A case of Semitic understanding

Bruno Cariou on June 30, 2016 by Elements of Racial Education

Were the Jews originally a wandering horde of desert Arabs stretching between Egypt and Syria? This horde, having multiplied, did it seize some villages towards Phenicia? Nothing is more likely. Their turn of mind, their taste for parables and for the incredible marvelous, their extreme passion for brigandage, all combine to make them look like a nation, very newly established, emerging from a small Arab horde.

There is more: they claim, in their history, that they and Arab tribes descend from the same father; that the children of some wandering pastors, whom they call Abraham, Lot, and Esau, dwelt in the countries of Arabia. (\*)

Voltaire, God and men, theological work; but reasonable , chapter XIV.

The collaboration between Jews and Arabs, and therefore between Semites, was little emphasized. It is true that the managers of the Kahal, which has been raging in Europe for much longer than many think, have every interest in making people believe in a visceral and irremediable opposition between Semitic factions, for what is in reality only theological, commercial quarrels. , and conflicts of interest.

However, the reality is quite different since in the facts Jews and Arabs, therefore Semites, have always agreed on the destruction of Europe and the elimination of the white race, because as Adolf Hitler wrote in My Fightwith regard to the Jews, an observation which can be applied more generally to the Semites, “[t] he feeling of national solidarity, which seems so deep in him [the Jew], is only a very primitive herd instinct than we find in many other beings in this world. It should be noted, in this connection, that the gregarious instinct only pushes the members of the flock to help each other when a common danger makes this mutual help seem useful or absolutely necessary. […] But as soon as the common enemy is conquered, the danger which threatened them all has passed, the prey put in safety, the apparent harmony disappears to make way for natural dispositions. Jews are united only when they are compelled to do so by a common danger or attracted by a common prey. "

To develop on a contemporary manifestation of this artificial opposition, let us quote one of the modern avatars of this illusion that is the pseudo-cleavage between Zionism and anti-Zionism, very useful to some to allow them to "make a career", as it is customary to say. nowadays in our market societies, this in the right line - or rather the torve curvature - of the democratic mentality according to which politics is only a profession, a "job" like any other, with its bribes and its trade agreements. Making a career thanks to anti-Zionism and Zionism is precisely what the theater actor and political puppet accomplished, currently occupying the post mockingly "head of government" in the anti-French republic. Indeed, the said politician, anti-Zionist when he was mayor of Évry,this in order to solicit the vote of the non-native masses, became Zionist when it came to being projected on the front of the stage, this as a sign of allegiance to a certain community - in the foreground - guard of the republic according to the same politician - from which he receives his orders.

This city [Cordoba], this kingdom [the Caliphate of Cordoba], proved to be more favorable than any other to its Jews. Distributed in small enclaves throughout the south and the center of the peninsula, these Jews of Sepharad (the term designates Iberia in Hebrew) welcomed their new conquerors without reservation. Previously, under the Christian Visigoths, the Sephardim were converted by force, sometimes even by violence. They were now quite ready to offer their services to the Moorish invaders and even to form their own Jewish militias to fight against the common enemy. They should not regret their engagement. In the eighth century, the Umayyad Caliphate, ruled by the clairvoyant Abd al-Rahman and his heirs, was far less concerned with religious orthodoxy than with economic prosperity. Certainly, the Jewish and Christian populations were to be considered as dhimmis under Islamic law - that is, as non-pagan citizens, but nevertheless essentially second-class. As such,they were subject to discriminatory taxes, to areas of residence and the exercise of certain professions, to social discrimination and even to the wearing of distinctive degrading clothing signs. Practice nevertheless tended to trump theory in the relations between Islam and the Jews. The West saw the Jews as the only small group of intractable infidels within it, while for Islamic governments they were only one of the various Dhimmis peoples they had conquered and, unlike Christians, they were not. represented absolutely no latent irredentist threat. Indeed, for years the Jews remained by far the smallest of the non-Muslim communities in Spain: they represented less than one percent of the Iberian population.As they shared the same Semitic origin as their new conquerors, they had no trouble adjusting to the vibe of the Arab elite, adopting the language of their rulers, their diet, their dress and much of their folklore.

Consequently, the royal administration learned to trust the Jews. Although in Cordoba, Seville and other cities they were only allowed to reside in certain neighborhoods, she made sure they were decently housed - usually within sight and under the protection of the palace. royal - and that their freedom of movement and economic activity were unrestricted. They thus succeeded in attracting Jews from other countries to Spain. Several thousand Moroccan and Egyptian Jews joined the Muslim Berbers who migrated in much greater numbers to Andalusia during the eighth and ninth centuries. For the most part, they did not regret it. While in Christian Europe they were limited primarily to mercantile activities, Jews in Spainwere allowed to perform much more diverse functions in society and the economy. Some bought small plots of land and cultivated orchards and vineyards. Many were those who became tanners, dyers, jewelers and goldsmiths. Even today, Cordoba, Seville, Zaragoza, Malaga and other towns in southern Spain have a "tanners 'square", a "dyers' street", a "shoemaker's alley" or a "a "street of the dyers", an "alley of the shoemakers" or a "a "street of the dyers", an "alley of the shoemakers" or a " alcaiceria de los judios ”-“ Jewish silk bazaar ”.

The Sephardim were primarily wholesalers. The tiara of a caliphate that was linked to the southern Mediterranean world by a set of laws, systems of weights and measures and standardized exchange services, Andalusia offered Jews business opportunities that they had not had since the beautiful days of Rome. On the Mediterranean, Jewish merchants largely contributed to the growth of traffic. In Andalusia, they were the first importers and exporters of silk, leather, textiles, cereals, fruits, spices and cattle, including human "cattle", that is to say slaves. , originally from the Balkans and Western Russia.

In addition, Islamic rule in Spain offered yet another advantage to the Jews, just as valuable as physical and economic security. It was municipal autonomy. The Jews were judged and taxed by a council of Jewish notables. Their contributions were made both to the collective tax paid by the dhimmis and to the social, educational and health services of the Jews. The small Jewish community had its own laws, administered its own courts, enforced its own sentences, in its own prisons, even occasionally handed over its criminals to the authorities to be executed. Even if, as for the judgments which they pronounced, these local Jewish courts depended for a long time largely on the responsa- legal opinions - issued by a "council" of revered Talmudists who lived halfway around the world in Baghdad, Sephardic Jewry had in the tenth century become in all other respects primus inter pares in the vast dispersal of their people. Numbering about eighty-thousand, they appeared to be an affluent middle class, which knew an almost unimaginable security for those of their congeners who lived in Christendom (1) (2).

Howard M. Sachar, Farewell Espana: The World of the Sephardim Remembered , 2013, p. 4-5, translated from English by JB

(\*) Voltaire's intuition turned out to be correct given that it has been proven that Jews and Palestinians originally descended from the same people. See Josie Glausiusz, Blood Brothers: Palestinians and Jews Share Genetic Roots , <https://www.haaretz.com/science-and-health/palestinians-and-jews-share-genetic-roots-1.5411201> .

(1) Let’s not exaggerate. Emmanuel Roïdis, in La Papesse Jeanne, which, rather than a novel, constitutes, according to the author, "a sort of narrative encyclopedia of the Middle Ages and in particular of the 9th century", well documented encyclopedia, writes: "In those days [9th century], in the south of Gaul, the descendants of Israel, far from being oppressed, were all-powerful. The emperor, who obtained large loans from them, paid the interest on his debt by allowing them to make converts among his subjects […] [T] he Jews of Lyon used the emperor's decrees as teeth , to devour Christians, killing their pigs, stealing their children, forcing their own slaves to celebrate the Sabbath and to work on Sundays, selling like cattle those who disobeyed them or baptized their children and sometimes even trying to convert concubines to Judaism prelates.

The poor bishops kept complaining to the emperor, the Jews, sending him bags [of gold]. But to the first the monarch did not respond and sent soldiers to the Jews, to defend their homes and force their debtors to pay their due, in the same way that today Christian bailiffs throw Rothschild debtors in prison. . Therefore, we unjustly accuse our century of being more venal than the previous ones. Gold has always been the only god worshiped in the world and the Jews its prophets: indeed, even then, the Gospel had to be written in letters of gold to be worthy of veneration. »(Emmanuel Roïdis, La Papessa Giovanna , translated from the English by Filippomaria Pontani, Crocetti Editore, 2003, p. 35-6, translated from the Italian by BK)

"It is excessive usury, small sums borrowed for short periods by peasants to buy seeds, tools or draft animals, by artisans short of cash flow, by all kinds of little people to to face exceptional expenses (marriages of girls, purchases of clothes, repayments of other debts). These loans came from a very different system and social context. History has informed us well about these practices and the human relations they provoked: the lender, a shameless usurer, demanded prohibitive rates and, very often, confiscated the pledges; he was generally a Jew, naturally rejected by the urban community, reduced to conducting his business in the shadows, living in a ghetto. But, here too, the image is excessive, for lack ofuntil recently, real research.

[…] First and foremost, the social position of the Israelites in various countries of Christian Europe needs to be reviewed. The Jewish communities were not necessarily excluded, clearly separated, confined in a Jewry (the word ghetto only appears later), in a closed district, in any case carefully isolated. In some regions, in the towns of Provence for example, it was quite the opposite and the Jews almost always lived in several sectors of the city, sometimes in close proximity to the Christians. The study of these topographical locations has not yet been carried out in a precise manner for all our cities; she would spare a few surprises ...

On the other hand, the Israelites were not only pawn shops; far from it: we commonly find them small merchants, traders of grain and cattle in the countryside, craftsmen of leather and textiles, doctors in the cities.

From a business standpoint, Jewish lenders did not retreat from good Christian society. They often collaborated with the city's financiers or ordinary bourgeois in search of good investments; so much so that the money loaned by the Jews commonly came from urban families who used them as intermediaries not to appear openly to exercise these activities, to hide their availability and not to pay taxes on these incomes. This is why the municipality of Siena decided, in 1457, that “the aforesaid Jews are required to make known all the citizens and inhabitants of the city who have money placed in their presto. Around 1480, a Mantua chronicler argued that the loan banks run by the Israelites were in fact owned by the Trotti, the great Christian financiers. When the Pope, in 1460, planned to impose a tax of 5 percent on the capital of the Jews, the Duke of Milan, Francesco Sforza, wanted to dissuade him because it would be an "unbearable burden" for his subjects, since " a lot of Christian capital is now in the hands of the Jews ”. To tax Jewish usurers would amount to making a “great and infinite number” of Christians lose money ...

In a few towns in Italy, the Jews did find protectors among the great noble families and kept their usurer's offices at the very gates of their palaces. Thus in Florence, where they nevertheless suffered from competition from the city's “money changers”, very active and unscrupulous. Neri di Bicci, a Florentine painter of modest audience and often needy, readily borrowed from all kinds of people and carried many domestic objects as a pledge (clothes, silk belts, silver crockery and jewelry). In the 1450s he went to one of the loan banks recently opened by Jews in the Santa Trinità neighborhood. This “table” of usurer, pawnbroker, was run by a man called “Ebreo degli Spini”; it was installed, precisely,in one of the houses of the noble family of Spini. The accounting register of this same painter, decidedly often short of money, also shows beautiful clothes left as pledges at the "Ebreo degli Arrigucci" and at the "Ebreo di Borghese".

[…]

These small-time pawnshops demanded a lot, they violated the laws of the Church which, we believe, should not show any tolerance towards them but pursue them with its wrath. However, here too, the examination of facts and attitudes does not meet the expectation. Certainly, the history of our cities was marked by violent persecutions against the Jews and, sometimes, against the Lombards; the common people, driven to ruin, took to the streets in the hope of canceling their debts, looting the houses of their creditors, demanding their departure. Often they invoked, of course, their desire to drive out impure, Jews or heretics, and these riots were then accompanied by great movements of exacerbated piety. But is it a sin by pure invention to say that, during these pogroms,Jews and Lombards, and especially Jews, often found refuge with bishops and abbots, behind the walls of convents?

For a Francis Xavier preaching purity and reparation, stirring up antagonisms and violence, how many prelates, compassionate and protective Dominicans!… Was it not, later, Rome and the Pope who welcomed the Jews expelled from Spain by the edicts of the Catholic kings? »(Jacques Heers, Le Moyen Age, une imposture , Perrin, collection tempus, 2008, p. 313-315, 316-317.)

(2) Taylor evidently differs from other apostates and most of their deist and atheist contemporaries, who are inclined to regard Jews as enemies of Christianity, being victims of yet another hoax, the endless whining that they have been " persecuted ”during the Middle Ages when the Church gave them a virtual monopoly on usury, witchcraft and international trade - when they forged their financial networks around kings and nobles, and most rulers were assisted by skillful Jewish doctors, always spies and potential executioners - when the Jews wielded political, intellectual and economic power such as, as Bernard S. Bachrach showed in his Early Medieval Jewish Policy in Western Europe(University of Minnesota, 1977), out of ninety-eight sovereigns whose politics he examined in detail, eighty-eight (notably Charlemagne) pursued pro-Jewish politics, while the ten who attempted to s 'opposing foreigners in their domains were thwarted in one way or another - when the Jews could usually count on royal or ecclesiastical protection where their depredations so excited local resentment that it became violent - (\*) yet the famous and belated expulsion of the Jews from England and Spain neglected those who thought it was worth being sprinkled with holy water - and when the Church itself was a grand scale with which marranosclimbed to power and wealth, laughing among themselves at the stupidity of the goyim who imagined that a Jew could be transmuted by a few drops of a magical fluid. (\*\*) (Revilo Oliver, America's Decline , Appendix II)

(\*) In fact, “among the hundreds of leaders of the various political entities considered here [including the popes], one can perhaps show that twelve formulated and continued an anti-Jewish policy. »(Bernard Bachrach, Early Medieval Jewish Policy in Western Europe , 1977, p. 134)

(\*\*) On this subject, see TL, The racial change in the Spanish nobility (700-1600) ,<https://elementsdeducationraciale.wordpress.com/2015/02/12/le-changement-racial-dans-la-noblesse-espagnole-700-1600/> , [https://elementsdeducationraciale.wordpress.com/2017/05/30 /](https://elementsdeducationraciale.wordpress.com/2017/05/30%20/) the-racial-change-in-the-spanish-nobility-700-1600-2 / ; JB, The Fifth State , note 5, sub-note \*\*, <https://elementsdeducationraciale.wordpress.com/2014/10/18/le-cinquieme-etat/> .