriam), wife of (1) Ptolo; identity uncertain, (?) possibly identified with Ptolemy, King of Numidia [North-West Africa], AD 25-40, divorced AD 35; wife of (2) Amana [her 2nd =], (?) possibly identified with Amanitaraqide, King of Meroe [Sudan], 35-45, son of Queen Candice; & wife of (3) Masen [her 3rd =], (?) possibly identified with Za-Maseneh, King of Axum [Ethiopia] 45-52

(b)/(43G) Salome, wife of Abgar, a prince of Osroene, cap. Edessa [Urfa], identity uncertain, poss. son of King Abgar V of Osroene

(c)/(43H) Anne, wife of the British prince Belus [see the "Beli & Anne Pedigree" in Bartrum’s "Tracts"]. Legend says Anne came to Rome with a party of Christians led by Joseph of Arimathea at the time of the first persecution of the Jerusalem Church in AD 36 where she met and married the British prince Belus, the son of the British ex-king Dubnovellus [who was himself an exile in Rome], who eventually returned to Britain with her and had issue

note: The British Royal House, during its history, has re-invented itself several times. The most remarkable re-invention of itself was when the British Royal House, after the dynasty’s conversion to Christianity, redrew its genealogical charts to show "The Virgin" Mary ("Virgo Maria"), or "Blessed Mary" ("Beata Maria"), to have been the dynasty’s ancestress! The "cult" of Mary, so-called, blossomed in Britain in the early sixth century when King Arthur claimed "The Virgin" Mary as his ancestress, and/or matroness.

4. the "cousins" of Jesus were:
4.1 Issue of Joseph’s brother (42B) Ptolas, of his wife, Escha, were:

(43) unknown, unless they were Jesus’ so-called "brothers" and "sisters" as shown above, which is probably the case

4.2 Issue of Joseph’s brother (42C) Clopas and his wife, "the other Mary", were:

4.2A: The sons

(a) James "Minor" or "The Less" [so called to distinguish him from his cousin, James "Major", one of Jesus’ so-called "brothers"], the father of two sons, namely: (1) John and (2) Jude, who was the bishop of a town church in Greece & the father of Evarist[us], the 5th Bishop of Rome, the father of Hyginus, the 9th Bishop of Rome, the ancestor of other bishops of Rome & other cities

(b) Jose[s] (Joseph) "Barsabbas", who took the Roman name Justus, & had issue, sons & daus

(c) Simon, the 2nd Bishop of the Jerusalem "Mother-Church", who, and his sons, were all executed in AD 107 during a persecution of the Church by Judeo-Roman Palestinian authorities in co-operation with the imperial agents of the Roman Emperor Trajan

(d) Jude "Thaddeus" or "Labbaeus", the father of Papa (Pappos) (185), the bishop of a town church, the ancestor of John, one of the eight desposynic princes who visited the pope in Rome in Year 318, the father of at least one son, [name unsure] (350), who may have been the ancestor of an European noble house

4.2B: The daughters, who all were married with children, were:

(a) Cyria

(b) Salome

(c) Johanna

(d) Lillian

(e) Susanna
4.3: sons and daughters of Joseph's older half-sister, Miriam, and her husband Theudas, a Davidic prince (above), were:

4.3A: the sons

(a) James, Bishop of Antioch, the 1st son, was the father of Evodius, Bishop of Antioch (d68), the father of Heros (d127), Bishop of Antioch, the father of Cornelius (d151), Bishop of Antioch, father of Heros [II] (d169), Bishop of Antioch

(b) Matthias, a bishop, the 2nd son, was the grandfather of Artemias, the ancestor of [another] Matthias, who is recorded in historical writings to have been one of the eight desposynic princes who visited the pope in Rome in Year 318

(c) Thebouthis, a bishop, the 3rd son, was the father of Jesus (d69), which seemingly had become a popular name

(d) Andronicus, the 4th son, was the father of Aristobulus, first Bishop of Britain (58-98), sent by the "Mother Church", that is, the "Jerusalem Church", the ancestor of Adelphius, Bishop of Britain, who attended a church-council in Year 314

(e) Addai, a bishop, the 5th son, was the grandfather of Soter, the father of Jesus "of Lydda"

4.3B: the daughters

(a) Lydia

(b) Assia

(c) Lysia

section 19F: allied-line, collateral-line "A", other relatives of Jesus
5. issue of (41B) Hizkiah "The Zealot" (above), St. Joseph's uncle, were:

(42A) Judas "The Zealot" "of Galilee" (exec 4BC), as the leader of his late father's guerrilla-army of freedom-fighters, called "zealots"; and, was called "the Galilean" in reference to his region of activity. After the death of King Herod in 4 BC, he launched a revolt, where his followers broke into the armory at Sepphoris to obtain weapons. Judas "The Zealot", himself, was killed early in the revolt, and two of his seven sons (below) were later captured and crucified by the Romans as outlaws, circa AD 46/48.

(42B) Menahem, had issue (below)

(42C) Jacob, had issue (below)

5.1 the seven sons of (42A) Judas "The Zealot" (above) were:

(1)/(43A) Jacob, the eldest son, and his brother Simon were imprisoned and later executed on trumped-up charges (AD47)

(2)/(43B) Simon, the 2nd son (ex AD 47), had issue (below)

(3)/(43C) Menahem, anti-king AD 66-67, restored the Davidic Dynasty upon the departure of Herod Agrippa II in AD66; his sons were all killed along with their father

(4)/(43D) Jair, the father of three sons, namely: (44A) Menahem; (44B) Eleazar "The Zealot", resistance-leader at Masada 67/70-73 [whose sons were all killed along with their father]; & (44C) Simon (68/69)

(5)/(43E) Levi, the father of three sons, namely: (44A) John "of Giscala" ["Gischala"], a Jewish general 66-70 (exec 73); (44B) Simon (68/69); & (44C) Jude

(6)/(43F) Saphath (Sapphia), the father of (44) Jesus, a Jewish general (exec AD68)

(7)/(43G) Sosas, the father of (44) Jacob (68/69)
issue of (43B) Simon (ex AD47) (above) was:

(1)/(44A) Eleazar, a captain (d67), the father of (45) Andrew Lukuas (exec AD 115)

(2)/(44B) Hyrcanus, the father of (45) Eleazar "Ha-Gadol" [= Imme Shalom, daughter of the Palestinian Patriarch Simeon II], the father of (46) Simon, the father of (47) Gamaliel, the father of (48) Hillel, the father of (49) Malchi(on), the father of (50) [name unknown], son, the father of (51) Conan[us] "The Martyr" (exec AD 250), the father of (52) [name unknown], son, the father of (53) Salom[us] (Shallum) (Salomon), the father of (54) Urban[us], one of the eight desposyncic princes who came to Rome and visited the pope (318), the father of (55) Mansuetus, the father of (56) Symetrius, the father of (57) Martialis (d419), ancestor of the Counts of Salm, now extinct in the male-line

(3)/(44C) Kosevah (Cocheba), the father of (45) Simon [V] Bar-Kochba, rebel-king and patriot-leader, who occupied the ruins of Jerusalem and took the title "king" in AD 132. He re-asserted Jewish independence, and re-founded the Jewish state and "kingdom". He was presumptive enough to claim that he was the "Messiah", and changed his name to "Bar Kokhba" [= "son of the star"], in reference to "the star" of Num 24:17; but after the debacle was derided as "Bar Kozibe" [= "son of the lie"]. He began construction on a new temple, minted coins, and established a bureaucracy. He fought the Romans in several battles. He was defeated in battle by the Romans who executed him and his sons in AD 135.

5.2 issue of (42B) Menahem (above) was:

(43) [H]Ananiah, the father of (44) Eleazar, a general

5.3 issue of (42C) Jacob (above) was:

(1)/(43A) Uri

(2)/(43B) Eleazar

(3)/(43C) Hur, father of (44) Judah "Ben Hur", father of (45) []Atta[i], the ancestor of the medieval princes of Oria, Italy, a noble Italian family
section 19G: collateral-line "B": the "Fisher-Kings"

6. issue of (41C) Judas "of Gamala" or "The Galilean", St. Joseph's [other] uncle (above) were:

(1)/(42A) Abbas, the eldest son, was the father of the claimant (43) Barabbas, who was chosen by the crowd over Jesus "of Nazareth", on Pilate's Palace Porch, circa AD30/33

(2)/(42B) Joseph "of Gamala", claimant (killed AD66), father of (43) Jesus Bar-Joseph "of Gamala" (68/69) (below)

(3)/(42C) Tholomi (Ptolemy) (Thomas) (44/46), the father of (43) Nathanael Bar-Tholomi [Bartholomew] (killed 68), the father of (44) Judas, ancestor of (53) Pelagius "The Heretic" (325)

(4)/(42D) Kathla, the father of (43) Simon (68/69), the father of (44) five sons, each taken captive to Italy by Titus, and, were the ancestors of five noble Italian families, namely, the (1) de Pomis, (2) Adolescentoli, (3) Anaw [Degli Mansi], (4) Degli Piatelli, & (5) de Rossi

(5)/(42E) Adnan, may very likely be identified with (?) the contemporary Arabic prince who had the same [Jewish] name. If so, medieval Arabic clerics attached an Ishmaelite pedigree to the Jewish Prince Adnan, whose descendants rose to rule over Arabia, etc.

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6.1: issue of (43) Jesus Bar-Joseph "of Gamala" [not "of Nazareth"] (above) (68/69) [confused by the author[s] of "Holy Blood, Holy Grail" with Jesus "of Nazareth", which misidentification has ignorantly been perpetuated by the author of "The Da Vinci Code"], by his wife, Mary "of Magdala", was:

(44A) Jesus Justus "of Rome", see 6.2

(44B) Joseph Bar-Jesus "of Rome", see 6.3

(44C) Tamar (daughter), wife of Paullus Maximus, a Roman senator

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6.2: descent-line of (44A) Jesus Justus "of Rome" [a.k.a. Jesus Bar-Joseph "of Gamala"] (above), who, of his wife, Marcella of Narbonne, begot

(45) Joseph Bar-Jesus or "Rama-Theo", who, by wife,

= [name unsure], daughter & heiress of The Fisher-King [name unsure]

(46) Ameshas Spentas, "Fisher-King", the father of

(47) Theophilus, "Fisher-King" (d181), the father of

(48) Narcissus, "Fisher-King" (d211), the father of

(49) Ipromorius, "Fisher-King", the father of

(50) Flammulus (Flambeaus), "Fisher-King", the father of

(51) Tytalus, "Fisher-King", the father of

(52) Pamphilus, "Fisher-King" (d309), the father of

(53) Maximus, "Fisher-King", the father of

(54) Patricius Quiriacus, "Fisher-King", the father of

(55) Ignis Cyriacus Magus, "Fisher-King", the father of

(56) Quintus Tarus, Prefect of Provence, a desposynic prince (d428)

= Argotta [a.k.a. Siegse], dau of Faramund (Pharamond), King of France [her 1st marriage], begot

(57) Merovaeus (Merovee), King of France 447-457/8; inherited the Frankish kingship through his mother; ancestor of the Merovingians of France

=1 Merira; =2 Clotswithe; =3 Verica

issue by one of his three wives was:

(58) Childeric, a Frankish prince

issue:
note: The genealogy of the early Frankish kings was confused by medieval clerics who had few sources available to them, but modern scholarship has come along to untangle the mess using multiple sources that have come to be available over the years from discoveries made in the libraries of old monasteries. For example, the 1st, 2nd, & 3rd Frankish kings, namely, Faramond (Pharamond), Chlodio, and Merovech, are NOT father, son, and grandson, as they appear in the traditional genealogy of the Merovingians, but rather each came from entirely different families. Faramond’s mother and both of his wives were Frankish princesses. His successor, Chlodio, murdered Faramond’s only son upon Faramond's death to clear his own succession. Chlodio’s wife, Argotta [a.k.a. Siegse], was one of Faramond’s two daughters. Argotta brought into the marriage a son, Merovech, from a previous marriage to Quintus Tarus, Prefect of Provence. It was the civil war between Merovech and his half-brother, Cloderic, that was the pretext for the invasion of Gaul by Attila "The Hun". And, the confusion of the parentage of King Clovis "The Great", who was not the son of the Frankish King Childeric I, is due to the fact that the wife of Prince Clovis [King Childeric I’s son], namely, Dochilt, married [the future] King Clovis "The Great" upon the premature death of her husband, Prince Clovis [King Childeric I’s son], thus, the misidentification of Prince Clovis [King Childeric I’s son] with King Clovis "The Great" by medieval clerics is understandable.

6.3: issue of (44B) Joseph Bar-Jesus "of Rome" (above)

(1)/(45A) John (below), and

(2)/(45B) Jude, the father of (46) Jacob [Giacomo "of Rome"], ancestor of the "Comizzoli Family" of Italy, a noble Italian family
descent-line of (45A) John (above) by generation, is:

(46) Anicetus [his son], 11th Bishop of Rome (d166), the father of
Hilarius (175), the father of
Eustathius (20), the father of
Athanasius (225), the father of
Severianus (250), the father of
Constantinus (275), the father of
Lucinianus (300), the father of
Valentinus (325), the father of
Johannes (John) (350), father of
[name], son, father of
Johannes, Roman Emperor 423-425, the father of
[name], son, the supposed ancestor of an European noble house, possibly the Hapsburgs, now extinct in the male-line

part 21: descendants, the royal Stewarts/Stuarts

The family descends from Flaald, Sire of Dol, who, one of the "Conqueror's Companions", accompanied William "The Conqueror" to England in 1066 as one of his generals. His descendants very fortunately married the heiresses of the Scottish, Welsh, and English royal houses, and eventually inherited the whole of Britain in themselves, that is, in Flaald's male-line descendant, King James, to whom was dedicated the "King James Bible", from whom descends all succeeding British monarchs. King James was either 100th/or 101st in male-line descent from Israel's King David depending on which Flaald is reckoned to be the ancestor of the Stewart/Stuart Family. The main-line of the House of Stuart became extinct in 1807, however, the family still survives in the descendants of its illegitimate male issue.

part 22: Grail-Kings, another descent-line
The prophet Hosea wrote (3:4-5) that "...the children of Israel shall abide many days without a king, and...afterwards, shall the children of Israel return to their land [which is happening at the present time], and seek after The Lord, their God, and David, their king,...in the latter days". Are these "the latter days" of which the prophet spoke? If so, the prophecy may speak not only of the inevitable rebuilding of the Third Temple in Jerusalem but also of the restoration of the ancient Jewish monarchy! And, what better a symbol of national sovereignty than a monarchy?

There are today several families which can trace their descent in the male-line from the Davidic Dynasty, which are:

(a) the Charlap Family, which is itself an off-shoot of the Ibn Yahya Family, whose eponymous ancestor was Yahya Ha-Nasi, a.k.a. Don Yahya "El Negro", the "Lord of Aldeia dos Negros", Portugal, descended from a dynasty of the Jewish Palestinian Nesi'im, i.e., the House of Mar-Zutra, which was representative of the (so-called) Ahijahite Line, the "2nd" dynasty of Babylonian Exilarchs. The House of Mar-Zutra, or, that is, the Charlap Family, do not descend from the Exilarch Bostanai [although Bostanai has been inserted into the Charlap Pedigree], and this is why the Charlap Line was considered by many to be a purer line of the medieval Jewish exilarchs. Today's claimant, BEN-ZION, is the Charlap heir. Also, among the branches on the Charlap Family-Tree is the Levine Family, which appears to have ambitions.

(b) the Dayan Family, whose eponymous ancestor was Yosef Dayan of Aleppo, Syria, who became the royal heir of [another] dynasty of the Jewish Palestinian Nesi'im, its collateral-line, the Nasi Family, upon its extinction, which were both representative of the House of Bostanai, the "3rd" dynasty of Babylonian Exilarchs. The Dayan Family appears to have the best claim to Israel's throne, for Dr. Nahum Sloushz in his article "Where are the True Descendants of King David?", in "The Jewish Morning Journal", dated September 1, 1933, says that Rabbi Isaac (Yitzhak) Dayan was considered the head of King David's House in his time due primarily to his strong personality, rather than according to his place in the line of succession. Too, in 1617 the old great Rabbi Kehahr [abrev. = Kevod HaRav HaGaon] recorded in an unpublished manuscript the ancestral-line of his contemporary Nathan Ha-Dayan [son of Mordechai Ha-Dayan and father of
Yosef Dayan, the royal heir] in which he heaps praise upon Yosef Dayan reminiscence of the praise heaped upon the post-exilic royal heir Zerubabel by the prophets Haggai and Zechariah, which suggests God's appointment of him, his family, and descendants, as the heirs of the Davidic Dynasty and/or the ancient Jewish kings. The present representative, [another] YOSEF DAYAN, is today an active claimant to the throne.

(c) the Schneerson Family, whose eponymous ancestor was Schneur Zalman Boruchovitch, called "The Alter Rebbe", who descended in the male-line from Yehuda Lieb, called "The Maharal of Prague", who was representative of a secondary-line of the Exilarch's House. There are several great branches of descendants of "The Maharal of Prague" among whom are: the descendants of the Maharal's middle son were the ancestors of "The Alter Rebbe", who spawned the Schneerson Family, who present day representative is MENAHEM SHNEURSON TVERSKY, who is another possible claimant to Israel's throne.

(d) those families which claim royal Davidic descent as a part of their family's tradition and can produce spotty evidence to support their claims, however, their genealogies have gaps and they can not fully document their claims, such as the Shaltiel Family, the Berdugo Family, and others. Though, these families have gaps in their genealogies, nevertheless, it is known who their family-ancestor was; thus, the ancestors of these families maybe found on the Davidic Dynasty Family-Tree.

(e) those families which claim Davidic ancestry in virtue of their descent from the "Rashi" of Troyes, who was known to have been a scion of the Davidic Dynasty descended from one of its secondary-lines. The "Rashi" had only daughters and no sons, thus, descent from him can only be traced through female-links. The problem here is that no daughter can pass on an inheritance unless she is married to "one of her father's house", in this case, one of King David's male-line descendants, that is, the husband and/or the father of the children of an heiress must be a male-line descendant of her father's house [in this case King David's House], according to the Mosaic law (Num 27:8; Num 36:8). Now, we know that the husbands of the Rashi's three daughters each claimed male-line Davidic descent, however, their genealogies are lost; and it is well known what Ezra "The Scribe" thought about lost genealogies.

(f) the "Rex Deus" families which trace their ancestry from the "Desposyni", i.e., descendants of Christianity's Holy Family; such as the royal Stewarts/Stuarts of Scotland and England, and their offshoots.

(g) today's male-line heir of the Jewish prince Makhir, a.k.a. Theodore of Narbonne, is possibly Thomas Plantard de Saint-Clair, whose genealogy
has huge gaps in it and is suspect and can not be authenticated as genuine. He does not descend from the Merovingians of France [which one genealogy shows], but more likely descends from Jewish Babylonian Exilarchs via Makhir's House.

(h) pretenders: the descendants of Baha'u'llah are extinct in the male-line, and, the pedigree of the modern-day Persian claimant Mohammed Mohadjer is highly suspect.

(x) the male-line heirs of Ethiopia's original Axumite [Solomonic] Dynasty, which has been reduced over time to only one male-line descendance, the Shoalite Line, or, the descendants [if any] of the Ethiopian prince Birru Birru, after whom would follow the descendants [if any] of his 3rd cousin, Amaze Neche Tayye, after whom would follow the male-line descendants [if any] of Darge Sahle, their fathers' great-uncle. The modern day pretenders to Ethiopia's throne only descend from Ethiopia's national dynasty through female-links, which makes today's Ethiopian pretenders ineligible for succession to King David's throne. The last Ethiopian monarch descended from Ethiopia’s original Axumite [Solomonic] Dynasty was the Empress Woisero Zawditu (1916-1930), who died without surviving issue.

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