

1. Rabbi Avraham ibn Daud, Sefer haKabbalah, Cohen ed., pp. 44-45

בני ישיבת רב האי הקימו חזקיה ראש גלות בן בנו של דוד בן זכאי, והושיבוהו על כסא רב האי ז"ל... ונהרג הנגיד וברח האחד בני חזקיהו לארץ סרקוסטה... ואחריו לא נשאר בארץ ספרד אדם מפורסם שהוא מבית דוד. ואחר חזקיה ראש ישיבה וראש גלות פסקו ישיבות וגאונים.

The members of Rav Hai's yeshiva established Chizkiyah as Exilarch, grandson of David ben Zakkai, and placed him on Rav Hai z"l's seat... And the *naggid* was killed, and one of Chizkiyahu's sons fled to Saraqusta (Saragossa)... And after him, no one remained in Spain known to be from the Davidic line. And after Chizkiyahu, Rosh Yeshiva and Exilarch, the yeshivot and Gaonim ceased.

2. Jacob Mann, Texts and Studies in Jewish History and Literature Vol. 1, pg. 202

And among those discarded notions the view of the end of the Gaonate soon after 1038 is to be singled out here. The Gaonate continued to wield great influence on the Jewries of the Orient extending to Syria and to Egypt and it is therefore entirely erroneous to speak of the end of the so-called Gaonic period with the death of Hai. As regards the Orient it continued down to the end of the 13th century. Only in Spain and in other European countries the rise of centers of learning was bound to result in a diminution of the influence of the Babylonian academies...

3. Charlemagne's Empire (8th-9th centuries)

By Sémhur - Own work using:Image:Frankish empire.jpg, itself from File:Growth of Frankish Power, 481-814.jpg, from the Historical Atlas by William R. Shepherd (Shepherd, William. Historical Atlas. New York: Henry Holt and Company, 1911) https://en.wikipedia.org/wiki/Charlemagne#/media/File:Frankish_Empire_481_to_814-en.svg



4. Medieval Sourcebook: Charlemagne: Capitulary for the Jews, 814 CE (capitulary = legislative act)

<http://www.fordham.edu/halsall/source/814capitul-jews.html>

1. Let no Jew presume to take in pledge or for any debt any of the goods of the Church in gold, silver, or other form, from any Christian. But if he presume to do so, which Gd forbid, let all his goods be seized and let his right hand be cut off.

2. Let no Jew presume to take any Christian in pledge for any Jew or Christian, nor let him do anything worse; but if he presume to do so, let him make reparation according to his law, and at the same time he shall lose both pledge and debt.

3. Let no Jew presume to have a money-changer's table in his house, nor shall he presume to sell wine, grain, or other commodities there. But if it be discovered that he has done so all his goods shall be taken away from him, and he shall be imprisoned until he is brought into our presence.

4. Concerning the oath of the Jews against the Christians. Place sorrel twice around his body from head to feet; he ought to stand when he takes his oath, and he should have in his right hand the five books of Moses according to his law, and if he cannot have them in Hebrew he shall have them in Latin. "May the Gd who gave the law to Moses on Mount Sinai help me, and may the leprosy of Naamon the Syrian come upon me as it came upon him, and may the earth swallow me as it swallowed Dathan and Abiron, I have not committed evil against you in this cause."

5. Prof. Avraham Grossman, **הכמי אשכנז הראשונים**, pg. 6

גודלן הקטן באופן יחסי של חלק מן הקהילות באותם ימים ראשונים עולה בבירור מן המקורות. בשאלה שהופנתה אל ר' יוסף טוב עלם במחצית הראשונה של המאה האחת עשרה מסופר, כי קהילת Troyes אשר באזור Champagne הטילה מס לשם פדיון שבויים על כמה קהילות אשר סביבותיה, "והחבושים נתנו רובם, והמותר הטילו עליהם קהל Troyes ועל אחיהם בסביב Sens ושבעAuxerre וב' נפשות שבChalon". מסתבר, כי המדובר בשני ראשי משפחות...

The relatively small size of some of the communities in those early days is clear from the sources. In a question addressed to Rabbi Yosef Tuv Elem in the first half of the 11th century, it is told that Troyes in the Champagne region levied a tax for redemption of captives upon several surrounding communities, "And the captives gave the majority, and they levied the rest upon Troyes and their neighbouring brethren in Sens, Auxerre, and two lives in Chalon." Logically, this was talking about two heads of families...

6. Rabbi Avraham ibn Daud, Sefer haKabbalah, Cohen ed., pg. 48

ורצה השליש לחזור בו ממכירתו ולא הניחו המלך כי שמח המלך על הדבר שמחה גדולה כששמע שאין היהודים שבמלכותו צריכין לאנשי בבל. And the agent wished to recant his sale [of the Rabbi], and the king would not let him, for the king rejoiced greatly when he heard that the Jews in his empire would no longer need the Babylonians.

7. The Reconquista

<https://www.deviantart.com/undevicesimus/art/The-Reconquista-AD-722-1492-367868851>



8. Jesse Green, *What do a bunch of old Jews know about living forever?*, New York Magazine 11-14-11, <http://nymag.com/news/features/ashkenazi-jews-2011-11/index2.html>

Genetic research done by Barzilai's Einstein colleague Gil Atzmon suggests that Ashkenazim branched off from other Jews around the time of the destruction of the First Temple, 2,500 years ago. They flourished during the Roman Empire

but then went through a 'severe bottleneck' as they dispersed, reducing a population of several million to just 400 families who left Northern Italy around the year 1000 for Central and eventually Eastern Europe.

9. Nir Barzilai, *Searching for Longevity Genes in Humans*

<http://www.einstein.yu.edu/home/molgen/faculty/Barzilai.html>

The Ashkenazi Jewish population is unique as it is derived from a small number (several thousands) of founders. External factors such as ecclesiastical edicts prohibiting all social contact with Jews, the Crusades, the establishment of the Pale of Settlement, numerous Pogroms, and ethnic bigotry resulted in social isolation and inbreeding of the Ashkenazi Jews, and led this population through a genetic bottleneck resulting in founder effects. This population has been utilized for identification of several genes, a prominent example being the breast cancer gene.

10. Bishop Rudiger, Grant of Lands & Privileges to the Jews (1084)

<https://sourcebooks.fordham.edu/source/1084landjews.asp>

When I made the villa of Speyer into a town, I thought I would increase the honor I was bestowing on the place if I brought in the Jews. Therefore I placed them outside the town and some way off from the houses of the rest of the citizens, and, lest they should be too easily disturbed by the insolence of the citizens, I surrounded them with a wall. Now the place of their habitation which I acquired justly (for in the first place I obtained the hill partly with money and partly by exchange, while I received the valley by way of gift from some heirs) that place, I say, I transferred to them on condition that they pay annually three and a half pounds of the money of Speyer for the use of the brethren.

I have granted also to them within the district where they dwell, and from that district outside the town as far as the harbor, and within the harbor itself, full power to change gold and silver, and to buy and sell what they please. And I have also given them license to do this throughout the state.

Besides this I have given them land of the church for a cemetery with rights of inheritance. This also I have added that if any Jew should at any time stay with them he shall pay no thelony. Then also just as the judge of the city hears cases between citizens, so the chief rabbi shall hear cases which arise between the Jews or against them. But if by chance he is unable to decide any of them they shall go to the bishop or his chamberlain. They shall maintain watches, guards, and fortifications about their district, the guards in common with our vassals.

They may lawfully employ nurses and servants from among our people. Slaughtered meat which they may not eat according to their law they may lawfully sell to Christians, and Christians may lawfully buy it.

Finally, to round out these concessions, I have granted that they may enjoy the same privileges as the Jews in any other city of Germany.