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GITANOS

The TRIBUS PERDIDAS ISRAEL

*Incluye:
La historia
de los genocidios
gitanos en España*

OnteS

THE GYPSIES

THE LOST TRIBES OF

ISRAEL

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you all for helping me, God bless you.

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ACKNOWLEDGMENTS:

To the King of kings and Lord of lords, who
revealed the secrets of His Word, so that we
could find the Lost Tribes of Israel.

To all Gypsies, Jews, descendants of the
survivors of Genocides, Holocaust, to the
Evangelical Church that also suffered
persecution, and many are still suffering today.

To my wife, who every morning we have
excitedly discussed the discoveries of the
Hebrew origin of the Gypsies.

In general to everyone who reads this book, I
thank you for getting it, and I hope it will be of
help to you, to realize that the Lord is near and
you must prepare for his coming.

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INTRODUCTION

It has not been easy to finish the book, for several reasons, one because of the responsibility involved, because we are claiming that we are the lost tribes of Israel, and that had to be proven. Although I was convinced, but it was a matter making others see this truth, and the research has been very laborious. In the end I had written more than I should , but I decided to publish part of it, and leave the rest for another book, because otherwise it would be too long. The other reason, is due to the occupations, because I am pastoring, director of Radio and Tv Amistad, etc.

One thing I want to say out loud, although there is historical proof, as we will see, that the Gypsies are the Lost Tribes, the most important proof is the Word of God, it is the Word that determines who the Lost Tribes are, for God made it all clear in a way that is undeniable.

For unbelievers, or those who do not share the faith, this is not important, but for us, what the Bible tells us has more value than what any scientist, linguist, or whoever may say.

I have received a lot of support, while writing the book, and also criticism and even scorn, why? Because I have defended the Hebrew origin of the Gypsies. I understand that many do not agree, and all convictions are respectable, but in no way do I share those that are anti-Semitic, and neither do I share those opinions that are aggressive, that is also anti-Semitism.

Criticism came because I announced through different media that I was writing a book on gypsy origins, and

I was sure that we gypsies were Hebrews, but this is something that I already foresaw was going to happen. I must say, evangelical Christian Gypsies are thrilled with this news. Others do not believe they are Hebrews.

The Spanish Inquisition burned thousands of Evangelicals and Jews in flames, because they thought differently, and believed in God, different from the Catholic Church. Our gypsy ancestors were razed to the ground for centuries, good and bad, it didn't matter, the authorities said they were "rabble". They indoctrinated the people, of the convenience of removing this "rabble" from the land, and so it came to the genocide of 1749, where ordinary people collaborated with the general arrest of all Gypsies. So beware, when I speak against the Jews, Gypsies, blacks, etc..

On the other hand I must be grateful to God for the Jews, even when they have hardened hearts, because Jesus said: *"Salvation comes from the Jews"* reading other versions, we understand that what he says is: "Through the Jews" and this is because Jesus was a Jew. No one is better than anyone else, neither for being a Jew, nor a gypsy, nor a gypsy, nor a gipsy, if anyone boasts for being a gypsy, gipsy, Jew, he will give an account to God and he will make him see that his boasting is not good, but I here on earth, I must love him.

The Bible prophesies that in the end time all the tribes of Israel would return to their land. For me, everything that has to do with the Word of God interests me, and it is important to find the lost tribes, and we have found them. God's word is going to be fulfilled anyway, and I want to be part of that fulfillment, if that is God's will, and I don't want to turn my face the other way, I want to please God in this, and I know that many have been

already risen up among the gypsy people with enthusiasm, and many more will rise up, and we will see that God will fulfill to the letter what He said in His Word.

Hatred, feeling superior to others, envy, are deadly and evil weapons of man, and of the devil, for the destruction of others and of themselves.

That is exactly what the Nazis did against Jews, Gypsies, and many others. Man is not the one to take anyone's life, no matter how sinful a person may be.



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Elisabeth Emmmler y sus tres hijos

Wally, Ali y Oskar.

Los cuatro fueron deportados a Auschwitz el 8 de marzo de 1943

Fueron conducidos a los barracones de la población Romani,
los cuatro fueron asesinados

Su único delito SER GITANOS

The Gypsies have been brutally persecuted throughout the centuries, in the same way as the Jews, and also the Evangelical Church since its beginnings. If we study the persecutions against Jews, Gypsies, and the Evangelical Church, we will realize that on the same dates they persecuted one and the other.



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ALEMANIA LOS SENTENCIÓ

ALMA Y SU FAMILIA

Fueron llevados a un campo de concentración, todos fueron esterilizados aún siendo niños. A su esposo lo sacaron del campo con la falsa promesa de liberarlos a todos a cambio de que luchara en el frente. Fué capturado prisionero por los soviéticos.

Todos murieron excepto el marido de Alma y sus dos hijos varones

SU SENTENCIA DE MUERTE: SER GITANOS

Thousands and thousands of evangelicals were burned alive for their faith, the Jews were expelled from Spain in 1492, the Jews were expelled from the United States in 1492, and the Jews were burned alive for their faith in 1492.

gypsies in 1499, although these resisted and fled to the mountains, and led to many being condemned to the galleys, part of that pragmatic reads as follows:

"Under penalty that if in them they are found or taken without offices or without lords together, after the said days, that they give each one a hundred lashes for the first time, and banish them perpetually from these kingdoms; and for the second, that they cut off their ears, and that they be sixty days in chains, and banish them again, as is said, and for the third time, that they be captives of those who take them for life.

THE FLAME THAT BURNED

Since I converted to the Lord, there was a flame of fire inside me, and just as in me, also in other evangelical Christian gypsies. This same feeling is also felt by all those who have given their lives to Jesus the Messiah, for he was a Jew, and it is not possible to love Jesus and hate the people where Jesus originated. That is why every believer has a special love for the Land of Israel and its people. We have to love everyone, and try to do good to them, and when I say everyone I mean also the Palestinians.

The flame of love for Israel was lit from the moment I converted to Jesus the Messiah, I used to buy a lot of literature, and I liked to buy books with pictures of Israel. My office is full of more than 2000 books, plus the ones I had to take to the church because they do not fit, not all of them have pictures of Israel, but many of them do.

As I read the Bible, I realized that the gypsy laws were there, and a flame of fire of love began to burn.

to Israel. In 1982 I published the book: "A PENTECOST IN THE TWENTIETH CENTURY" and in the first part, I spoke about the possible gypsy origin of the house of Israel. From the publication of that book until today 34 years have passed, and since then I have not ceased to study the origin of the Gypsies. Personally I have been clear about it for a long time, but I asked God to show it to me through his word, it was a very deep feeling, and the day arrived AND IT WAS AS IF A VEIL WAS REMOVED AND I COULD SEE IN THE BIBLE THAT GOD SPOKE OF THE GYPSYPANS, when

I said to myself, "No, it can't be.

We Israeli Gypsies?" Notice that I believed in it, but when I saw it in the Bible, I thought, we are not worthy to be there, a thought came to me Who is worthy?

The Jews? The payos? Who? I understood, NO ONE IS WORTHY. The Word of God says in both the Old and New Testaments, *"There is none righteous, no, not one"*.

Writing the book, I have felt God's sorrow for the rebellion of the house of Judah and the house of Israel, they sinned grievously against God and for that reason they were cast away as the Lord had prophesied.

If the Gypsies are the lost tribes of Israel, why didn't anyone realize it before? Well the first thing is time, God has a time for everything, and it is prophesied in the Bible, that the time of the restoration of the tribes of Israel, would be when there would be repentance of their sins, and that began to happen in the gypsies from 1950. It is from this date when the idea that the gypsies could be the lost tribes of Israel began to be considered. I want to clarify, that there were always people in the past centuries that

it, that is, that the Gypsies were Hebrews. Gypsies forgetting their Hebrew origin was something that was also prophesied in Deuteronomy 29:20:

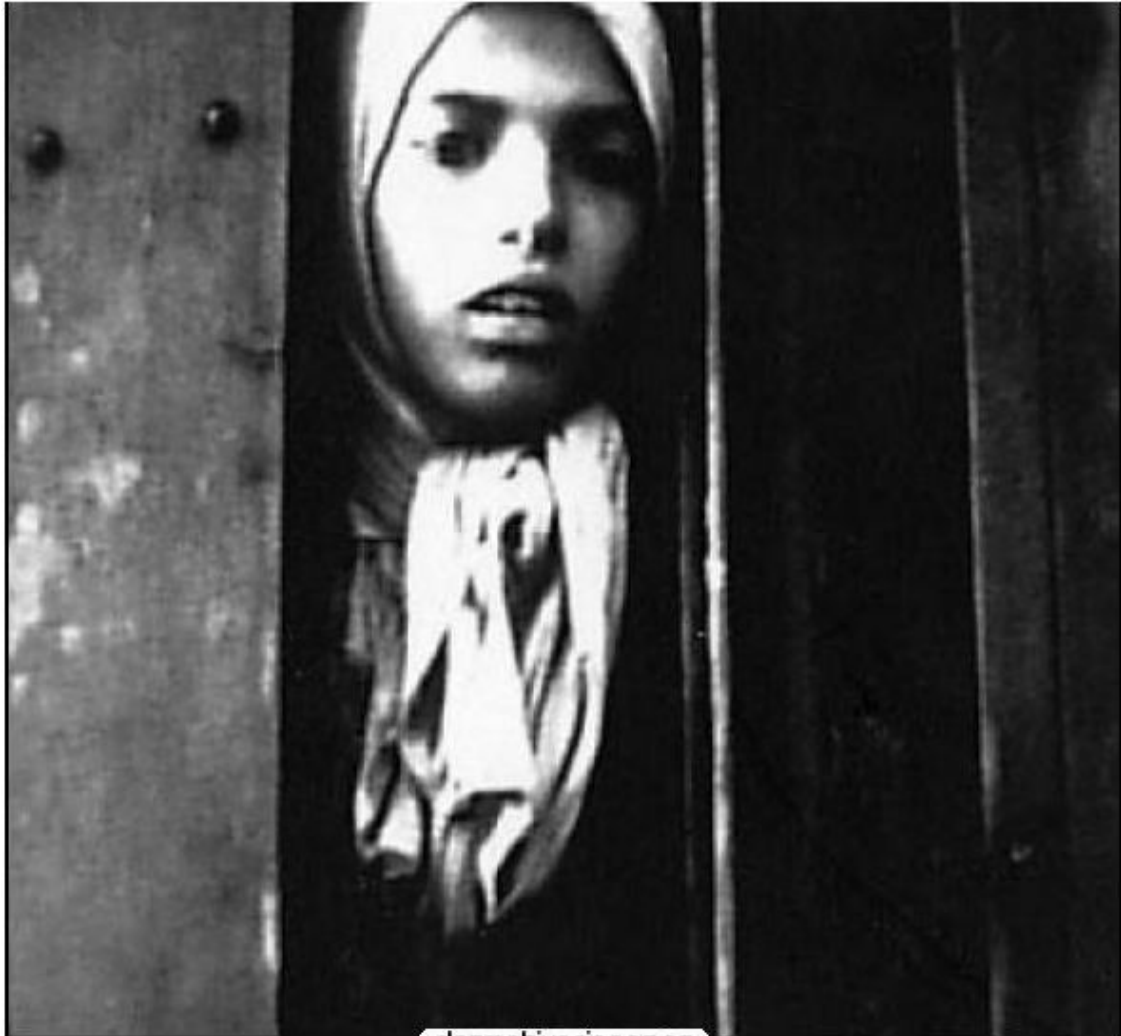
"The LORD will not be willing to spare him, but then the anger of the LORD and his jealousy will smoke upon such a man, and every curse written in this book will settle upon him, and the LORD will blot out his name from under heaven."

Clement Le Cossec, a man who devoted his life to win the Gypsy people for Christ, in his book: *"MY ADVENTURE AMONG THE GYPSIES"* book that I had the privilege of publishing in Spanish for the Philadelphia Evangelical Church, on page 80 says:

"The customs are strongly rooted for centuries, as were the Jews in the time of the apostles.....These impurity laws resemble that of the Old Testament Jews (Leviticus 15)...."

He goes on to give more details of the Gypsies who are similar to the Jews and states that Gypsy customs have their roots in the Old Testament. So, since 1950 a fervor has been rising in many Gypsies feeling from the bottom of their hearts that we are the lost tribes, but we ask ourselves why now? The answer is because I believe that it is God's time and as I said before, when they read the Bible, they discover that the Gypsy laws were written there, and identify with them. The Gypsy roots are very strong, as Le Cossec said, and they have practiced them for centuries, they were not practiced overnight; The historical data that we have, although they are not many, show that the Gypsies have maintained their culture and traditions for centuries. For example

the book *Gitanismo* published in 1870, or the book *Historia de los gitanos*, published in 1832, and in turn other titles that refer to the primitive gypsies that entered Europe and Spain, all say that their customs are strongly rooted.



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UNA VIDA NEGADA

Anna Maria "Settela"- 9 años

La llevaron al campo de concentración y le afeitaron la cabeza.

Esta imagen la recogió una camara de video nazi,
para archivar lo bueno que hacian.

Sus nueve hermanos comprendian entre edades de 2 a 19 años.

Todos fueron asesinados, solo el padre sobrevivió,

Other data from historians already pointed to the following centuries

XVI to XVIII that the Gypsies could well be the lost tribes of Israel.

JUST ONE TRIBE OR ALL TEN?

Some comments I have heard say that if we gypsies are from the tribes of Israel, we are one tribe. I sustain that we are the 10 lost tribes, why do I sustain this reasoning? My reasoning is based on the Bible, on the signs that it indicates to us, and that we will mention later in this book. I have heard many barbarities about the tribes of Israel, some say that one tribe is the English, others the Japanese, the United States, and so on. To those who argue this, they should ask what signs do you find in the Bible to say such a thing? Now it is true that for example in Spain, there are many descendants of the Sephardim, it is estimated that more than 10,000,000 Spaniards are descended from Jews. Possibly in other nations the same thing happens, and of course many Hispanics are also descended from them, because many fled the Spanish Inquisition and went to America.

HISPANICS MAY BE THE DESCENDANT NATIONS OF THE TRIBE OF EPHRAIM.

Now, it is certain that many nations descend from the tribe of Ephraim, it is written, "But his father would not, and said, I know, my son, I know: he also shall become a people, and shall also be great: but his younger brother shall be greater than he, and his seed shall form a multitude of nations." *Genesis 48:19*.

On September 16, 1991 Vivianne Schnitzer, in an article published in the newspaper El Pais, speaking of Columbus' voyage to the Americas, which they called the Indies, said: *"One third of the participants in the expedition were Jews or converts," Wiesenthal assures, and explains the presence of the translator Luis de Torres, a Jew baptized shortly before embarking on the adventure and who spoke Hebrew, "because it was then believed that the 10 lost tribes of Israel were in the Indies.* Now the 10 tribes as tribes, were not there, but were the descendants of the tribe of Ephraim, who possibly family groups fleeing persecution went as far away as possible, and populated those virgin lands of Latin America. And possibly they mixed with natives from there, if there were any, and that is the origin of the multitude of nations mentioned in Genesis 48:19.

CANDIDATES FOR THE PLACE OF THE TRIBE OF ISRAEL

One of the things I repeat in this book, is that the lost tribes, in order to be candidates for that position, must have undergone the same suffering throughout the centuries as the Jews, because the same prophecies, exactly the same are given for Judah, Levi, Benjamin and the 10 tribes. Therefore, if they have not undergone the same sufferings, persecutions, continuous reductions of their population due to the massacres at different times, mockery, wandering from end to end of the earth, and having suffered the Holocaust, they can hardly be of the lost tribes, but we will see this matter, as we advance in this book.

DOUBTS ABOUT THE RETURN OF THE LOST TRIBES TO ISRAEL.

Because the lost tribes did not appear, many gave erroneous interpretations to the biblical prophecies, among them is the doctrine of replacement, when the Bible clearly says that God has not discarded His people. Others say that the lost tribes will return when the Messiah reigns from Israel, and it is true that they will return in their totality, but before the Messiah comes and establishes his reign on earth, a part of each tribe will return.

because Ezekiel 37:10 says:

*"And I prophesied as he had commanded me, and the spirit entered into them, and they lived, and stood upon their feet; **an exceeding great army.**"*

The first thing we must understand, is that when Jesus reigns from Jerusalem, there will be no army, for it says in Isaiah 2:4 that says:

*"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, **neither shall they learn war any more.**"*

Therefore according to Ezekiel 37:10, that army is before the coming of the Messiah to reign from Jerusalem. Another very important point, is that this army comes out of those dry bones, and according to Ezekiel 37:11 those bones in their totality, are ALL THE HOUSE OF ISRAEL, WHICH REFER TO THE TWELVE TRIBES.



Gypsies in a concentration camp

IF THE GYPSIES ARE **NOT** THE LOST TRIBES,
THEN THERE IS NO FULFILLMENT OF THE
HIS WORD, AND THAT IS IMPOSSIBLE.

More than 10 years ago I sent a question to a rabbi, and he very kindly answered me like this:

Question sent by: Lisardo Subject:

The lost tribes Shalom

My question is related to the lost tribes of Israel, don't you think that for Solomon's temple to be built again the presence of the other Tribes is necessary?

Do you not think that these lost tribes could be the Gypsies, since among them there are different tribes, and many of their customs resemble the Torah? Many thank you

Shalom

Lisardo

Response by R' David ben Israel

Shalom Lisardo:

Regarding the ten lost tribes we will say that it is practically impossible to detect them, since there is no way of knowing who is a Jew and who is not, unless the person himself knows with certainty that he was born of a Jewish womb. Only in that case (if born of Jewish womb), an individual is considered Jewish. But the lost tribes, it is very possible that they have assimilated to the customs of the places where they were scattered, which makes virtually null all efforts we can make to detect whether such or such people are Jewish....."

Shalom and

hatzalachah R'

David ben Israel.

This writing by Rabbi R'David, demonstrates that the When Jews do not find them, they are skeptical, they believe that it is difficult to find them, but is there anything difficult for God?

The Gypsies are the only ones who can occupy that place, because they fulfill all the requirements that the Bible prophesies about the lost tribes, and there is no one on earth who can fulfill them except the Gypsies, who are: A) *Scattered from one end of the earth to the other, and that expansion would last until the end of time or until their conversion to God. B)* *Persecuted wherever they go, C)* *would be mocked, D)* *they would be doomsayers, E)* *they would live in tents, F)* *they*

would suffer in the

Nazi holocaust, G) They would be reduced in number, and many more. Can anyone tell me, if apart from the gypsies, there is anyone who meets these requirements? Outside of the tribe of Judah, Levi, and the half tribe of Benjamin, there is no one else. Many are looking for the tribes of Israel in some hiding place, BUT I SAY TO YOU, IF THEY ARE IN HIDING, THEY ARE NOT THE LOST TRIBES, FOR THE LORD PROPHESED THAT THEY WOULD BE WANDERED FROM ONE END OF THE EARTH TO THE OTHER, AND THEY WOULD BE HIDDEN TO THE END, THAT IS NOT HIDDEN, BUT IN THE LIGHT OF . The lost tribes stood before our eyes all the , but we haven't noticed.

As you can see, there is such accuracy in the prophecies of the Bible, that even the name of the gypsies appears, which is: KALOS, KALI, AND OTHER EXPRESSIONS USED IN THE BIBLE AND WHICH WE WILL SEE LATER.

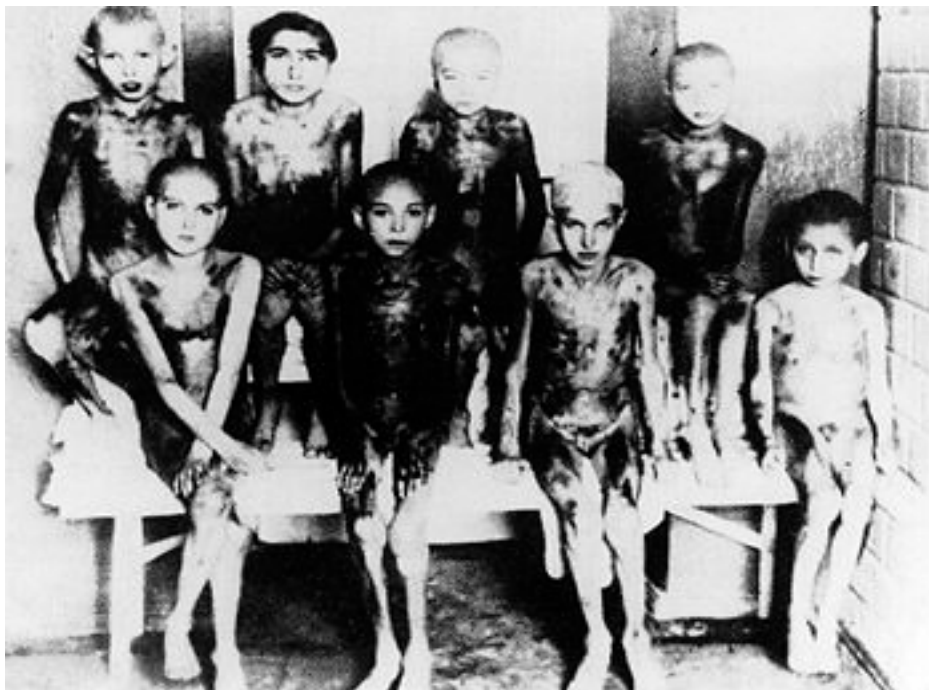
I end this long but necessary introduction by saying that there are two distinct groups among the Gypsies, some who believe that we come from India, and those who believe as I do, that we are Israelites, and I am totally convinced. But this conviction that I have, does not make me be dogmatic with others, because everyone has their freedom, and we must respect it. I say this because there are some, who reach the point that they almost want to force you to believe as do, in other words they do not respect, and that is dictatorship.

Now I am saying that being a Jew, Israelite, Gypsy, payo, whatever you are, without Jesus in your heart, is worthless, no one will be saved by being an Israelite, Jew, Gypsy, but by receiving Jesus as their savior, because He paid the price for our sins on the cross.

THE GYPSY HOLOCAUST

New data are being discovered, which indicate that the Gypsy Holocaust was larger than what been known so far, in this book we publish data from prestigious entities, which indicate that between 1,500,000 and 2,500,000 could have been killed by the Nazis throughout Europe. This conclusion is due to the reduction of the Gypsy population in Europe, counting the Gypsy censuses before and after World War II. You will find this data below.

I wanted to put some images, that surely you have already seen in other occasions, they are very hard, but it is necessary. We must not forget the genocides against Jews, Gypsies, homosexuals, and many others, to try to prevent them from happening again.



Gypsy children on whom Josef Mengele conducted experiments causing them horrific suffering.



Among the bones we see in the Nazi Holocaust photos are thousands, and thousands of Gypsy corpses.

In this book I write brushstrokes of the Holocaust, but in the investigations that I have made, I have verified that there were Gypsies in all the Nazi concentration camps. The reason for not knowing the exact data of the Gypsy Holocaust is due to the lack of interest, it is as if the Gypsies were worthy of punishment for having been born Gypsies.

Although these people have been cast off from humanity, there is a Mighty God, who has redeemed us, Jesus the Nazarene, the Messiah, manifested Himself in a Mighty way. Blessed be the God of Israel who in his mercy saved us and as it is written *"He put a heart of flesh"*.

CHAPTER I

HOW TO LOCATE THE LOST TRIBES?

THEIR IDENTIFYING MARKS

INTRODUCTION TO THE CHAPTER

Locating the lost tribes has been (and still is for many) a tremendous puzzle. However, and as we have already pointed out, the Bible gives us all the details to do so, although in spite of this, many leave it aside looking for human signs that indicate where they are today.

Now, let us meditate for a moment: wasn't it God who punished them for their sin? wasn't it also God who prophesied about their expansion? and wasn't it God who prophesied their return? , if God already prophesied everything, He left the signs in the Bible, and only by following these signs, we will be able to find them. Join me in this journey through Bible prophecies, ***and let us have faith in the Word of God.*** The signs are there, let's examine them.

The signs that identify the lost tribes are many, but here we will point out some of them, which are sufficient to justify the Hebrew origin of the Chaldeans.

FIRST SIGN: WANDERING AMONG THE NATIONS.

The expansion of Israel was a consequence of the Lord's punishment for their disobedience. Furthermore, both the house of Israel and the house of Judah are the clock that will mark the hour of the coming of the Lord, and both have to do with the signs of the end times. Nevertheless, in spite of the evil walk of the two houses of Israel, ***God continues to use them to announce that the times we live in are the end times,*** before the coming of the Messiah of Israel, our Lord Jesus, who will reign from Jerusalem eternally.

If someone intends to justify that he belongs to the lost tribes of Israel, he must at least show that he fulfills all of the following requirements

the Biblical requirements for this, as we have already mentioned, and one of the things that the Bible makes clear is that *all the tribes of Israel would be scattered among the nations, until the end times* (Deuteronomy 28:64-68).

It is not possible to say, from a Biblical point of view, that one is one of the tribes of Israel and not have wandered through the nations and been persecuted. Obviously the gypsies of Spain (those of today), for the most part have not been wandering from one place to another for more than 50 years, but until then, for thousands of years, they have been wandering and persecuted, *and these gypsies of today, are the descendants of those who were massacred throughout the* , that is what I mean.

There is no nation on earth where there are no gypsies. It has even been said that even in China there are Gypsies, and that is what the Lord spoke of in the book of Deuteronomy 28:64 when He said, *"And the Lord will scatter you among all peoples, from one end of the earth to the other end of the earth..."*

SECOND SIGN: THEY WOULD LIVE IN TENTS.

The Bible also specifies that in addition to wandering, they would live in tents, which is how Gypsies have lived not only in Spain, but all over the world for centuries. And even today, there are gypsies in different nations who still live in tents.

Hosea 12:9 reads:

"But I am the LORD your God from the land of Egypt; I will yet make you dwell in tents, as in the days of the feast."



Gypsies of Finland (2014), where many still live in tents.

One of the things we must learn is that God is just and good and his mercy endures forever. But perhaps you may ask, then if God is good, why has he allowed so much suffering? My answer to this is that, suffering is not created by God, it is created by us, and only we are responsible for our actions, ***and God does not have to support us when our actions are evil and sinful***, because if He supported them, He would be a partaker of our sin, and ***God is Holy***.



Gypsies living in tents at unknown date



Some became modernized and wandered in caravans.

Others might think: well, if those of those distant years sinned, what blame do I have for what my ancestors did? My answer to this is that it is not true that only they sinned, we sinned too, and if the punishment has reached us, it is because we have sinned too.

THIRD SIGN: THE SIGN OF THE SWORD

Deuteronomy 28:64-67: *"Moreover, the LORD will scatter you among all the peoples from one end of the earth to the other end of the ; and there you will serve other gods, gods of wood and stone, which neither you nor your fathers have known. And among those nations you will find no rest, and there will be no rest for the sole of your foot, but there the LORD will give you a fearful heart, faintness of eye and despair of soul. And your life shall hang by a thread; and you shall be terrified night and day, and shall have no assurance of your life. **In the morning you will say, "Oh, if were evening!" And in the evening you will say, "Oh, if it were morning!" because of the terror of***

your heart with which you will fear and for what your eyes will see."

God left unmistakable signs that must be taken into account, and when we study these verses, we find some clues to know who the lost tribes are.

First it says: "*he shall scatter you among all peoples from one end of the earth to the other end of the earth...*" And here we have a clue or clue: - That they would be scattered throughout the land-, that is, all the tribes - not just the tribes of Judah, Levi and Benjamin. Now then, let us ask ourselves a question.

Were the tribes of Judah, Levi and Benjamin scattered? The answer is yes, so if the prophecy was fulfilled in the house of Judah, *why should it not be fulfilled in the rest of the house of Israel? And I know that many will not want to or will not be able to this simple question, and I will tell you why;* because THEY THINK THEY ARE LOST, that is, THEY DO NOT KNOW WHERE

ARE. Now, notice how clumsy we are that we have had them for centuries before our eyes, and yet we have not realized it.

Now, let us ask ourselves for a moment, *do you think that God is deceiving us? Do you* think that if God has told us that the tribes would be from one end of the earth to the other, it *would not be fulfilled?* And one more, do you think that they have been scattered according to what the passage we have read says? *If your answer is yes, then we must look for what peoples have wandered for centuries from one end of the earth to the other,* and who can fulfill the requirements that the Bible establishes.

Does anyone know or know of any people scattered from one end of the earth to the other? The answer is there is only ONE PEOPLE that FULFILLS THAT REQUIREMENT, and

it is EL

GYPSY PEOPLE. So here we have the first point

which is fulfilled by the gypsies: ***"Scattered from one end of the earth to the other."***

The next point of this prophecy in Deuteronomy 28:64-68 reads as follows:

"...and there you shall serve other gods, wood and stone, which neither you nor your fathers have known."

This text refers to, other false gods that are not the one true God, because when Israel was taken captive to Assyria, they also took with them the Baalim and Asherah. The Gypsies have been Catholics for the most part, and they bowed to images, but they have also converted to other religions, and that is what it refers to when it says *"there you will serve other gods,"* So, we already have four points that are fulfilled in the Gypsies:

1° Spread from one end of the earth to the other. ***the***

earth. 2° They would live in tents.

3° The sword would not be taken away from them.

4° They would worship other gods wherever they go.

The third point is in verse 65, and it says: *"And among those nations you will find no rest, and there will be no rest for the sole of your foot, but there the LORD will give you a fearful heart, faintness of eye and despair of soul."* Please note the words, *"And among those nations"* That is, to the nations where they would go they would be persecuted and find no rest. Now think a little, is there any nation where the Gypsies have lived, in which they have not been persecuted?

If we study the persecutions of the Gypsies, we find that there is no nation in the world, which has not persecuted the Gypsies. So with this, we already have five

points:

- 1° Spread from one end of the land to the other. the earth. 2° They would live in tents. 3° The sword would not be taken away from them. 4° They will other gods wherever they go. 5° They would find no rest among the nations.*

Gypsies have lived for centuries fleeing from the sword, and that is what he is referring to when he says: "*And you will have your life hanging by a thread.*"

Gypsies had no safe place to be, and due to the large population of them in the country, the king of the time promoted that they could live at home the intention of forcibly integrating them into society. However, in 1749, the Marquis de la Ensanada, with the authorization of the king and the support of the Catholic Church, organized a "great raid" with the declared objective of arresting and finally "extinguishing" all gypsies in the kingdom. At least 12,000 Gypsies were imprisoned, and many innocent people spent more than 34 years in jail just for the crime of being a Gypsy, and many others died, including children, the elderly and women, from the cold, disease, etc.

Verse 68 says: "*And the LORD will bring you back to Egypt in ships, by the way of which he has said to you, 'You shall return no more; and there you shall be sold to your enemies for bondmen and bondwomen, and there shall be none to buy you.'*"

When the Gypsies arrived in Europe, they always maintained that they came from Egypt. They never claimed to

come from

It is known that the 10 tribes of Israel were taken to Egypt, as indicated by the Jewish historian of the first century, Flavius Josephus. (*For this information you can read the chapter on the routes of the tribes*). Therefore, we already have six points which are:

- 1° Spread from one end of the land to the other. the earth.*
- 2° They would live in tents.*
- 3° The sword would not be taken away from them.*
- 4° They will other gods wherever they go. 5° They would find no rest among the nations.*
- 6° They would return to Egypt and be slaves.*

(To learn about the fulfillment of this prophecy of Egypt, see chapter IV).

We are naming each one of the points that the Bible indicates to us, and those signs that the Torah gives us are the main basis to know exactly who is the house of Israel.

Some indicate that there are DNA tests, although we must say that DNA tests are not useful at the moment, as we will explain in the section on genetics.

If some think that the lost tribes are lost forever, it is because they do not believe in the power of God, nor in the fulfillment of His Word. Besides, in a way we could affirm that they were never lost, since God always knew where they were. And now, in the fulfillment of the times it is discovered: **THEY ARE THE GITANIANS**, because only in them the requirements marked by the Word of God are fulfilled.

THE SIGN OF DRY BONES

We have said before that the Word of God is very specific and very exact, and does not give room for mistakes. *And within those specifications to find the lost tribes of Israel, we find the sign of the dry bones*, which is no other sign but the Holocaust suffered by the extermination policies of the Nazis in the middle of the twentieth century and, through the centuries, in other places against Jews and Gypsies, as both have suffered several genocides, I do not want to forget those who suffered for no reason, as happened with the Evangelical Church.

So, let's see , that those bones are the house of Israel and Judah, and that all the tribes were suffering together in the Holocaust.

Different barbarities have been said about this passage of Ezekiel 37, such as those who see in the text the resurrection of the dead believers who belong to the church, **and that** is an erroneous way of spiritualizing the scriptures. Although the Church of Christ is grafted into the olive tree, as Paul tells us in the epistle to the Romans, that does not mean that Israel has been cast off, in fact, it is a very serious error to think that, for Paul makes it clear when he tells them: *"For if some of the branches were broken off, and you, being a wild olive tree, have been grafted in instead of them, and have been made partaker of the root and of the rich sap of the olive tree. **Do not boast against the branches;** and if you boast, know that you do not support the root, but the root supports you."* (Romans 11:17-18). This not only shows us that Israel has not been discarded, but when the Apostle Paul says: *"...know that thou upholdest not the root, but the root thee."* he is referring to the fact that the whole basis of Christianity comes from Israel and through Israel, and through Israel, and through Israel, and

through Israel, and through Israel, and through Israel, and
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of Israel, but let us remember that Jesus said that *"salvation comes from the Jews"*. They are the instrument of God, from whom came the prophets, through whom we were given the commandments, the scriptures, both Old and New Testament. Through them Jesus came, through them the primitive Church was founded, therefore THEY ARE THE ROOT.

Now if anyone wants to see in a symbolic way the resurrection of the dead in the spiritual sense of the church, I have no problem, but let us understand that the text speaks only of Israel, because of the resurrection of the dead there are many other scriptures, as for example Daniel 12:2, which says: *"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."* Revelation 20:5,6, 1-Peter 3:21, Hebrews 11:35, Philippians 3:11 and many other scriptures.

Ezekiel 37:2 says:

"And he caused me to pass by them round : and, behold, they were very many upon the face of the field, and dry indeed."

When he says, *"there were so many of them on the face of the field"*, he is literally saying *"out in the open"*. In other , just as we see them in the videos and photos, the bones lying in the fields.

In verse 3 it says, *"And he said unto me, Son of man, shall these bones live? And I said, Lord Jehovah, thou knowest."* The question that is asked, is aimed at making everyone understand that, those bones, cannot live but by the will of God.

What comes next is very interesting, because to my short understanding it is talking about the restoration of Israel, but only as a nation and not in the spiritual sense. It in verses 7 and 8: *"So I prophesied as I was commanded: and there was a noise as I prophesied, and, behold, there was a shaking; and the bones were joined together, bone to bone. And I looked, and behold, sinews were upon them, and flesh came up, and skin covered over them; but there was no spirit in them."* This speaks to us that he raised them in the flesh, but without spiritual life.

To my understanding, when he says: *"But there was no spirit in them"* he is referring to spiritual life, because if he had meant no physical life, that is, still physically dead, he would have used the Hebrew **word "nepesh"**, and if was about life itself, he would have said: *"but there was no soul in them"*, which would sound a little strange, because if God puts every bone in its place, tendons, flesh, skin, it is so that they may live. It is logical to understand that, after having given them all the necessary organs for life, they should live, right? So when it says, *"...but there was no spirit in them"* it refers to spiritual life, because the word used is **Rûaj**, which among its many uses is the one used for the **"Spirit of God"**. So one could say, they live again, but without the Spirit of God.

On the other hand, it could also mean that by joining bone to bone, sinews, skin, etc., those destroyed people would return from the different countries to the land of Israel. Therefore, we could affirm that the meaning could be that part of the captives of Israel would return to their land without having been spiritually renewed. That is what has been

happening since 1948. Millions of Jews have returned to Israel, thousands of them from persecution and death, and unbelievably, when no one would give a dime for them, they have miraculously revived and returned to their land, THE LAND OF ISRAEL.

Thus we observe that, in verse 7, Ezekiel prophesies according to God's instructions, and then what verse 8 tells us happens, which could mean the first return of the Jews to their land, but without spiritual life.

In verse nine, the Lord commands him to prophesy again, and says, *"And he said unto me, Prophecy unto the spirit, prophecy, son of man, and say unto the spirit, Thus saith the GOD: Spirit, come from the four winds, and breathe upon these slain, and they shall live."* Ezekiel prophesies the second time and in verse 10, he says, *"And I prophesied as he commanded me, and the spirit entered into them, and they lived, and stood upon their feet; an great army."* On this second occasion, that resurrection stronger, it seems like there are many more than the first time. When it says: *"an exceeding great army"*, it means in power and multitude. But something important is that, this time, the Spirit breathes upon them, and I, personally, see the Spirit of God working upon them.

HERE ARE THE DRY BONES OF THE TRIBES OF THE HOUSE OF ISRAEL

In the next verse comes the interesting part. *"Then said he unto me, Son of man, all these bones are the house of Israel. , they say, Our bones are dried up, and our hope is perished, and we are utterly destroyed."* It is convenient to study with detail this verse because us will discover, by

complete, who are these dry bones. The word "all" in Hebrew is the word "KAL" pronunciation: kol (כֹּל, H3605), and refers to: **"all; wholeness"**. *Thus its correct translation would be: "the totality of these dry bones are the house of Israel"* That is: **THE TWELVE TRIBES**. The Vine OT Dictionary says that the word "KAL" used in this verse is derived from "KALAL". The word can be used alone, with the meaning of "whole" or "all", as in: "Thou shalt put all [kol] into the hands of Aaron" (Exo 29:24). *Kol* may indicate "wholeness" in relation to some particularity: *"Seeing the sons of God that the daughters of men were beautiful, they took them wives, choosing them all"* (Gen 6:2).

Thus, it is clear that the dry bones are **the two houses of Israel**, the house of Judah and the house of Israel. ***There is no other possible interpretation***, since the verses are very explicit, as it is also very clear that it refers to the Holocaust suffered in the Second World War. This vision or prophecy that God reveals to Ezekiel, is the suffering of the 12 tribes of Israel throughout its expansion to all nations, because we must remember that, not only has there been an extermination against Jews and Gypsies throughout history, but many; some on a larger scale and others with minor consequences. We can remember two of them: one in Spain in 1391 against the Jews, and others against the Gypsies of Spain in 1749, although this vision of Ezekiel makes special emphasis on the Holocaust they suffered with the Nazis.

But we must stop to understand something very important. If verse 11 indicates that the twelve tribes of Israel would undergo this suffering, and those dry bones refer to the Holocaust, the following question arises: **Who were the twelve tribes of Israel?**

tribes of Israel, which were in the Holocaust, apart from Judah, Levi, and Benjamin? I have asked several rabbis by e-mail, I was even able to speak with the secretary of one of them, in order to get an answer to this question: If in the holocaust, according to Ezekiel 37:11, all the tribes of Israel participated, who were in addition to the tribe of Judah, Levi and Benjamin? **The answer was silence.** I understand that they did not answer because they did not dare to give an interpretation, since they did not know; and if they did know, they did not want to answer. Only Dr. Rabbi Daniel Jeshurun Vargas answered me, and I thank him for his answer. To the question: Who are these bones, are they only the tribes of Judah and Levi, or does it refer to all the tribes?

His answer was: "In the Hebrew Bible (Tanach) it says: La Israel הַנִּחְמָדִים יִשְׂרָאֵל בֵּית כָּל הָיִלָּה הַעֲצָמוֹת אֵלֶיךָ בֶּן אֱלֹהִים, וְיִמְרָא מֵאֵל בּוֹשׁ
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 אֵלֶיךָ בֵּית כָּל הָיִלָּה הַעֲצָמוֹת אֵלֶיךָ בֶּן אֱלֹהִים, וְיִמְרָא מֵאֵל בּוֹשׁ

Now the question is obligatory for all of you, and I beg your utmost sincerity. If God says that the twelve tribes were there in the burnt offering, apart from Juda, Levi, and Benjamin, who were the other tribes? Were there any other people, apart from the Gypsies, that fulfilled the biblical requirements to be the lost tribes? NO, THERE WERE NOT, ONLY THE GYPSIES FULFILL WITH EXACTITUDE THE DETAILS REQUIRED BY THE BIBLE.

So, if those bones of Ezekiel 37:11 were THE 12 TRIBES OF ISRAEL, there were the tribes of Judah, Levi, Benjamin, Joseph which is Ephraim, Manasseh, Reuben, Simeon Gath, Dan, Zebulun, Asher, Issachar, Naphtali.

HOW MANY GYPSIES WERE KILLED IN THE HOLOCAUST?



THE HORRIBLE VINEGAR.

In the page **Silent Victims of the Holocaust**, we find that it is not known the exact number of Gypsies who were killed by the Nazis, however in the personal studies that a server has made, I have found that in all Nazi concentration camps there were Gypsies who were taken to the crematoria, some commentators have even said that possibly a million or more Gypsies were exterminated and not 600,000 as has been said so far. Not surprisingly, the United States Holocaust Memorial Museum, Washington D.C. on page:

<https://www.ushmm.org/wlc/es/article.php?ModuleId=1000605> 4

It tells us that in Europe, the gypsy population was reduced between 25 and 50% as a consequence of the Nazi extermination camps, then the approximate calculation of murdered gypsies could be known, if we knew the amount of gypsies that there were in Europe at that time. However, it is not easy to know how many Gypsies there were before World War II, but there were certainly not less than 3,000,000 and could be as many as 3,000,000.

5.000.000. So if the estimates of the United States Holocaust Memorial Museum are correct, and it is true that the Gypsy population was reduced by 25 to 50%, they could have died in between

750,000 and 1,250,000 in the case of 25%, and between 1,500,000 and 2,500,000 in case they were 50%, which in any , were very many killed by the Nazis.

Therefore WHEN WE SEE THE PHOTOS OF THE HOLOCAUST DRY BONES, WE SEE THE BONES OF MOSTLY JEWS AND GYPSIES. No there is no one else who, suffering the Holocaust, can fit into the prophecy of Ezekiel 37:11.

Thus, we already have these seven points that are very accurate and that no one but the gypsies fulfill them:

- 1° Spread from one end of the land to the other. the earth.*
- 2° They would live in tents.*
- 3° The sword would not be taken away from them.*
- 4° They would worship other gods wherever they go.*
- 5° Among the nations they would find no rest.*
- 6° They would return to Egypt and would be slaves.*
- 7° They would suffer the Nazi*

Holocaust.

In verses 12 to 14 of Chapter 37 of Ezekiel, where

speaks of *"opening the graves and they will return to their land"*, some have erroneously interpreted this passage as indicating the resurrection of the dead, however this is not the meaning, since it is speaking of the restoration of Israel, and therefore the passage only has to do with Israel. The correct meaning is that at the moment Israel is restored. Israel goes through a time of destruction, where they had no hope, and God raises them from that death and makes them live, and not only with physical life, but also in the spiritual sense.

From verse 15, we are described the return of all the tribes, and that they will no longer be two nations but one, and Judah will not lose the scepter. If you believe in the Word of God, then you will realize the firmness and certainty of the Bible.

THE SIGN OF THE REDUCTION IN THE NUMBER OF PEOPLE

Deuteronomy 28:62: *"And ye shall be left few in number, instead of being as the stars of heaven for multitude, because ye obeyed not the voice of the LORD your God."* This is a prophecy as specific as it is sad, for it speaks to us of death. It is impossible for anyone to fulfill this prophecy except the gypsies. It is estimated that there are about 11,000,000 gypsies, **can you imagine the number of deaths that this means?** For a better understanding of this, read the chapter on genocide. But let's do some calculations, making comparisons with other nations.

To make it simple to understand, and count an approximate number, we will rely on Flavius Josephus, who stated that the ten tribes were on the other side of the Euphrates and

who were a great multitude (Antiquities of the Jews, page 276). This was about the year 50 A.D.

How many could that crowd be? Although it could be at least 2,000,000 people, we will lower that number to 1,000,000. Imagine how many millions could have increased from then to now? It is impossible to calculate. Of course, not all of them died because they were persecuted, but also because of hunger and disease. But this reduction of which Deuteronomy speaks, seems as if it were some drastic reduction by some kind of event, and it is so, because it has happened with the different gypsy genocides in Spain and Europe in different times, or the Holocaust in Germany. Let us be sure that, if those genocides against the gypsies had not existed, today there would be at least 40,000,000 people.

So. we will add one point:

1° Spread from one end of the land to the other. the

earth. 2° They would live in tents.

3° The sword would not be taken away from them.

4° They would worship other gods wherever they go.

5° Among the nations they would find no rest.

6° They would return to Egypt and would be slaves. 7° They would suffer the Nazi Holocaust.

8° Reduction in the number of the population.

THE SIGN OF RACHEL PROVES THAT GYPSIES ARE THE LOST TRIBES OF ISRAEL

Micah 5:2: *"But thou, Bethlehem Ephrathah, little one to be among the families of Judah, **out of thee shall he come forth unto me that is to be Lord in Israel;** and his goings forth have been from of old, from everlasting."* All commentators agree that this verse, is speaking of the Messiah of Israel, and the prophecy tells us that that Messiah would be born in Bethlehem Ephratah.

Then, verse 3 says: *"But she shall leave them until the time that she who is to bear shall give birth; and the rest of her brethren shall return to the children of Israel."* The way Reina Valera translates it leaves us a little confused, but if we read this same verse in the New Living Translation, it becomes little clearer: **"The people of Israel will be given over to their enemies until she gives birth to the woman who is in labor. Then, at last, their countrymen will return from exile to their own land."** The NIV also offers a translation that gives us light on this verse, and it reads, *"Therefore God will hand them over to the enemy until she who is to be a mother bears her child and the rest of her brothers return with the people of Israel."*

There are those who have given an erroneous interpretation to this text, saying that the mother is the virgin Mary. What a serious error! Verse 3 speaks of the suffering of the entire house of Israel, that is, the house of Judah and the remaining 10 tribes, specifically the tribes of Ephraim and Manasseh. These verses are a prophecy for all the tribes of Israel.

We see that the first thing it tells us is that Messiah

The Bible goes on to say that *"...therefore God will deliver them to the enemy"*, that is to say, the consequence of this abandonment or delivery to the enemy is because of the coming of the Messiah. And we can ask ourselves, why, and we have the most exact answer in other parts of the Scriptures, where we are told that it is because ISRAEL WAS NOT GOING TO RECEIVE THE MESSIAH, *"TO HIS OWN HE CAME, BUT HIS OWN WERE NOT RECEIVING HIM"* John 1:11.

But God's abandonment of the people of Israel was not only because they did not recognize the Messiah, that was the straw that broke the camel's back, but before, in the Old Testament, the 10 tribes, Judah and Levi and part of Benjamin, were very rebellious to the Lord, worshipping pagan gods and offering sacrifices to them.

Now a question arises: How long would this surrender to his enemies last? The answer is a little further on, where it says: *"until she who is to be a mother has her child"* What does this mean? I personally believe that this surrender to the enemy will end with the acceptance of the Messiah that they rejected, the one that came out of Bethlehem, and that is Jesus of Nazareth, the Messiah of Israel. When they accept Jesus they will return to Israel, but beware, here it indicates that a part of Israel returns, because the other part was already living in Israel. *"...and let the rest of your brethren return to the people of Israel."* Do you notice? That , if he returns to the rest of his brethren, it is because other brethren are already there. My personal interpretation is that, those who return, once they have accepted the Messiah, will be the 10 tribes, and when he mentions the other brethren who will already be in Israel, he is referring to the tribes of Judah, Levi, and

Benjamin.

Now why do I say that RACHEL'S SIGNAL SHOWS THAT THE GITANESE ARE THE TRIBES LOST? Because this sign of Rachel is related to pain, and especially to Rachel's descendants, who are Ephraim and Manasseh, sons of Joseph. But more specifically Ephraim, who represents in this case all the tribes of Israel, and because it is prophesied the suffering that they were going to suffer.

Now, please note the fact that the persecution would cease against Israel according to Micah 5:3 *"until she who is to be a mother bears her child and the rest of her brethren return to the people of Israel"*. This word is related to Isaiah 9:6 when it says: *"A son is given to us"* That mother who is to bear that son, is the house of Israel. Revelation 12:1 also speaks of this same son. In a symbolic sense, it is also the Church of Christ, but it literally refers to the house of Israel, **and especially to those scattered among the nations**. This is very clear because, what the text of Micah 5:3 indicates, is that Israel does not receive the Messiah born in Bethlehem, and therefore is abandoned to the hands of the enemy, and is not delivered from the enemy until they receive the Messiah, which is when the mother will give birth to that son. The Living version says: *"...at last, her countrymen will return from exile to their own land."* Or in other words, what the text literally says is that when the house of Israel accepts that Jesus is the Messiah, they will cease to be persecuted, and will return to Israel.

Now, let's go back to the same questions we asked earlier, who besides Judah, Levi and part of Benjamin, have been persecuted and exterminated by the thousands for centuries? THE GYPSIES, THERE IS NO ONE ELSE.

Of course that no only massacred, but that
furthermore would be scattered over every nation,
from one end of the earth to the other,
Do you know anyone other than gypsies?

Jews and Gypsies for centuries have been massacred and exterminated, when did they stop being massacred? The Gypsies when they received Christ as Savior from 1950 onwards, and the Jews when they returned to their land in 1948. We must clarify that, I understand that according to Jeremiah 50, the tribe of Judah would return to their land without recognizing the Messiah, although I know that they believe that the Messiah has not come.

Now, we do not want to say that from those dates of 1948 and 1950 the Gypsies and Jews have stopped being despised, because that, unfortunately, is an issue that still continues today, but it did end what we can call exterminations, such as the Holocaust or the massacres by different nations.

Therefore the Bible relates Rachel's suffering to the suffering of the tribes and especially to Ephraim, and so we see it in Jeremiah 31:15 which says: *"Thus says the LORD: A cry is heard in Ramah, wailing and bitter weeping. It is Rachel, who weeps for her children and does not want to be comforted; her children no more!"* This speaks to us of sadness and suffering, and the text focuses especially on Ephraim, of their grief and despair, but God shows compassion for them and will bring them back to their land. So, we see that Rachel represents the children of Israel and especially Ephraim and Manasseh. In the following verses we are told of a total restoration of Ephraim in the land of Israel, and it says thus: *"Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears: for thy labor shall be rewarded, saith the*

LORD, and they shall return out of the land.

from the enemy. There is hope also for your future, says the LORD, and the children shall return to their own land. I heard Ephraim mourning and lamenting: Thou hast scourged me, and I was chastened like an untamed bullock: turn me, and I shall be turned; for thou art the LORD my God. For after I had turned away I repented, and after I had acknowledged my fault, I smote my thigh; I was ashamed and confounded, because I bore the reproach of my youth: is not Ephraim a precious son unto me? is he not a child in whom I delight? for since I spake of him I have remembered him continually. Therefore my bowels are moved for him; surely I will have mercy on him, saith the LORD. Set thee up signs, set thee high pillars, mark diligently the highway; turn thee by the way by which thou wentest, O virgin of Israel, return to these thy cities: how long wilt thou wander, O thou stubborn daughter? For the LORD will create a new thing upon the earth: the woman shall compass the man. Thus saith the LORD of hosts, the God of Israel; They shall yet speak this word in the land of Judah, and in the cities thereof, when I shall bring again their captives: The LORD bless thee, O habitation of righteousness, O holy mountain. And Judah shall dwell there, and also in all the cities thereof shall dwell husbandmen, and they that go with flocks." For I will satisfy the weary soul, and satisfy every sorrowful soul. In this I awoke, and saw, and my sleep was pleasant unto me. Rachel had this grief when Benjamin was born, for the Bible tells us that she died in sorrow, in Genesis 35:16-19 it says: "16 Then they departed from Bethel. While they were still far from Ephrathah, Rachel gave birth, but she had a very difficult delivery. 17 At the most difficult moment of labor, the midwife said to her, "Do not be afraid; you are about to have another son!" Nevertheless, she was dying, and in her last gasps she managed to call for her son Benoni, but Jacob, his father, called out to her.

and called his name Benjamin. *So Rachel died, and they buried her in the way that leads to Ephratah, which is Bethlehem.* Benoni, means son of sorrow, or son of pain, later Jacob changed it to Benjamin which means: "*Son of good omen, or of joy*" although others say: "Favorite son". The meaning of this is that when Rachel saw that her life was going, although they announced her that the son would live, when she saw that she was dying, the birth was of pain, and when the midwife announced her that her son would live, she was not happy, that is why she called her son: "Benoni". This is why the Bible indicates that Rachel did not want to be consoled.

Also in Matthew 2:16-18, when Herod orders to kill all the children of Bethlehem, it is related to Jeremiah 31:18 that speaks of Rachel's suffering. And it says thus: "*...When Herod realized that the wise men had mocked him, he was enraged and commanded to kill all the children under two years of age in Bethlehem and its environs, according to the time he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah: "A cry is heard in Ramah, weeping and great lamentation; it is Rachel, weeping for her children and not wanting to be comforted; her children are no more!"*"

THE SIGN OF THE LOSS OF IDENTITY OF HOUSE OF ISRAEL

One of the things we can think about is, if the gypsies are the lost tribes of Israel, why don't they know that they are Israelites? The answer is in the Bible, as we have already mentioned, what happens is that those answers are not given in the Bible.

We see until they are revealed to us, until God's time is fulfilled. We will now study why, the gypsies do not know that we are Israelites, but that from now on they do, and in fact there are already many gypsies who know within their hearts, that they are the lost tribes.

The Bible tells us that the Israelites would lose their identity. This is also part of the fulfillment of one of the curses that the Lord said in His Word, as a consequence of disobedience. In this sense we read in *Deuteronomy 29:20-21*: *"The LORD will not be pleased to spare him, but then the anger of the LORD and his jealousy will smoke upon such a man, and every curse written in this book will settle upon him, and the LORD will blot out his name from under heaven; and the LORD will separate him from all the tribes of Israel for evil, according to all the curses of the covenant written in this book of the law."* This is incredible, of course for God all things are possible. He is the Omnipresent, Omniscient, Omnipotent God. He knows all mysteries, and there is nothing that can be hidden from Him, and He prophesied the events of the future. In these verses we are told that the lost tribes would not even know His name. By saying: **"and the LORD will blot out his name from under heaven;"** it was like saying, YOU WILL NOT KNOW WHAT YOU ARE CALLED, NOR FROM WHERE YOU COME FROM. Act followed in verse 21 it goes on to say, **"and the LORD will separate him from all the tribes of Israel for evil."** Here it is speaking of the separation of the tribes. This prophecy was fulfilled in 2nd Kings 17: 21-24 where it says: **"... For he separated Israel from the house of David, and they made Jeroboam the son of Nebat king; and Jeroboam separated Israel from following the LORD, and made them commit a great sin. And the children of Israel walked in all the sins of**

Jeroboam which he did, and departed not from them,

Until the LORD removed Israel from before his face, as he had spoken by all his servants the prophets; and Israel was carried away captive out of his land unto Assyria unto this day. And the king of Assyria brought people from Babylon, and from Kuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof". Here we see the fulfillment of that separation that God prophesied, and where the loss of identity of the house of Israel, which are the 10 tribes, began.

It is clear then, why the Gypsies do not know what their origin is, and why they did not know that they were Israelites. And to many it will seem impossible for the lost tribes to appear, but they are appearing. They were before our eyes for centuries, as God said: "***The Lord will scatter you among all peoples from one end of the earth to the other end of the earth***" (Deuteronomy 28:64). No one could conceive that the Gypsies were the lost tribes, because the Gypsies were very poor, they lived in misery, and also the women practiced witchcraft. But that is precisely what God told the Israelites, that they would be in misery for having worshipped the Canaanite gods. Moreover, if they had known that the Gypsies were Israelites, they would have despised them doubly, for being Gypsies and now from Israel.

Therefore, here we must add another point to those we have already said above, and that is, the house of Israel would lose their identity, that is, they would not know that they were Israelites.

1° Scattered from one end of the earth to the other. 2° They would live in tents.

3° The sword would not be taken away from them.

4° They would worship other gods wherever they go.

5° Among the nations they would find no rest.

*6° They would return to Egypt and would
be slaves. 7° They would suffer the Nazi
Holocaust.*

*8° Reduction in the number of the
population. 9° Loss of identity.*

I ask again, do you know of any people or tribe that meets these requirements outside of the Gypsies?

THE SIGN OF CONVERSION AND RENUNCIATION OF DIVINATION.

I know that what I am about to say is a stumbling block to the Jews, but we cannot hide what we believe to be the truth, and we would be ungrateful to the Lord, for He has taken us out of the miry lake, and if we deny Him, we would not be worthy to be children of God. In any case, what is written will be fulfilled and when God's time comes, whoever is stumbling block, God will remove him. I say this because as 1 Corinthians 1:23 shows: *"but we preach Christ crucified, to the Jews a stumbling block, and to the Gentiles foolishness..."* although we firmly believe that things must change, and I am sure that God will change them.

The reason for saying what I have said is because the Bible tells us about the conversion of the lost tribes, before returning to the land of Israel.

It is very important to see that the scriptures do not only talk about

of the return of the 10 tribes, but speaks of a spiritual restoration before returning to the land of Israel. That is, when the house of Israel is cast away, according to 2nd Kings 17 and they are taken captive to Assyria, we are told that it was because they became soothsayers and soothsayers, and had given their children to the fire; Well, Ezekiel 13:9 us that all those who practiced these sorceries, will not return to the land of Israel, just as those who sinned against the Lord when they left Egypt, the Lord will not allow the soothsayers and soothsayers to return to Israel. Thus says Ezekiel 13:9: *"My hand shall be against the prophets that see vanity and divine lies; they shall not be in the congregation of my people, neither shall they be written in the book of the house of , **neither shall they return to the land of Israel; and ye shall know that I am the GOD.**"* This is very interesting, because many gypsies lived by divination and casting fortunes, that is, divining the future, although we know that they were not divining anything, for it was all a deception of Satan.

We must clarify that the male gypsy was not the one who dedicated himself to divination, but it was the woman, and precisely Ezekiel 13:17-20 says it this way: *"And you, son of man, set your face against the daughters of your people who prophesy from their own heart, and prophesy against them, and say, 'Thus says the Lord GOD: Woe to those who sew magic bandages for all hands, and make magic veils for the head of every age, to hunt the souls of my people! Woe to those who sew magic bandages for all hands, and make magic veils for the head of every age, to hunt the souls of my people, to keep your own life, and to defile me among my people for handfuls of barley and for pieces of bread, killing those who should not die, and giving life to those who should not live, lying to my people who listen to lies! By*

Therefore thus saith the GOD; Behold, I am against your magic bands, wherewith ye hunt the souls as they fly: I will deliver them out of your hand, and will let them fly as birds, even the souls which ye hunt as they fly." We also see it in Jeremiah 44 with the tribe of Judah, with those who went to Egypt and did not want to go to Babylon, the women answered Jeremiah that they would continue to worship the queen of heaven and pour out drink offerings to her.

But the Lord speaks of a spiritual restoration, and that it would uproot divination, witchcraft, and prophesying lies. In Ezekiel 17:21-23 he says: *"I will also tear your magic veils, and I will deliver my people out of your hand, and they shall no more be a prey in your hand: and ye shall know that I am the LORD. Because ye have grieved the heart of the righteous with lies, whom I have not grieved, and have strengthened the hands of the wicked, that he should not turn from his wicked way, by giving him courage, therefore ye shall see no more vain visions, neither shall ye practice divination any more; and I will deliver my people out of your hand, and ye shall know that I am the LORD."* When did this happen? From 1950, when the Gypsies began to receive Jesus as their savior, tremendous miracles occurred, healings, deliverances, and they began to lead a life of holiness before the Lord, and the Lord tore away the past life from them.

It is also Isaiah 28, speaking about Ephraim says, that it will break the covenant they had with death, specifically in verse 18, where it speaks of a restoration.

RESTORATION AND CONVERSION

Jeremiah 31:1 says *"At that time, says the Lord, I will be the God of all the families of Israel, and they shall be my God"*.

people." This verse, it is certain that it refers to the Millennium, to the Messianic era.

This prophecy has not yet been fulfilled, for that time has not yet come. The Jammieson Commentary on these verses says: *"Israel, not only to the exiles of the Southern kingdom, or Judah, but also to those of the Northern kingdom or the ten tribes; and not merely to Israel in general, but "to all the families of Israel"*. This has not yet been fulfilled."

The current return of Israel to the land cannot be interpreted as the fulfillment of this prophecy, because the Messiah is not reigning from Jerusalem. Let us continue listening to the words of the Lord in verses 2 and 3:

"Thus saith the Lord, The people that escaped the sword found grace in the wilderness, when Israel went in search of rest. The Lord manifested himself to me long ago, saying, 'I have loved you with an everlasting love; I have prolonged my mercy to you.'" This verse speaks of conversion to the Lord in exile. That is, when it says: *"He found grace in the wilderness"* it is an indication of his conversion, before returning to the land of Israel.

And he went on to say in verse 8, of this chapter 31:

"I will bring them back from the land of the north, I will gather them from the ends of the ; among them together, the blind and lame, the woman with child and her that is with child. In great company they shall return hither." This is a direct allusion to the 10 tribes, who will return to the land from whence they came out, the northern land of Israel.

Without a doubt, it will be a great undertaking to bring in people from

return to earth and surely anyone would simply bring the best physically gifted specimens. But God arranged to bring them all. And verse 9 says, *"They shall go with weeping, but with mercy will I bring them back, and cause them to walk by brooks of water, in a straight way wherein they shall not stumble, for I am the father of Israel, and Ephraim is my firstborn."*

Let us note the phrase *"I am the father of Israel, and Ephraim is my firstborn"*. God never said this of any individual Israelite. He said in Joshua 1:2, Moses, My servant, and in Psalm 89:3, David, My servant. But when He spoke of the whole nation as a collective body, God said, I am the father of Israel (as we can see in Exodus 4:22). And let us continue to listen to the Lord's message in verse 10 of this chapter 31 of Jeremiah: *"Hear the word of the Lord, you nations, and make it known in the coasts that are afar off!"* And beginning with verse 31, we have the new covenant that God intends to make with Israel, that is, with all twelve tribes. And if anyone is of the opinion that ten of the tribes are lost, God does not believe it. He is going to establish this covenant with the twelve tribes. Verses 31 to 33 of this chapter 31 of Jeremiah say: *"The days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not like the covenant that I made with their fathers in the day that I took their hand to bring them out of the land of Egypt; for they made void my covenant, though I was a husband to them, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law in their mind and write it on their heart; I will be their God and they shall be my people."*

This new covenant will be different from the one given to Moses Mount Sinai. The great difference is that this covenant will be engraved on the hearts of the people and not on cold tablets of stone. And verse 34 goes on to say: *"And no man shall teach his neighbor any more, nor any man his brother, saying, 'Know the Lord; for they shall all know me, from the least of them unto the greatest of them,' says the Lord. For I will forgive their iniquity, and I will remember their sin no more."*

Here we can see that their sins will be forgiven. And let us observe how God confirmed this covenant with Israel. Let us read verses 35 and 36: *"Thus saith the Lord, which giveth the sun for light by day, and the ordinances of the moon and of the stars for light by night, which stirreth up the sea, and the waves thereof roar: the Lord of hosts is his name: If these ordinances fail before me, saith the Lord, the seed of Israel also shall fail, and shall cease from being a nation for ever before me."*

This covenant will never be changed or abrogated. Just as we cannot change the course of the moon or remove it from space, so His covenant with Israel cannot be changed.

WILL GIVE THE ISRAELITES A NEW HEART

EZEKIEL 36:22-27 *"Therefore give this message to the Israelites from the Sovereign Lord: 'I will bring them back to their land, not because they deserve it but to protect my holy name, which they dishonored while they were scattered among the nations. I will show how holy is my great name, the*

name which you have dishonored among the nations. When I reveal my holiness through you in the sight of the nations, says the Sovereign Lord, then they will know that I am the Lord. For I will gather them from among all the nations and bring them back to their own land. "Then I will sprinkle them with pure water and they will be clean. I will wash away their uncleanness and they will stop worshipping . I will give you a new heart and put a new spirit within you. I will take away your stubborn heart of stone and give you a tender and receptive heart. I will put my Spirit in you so that you will follow my decrees and be sure to obey my ordinances." New Living Version.

We must say that every passage that speaks of restoration by pure grace ***is also applicable to the church of Christ***. But this particular passage is very specific about the outpouring of the Holy Spirit on the house of Israel, since verse 17 itself confirms that it is for the house of Israel.

What we are being told in these verses is that the Lord will return them to their land out of pure mercy, because when they wandered among the nations, they gave bad testimony and dishonored God with their behavior. However, it also says that God will show his holiness in them. Verse 23 says: "*When I reveal my holiness through you in the sight of the nations,*" This verse refers to God making a change in them while they are still living among the nations. In this regard, I must say that the change that the gypsy people experienced in the world has been spectacular, and that can only be done by God. Please, I beg you to read the pages that deal with the testimony of change of the gypsy people.

Newspapers in Spain and Europe have testified to this change. Without going any further, in 2009, a Catholic page talked about the descent of gypsy Catholics, and mentioned that in Cabra (Córdoba), there was a pilgrimage with the Virgin of the town, and that most of the attendees were gypsies, but there was a revival and the gypsies stopped attending, because when they converted to the Lord they understood that the images was a sin.

Jeremiah 31:1 says, *"At that time, says the Lord, I will be the God of all the families of Israel, and they shall be my people."*

This prophecy has not yet been fulfilled, so that time has not yet come. The current return of Israel to the land cannot be interpreted as the fulfillment of this prophecy, because they have not established a relationship with God. In fact, there is great persecution of Christians in that nation. They speak of a religious freedom that does not really exist. The people have returned to the land, but they have not returned to the Lord. Let us continue listening to the words of the Lord in verses 2 and 3: *"Thus saith the Lord, The people that escaped the sword found grace in the wilderness, when Israel went in search of rest. The Lord appeared to me long ago, saying, 'I have loved you with an everlasting love; therefore I have prolonged my mercy on you.'"* This verse tells us about conversion to the Lord in exile. And he went on to say in verse 8, of this chapter 31: *"I will bring them back from the land of the , I will gather them from the ends of the ; among them together, the blind and the lame, the woman with child and her that travaileth child. In great company they shall return hither."*

In Deuteronomy 28:48 the Bible tells us about misery

that they would go through, and says, *"Thou shalt therefore serve thine enemies whom the LORD shall send against thee, **in famine, and in thirst, and in nakedness, and in want of all** ; and he shall put a yoke of iron upon thy neck, until he have destroyed thee."* We also find in Deuteronomy 32:24: *"**They shall be consumed with famine**, and devoured with burning fever, And with bitter pestilence: the teeth of wild beasts will I also send upon them, With the venom of serpents of the earth."*

Ezekiel 6:11-12 says: *"Thus saith the Lord GOD; Smite with thine hands, and stamp with thy foot, and say, Alas for all the great abominations of the house of ! for they shall fall by the sword, **and by the famine, and by the pestilence**. He that is far off shall die with pestilence, he that is near shall fall by the sword, and he **that is left and besieged shall die by famine; so will I accomplish my fury upon them.**"* There are many verses that speaks of famine and misery, and the reason is because, both Jews and the house of Israel, had said horrible things, as we can read in Jeremiah 44:16-19: *"The word that thou hast spoken unto us in the name of the LORD, we will not hear it of thee: but we will surely perform every word that is gone out of our mouth, to offer incense unto the queen of , pouring out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem, and have had plenty of bread, and have rejoiced, and have seen no evil. But since we ceased to offer incense to the queen of heaven, and to pour out drink offerings unto her, we have lacked all things, and are consumed by the sword and by the famine. And when we offered incense to the queen of , and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without the consent of our*

husbands?" Mark you what a thing more

Jeremiah is told this horrendous sin. This was the horrendous sin that Judah, Levi and the other tribes had committed, and therefore, Jeremiah prophesies to them and tells him in verse 27: *"Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until they perish utterly."* The same words that were prophesied for the house of Israel, the same also for Judah. But we must clarify that these curses did not reach the whole tribe of Judah, but only those who went to Egypt, those who obeyed and went to Babylon were not reached by this curse. And in **Ezekiel 13:9** we find, *"My hand shall be against the prophets that see vanity and divine lies; they shall not be in the congregation of my people, neither shall they be written in the book of the house of Israel, neither shall they return to the land of Israel; and ye shall know that I am Lord GOD."* This verse indicates that God, will not allow those Israelites to return to Israel who do not walk in the presence of the Lord and are doomsayers.

Thus, we should add two points more that can be found at have been fulfilled:

- 1° Spread from one end of the land to the other. the earth.*
- 2° They would live in tents.*
- 3° The sword would not be taken away from them.*
- 4° They will other gods wherever they go. 5° They would find no rest among the nations.*
- 6° They would return to Egypt and would be slaves. 7° They would suffer the Nazi Holocaust.*
- 8° Reduction in the number of the population.*

9° Loss of Identity.

10° They went out of Israel being doomsayers, soothsayers.

11° They would be visited by the Lord in exile and would leave witchcraft and .

GOD HAS REVEALED IN HIS WORD THAT THE GYPSIES ARE THE LOST TRIBES OF ISRAEL.

All the prophecies that speak of the dispersion of the tribes of Israel and their return, justify that the Gypsies are undoubtedly THE HOUSE OF ISRAEL, and this for simple reasons that we have already mentioned. Of course, now that we know them they seem simple to us, but when we ignored them it was not so simple.

Precisely, speaking of the expansion of the house of Israel because of their sin in Deuteronomy 29:24-29, the Lord speaks to us of the things not revealed. And specifically, verse 29 says: *"The secret things belong to the Lord our God; but those things which are revealed belong to us and to our children forever, that we may perform all the words of this law."* Although this verse speaks to us of all the mysteries that have not been revealed, and which are many, it is not by chance that precisely here, in these verses that speak to us of the expansion of the people of Israel, precisely here, it is written, *"The secret things belong to the LORD our God;"* For me, these words are a prophecy that those lost tribes would be unknown to all until the time that the mystery was revealed; and today we are seeing it, because God opens our eyes, so that we can see clearly, SOMETHING THAT ONLY GOD CAN DO.

Notice the verses in this chapter from 24 to 28, and it tells us about expansion. All of a sudden, in 29, he us, ***"The secret things belong to the LORD our God; but those things which are revealed belong to us and to our children forever, that we may do all the words of this law."*** This is amazing. What is it telling us? That this secret of the expansion of the lost tribes, will remain a secret until such time as it is revealed: *"but those that are revealed are for us and for our children forever, that we may do all the words of this law."* That is, this prophecy indicates that when the time of that revelation comes, to those to whom it is revealed, they will fulfill this law, which here is also equivalent to prophecy, What revelation will it be in this case? The revelation that the lost tribes of Israel were found, and their return to the promised land.

The commentary *Institute of the Soul*, speaking of this verse 29:29 of Deuteronomy says: ***"What God revealed was sufficient for that generation and for those who followed them. Man has the responsibility to respond in love and obedience to God, according to what He has revealed. This was the purpose and design of His revelation to them."*** So, we can say that at this time, God has revealed the secret about the tribes of Israel. How? By working for the return of the lost tribes to the land of Israel.

Of course, this verse also refers to many other topics in God's Word, and not only to the topic of the tribes, but the fact that the text appears right after the prophecy of Israel's expansion throughout the world is prophesied, is not the only reason for this verse.

nations, is very revealing, and shows that a secret was going to take place concerning the tribes. Of course the secret is that the clues about the tribes were going to be lost, but God always knew where they were, and the time would come when God would reveal who they were, and now the time has come!

THE CHILDREN OF ISRAEL
SHALL EAT UNCLEAN
BREAD

Ezekiel 4:13 says, *"And the LORD said, Thus shall the children of Israel eat their bread UNFOUL, among the nations whither I will cast them."* Due to famine, the Gypsies have eaten dead animals of all kinds, chickens, pigs, etc. That is what the Bible refers to, when it says they will eat unclean bread. So we must add one more point.

- 1° Spread from one end of the land to the other. the earth.*
- 2° They would live in tents.*
- 3° The sword would not be taken away from them.*
- 4° They would other gods wherever they went. 5° They would find no rest among the nations.*
- 6° They would return to Egypt and would be slaves. 7° They would suffer the Nazi Holocaust.*
- 8° Reduction in the number of the population. 9° Loss of identity.*
- 10° They went out of Israel being doomsayers, soothsayers.*
- 11° They would be visited by the Lord in exile and would leave witchcraft and .*

12° They would eat unclean food.

The list of signs is long, but they are all fulfilled by the Gypsies and there is no one else on earth who fulfills them.

CHAPTER II
THE GYPSIES CAME FROM EGYPT

INTRODUCTION TO THIS CHAPTER

When the Gypsies arrived in Europe, where did they say they came from? All documents prove that they claimed to come from Egypt, and so it was believed. However, years later, that idea was discarded. In 1982 when I wrote *A PENTECOST IN THE TWENTIETH CENTURY*, although I pointed to the Hebrew origin of the Gypsies, I myself said that they probably did not come from Egypt; I was carried away by the current of the moment, but after studying the subject in more depth, I believe that the Gypsies told the truth, **THEY CAME FROM EGYPT**.

Why was it said then, that the Gypsies did not come from Egypt? It all started in 1755 when Hartwig Bacmeister, when he put forward the idea that the Romani was HINDI. Later the German Johann Rüdiger, published about it in 1763 and, finally and definitively H. M. G. GRELLMANN, although this one recognized in his Book *DISSERTATION (page 84)*, published in 1807 that the historians thought each one in a way, ***but that some believed that the gypsies were Hebrews.***

It was from then on that the Gypsies began to be treated as inveterate liars. It was true that the Gypsies, in order to escape death, had lied on many occasions, but that did not mean that they lied about everything. As we will try to prove, the Gypsies told the truth on this matter: they came from Egypt.

The foundation of all these arguments offered by historians and linguists, when it comes to affirming that the Gypsies came from India, is none other than language.

Now, we are talking about the origin of the Gypsy people, and I need to ask a question so that we all understand each other. The Gypsies of Spain, are we Spanish? And we will all answer: **YES**, because I was born here. Now, my origin as a Gypsy, is it from Spain? Absolutely **not!** Because my ancestors came from another country. Can we say that I am of Spanish origin because I speak Spanish? Well, **no**, because language does not determine a person's origin. So, we ask ourselves, how could linguists and historians say that the Gypsies were of Indian origin just because of the language? The fact is that, to this day, it is still claimed that Gypsies are of Indian origin.

Let us study what the primitive gypsies said about their origin. To do so, let's read what I published in 1982.

GYPSIES IN EUROPE

A PENTECOST IN THE 20TH CENTURY

BY: LISARDO CANO MONTES

Published in 1982, page 15-17

"Article by Jean-Yves Carluier, which appeared in the magazine "EXPERIENCES" Document 3 quarter 1975 France. *"In October 1421 from the top of the tower one could contemplate a small group, rare by their appearance, they were about thirty people, which were heading for the rich city of Arras. Their skin was very dark, beards covered the faces of the men, their language was unknown, the women wore a turban on their heads and rings in their ears. Their flaccid clothes floated in the air".*

This information provided by Jean-Yves, taken from the municipal archives of Arras, is important because it details the physical features and clothing of the primitive Gypsies who infiltrated Europe.

Jean-Yves continues to tell us about the document of the gypsies: *"When they arrived in Arras they were received by the armed people, the one who was at the head of the group of gypsies, and who was the leader of them presented a recommendation of an Emperor and they were very well received, the municipality helped them by giving them beer and coal"*. According to Jean-Yves those gypsies were peaceful to such an extent, that the city kept this memory, the description in the archives of the Municipal magistracy of Arras is surprising, the title speaks for itself:

WONDERS FROM ABROAD FROM THE COUNTRY OF EGYPT

By 1427 in the month of April, a group of about a hundred who came in caravans, and dressed like the previous ones, posed in Paris (France): *"They appeared in Paris, penitents of Egypt thrown out by the Saracens, These penitents, who came to Paris, having confessed their crimes, had for penance to walk the world for seven years without ever sleeping in bed, They brought with them 120 people. They sat in the street where they were visited by crowds of people, their ears were pierced and silver earrings hung from them. Their hair was black and frizzy, the women were dirty and were sorceresses, they said good fortune. The bishop forced them to leave and excommunicated those who had shown their hands to tell ."*

The Gypsies as we have indicated in the referred historical transcription, as coming from Egypt in 1418-27, according to the document of Arras.

THEY CAME FROM EGYPT FLEEING FROM THE SARACENS.

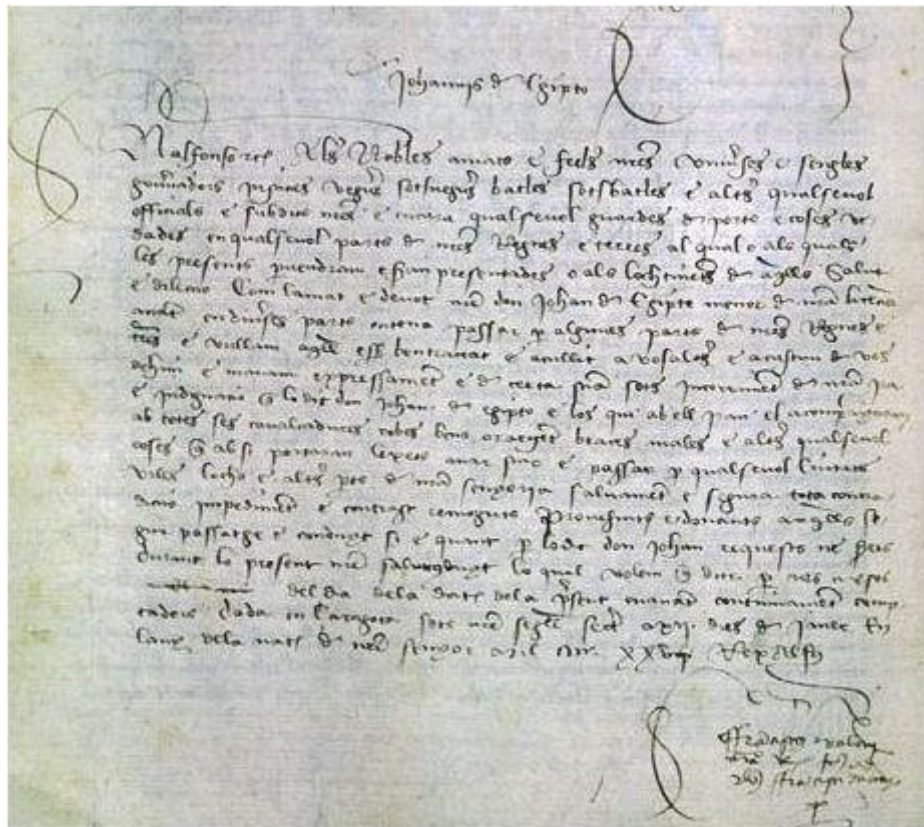
It is important to understand that, we are talking about historical documents that are, statements about the Gypsies themselves collected by the City Council of Arras in France. Let us also pay attention to these statements of the Gypsies, when they said: "*They appeared in Paris, penitents from Egypt thrown out by the Saracens*" Who were the Saracens? Well, the ancient Arabs, but let's stick to what they said, "*penitents from Egypt driven out by the Saracens*" , here we have two important facts. First, they came from Egypt, and second, they were driven out of Egypt by the Saracens, which is completely credible. The Saracens were what the Muslims were called in ancient times. It was not until the 12th century, that they began to be called Muslims, but when they emerged they were called Saracens which is a word meaning "*desert-dwelling nomads*". "*These desert nomads emerged suddenly in the 7th century and, within a century and a half, created an empire of great proportions, as their faith, fueled their drive for conquest. Following the teachings of the prophet Muhammad, they set out to change the religious and political landscape of the entire planet.*" Around the year 634, they invaded Egypt, Palestine and Syria. So, we find that the story that the Saracens (Muslims) had driven them out of Egypt was, entirely plausible.

THEY CAME OUT OF LESSER EGYPT. (OTHER DOCUMENTS SAY LOWER EGYPT)

Munster, a German writer born in 1489, when speaking of the Gypsies, whom he called "*Gentile Christians*" went so far as to say: "*Twenty-six years ago I examined the princes of these*

I saw one from the Emperor Sigismund in which it was said that his elders in Egypt Minor abandoned Christianity and became pagans and then repented of this crime, and in penance they went on pilgrimage for some years". And notice this detail that is very important, "they said that their elders in Egypt Minor abandoned Christianity".

Another important piece of information emerges from the archives of King Alfonso: "...As our beloved and devoted don Juan de Egipto Menor...understands that he must pass through some parts of our kingdoms and lands, and we want him to be well treated and welcomed...under pain of our wrath and indignation..... the said Don Juan of Egypt and those who shall go with him and accompany him, with all their mounts, clothes, goods, gold, silver, saddlebags and whatever other things they may carry with them, be allowed to go, stay and pass through any city, town, place and other parts of our lordship in safety and security.... and giving those safe passage and being conducted when the said Don Juan requires it through the present safe-conduct of ours... Delivered in Zaragoza with our seal on the twelfth day of January in the year of the birth of our Lord 1425. King Alfonso.". This Egypt Minor or small Egypt, from which they claimed to come, where was it? Obviously, when he says "their elders", he is referring to their ancestors, but on the other matter, most researchers, years later, would say again and again that the lesser or lower Egypt, never existed. So, let us examine this question.



*Except through the conduit of Alfonso V of Aragon
authorized Duke Juan de Egipto Menor*

There are several documents that confirm this fact. For example, a monk named Simon Simeonis in 1322 describes what he calls the *Atsigani* in Crete. In 1360, an independent gypsy fief called "*the Feudum Acinganorum*", was established in Corfu and became a stable community. The Gypsies, it seems, named it "*Little Egypt*". It is said that the pilgrims who crossed it to go to the Holy Land spread throughout Europe the appellation of "*Egyptians*", from which the names of egitanos, gitanos, gitans, gitans, egypsies and gypsies would come from. In addition to the Greek settlements, a long stay is documented in the Balkans, in the lands of the Serbs, Bulgarians and Romanians, in the 14th century."

According to Fay Coopet - (1.962) *Great Encyclopedia of the World, Volume 9, Gypsies* - the area from Syria, Cyprus and

nearby territories were known during the Middle Ages as "*Little Egypt*". Quoted by Amada López de Meneses, *art. cit.*

These data confirm that there was some truth when they said they came from Egypt. But why would they maintain such a lie for centuries? Others think that the Gypsies were referring to Turkey, which in past centuries seems to have also been called Asia Minor or Egypt Minor. The fact that it is located in different places may mean the Gypsies, wherever they settled, called it "*Egypt Minor*", in memory of their passage through Egypt.

FROM INDIA TO EGYPT, OR FROM EGYPT TO INDIA AND THEN TO EUROPE

The book entitled, "*Spain: The Root and the Flower : an Interpretation of Spain and the Spanish John Armstrong Crow*", on page 74, says: "*There is good historical evidence tracing Gypsies from Europe to India. In 1398 this country was invaded and desolated by the renowned conqueror Tamerlane East (or Timur) and thousands of its inhabitants fled in flocks across the frontiers. Many of them eventually reached Egypt, from which country they apparently entered Europe, hence the name "Gypsy" what it meant was "Egypt".*" So, we note here that this historian, thought otherwise, believing that the Gypsies, from India went to Egypt, and from there to Europe.

We have already mentioned on another occasion, the writer **Samuel Roberts**. He said in the book "*The Gypsies: Their Origin, Continuance, and Destination*", page 24 "*they must have passed from Egypt to India, and there, after*

forget their origins ... to Europe". There are many historians who believe that the Gypsies came from Egypt to Europe, whether they think that this happened before they stayed in India, or after that. Personally I believe that there must have been two different routes by which the Gypsies arrived in Europe. Some left from India, and others from Egypt, but the latter must have left earlier, since, as we have mentioned, they claimed to have been expelled by the Saracens in Egypt, who invaded Egypt in the year 634 A.D., being that date, when the Gypsies could have left there due to persecution.

However, we cannot rule out that from Egypt they went to India, and joined the other Gypsies there, and that after being there for a few centuries, they all left at the same time, heading for Europe, also due to the invasion of that territory by the Muslims. Therefore, it cannot be ruled out that some tribes were in Egypt, and others, however, in India. *This argument agrees with what the book, "The Gypsies of Clebert" (S.A. Editorial 1965), who gathers the historical document related by a gypsy called Chako Chady, and who says: "We are descendants of Cam, son of Noah. Ham mocked his father and his father cursed him. Since then we have been slaves for a long time, until one day we rebelled and regained our freedom, and conquered a country called Kaldi. This country became small and our wizard chiefs ordered us to separate. Half of our people marched to India".*

Although the Gypsies did not come from CAM, it is interesting as to what he mentions about the separation of half of the people, who went to India.

WERE THEY CHRISTIANS, OR WAS IT ALL A LIE?

We have already mentioned the writing of Munster, and which I transcribe from page 24 of "A Pentecost in the Twentieth Century", but which is worth reading again. *"Twenty-six years ago I examined the princes of these people in Heldeberg and with difficulty I managed to see certain letters, which they boasted to have from the Emperors, I saw one from Emperor Sigismund in which it was said that their elders in Egypt Minor abandoned Christianity and became pagans then repented of this crime, and in penance went on pilgrimage for some years"* And now we ask ourselves, Were they really Christians?

I think so. At least this is my opinion, but it had to be at the beginning of the first century, that is, when they still knew they were Hebrews. Let us now look at the clues we have. One of them is of vital importance, and it is in James 1:1, which says: *"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the dispersion: greetings."* We can see that James was addressing the twelve tribes who at that time were in the dispersion, that is, outside of Israel. There are some who interpret that he is not really addressing the tribes, but the Church that had taken the place Israel; but on this subject we have already spoken in another chapter, and such an interpretation of the scriptures does not make sense. God has said that he has not cast away his people, Romans 11:1.

Now let us observe this text, because James addresses them as a servant of Jesus Christ, which shows that those who were going to receive this letter, must know about Jesus, otherwise, it would not make sense to send this letter full of instructions of the gospel of the grace of Christ, to those who do not know Him, and also because, the Epistle of James **was**

sent to the Jewish believers. Let us not forget that the early Church was composed mostly of Jews. On the other hand, Jesus said: Matthew 10:5-6: "*Jesus sent the twelve apostles with the following instructions: "Do not go to the Gentiles or the Samaritans, but only to the people of Israel, the lost sheep of God". (Livingman's Version).*" In Matthew 15:24 we find that it says, "*He answered and said, I am not sent but unto the lost sheep of the house of Israel.*" These verses are a clear indication, that all the tribes of Israel had to hear the gospel, that is, that the same opportunity that the Jews had to hear that Jesus was the Messiah, the other tribes should have had. So there is no room for doubt that verse 15:24 of Matthew, refers to the 12 tribes; moreover in the Greek this text uses the same expression that the Old Testament uses when addressing the 10 tribes: "οἶκου Ἰσραήλ" HOUSE OF ISRAEL.

Another very interesting passage is John 10:16, which says: "***Other sheep*** I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd." We know that this passage, although it refers to the Gentile Church, also has a direct application to the lost tribes. Vine's Dictionary speaking of this passage and the word "*sheep*" says: "*probaton (πρόβατον, G4263) , from probaino , to go forth, that is, from the movement of quadrupeds, was used among the Greeks to denote smaller livestock, sheep and goats. In the NT, only of sheep: (a) literally (e.g., Matt 12:11-12); (b) metaphorically, of those belonging to the Lord, the lost sheep of the house of Israel (Matt 10:6);*" Strong G243.

So, if we take the Word of God to be true, we must believe that at some point in time in the Church's time

The 10 tribes were preached and many accepted the Lord. As we have already quoted, Josephus said that the tribes were on the other side of the Euphrates, and on the other hand, the Gypsies of Spain said that they came from Egypt. On the other hand, Josephus also testified that there were many Jews in Egypt. Therefore, at that time it must have been known where the tribes were, and when James addressed his epistle to the twelve tribes, it was because he knew where they were, and he sent it to them.

When were the lost tribes able to hear the gospel preached?

We find an important fact in Acts 2:9-11, and it says: *"Parthians, Medes, and Elamites; inhabitants of Mesopotamia, of Judea and Cappadocia, of Pontus and Asia, ¹⁰ of Phrygia and Pamphylia, **of Egypt** and the regions of Libya near Cyrene; visitors from Rome; ¹¹ Jews and proselytes; Cretans and Arabs: all alike we heard them proclaim in our own language the wonderful works of God!"* Here we see that at Pentecost, Jews came from all nations, among them from Egypt, moreover as Acts 2:36 tells us, the whole house of Israel was there, for this verse says, *"Therefore let **all the house of Israel** know assuredly, that God has made this Jesus whom you crucified, both Lord and Christ."* Here he mentions the twelve tribes, that is, among all those who had come to Jerusalem to celebrate Pentecost, there came also from all the tribes, not only Jews, for Peter addresses all, and addresses them as the *"house of Israel."* According to Acts, all these were converted after Peter's preaching, and it is certain that after they were scattered by the persecution, they returned.

to their nations by sharing the gospel with others, and among them the tribes that would later be considered lost.

Historians say that the first Christians in Egypt date back to 42 AD. James wrote his epistle in 62 A.D., twenty years after the conversion of the first Christians. Therefore, it is not at all strange to believe that many Hebrews could have been converted in the early years. So, when the Gypsies said: ***"he said that his elders in Egypt Minor, abandoned Christianity"***, it is to be understood that they did not know that *those elders* were of Hebrew origin, because they would have already erased from their memory their origins.

THE GYPSIES ALSO SAID THAT GOD CURSED THEM TO BE WANDERERS

Another very interesting argument given by the Gypsies to justify their pilgrimage through the nations, was the following, (I transcribe part of page 21 and 22 of a Pentecost in the XX Century):

"According to them Pharaoh drove them out of there so that the curse with which God cursed them would be fulfilled. This curse was because when Jesus was born, Herod wanted to kill him, so Joseph and Mary took the child to Egypt and remained there until Herod's death. It was then that Joseph and Mary went to ask their ancestors for help, and refused and God cursed them. They also said that later their parents converted to Christianity, and they turned away denying the name of Christ, and again God cursed them to be pilgrims in the world to pay for the sins they had committed, and God cursed them to be pilgrims in the world to pay for the sins they had committed.

committed. To all this they added a verse, found in the book of Ezekiel 29:12 which reads as follows:

"...And I will make the land of Egypt desolate among the desolate lands, and her cities among the destroyed cities shall be desolate forty years; and I will scatter Egypt among the nations, and disperse her among the lands."

Here are two things that catch my attention. The first is that, they said that God had cursed them to be wanderers, and God prophesied in Deuteronomy 28:64-68 that they would be wanderers among the nations, although they apply Ezekiel 29:12 to justify their Egyptian origin. The second thing that strikes me is, how did they know the scriptures?

Another important point is when they said, *"It was then that Joseph and Mary went to ask for help from their ancestors, who denied them, and God cursed them."* Here it is worth asking ourselves

Who were the ancestors of these gypsies? Were they from Egypt, or Jews or Hebrews?

What we are trying to show is that, the Gypsies said actively and passively that they came from Egypt, and that is proven by a lot of documents, since certificates were given to the majority of primitive Gypsies, those who said they came from Egypt Minor. What there are no documents about, is that the Gypsies ever said that they came from India, or that they came from there. Most historians have labeled the Gypsies for this, as liars; and I do not doubt that due to the persecutions to which they were subjected, in many occasions they lied, but in this definitely not.

On the other hand, we also find similarities between what Jesus said to the Jews: *"Behold, your house is left to you."*

desolate." Matthew 23:38, i.e. they would be scattered, and what the Gypsies said, *"It was then that Joseph and Mary went ask their ancestors for help, these denied them and God cursed them."* That is, the punishment was to be wanderers, logically the gypsies had heard this from generation to generation.

GYPSIES PERSIST IN CLAIMING TO COME FROM EGYPT

Another comment about the Gypsies is the one we find in relation to the interrogation that *Sebastian Muster* made to a Gypsy, by the year 1500: *"They told me that they came out of Lower Egypt, I asked them where was that region, they answered me that beyond Babylon, Then I told them: Your Lower Egypt, is not beyond Babylon nor is it in the Nile of Africa, but in Asia near the river Indus. He rejected this argument with another humbug, as if he did not know where Asia was."* (A Pentecost in the Twentieth Century, page 29).

We can see that Muster believed that the Gypsies were lying, forgetting that by then (we are talking about the approximate year 1500), many years had passed since they left Egypt or India. For according to historians, the Gypsies left India around the year 1,000, although now they say it was around 500. So, do you think the Gypsies knew where Asia, or the Indus, was, as Muster claimed? The Gypsies told what their ancestors had passed down to them orally. The Gypsies have always believed that they came from Egypt, and as evidence are the stories that many tell about Egypt, stories that were passed down from their ancestors.

THE GYPSIES OF 1800 WERE PERSUADED THAT THEY CAME FROM EGYPT

We arrive at the year 1800 and we find that the gypsies of that time, it seems that they were absolutely convinced that they really came from Egypt, of course, because of the stories that their ancestors had been inculcating in them for generations. As if for some reason, they wanted to erase forever their true origin.

That is why the sons of the ancestors told the same stories that their fathers had passed on to them. And such was their conviction that this origin was the authentic one, that they called themselves the "SONS OF THE PHARAON". One of the poems of those years, is the one that George Borrow narrates in the book the Zingali, and it says thus:

*"Najeila Pepe Conde
who abillelan a marar.
abillelan cuatro jundunares
con la balloneta calá".*

This poem, among others, shows the credibility of his titles, i.e., here he mentions a certain PEPE CONDE, a title given to the head of the family. In the same way that in Israel there were family princes.

HISTORICAL MONUMENTS AND THE BANDS OF KINGS, COUNTS, DUKES OF LESSER EGYPT.

Those gypsies have recognized monuments in Germany, the document : *"The gypsies spread*

The first of them was a group of princes, dukes, kings, etc., who led them through the world in groups. Duke Andrew with a band of 100 men, not counting women and children, passed through Bologna, Forli and from there to Rome. The bands composed of King Sindel and Dukes Milhali, Andrash, Panuel at first were united and then divided, some went to Russia and Siberia. Duke Milhali's band and others penetrated into Europe..... "Originally the historical monument of this band is the tomb of Duke Panuel, Count Peter and Count John; that of the former is located in Steinbach, near the town of Fursternau with a legend that reads: TO THE NOBLE LORD, LORD PANUEL DUKE OF LOWER EGYPT AND LORD OF THE

The second was erected in 1453 in Bautma in memory of Count Peter of Kleinschil, the third was erected in 1498 to honor the memory of Count John of Lower Egypt. On the first two are sculpted two curious coats of arms (figure or piece that composes a shield of Honor and joy+ Glory).

These are the bands that penetrated the whole world and that we have already mentioned:

King Sindel Band. Band
duke Mihali. Band duke
Andres. Band duke
Penuel.

Commentary extracted from page 19 and 20 of: "A Pentecost in the XX century of 1982 and in turn, from the ENCYCLOPEDIA UNIVERSAL V 26.

THE ENTRY INTO EUROPE AND SPAIN OF THE SO-CALLED EGYPTIANS, GRECIANS AND BOHEMIANS.

When the Gypsies began to be known in Europe and Spain, it was thought that they came in a single group, and that later they were divided into groups. Today we know that they came gradually, that is to say, little by little, and that they were three different groups, although they were all Gypsies, but they entered by different ways. In addition, the author of this book believes that some may have come from India and others from Egypt, as we have already mentioned above, although both those who entered from the north and from the south said they came from Egypt. However, there were notable differences the way of dressing, customs, and in the Romani language, some words were different from the others. The Egyptians claimed to be kings, counts, dukes, and the Grecians and Bohemians, adopted titles of captains, drivers and majors.

THE FIRST LAWS, DISTINGUISHED THEM.

One of the laws that mentions Egyptian, Greek, and Bohemian gypsies, was dictated under the reign of Ferdinand the Catholic in 1512: *"it is a little later than the pragmatic of Medina del Campo, for Castile, but dictated also in the reign of Ferdinand the Catholic, by his second wife, Germana de Foix, as consort and his lieutenant Gemerai, in the Cortes of Monzón of 1512."*

In this law it mentions them separately: *Bohemians, Greeks and Egyptians*, although for all of them punishment and expulsion is requested. We also see in the various pragmatics that they are forbidden their usual trades, as well as to buy and

selling cattle, they are forbidden to be blacksmiths, coppersmiths, etc... These prohibitions are detailed in the following laws: 1499 by the Catholic kings, 1619 by Felipe III, 1695 by Felipe IV, 1692 by Carlos II, and in fact by all the kings, up to Carlos III. They were also forbidden, under penalty of death, to wear their typical costumes and speak their language. The trades of buying and selling cattle were generally practiced by the Egyptians, the blacksmiths and coppersmiths were usually Grecians, and the Bohemians were more involved in begging. So in that, we also see the differences from one to the .

EGYPTIANS

Los Egipcianos are the following bands:

King Sindel Band. Band
duke Mihali. Band duke
Andres. Band duke
Penuel.

This group possibly came directly from Egypt, or in case they had been in India, it would have been for a short time. I think the path may have been like this: They left Egypt for India, stayed there for several centuries, and from there, migrated to Europe, while the Grecians, would remain in India for at least a thousand years more.

There are irrefutable historical documents, of which we have already mentioned some, and others that we will mention later, from which we know that these groups, as they grew, divided again, and another Count or Duke was named among them.

The groups mentioned above are those who entered Europe by the Danube River, and who were called Egyptians. Many Spanish Gypsies seem to be descended from the group of Duke Mihali.

According to Teresa San Román, the first known document justifies that the Gypsies entered Spain in 1415. According to a document of King Alfonso V, dated June 6, 1432 in Barcelona, a safe-conduct is granted to Thomás de Sabba, a mendicant pilgrim on his way to Santiago de Compostela.

On May 23, 1435, he arrived at the Spanish border post of Canfranc through the Somport pass, and presented himself to the authorities as the most honorable and distinguished Thomas, Count of Little Egypt very honored, with his people, and in addition to his horses, he carried silk and brocade suits, gold, silver and many other articles, for which he had to pay tolls. The collector of tolls and customs of the city of Jaca and the frontier post of Canfranc, demanded payment, but the honorable count declared that, he and his people, were making a pilgrimage through the world in favor of the Christian faith, and that, the then reigning and most distinguished prince and lord Don Alfonso king of Aragon, had granted them permission to pass at his will through his lands and kingdom, with all his escort and his family, freely and without payment of any toll or tax, as could be seen in the letters patent granted by the aforementioned king that he carried and a copy of which had been made in the town of Montalbán, in a parchment duly sealed.

Unfortunately, one of the sheets of the document was blank, and the other had been lost, but the final summary read as follows: *"King Alfonso sends to*

all their governors, vice-governors, vicars, bailiffs, judges, tax collectors, and all their officials, individually and collectively, of all their dominions, on pain of incurring their most august displeasure and a penalty of ten thousand florins, to permit the aforesaid Thomas, count of Little Egypt, with his family, his servants, his gold, silver, trunks, holy vessels, and all his other effects, to cross in and out of their dominions, without any obstacle whatever, or without their paying any fee or toll. Moreover, in view of the fact that the said count and all his family have been expelled from their own dominions, the king recommends to his people to succor them, as far as possible, with alms and to give them aid in their pilgrimage". The document had been received in Saragossa on May 8, 1434 ("A Pentecost in the 20th Century." Pages 26-27).

This same Tomás was found in Castellón, on April 21, 1460. He appears together with a great companion Count Martin, from Egypt Minor. They came from Santiago, Galicia and other sanctuaries, in fulfillment of a penance imposed by the Pope. In 1471 and 1472, the XXI Council of Castellón also dealt with other dukes of "Egipte lo Menor", requesting help.

On November 22, 1462, according to the Chronicle of Constable Miguel Lucas de Iranzo, a hundred gypsies arrived in Jaén, led by Counts Thomás and Martín. In 1470, they were received in Andújar.

The first wave of gypsies entered through the Pyrenees during the first third of the 15th century, and in the last third of the same, they entered the Mediterranean.

The former (Egyptians) are presented as dukes, counts and descendants of royalty; the latter (Grecians) are presented as dukes, counts and descendants of royalty.

They adopted the titles of captains, conductors and majors. Both the ones and the others attributed high-flown titles to themselves to facilitate their entry into the Peninsula". (Teresa San Roman).

In 1425 King Alfonso granted another safe-conduct to Juan de Egipto reads as follows: "...As our beloved and devoted don Juan de Egipto Menor... understands that he must pass through some parts of our kingdoms and lands, and we wish him to be well treated and welcomed... under pain of our wrath and indignation..... the said Don Juan of Egypt and those who shall go with him and accompany him, with all their mounts, clothes, goods, gold, silver, saddlebags and whatever other things they may carry with them, be allowed to go, stay and pass through any city, town, place and other parts of our lordship in safety and security.... and giving those safe passage and being conducted when the said Don Juan requires it through the present safe-conduct of ours... Delivered in Zaragoza with our seal on the twelfth day of January in the year of the birth of our Lord 1425. King Alfonso." (Translated from Catalan to Spanish).

THE GREECE

We must clarify that very little is known about the departure of the Gypsies from India, because there are no documents. What we do know is that the Gypsies were in Greece, and it was there that they appeared in past centuries. The routes of the Grecians are discovered by their vocabulary, that is to say by the borrowed words that the Romani has from the countries through which they passed.

Thus it is believed that "they traveled at first westward, through Iran, to Asia Minor and the Byzantine Empire; from there, most continued in the early 14th century to Europe, via Greece. Their route through Europe can be followed through the

study of the borrowed words that

appear in European Romani dialects; all of them contain lexicon from Persian, Kurdish and Greek languages. After residing for about 100 years in Greece, the Gypsies dispersed throughout the continent. By the early 16th century they had spread to numerous countries, including Russia, Scandinavia, the British Isles and Spain." *Some historians believe that these Gypsies entered through Gibraltar.*

THE DIFFERENCES OF GREEK AND EGYPTIAN GYPSIES.

The difference between is produced by the different countries through which they passed. And although they all kept the same customs, each one adapted them in different ways. For example, the Egyptians, when celebrating weddings, do not agree on dowry, and those who make the test of virginity to the bride, is what we call the juntaora, this custom is copied from Egypt.

The trades were also different, the Egyptians were more dedicated to the purchase and sale of livestock, and the Grecians, on the contrary, were blacksmiths, tanners, sharpeners, day laborers, etc.

THE CLOTHING OF THE EGYPTIANS

The document of the municipality of Arras (France), gives us an exact description of the clothes of the Egyptian gypsies, let's read it: *"In October 1942, from the top of the tower one could contemplate a small group, rare for their appearance, they were about thirty people, who were going to the rich city of Arras. Their skin was very dark, the beard covered the face of the males, their language unknown, the women*

*They wore a turban on their heads and rings in their ears.
Their limp clothes floated in the air."*

We have several details in this story, but one of the things that stand out are the women's dresses. The gypsy women in Finland have kept their traditional clothes, and many times they often dress in them. Here we have some pictures with those dresses.



Finnish gypsy woman in typical dress

Another detail is that gypsy women used to cover their heads. This custom still exists in most countries except Spain, and some other countries, where only married women cover their heads.



Gypsy family, the women's dresses are down to the feet but they were not flaccid, like the Egyptians.

The other type of dress of the gypsies was also down to the feet, but they were not as wide as that of the Egyptians. However, the men's dresses were different, except for the official costumes; the Egyptians were elegant, see below the photo.



It seems that the illustration is a reproduction of a photo of a gypsy from Granada, who claimed to be the prince of the gypsies, and whose name was *Mariano Fernandez Vintage*, who was known as *Chorrohumo*. Here he appears in his typical

costume of

prince, with which he posed for many photographers. This was the official costume of the Egyptian Dukes or Counts.



Chorrojumo, Gipsy dress, died 1906



Egyptian Gypsies



Grecian Gypsies

CUSTOMS

The most notable variant in Gypsy customs is in the way of celebrating weddings and the virginity test.

The Egyptians, it is the gypsy woman who is called the juntaora, the one in charge of doing the virginity test on the bride, which is called the handkerchief test. After having done the test, she sings the Yeli, that is to say the arboleas, dancing to the bride and lifting her in her arms for her honesty. The wedding is prepared between the two families, and each one, puts what he can. This way of celebrating weddings was copied from Egypt. The dowry does not exist, each family brings what it can to the bride and groom.

The Grecians, test of virginity is done as it is in the Bible, these are the gypsies Luvari, Kaldera and others. They prepare the sheet or handkerchief according to the Bible Deuteronomy 22:13-17. After the first night, the women, family of the groom and the bride, go to collect the proofs of virginity, which they give to the parents of the bride, so that she keeps them. Before the wedding a dowry is agreed upon, to be paid by the groom. This was also a Hebrew custom, as Jacob had to pay 14 years of his life working for Leah and Rachel. Although those Grecian gypsies who remained in Spain, adapted to the customs of the Egyptians.

PHYSICIAN

Some historians say that the Grecians were light-eyed and many of them were blond, while the Egyptians were brown-eyed and dark-haired.

GYPSIES FROM EXTREMADURA

There are different types of Gypsies in Extremadura. We have the Spanish gypsy extremeño, that is to say Egyptian, and the gypsies that we call extremeño, and of which many of them live in Madrid. In their weddings, the dowry is put by the parents and given to the bride and groom, that is to say, each one gives what he can to those who are going to marry. As we can see, the way of celebrating weddings is different from one another. All of them have a Biblical background, and in this case also, because when Laban gave his daughters in marriage to Jacob, he gave a maid to each of the daughters, Genesis 29:24 and 29:29. We also see this custom of giving gifts to sons and daughters, in Judges 1:13-15.

This shows that they all come from the same tree, but they are different tribes and each has maintained its identity.

THE TRADES

We have already mentioned that the laws of the time forbade gypsy trades.

The Egyptians were dedicated to the purchase and sale of cattle, and the women, to the good fortune.

The Grecians were dedicated to fixing pans and pans, that is, they fixed everything that had to do with metal.

LANGUAGE

The language spoken by the Gypsies is the same all over the world, which shows a common origin. The only difference is in some words, because they took different paths. The Spanish Gypsies lost their language because of the laws, since Caló was forbidden under penalty of death. Even so, Caló has been preserved, although the Spanish gypsies

We only know a few words. Many words have been recovered because there were writers who wrote dictionaries. Also George Borrow, translated in 1835 the Gospel of Luke into Caló.

CALÓ PRONUNCIATION DIFFERENCES

<u>Spanish</u>	<u>Caló</u>	<u>Romani</u>
EYES	SÁCAIS	DISKHAS
HAND	BASTE	VAS
HEAD	JERÓ	SERÓ
BOCA	MUI	MUI
BLOOD	RATI	RAT
OIDO	CANÉ	ASUNEL
HEART	CARLOCHIN	
LEG	JERIA	PORNÉ
HAIR	BAL, BALE	BAL
EAT	JALLAR	

STORIES OF THE PHARAOH

Even today, in our days, you hear some of these stories told by the rather old gypsies and they go like this: *"Pharaoh had a talk with God. The Lord asked Pharaoh if he wanted anything, to which he replied that he wished to be king of Heaven and earth, God told him that he could attain that privilege, if he was obedient to Him, but Pharaoh did not obey God; and when*

the Lord opened the sea through which Pharaoh was not to pass, he was obstinate and went in, and when he went in, the sea was shut up." (Page 33 A Pentecost in the 20th century. I heard a similar story from my father).

These stories have been passed down from father to son, and are hundreds of years old. How could they know these stories if reading the Bible was forbidden by the Catholic Church?

LEGENDS OF GYPSIES OF BULGARIA

Deyan Koley

CROSSING THE RED SEA

"King Darij was the king of the gypsies. He lived years ago, in the old days, when people were fighting each other. King Darij decided to take the gypsies to a safe place to avoid becoming innocent victims. For that reason, they approached the Red Sea. They were afraid before the infinite vastness of the ocean, not knowing what to do. Then Darij invoked God: Please, Lord, help us to cross the sea! God heard his plea and opened a way across the sea. Everyone was amazed by this miracle! Darikh said to the people, with the pride befitting a king; I will be the first to cross! God will follow us! Hearing this, God was furious. When Darikh and his chiefs reached the middle of the sea, God joined [the walls of water on] both sides again. As a result, Darij and his chiefs were drowned and the Gypsies were scattered far and wide. For their disobedience, God condemned them to never have a state of their own, nor a king." There are many more stories, but I think it is sufficiently proven that the Gypsies were always convinced that they came from Egypt.

WERE THE TITLES OF COUNT OR DUKE INVENTED?

Why were the heads of families called Dukes or Counts? We can see from the documents that they were recognized by these titles.

In the Provincial Historical Archive of Huesca: No. 4.907, protocol of Sancho de acto de, Jaca town hall). They are quoted in full in the pilgrimages to Santiago- Vol III, pages: 20-22. And it says thus about Count Tomas: *"Unfortunately, one of the sheets of the document is blank and the other has been ordered, but the final summary reads as follows: "King Alfonso commands all his governors, vice governors, vicars, bailiffs, judges, tax collectors v all his officials, individually and collectively, of all his dominions, under pain of incurring his most august displeasure and a penalty of ten thousand florins, to permit the aforesaid Thomas, count of Little Egypt, with his family, his servants, his gold, silver, trunks, holy vessels, and all his other effects, to cross and enter and leave his dominions, without any obstacle whatsoever, or without the payment of any tax or toll. Moreover, in view of the fact that the said count and all his family have been expelled from their own dominions, the king recommends to his people to help them, as far as possible, with alms and to give them aid in their pilgrimage". The document had received in Saragossa, on May 8, 1434' the secret royal seal and had a guarantee of its authenticity signed on Friday, November 26, 1434."* Thus, we can see that at the head of groups of between 30 to 100 Gypsies or more, went the supposed Count or Duke. It is possible to

In the Bible itself, there were many kinglets who ruled. The book of Joshua shows us how in ancient times there were kinglets who ruled small territories and sometimes a single city.

In the Bible there was a prince for every father's house, and it says in Joshua 22:14: *"and ten princes with him: a prince for every father's house out of all the tribes of Israel, every one of whom was head of his father's house among the thousands of Israel."* Here we see it .

Another passage is Numbers 36:1, **which** says: *"The princes of the fathers of the family of Gilead the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came and spoke before Moses and the princes, the heads of the fathers' houses of the children of Israel,"* There are more passages, but these are sufficient. , the fact that they were called Dukes or Counts, was a derivation of the title of family prince that they had by custom in Israel.

WHY DON'T I BELIEVE IN THE INDIAN ORIGIN OF GYPSIES?

Gypsies may have been in India, but they are not of Indian origin. On what basis do I say this? First, the physical features are different. Second, the customs are different. Third, the religious beliefs have nothing to do with the Gypsies. Fourth, the Caló language does not originate in Sanskrit even though it has many similar words. The origin of Caló is Hebrew, that was its original language. Although the gypsy origin is not supported by the language, but as it is, it is a piece that fits into the puzzle.

Between the ***religious beliefs*** of Hindus and Gypsies, there is an abyss, for example Gypsies are not polytheists. If, as some say, Gypsies are of Hindu origin, how is it that neither in secret, nor in public, they even one Indian god? It is not possible to sustain that argument, based on religious beliefs. Photo below Indian gods.



BURIALS. Another abyss between the two peoples is the way of burying a deceased relative. Gypsies bury their dead, Hindus burn them.



Here we see that family members are cremating the deceased.

"If the person who has died is a man, the one in charge of lighting the fire is the eldest son; if it is a woman, it is the youngest son or the husband. In either case, the mourner must shave his head, leaving only a small lock of hair at the back, and change his clothes for a white tunic. Those who cannot afford firewood are thrown into the river without incineration, but obviously, their arrival in Nirvana and subsequent reincarnation is delayed."

These practices, according to some, are as old as 3,200 years, i.e. since 1,200 BC.

We could mention many cultural details that demonstrate the abysmal difference between Indian and Gypsy culture, in fact, there is not even a point of resemblance. However, when we compare it with Jewish or Biblical culture, it fits without a doubt.

CHAPTER III

**THE STORY OF THE DOOM OF THE HOUSE OF
JUDAH AND THE HOUSE OF ISRAEL**

THE SINS OF THE HOUSE OF JUDAH AND THE HOUSE OF ISRAEL

Now we will study about the horrific way Judah and the house of Israel sinned, and the consequences of that sin.

Jesus said: *"The thief comes only to steal and kill and destroy; I have come that they may have life, and that they may have it more abundantly. John 10:10. The thief is the devil, who came to do harm, but Jesus came to give us life and life more abundantly."*

So, Israel was outside the house, and the wolf came to destroy them, and God, who is due to His justice and to what He Himself had established in His Word, could not help them. That is why both Jews and the house of Israel (or in other words, the Gypsies, suffered the wrath of the wolf).

God has all power, but when he prophesied that they would be scattered, he said, *"and you shall have your life as a thing hanging before you, and you shall be afraid night and day, and shall have no assurance of your life."* Deuteronomy 28:66, says, *"Thou shalt have thy life hanging before thee."* That is, **not from God, but from you**, whereas God always told them that, when they would walk in His presence, He would defend them from their enemies. The living man's version says, *"Your life will always hang in balance; day and night you will live in fear, without any assurance of survival."* Get the picture? No security. God simply removed His protection from them.

Israel served the Baalim and Ashtoreth after Joshua and the elders died.

According to Deuteronomy 28:64-68, Israel's rebellion was prophesied, and therefore, the punishment. Having said all this, we must qualify that the sins of Israel were many, from the very moment they left Egypt, as God said of them: *"Hardhearted people"*. These people were inclined to idolatry. In Exodus 32:7-9 it says: *"Then the LORD said to Moses, 'Go, get down, for your people whom you brought out of the land of Egypt have corrupted themselves. They have turned aside quickly from the way which I commanded them; they have made themselves a molten calf, and worshiped it, and offered sacrifices to it, and have said, 'Israel, these are your gods, which brought you out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and they are a stiff-necked people.'" So, practically from the very beginning of departure from Egypt, we see a heart inclined to evil, and so much so, that God wanted to destroy them, and start again with Moses, but Moses interceded and God listened to him. Nevertheless, there were times when Israel walked in righteousness, and God protected them, and defended them from their enemies. Of course, in the face of all these sins that we see that Israel committed, we ask ourselves, if the Israelites were so hard, why did God choose them? And to explain this would be very long, but one of the things that God tells them is, because he promised it their fathers, and because the nations where God sent them to possess, were wicked people, but he also tells them, not because you deserved it: *"Do not think in your heart when the LORD your God has driven them out from before you, saying, 'Because of my righteousness the LORD has brought me to possess this land; for because of the wickedness of these nations the LORD has driven them out**

from before you. Not because of your

righteousness, nor by the uprightness of your heart do you go in to possess land, but because of the wickedness of these nations the LORD your God drives them out from before you, and to confirm the word which the LORD swore to your fathers Abraham, Isaac, and Jacob." (Deuteronomy 9:4-5). In other words, the Canaanites were worse than they were because they gave their children to the fire, which Israel later did, and when Israel did the same as the Canaanites, they also drove them out of the land.

Later, when they arrived in the land of Canaan, they were corrupted by following the Baalim and Ashtoreth, in Judges 2:8-13 *"But Joshua the son of Nun, the servant of the LORD, died, being one hundred and ten years old. And they buried him in his inheritance in Timnath-seriah, in mount Ephraim, on the north side of the mountain of Gaash. And all that generation also was gathered to their fathers. And another generation arose after them, which knew not the LORD, nor the work that he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim. They forsook the LORD God of their fathers, who brought them out of the land of Egypt, and went after other gods, the gods of the people that were round about them, whom they worshipped; and they provoked the LORD to anger.... And they forsook the , and worshipped Baal and Ashtaroth."*

How many years had passed since the death of Moses? Only 50 years, and since Joshua died, a few. And this reasoning, we draw from verse 7 of this same chapter, which says: *"And the people had served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, which he had done for Israel."* Here we observe that, since Joshua died, we do not

many years passed, because it says they served Jehovah: "*all the time of the elders that survived Joshua,*" How long could the elders have lived after Joshua? I really don't think many, because it is understood that they were all elders, so, it could have been 10 years or maybe 20, at the most. Light thing it was for Israel to turn away from the Lord. "*This book of Judges is summarized in three words: Disobedience - Degradation - Defeat. It shows Israel's decadence and turning away from God. This produced moral and spiritual perversion and resulted in a terrible anarchy. To such an extent that they almost killed each . Can this happen in the people of God?*" The period covered by Judges is believed to be 300 years.

ISRAEL CALLS FOR KING

God did not want Israel to be ruled like the other nations, but He wanted her to be ruled directly by Himself, through judges and prophets. But Israel, seeing that the children of Samuel did not walk in righteousness, asked for a king like the other nations, and this displeased the Lord. Nevertheless, he told Samuel to listen to the people, and God felt that the Israelites had rejected him, and so he transmitted this to Samuel, saying, "*And the LORD said to Samuel, 'Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me, that I should not reign over them.'*" (1 Samuel 8:7). From this moment on Israel had glorious moments when those who ruled walked in the presence of the Lord, but unfortunately most of the time of the kings Israel was more time out of the ways of the Lord than in.

THE BEGINNING OF THE DEVIATION WITH SOLOMON.

David was faithful to the Lord more than any other king, and it was to him that God promised that his kingdom would be everlasting, and refers to the reign of Christ (Yeshua) who would also come from his offspring: *"And your house and your kingdom shall be established forever before your face, and your throne shall be established forever"*. (2nd Samuel 7:16). The Lord also promised him that it would be his son who would build the temple: *"And when thy days are fulfilled, and thou shalt sleep with thy fathers, I will raise up after thee one of thy seed, which shall come forth out of thy body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever."* (2nd Samuel 7:12-13).

God fulfilled everything he said to David. The temple was built in the reign of Solomon, and it took seven years to build it, as 1 Kings 6:38 tells us. The temple was dedicated to the Lord and the glory of God fell so heavily that they could not stand in the temple: *"When the priests went out of the Holy Place, a thick cloud filled the temple of the Lord. 11 The priests could not go on with the celebration because of the cloud, for the glorious presence of the Lord filled the temple of the Lord"* (1 Kings 8:10-11).

Solomon's reign was the most prosperous, and peace was lasting of all the times of Israel. It was a time of great abundance. God also gave Solomon wisdom to rule, and these were tremendous times from God for Israel. But in spite of all this blessing from God, Solomon sinned and strayed from the ways of the Lord. And some may think that Solomon was not entirely apart, but I personally think that was, and that it was not until the end of his days that he returned to the Lord.

In chapter 11 of 1st Kings we are told of Solomon's deviation, and the gravity of his sin, and from that moment on, is when the deviation of all Israel began. The king went astray and with him all Israel. Of course, some walked in righteousness, but the majority went astray and in the case of the 10 tribes, they never returned, since they did not repent.

GODS THAT FOLLOWED SOLOMON AND BEHIND HIM, ALL ISRAEL.

1 KINGS 11:5 *"For Solomon followed Ashtoreth the goddess of the Sidonians, and Milcom the abominable idol of the Ammonites."* Let's study these pagan gods, because later it will help us to identify the Gypsies who worshipped the same gods. So let's see first, who Ashtoreth was.

And it seems almost unbelievable. We would not have believed it unless Scripture told us so clearly. This man, Solomon, son of King David, of great heritage, wisdom, and blessing, turns to the most depraved gods of the heathen nations.

Ashtoreth is the same as Asherah, or Ashtoreth, and in Jeremiah 44:17 she is called the queen of heaven. She also appears in other mythologies, with the name Astarte. Some believed that Baal was the husband and Asherah (Ashtareth) the wife. In the images she appears with the disk of the moon in her hand.



Ashtoreth (plural, Ashtaroth) was a goddess of fertility and sexual love. She was the chief deity of the Sidonians, who were Canaanites. Asherah was represented by the moon, and Baal by the sun.

In the Bible we see that there were many false prophets, soothsayers and diviners, as we will see later, who were connected to these gods, who were demons practicing divination.

Milcom, Chemos, Moloch.

Solomon served all these pagan gods. Some say that Milcom was the same as Baal, and it is really unimaginable that Solomon could reach such degradation. Solomon's problem was that he liked women too much, and in addition, he joined with women who worshipped and sacrificed to other gods. God punished Solomon by dividing the kingdom, but out of love for David, he would do it in the time of his son's reign. Although I also understand that the punishment,

was for the house of Israel and Judah, because they also sinned along with Solomon.

THE DIVISION OF THE KINGDOM

In chapter 12 of 1st Kings, we find the division of the kingdom. Rehoboam did not act well by heeding the advice of the young men, and rejecting the advice of the elders. This indicates that his heart was not right. But the truth is that this punishment had already been prophesied to Solomon: *"And the LORD said unto Solomon, Because this thing is come upon thee, and thou hast not kept my covenant and my statutes which I commanded thee, I will rend the kingdom from thee, and will give it unto thy servant. Yet I will not do it in your days, for David your father's sake; I will tear it out of the hand of your son."* (1 Kings 11:11-12).

Jeroboam appointed King of the 10 tribes.

According to 1 Kings 11:26-39, Jeroboam was the son of Nebat, of the tribe of Ephraim and of the city of Sereda. His mother's name was Seruah (who later became a widow). He was an official of Solomon. Under the influence of the words of the prophet Ahijah, who prophesied that he would rule the 10 northern tribes of Israel, he began to form the conspiracy in order to become king of the 10 tribes; but being discovered, he escaped to Egypt (1 Kings 11:29-40), where he was for a time in the protection of Shishak. After Solomon's death, economic conflicts generated tensions. Rehoboam's haughty behavior with respect to the 10 northern tribes contributed to a rebellion and Jeroboam returned to Israel acclaimed as king (1 Kings 12:1-20). Through his messenger, the Lord had spoken clearly to Jeroboam about the necessity of

divide the kingdom. This division was to take place, he had declared, *"because they have forsaken me, and have worshipped Ashtaroth the goddess of the Sidonians, and Chemosh the god of Moab, and Moloch the god of the children of Ammon, and have not walked in my ways, to do that which is right in my sight, and in my statutes, and in my judgments, as David their father did"* (1 Kings 11: 33).

When the tribes were divided in Jeroboam's time, they were already twisted, for he had followed Solomon in his folly. There was already in Israel a mixture of worship of Jehovah and pagan gods, but when Jeroboam reigned, things became more complicated, for he had been in Egypt to protect himself from Solomon, and it seems that he brought with him the god Apis, to whom he built two calves. It is possible that this calf was Apis, and possibly it was the same one worshipped in Exodus 32:8. *"He was worshipped at Memphis, (Egypt) from times of the early dynasties, as a god connected with the fertility of the flocks, with the Sun and the god of the Nile."*

THE PERVERSION OF THE HOUSE OF ISRAEL

From this moment on the ten tribes would be called the **House of Israel**, and the part that remained with Rehoboam, which were the tribes of Judah, Levi, Benjamin, would be Judah. The perversion from this moment on was horrendous, since Jeroboam was a king who did evil before the Lord, bringing a total apostasy, and making the ten tribes worship pagan gods.

But he was not the only one, the kings that followed also took the same path as Jeroboam. Some kings of the

house of Israel walked uprightly, though not entirely, as did Jehoram and Jehu.

"The kings of Israel were like those whom the apostle Paul describes in Romans 1:23-25, men who exchanged the glory of God for the worship of an image "... of corruptible man, and of birds, and of fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, in the lusts of their hearts, so that they dishonored their own bodies among themselves, because they exchanged the truth of God for a lie, honoring and worshiping creatures rather than the Creator, who is blessed . Amen."

The reign of the house of Israel reached the height of its wickedness with Ahab and Jezebel, who worshipped Baal and Asherah, also called Ashtoreth.

Jezebel was not an Israelite and hated Jehovah, in 1 Kings 16:29-34 it says: *"29 And Ahab the son of Omri began to reign over Israel in the thirty-eighth year of Asa king of Judah. 30 And Ahab the son of Omri reigned over Israel in Samaria twenty-two years. And Ahab the son of Omri did evil in the sight of the LORD more than all who reigned before him. 31 For it was a light thing for him to walk in the sins of Jeroboam the son of Nebat, and he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. 32 And he made an altar to Baal in the temple of Baal, which he built in Samaria. 33 And Ahab made an image of Asherah, and Ahab did more than all the kings of Israel that reigned before him, to provoke the LORD God of Israel to anger. 34 In his time Hiel of Bethel rebuilt Jericho. At the price of the life of Abiram his firstborn he laid the foundation, and at the price of the life of Segub his youngest son he set up its gates, according to the word which*

the LORD had spoken

by Joshua son of Nun. So the wickedness of Ahab and Jezebel, surpassed all the kings.

In the midst of this scene of sin and wickedness, Elijah appears, and having an encounter with Ahab, he summons the prophets of Baal and Asherah. The challenge was to show by means of a miracle of power, who was the true God: Baal or Jehovah. In 1 Kings 18:38-39 it says: *"Then the fire of the LORD fell and consumed the burnt offering, the wood, the stones and the dust, and even licked up the water that was in the trench. And when all the people saw it, they fell down and said, 'The LORD is God, the LORD is God.'"* Despite Israel acknowledging that Jehovah was the true God, and persecuting the prophets of Baal, they did not change they continued to do evil before the Lord.

It is important to point out that not only the house of Israel did evil, but the house of Judah also did evil before the Lord, committing the same sins as Israel and this is made clear in 1 Kings 14:21-24 which says: *"Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD chose out of all the tribes of Israel, to put his name there. His mother's name was Naamah the Ammonite. 22 And Judah did evil in the sight of the LORD, and they provoked him to anger more than all that his fathers had done in their sins which they had committed. 23 For they also built for themselves high places, statues, and images of Asherah, on every high hill, and under every green tree. 24 There were also sodomites in the land, and they did according to all the abominations of the nations which the LORD had cast out before the children of Israel."* For this reason Judah, too, was taken captive to Babylon, although she repented and God prophesied that they would return to the 70

years of his captivity, as it was.

The sins committed by both the house of Israel and Judah were horrible and they are described by the prophets, but in Jeremiah 44:15-19 they are described by the women of Judah themselves and it says: *"Then all they that knew that their wives had offered incense unto other gods, and all the women that were present, a great congregation, and all the people that dwelt in the land of Egypt, even in Pathros, answered Jeremiah, saying: The word which thou hast spoken unto us in the name of the LORD, we will not hear it of thee: but we will surely perform every word that is gone out of our mouth, to offer incense unto the queen of heaven, pouring out drink offerings unto her, as we have done, and our fathers, and our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem, and we had plenty of bread, and were joyful, and saw no evil. 18 But since we ceased to offer incense to the queen of heaven, and to pour out drink offerings unto her, we have lacked all things, and are consumed by the sword and by the famine. And when we offered incense to the queen of , and poured out drink offerings to her, we were consumed by the sword and by famine,*

Have we made him cakes to worship him, and poured out drink offerings for him, without the consent of our husbands?

This prophecy is addressed to the tribe of Judah, who did not want to submit to the king of Babylon and went to Egypt. God commanded Jeremiah to turn back, to stop worshiping the Baals and the queen of heaven, and to submit to Nebuchadnezzar. The punishment determined by the Lord was that none of them would return to Israel, but that most of them would be killed.

THE HOUSE OF ISRAEL IS TAKEN

CAPTIVE TO ASSYRIA

The entire 17th chapter of 2nd Kings tells us of the dreadful sins that Judah and the house of Israel committed, and in verses 16-23 it says: *"They forsook all the commandments of the LORD their God, and made for themselves molten images of two calves, and also images of Asherah, and worshipped all the host of , and served Baal, and made their sons and their daughters to pass through the fire, and gave themselves to divinations and omens, and gave themselves over to do evil in the sight of the LORD, provoking him to anger. Therefore the LORD was very angry with Israel, and took them away from before his face; and there remained only the tribe of Judah. And even Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel, which they had made. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he separated Israel from the house of David, and they made Jeroboam the son of Nebat king; and Jeroboam turned Israel away from following the LORD, and made them commit a great sin. And the children of Israel walked in all the sins of Jeroboam which he did, and departed not from them, 23 until the LORD removed Israel from before his face, as he had spoken by all his servants the prophets; and Israel was carried away captive out of his land unto Assyria unto this day. Thus God took away the 10 tribes for their sin.*

CHAPTER IV
CAPTIVITY NATIONS

THE IMPORTANCE OF ROUTES

To follow the trail of the lost tribes is not an easy thing, especially when we enter the Christian era, the reason is because the house of Israel, erased his name from under heaven, as it is written *"The LORD will not forgive him, but then the anger of the LORD and his jealousy will smoke upon that man, and every curse written in this book will settle upon him, and the LORD will blot out his NAME from under heaven"*. Deuteronomy 29:20. They would also be set apart from the other tribes of Israel: *"and the LORD shall separate him from all the tribes of Israel for evil, according to all the curses of the covenant written in this book of the law."* Deuteronomy 29:21. Thus, their name, as Israelites, was blotted out of the land and by that it is complicated to follow the trail. However, God will show us the way and we will see how everything fits together, and how God left enough clues, so that when the time came everything would be discovered and his word would be fulfilled.

FROM JUDEA TO ASSYRIA THE FALL OF SAMARIA 722 B.C.

"Pecach was killed by Hoshea, and the latter seized power in Samaria. For the time being he seemed to submit to the Assyrians, but soon sought a foothold in Egypt, soon after the death of Teglathfalasar III in 727. The vassal kings dreamed of shaking off the Assyrian yoke, and sought the help of the Egyptians who also felt threatened.

In 2nd Kings 17 it says that Shalmaneser king of the Assyrians besieged Samaria and took it captive to Assyria. In the inscriptions found in Assyria, two different Assyrian kings claim credit for the

the northern kingdom of Israel, King Shalmaneser V and King Sargon II. The former put King Hoshea in prison. Deprived of king Samaria was an easy prey. Shalmaneser V died apparently shortly after the capture of Samaria, or during the siege of the city.

The siege of Samaria lasted three years. It seems that the city was not completely destroyed, but its inhabitants were exiled in the time of Sargon II. In a preserved document Sargon II boasts that he rebuilt the city and left it more beautiful than before. A part of the population continued to live in the city and to develop their trades. The city became an Assyrian administrative center headed by a governor and with the obligation to pay an annual tribute.

But henceforth the city of Samaria would no longer be the capital of a kingdom. Many settlers were brought by the Assyrian kings to settle the land. They would bring their own gods, but they would also worship YHWH, the local god of the new land where they settled. It appears that some of the Yahwist temples continued to exist at least until the time of Josiah who destroyed the temple at Bethel (2 Kgs 23:25)."

Thus, according to 2nd Kings chapter 17, the house of Israel was taken captive and remained in Assyria for at least 100 years.

On page 203 of the book *Antiquities of the Jews* Josephus says: *"Shalmaneser, king of the Assyrians, having learned that secretly the king of the Israelites had sent a legation to Soa, king of the Egyptians, inviting him to make an alliance against him, indignantly undertook an expedition against Samaria, in the seventh year of the reign of Hoshea. The king did not admit it, and*

Then he laid siege to Samaria for three years, and in the ninth year of the reign of Hoshea he took possession of it. It was the seventh year of Hezekiah's reign in Jerusalem. In this way he destroyed and completely exterminated the empire of the Israelites, and carried away all the people to Media and Persia; among others he took Hosea alive.

He transferred other peoples from a place called Kuthah, for in Persia there is a river of that name, to dwell in Samaria and the region of the Israelites. The ten tribes of Israel emigrated from Judah, after nine hundred and forty-seven years since their ancestors who came out of Egypt occupied this land, and eight hundred years had passed since the rule of Joshua. Since the separation made by Rehoboam, David's grandson, and the handing over of the kingdom to Jeroboam, two hundred and forty years, seven months and seven days had passed. This was the end of the Israelites, for having acted against the law and for not obeying the prophets, who had foretold them that this calamity would befall them if they did not cease their wicked conduct."

THE 10 TRIBES TAKEN FROM ASSYRIA TO BABYLON

He also tells us what path the 10 tribes took, in the book Antiquities of the Jews volume II page 284 it : *"Once he had dominated them, he invaded Egypt to dominate it. He killed the reigning king and put another in his place; he made the Jews who were there prisoners again and took them to Babylon. Thus the Hebrews, who were doing so badly, were carried away twice beyond the Euphrates, as has been handed down. For the ten tribes were uprooted from Samaria by the Assyrians, under the reign of Hosea; then by Nebuchadnezzar, king of the Babylonians and Chaldeans, who seized those who were left of the ten tribes in Jerusalem."* Very interesting for we note the following:

First: The ten tribes were taken to Assyria. **Second:** Nebuchadnezzar took them from Assyria to Babylon. **Third:** The Chaldeans took those who remained in Jerusalem from the ten tribes to Babylon. This is in agreement with the account in 2 Chronicles 11:14-16, which tells us that of all the tribes, groups that sought the Lord with Rehoboam and left Jeroboam turned back, and it was these that the Chaldeans took to Babylon. Therefore the 10 tribes did not always go together.

At the time of Flavius Josephus, wrote Antiquities of the Jews, page 276 tells us the following of the 10 tribes: *"the other ten tribes still at present live beyond the Euphrates, thousands of men whose number cannot be determined"*. That is to say that about the year 50 A.D. The ten tribes were beyond the Euphrates, which refers to Babylon, since Babylon was beyond the Euphrates River and possibly above Kurdistan.

On page 266 of the book we are commenting on Josephus says: *"To these must be added six hundred and sixty-two who called themselves Israelites, but could not prove to what family and lineage they belonged"*. These Israelites belonged to the

10 tribes, but it is understood that they had been mixed among different families of the same Israelites, it is proven that the ten tribes were in Babylon at the same time that the tribe of Judah, Levi, Benjamin, returned from their captivity, but the 10 tribes were not allowed to return.

Also Josephus indicates that there were Israelites in Egypt, in the book Antiquities of the Jews page 312 tells us that Ptolemy King of Egypt gave the following order: *"To all the slaves whom those who militated with my father **and raided through Syria and Phoenicia took from Judea** and deported and sold, as well as those who were taken before, and those taken afterwards, to all these slaves I leave at liberty wherever they are found, giving for each one a hundred and twenty drachmas; the soldiers shall receive them together with their wages, and the rest*

will receive them from the royal treasury. I believe that they were taken captive against the will of my father and against justice; that their country was ravaged by military arrogance and that the soldiers have profited greatly by their removal to Egypt. Therefore, having regard to justice, and wishing to exercise mercy to those who are unjustly oppressed, I command all who have Jews in their service to let them go free for the sum appointed, and that no one should proceed maliciously in this matter, but obey what is commanded. I want that within three days after the publication of this edict, those whom it concerns declare the number of slaves they possess and present them; I judge that this is a measure useful to my interests. Whoever does not comply with this edict may be denounced by anyone; and his goods shall be confiscated for the royal treasury." Thus, we see that the 10 tribes, were also taken to Egypt, and it appears that others were left in Persia. Here was fulfilled what the Lord said in Deuteronomy 28:68 that they would return to Egypt.

From the data that Josephus gives us, we can understand that Israelites remained in Assyria, after Nebuchadnezzar invaded it, as Josephus says, and those who remained were taken as slaves by Ptolemy Soter king of Egypt, and then his son Ptolemy Philadelphus freed them from slavery.

Thus we can trace the route of the lost tribes up 50 A.D. would be this:

1° From Judea to Assyria, to the Medo-Persian part. 722

B.C 2° From Syria to Babylonia, part of them. 610 B.C.

3° Those who remained in Syria were taken as slaves to Egypt. 367 to 283 B.C.

According to Josephus, there were Israelites in Babylon, and later Ptolemy Soter took those who remained in Syria to Egypt as slaves.

Although at this time there were groups from all the tribes in Israel, for Josephus tells us in Antiquities of the Jews page 315, that the high priest addressed a writing to the King of Egypt and told him the following: *"I have also chosen **six elders from each of the tribes**, whom I am sending to you along with the law. We also count on the law, when it has been translated, to be returned to us by those who now bring it to you, watching for its safety. Farewell."*

THE 10 TRIBES IN TEL-ABIB (BABYLON)

The Bible tells us that the 10 tribes went to Babylon and also to Egypt and Flavius Josephus confirmed this in his history books.

Ezekiel concentrates his ministry by command of the Lord, to prophesy to Judah and especially to the house of Israel, the prophecies and visions of chapter 1 to 24, are given before the destruction of Jerusalem by [Nebuchadnezzar](#) and before the tribe of Judah and Levi, Benjamin, were taken captive to Babylon.

Ezekiel exercised his prophetic ministry from the year 592 to 572. B.C. About 130 years after the captivity of the house of Israel, that is, when the 10 lost tribes were already in Babylon.

Ezekiel was taken to Babylon in the first deportation, along with King Jehoiachin, the story is told in 2 Kings 24:8-15. While he was in the city of Tel-abib in Babylon, and in chapter 3 the Lord takes him in the spirit to prophesy to the house of Israel that was in the same city as he was, but next to the river Quebar and says thus in verse 1 and verse 14 and 15: *"I*.

this scroll, and go and speak to the house of Israel.....14. So the Spirit lifted me up, and took me; and I went in bitterness, in the indignation of my spirit, but the hand of the LORD was strong upon me.15. And I came to the captives at Tel-abib, who dwelt by the river Chebar, and I sat where they were sitting, and there I remained seven days astonished among them."

When he mentions the house of Israel he always refers to the lost tribes, keep in mind, that the tribe of Judah and Levi, were still in Jerusalem. In chapter 9:4 the Lord tells Ezekiel to prophesy to the people of Jerusalem who are still there. Thus it is understood that at this time the lost tribes are in the city of Tel-abib, by the river Chebar, and he prophesies to them, and most of the tribe of Judah and Levi were still in Jerusalem.

The Assyrians take the 10 tribes captive around 722 BC.

The Babylonians invade and destroy Assyria around 612 BC.

Nebuchadnezzar invades Jerusalem for the first time 597 B.C.

Nebuchadnezzar invades and takes captives the second time 587 B.C.

So, it is logical that the lost tribes were taken captive to Babylon, although according to what Josephus tells us, part of the lost tribes remained in Syria, which later Ptolemy Soter took to Egypt. While in Babylon Ezekiel prophesied about them. So, it is clear that Ezekiel when he prophesies about the house of Israel in chapter 3 is the 10 lost tribes, and not the house of Judah, since they had not yet been taken captive to Babylon, and in Ezekiel 9:8

God shows Ezekiel a vision of the destruction of Jerusalem and says: *"And it came to pass, when they went about killing I was left alone, that I fell on my face, and cried and said, Ah Lord Jehovah, wilt thou destroy all the remnant of Israel by pouring out thy fury upon Jerusalem?"* Here we can see that the tribes were Judah, Levi, Benjamin, they were still in Jerusalem, it is true that there were two previous deportations, in the first one were taken the main people, among them was King Jehoiachin, and Ezekiel, this was in the year 597 and in 587 was when he destroyed the temple and the city of Jerusalem.

We have observed, according to Ezekiel chapter 3:15 that the house of Israel was in Babylon, the exegetical and explanatory commentary of the Bible volume I on page 748 at the bottom of the left column says: "I sat. But the Hebrew text is rather: ***"I observed them sitting there" or "and those who were sitting there" ...that is to say the oldest inhabitants, as separate from the recent arrivals, to which it refers in the previous clause.*** Thus, we can see that those versions of the Bible that mention that Ezekiel went to the Jews of Babylon, are wrong, the original version says: ***"The house of Israel"***. Something important that the exegetical commentary details is that according to the Hebrew version, those Israelites were separated from the newcomers. The newcomers, who were not yet many, since it is understood that they were the first deportees of the tribe of Judah, were not together with the others, that is to say, they did not have communion.

It is sad to see, that after being deported both one and the other, there still existed that rivalry between brothers. So, until that came the Persians the tribes remain in

Babylon, and the house of Judah begins the rebuilding of the temple and Jerusalem and they return to Israel by order of King Cyrus.

Other important data that leaves certainty that the lost tribes were in Babylon is Ezra 1:5 says: *"Then the heads of the families of Judah and Benjamin, and the priests and the Levites, all those whose spirit God stirred up to go up to build the house of the Lord, which is in Jerusalem, arose."* Here we see the house of Judah which are the tribe of Judah, Levi, and Benjamin, of the 10 tribes nothing is said. It seems that Cyrus gave the command only to the house of Judah, as we observe in 2nd Chronicles 36:23 which according to the New International Version says: *"This is what Cyrus, king of Persia, commands: 'The Lord, the God of heaven, who has given me all the kingdoms of the earth, has charged me to build him a temple in the city of Jerusalem, which is in Judah. Therefore, whoever belongs to Judah, let him go, and the Lord his God be with him.'*" According to this verse, only those of the house of Judah were allowed to return. Moreover, since the enmity between Judah and the other tribes persisted, but it is also true that the house of Israel was separated from the Lord, for they no longer served the Lord, although surely there would be some remnant that would serve the Lord. Also when Ezekiel prophesies to the 10 tribes that are in Babylon he tells Ezekiel that he is going to scatter Israel among all the nations and says thus in chapter 4:13 *"Then the Lord added, 'In like manner the Israelites will eat unclean food in the midst of the nations where I will scatter them.'*" While the house of Judah is returned from captivity to Jerusalem, as we see in 2 Chronicles 36:23 and Ezra 1:1-5 says: *"In the first year of the reign of Cyrus, king of Persia, the Lord arranged the*

heart of the king to issue a decree throughout his kingdom, so that the word of the Lord through Jeremiah the prophet might be fulfilled. Both orally and in writing, the king decreed the following: 2 "This is what Cyrus king of Persia commands: 'The Lord, the God of heaven, who has given me all the kingdoms of the earth, has charged me to build him a temple in the city of Jerusalem, which is in Judah. 3 Therefore, whoever belongs to Judah, let him go to Jerusalem to build the temple of the Lord, the God of Israel, the God who dwells in Jerusalem; and let God go with him. 4 I also command that the inhabitants of every place where there are surviving Jews help them by giving them silver and gold, goods and livestock, and freewill offerings for the temple of God in Jerusalem." 5 Then the heads of the families of Benjamin and Judah, together with the priests and Levites, that is, with all those in whose hearts God put the desire to build the temple, set out to go to Jerusalem." I.E. WHILE THE HOUSE OF ISRAEL IS PROPHESED TO BE DISPERSED AMONG THE NATIONS, THE HOUSE OF JUDAH IS BROUGHT BACK FROM EXILE.

THE KINGDOM OF THE PERSIANS
**THE TRIBES OF JUDAH, LEVI, BENJAMIN, RETURN
FROM CAPTIVITY**

In chapter 5 of Daniel it speaks of the end of Nebuchadnezzar's reign, that dynasty ended when his son Belshazzar reigned, and in verses 28-30 it says: "*PERES: Thy kingdom broken, and given to the Medes and Persians. Then Belshazzar commanded Daniel to be clothed in purple, and to put a chain of gold around his neck, and to proclaim that he was the third ruler of the kingdom.*

30. The same night Belshazzar king of the Chaldeans was slain.

31. And Darius of Media took the kingdom, being sixty-two years old." History confirms the conquest of Babylon at the hand of the Persians as an event that occurred in 539 BC. Therefore, harmonizing the biblical account with the facts is that when Cyrus conquered Babylon, being already a Persian king, he Darius the Mede as king "...over the kingdom of the Chaldeans" (Daniel 9:1); he then had an ascension to the throne and then a "...first year..." (Daniel 9:1). Possibly, since he was 62 years old he died from some cause, this agrees with the account in (Daniel 11:1). Thus, Darius the Mede participated in the conquest of Babylon and was co-regent with Cyrus the Persian from 539 B.C. to 537 B.C."

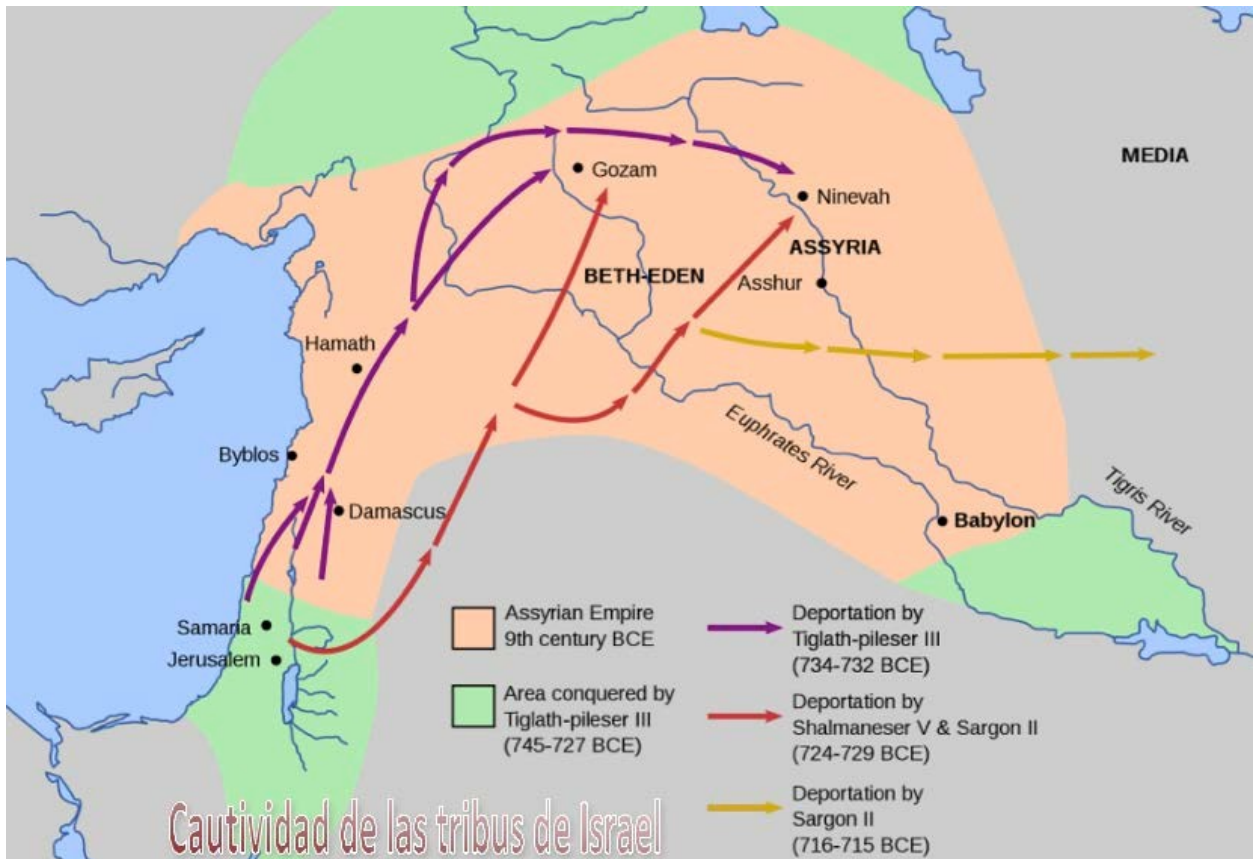
It was with Cyrus king of the Persians, as Nehemiah declares, that Jerusalem and the temple was restored and the captives of Judah returned to Israel, as God had prophesied in Jer. 25:12; 29:10.

WHERE ARE THE LOST TRIBES IN THE KINGDOM OF THE PERSIANS?

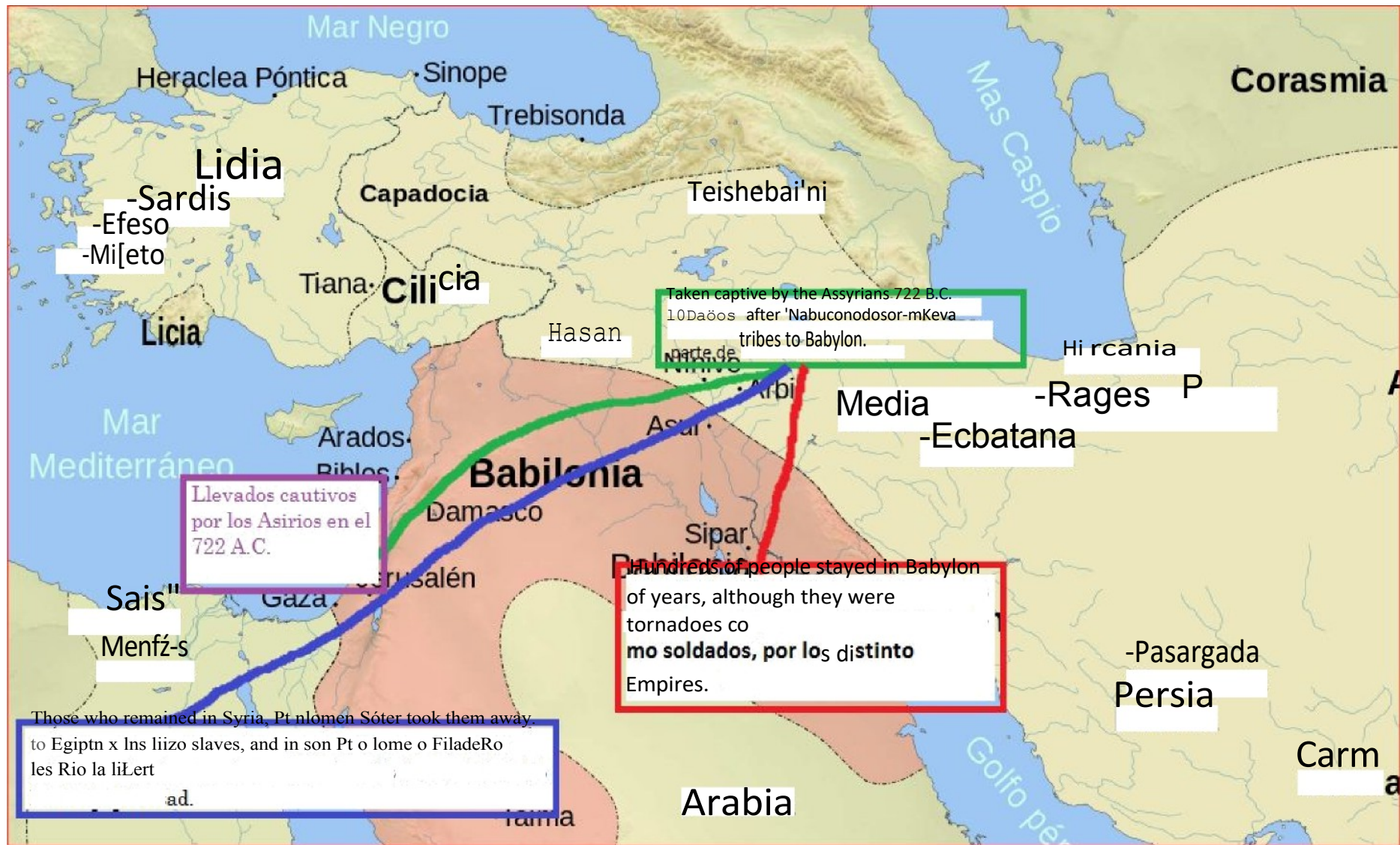
The Persian kingdom lasted about 200 years, and was a strong kingdom, nothing could defeat them, they swept through every kingdom and dominated a territory stretched from Greece and Egypt in the west to Afghanistan and Pakistan in the east.



Possibly the majority stayed in Babylon, due to the comfort that the city had, for we find that the prophet Haggai, exhorts the tribe of Judah, because due to the comfort they did not want to return to build a house for the Lord in Jerusalem, and in fact according to some biblical commentators, only 50,000 returned among the tribe of Judah, Levi, and Benjamin, the rest stayed in Babylon. So, this happened to Judah, the other tribes also stayed there as long as they could, but then they went back. It seems that in the end the great majority returned.



First map of the captivity of 10 tribes
taken to Assyria



Ephraim and Manasseh went to Egypt according to Hosea 9:3 and according to Josephus in Antiquities of the Jews page 312.

Thus we have said before that Josephus locates the lost tribes beyond the Euphrates, as he indicates on page 276 of Antiquities of the Jews. Beyond the Euphrates, there was Babylon and also Persia and the Medes.

So, according to the Biblical data, and according to Josephus the route of the house of Israel would be as follows:

1st From Judea to Assyria, to the Medo-Persian part.

2nd They were taken to Babylon by Nebuchadnezzar.

3º Taken as slaves to Egypt by Ptolemy Soter. 4º

Josephus tells us that they were beyond the Euphrates.

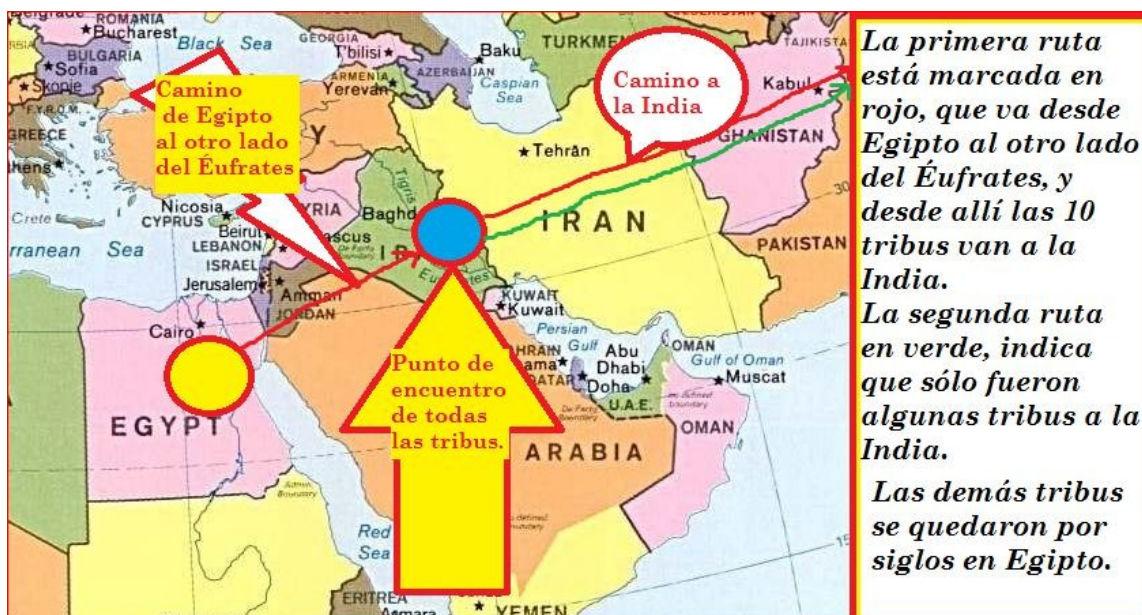
It is possible that the Tribes spent several centuries in Babylon, but as indicated in the following maps, the tribes could have taken different paths, as shown in the following map.



The first theory based on the Bible and historical data from Josephus, is that the tribes were divided, forced by Nebuchadnezzar and later by Ptolemy Soter, in both

cases were taken to Egypt and also left in Babylon. And it is certain that Ephraim was in Egypt for centuries, and it is possible that also the tribe of Manasseh.

SECOND HISTORY OF THE PATH TAKEN BY THE ISRAELITES SEE THE FOLLOWING MAP.



As mentioned above, Ephraim and possibly Manasseh were left in Egypt, and the other tribes in Babylon.

Now let's look at the possible routes they could have taken after the diaspora, see the following map.



El punto blanco marca el punto de salida de los gitanos, que son las tribus perdidas, que ya habían perdido su identidad hacía siglos. Pudieron tomar dos rutas distintas, en caso que todos salieran de la India, los que tomaron la ruta en dirección a Turquía donde muchos se quedaron, y los demás siguieron camino a Europa. Los otros siguieron en dirección a Egipto, donde muchos se quedaron, y los demás siguieron camino a Europa entrando a España por Gibraltar.

But there is not only that earlier possibility, there is also the next one:



Personally, I believe that in the way the events occurred, this was the case:

First - Taken to Assyria by Shalmaneser and Sargon II, in 722 BC.

Second: Taken to Babylon and Egypt by Nebuchadnezzar.

Third. Carried also a Egypt by

Ptolemy.

Fourth: Thus, part of the tribes remained in Babylon, and some were taken to Egypt, where they remained for centuries until their liberation.

Fifth: Many Jews help Alexander the Great in the war, and Josephus tells us that the Hebrews who lived in Israel changed their name to Sidonians. See chapter V.

Sixth: At the time of Josephus, the 10 tribes were on the other side of the Euphrates, which means that they were already freed from slavery.

Seventh: It is possible that those of Egypt joined the other tribes on the other side of the Euphrates, or remained in Egypt.

Eighth: After some centuries in India and the others in Egypt, they left for Europe, both those in India and those in Egypt.

WHEN DID THEY LEAVE EGYPT OR INDIA?

Historians do not agree, for centuries they have been saying that the gypsies left India about a thousand years ago, now they say 1500 years ago. The newspaper La Vanguardia published an article on November 3, 2015, where it justifies by means of DNA tests that the Gypsies left India 1500 years ago, that is to say nothing less than

500 years of difference between what the previous historians said and what they say in the time. If it is

If this data is true, it means that all the stories told of the Gypsy diaspora since the year 1000 are not true, in short, that they do not know exactly when they left India, because the DNA tests to trace the time of the departure of the Gypsies does not convince me.

Other historians indicate that the Gypsies followed what they call the Silk Road and say: *"What is accepted by most researchers is that the Roma may have left India around the year 1000, and passed through what is now Afghanistan, Iran, Armenia and Turkey. Linguistic evidence allows the reconstruction of this pilgrimage. Based on the assumption that the Gypsies would have left India, and from there would have gone on to Iran and the northern Caspian Sea, it is assumed that they would later have taken two routes. The first, from Armenia to Byzantium (which would explain the presence of Greco-Byzantine vocabulary in the language of the Gypsies), the other, through Syria and the Near East and the Mediterranean (from which vestiges of Arabic vocabulary would remain). After their stay in the Balkans, the Gypsy language absorbed Germanic vocabulary, but the absence of this linguistic remainder in the Spanish Gypsies leads us to think that the migration was divided in two before the Central European settlement. One would have gone westward, to the interior of Europe, and the other southward, to North Africa and from there to Spain and France."*

AFTER BABYLON TO EGYPT OR INDIA OR INDIA TO EGYPT

We must say, that although it is undeniable that gypsies have been in India, we have previously indicated the possibility of

that not only did they leave India, but that other Gypsies did not go to India and stayed in Egypt, and this fits with the information that the Gypsies gave because they said, they came from Egypt, many think that they lied, but I consider that they told the truth.

Josephus gives us the last data of the 10 tribes of Israel, who were in Babylon, when Josephus makes these statements as it could be up to 100 AD. That is to say that until the first century of our era, they were in Babylon, and I personally believe that the tribe of Ephraim was in Egypt.

The book: ANACALYPSIS, written by: GODFREY HIGGINS, convinced that the Gypsies came from Egypt, on page 442 of his book says that possibly the Gypsies were in Egypt until for some reason they were expelled from there.

The book HISTORY, POLITICS, AND LITERATURE, published in London in 1817 by: WILLIAM STOCKDALE, on page 179, tells us that until the 17th century, it was believed that the Gypsies came from Egypt, because they themselves had declared it, but since *Afterwards*, *Aventin Krantz*, openly contradicted these statements of the Gypsies, everyone began to change their minds. Petrus Bellonius Cenomanus, also called Pierre Belon, who lived from 1517 to 1564, wrote in 1551 that he believed that the Gypsies came from Egypt and defended it with great vehemence. The book: ENQUIRIES INTO VERY MANY MANY RECEIVED TENENTS AND COMMONLY PREFUMED, BY: THOMAS BROWN, published in 1658 on page 285, includes Bellonius' defense of the fact that gypsies come from Egypt. The book states that Bellonius was in Egypt and had meetings with Gypsy groups.

THE FLIGHT FROM ONE NATION TO ANOTHER

What is very clear is that the departure of the different nations was due to persecution, as it is written in Deuteronomy 28:64-65: **"And the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve strange gods, which you and your fathers have not known, wood and stone. And even among these nations thou shalt not rest, neither shall the sole of thy foot have rest:** for there the LORD shall give thee a fearful heart, and faintness of eyes, and sorrow of soul" When it says: **"neither shall the sole of thy foot have rest"** it refers to the constant flight due to persecution. For more information on the persecutions, read the chapter dedicated to that subject. The lost tribes, began to change their name, and by the time of Alexander the Great, the Hebrews are called Sidonians and possibly other names, see the following chapter.

CHAPTER V

**FROM ISRAELITE TO: CALÓS, ROM, LUVARI,
KALDERAS, GITANOS, MANUSES, SINTI, ETC.**

LOSS OF IDENTITY OF THE TRIBES OF ISRAEL PROPHESED IN THE BIBLE

In the previous chapter, we concluded with the possible arrival of the Hebrews from India and Egypt or vice versa, and we said that by that time they were no longer called Hebrews or Israelites, but were possibly called: CALOS, ROM, LUVARY, MANUSES, SINTI, etc. It is difficult to determine when this change took place, but what is certain is that it did.

When the kingdom was divided, in the reign of Rehoboam, the Bible dictionary speaking of this rivalry us: *"(A) The birthright conferred on Joseph (1 Chronicles 5:1) and the ancient jealousy between the two powerful tribes of Ephraim and Judah. This rivalry had led to a temporary rupture in the kingdom after the death of Saul. The divergences were again evident after Absalom's defeat, for Judah was the first tribe to welcome the king when he returned (2 Samuel 19:15, 40-43). By beautifying Jerusalem in a sumptuous manner, Solomon gave rise to a revival of jealousy between Judah and the north, which led to the final separation at the king's death."* Because of this rivalry the northern tribes, did not want to identify themselves as Jews, and so they were called the house of Israel. From the division we observe that a change in the name begins, and that each time, is becoming more accentuated, to such an extent that we observe that as time passes, they do not want to be identified as Jews, nor as Israelites, except when it was convenient for them.

This rivalry between the tribes was such that it can be observed, in the Caló, in all the old dictionaries, the name **LEA** appears as prostitute, another uglier word is used, but I have put prostitute. Why did the name LEA remain as

symbol of prostitute in the Chalo? Because that was the rivalry between Ephraim and Judah, for those of Ephraim, tribe of Joseph, accused Judah of not being the legitimate heirs of the birthright, to which those of Judah would answer yes, because LEA was Jacob's first wife, but Ephraim would answer: no, the first was our mother Rachel, and your mother, when she lay with our father the first night, SHE DID NOT TELL HIM THAT IT WAS LEAH, SHE KEPT SILENT, WHILE OUR FATHER BELIEVED IT WAS RACHEL.!

One of the things we can think about is, if the gypsies are the lost tribes, why don't they know that they are Israelites? The answer is in the Bible, as we have already said, what happens is that we do not see these answers until they are revealed to us, until God's time is fulfilled. We will now study why the gypsies do not know that they are Israelites, but that from now on a change begins, and in fact there are already many gypsies who know in their hearts that they are the lost tribes.

The Bible tells us that the Israelites would lose their identity, this would also be the fulfillment of one of the curses that the Lord said in his Word as a consequence of disobedience and in this sense we read in *DEUTERONOMY 29:20 which reads:* *"The LORD will not be willing to spare him, but then the anger of the LORD and his jealousy will smoke upon such a man, and every curse written in this book will settle upon him, and the LORD will blot out his name under heaven; 21 and the LORD will separate him from all the tribes of Israel for evil, according to all the curses of the covenant written in this book of the law."* The truth that when reading these verses" This is incredible, of course for God everything is possible, He is the God.

Omnipresent, Omniscient, Omnipotent, He knows all mysteries, there is nothing that can be hidden from Him and He prophesied the events of the future. In these verses He tells us that the lost tribes would not even know His name, saying: **"and the LORD will blot out His name from under heaven"**. That is to say, YOU WILL NOT KNOW WHAT YOUR NAME IS, NOR WHERE FROM

COMES. Then in verse 21 it goes on to say: **"and the LORD will separate him from all the tribes of Israel for evil"**. Here it is talking about separation of the tribes, this prophecy had fulfillment in 2nd Kings 17: 21-24 says: **"21 For he separated Israel from the house of David, and they made Jeroboam the son of Nebat king; and Jeroboam separated Israel from following the LORD, and made them commit great sin. 22 And the children of Israel walked in all the sins of Jeroboam which he did, and departed not from them, 23 Until the LORD put Israel away from before his face, as he spake by all his servants the prophets; and Israel was carried away captive out of his land unto Assyria unto this day. 24 And the king of Assyria brought people from Babylon, and from Kuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.** Here we see the fulfillment of the separation that God prophesied, and there began the loss of identity of the house of Israel, which are the 10 tribes.

It is clear then, why the Gypsies do not know their origin, and why they did not know that they were Israelites. To many it will seem impossible for the lost tribes to appear, but they are appearing, they were before our eyes for centuries, as God said, ***"the Lord will scatter you among all peoples from one end of the earth to the other end of the earth;"*** Deuteronomy 28:64.

No one could conceive that the

The gypsies were the lost tribes, because the gypsies were very poor, they lived in misery, and the women witchcraft, but that is precisely what God told the Israelites, that they would be in misery, for having worshipped the Canaanite gods. Besides, if they had known that the Gypsies were Israelites, they would have despised them doubly, for being Gypsies and now from Israel.

In Deuteronomy 28:48 it tells us of that misery they would go through and says: *"Thou shalt therefore serve thine enemies whom the LORD shall send against thee, **in hunger, and in thirst, and in nakedness, and in want of all things;** and he shall put a yoke of iron upon thy neck, until he have destroyed thee."*

Also in Deuteronomy 32:24: *"**They shall be consumed with famine,** and devoured with burning fever and bitter pestilence; I will also send the teeth of wild beasts upon them, with the venom of serpents of the earth."*

Ezekiel 6:11-12: *"Thus saith the Lord GOD; Smite with thine hands, and stamp with thy foot, and say, Alas for all the great abominations of the house of ! for they shall fall by the sword, **and by the famine, and by the pestilence.** He that is far off shall die with pestilence, he that is near shall fall by the sword, and he **that is left and besieged shall die by famine; so will I accomplish my fury upon them.**"* There are many verses that speaks of famine and misery, the reason is because, both Jews and the house of Israel had said horrible things, which we can read it in Jeremiah 44:16- 19 which says: *"16 The word that thou hast spoken unto us in the name of the LORD, we will not hear it of thee; 17 But we will surely perform every word that is gone out of our mouth, to offer incense unto the queen of , pouring out drink offerings unto her, as we have*

done, and as our fathers have done,

our kings and our princes, in the cities of Judah and in the streets of Jerusalem, and we had plenty of bread, and rejoiced, and saw evil. 18 But since we ceased to offer incense to the queen of heaven, and to pour out drink offerings unto her, we have lacked all things, and are consumed by the sword and by the famine. 19 And when we offered incense to the queen of heaven, and poured out drink offerings to her, did we make her cakes to worship her, and pour out drink offerings to her, without the consent of our husbands?" Notice what a horrible thing they tell Jeremiah, this was the horrendous sin that Judah, Levi, and the other tribes had committed, and so Jeremiah prophesies to them and tells him in verse 27, "*Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until they perish .*" The same words that were prophesied for the house of Israel, the same also for Judah. But we must clarify that these curses did not reach the whole tribe of Judah, but only those who went to Egypt, those who obeyed and went to Babylon were not reached by this curse.

FLAVIUS JOSEPHUS TELLS US THAT THE TRIBE OF EPHRAIM AND MANASSEH REFUSED TO BE CALLED JEWS AND CALLED THEMSELVES SIDONIANS.

On page 305 and 306, Josephus tells us of the rivalry between Judah and the Samaritans, although the Samaritans said that they are the tribe of Ephraim and Manasseh, and that they are Sidonians, Josephus says: "*Thus Alexander, after having ordered affairs in Jerusalem, went with his army to the nearby cities. He was received amicably by all; the Samaritans, whose capital at that time was Shechem, a city situated*

near Mount Garizim, wherein dwelt many deserters of the Jewish race, seeing the good treatment Alexander had given to the Jews, they resolved to present themselves as Jews. The Samaritans are of a nature, as I have before described, that when things go badly with the Jews, they deny that they are kinsmen, whereby they tell the truth; but when they notice that they are favored, they immediately boast of their kinship with them, asserting that they are consanguineous, and tracing their origin to the sons of Joseph, Ephraim, and Manasseh.

*Therefore they went out to meet him not far from Jerusalem, with great pomp and signs of submission. Alexander praised them; then the people of Shechem came and, accompanied by the soldiers whom Sanabaleth had sent, asked him to visit their city and honor the temple with his presence. He promised to do so, but on his return. As they also asked him to release them from paying tribute in the seventh year, since they did not sow in that year, he asked them for what reason they were making such a request. **They replied that they were Hebrews, but that they were called Sidonians;** so he asked them if they were Jews. They replied that they not.*

This information that Josephus gives us is very important. Flavius Josephus us, as we have read that there were many deserters of Jewish race, that these were Samaritans, and then he says that their origin was the tribe of Manasseh and Ephraim. This servant who writes, thinks that these were not Samaritans, but were truly part of the tribe of Manasseh and Ephraim, who returned from their captivity, when Cyrus, king of Persia, gave permission to build the temple of Solomon as we are told in Edra 3:7 which says: "*And they gave money to the masons and carpenters, and food and drink and oil to the Sidonians and Tyrians, that they might build the temple of Solomon*".

to bring cedar wood from Lebanon by sea to Joppa, according to the will of Cyrus king of Persia concerning this..."

It is also possible that Nebuchadnezzar left some families from each tribe to take care of the land. But what interests us here is to point to the change of name, because whether they returned or remained in the northern part of Israel, what it shows is that the Hebrews wanted to erase from their history the name Israelite or Hebrew, and changed their name to Sidonians at that time. This event that Josephus narrates happened around the year 356 to 323 BC.

Then in the years 150 to 175 B.C. When Antiochus invades Israel there is another letter from the so-called Sidonians, and that Josephus tells us in *Antiquities of the Jews* page 341 that the so-called Sidonians address Antiochus and tell him thus: *"The inhabitants of Shechem to King Antiochus Theos Epiphanes, communicate to him: Our ancestors, on account of frequent plagues in this region, adapted themselves to an old superstition, establishing the observance of the day which the Jews called Sabbath; they raised on Mount Garizim a temple which they dedicated to no one and in which they offered sacrifices. Since it has seemed good to you to proceed with the Jews as their wickedness demands, the royal servants, believing that we on account of kinship do the same, punish us for the same crimes, **although we are Sidonians by race**, which is recorded in the public annals. Therefore, we ask you, benefactor and savior, to command Apollonius, commander of the region, and Nicanor, procurator of the royal business, not to trouble us, accusing us the same crimes that the Jews commit since we are so different from them in customs and race; and as for the temple,*

Which appears under no name, let it be dedicated to Jupiter Hellenus. Once this is done we shall be free from trouble, and consecrated to our labor we shall be able to pay you greater tribute."

Why this name Sidonians? This story comes from the time of Solomon, for the Bible tells us in 1 Kings 11:5 it says: *"For Solomon followed ASTORET, goddess of the Sidonians, and Milcom, an abominable idol of the Ammonites."* Thus, everything seems to indicate that both those who were in Israel, as well as those who had not returned, had changed the name, these were called Sidonians, although historians called them Samaritans.

So, here we observe that those descendants of Ephraim and Manasseh, did not want to be identified as Jews, but as Sidonians, although Josephus says that they were Jewish deserters, in reality they presented themselves as Hebrews, because when asked if they were Jews, they answered no, that they were Hebrews and that they were called Sidonians. It is certain that this change was due to danger, for the Israelites had enemies everywhere, and therefore they did not want to call themselves Hebrews.

The book entitled: *Lo hebreo en los autos sacramentales de Calderón* por: Written by Dominique Reyre, on page 45 says: *"Through the changes of proper names, Calderon underlines the loss of identity, brought about by the captivity"* This reasoning is important, because we must remember that in the case of Daniel, and the other companions, their names were changed, and this contributed to the loss of identity of the Hebrews.

THE NAME CALÓ, CALÍ, IS A HEBREW NAME

Now the name of the gypsies of Spain is CALÓ, CALÍ, is Hebrew, and has to do with the tribe of Joseph, this indicates to me that at some point they decided to change their name to Caló, a name that possibly no one would suspect that it was Hebrew, and that they themselves would also end up forgetting their origin.

The names of the gypsies in different nations are: Kalos, Rom, Manuses, Luvary, Kalderas, Sinti etc, logically if they spent three or four generations telling the children we are KALOS, or another name, the grandchildren or great-grandchildren did not know they were Hebrews. To realize this, rewind in your genealogy, and you will realize, that you cannot know who your great-great grandfather was, unless there are archives, or they have transmitted to us who they were, we cannot know, because imagine at that time and running from one country to another, THEY FORGOT WHO THEY WERE WITH EASY, FOR THE ONLY CONCERN WAS TO GET OUT ALIVE WHEN THEY FLEW FROM ONE COUNTRY TO ANOTHER.

However, there were and are traits that are indelible, such as the Gypsy laws, which although sometimes mixed with paganism, due to the fact that these people were corrupted by the pagan gods of the Phoenicians and Assyrians, remained engraved in their minds and hearts.

WHAT IS THE ORIGIN OF THE NAME CALÍ, ?

In the Bible we observe that Joseph was represented by a sheaf of wheat, as a consequence of God revealing to him the

Pharaoh's dream and is directly related to the grain of wheat, or ear of corn.



Whenever the Bible says: "Roasted Grain" it is the word "CALI" *Joseph was the main tribe in the center of the Land of Israel, which was divided into Manasseh and Ephraim. The fertility of Joseph's tribe is represented by the sheaf on the seal. The biblical phrase on the token reads: "...blessed of the LORD be thy land" (Deut. 33:13).* Thus, the Quotation referring to Joseph in Deuteronomy 33:13-17, speaks of God's blessings regarding the harvest. Then the Banner of Ephraim bore the drawing of Egypt and a bull, and Manasseh also Egypt and a palm tree or a large animal. Thus, everything seems to indicate that when the 10 tribes were taken to Assyria, they adopted different names, and erased the name of Israel.

Stamp of José Representa-
Do Por una espiga.

It is possible that due to the hatred that the neighboring nations felt for Israel, and because the 10 tribes had turned away from the Lord, that at some point they decided to change their name, and therefore the tribe of Ephraim was renamed: "CHALÍS, CALÉS" *name that was in agreement with the color of their skin*, and of their Egyptian descent. By changing the name it is as if they renounced the name of Israel, but they did not renounce the name of the founder of the tribe who was Joseph, because CALÍ is: "roasted grain" or brown, brown, and makes direct reference to Joseph. For more information on the word: CALÍ, see in the chapter of Hebrew words.

The book ANALIPSYS, written by GODFREY HINS in 1836, indicates that the gypsies may have begun to call themselves CALÍS from their stay in Chaldea.

A CONSTANT CHANGE OF NAMES

According to the country where they were located, the name varied: gypsies, cigány, zíngaros, etc., Rom, Sinti, Bohemians, Kalderas, Luvary, Manuses, of all of them, of which we have more certainty of its antiquity is the name: CALÍ AND ROM, names given by the own gypsies of Spain, and that possibly was the primitive name of all the gypsies, but that later when dividing by different countries they were changing. In chapter IX, which is a small dictionary of Calí-Hebrew words, it is explained extensively what it means: black, brown, or toasted by the sun, which is CALÍ and which is a Hebrew name, precisely *"The great rabbi of the Czech Republic, Mr. Karol Efraim Sidon. In the Hebrew scripture, the "Chronicle of the World" speaks of the events in 1602, when King Philip banished the Spanish kushim - blacks. (Gypsies today in Spain are called Kale - Los negros)"* Here we see, that Karol Efraim Sidon, calls KUSHIM to the gypsies of Spain, which in Hebrew means BLACK, actually it was called this way to the Ethiopians, but it was also used in the Bible to say BLACK. Remember that the gypsies are called Calés, Calís, which also means: NEGRO, MORENO, BRONCEADO, and in the Bible is: GRANO TOSTADO POR EL SOL.

THE ATHINGANOI

The Athinganoi according to History of the Byzantine Jews, by: Elli Kohen, in chapter 13 and page 75 says that the Athinganoi were a sect, who practiced heretical doctrines, were sorcerers and practiced magic, and were snake charmers. They observed the Mosaic law, but did not practice circumcision, kept the Sabbath, although it is possible that they did not practice it.

kept secret. Other authors, according to Ello Kohen, consider that the Athinganoi are Samaritans and have direct relation with the gypsies of the XI century of Constantinople. And others consider that they were Jews who changed their name. The Athinganoi appeared in the Byzantine kingdom in 812 AD. They lived in Phrygia. Precisely it is said that Antiochus III about the year 223-187 B.C., moved 2000 Jewish or Israelite families from Babylon to Phrygia, and it seems that in they changed their name.

The presence of Gypsies is clearly attested in Constantinople in 1150. A long presence in the Byzantine Empire subjects their language to significant Greek influence.

The Athinganoi had a variation of the name and they were called Atsinganoi, they were considered gypsies, although some say that the Athinganoi disappeared, but everything indicates that they did not disappear. And we find gypsies in Israel who are called Athinganoi, they practice divination, and the full name is: Athinganoi gypsies. Are they descendants of the Athinganoi who lived in Phrygia in the Byzantine kingdom? We don't know, but it is very significant that they are called the same, and that they practice divination the same as the Athinganoi of Phrygia. Here is a photo from their website:

Are the Gypsies Athinganoi

July 9, 2015 | Ella E. Shunya



For English scroll down

האם הצוענים הם אטינגנוס

ראשית, ראוי לציין שהמילה דת מקורה במילה הפרסית דתה, שמשמשים בה היום בשפת המיחשוב המודרני. אם כן, דת אינה אלא דתה בלבד; מידע. דעת לעומת זאת היא חוכמה, כלומר, דת היא דעת שה"עין" נפלה ממנה. היינו, בלי עין, שנחזיר אותה לדת...

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In this case, they live in Israel and practice witchcraft, though not all.

In the book Ecclesiastical History, written by Anastas II in 1693 on page 240, it says that they were first called Athiggans and then changed the name to: Atinganos, this tells us that they could have changed their name, because after the Byzantine empire, they disappeared, and it is almost certain that their name is one of the derivatives of that name, which among others could have been called Atinganos.

Another important fact about the Jewish origin of the Athinganoi, is given by Ramón Rionda, in his book: LA SORPRENDETE GENEALOGÍA DE MIS ABUELOS (THE SURPRISING GENEALOGY OF MY GRANDPARENTS), when he tells us about the

great-great-grandfather number 38 tells us: "*Michael II Amorian, Byzantine Emperor (great-great-grandfather number 38) was born in 770 in Amorium, Phrygia (Turkey) in a Judeo-Christian family of the Athinganoi sect*" This data would justify that the Athinganoi were Jews.

FROM HEBREWS TO ROM.

The book published by the Junta de Andalucía and written by: Rafael la fuente, on page 21 says: *"The true origin of the Gypsies, even admitting the irrefutable Hindustani origin of their language and some of their customs, must be sought, I believe, in Egypt prior to the conquests of Alexander.*

I am sure that more than one reader will smile skeptically when reading this, judging it to be another fantastic fable. But it is not my fault if Ethnology, History and even Philology itself (basic argument of those who defend the Hindustani racial origin of the Gypsies) are propitious to corroborate my theory..... The vernacular name of the Gypsies "ROM" or "ROMNÉ" is the same that was applied to the remote inhabitants of dynastic Egypt". This same argument held by Rafael la Fuente, is the same one held by many gypsies. Thus, ROM would be another true name of the Gypsies. The name ROM, is related to almost all Gypsies, Kalderas, Luvari, Sinti, the name ROM Y is a generalized name, in the same way that everyone is called Gypsies.

Of the northern tribes that went with Jeroboam, the tribe of the hostess was ETHRAIN, and their skin must have been tanned, since Joseph married an Egyptian.

THE SARA KALI PATRON SAINT OF GYPSIES

This millenary idol, some indicate that it is from the time of King David, since its name "Kali" is Hebrew, all the stories that speak of it, whether true or false, point to its Hebrew origin. But the reality points to the fact that this SARA KALÍ is ASTORET, ASTARTE, ASERA, these three names refer to the same goddess. We find in 1 Kings 11:5 that says: *"For Solomon followed Ashtoreth, goddess of the Sidonians,*

and Milcom, an abominable idol of the Ammonites." Then we find that the 10 tribes that went with Jeroboam, followed Baalim, and especially made an image to Asherah, and we find many passages that say so one of them is 2 Kings 17:16 which says: *"They forsook all the commandments of the LORD their God, and made themselves molten images of two calves, and also images of **Asherah**, and worshipped all the host of, and served Baal;"* and so it says so in: 1 Kings 16:33, 18:19, 2 Kings 13:6, 17:10, 18:4, 21:3, :7, 23:6, and so many more scriptures, by which it is understood that Asherah, who is the same as Ashtoreth and Astarte, whom Solomon also worshipped, became a principal goddess of the 10 lost tribes, and THIS IS THE SARA KALI, that the Catholic Church put her at the level of the Virgin Mary, although it has not canonized her, but allows her to be invoked.

One of these stories tells us: *"She was the daughter of the chief of a tribe of gypsies and knew the secrets of the magic of her people, at that time pagan. Once a year she carried the figure of Astarte in procession and entered with her into the sea to receive the divine blessing. One year she had visions that told her that a group of saints who had witnessed the death of the Savior was about to arrive and that she had to help them."* This Sara KALI is mentioned shortly before 1521, when she is mentioned in Vincent Philippon's *La légende des Saintes-Maries*'. This would show that the gypsies were called "Kalos" "Kalis" because that was their oldest name, and the Catholic Church changed the name in order to attract the gypsies to Catholicism, it is a strategy of the Catholic Church throughout the centuries, in all the nations where it has settled. The European SARA KALI, according to the legend comes from Egypt in a boat, she is good and kind, while the European SARA KALI, according to the legend comes from Egypt in a

boat, she is good and kind, while the

SARA KALI of India is evil and ruthless. I believe that the SARA KALI of India is an attempt to try to justify the Indian origin of the gypsies, and everything seems to indicate that the SARA KALI of France, has nothing to do with the SARA KALI of India.

In France there is a cathedral dedicated to Sara Kali, and there, every May 24, gypsies from all over the world come to worship her. They also say aberrations, such as that Sara Kalí is the daughter of Jesus and Mary Magdalene.



A gypsy woman from Egypt who came to worship her, in this photo she is seen placing her hand on her chest and concentrating on the image.



Gypsies from different nations celebrating the feast of Sara Kali and worshipping her.



In this Catholic Church Notre da Medelame is where the idol is in France.

The gypsies of Spain had not heard of this Sara Kalí, however it has existed for millennia, and everything seems to indicate that when the Israelites were taken captive by the Assyrians, they took them with them.

The book TESORO TEMPLARIO, on page 80, speaking of this SARA KALI, some monks say that SARA KALI is the wife of God, precisely what was believed to be Astarte, the wife of the god Baal.

Another gypsy legend says: *"Now let us consider the origin of this legend, and its relation to the gypsies, quoting the oldest document we have: "One of the persons of our people who received one of the first revelations was Sara the Kali. She was of noble birth and was chief of her tribe in the Rhone basin. She knew the secrets that had been handed down to her... The gypsies at that time practiced idolatry, and once a year they put on their shoulders the statue of Ishtari [Astarte!] and went to the sea to receive the blessing there. One day Sarah had visions that informed her that the saints who had witnessed the death of Jesus were coming, and that she should help them. Sara saw them coming in a boat. The sea was rough, and the boat looked as if it would sink. Sarah spread her garment over the water and, using it as a float, she reached the saints and helped them to . (Franz de Ville, "Tziganes", Brussels, 1956)..... **Whatever the origin of this legend, it always leads to the Holy Land, not to India.** Another detail that is ignored is the very name of the saint: Sara, whom the Gypsies consider as the mother of their own people. And Sara, until proof to the contrary, was the mother of the Hebrew people".*

All this is consistent because in Caló to say PODEROSA is says: ASTISARÍ, that in reality is:

ISHTARI, ASTARTE; ASERA. If you notice ASTISARI, in the last words SARI and hence the SARA KALI. As for changing the name is sure, starring the Catholic Church, as it has the habit of turning the pagan gods in virgins or saints, to attract people to Catholicism

The book of Lucia Chiavola Beirnbaum, entitled: DARK MOTHER, in 2001 on pages 133 and 134 and concordant, says that in the region of LYON (FRANCE) were found ruins of the temple to CYBELES and artifacts of the Canaanite goddess ASTARTE, and that some relate to SARA KALI.

A comment written by: Taid Rodriguez, entitled: HEBREW PRESENCE IN DOÑANA, on page 16 and 17.

says that Sara Kali is considered the mother of the Hebrews, although the Gypsies say that she is of Egyptian origin, and also relates the Jews to the Gypsies.

The book ANALIPSYS, written by GODFREY HINS on page 332 says that the holy Kali, may have an antiquity of 2348 years before Christ. The summary of all this story about SARA KALI, is that wherever we point SARA KALI, is of Hebrew origin and everything indicates that her real name is ASTARTE, and she was brought by the gypsies.

Many stories are told, among them, that she arrived by boat from Egypt, also that she is one of Jesus' Marys, and the most absurd of all, that she is the daughter of Jesus and Mary Magdalene.

The BBC did a report on the saint Sara Kali and tells us thus: *"Dominic Charmaison is a gypsy who has been worshiping Sara Kali the entirety of his 56 years. "My grandmother was devoted to Sara, and now I am passing that devotion on to my grandchildren,"* Dominic is a leader in the gypsy community and is respected for his faith and devotion to Sara.

"At home in Arles I have a shrine dedicated to her, but here in the caravan there are only a few photos," says the production of several posters. But even he is unable to give a definitive answer about Sara's identity. **His best guess is that she arrived with the Gypsies in the 15th century after entering their consciousness when they lived in the Byzantine Empire.** This data would confirm that the Sara Kali, came with the Gypsies, and that as others already pointed out in reality in Astoret, Asherah, changed her name when she arrived in Europe. As for the goddess Sara Kali India, it can be an adaptation of the Indians, but the Indian Sara is evil, and has nothing to do with the European, although all historians agree that both one and the other is Astoret the Phoenician goddess.

WHY IS HER NAME SARA KALI?

In Jeremiah 44:17 the women of Judah said to Jeremiah, *"But we will surely perform every word that is gone out of our mouth, to offer incense unto the queen of heaven, to pour out drink offerings unto her, as we have done, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem, and have had plenty of bread, and have rejoiced, and have seen no evil."* Also in Isaiah 17:8 he addresses all the tribes and says, *"And he shall not look to the altars that their hands have made, nor look to that which their fingers have made, nor to the groves, nor to the groves of Asherah, nor to the images of the sun."* In 2 Kings 17:16 it says, *"And they forsook all the commandments of the LORD their God, and made themselves molten images of two calves, and also images of Asherah, and worshipped all the host of, and Baal;"* Thus, both Judah and the 10 tribes became corrupt and worshipped Asherah, which is the same as Ashtaroth, and when they were taken captive to Assyria, they continued to worship these gods, and Asherah, became one of the chief goddesses, and when they went they changed the name to KALOS also it

they did with their idol. That is why in Calo we have the name of: ASTISAR, means: POWER. ASTISARÍ: POWERFUL.

Which is: Astoret, Asera, and hence SARA KALI.

Thus, the name gypsy, was given to his arrival in Europe, because the gypsies said they came from Egypt, and hence Egyptians and gypsies, but what is clear, that among them were not called Egyptians, *among them were called CALÓS*, although it was true that they came from Egypt as we will explain later.

It is interesting to know that in Matthew's gospel has been translated into several dialects of Romani and the word CALE, KALE, KALA, KANA, is translated as: KALO, although in English another word is used. And it is also used to say ***BLACK:** "Na solaha pa co osero, ke nastis paruves parno vay kalo yek anda ce bal.* Matthew 5:36 E Lasi Viasta Matthew, Romenes Russian Kalderas.

Thus, it is clear that the name chosen by the Gypsies is KALÓS and that it is a Hebrew name, and may have been made with intention, or that God made it so, to leave some clue to its origin.

CHAPTER VI
HISTORIANS,
WITCHCRAFT, AND THE
TAROT OF THE GYPSIES.

INTRODUCTION TO THIS CHAPTER

There are many who have studied the origin of the Gypsies, but very few with success, most of them not finding data in the historical archives, have been dedicated to say the same as the previous ones, was there no historical data that would indicate with certainty the origin of the Gypsies? Yes, there was, but not where they were looking for, the origin of the Gypsies had to be sought historically in their own trades, in what fed them, and which was also the cause of their ruin, in the practices of witchcraft. From the beginning it was known that the gypsies, or rather the gypsy women, were fortune tellers, fortune tellers, palm readers, and other divinations.

The Spanish Gypsies, like the others, also had these practices at the beginning of their entry into Spain, but after the strong persecution, since the Catholic Monarchs and due to the Inquisition, these practices diminished since they condemned those who practiced them to the stake.

The practices of witchcraft were reduced to palm reading. Although George Borrow in his books *The Bible in Spain*, and *The Zingali*, tells us about the gypsy witches, but it was not very common for the Spanish gypsies at that time to use witchcraft as they practiced to make a living, because of the brutality of the Inquisition, but when we read what they tell us, some historians of the entry of the gypsies in Spain, yes, they tell us that the gypsies had these practices and that they were even consulted by the high society, and it was also a quite strong witchcraft.

Contrary to the gypsies Spain, in other nations yes, they continued with their practices of divination in full force, because not in all countries the Inquisition acted in the same way as the gypsies.

same way. Those divinations and palmistry, which the gypsies practiced, had an origin, and therefore it was important to study where they acquired this knowledge, which of course was from the evil one.

The gypsies kept very secret, their knowledge of these agorerisms, so there were few who managed to get inside them, but at least we have the testimony of one, who managed to live with the gypsies for many years and learn directly from them, and learn where these practices had their roots, and when we read it we will be amazed at what we will discover.

On the other hand, it is convenient to analyze what some historians or writers have said about the origin of the gypsies. Not all agree, some are dedicated to repeat what others say, but others doing their own research and examinations show some very accurate conclusions, in my opinion.

We have some authors who were very brave in their statements, especially those who wrote in past centuries, since there were those who, for giving their opinion about the lost tribes and the Jews, were condemned by the Inquisition, such as Antonio Vieira, among others.

Many historians, linguists, first said that they came from Egypt, which certainly had its truth, and then others began to say that they came from India, but when we come to the historians of Chiromancy, Tarot cards, in general of witchcraft, many of them without hesitation say that all these practices are of Syro-Phoenician origin and that they came through the gypsies who for them are Hebrews.

SAMUEL ROBERTS

Samuel Roberts, was an English lawyer and writer, he put a lot of passion in what he wrote. In 1836 he wrote a book about the origin of the gypsies, very few would dare to say what he wrote. It is true that the Inquisition in Europe was no longer so strong, but it was still going strong. The book is entitled: THE GYPSIES published in London in 1836 and later in 1848 he wrote the book entitled: JEWS, THE ENGLISH POOR, AND THE GYPSIES.

THE GYPSIES book begins with two verses 2 Peter 1:21 which says, *"21 For the prophecy was never brought by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."* The other verse is Daniel 12:4 which says, *"4 But you, Daniel, shut up the words and seal the book until the time of the end. Many shall run to and fro, and knowledge shall increase."* Roberts was a Protestant Christian, and he bases his study from a biblical point of view, and with these Bible texts he implies that it has been revealed to us who the gypsies are, that in another time our eyes were veiled, but at the end of time our eyes will be opened, that would be the summary of what is said in the book.

In the preface of the book the first thing he says: *"It will please the reader to know, and he should bear in mind, and not lose sight of, that the main object, is to prove what I think. When they have read it, no one will dare to deny, that the Gypsies are the descendants of the ancient Egyptians, and that it was decreed by the Almighty and proclaimed by his great prophets Isaiah, Jeremiah, and Ezekiel, that they would be dispersed for a time, through the deserts, fields, and to almost all nations."* When he speaks of the Egyptians, he is referring to the Gypsies, for to him the Gypsies are Egyptians. Samuel sees the Gypsies

united to the Jews, and page 167 of the book THE GYPSIES says: *"the Gypsies are the Egyptians, contemporary of the Jews from the beginning, who, like the Jews, they were condemned for their sins to the vilest degradation and the most grievous sufferings, a dispersion, in almost all the nations of the earth: That after a certain period of them, too, they must be gathered again to their own country,"* Samuel sees a very great similarity between the Gypsies and Jews, and ascribes to them the same Biblical prophecies.

Eliphas Lévi

THE TAROT OF THE GYPSIES IS OF HEBREW ORIGIN

Eliphas Levi, Born on February 8, 1810, in Paris (France).

Writer and occultist, his real name: Alphonse Louis Constant. He studied for the priesthood, and was about to take the habits, it was there in the abbey seminary of Solesmes, where he devoted himself to deep study, the seminary had a library of 20,000 volumes. He began to study occultism, and later the Kabbalah, which seems to have been one of his passions, and the reason why we believe he changed his French name to Hebrew. Logically as evangelical Christians we do not agree with occultism or Kabbalah, however we must recognize that the historical data he handles on the subject of the Gypsies are accurate and reliable.

He wrote 45 books, among them: *The History of Magic*, this book he wrote in 1859, and among the many things he writes, he tells us about the introduction of tarot in Europe and gives us some indications about the origin of the gypsies.

"On page 192 and 198 speaking of the Gypsies he says: *"Whence came they? From what accursed and vanished world were these shipwrecked survivors? Were they, as the superstitious vulgar believed, the children of sorceresses and demons? What dying and betrayed Savior had condemned them to wander eternally? **Was this the family of the Wandering Jew, or the remnants of the ten tribes of Israel, lost to sight in captivity** and long chained by Gog and Magog in unknown regions? **The Tarot currently subsisting is that of the Gypsies and came to us through Judea.** In fact, its keys match the letters of the Hebrew alphabet, and some of its figures even reproduce their shapes. What then were the Gypsies?"* Eliphas indicates that the Gypsies may be the 10 lost tribes of Israel. Why does he say this? The answer is because of the Tarot, because he justifies that the Tarot cards were of Hebrew origin.

It is very interesting, he tells us that the Tarot we know is the only one there is, and it is that of the Gypsies, that is to say, before the arrival of the Gypsies in Europe, the Tarot was not known. Furthermore, the Tarot of the Gypsies is unique. Eliphas says that all the Tarot we know derives from the Gypsy Tarot.

In the Tarot cards of the Gypsies, the drawings are images of pagan gods, the sun, which in the Bible was Baal, the moon which was Asherah and Ashtoreth, and the other cards are Phoenician and Egyptian gods.

J.A. VAILLANT

J A. VAILLANT. He lived for many years among the Bohemians (Gypsies) and received orally a great part of their traditions, which he summarizes in his works: The Romes, the true history of the Bohemians (Gypsies) (1853). The Bible of the Bohemians. Magic key of fiction and facts (1863).

To demonstrate the correspondence between our own deductions and those given by the Bohemians, we transcribe below an extract published by Vaillant (*History of the Bohemians*).

J A. VAILLANT, was a Mason, and therefore we do not agree with him in everything that is said, except in those details that he tells us about the tarot cards of the Gypsies and the historical data. Keep in mind that he is transmitting to us data that he learned with the Gypsies, and that is why this book is interesting only in this aspect.

J A. VAILLANT, *points out in his book that the Gypsies come directly from the Hebrews*, that is to say, the Bohemians as he calls the Gypsies, have acquired the knowledge of witchcraft and tarot cards, *in Canaan, Assyria, Egypt*, here are some excerpts from the book *History of the Bohemians*. I repeat, do not forget that this knowledge J A. VAILLANT, learned it from the Gypsies : *"the ~~al~~ co the book that encloses it, and the stars the numerals and letters that name it; it is said, we repeat, that the ANAKS have obtained their TARA, the Bohemians (Gypsies) their TAROT, the Phoenicians their AS-THAROT, the Egyptians their ATHOR and the Hebrews their THORAH"*. J A Vaillant describes the name of the tarot, of the different names from where the Gypsies got them, and he points out: the Phoenicians, who were the Canaanites, and specifically the Bible points out that Solomon worshipped Ashtoreth, which is the same as Ashtaroth, and so it says in 1 Kings 11:5 it says: *"For Solomon followed ASTORET, goddess of the Sidonians, and Milcom, an abominable idol of the Ammonites."* Since Solomon became crooked, Israel followed him, and when the reign was divided, idolatry increased because Jeroboam turned away from the Lord and made Israel follow gods of Egypt, in addition to those of Canaan.

J. A. Vaillant, on page 210 of his book *"The True History of the Bohemians,"* explains Bohemians," explains some accusations against the Bohemians.

gypsies, who said, that in reality the gypsies were Jews, but they pretended to be Egyptians, because in 1348 they accused the Jews of poisoning water wells and cisterns, and there was a massacre against them. Those who did not die disappeared and some say that from then on they were called Egyptians. This story is told by different historians, which may have its truth, but as detailed below, they were gypsies, as these so-called Jews belonged to the bands that came with King Sindel, although it is possible that some groups of Jews, posing as gypsies, thinking that the persecution would decrease.

Throughout Vaillant's book, he justifies the origin of the Gypsies by means of the Tarot and palmistry, since he discovers that the Gypsies follow Phoenician gods such as Astaroth, Athor, among others, gods of Canaan, Egypt and Assyria. He also connects the Tarot to the Torat, from which he believes the name Tarot comes from. This thought is not far-fetched, since the worship of the Lord was mixed with the practices of Baal and Asherah, as the Bible makes clear in 2 Kings 23:5-6, which says: *"5. And he took away the idolatrous priests whom the kings of Judah had appointed to burn incense in the high places in the cities of Judah, and round about Jerusalem, and those who burned incense to Baal, and to the sun, and to the moon, and to the signs of the zodiac, and to all the host of heaven.*

6. He also brought the Asherah image outside the house of the LORD, outside Jerusalem, into the Kidron valley, and burned it in the Kidron valley, and turned it to dust, and cast the dust upon the graves of the children of the people."

THE SIGNS OF THE ZODIAC

Practices of the Hebrews when they turned away from the Lord.

Another thing that Valliant justifies, is to show that the signs of the zodiac, which the Gypsies practiced, is mentioned on pages 57, 58, 122, 124, and on other pages. In short, of all the gods that the Gypsies followed, which are the same ones that the Bible mentions in the Old Testament, and among the many verses that inform us that the Word of informs us that Israel was completely lost and that they practiced divination, among other practices, the signs of the zodiac, worship of Baal, the sun, the moon and all the stars is 2 Kings 23:5 which says: "*And he took away the idolatrous priests whom the kings of Judah had appointed to burn incense in the high places in the cities of Judah, and round about Jerusalem; and likewise those who **burned incense to Baal, and to the sun, and to the moon, and to the signs of the zodiac, and all the host of heaven.***" The signs of the zodiac is the current horoscope, because, well all agree that the horoscope of the Gypsies is their own, that is to say that when the Gypsies appear in Europe, they brought those signs of the zodiac and used it for divination.

BAAL WORSHIP, SUN WORSHIP, MOON WORSHIP

Thank God thousands, and thousands of gypsies all over the World have converted to the Lord and have left witchcraft, but those who have not converted, still continue to worship Baal, who is the Devil may the Lord rebuke him, and the queen of heaven. One of the causes of why many are still making pacts with the evil one, is because of money, but the problem is that the

enemy nothing for free.

In the book history of the Bohemians by H. G. Grellmann, published in 1810, on page 156, it says that there were those who believed that the gypsies were Hebrews.

PAPUS THE TAROT OF THE BOHEMIANS (GYPSIES)

It can be said that Papus, in his book "The Tarot of the Bohemians" gathers arguments of: Eliphas Levi, J. A. Vaillant, Cardan Jerome, Postel Guillaume, Court de Gébelin, Etteilla, Claude de Saint Martin and what he comes to justify with his book "The Tarot of the Bohemians" is that the tarot of the Gypsies was Hebrew. On page 65 he says: *"We could make a Tarot composed only of the Hebrew letters and their respective numbers; but this is not our object; we are going to investigate how the symbolism of the Tarot can be deduced from the symbolism of the Hebrew characters and thus realize our design: to determine by deductive means the value of the figures of the Tarot and their raison d'être."* We remind you again that we are against all such practices, and are only studying as to the origin of the Tarot of the Gypsies, because it proves the Hebrew origin of the Gypsies.

On page 159 of Papus' book, just as Eliphas connects the gypsy tarot cards to the gods of Canaan, Ashtaroth, and Athor.

Of this tarot of the Gypsies, which they discovered had Hebrew roots and came from the land of Canaan and also in Egypt, on page 6 of the book it says: *"The Bohemians (Gypsies) have a Bible; this Bible facilitates their daily life, because with it they preach good fortune; this Bible is also a continuous source of leisure, since it allows them to entertain themselves by playing. Yes, this card game called Tarot, which is owned by the*

Bohemians, it is the bible of bibles. It is the book of Thoth-Hermes-Thrismegistus, it is the book of Adam, it is the book of the primitive revelation of the ancient civilizations the Bohemians (gypsies), ignorant and vicious men, give us the key that will allow us to explain all the symbolisms.

'How can we not admire the wisdom of these initiates who have used vice and made it produce, from the point of view of good, better results than virtue? This card game of the Bohemians is a marvelous book, as Court de Gébelin and especially Vaillant have rightly observed. This game, under the name of Tarot, Torah, Rota, has successively formed the basis of the synthetic teaching of all ancient peoples.' Here what he says is that according to the studies of Court de Gébelin and Vaillant, this card game, comes from the Torah. We know that it is not so, but we must not forget that Israel got lost and made a mixture between the worship of the Lord, the Baals, Ashtoreth and the whole universe.

GEORGE BORROW

George Borrow in his Books "The Zingali" which deals with the Gypsies of Spain, on page 38 says: *"I have received more than one letter, in which writers complain that I, seemed to know so much of what has been written about the Gypsies, that I should have disregarded a theory entertained by many, namely, that they are of Jewish origin, and that they are neither more nor less than the descendants of the two lost tribes of Israel."* On this matter, he goes on to say on the same page 38 at the bottom that he does not want to go into the subject, however he believes the same as Grellman, in the *sense that the Gypsies are of Hebrew origin.*

GEORGE BORROW AND THE ROMANY

We must stop here, to talk about the first man who preached the gospel to the gypsies of Spain, although without getting converts, he preached to them in Santiago Street in Madrid, where he gathered a group of gypsies and gave them the gospel of Luke in the Spanish Caló. As you can already guess I am talking about George Borrow, or as he was called Gorgito the Englishman, and the Calós of Spain called him EL CALORO DE LONDRES. He was an expert linguist, after studying **theology and philology** he came to translate thirty-five languages and numerous dialects, among them the one he appreciated most was the Romaní or Caló. He dedicated himself to the circulation and apology of the **Bible** under the orders of the **British and Foreign Bible Society**. He traveled frequently on foot in England and Wales.

In 1810 he met Ambrosio Smith, the gypsy who would leave an everlasting mark on Borrow. Borrow decided to go with him to a gypsy camp, where he would learn their customs and language, it is said that he fell madly in love with a gypsy woman, whom he tried to conquer, without success. He traveled in Spain and Portugal in 1835-40. Returning to England in 1840, he married the widow of an officer. With what he earned from published books he was able to acquire a property in Oulton Broad, where he allowed gypsies to settle with their tents. As for published works on the Gypsies he has: Lavengro, the student, the Gypsy and the priest (1851), The Zincali; or Account of the Gypsies in Spain (1841), The Bible in Spain, The Romany Rye (1857), Wild Wales (1862), omano Lavo-lil, Word Book of the Romany, Life and Adventures of Joseph Sell, and , besides

translated and published: Gospel of St. Luke, and into Basque, and other languages.

As we have already said in other chapters he held that the Gypsies were the lost tribes, and in his old age he wrote George Borrow's book entitled: ROMANO LAVO LIL, published in London in 1888, links the Caló to Hebrew in many words.

George Borrow acknowledges on page 12 of the book: *"the Spanish Caló, which is probably the richest in words of all the gypsy dialects in the world"*. He comes to reaffirm, what others have already said, that Spanish Caló has remained in its purity despite persecutions.

In the introduction it says: *"Before going into the subject of the English gypsy, It is, however, very difficult to say with certainty anything on the subject. There can be no doubt that a true Gypsy language existed, but that at present there is great doubt of fact. The probability of an original Gypsy language, at the present time, exists only in dialects, more or less like the language originally spoken by the Gypsy race or Zingaro..... those which they still retain together with a considerable number of apparently original words."* We should note that George Borrow is an expert, and knowledgeable in the Caló and Romani language, and here he says several very important points, he says: *"There can be no doubt that a true Gypsy language existed"* This means that many of the words are not original, but copied, among them those from Sanskrit and Hindi. Then he tells us about the doubt of those original words, and that only dialects exist. By which it is understood that only a few words remain of the original language of the Gypsies: *"which they still retain together with a considerable number of apparently original words."*

Then on page 5 of the book, he tells us of the connection of Romani with Sanskrit and Hindi, and says: *"...three thousand words, the greater part of which are decidedly of Indian origin, which is connected with Sanskrit or some other Indian language; (The remainder consists of words picked up by the Gypsies from various languages in their travels).* Thus, we note that Borrow makes a separation, between Sanskrit and the origin of Romani, and dismisses the Indian origin of the Gypsies by saying: *"There can be no doubt that a true Gypsy language existed... those still retained along with a considerable number of apparently original words"* Borrow acknowledges that there are only a number of original words of the language of the Gypsies, if he had believed it to be Sanskrit he would have said so.

Then in the pages indicated below, he links in many Romani words to Hebrew, for example on page 269 Borrow says, that the **Hebrew** word **KORA** means: "a partridge is continually crying out to her young, to bring them to the feeding point" and says that the English Romani Gypsies' word: **kora-mengre or karra**, means crying and singing companions, from their practice of calling out the names of their products.

On pages 226 and 227 of the same book it says that the Hebrew word: **Bedel, bedil** in Hebrew means "**tin**" and in Chalo: **PETAL, PETUL**, means **horseshoe**. Although George Borrow adds that it can also mean to put horseshoe on the horse, or to work with tin.

On page 27 he makes a comparison of some words among them the word Sun, in Caló: CAM, in Hebrew: KHAM.

On page 50 in Caló: **hetavava**, in Hebrew: **Khataf**.

On page 29 in English Romani: **Caur: Hustar rob**, in Hebrew: **Cara**.

On page 41 In Romani: **DUKE**: Pain to hurt, in Hebrew: **DUI**: faintness.

Page 56 Romani: **ken**: House, in the caló is: **KEL**, in Hebrew: **KIN**, **KEN**, nest chamber dwelling, Strong 7064 and 7077.

Page 57 Romani English: **kinning**: Buying and selling, en

Hebrew: **Kana**, **Kenáan**: Merchandise.

On page 59, to shout, to riot, in Romani: **KORLE**, in Spanish caló it is: **GARLAR**, in Hebrew: Kara (who summoned, Kore. Strong 7121.

On page 59: Disturbances, in Romani: **Koring**, in Caló: **GRESCAJÓ**, in Hebrew: **Kirivah**.

On page 61: in Romani: **Levinor**, Meaning: drinks in which there is wormwood, in Hebrew: **Laenah**, in Caló: **REDAÑÍ**.

On page 78 in Romani: **Petul**, means: Tin, Hebrew: **Bedel** (tin). George Borrow argues that: Petul-Engro: horseshoe-fabricator, smith, tinsmith; *the name of a Gypsy tribe*.

On page 84 in Romani: **ROM**, means: MAN, HUSBAND, in Hebrew: Ream, Monoceros, the unicorn. Although not mentioned by Borrow, also in Hebrew: **rom**; *elevation*, i.e. (adv.) *raised*:-on high. Strong 7311.

MANUEL BARRIOS RODRIGUEZ

Manuel Barrios in his book: Gitanos, moriscos y cante flamenco. Rodriguez Castillejo, 1989. He says that the gypsies are of Hebrew origin, because they share words, he refers that they are the same in Hebrew and Caló.

ELIPHAS LEVI

Book: History of Magic, in French: Histoire de la Magie by Eliphas Levi, pages 195-196, published in 1859. He says the following about King Sindel's band *"their language, on the contrary, included a good portion of Hebrew, and therefore they were the refuse of the abject race that slept in the tombs of Judea after devouring the corpses that those contained; they were the heretic Jews tortured, hunted and burned in 1348 for having poisoned wells and cisterns, who returned once again to their task. As a final possibility, whether they were Jews or Egyptians, Essenes or Cushites, Pharaohs."*

The Spanish Gypsy

LOU CHARNON

The book entitled The Spanish Gypsy by LOU CHARNON, on page 216, refers to several authors, who indicate the Hebrew origin of the Gypsies.

A Goy Who Speaks Yiddish: Christians and the Jewish Language in Early Modern .

Elda Elyada

The above-mentioned book by Elda Elyada, on page 103-104, and many other pages, makes it clear that Romani has Hebrew words, and they mention other authors who are of the same opinion.

ROBERT McDOUGALL

From: ROMANY ROAD

The gypsy ROBERT McDOUGALL says: "My
opinion

*personal is that gypsies around the world are descendants of
the lost tribes "of Israel", in their exodus "Path to Freedom"
from Egypt under the prophet Moses - but forbade to return to
Israel. During their captivity in Egypt, the lost tribes were
educated in astrology and supernatural psychic arts, which
today is inherent in many Gypsy, also as fortune tellers."*

CHAPTER VII
GYPSY LAWS

THE IMPORTANCE OF GYPSY LAWS TO TRACE THEIR ORIGIN.

Something very important that we must understand, that we cannot look for the lost tribes, within Judaism, it is not possible, because when the tribes came out in 722 B.C. Judaism did not exist, at that time it was the LAW OF MOSES, as it is written. This book does not want to enter into controversy, because it is not about that, it is only to try to be coherent. The **Hasidism** or **Hasidism** movement arose in Eastern Europe, specifically in Belarus and Ukraine, in the 20th century.

XVIII. It was founded by Rabbi Israel ben Eliezer known as the Baal Shemtov (1698-1760), also called the *Ba'al Shem Tov* (Hebrew, literally: "Lord of the good name").

Many rabbis look for the lost tribes in historical clues, when the book that undoubtedly has more data is the Word of God, it is in it where everything is written, and it has the secret, and therefore must be scrutinized and believed. And to find the lost tribes we must find them in the Bible, that is why I firmly believe that the Gypsies are the lost tribes.

Having said the above, we must say that when the tribes left Judea and were taken to Assyria, they were already completely lost, in idolatry and worshipping the Phoenician gods, however they did not completely abandon certain laws of the Torat. That is to say, they followed the Baalim and Asherah, they were soothsayers and doomsayers, but they observed certain laws of Moses, which later with the arrival in Europe, due to the persecutions, were disappearing, however, there remained those laws or customs that were not a danger, and that they could keep behind closed doors. For that reason the first thing that disappears is the

SABBAT, because that was contrary to Christianity, yet the Athinganoi gypsies kept it, their presence in Constantinople in 1150, is strongly contrasted, and they kept the SABBAT in secret, there are other gypsies in France who also kept the Sabbath.

The gypsy laws, in the beginning were the same, but as they passed through the nations they changed, some were copied from the countries where they lived, for example the virginity test in the weddings of the Spanish gypsies, a woman does it, this form of testing the virginity of the Spanish gypsies was copied in Egypt, later we will talk about it. Another custom that was lost was the payment of the dowry to the father of the bride, although other Gypsies of other nations do practice it.

RESPECT FOR THE ELDERLY

Respect for the elders is deeply rooted in the Gypsies, and this is something that is still respected today, in Leviticus 19:32 it says: "*Before the gray hairs you shall rise up, and honor the face of the old man, and of your God you shall fear. I am Jehovah.*" This respect for the elders has always existed among the Gypsy people, besides, when it is time to solve a problem that may arise, the elders are always called, and they judge the case, and everyone has to abide by what is resolved. If we read the Pentateuch, we will see that problems that arose among the Israelites, were judged in front of the elders.

THE LAW OF BANISHMENT

When a Gypsy has committed a serious crime, or problems between families, the culprits are marked with a territory from which they cannot pass. And it is the elderly Gypsies, the

The older ones, who resolve the matter, and their decision has to be respected.

This law has its basis in the entire Old Testament, you will observe, that whenever Moses or Aaron met with Israel, the elders were summoned to the meetings, Exodus 12:21 says, *"And Moses called for all the elders of Israel, and said unto them, Bring forth and take you lambs for your families, and sacrifice the passover."* Also in Exodus 19:7: *"Then Moses came and called for the ELDERS of the people, and expounded before them all these words which the LORD had commanded him."* All the commandments and instructions that the Lord gave to Moses, he shared with the elders.

The elders were very active in the religious life of the Israelites, by command of the Lord, in Leviticus 4:15 it says: *"And the ELDERS of the congregation shall lay their hands upon the head of the bullock before the Lord, and before the Lord they shall slay that bullock."* It is God who says that the elders shall lay their hands upon the bullock when it is offered for atonement for the people, if they have committed sin. And so we find that it is the elders who had to put order in the problems, so we find hundreds of verses in the Pentateuch that speak of it, among them Deuteronomy 19:12, 21:3, 21:6, 31:28, Joshua 8:10, in short, in every action to solve problems there were always the elders.

GYPSY COURTSHIP

It is the parents and relatives of the groom, who go to the house of the parents of the future bride, and once in the house, they go to the father of the bride and tell him that they are coming to ask his daughter for his son, the father calls his daughter and asks her if she wants the boy, she can answer yes or no. This custom is exactly the same when Abraham's servant asks Rebekah for Isaac.

on behalf of Abraham's family says: *"And they said, Let us call the maiden and inquire of her. And they called Rebekah, and said unto her, Wilt go with this man? And she answered, Yes, I will go. And they let Rebekah her sister go, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of thousands, that thy seed may possess the gate of their enemies. Genesis 24:57- 60.*

Although things have changed in the Gypsies in the times we live in, but before the bride and groom could not leave each other, especially the man could not leave the bride, the woman could leave him, but the man could not, at least in the Gypsies of Spain it was like that, unless some fault of the bride was discovered.

Among the Gypsies of Spain there are different customs courtship, for example in some regions, they are not allowed to be alone, if they go for a walk there is always someone accompanying them, this was so in all Gypsies in past centuries, then it was changing, although even today, in many Gypsies of Spain follow the same custom. To realize that Jewish and Gypsy courtship is the same, let's see what Rabbi R'David Ben Israel tells us: *"It should be clarified that not everything is permitted during this period. For example, the practice of carnal contact between the couple is forbidden. Engagement is a stage prior to marriage that must be carried out with sanctity. Therefore, the preparatory process must also be wrapped in an atmosphere of holiness. This way of proceeding will make it possible to enter the marriage in a state of purity, in accordance with the stipulations of the Torah".*

THE HANDKERCHIEF TEST

Deuteronomy 22:17 says, *"You have accused her of shameful conduct, saying, 'I found out that your daughter was not a virgin.' Yet here I have the proof of her virginity." Then the parents shall spread the marriage sheet before the elders."*

Comment from a Jew: *"The bride and groom in Judaism have not had physical contact until the day of the wedding and even today this is still the case.*

There were many bandits who after having a wife no longer wanted her and argued that she was not a virgin. So to protect the Jewish maidens, the new couple on the first wedding night, which did not have to coincide with the wedding day, had to have a handkerchief which had to be stained with the blood of the virgin, and the newlywed husband a few days later gave it to the father of the ex-virgin, to testify that the bride was a virgin at the wedding. Thus the husband, could never return her for these facts (not virgin) because there was the irrefutable proof that he took for granted since the man delivered the bride's father. No screams, no scandals. Today the groom must spend at least 3 minutes immediately he marries and it is what replaces the handkerchief. This is very private and sacred not for friends, anything they tell you about this is just defamation of the law and tradition. And I repeat it is not for courtship.

In Judaism, marriage is the most sacred thing and for the This is called Kiddushim (sanctifications of the lives of husband and wife), and sexuality is total purity for this Kiddushim. Which means that, in G-d's plan, both the paradigm of the holy virgin and the libertine woman are models to discard and avoid."

In all Bible translations, it says: *"the fathers shall spread the sheet"* But in the original is the word: **"מִלְהָא simlá"** Which according to **Strong-Chávez-Tuggy-Vine-Swanson** is: *"through the idea of a covering taking for granted the form of the object underneath); dress, especially mantle:- mantle, cloth, garment, garment, sheet, veil, dress, vesture, dress"* Usually a special dress and sheet were prepared, possibly others used a handkerchief, but this was not usual. The clothes and the sheet generally had to be white, and what was called the bridal room was prepared, where they would spend their first night. In the morning, the proofs of virginity were given to the bride's parents, who had to keep them. The test consisted of the clothes being stained with blood.

The Kaldera and Lovari Gypsies have not lost the fulfillment of this requirement of the Law, as it is, they still do it this way, they prepare the sheet and if I remember correctly others prepare the dress. The Gypsy Pastor from Argentina, Jorgel Bernal, who on his father's side is Kaldera, and on his mother's side Lovari, has been kind enough to explain it to me.

THE PROOF OF VIRGINITY OF SPANISH GYPSIES

Among the Spanish Gypsies, what is said when the bride's virginity is tested? That the daughter who pulls out the handkerchief, crowns her father and the family. Now something very important is to understand, that the way the handkerchief test is done by the gypsies that we are Spanish, is not exactly as the Bible indicates it, we have already spoken before, as it was done according to the biblical data.

I always had in my heart that if the gypsies were a tribe of Israel, why, they did not make the virginity test as indicated in the Bible, in addition one would have to find other gypsies that did make it exactly as indicated in the Word of God. Well, having information from different gypsies from other countries, as I said before it is like that, that is to say the gypsies of the Kalderas tribes, Lovari, gypsies from Brazil, some American gypsies, Russians, Bulgarians, they do it exactly as the says, it is the shroud, of course it is also true that he told me, that to make sure that everything would go well, before the wedding they examine the girl, to avoid problems in case she is not a virgin.

Some might think, does this prove that we are from Israel? Undoubtedly, this is part of what proves it, but of course there are many more laws, here we only mention some of them, but there are hundreds and all of them have their basis in the Torah.

**BECAUSE IN THE SPANISH GYPSIES IS
THE AJUNTAORA
THE ONE WHO PERFORMS THE VIRGINITY TEST?**

As for the Spanish Gypsies, the way of doing the handkerchief test shows a very important sign, because as there are Gypsies from other tribes who do it correctly, that tells us that the tribes took different paths, and the Bible tells us that the tribe of Ephraim would return to Egypt and Assyria: *"They shall not remain in the land of the Lord, but Ephraim shall return to Egypt and Assyria, where they shall eat unclean food."* Hosea 9:3. What I believe, is that the Spanish Gypsies are mostly the tribe of Ephraim, which is the tribe of Joseph, and the fact that the test of the handkerchief is done by a gypsy woman that we call the

juntaora, **proves that the gypsies of Spain were in Egypt,** FOR THERE ARE CITIES IN EGYPT where the handkerchief test was done, BUT INSTEAD OF BEING DONE BY THE BRIDE, IT WAS DONE BY THE BRIDE GIRL. This means that after the ten tribes were taken to Assyria, the present Syria, they were taken to Egypt as we have already pointed out in other chapters and it was there where the tribe of Ephraim changed the virginity test, copying the Egyptians and we believe that this could have been a cause of controversy with the other tribes, in some countries where they coincided, arguing with each about which was the true custom of the Gypsies.

The Gypsies of different countries of Europe, have acquired different ways of doing weddings, and it has been a motive of discussion. I remember that in France in a World Convention of Gypsies, this was a reason for discussion, because the Rom and Manus gypsies were arguing about the way they celebrated their weddings.

The Bible says that the tribes would not remember the Mosaic laws, precisely in Hosea 13:4-6 speaking of Ephraim it says: "4 "I have been the Lord your God since I brought you out of Egypt. You must acknowledge no other God besides me, for there is no other savior. 5 I cared for you in the wilderness, in that arid and thirsty land; 6 but once you had eaten and were satisfied, you became proud and forgot me." Clearer water, **for it indicates that the tribe of Ephraim forgot the law, and the Lord, that is, their origin.**

SPANISH GYPSIES COPIED THE EGYPTIAN WEDDINGS.

The way of celebrating the weddings of all the gypsies, were according to Deuteronomy 22:17, but as they were being spread by different nations they were copying the customs of those countries, abandoning the Biblical ones. The Egyptian woman's virginity test is similar or identical to that of the Spanish Gypsies, and they are as follows: *"In Egypt, a practice known as baladi dokhla used to and still exists in some parts of the country, especially in remote rural areas. On the wedding night, the bride and groom are accompanied by members of their family. The bride is taken aside and a woman inserts her finger into the vagina after folding her finger with a piece of cloth to receive the blood resulting from the rupture of the hymen. This blood is usually called the blood of honor. The bride prepares a piece of white cloth, commonly called al-mahrama, which is placed under her at the first intercourse. The blood received on the cloth is later shown to family members of the husband and wife, as a proof of virginity."* As we can see, it is exactly the same as the Spanish Gypsies, that is to say that it is a woman who performs the test, what changes is that in Spain the handkerchief is not necessary to be stained with blood and neither is there any cloth prepared for the first night of the couple. But it is not only in this but also in the alboreá, another commentary on Jewish weddings says: *"follow the couple in their bedroom and proceed to deflower the bride using a clean white handkerchief which is then exhibited before the guests, whereupon the mother of the bride begins to sing and joins all the women present."*

DOWRY FOR THE BRIDE

A deep-rooted tradition among the luvari and kaldera gypsies and others is the dowry paid to the father of the bride. This is very important, because we observe it in the Bible in Genesis 29:20: it says thus, *"Thus Jacob served for Rachel seven years; and they seemed to him as a few days, because he loved her."* This custom comes from the time of Abraham.

PROHIBITION TO MARRY A MAN OR WOMAN WHO IS NOT A GYPSY.

This has been kept very strictly for centuries, nevertheless there has been mixing, but we must say that it has not been mixed as much as the Jew, because the gypsy has been more separated from society, because they were not even allowed children to go to school, it was not until 1783 when Charles III published a pragmatic where gypsy children were allowed to go to school from the age of 4 years. But it is understandable that the gypsies were not very enthusiastic about integrating into a society that had crushed them for centuries, and they were killed by the thousands, including the children and women who died of hunger and cold in the prisons of Spain.

We must also say that the gypsy has been much more marginalized than the Jew and even than the blacks. We have already said in another chapter that the Gypsy is the most rejected people of all those who exist on earth.

Now we must say that the reason for not mixing with the payos, it was considered something impure, that is the truth, why? The answer is simple: BECAUSE THEY WERE NOT GYPSIES. In this sense we must say, that the persecutions were present in the memory of the gypsies, and they were also

They were despised by society in general, so it was not understandable for a gypsy that someone of his lineage would marry a payo. The payo was the gentile, and the gypsy was considered not to be. In addition to this, the gypsy considered that it was not right to marry someone who was not of his culture. No one has ever so strictly guarded against mixing with other lineages as the Gypsies. Where does this come from? No doubt from the Bible, in Deuteronomy 7:3-4 it says: *"And you shall not intermarry with them; you shall not give your daughter to their son, nor take their daughter for your son. For he shall turn away thy son from following me, and they shall serve other gods; and the anger of the LORD shall be kindled against you, and he shall destroy you quickly."* We also note in the Bible, when Abraham commands his servant to take a wife for Isaac tells him, *"3. and I will swear unto thee by the LORD God of heaven and God of the earth, that thou shalt not take a wife for my son of the daughters of the Canaanites, among whom I dwell; 4. but thou shalt go unto my land and to my kindred, and take a wife for my son Isaac."* Deuteronomy 24:3-4.

We also see the despair of Isaac and Rebekah when they saw that Esau had taken idolatrous wives: *"34. And when Esau was forty years old, he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite; 35. and they were bitterness of spirit to Isaac and to Rebekah."* Genesis 26:34-35. Therefore Isaac and Rebekah asked Jacob to take a wife of their kindred: *"1. Then Isaac called Jacob, and blessed him, and commanded him, saying, Take no wife of the daughters of Canaan. 2. Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and there take thee a wife of the daughters of Laban thy mother's brother. And may the Almighty God bless thee, and make thee fruitful and multiply thee, until thou be a multitude of people; 4. and may he give thee the blessing of Abraham, and to thy*

descendants with thee, that thou mayest inherit the land wherein thou dwellest, which God gave unto Abraham. So Isaac sent Jacob, and he went to Padan-aram to Laban the son of Bethuel the Aramean, the brother of Rebekah the mother of Jacob and Esau. And Esau saw how Isaac had blessed Jacob, and had sent him to Padan-aram, to take him a wife from thence: and when he had blessed him, he commanded him, saying, Thou shalt not take a wife of the daughters of Canaan" Genesis 28:1-6. Thus we can see that since before the Law, they only married among themselves, that is, between first cousins, and hence also the Gypsies usually marry between first cousins.

THE TREATMENT OF THE GYPSIES TO THE PAYOS, ONCE ACCEPTED.

It is fair to say here, that although there are difficulties when a payo marries a gypsy, or vice versa, once he has been accepted, he is treated as one more, and if the payo knows how to treat the gypsy, he becomes the owner, we all know that. It is accepted to such a degree, that when the gypsy speaks of payos, he never refers to the payo accepted by the family, the payo is accepted as one more and they forget that he is a payo. Of course, he must show that he appreciates the gypsy and adapts to him.

The Bible says, *"And thou shalt not distress a stranger: for ye know what the soul of a stranger is like, seeing ye were strangers in the land of Egypt."* Exodus 23:9. We also observe in the Bible that when Ruth the Moabitess came with her mother-in-law Naomi, Israel appreciated this attitude of Ruth, notice how Boaz speaks to Ruth when she gleans in her field: *"⁸ And Boaz said unto Ruth, Hearken, my daughter, go not thou, O my daughter, and glean not into another field, neither pass over : and here shalt thou stand by my handmaids. ⁹ Look well to the field that they glean, and pursue after them: for I have commanded the servants that they trouble thee not. And when*

you have

thirsty, go to the vessels, and drink of the water which the servants draw. ¹⁰*And she bowed herself with her face to the ground, and said unto him, Wherefore have I found grace in thine eyes, that thou shouldest know me, seeing I am a stranger?* ¹¹*And Boaz answered and said unto her, I have known all that thou hast done unto thy mother in law after the death of thy husband, and that thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not before."* Notice the words of Boaz, of why he attends her with such interest, *"I have known all that thou hast done with thy mother-in-law"* That is, it had already run through the people of Israel, what this had done Ruth with mother-in-law and got the Israelites in her pocket, BLESSED BE THE NAME OF THE LORD.

THE SIGN OF A MARRIED WOMAN

Although in the Gypsies of Spain it is not used, but it is customary for the Gypsy woman, as a sign of being married, to wear a headscarf. Jewish women have the same custom.



Gypsy women in France praying to the Lord, you can see the scarf on their heads as a sign that they are married.



Other gypsy women from another country with the handkerchief, as a sign of being married.



Jewish women with the sign of the handkerchief as a married woman.

This custom of the veil on the head comes from Old Testament times, in number 5:18 it says: *"And the priest shall make the woman stand before the LORD, and uncover the 's head, and lay upon her hands the memorial offering, which is the offering of jealousy; and the priest shall hold in his hand the bitter waters that bring a curse."* It is understood that if he uncovers his head it is that it was covered. This verse deals with the law of jealousy, and it is when the husband brings the wife before the high priest, because he suspects that she has been unfaithful, and at that moment her head had to be uncovered. If she has to uncover her head, it is because she was covered.

DIVORCE

The Gypsies do not contemplate divorce, except for infidelity, nor does polygamy exist, although it seems that in Muslim countries it is possible that some Gypsies have practiced it, but even in Muslim countries, as far as I know, it is not practiced.

THE FAMILY

Family ties are very strong, they have unity, not only between siblings, but also between cousins. In the celebrations everyone, cousins, aunts, uncles, brothers, join together to celebrate Christmas, or any other holiday, weddings, etc..

During their whole life they remain living around the oldest gypsy of the family. Before, when they were wanderers, they all went together in groups of 30 to 100 people, depending on the number of family members. But with the modernization of life, they live in apartments or houses, close to the domicile of the oldest Gypsy.

MOURNING AMONG GYPSIES AND JEWS

The way to celebrate the mourning, is identical, it is in the visits of relatives and friends, where most of them go to be with the family of the deceased, to comfort and fulfill them. In the way of mourning, they do not shave, and sometimes they do not even clean themselves, the Jews for seven days usually sit on the floor, and similar or similar things do the gypsies. They also refrain from eating meat, the Gypsies dress in black, like most Europeans. But I must say, that neither Jews nor Gypsies please the Lord in this, for that the Bible says: *"And the man or woman who evokes spirits of the dead, or indulges in divination, shall be put to death; they shall be stoned; their blood shall be upon them."* Leviticus 20:27. According to this verse, it is a sin to invoke the dead, one thing is the pain for the deceased, and another are actions that although they are not words of invocation, they are actions for the dead, and sacrifices, such as sitting on the ground for sevens, not shaving, or washing, that is not pleasing to the Lord. That is why it also tells us: *"You shall not make a tonsure on your heads, nor shall you damage the tip of your beard. And ye shall not make scratches upon your body for a dead man, neither shall ye print upon you any mark. I am Jehovah."* Leviticus 19:27-28. Also in Deuteronomy 14:1: *"Ye are the sons of the LORD your God: ye shall not cut yourselves, neither shall ye shave yourselves for a dead man."* So here we can see that God does not want sacrifices for the dead, and when you deprive yourself of the normal things of life, it is a sacrifice, God does not forbid you to mourn, what he says is not even: *"ye shall injure the tip of your beard.....for a dead man."*

IMPURITIES

Clement Le Cossec, a man who devoted his life to winning the Gypsy people for Christ, in his book. MY ADVENTURE AMONG THE GYPSIES, a book that I had the privilege of publishing in Spanish for the Philadelphia Evangelical Church,

in the

page 80 says: *"The customs are deeply rooted for centuries, as were the Jews in the time of the apostles..... These laws of impurity that resemble that of the Jews of the Old Testament (Leviticus 15) are sometimes cruel. Indeed, the one who declares himself impure can no longer share food with others. In Holland and Germany, the man-ouches consider impure the one who eats horse meat. They say that they are "palatchido".*

THE LAW IMPURITY BECAUSE A DEAD PERSON

In the Gypsies when someone died, they removed everything that had been in contact with the dead person, mattresses, clothes, shoes, everything. Many Gypsies did not know why they did this but they kept it strictly. This law is written in different parts of the Torah or Pentateuch and in Numbers 19:11-16 it says: *"11. Whoever touches the dead body of any person shall be unclean seven days. On the third day he shall purify himself with that water, and on the seventh day he shall be clean; and if he does not purify himself on the third day, he shall not be clean on the seventh day.*

13. toucheth the dead body of any person, and purifieth not himself, defileth the tabernacle of the LORD, and that person shall be cut off from Israel: because the water of purification was not sprinkled upon him, he shall be unclean, and his uncleanness shall be upon him. This is the law when a man dies in the tent: whoever enters the tent, and whoever is in it, shall be unclean seven days. And every open vessel, whose lid is not fastened, shall be unclean;

16. and whosoever toucheth any dead man slain with the sword upon the face of the field, or any dead body, or human bone, or grave, seven days shall be unclean." The Gypsies did not usually keep anything of the deceased relative.

CHEATED ANOTHER GYPSY, HE WAS A DISGRACE.

When the Gypsy walked in the Gypsy laws, cheating another Gypsy, was not allowed, it was seen as evil, as a bad Gypsy. In George Borrow's book *The Bible in Spain*, he tells us that he was accompanied by Antonio a Gypsy from Extremadura, in it you can see the hospitality of Antonio towards George Borrow, because he thought he was a Gypsy, and that is why he accompanies him everywhere, he did not want to leave him alone in the hands of the Busnés. I remember when I was a child, that when some gypsy did something to another one, it was said: *"There are no more gypsies"*. In the Jews, it is exactly like that, those who have been in Israel, and have gone to Masada, when he tells you the story of why the Romans were able to defeat the Jews of Masada, it was because to raise the road to get up, they put Jewish slaves, and therefore those who were up on the mountain, did not attack those who made the slope to climb up.

There are many more customs and laws that are identical to the Law of Moses, that outside of the Jews, there is no one who had them, but the Gypsies and that is an undeniable reality.

**CHAPTER VIII ANSWERS TO
SOME QUESTIONS
AND CLARIFYING SOME POINTS.**

CLARIFYING SOME POINTS

If we gypsies are the lost tribes of Israel, it is not because we are better than anyone else, nor wiser, nor better, on the contrary as it is written: 1 Corinthians 1:26-31 which says:

"27 But the foolish things of the world hath God chosen, that he might shame the wise; and the weak things of the world hath God chosen, that he might shame the things which are mighty; 28 And the base things of the world, and things which are despised, hath God chosen, and things which are not, that he might bring to nought things which are; 29 That no man should boast in his own presence. 30 But by him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; 31 That, as it is written, He that glorieth, let him glory in the Lord."

And already from the Old Testament speaking of the restoration of Israel in Isaiah 54:7-8 it says:

"For a brief moment I forsook you, but I will gather you with great mercies. In a little wrath I hid my face from you for a moment; but with everlasting mercy I will have compassion on you, said the LORD your Redeemer."

So, I want to make it clear that the gypsies being the lost tribes of Israel, is not because we are better than anyone else, the Bible says that we are all sinners, *and there is no one righteous*. Furthermore we must say, that the Bible makes it clear that all those who have accepted Christ as the Lord of their lives, have become part of Israel and it says so in Romans 11:17-18 which says:

"For if some of the branches were broken off, and thou, being an olive tree 18. Do not boast against the branches; and if you boast, know that you do not support the root, but that you do not support the branches."

the root to you."

So, you must know that you are part of Israel, whether you are a Jew or not, whether you are an Israelite or not, because we are Israelites by the blood of Christ, and remember that Jesus was a Jew. That is why those who convert to Jesus of Nazareth, a deep love for the people of Israel is born, the one who hates Jews and Israel has not known Jesus the savior. Those who in the past persecuted the Jews for being Jews, never knew the Savior, because when he knows Jesus and receives him as his savior he has to love the people where Jesus came from, He was a Jew.

Nor should we forget that the early church were all Jews, and Jesus said that salvation came through the Jews, John 4:22, therefore, if salvation is through them, how can we hate the one whom God used for the salvation of the world? Even though they to this day at the nation level have not recognized Jesus as the Messiah of Israel.

Perhaps this may even provoke laughter in some, to say that we Gypsies are Hebrews, since many consider that we are unworthy of belonging to any lineage, or nation. But as the apostle Paul said:

"by the grace of God I AM what I AM."

And those of us who belong to the Church of Christ are likewise by grace, and salvation is by grace. So, Israelite or non-Israelite, Jew or non-Jew, of what can we boast? But certainly the Gypsy people have been and are at the most despised people on earth. In 1997 a school survey was made to 6000 students, which was published in the newspaper El Mundo on February 3, 1998, in which 27% would expel the Gypsies from Spain, above Moroccans and Jews.

THE REASON FOR POVERTY AMONG GYPSIES

This people has been a people that has lived in the most absolute poverty, because a few years after their arrival in Europe and Spain they were forbidden to sell horses, and all activity related to the merchandise including fixing pans, pots and other pots, so the gypsies who were wandering and therefore did not know other trades, how could they live? Now before being forbidden their trades, the gypsies were not so poor, it was later, when they could not exercise their trades because of the laws, and there are gypsy poems that certify it, in the book: A PENTECOST IN THE XX CENTURY, in pages 9 and 10 I publish some gypsy poems of the XVIII century and one of them says this way:

*"A chibé the calés have worn silk
olive trees, and acana for their
misfortunes they wear saces with
chains."*

In Spanish it reads as follows:

*"One day the gypsies wore silk
stockings, and now for their
misfortunes they wear iron chains."*

This poetry speaks of the misfortunes of the gypsies, as a consequence of the laws dictated against them, and points directly to their poverty by stopping them from exercising their trades, in addition to prohibiting them from begging.

GYPSY CHILDREN WERE NOT ALLOWED TO GO TO SCHOOL

If we compare the Jews and the Gypsies, in the sense of wealth and culture, we will realize that the Jews have been blessed by the Lord with wealth, in terms of studies, the Jews have always been very prepared and studious and they are so today. On the contrary, the Gypsies have been poor, as far as studies are concerned, because they were not given access to schools, for it was not until 1783 that a law was passed allowing Gypsy children in Spain to go to school. Before this, in 1749, the gypsy genocide took place, where 12,000 of them were imprisoned, most of them died by firing squad, and others died of hunger and cold in Spanish prisons.

How many criticisms have the gypsies received for not taking their children to school, but have they ever asked themselves why?

Now think for a moment, do you think it was easy for a gypsy to send his children to school after that massacre? Certainly not, besides, if they had sent them, they would have been rejected, in spite of the law. In the memory of the Gypsies at that time there were the massacres.

Today things have changed and we already have gypsies who are lawyers, other doctors as was Juan Manuel Montoya, whom I met and we became friends, I could testify of the Lord, some of his family were Christians, but he was not, then I knew that he converted to the Lord, I called him on the phone and asked him how was your conversion? He told me: I don't know what happened, but suddenly I started to say: Heavenly Father, Heavenly Father; and from then on he started going to church. Shortly after this conversation, I learned that he left with the Lord, he was very young.

On the website of the Romani Union it us:

"In Spain there are gypsies contributing their efforts in all economic and professional activities; there are doctors, lawyers, teachers, businessmen, skilled workers, artists, etc. However, the stereotype or common image that is projected from all the media, is still incomprehensible that of the indigent and illiterate gypsy, when not criminal. "

I am sure that if the Lord does not come first, we will see great talents coming out of this town.

***IF THE GYPSIES ARE THE TRIBES OF ISRAEL
WHY CAN'T THE JEWS FIND US?***

Because the time is set by God. Now it is also true that Israel is looking for the tribes wrongly, that is my opinion, because they are looking for them in hidden places of the land, and that is not what the TORAT says, nor the prophets, however I believe that the time of the recognition is near or maybe it has already happened.

Another reason why they do not find the lost tribes is because they do not search in the indications of the Word of God, because He left everything perfect to find them, but when we look the other way and reason things in a human way, we do not find the right direction. God in His Omniscience prophesied everything related to the lost tribes, and even the name was written in the Bible, as we will see.

**BURNED AT THE STAKE, FOR SAYING THAT HE
KNEW WHERE THE LOST TRIBES WERE.**

If we read the historians each one will tell you that they are here or there, but they have not appeared in those places where some thought they were, and some were led to the

burned at the stake by the horrific Spanish Inquisition, as in the case of the Jew David Reubéni, as history tells us:

"In 1524 a Jew named David Reubeni appeared before Pope Clement VII and the King of Portugal to try to convince them that his brother was the monarch of one of the lost tribes of Israel that was in Asia. He was a simple emissary to seek an alliance with the Christian kingdoms in order to fight against the Muslims. The wretch paid dearly for his initiative: he was burned at the stake by the Inquisition."

We can read many books and theories of who and where the tribes of Israel are, but none of the books, nor theories will give us the correct answer, **the answer is in the Bible the Word of God**, the Bible is the one who prophesied that both Jews and Israelites would be taken captive for their sin, The Word of God tells us that the name of the tribes would be erased from the earth, and only the Bible is the one that tells us who are the lost tribes of Israel, God in his Omniscience left everything perfectly marked, so that when that moment came no one would doubt who they are. That is why those who have to see this truth, are men and women who believe in the TORAT and the prophets, and not look for interpretations at their whim, because when the Bible is revealed to us, it is clear and understandable, like water, it is as if we look through a clean glass, we can see everything that is on the other side.

IF THE GYPSIES ARE THE LOST TRIBES, SHOULD THEY RETURN TO ISRAEL?

Yes, they will return, but not all of them, that is, part of each tribe will return, they will become great, as it says in Ezekiel 37:10, because they will grow, but not all of them will return because in Ezekiel 20:37-38 it says:

"I will cause you to pass under the rod, and will bring you into the bonds of the covenant; I will separate from you the rebels, those who have rebelled against me: I will cause them to go out of the land where they sojourn, but they shall not enter into the land of Israel, and you shall know that I am Jehovah."

If you notice, the first thing it indicates, is conversion, when it says: *"who will bring them into the bonds of the covenant"* but then it goes on to say:

"I WILL SEPARATE THE REBELLIOUS FROM YOU." In this verse 38 of Ezekiel chapter 20 there is something very important, because it says: "but they shall not enter the land of Israel, and you shall know that I am Jehovah."

Especially the word "NO" in Hebrew: אין, always used in an absolute form, in other words it is a resounding "NO", thus for example we find it in Exodus 20:3, where God says:

"Have no other god besides me" Version of the Living One. Thus

in all the passages that God uses this word, it is a total "NO", that cannot be changed, what it says is that those who are rebellious shall in no way enter Israel, in other words THOSE WHO ARE NOT CONVERTED SHALL NOT ENTER. On the other hand the words: *"I will cause them to go out of the land wherein they sojourn"* It seems that the meaning is the same as in Numbers 14:30 which says: *"Ye indeed shall not enter into the land, for which I lifted up mine hand, and sware that I would cause you to dwell therein; except Caleb the son of Jephunneh, and Joshua the son of Nun."*

I end this argument by saying that as this part of the verse indicates, there is a time of danger, the words: *"I will cause them to leave the country where they reside"* indicate danger because of some situation that will occur, and they will have to go to a safe place, but because of their wickedness and rebellion against the Lord, they will not enter the land of the Lord, but because of

their wickedness and rebellion against the Lord, they will not enter the land of the Lord.

Israel. Finally also this verse 38, according to the original, would mean to put an end to the wandering of the house of Israel. And that the Land is God's, it is His, and to whom He wills He gives it, therefore He will not allow the rebels to enter the land of Israel. The dealings with the house of Judah is different from the house of Israel, while the Jews have returned to the land of Israel in unbelief as to the Messiah, the lost tribes are not allowed to enter unless they have first converted to the Lord.

WHEN WILL IT HAPPEN?

Personally I believe that it has already begun, although logically everything has its process, but in the Bible we observe that this return to Israel of the lost tribes, must be before the rapture of the Church, for a very simple reason, let's read Ezekiel 37:10 says: *"I prophesied as he had commanded me, and the spirit entered into them, and they lived, and stood upon their feet; an exceeding great army."*

This means, strength, striving, powerful force, although it can also be applied to economic prosperity, vigor as a man, this word which is the word army is the word: *"jayil"* and has different applications, although here it is applied especially to army.

Another significant prophecy that all the tribes will be in Israel before the rapture of the church is **Zechariah 12:11-14 which reads:**

"11. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo, and the land shall mourn, every family apart; the descendants of the house of David by themselves, and their wives by themselves; the descendants of the house of Nathan by themselves, and their wives by themselves; the descendants of the house of Levi by themselves, and their wives by themselves; the

descendants of the house of David by themselves, and their wives by themselves; the descendants of the house of Levi by themselves, and their wives by themselves; the descendants of the house of David by themselves, and their wives by themselves.

descendants of Shimei by themselves, and their wives by themselves; 14. all the other lineages, every one by himself, and their wives by themselves."

It is convenient to study in detail this passage, because here it is talking about the last war against Israel, where the nations will unite to take Jerusalem, this event will happen at the end of the 7 years of the reign of the Antichrist, and what I understand here, is that all the tribes of Israel are here, and if so,

When did they return to Israel? During the tribulation? No, for me it is before the tribulation. Now let's see if according to this passage all the tribes are represented. When it mentions Lineage, according to Strong's dictionary it is family, but this word which in Hebrew is: *mishpakkha*, can also be translated as tribe and literally : "**Strong: H4940** (*mishpakkha*) from **H8192** [*Compare with H8198*]; family, i.e. circle of relatives; figuratively to class (of persons), species (of animals) or lot (of things); by extens. **tribe or people**:- class, offspring, species, family, generation, genus, kindred, lineage, kindred, part, portion, kin." Therefore when it says in verse 14: "all the other kindreds, every one by himself, and their wives by themselves"

It may refer to the whole of the tribes of Israel. In addition to this passage we have another very specific passage and it also deals with the war against Israel Ezekiel 39:12 and it says: "And the house of Israel shall bury them seven months, to cleanse the land." You know that the house of Israel is the 10 tribes. There are many passages in the Old Testament that speak that all the tribes will be there, before the Messiah of Israel returns, but I will mention one in the New Testament that is very important and that is Revelation chapter 7, which mentions the 144,000, which are 12,000 of each tribe.

So, the way I see it, the return to Israel is before the rapture of the Church and of the great tribulation, since after the great tribulation, Messiah comes in the clouds to the

mount of olives and will establish the millennial kingdom, and there will be no army there, as Micah 4:3 tells us:

"And he shall judge among many peoples, and shall correct mighty nations afar off; and they shall hammer their swords for mattocks, and their spears for pruning hooks; nation shall not lift up sword against nation, neither shall they rehearse themselves any more for war."

Therefore, in the millennial kingdom of the Messiah there will be no army. On the other hand, the word "great" indicates number, it is an army of great dimensions, and that army comes from the whole house of Israel, not only from the house of Judah. Now you may ask yourselves many questions, but this is what the Word of God says.

GOD IS OPENING ROADS FOR THE RETURN.

Until now there were problems to emigrate to Israel even if you were Jewish because the Israeli law said:

"a Jew is a person born of a Jewish mother, or who has converted to Judaism, and is not a member of any other religion".

But a recent final ruling opened the door for anyone who proves that they are Jews, as the news says:

"Israel's Supreme Court concluded a two-and-a-half-year battle on April 16 by ruling that Messianics should be treated equally under the Israeli law of return, under which anyone born Jewish can immigrate from anywhere in the world to Israel and should be automatically granted citizenship."

Thus, the panorama changes radically, because until now, Messianic Jews were denied citizenship, but after the Supreme Court Ruling, things change.

WHEN THINGS GET UGLY, IT MAY BE TOO LATE.

Ezekiel 20:38 seems to speak of a difficult time, when everyone will try to return to Israel, but God will not allow the rebels to return, read carefully.

The Bible prophesies that things will get dangerous for the lost tribes, and for the Jews again, and therefore the Gypsies all over the World will be in danger, the Bible warns us.

Ezekiel 20:38-40 says:

"And I will put away from among you the rebellious, and them that transgress against me: I will bring them out of the land of their wanderings, but they shall not enter into the land of Israel: and ye shall know that I am the LORD. And unto you, O house of Israel, thus saith the Lord GOD; Go ye every one after his idols, and serve them, if ye will not obey me: but profane my holy name no more with your offerings and with your . But in my holy mountain, in the high mountain of Israel, saith the Lord GOD, there shall all the house of Israel serve me, all of them in the land; there will I accept them, and there will I require your offerings, and the first-fruits of your gifts, with all your consecrated things."

These verses indicate several very important things that we should study. They speak of the restoration of the whole house of Israel, that is, of the 12 tribes, and make it clear that those who are to be restored will be the ones who are to be restored.

who are idolaters, i.e. the unconverted, he will not allow them to return to the land of Israel, but the others, the converted, who have left sin and idolatry, will return and the Lord will accept them. But he also *prophesies persecution*, because verse 38 says that he will separate one from the other, that is, he will separate the rebellious, and the faithful he will bring back to the land of Israel.

In the prophecies that we find in the Bible, about the dispersion of the people of Israel, it speaks of punishment to the whole nation, we can see it in Deuteronomy 28:64-68 and many other passages, but on this occasion in Ezekiel 20:38, it speaks of danger, but even so, many will not want to return, but those who realize it and return, will rejoice.

Also at 20:37 he says:

*"I will cause you to pass under the rod, and I will cause
you to enter into
the bonds of the covenant;"*

These are hard times, personally, I believe that there will be a difficult time for the Gypsies. But before that hard time, the Gypsies will already know that they are the lost tribes, but because of the comforts, most will not want to go back to Israel, then things will get complicated: *"I will cause you to pass under the rod"* That may be persecution, and because of that, the Gypsies will see that the only safe place for them, is Israel, and then *"I will cause you to enter into the bonds of the covenant;"*

Therefore those whose spiritual life is bad, let them give an account to the Lord, for He has said that the rebellious shall not enter. Some have said, what do I have to prepare for, for the coming of the Lord, or to enter Israel? My answer is that you must not prepare, you must live in holiness all the time, whether the Lord comes or not, whether you have to enter Israel or not. Because if you only prepare for a certain time, that means that you do not live in holiness, and you only prepare if the Lord comes, that is to say, you prepare for an interest, but not because there is a repentant heart.

Also some think that if we Gypsies are part of the church, then we should not go back to Israel, we cannot be part of Israel. If so, then what shall we say to the Messianic Jews living in Israel and in the World, when the Messiah comes and raptures his church will they go with him, or will they stay here? Of course they will be raptured. Now what I do say, is that the Bible must be fulfilled, and among those prophecies is the return of all the tribes, and that before the rapture all Israel must be complete, and the gypsies, Jews, Israelis, who are part of the Church will be raptured.

When will this be fulfilled? In verse 38, when it says: *"from the land of their wanderings I will bring them out"* It uses the word: " עֲרֶץ "erets" **which means from the whole earth, which indicates a large scale event, although it may also be slowly, but at the level of the whole earth. Where will the rebels go? I do not know, but what is clear is that they will not enter the land of Israel. And if the meaning of this word is rapture, they will not be raptured.**

The BIBLE STUDY commentary speaking of this verse 20:38 says:

*"it seems as though, a little before or when the remnant of God, according to the election of His grace, shall be converted, that the rest shall be perceived beside some place, **and shall be destroyed as rebels; and shall not enter into the land of Israel;**"*

The conclusion of this is that we must be in holiness before God, and when God opens the door enter through it.

ISRAELITES RETURN IN SHIPS FROM SPAIN TO ISRAEL PROPHESED IN THE BIBLE.

- (Is 60:4,8,9) Lift up thine eyes round about and see: all these are gathered together, they come to thee. Your sons will come from afar, and your daughters they will bring in their arms. 8 "Who are these that fly like clouds and like doves to your windows?"

9 Surely in me shall the coastlands wait, and ***the ships of Tarshish*** from the beginning, to bring thy sons from afar, their silver and their gold with them, to the name of the LORD thy God, and to the Holy One of Israel, who hath glorified thee.

This prophecy that we have just read has not yet been fulfilled, and we will study why.

The first thing we will study is what is meant by TARSIS. The Bible dictionary says:

"Descendant or descendants of Javan" (Gen. 10:4; 1 Chron. 1:7). This Tarshish is generally related to the Tartessus of Spain, known to classical authors, a region located around the central and lower Baetis (the modern Guadalquivir River). This identification is probably correct, because when Jonah went to the port of Joppa and embarked on a ship that had Tarshish as its destination, his purpose was to flee to a distant country (Jon. 1:3), and Tarshish, located in Spain, at the other end of the Mediterranean, could have been that place. According to Isa. 60:9 and 66:19 it was a distant land. According to the prophets Jeremiah and Ezekiel, silver (Jer. 10:9), iron, tin and lead (Ezek. 27:12) came from Tarshish, by which they most probably meant the Tartessus of Spain. However, 2 Chron. 9:21 may refer to a region of Ophir, unless this verse is read in the same way as its parallel text of 1 Kgs. 10:22, in which Tarshish is the name of Solomon's fleet of ships."

Most commentators agree that Tarsis is Spain.

The second one to study is verse 8 which says: "Who are these that fly as clouds and as doves to their windows? Note that there is a question, as if they do not know who they are, as if it is discovered at that moment. This verse shows that it has not yet been fulfilled, because the word FLY, literally in the Hebrew refers to FLY, and is a direct indication that they return by PLANE to ISRAEL and others by ship.

The Strong commentary speaking of this passage, also takes us to Genesis 8:9 which reads:

"And the dove found no place to put the sole of her , and returned to him into the ark, because the waters were still upon the face of the whole earth. Then he put forth his hand, and took it, and brought it with him into the ark."

And according to Strong's the point of union between Isaiah 60:8 and Genesis 8:9 is that in both verses the emphasis on speed goes like this:

"The point of comparison is rather the swiftness of the flight, than the whiteness of the wings and sails."

This is a clear allusion to passenger airplanes.

Verse 9 of Isaiah 60, indicates that those who return to Israel do not return void, The Strong's commentary goes on to say about verse 9:

"From the east the prophet turns westward, and describes the ships of the Mediterranean "like white doves on the wing" converging on Jerusalem. These also bring from afar the banished sons of Zion, as well as rich treasures from the nations."

These words is a clear allusion to when Israel came out of Egypt in Exodus 11:2-3 which reads:

"Speak now to the people, and let every man ask his neighbor, and every woman her neighbor, jewels of silver and jewels of gold. And the LORD gave the people favor in the sight of the Egyptians. Moses also was accounted a great man in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."

It is certain that when this happens there will be help from the nations, but then there will be persecution against those who remain.

Matthew Poole's Commentary's commentary, , says about verse 8 of Isaiah 60:

"What is this, they being not Jews, but strangers, and therefore directly giving to understand the people that come to church, that they come with so much speed, and in such great flocks?"

Here we can observe, as Matthew Poole tells us, that those who return are not Jews, they ARE STRANGERS, and so he interprets that they are the Church of Christ. Matthew is right that the returners are not Jews, among other things, because they have already returned, although many more will continue to return, but in this passage the prophet differentiates between the Jews, saying:

Who ARE THESE? What it indicates is that they are not Jews, but they are not strangers, as Matthew says, because the passage indicates it, WHEN SAYING THEY RETURN TO THEIR LAND, AS WELL AS

THE DOVE RETURNS TO HER NEST. When it says: "like doves to their windows" The Living One's version reads as follows: "*And*

What do I see flying toward Israel like clouds, like doves toward their nest?" This would be the correct translation, therefore there is no other valid interpretation that they are the 10 lost ones, that's why when he says: "Who are these? It shows astonishment, it is like saying: "But how is it possible? Thus, the expression that they fly to their nest, is because they have lived there before, and it is in a literal sense, not spiritual, it means that they were there physically, and lived there, and now they return by God's miracle.

AN UNPRECEDENTED SPIRITUAL RENEWAL IN ISRAEL'S HISTORY IS ABOUT TO BE FULFILLED

What will be this glorious event? All that awaits Israel are many blessings, although there are still some events to happen, which will be of extreme gravity, but the Bible declares that they will be delivered by the Lord. The most serious suffering that Israel has yet to undergo is the prophecy of Zechariah 14, but it is at that time that the Messiah, the Lord of Lords and King of Kings, will appear. All the other wars that will occur against Israel will be difficult moments, but God will fight for Israel. Out of this comes a time of much glory, many blessings as it is written Isaiah 65:18-19:

"18. But ye shall rejoice and be glad forever in the things which I have created: for, behold, I will bring joy unto Jerusalem, and joy unto her people. 19. And I will rejoice over Jerusalem, and will rejoice over my people; and the voice of weeping shall no more be heard in her, nor the voice of crying."

This prophecy will be fulfilled in the thousand year reign with Jesus the Messiah from Israel, but before that time comes a tremendous restoration will begin in the spiritual sense, where there will be a brokenness and repentance on the part of all the tribes of Israel that will be something special, something out of ordinary, that is what we find in Jeremiah 50:4-5 says:

"In those days and at that time, saith the LORD, shall the children of Israel come, they and the children of Judah together; and they shall go, walking and weeping, and shall seek the LORD their God. They shall ask for the way of Zion, whither they shall turn their faces, saying, Come, and let us join ourselves to the LORD with an everlasting covenant, which shall never be forgotten."

Notice that the children of Israel and the children of Judah, the word weep, implies lamentation, repentance, so it is a moment of glorious brokenness before the Lord. It is certain that in the midst of this weeping, there will be joy, dances, praises, the presence of God will be very noticeable, it will be something special.

WHEN WILL REVIVAL BE FULFILLED IN ISRAEL?

Now we must ask ourselves a question: When will be the time of the fulfillment of this prophecy? Let us look at the context before and after, verses 2 and 3 of chapter 50, it begins by making an announcement to the nations and says thus:

"Declare ye among the nations, and make known, and set up a standard, and publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken down, her graven images are destroyed, her are broken. For a nation of the north is come up against her, and shall make her land desolate, and there shall not man nor beast dwell therein: they are fled, and are gone."

Then in verse 4 it tells us: *"In those days and at that time,"* that is, at the time of these events that it mentions, this restoration will be fulfilled, and here it gives us details, so exact, that we can determine that this is the time. Whenever the Bible mentions: "In those days and at that time," it refers to the last time, and will happen in those days? In verse 2 it says: *"Babylon is taken, Bel is confounded, Merodach is broken down; her graven images are destroyed, her are broken."* Here we have several prophecies, the first thing it us: "Babylon is taken" It speaks of destruction, we all know that Babylon was destroyed, now if Babylon was destroyed, then, Has this prophecy been fulfilled? Although Babylon was taken in 539 B.C. by General Gobrias and was conquered by the Medo-Persians, it was not fulfilled in its entirety, because THE HOUSE OF JUDAH AND THE HOUSE OF ISRAEL, to this day, have not been fulfilled.

have returned weeping, and asking forgiveness together for their sins. What Jeremiah narrates is a national event of repentance. On the other hand when he speaks of the destruction of Babylon, he is referring to another prophecy, not the one that has already been fulfilled, because in this case he speaks of a very strong devastation, we must also say that Iraq was taken by the United States in 2003, but it is possible that he is not only referring to Iraq in this prophecy but also to IRAN, that we all know that they want the destruction of Israel, and here is where the point is, that at that time, Israel is not only not destroyed, but that there is grace, forgiveness and restoration.

On the other hand it may not only refer to Babylon as a Nation, but as a religion, and as a defeat for satan, because the expressions: *"Bel is confounded, Merodach is undone; destroyed are her graven images, broken are her idols."* It refers to Baal, the god to whom both Judah and Israel had followed, when it says: "their idols are broken" it refers to their having stopped worshipping after their conversion, as it is written: *"And the Lord will scatter thee*

throughout all peoples, from one end of the land to the other end of the land; and there you shall serve strange gods which you and your fathers did not know, wood and stone." Deuteronomy 28:64. This prophecy was fulfilled in the Gypsies, for before they met the Lord, they were Catholics, and bowed down to idols, once they were converted they abandoned the worship of images. Thus, these verses speak of a full-fledged cleansing, a spiritual revival, and beginning a new life in the land of Israel. Thus, the reference that says: "In those days" are these days, because we observe the conflicts that have happened, regarding Iraq, the threats from Iran, and the conversion of the gypsies to the Lord, idolatry.

CHAPTER IX
THE ORIGIN OF CALÓ CALÓ-
SPANISH-HEBREW DICTIONARY
WITH EXPLANATIONS.

THIS IS IMPORTANT

The fact that I introduce here, a small Chalo-Hebrew dictionary, is not because it is necessary, to justify the Hebrew origin of the gypsies, because the 10 tribes of Israel left Judea 2700 years ago, and have traveled all over the earth from one end to the other, where they still are today. It is impossible for a language to remain intact having traveled so far, but even if they had remained static, they would not have succeeded, that is, the original language would have changed. The proof of this is in Spain, the Castilian language of today is not the same as the spoken at the time of the Catholic Monarchs, and so on in all languages. The Jews, who are very conservative, have not been able to maintain the ancient Hebrew, even though they have had access to the documents of the Torah and the prophets. Thus, the basis of the Hebrew origin of the Gypsies does not lie in the language; recently Israel recognized a group from India from the Tribe of Dan and Manasseh and they did not know Hebrew. However, if the Caló has words of Biblical Hebrew, it is important, that is why I wanted to put together this small dictionary, which can be very useful and which I consider important to the study of Romani and Caló. I am sure that it opens a new panorama in the study of Romani and Caló.

STUBBORNNESS IS NOT GOOD.

I apologize for using this word, but at this moment I have no other word. I say this because many linguists have persisted for several centuries in justifying and saying that on the basis of the Gypsy language, the Gypsies are originally from India. Not taking into account the laws and customs of the Gypsies,

that they have nothing to do with the natives of India. But not only have they disregarded this, but they disregarded, and to some extent somewhat derisively, those linguists and Hebraists who said that the Gypsies were in fact Jews, and that Romani had more than 50 words of Biblical Hebrew. Not only this, but they believed that the Gypsies lied when they said they came from Egypt. In this sense, the Gypsies had no reason to lie, and they were telling the truth, that did not mean that they did not come from India, but that their origin, before India was Egypt, and because in addition, especially the tribe Ephraim and Manasseh, were sons of Joseph and his wife who was Egyptian. And that was the origin of the Gypsies. Therefore we find that linguists and historians said that the Gypsies were Indians **even though (A)** the Gypsies claimed to come from Egypt, **(B)** the laws and customs were nothing like the natives of India, **(C)** even though Hebraic linguists had declared in past centuries that Romani had Biblical Hebrew words.

You cannot justify the origin of a people by the language, in the same way that I speak Spanish, because the Gypsies have been in Spain for 500 years, is it normal for me to speak Spanish? Gypsies are Spanish, because we were born here, but our ancestors were immigrants, therefore, although we are Spanish, our origin is not, because our ancestors came from another country. And that is exactly what the Gypsies transmitted, saying the most immediate origin, before being in India, which was Egypt.

THE ORIGIN OF WORDS

It is interesting to study the principles of the origin of words, and thus be able to verify if there is really justification for being able to

to say that many of the Romani words are of Hebrew origin. In order to better understand how words evolve, we will explain the change of some of them. According to the Saber dictionary, the word "**Saber**" comes from the Latin "**Sapere**", but attention the word "**Sabor**" comes from the same word "Sapere", it is important to know, because we observe that the same word, is the origin of two different words, the **word saber of wisdom** and the **word sabor of savoring**.

The word Sabbath comes from the Hebrew word "**rest or repose**" which is: "**Sabbath**" and in my opinion, also SOBAR, which is a Chali word, meaning: to sleep or rest.

Sometimes the origin of a word can be contradictory, for example the word **coat**, comes from the Latin word: **apricus**, from the verb to open: **aperire**. The interesting thing about the origin of the word coat is that the coat closes, that is, if you wear a coat, it is to keep warm and must be closed or buttoned, well, the origin of this word is from the verb "**to open**". So the coat that closes comes from the verb "**to open**".

Now, although the verb ABRIGO, comes from the word: ABRIR, we observe that it maintains a relationship, the two words mean different things, but they have the same root, that is to say they have a link between both, and that link or descent from one to the other is observed in their resemblance.

If we apply the same rule that we have described above to Spanish, there is no reason not to apply it to other languages, and if we apply this same rule to Hebrew with Romani, we will realize that, as *Wagenseil* says, both have the same origin, because

many Romani words are not derived from Hebrew, but are Old Hebrew or Biblical words.

There are also words that have jumped from one language to another, as for example the word "**sack**" comes from the Latin **saccus**, and this in turn from the Greek **οακκος** "**sákkos**" and this in turn from the Hebrew **saq**. Thus, we can see that although the word "sack" comes from Latin, in reality the primitive root of this word comes from Hebrew.

On the other hand, words also evolve and change, for example the Spanish spoken at the time of the Catholic Kings is not the same as today, it was Ladino, which many Sephardic Jews still speak. One of those Ladino words was the word: "**vos**" which today in Spain is the word: "usted", well, this word: "vos" is the one that is still used in Argentina, to say: usted. This means that in Spain we changed vos to usted, but in Argentina they kept the original.

How did it change from VOS to USTED? The word "vos" comes from Latin, and the word "usted" is attributed the Persian origin, because in Persian it is the word: "ustad, ostad" and also because the "V" of "vos" was confused with "U" because the V and U were written in the same way and from there, it became USTED. But something amazing is that the Persian word: USTAD, OSTAD, is similar to the Romani word: OSTRÉ, USTRÍA. The Royal Spanish Academy tells us that the word: USTED, comes from: "*vuestra merced*". In any case, what we are trying to show is that words change, even if they have the same origin.

So it has happened with Romani, many Hebrew words are the same as they were thousands of ago, and others have evolved, i.e. have changed of expression. We could argue

Many words, but this is enough to give us a little idea of what has happened to Romani. On the other hand, it should be added that the Romani have been wandering all over the world, and it is a language that has words from many countries, and even so, it still preserves words from the Ancient Hebrew, which is a miracle.

LOST THE PURITY OF ROMANI

Some pretend to have the purity of Romani, there is no such, the purity was lost with the passing of the centuries, because languages change, and because as we have already said, the gypsies have been wandering all over the world, and as it is evident many words from other languages stuck to Romani.

In Romani there are many varieties, Norwegian, German, English, Catalan, Portuguese, Basque, Spanish, Greek, Persian, Turkish and Armenian. According to Bakker, although *"all languages borrow many elements from the majority language, they should be considered as languages in their own right and not as dialects of either the dominant language or Romani"* (1995: 126).

Therefore, these claims of some cannot be considered, because in order to affirm that a language has not lost its originality, we must have written documents that prove it, and there are none, the oldest writings that collected some words date from 1697. But there are declarations of some historians of that time, who commented that Romani was Hebrew, those declarations come from centuries ago.

THE SUPPOSED ORIGIN OF ROMANI FROM SANSKRIT

I have read many comments and comparisons of Romani with the Sanskrit or the HINDI, most of them say that Romani comes from the Sanskrit and the HINDI, and other Indian dialects.

The reason why they say this is because Romani has mostly many Sanskrit and Hindi words, now we must ask ourselves if the fact that Romani has many Sanskrit words determines the origin of Romani. Personally I do not agree, for what I will explain later. Now, it is understandable that after so many years that the Gypsies spent in India, many of those words stuck to Romani, and it is also normal that Romani words stuck to Sanskrit or Hindi, in the same way that the words CALÍS have stuck to Spanish, and from Spanish to Caló, such as: SOBAR, CHABAL, CHACHI, PURETA, PARIPE, CURRAR, PINREL, ETC.

Now I am not saying that Romani does not have Hindi or Sanskrit words, which is evident, what I am saying is that Romani in its origin, was not Hindi and Sanskrit, but Hebrew. The proof of this is the Biblical Hebrew words it contains, which although they are not the majority are sufficient to support my arguments. I do not understand what linguists need to justify it.

Linguists disqualify each , for example I have read studies on Romani and some disqualify George Borrow, who translated the Gospel of Luke into Caló, I do not understand these criticisms. I get the feeling that some

They want to be the SUPERMAN OF ROMANI, as if each one of them knew all the mysteries of the Gypsy language, when it has been an ungrammatical language, and no one can claim to have the keys to the mystery. I have seen disqualifications from one to another, to the point of ridiculing those who think differently, I believe that this should not be so, and one should respect those who think differently. Although I have the firm conviction that Romani was originally Hebrew, I deeply respect those who believe it is Sanskrit or Hindi.

Romani has borrowings from all the languages of the countries through which the Gypsies have passed. The only country where the Gypsies were not in past centuries, is Israel. Israel was the starting point 2700 years ago, therefore no one can accuse that Romani has borrowings from Hebrew, but that those words are original Romani, because that is their origin.

After leaving Israel 2700 years ago, the lost tribes have not returned to Israel, nor have the Gypsies, for the Gypsy Domari, at most 100 years ago migrated to Israel.

So if Romani has Hebrew words, they are not borrowed, but that was the original language of the Gypsies, which they lost as the centuries passed and they adapted their language to the country where they lived, although many Hebrew words in Romani are still to be discovered.

Some may say that the gypsies may have copied those Hebrew words, for having lived with the Jews, but it is not possible, because especially the gypsies of Spain, were forbidden by law and with harsh sentences to speak Caló, in addition they had no communion because the Jews were expelled in 1492 and the gypsies in 1499. In other countries, such as

Germany, it did seem that there was more communion between Jews and Gypsies, but not in Spain.

BIBLICAL HEBREW REMAINS AS IT IS AND IS THE MOST ANCIENT LANGUAGE

Hebrew is older than Sanskrit or Hindi. On what basis do we say this? The answer is simple, and to answer it I ask another question: How can we find out the age of a language or its antiquity? The only way to have an idea is by written history, i.e. how old are the scriptures found of that language, because if we say that a language is 5000 years old, but then we have no written evidence, that does not prove anything.

I know that I am falling short, not only because the Bible dates from that date, but also because ceramics have been found with Hebrew writing dating from those years, or even earlier. We have Hebrew in writing, and its language has not changed, that is to say, we are talking about Biblical Hebrew, there is evidence by the thousands of writings that have passed from one generation to another.

For example, of the Qumran manuscripts there are 972 scrolls that are at least two thousand two hundred and sixty-six years old, and there it has been possible to verify that the Bible and its language have not changed.

Although copied thousands of times by hand, the enormous number of manuscripts demonstrate that we possess what we could almost call a consistent and authentic biblical text.

One of the factors contributing to the accuracy of the Old Testament was the Jewish belief in the sacredness of the Scriptures.

Regarding these Josephus said: **"...no one has dared to add, take away or alter even one syllable..."** (see Deuteronomy 4:2 and Jeremiah 26:2).

The number of existing manuscripts of the Old Testament, including those written in Hebrew, Aramaic, Babylonian Hebrew and Greek, is in the thousands. If we add to this the manuscripts of the New Testament, which also testify and quote verses from the Old Testament, we must add thousands of other manuscripts. All these Hebrew and Aramaic documents indicate that the language of the Bible, HEBREW, has not changed, and this is firmly patented in the Old Testament scriptures that have come down to us as they are.

How many Sanskrit manuscripts do we have? Well, at most ONE, the "Rigveda" which is supposedly from 1500 to 1200 B.C., but there are serious doubts about that. So, whichever way we look at it, Hebrew is much older than Sanskrit. Although some will laugh at this, but it does not matter, I believe in the Bible, and it tells us about Abraham the Hebrew, who lived about 4000 years ago, but Hebrew was already before, because I personally believe that it was the language spoken by the whole earth before the tower of babel, Genesis 11.

It was the language with which he communicated with Moses and transmitted the Law to him on Mount Sinai, it was God himself who told Moses in Hebrew his name: "I AM" EL ELOHIM, EL SHADAI, DEBEL.

The Grellmann comparison

One of the books that made a very important comparison between Romani and HINDI, was: H. M. G. GRELLMANN, in his book entitled: DISSERTATION. Grellmann in his wide comparative, applies to many Romani words a HINDI origin, it is true that many words have similarity, but it cannot be demonstrated that the Romani comes from HINDI, for example in the study of Grellman a percentage of similar words between HINDI and Romani of 20% is maintained, but in the comparative that shows, some of those words are identical to the old Hebrew, as for example: CAM, THAT IS SUN, and in Hebrew HOT. Others say that the percentage of HINDI or SANSKRIT words in Romani is as high as 45%.

Grellmann on page 190 of his book says: *"The comparison up to this point, it is presumed, will suffice to convince every person of the truth of the situation, that the Gypsy language is really Hindustani."* But reading his comparative, one can realize the weakness of this argument. You cannot say that one language comes from another, just because they have borrowings, and in this particular case even less so, because the Gypsies were hundreds of years in India.

IMPORTANT OBSERVATIONS ON THE CHANGE OF MEANING OF THE HEBREW WORDS INTO ROMANI.

We will observe that Caló has identical words with the Hebrew, which to this day have not changed pronunciation since 2700 years ago, such as the words ADONAY,

ELAY QUE ES ELOA, DEVÉL, LEA, CALÍ and others. At other words yes, it has changed the meaning, for example the word ADONAY is God, in Hebrew and in Caló means: MANUEL, although it has direct relation with EMANUEL, but the sense has changed from GOD to MANUEL; the word ELAY, is also: LORD, in Caló, and it is also used to say: gentleman, sir, to address a person.

We also have in Romani the word: ASTISARÁ, ASTISARÍ, which means PODEROSO, PODEROSA, and it is ASTAROT, ASTARET, ASERA.

Another very important observation is that between Romani and Biblical Hebrew, we find the history of the gypsies, even the name is written. When you read the word Calí, you will be amazed at the definition.

THE DICTIONARIES CALÓ-SPANISH

Different dictionaries and slang of Caló were published, some of them contain errors, but most of them are correct, and some did works on the grammar of Caló very accurate, as Francisco Quindale, who published in 1867 is excellent work on Caló, he believes that Caló is of Hindustani origin, ie from Hindi, but it is a good work.

Many Gypsies, do not identify with many words in these dictionaries, and I have often heard people say: *"I have never heard this word"* we must be honest, and understand that the Gypsies of Spain, we can not know all words of the Caló, because for centuries it was forbidden under penalty of death. George Borrow, who translated the Gospel of Luke into Caló, could not translate many words, and he had to translate them into Caló.

George Borrow had to put in Spanish because the Spanish gypsies did not know them, and George was considered a gypsy. Borrow was accompanied during almost all his walk through Spain, by gypsies, especially by Antonio, a gypsy from Extremadura, and George Borrow could not communicate with Antonio in Caló or Romani, because Antonio did not know it, except for a few words. So, if the gypsies of 1840 did not know Caló, even less do we know it, although an attempt is being made to recover it, which I think is excellent.

That is why these dictionaries are important, because they were dedicated to collect words of gypsies from all over Spain, and although they are incomplete, they are very good, although with some you have to be careful, because of the mistakes they may have made.

In addition, the Gypsies arrived at different times and by different routes, and there were differences among them, in language, customs, clothing, as were the Gypsies called Egyptians, Grecians, and Bohemians.

Some have said that those Hebrew words in the Chalo were invented by those who wrote the dictionaries. But in that respect, I tell you, that it is not possible to sustain such an argument, first because the basis that sustains that the Caló, in its origin was Hebrew are hundreds of words and that if someone wants to remove the words: ADONAY, ELOHA, he would also have to remove DEBEL, NAJAR, ABILLAR, ACAN, ACOI, and so hundreds of words. The second thing is that, when these men wrote the dictionaries and made inquiries, we were not there, to see the mistakes or the lies that according to some they made. To know if these words were not in Caló or Romani, we would have to know the

The original language of the gypsies, and go back in time a thousand years, and that is not possible. On the other hand, if these gentlemen are going to invent words, what would they get out of it? So, I consider that these Hebrew words, in Caló, are authentic.

THE GYPSY ROUTES MARKED IN ROMANI

The German Johann Rüdiger, published in 1763 an article in the which stated the possible origin of the Gypsies as coming from India because he said that Romani was similar to Hindi. But before him in 1755 Hartwig Bacmeister, had already launched the idea of the Indian origin of the Gypsies.

After them there were many others with the same argumentation such as: Alexandre Paspatis (*Études sur les Tchinghianés*, published in Constantinople in 1870), by John Sampson (*The dialect of the gypsies of Wales*, 1926) and by the Swedes Gjerdman and Ljungberg (*The language of the Swedish gypsy copper worker Dimitri Taikon*, published in 1963) and others.

However, long before all these authors, there were other researchers who did not say the same, such as Andrew Boorde, who was the first to publish a work on Romani entitled: *Fyrst Book of the Introduction of Knowledge (First book of introduction to knowledge)* in 1542, in that publication the author collected phrases that he called: DE HABLA EGIPCIA. The Spaniards of that time suggested that the Gypsies came from two different routes, those who came from Egypt and those who came from Greece. One of them was also Pedro

Salazar de Mendoza, who in a memorial of 1618 made these statements. Although this Pedro Salazar dedicated himself to throw pests of the gypsies. Although the Gypsies are not originally from Greece, nevertheless the idea is not far-fetched, because the Gypsies were in Greece for a long time, and the proof of this is that many words of Romani have the influence of the Greek language.

Thus, this author is overcome by the idea that there were two distinct groups of Gypsies, some who came from India, and another group came from Egypt, although they all come from the same tree, that is to say, sons of Jacob, but there must have been a time when for some reason they divided, and some went to Egypt and others to India. This is observed because it is marked in the Romani and because being the same language, each one of them has added words to the Romani of those countries through which they passed.

SILENT LETTERS IN THE CALÓ

One of the reasons why many have not discovered the Hebrew origin in Romani is because many Hebrew letters have become silent letters as they have moved around different countries. In this brief comparative dictionary, I have used just over 100 words, but that does not mean that there are not many more words to be discovered. In other cases, the letters have changed sound, and instead of pronouncing an H, it has become a T, is an example, and that makes it difficult to locate.

For example Word: **eyes**, in Chalo is: **sacáis**, Hebrew there is a similar word which is: Shagákj and means: to **look seductively**: **שגאק** **shagákj**. For me it is the same word,

but in Spanish, the ki is removed and an i is added, not seeing this reality is to be blind.

Another problem added to the localization of Hebrew words is that the pronunciation is unknown, because Biblical Hebrew has no vowels.

REQUIREMENTS UNFAIR

The 10 tribes of Israel were taken captive to Assyria 2700 years ago, from that time until now, they have been wandering from one nation to another, according to Deuteronomy 28:64-68. Biblical Hebrew is not spoken even by the Hebrews living in Israel.

Many deny that Romani comes from Hebrew, because they say that they do not maintain an important number of words that justify the Hebrew origin. However, I believe that many who give these arguments, have not made a serious study and are dedicated to say what others say, but not because they have studied it by themselves. On the other hand, they cannot apply the same rigor that they do not even apply to other languages, including Spanish.

Now, Romani has a sufficient number of words among the exact and similar ones, which are enough to justify the Hebrew origin, and it cannot be said that these words are there by chance, because there are too many of them. I believe that a new stage in the discovery of the origin of Romani is opening.

I WILL USE CALÓ FOR MY DICTIONARY AND COMPARISON

For this comparison I will use the Caló, the reason is because I consider that, although it is a dialect of Romani, it has more purity in its words, perhaps you will be amazed, how can it be that the dialect has more purity than the original? Well, the truth is that both Romani and Caló cannot be said to have preserved their purity, as we have already stated, but in the case of Caló, we must say that it has maintained more purity of words, and this is so for a very simple reason. In Spain it could not be practiced in or Caló, as a result of the repressive laws, not being used, the words did not change, they remained as they were, while the Romani, which is spoken in different countries, was practiced, and in these 500 years, many words changed pronunciation, while the Caló remained as it was, how can we prove this? Well, one of the documents that prove it is the small Caló dictionary of the MARQUES DE SETEMENAT, which is a brief dictionary of about 60 words collected and dating from 1697, which have shown that Caló has remained in its pronunciation to this day.

Man, why have you not come? And precisely the Hebrew words: Abijah, Abijah, mean: kind father and father of knowledge. Therefore this word could change its meaning and come to mean: COME TO HELP YOU.

THIS BRIEF DICTIONARY

In this brief Caló-Hebrew dictionary, the first word is in Caló, that is to say if you want to look up a specific word you must

look it up in Caló. Logically here we have only published the words that are identical or similar to the Hebrew. After the word in Caló, comes the meaning in English, then in Hebrew and its meaning.

This dictionary consists of two parts, the first are words identical to Hebrew, there may be some minor variations, but they are identical. The second part is words similar to Hebrew.

THE CALI WORDS THAT DO NOT KNOW

On several occasions, I have had a conversation about the Caló, or the Romani, and I have heard some of my people say: That word, it's not Calí, or it's not Romani! Or I have never heard it! I've also heard others say: That word is taken out of the dictionaries of the payos! The Word of God says, that if anyone thinks he knows anything, he knows nothing, 1 Corinthians 8:2. And we all know that the Spanish Gypsies, we do not know how to speak Caló, because for centuries it was forbidden under penalty of death. And that's why we don't know even 1% of the Calís words. That is why we cannot say: This word is not Calí! Because we do not know its pronunciation, nor how it was written. Therefore, the dictionaries of the payos, are very helpful, because some are very old, as we have already said, and when we contrast it with the little Caló that we know, we observe that it matches perfectly, and therefore we cannot say, that those words that we do not know, that are not Calís, How can I judge something that I do not know? Now it is important that when we do not know a word, to study it and contrast it, to investigate it. As for Romani, it can help us very little, because although it is an international language, they are different from each other. But I want to remember that Romani was a single language, all the gypsies spoke the same language, and they were losing their originality as they moved around the world.

CALÓ WORDS IDENTICAL TO BIBLICAL HEBREW

ABILLAR, in Spanish: VENIR, in this word also means: v. to come, to go, to appear, to visit.|| busorbasnós JILLABA OB CHIBÉ ABILLAJ when the rooster crows the day comes.|| ¿presás na ainas arillao á margue? Why didn't you come me?|| sarés os PANIPENES ABILLABON OPRÉ OCOLA SUETÍ; all the evils visited that town.|| abillar sumparal; to bring closer, to approach. Francisco de Quindale's Gypsy Dictionary of 1867. **IN HEBREW:** עָבַר **ABÁR**, strong 5674. It means: among other things: **COMING**. Also the word: אֲבִיָּא **Abiyá**, **Abijah** is pronounced: ABIHJA, sounding the J with weakness, when Spanishing the word, the H was changed by the Y: ABIYAR and from there: ABILLAR. This word ABIYÁ means: Worshipful father. Also in Hebrew we have the word: אֲבִידָא **Abida**, this word means: KNOW, father of knowledge, it is also related to ARRIVE, strong 28 and 3045. Abillar has a direct relationship with the Hebrew words: Abiyá, Abijah, Why? Because according to Francisco de Quindale's Dictionary, ABILLAR, is a Calí word, which can also mean:
Why don't you come to me? This is meant to help you, it is like saying: "Chavorró porque no has villao? As you can see, these words are identical, and with similar meanings.

ACAN, in English: **TO HEAR, LISTEN, ATTENTION** - IN HEBREW: שָׁמַע **AZAN, OZEN**, means: TO LISTEN, GIVE. OIDO, Strong 238. As we can see, these are the words identical and with the same meaning. This word is the one used in almost all the verses of the Old Testament when it mentions the word **HEAR**. Strong H238. Also in Caló it says: **JUNELAR**: TO HEAR, and in Hebrew also if it says: **kjadél**, it means: **not wanting to hear, among other things**. The gypsies kalderas and Luvarý say: **asune**, means: **to HEAR and**

Asunel, which means: **HEAR**. Grellman in his comparison with HINDI says: **Sunana**, which means: **to hear**, and is pronounced **suná**. Here we can realize that there is a difference between the Caló and the Romani of Kaldera and Luvary, that difference can mark, the path, of the Spanish Gypsies, who came from Egypt and the Kaldera and Luvary and others came from India.

ACÁN, English: to *pay attention*, **attentively**, Hebrew: שָׁמַע
ACÁN, meaning: **disturbing**. Strong H5912. And also שָׁמַע
AZÁN meaning: to listen, to hear, means the same as in Caló.

ADONAY: in Spanish means: **MANUEL**. In Hebrew it is exactly the same: ADONAY אֲדֹנָי is one of the Hebrew names for God. It is used over 300 times in the Tanakh as a designation for the Creator, however it is not the Divine Name itself but a generic designation. The meaning of the word Adonay in Romani is: Manuel, which comes from the Hebrew word: Emanuel, and means: God with us, or with us is God. There are words that the Spanish gypsy does not know, and it is understandable, because we must not forget that since the pragmatics of the Catholic kings, following the by different kings, it was forbidden to speak the Caló, under penalty of death, so you can not pretend to know all the words. Strong 136.

ARASNÓ, English: **FEAR, FEAR**, Hebrew: פָּחַד, **ARATS**, Strong H6206, meaning: **FEAR, FEAR**, among other things more.

ARI, in English: **ARPA**, in Hebrew: אֲרִי. **ARI**, meaning: lion's whelp. It would seem to be different, though spelled exactly the same in Chaldaic and Hebrew; though it seems to have no connection, yet it may be that it does, for it is mentioned with reference to the tribe of Judah, in Genesis 49:8-9 which says: *"Judah, thy brethren shall praise thee; Thy hand in the neck of thine enemies; Thy father's sons shall bow down to thee."* *Judah, thou art a lion's whelp; Thou art gone up from the prey, my son. He stooped down, he lay down like a lion, Like an old lion:*

who will wake him up?" As you can see, he is speaking of praise to Judah, and when it says Lion's whelp, it is when the word **ARI** is mentioned, which is also **ARIEL**.

ASTISARÁ, ASTISARÍ, in Spanish: **Poderosa**, in Hebrew: **asheirá**, Phoenician goddess. Also in Hebrew is: **asherí**, *asherita*, is the same root as **asheirá**. Pronounced in Hebrew: אֲשֶׁרִי. **asherí**: Ashtoreth or Ashtareth. אֲשֶׁרִי **asheirá**: **Ashiga**. It can also sound like: Asiga or Asega, that is, when pronouncing the I, it sounds like half sound of the A and half of the I, so it comes to sound like a weak **E**, and is pronounced as **A** in Spanish and we say **ASERA**. The gypsies when Spanishizing the word follow the easy way, and pronounced the weak vowels as strong, and to **ASTORET** in Hebrew: **asheirá**, they said: **Astisará, and Astisarí**. Strong H842 and H843.

BAJALY, at Spanish: **PROFETETA, PROFETIZAR**, en

Hebrew: בְּהָלָה **BEHALA**, STRONG H928, meaning: **TERROR, PANIC, DESTRUCTION**. This word in Chalo and Hebrew is the same, although it seems that it is different one from the other, but it is not, because in Hebrew it means to prophesy terror, destruction panic, that is to say the word **BEHALAH**, is related to prophesy future events that will happen terrifying things, so we see it in Leviticus 28:16 says: *"I will also do this to you: I will send terror upon you,*

exhaustion and heat, consuming the eyes and tormenting the soul; and you will sow your seed in vain, for your enemies will eat it." We also see it in Isaiah 13:8, Jeremiah 15:8. Therefore whenever the Bible prophesies, about terror, destruction, panic, it is the word: BEHALAH, AND IN ROMANI: BAJALY.

BERARBE, BERARBA, at Spanish: **SALVAR Y BLESS,** also, To save, keep in health.|| UNDEBEL TUE BERARBE; God save you. Hebrew: **בָּרַךְ אֱלֹהִים BARAKEL,** means: *God has blessed, Strong H1292.* Also: **בְּרָכָה BERACÁ,** means: *blessing.*

BEDA, in Spanish: **DOCTRINA DE JESÚS, ENSEÑANZA** in Hebrew: **בֶּדֶיָּה BEDEYÁ,** Strong H912, MEANING: ***SERVANT OF JEHOVAH.***

BEDAR, in Spanish: **ENSEÑAR, ACOSTUMBRAR, ORAR** at Hebrew: **בִּדֵּר BEDAR,** Strong H921, meaning: ***SCATTER, DISPERSE.***

BINAR, at Spanish: **Sell,** at Hebrew: **כִּנָּה kiná:** Merchandise. Strong H3665.

BUTRON, English: **ABYSS,** Hebrew: **בִּיתְרוֹן Bitron;** Strong H1335 means: rugged point, east of the Jordan. This word SCRABBY *is: that is full of rocks, has steep slopes or steep inclines that make access difficult.*

This word is found in 2 Samuel 2:29, which says: *"And Abner and his men walked through the Arabah all that night, and passed over Jordan, and crossed over all Bithron, and came to Mahanaim. This word: Bitron: According to some interpreters, this Hebrew word is not the proper name of a place located on the other side of the Jordan, it is an expression that indicates.*

"The matter is that it seems that Abner and his companions did not have a good time that night, for several reasons: **First:** Suffering because of the war between brothers. **Second:** They wanted to get away from the army led by Joab. **Third:** As some indicate, the road was rough. That is why this word meaning ABYSS, makes sense, and you can realize that it is the same word and that it points to the same meaning.

CHARÓ, in English: **Sky, Firmament, Vault**. In Hebrew: תַּחֲנוּחַ **Chanuwth** means: Vault, **Transliterated:** **chânûth**. There is also the word: חַנוּחַ **Channowth**, meaning: Prayer Mercy. Strong References H2588 and H2589.

CALÉ, in English: **Gypsies**, it is said: es **Calé**. In Hebrew: כָּלֵה **kalé**, Strong H3616. It is impressive, some may find it coincidental, it is clear evidence, of what God left written, about what the lost tribes would be called. The word **CALÍ**, is brown, black, toasted, well, we also have the word faint, which is **KALÉ** and it is mentioned in Deuteronomy 28:32 says: *"Your sons and your daughters shall be given to another people, and your eyes shall see it, and faint for them all long; and there shall be no strength in your hand."* On the other hand we have the word: **KALÁ** which has the same root as **KALÉ** and **KALÍ**. The Vine AT Dictionary, gives us an extensive explanation of this word which is worth reading and reads as follows: **"kalah** (כָּלָה, H3615), *"to cease, fade away, conclude, perish, complete."* *This verb is found in most Semitic languages and in all periods. In Hebrew it appears in the Bible (about 210 times) and in post-biblical literature. The term is not found in the Aramaic of the Bible. Fundamentally the term means "to cease or to stop from*

do". *Kalah* can refer to the "end" of a process or action, such as the cessation of the divine creation of the universe: "On the seventh day God had finished the work which he had made" (Gen 2:2 rva : first mention of the verb). The word can refer to the "disappearance" of something: "The water in the bottle is finished" (Gen 21:15 lba). Finally, *kalah* can mean "to come to an end" or "the process of concluding": "The oil in the bottle shall not fail" (1Ki 17:14 rva). *Kalah* can have the positive connotation of "successful conclusion." First Kings 6:38 says that the house of the Lord "was finished in all its parts and according to all its plans" (lba). In the same sense, "the word of the Lord is fulfilled": "In the first year of Cyrus king of Persia, and that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, who made a proclamation throughout his kingdom" (Ezek 1:1 rva). *Kalah* sometimes means "to make a firm decision". David tells Jonathan that if Saul is very angry, "you will know that evil is determined on his part" (1Sa 20:7). In the negative sense, to "complete" something can mean "to make it disappear" or "to go away." *Kalah* is used in this sense in Deu 32:23, when God says, "I will add evils upon them; with my arrows I will finish them" (rva). In other words, his arrows "will disappear" from its quiver. This nuance is fits especially to clouds: "As the cloud vanishes and departs" (Job 7:9). "Destroy" something or someone is another negative nuance:

"Famine shall consume the land" (Gen 41:30). In the same line is *kalah* in Isa 1:28 : "Those who forsake the LORD will be consumed". In this case, the verb is synonymous with "to die," or "perish." Sight can also "fade away" and one becomes blind: "The eyes of the wicked shall be consumed; and they

*shall have no refuge" (Job 11:20). We find an
emphasis*

totally different when "se consumes" (nbe) o "languishes" the heart (bj): "My soul longs and even ardently desires the courts of the LORD" (Ps 84:2 rva); probably the psalmist meant that his desire for God's presence was so intense that nothing else mattered to him, he was "dying" to be there. The truth, that reading all this, the hairs stand on end, I clearly see the gypsy people. Because this word KALÁ, has all the meanings of what the gypsy people have suffered, consequence of turning away from the Lord, but I want to emphasize, that as well as this word means destruction, put an end, persecuted, scourged, and etc, there is also a positive connotation, by the mercy of God, and it is what it tells us in First Kings 6:38: *"And in the eleventh year, in the month Bul, which is the eighth month, the house was finished with all its outbuildings, and with all that was needful. So he built it in seven years."* The house of the Lord was finished (KALAH) successfully, This is a prophecy, and all will be finished as God said, all Israel will return to their land.

PLEASE PAY ATTENTION TO THE FOLLOWING WORD
AND ITS DESCRIPTION BIBLICAL Word:

H3619 כֶּלֶב kelúb, of the same as H3611. H3611 לֶבֶב kéleb. The Strong's dictionary says of the word: KELÜB, hence, **basket (from its resemblance to a wicker cage):-basket, cage.** The word Calí, , Calé, in its different roots in Hebrew, has to do with the gypsy people, even in the name, for the word **KELÚB** is pronounced: **KALÓ**, pronounced as half of the A and the A, and half of the A.

half of E: AE, and the U as a UO, hence the gypsies

they said: . This word also means: **BASKET OF WICKER.**

CALÓ, CALÍ, in Spanish: **MORENO, NEGRO** in Hebrew: **קָלִי**, **CALÍ**, means black, brown or skin, in Hebrew it means among other : **TOASTED WHEAT OR CORN Kernel, BROWN, BURNED BY THE SUN OR IN A FRYING PAN, ALSO MEANS BROWN OR BROWN.**

We gypsies have always called ourselves CALOS, MEN AND WOMEN CALÍS, AND IN GENERAL.

TO THE PEOPLE. This word appears in the oldest dictionaries we have, one of them is the *dictionary of Francisco Sales of May 1870, dictionary of Gabriel Veraldi Pasquale, English dictionary, appears with the same meaning of BLACK GYPTIAN, in the same way is expressed in the book: the image of the gypsy people through the lexicon, and etc. All ancient and modern dictionaries agree that the word: Calí, means: Moreno, Negro, Atezado.*

We come to a very important point, because if the Chaldeans are Hebrews, there must be in the Bible some indication that justifies it, because God has everything under control and if God prophesied in His Word that all the tribes would return at the end of time to their land, He had to leave very clear and evident proofs, and one of them would be the name of *how the house of Israel would be called in the future*, and that is what we find in the BIBLE.

As we indicated above, **Calli**, means **brown**, or more exactly **Atezado**, which means: **to have the skin burned by the sun**, that is: **SKIN BROWN, OR TOASTED BY THE SUN**, and that word we find it in several parts of Biblical Hebrew and one of them is in Leviticus 2:14 which says: *"If thou offer unto the LORD an offering of first fruits, thou shalt roast the green ears of corn in the fire, and the crumbled grain shalt thou offer for an offering of thy first fruits."* The words GREEN GLEE

TOSTARÁS, would be the word: CALÍ, which is brown or toasted. Also Leviticus 23:14 says: *"Ye shall eat neither bread, nor parched grain, nor fresh ears of corn, until this very day, until ye have offered the offering of your God: it is a statute for ever throughout your generations, wheresoever ye dwell."* In this case the word CALÍ O IS: roasted grain. Strong's dictionary literally reads popcorn, or corn: קָלִי, **cali**; or, קָלִיא, **cali**; **fmH7033**; roasted cobs or ears:-roasted grain."

"This word also refers to by the idea of shrinking by heat]; to roast, i.e., to incinerate partially or slowly:-ardor, roast, roast..... calá; root prim.; to be light (as impl. in rapid motion), but only fig. (to be [caus. to have] in contempt):-abatir, dishonor, despise, debase, debase, low esteem, villain." Thus we see that the word CALÍ o does not mean only MORENO, or TOASTED, but also: incinerate, ardor, roast, be light, contempt, deject, dishonor, despise, debase, debase, low esteem, villain, it also has to do with mockery, scorn. All these adjectives, narrate the suffering of the gypsy people in the world, and also come detailed as a consequence of punishment for disobedience in Deuteronomy chapter 28 and in verse 37 it says: *"And you shall be a terror, and shall be a reproach and a derision to all the peoples to whom the Lord shall bring you."* So, then, in this verse and others that we will see he is saying that when they are scattered their name would be a cause of derision and horror.

Very interesting to note that this word also has to

It appears precisely in Leviticus chapter 23, which are the ordinances for the Passover feast and the feast of the sheaves or unleavened bread, which also offered the lamb. *In the first month, on the fourteenth day, the people of Israel had to celebrate the first **feast** which was the Passover, followed by the Unleavened Bread. Immediately the Lord gives them the following instruction: ...when you have reaped your wheat, you shall bring a sheaf of the firstfruits of your harvest to the priest. And the priest shall wave the sheaf before the LORD, that ye may be accepted; on the day of your harvest ye shall be accepted.*

(Leviticus 23:10,11). It is that sheaf, which could be of wheat or corn, which in chapter 23, chapter 14, mentions the word: **CALI**.

Thus, the word CALÍ has many meanings, but especially means: **toasted by the sun, or brown-skinned**, for well in Song of Solomon 1:6 it says: "*Do not notice that **I am brown***

for the sun looked at me looked upon me. The sons of my mother were angered against me; They put me put me a keep the vineyards; and my vineyard, which was mine, I have not kept." Here the word used is different from CALÍ, but it has the same sense, for it is also BROWN BECAUSE it has been roasted by the sun, just as the word CALÍ of Leviticus 2:14 and 23:14.

These verses of Song of Solomon chapter 1, is a prophecy, because it speaks of the division of the kingdom, and its scattering, therefore when it says: "Morena" it is speaking of how the 10 tribes would be called when they were scattered throughout the world.

Who is he talking about in this passage? when he speaks of THE CHILDREN OF MY MOTHER THEY AIRED AGAINST ME.

Who are these sons, and who is the woman burned by the sun? In the other versions of the Bible, it does not say MY MOTHER'S SONS, but: "*My brethren were angry with me*". For me, it is the house of Israel, **and specifically the tribe of Ephraim**, because it was the tribe that ruled the others, after the division, and Solomon is prophesying in the form of an allegory. Why do I say it is Ephraim? precisely because it says: "*My brothers were angry with me;*" because Ephraim's mother was an Egyptian, who was Joseph's wife, and when he is talking about my brothers, he is referring to the Egyptians. This is the same opinion that MADELEINE TARADACH- JOAN FERRER, in her commentary to the canticles says: "*[Ct 1,6] My mother's sons, (these are) the Egyptians, who made me*

grow up; they came up with me in the mingled

multitude; they instigated me with their incitement and their seduction until they made me..... [Ct 1:6] keeper of the vineyards. And there the sun tanned me and I became a brunette; that is, they made me a worshipper of other gods, but my own vineyard [: God], which was mine from my fathers, I did not keep." Thus, it is clear that it is about the house of Israel, and if we apply the word roasted by the sun, or brown by the sun, we would have to call her: CALI, for when she says: *"DO NOT LOOK AT ME LIKE THAT, FOR BEING BROWN, THE SUN HAS TANNED MY SKIN."*

Song of Solomon 1:6 *translation of the living* . The that says is

literally like the grain of wheat or corn, THE SUN HAS TOASTENED MY SKIN. So, what she is saying to those who look at her, "DO NOT LOOK AT ME LIKE THAT" This means do not look at me strangely because of my blackness, and this refers, not only in the physical sense, but also in the spiritual sense, for when she mentions THE SUN HAS TANNED ME, she is not referring only in the sense that the sun has tanned them by being errant, but because the sun represents BAAL and that it was the cause of their blackness, of their sin. In the next part of verse 6, he lays the blame for their sin, and dark complexion on their brethren, saying, *"My brethren were angry with me;"* What he means is: *THEY WERE ANGRY, AND THEREFORE I WAS FORCED TO TAKE CARE OF THEIR VINEYARD, AND THEREFORE I WAS FORCED TO TAKE CARE OF MY VINEYARD.*

Now what she says in verse five is impressive when she says: "I am brown but fair, O women of Jerusalem, brown as the tents of cedar, brown as the curtains of Solomon's tents" Version of the living. This is amazing, when she says: I AM DARK, she is referring to her sin, and sin is marked on her

faces, but she is beautiful because of her past, because she descends from the patriarchs, Abraham, Isaac, and

Jacob, to whom the promise of the redeemer was made, the fathers of faith, that is why I am beautiful, because I am descended from there. On the other hand, the dark woman, addresses the women of Jerusalem

Who are these women of Jerusalem? Among the tribes of Israel, there was always controversy between the 10 tribes led by Ephraim, and Judah, which was the host of Levi, Benjamin. So the ones who are speaking allegorically are the northern tribes addressing the tribes that inhabited Jerusalem and the southern part of Israel. Thus, every time he says: I AM BROWN, one could say: I AM CALI, since both words in Hebrew mean the same thing, although in Song of Solomon he uses another word for brown, but it means the same thing, it is like saying in Spanish: *moreno* or *bronceado*. In verse 1:7 it is confirmed that it is the house of Israel, because it speaks of being wanderers and : *"Let me know, O thou whom my soul loveth, where thou feedest, where thou sittest at noonday: for why should I be as a wanderer by the flocks of thy companions?"* This book of Song of Solomon is for the Church of Christ and for Israel, and what it manifests is that Israel when scattered among the nations would be among wolves, and the Church likewise because Jesus said: *"He sent you as sheep in the midst of wolves"* Matthew 10:16. So, then, finished with this verse 5 and 6 of chapter 1 of Song of Solomon, if we keep the criteria of Leviticus 2:14 and 23:14, that the roasted grain is literally called: WARM OR , we could say that verse 1:6 of Song of Solomon would be like this: *"DO NOT LOOK AT ME LIKE THIS, FOR BEING WARM, THE SUN HAS TANNED MY SKIN"*.

living. This indicates that wherever he went, the would look at them strangely.

CALOS, at Spanish: **gypsies**. At Hebrew קָלָס, **CALÁS**; means: **Hazmerreir**, or to mock, mock, mock, This word is in

actually a prophecy of the name of the gypsies. This word appears in Psalms 44, it is a Psalm that among other topics speaks of the expansion of the people of Israel through the nations, it says it in verse 11, and in verse 13 they say that they will be of mockery and derision, and there it uses the word KALOS, verse 13 says: *"You make us a reproach to our neighbors, A mockery and derision to those around us"*. That is to say when it says: *"Mockery" is "KALOS"*, the truth that is impressive the prophetic accuracy, because what it is saying is that when they were Israel by the nations: "YOU SHALL BE KALOS", because it is like saying: "YOU SHALL BE OF MOCKING" Strong H7046.

CAM: in Spanish: **SOL**. In Hebrew: **HOT**, it is identical: **CAM**. Although in Hebrew it is written: **חַם**, **kjam**, and pronounced: **JAM**, in Spanish the word remained: **KAM**. In Hebrew it has several applications. It is also pronounced: **CAM**, who was a son of Noah, and is also used to mean SON-in-law. Strong H2525.

CANA, in Spanish: **BULLA, HACER RUIDO**, in Hebrew: **נָאָה**, **CANÁ**, among other meanings: **ENOJAR, ENFADARSE**, Strong H7065 Also: **אֵין־קָנָה**, **CANÓ**, meaning: **fury, anger**. It is evident that it is related, because when a person is angry, i.e., mounts anger, shouts and makes a fuss.

CATAR or ACATAR, in Spanish: **AGOLPAR, JUNTARSE**, in Hebrew: **KANÁSH** **שָׁנָה** means: **GATHER, CONGREGATE, ASSEMBLE**. Strong H3673. Hindi:

IKATTHA. The word is similar in both Hebrew and Sanskrit, it may be that this word has a common origin, and I personally consider it to be Hebrew.

DAÍ, at Spanish: **Mother**, at Hebrew יָדָא **DÁI**, means: **SUFFICIENT**, is a noun, it is related, because in Hebrew it is also: **OF WHAT IS NEEDED**. But the verb **DAH**, is similar to the noun **DÁI**, in Genesis 30:1 it says: "When *Rachel* saw that she bore Jacob no children, she was envious of her sister, and said to Jacob: Give me children, or else I die". According to the Interlinear Bible: in the original it appears thus: יָדָא לִי יָא-lā-dāh, this word: יָדָא **Yeled** means something ~~to~~ i.e. *offspring* or *offspring*:- offspring, son, (a) young man, boy, boy, child, child, child, this

יָדָא **Yeled** word, joined with: יָדָא לִי יָא-lā-dāh, literally could be translated: I NEED TO BE A MOTHER. The word: **DAH** here is a verb, GIVE ME. Thus from here may come the word **MOTHER**, which is **DAI**. Strong H1767.

The word mother that is used for the first time to say **MOTHER** is in Genesis 2:24 is: אִמָּה **em**, but as the commentators indicate to us vine, strong, is a generic word, it is used for animals, it can also mean sister, brother, relatives, grandmother, etc. But **DAH**, is used to mean: I have been a mother, or I have given birth, thus it appears when Rachel gave birth to Joseph, in Genesis 30:25 it says: "And it came to pass when Rachel **had borne** Joseph, that Jacob said to Laban, Send me, and I will go to my place, and to my land." Here the same word appears: yā-lā-dāh.

They are also said in **BATA**, to say Mother and comes from the word **BATU**. In Hebrew: בָּטָא **BATÁ**, בָּטָא **batakj** Term means "to trust".

The Gypsies **Kalderas** and **luvary**, and **chile**, to say mother say: **DEI**, it is similar to, in Hebrew there is no word **DEI**, but it does exist in Biblical Greek: δέω **dei**, and it means practically the same as the word **DÁI** in Hebrew: *necessary (as obligatory):- convenient, convene, convene, duty, necessary. Note taken from Strong's Dictionary*. It is clear that both **DAI**, and **DEI**, have the same root, and it is the same language or dialect.

Why do some say it one way and others another? The answer is that it marks the route that each one took.

DELTALLÍ, English: ETERNITY in Hebrew: **תִּידָל**

DOTÁYIN, Strong H1886, means: **DOTAN**. What is the relationship of these two words? Strong's dictionary tells us in Genesis 37:17, What happened at DOTAYIN? Well, Joseph was thrown into the cistern, and sold into Egypt by his brothers, thus, it is possible that it had the meaning **THAT JOSEPH SUFFERED AS AN ETERNITY OR AS AN ETERNITY**.

HELL. Jewish commentators say that once Joseph was thrown into the cistern, they returned to where their flocks were in Dothan to eat, which was in the hills, while the cistern was in the desert. Therefore, this word **DELTALLÍ IN ROMANÍ OR AND DOTAYÍN IN**

HEBREW, can mean suffering, in both cases.

DIKAR, DIQUELA, DICABELAR in Spanish: **VIGILAR, LOOK, WAIT**: this is a Greek word: Strong *H4314* and *H4328* δοκέω **dokeúo (to watch); to wait beforehand** (in thought, hope or fear); by impl. *expect*:-velar, wait, expect, expectancy. Although it is used to mean: to **WATCH**, it actually means to **WATCH**. In Hindi it is also said: **DEKHANA**. Also in Hebrew: **קתל דלֵקֶל daléquet, means: burning fever:-inflammation**. It sounds: del-lek'-keth. In Isaiah 5:11, it means when kindled by wine. Strong H1816.

DEBÉL, in English: **GOD** in Hebrew: **אלוהים DEUÉL**, means: known of God, others say it means: Invocation to God. This word **DEUÉL** is related to: **לֵא"ל EL** which also means All Mighty God. Stron H1845, H410 and H3045. The Gypsies of Spain added **UN**, and placed it before **DEVÉL**, and said: **UNDEVÉL**, which means: **THE ONE GOD**.

In Sanskrit the word: God is: DEBA, but although it is similar, it has nothing to do with DEBÉL, because according to https://es.wikipedia.org/wiki/Deva_%28religi%C3%B3n%29, Devas are benevolent deities in Hinduism and Buddhism. While **DEBÉL**, is the God of Israel, because it carries the article **EL**, which in Hebrew always refers to God אֱלֹהִים "EL" I looked at the names of God in the Bible with the "EL".

DEUÉL, known to God, or invocation to God: Num 1:14; Num 7:42; Num 7:47; Num 10:20.

EL, Genesis 33:20.

ELOAH, God Almighty. **ELOEH**, Genesis 33:20.

ELOHIM: God "Creator, Almighty and Mighty" (Genesis 17:7; Jeremiah 31:33).

EL SHADDAI: "God Almighty," "The Mighty One of Jacob" (Genesis 49:24; Psalm 132:2, 5).

EL ELYON: "The Most High" (Deuteronomy 26:19)

EL ROI: "The God who sees me" (Genesis 16:13)

El yeshuatí= God (is) my salvation Isa 12:2).

EL OLAM: "The Eternal God" (Psalm 90:1-3)

EL-GIBHOR: "Mighty God" (Isaiah 9:6)

Although "EL" was also used to address other gods, for example in 2 Kings 13:23, when it mentions Baal Hazor, according to the Strong's commentary, it literally says **Bel**, which is the same as Baal, but with a different name.

ELAY: in English means: **Knight, GOD, LORD**. **ELAY**, in original Hebrew appears: **Eloha**, and pronounced: **ELÁ** "is a Hebrew word אֱלֹהִים (אֱלֹהִים) of which many Jewish and ecclesiastical scholars indicate that it would be the mayastatic plural, or superlative of God (in Hebrew El, אֱלֹהִים, Eloha, אֱלֹהִים). El would literally be "God" This word ~~from the~~

ELAY, appears in the oldest known dictionaries, as for example in the Spanish Argot dictionary of 1909, but as the same book says this dictionary comes from the XVII century. It also appears in the gypsy dictionary of Francisco de Sales Mayo of H1867. The word Elay, can be used in two senses, as a gentleman, when we say to someone: Que desea señor! And it can also be used to address God as SEÑOR. Although this way of saying ELAY, to a person, to say to him: gentleman! Or sir! is an adaptation to the language of the country where the gypsies live. On the other hand, it indicates the Gypsies' forgetfulness of who ELOA really was, which is one of the names of the God of Israel. But that is precisely what the Bible tells us about the lost tribes, that they would forget the God of Israel. Remember that when the tribes were taken captive to Assyria, they worshipped the god Baal. On the other , also in Hebrew there is another word Elyon, which means: Exalted, Superior, Most High, it is also the name of God. About the word Eloha the Strong's dictionary tells us:

"426 eláj (cald.); corresp. to 433; God:-God, god."....."[p 8] אֱלֹהִים?elóaj; prol. prob. (emphatic) of 410; a deity or ~~the~~Deity:-God, god. See 430." That is, the plural word for Elohim, is ELÓAJ.

The Biblical Hebrew dictionary by Moses Chavez tells us: *"The names in the third group delve more deeply into the attributes of the God of Israel. The first name, Elohim, is the plural form of the name **Eloah**.*

It also tells us more accurately the pronunciation of Elóah, and it would be like this: ELOHÉI, ELOHA, ELA. This indicates that the Romani pronunciation: ELAY, is authentically Hebrew. The word Lord in Sanskrit is: **brahman**.

ESTHER, in English: **seven**, in Hebrew: **Esther**, means: it is uncertain, but she was Queen in Persia, wife of King Ahasuerus. She and Mordecai belonged to the Benjamin tribe. The number seven has a lot of symbolism, it always represents the good and perfect, and also the 7th day was the Sabbath day of rest. When God, through her, delivered the Jews from death, the people rested and feasted with great joy, as Esther says in Esther chapter 9. It is possible that this is why Esther means seven, in reference to this story, and it is possible that it was not used as a number, but as a reference of perfection and courage towards Esther. For in Chaló the number seven is said: EFTÁ, although this word is taken from the Greek.

EZOR, in English: Power, Strength, in Hebrew: זֶרַע **goshawk**, pronounced: **OS-ES** means: *bone-breaker* (because of its *strength*) Strong H5797 and also the word: רֶמֶס **EZOR**, means: something *girded*; *belt*, also *girdle*:-belt, belt, girdle, rope, talabarte. Strong H232. It also has relation to chains and crickets, Strong H246.

GAO: in English: **PEOPLE**, **Nation** in Hebrew: גֵּוִי **Goi**, means: **NATION**, also used to mean: **GENTIL**. Pronounced as it is spelled: **GOI**. Strong H1471.

Gelem, in English: **ANDUVE**, **ANDAR**, **CAMINAR**, in Hebrew: גֵּלֶם **g.jélek**, means: journey, i.e. (by implication) pilgrim, traveler; also flow:-correr, [venir] de camino. Strong H1982.

GUIYABÓ, in Spanish: **CORO**, in Hebrew: **JUIYEDÁ**, דְּהִיָּה (*huyedah*), means the same. Strong H1960.

JALAR, in English: **ABSORBER, DISSIPATE** in: in Hebrew: **כַּלָּהּ** **kjalát**, **JALAJ**, *besides being a city of Assyria, also means: ARREBATE, TAKE, ARRANCH.* Strong H2480. This is a word, it may be observed, that the K is mute.

JALLAR: *To feed*, to **eat**, Hebrew: **לַכְיָם** **lakjám**, means: **to feed**, and is pronounced: **LEJEM**, the other word in Hebrew is: **אָכַל** **akal** and means: **EAT** and is pronounced: **JÁL**, almost identical as: **Jallar**. Let us not forget that the Spanish Caló has not varied for centuries, the dictionaries that exist, like the one of the Marques de Setmenat of H1697 have served to demonstrate that the few words that we know have not varied centuries, although already for that time they were already Spanishized. Strong H3898.

JELÍ, in English: Love, affection, affection, good. Hebrew: **יְדִיד** **YEDID**, **MEANS THE SAME**: beloved, love, love. The Jelí, in Caló is pronounced YELI, and in Hebrew YEDID. This is the YELI that is sung at weddings, which is LOVE.

JETRO, at Spanish: **OTHER**, at Hebrew: **יִתְרוֹ** **YITRO**, means EXCELLENCE, and is the father-in-law of Moses.

JOJANÓ, in English: **LIAR**. Another Hebrew word: **כַּהֲנֵף** **khanéf**, **כָּזֵב** **kjónef** means: ungodly:-false, hypocritical, impious, unholy, flattering. Uncleaness. Strong 2611 and 2612.

JUCAL, **JUNCAL**, at Spanish: **GUAPA, GUAPO, GENEROUS, EXPLENDID**, in Hebrew: **יָכֹל** **Yukál**, pronounced: **jucal**, means: *mighty and perfect*. We find this word as a proper name in Jeremiah 37:3 and 38:1. Strong H3116.

Kalil, is a Hebrew word and means: HOLOCAUST. In Hebrew: לִילֵל **Kalil**, appears in 1 Samuel 7:9 and says: *"And Samuel took a milk lamb and sacrificed it whole for a burnt offering unto the LORD; and Samuel cried unto the LORD for Israel, and the LORD heard him."* Strong's dictionary says: *"(kalil) from H3634; complete; as a noun, the whole (specifically sacrifice consumed whole); as an adverb completely:- finished, at all, whole, entire, behold the smoke, perfect, all, all of it, wholly."*

KAMELAR, in English: **TO WANT, TO LOVE**, in Hebrew: עִיר הַלְחָם **JAMELÁKJ**, Strong H5898, means: City of salt. It was a city very close to Israel. The most primitive use of salt is the preservation of food, which is why in ancient times it was a **highly prized** commodity. It was even called "white gold". Thus, the word KAMELAR, may come from the Hebrew word JAMELAKJ, since this word refers to salt, and was highly appreciated in Old Testament times.

KEL, KER, in English: **HOUSE**, in Hebrew: קֶן **KEN**, means: **chamber or dwelling**. Strong H7064.

LACHÓ, English: **GOOD**, Hebrew: לֶשׁוֹן **LASHÓN**, Strong H3956 means: **ALSO**, and especially, has to do with language, and can mean: **GOOD TONGUE OR BAD TONGUE**, depending on the context in which it is used. Some commentators indicate that the word LASHON, is always related to **BAD TONGUE**, and to use the tongue to deceive. However, we observe in the Bible that it is also used to show clumsiness in speaking, and this is the expression used by Moses when God manifests Himself to him at Sinai, in Exodus 4:10 it says: *"Then Moses said to the LORD:*

O Lord, I have never been a man of easy speech, neither before, nor since thou hast spoken to thy servant; for I am slow of speech and slow of tongue". Thus the word LASHÓN, is used in the good or bad sense. Therefore the word LACHÓ of the Romani or Spanish, is exactly the same as the Hebrew word LASHÓN, and is used for good and bad, so when someone does not know how to express himself the gypsy would say: *"manguis na chanela ariquelar lachó"* translated would be: *"I do not know how to speak well"* although it could also be translated: *"I do not have a good tongue"*. But this word can be used more widely, we could say that it is a generic word that is used in a positive and negative sense, for example, if we are going to buy a horse that we did not like, we would say: *"chavó el grasté sinela lachó"* (boy the horse is good, or also: the horse I liked). If we use it to say that someone is bad, we would say: *"El manú na sinela lachó"* (the man is not good).

LEA, in English: **Harlot**, in Spanish: in Hebrew: לֵאָה LEÁ, meaning: wife of Jacob. There are several words for harlot in Chalo: LUMI, LUMIASCA.

THIS IS IMPORTANT. It may seem strange to you that in Caló **LEA**, means **harlot**, but this is due to the controversy that there was from the beginning, between Rachel and Leah, because they accused each other of stealing each other's husbands, Genesis 30:15. And Rachel herself acknowledges that controversy in Genesis 30:8 which says, *"And Rachel said, "I have had a very great strife with my sister, but I have prevailed." Therefore Rachel called him Naphtali."* This controversy continued in the descendants, for it was considered that Joseph and in turn Ephraim son of Joseph should be the firstborn, because Rachel was the first wife Jacob, who

then Laban at bedtime changed it, and put Leah in Rachel's place. Jacob did not realize it until the next morning, which means that Leah kept silent during the whole night, so that Jacob would not realize that it was Leah and not Rachel, this fact would be looked at later as an indecent act. Another fact that would be talked about, was when she rented Jacob for the mandrakes. Genesis 30:16 reads, *"This day shalt thou lie with me, because I have hired thee for my son's mandrakes."* This history of jealousy and enmity, continued between Judah and Ephraim, and it says so in Isaiah 11: 13 which says: *"Then the jealousy of Ephraim shall be dissipated, and those who harass Judah shall be exterminated. Ephraim will no longer be jealous of Judah, nor will Judah harass Ephraim."* This verse speaks of the Messiah of Israel, and says that at that time there will be no more enmity. This enmity was derived from the fact that each one was considered the firstborn, the Ephraimites would reproach the Judahites that he was the son of Leah, and that she was not therefore the first wife of Jacob, who was also deceived by Laban, and Leah kept silent, while Jacob maintained relations with her believing that she was Rachel. This is why the name Leah, in Chalo appears as a harlot. The controversy between Ephraim and Judah was strong. But the one who gave the birthright to Judah was God, because in them there were very faithful men, while those of Ephraim and other tribes remained unfaithful to God.

LETAYA, in English: **olive**, in Hebrew: זַיִת **ZÁYIT**, means: **olive tree, olives**. Greek: ἑλαία **elaía**. Persian: **zytvn**. It is very clear that this word of the : **LETAYA** is coming from the Greek, in Greek means: Olive tree, olive. On the other hand, the Hebrew word Zayit is related to the Persian **zytvn**.

MAJARÍ, MAJARÓ, at Spanish: **SANTA, SANTO**, at HEBREW: **MAJARAI**, means: **in haste**. They appear with this name a valiant man of David, native of Netophah in Judah, and who belongs to the elite corps of the Thirty (2S 23,28; 1Ch 11,30). He is called a Zarhite, that is, of the clan of Zerah, one of the sons of Judah and Tamar (cf. Gen 38:30; 1Ch 2:4). His name means "swift". The Chronicler presents him as commander of one of the twelve corps of 24,000 men, called in turn to arms, to serve in them one month a year (1Ch 27:13). It is understood then that MAJARAI was a man consecrated to God. Biblical Dictionary.

LEVI, in English: **LUIS**, in Hebrew: **LEVI**, son of Jacob.

MANRÓ: in English means: **BREAD**. In Hebrew there are several similar expressions: **מַנּוֹג maog**, and **מַנּוֹז maóz** is used to mean: **BREAD CAKE**. It sounds almost identical, both in Chalo and Hebrew. But it is also thought that the word **Manró**, comes from the word **MANÁ**, which some say is pronounced: **MANHO**, in the original its pronunciation appears as: **Manna**. **Exodus 16:31** *"And the house of Israel called it Manna; and it was like coriander seed, white, and the taste of it was like flakes with honey."* Thus, the word **Manró**, not that it comes from the Hebrew, but it is, rather, a Hebrew word and means **BREAD**, both in Chalo and Hebrew. Strong H4580 and H4490.

MISTÓS, in Spanish: **BUENO, ES CONVENIENTE**, en Hebrew there are several words, one of them is: **מִסְתּוֹר mistór**, means: **refuge:-hiding**. Strong H4563. It is understandable that this word over time changed its meaning, for having to flee from one place to another, the

gypsies were looking for shelters where they could hide from the persecutions, remember that the gypsies hid in the mountains, when they found a good hiding place, or shelter, that was **MISTÓS**, in this way this word came to mean: **GOOD, IT IS CONVENIENT**.

Another word in Hebrew is: מִשְׁתֶּה **MISHTÉ**, Strong H4961, means banquet. This word in both Romani and Hebrew has the same meaning, for in Hebrew although the word: **MISHTÉ**, means feast, we could define it as to feast from the heart, to delight, and to do it with pleasure, **IT IS LIKE SAYING: DO LIKE IT? WELL,**

SO DO IT WITH OTHERS. Thus, we find in Genesis 19:3 that Lot, made a feast for the angels who went to Sodom, and it says thus, "But he was very much grieved with them, and they went with him, and came into his house; and he made them a **BANQUET**, and baked unleavened bread, and **they did eat.**" The word **MISHTÉ IS TO MAKE BANQUET FOR OTHERS IN TRUTH,**

OF HEART, so we can say that it is the same word, **BOTH IN** , as in Chalo and in Hebrew. George Borrow, who translated the **MAJARÓ LUCAS** into , used the word **MISTOS**, in several occasions, one of them in Luke 1:3 to say that Luke put much interest in the investigation about the person of Jesus Christ, Also in Luke 20:21, he uses the word **MISTOS**, to say: **RIGHTLY**, in the sense that Jesus acted with righteousness, and truth.

MULÓ, in English: **DEAD, DIE**, in : Hebrew: מוֹת **MUT**, means: **TO DIE**, pronounced: **MUT**. We also have in Hebrew the word: מוֹת לֵבָן **Mut labén**, means ~~the~~ same thing **DIE or DEAD**. We also have a word that is practically identical which is: מוֹת **MULÁ**, means: circumcision, to cut out, and to destroy. It is also related to.

dead, in the sense of fear, fear before circumcision. Strong H4191.

MOL: in English: **Wine**, in Hebrew: מִלּוֹחַ **MOL**. This word although it would seem that it does not mean the same as in Hebrew however, it does have a direct linkage. It means: **TO PUT YOURSELF IN THE FRONT, IN LO MORE DANGEROUS DE LA**

BATTLE. And among other passages in the Bible it appears in 2nd Samuel 11:15 which says: *"And he wrote in the letter, saying, Set Uriah in the forefront, in the thickest part of the battle, and withdraw from him, that he may be smitten and die."* We also note that in verse 13 David gets Uriah drunk; David's intention was that Uriah should go to sleep with his wife, and thus, make it appear that Bathsheba's pregnancy was her husband's and not , but Uriah refused to go to her house. From all this history, it is very possible that this word will remain, to say these drunkards, in the sense of being an ignorant person like Uriah. In addition we also have in Hebrew the words: **méseḱ, masák, masák, mamsák**, and others, all related to wine. Strong H3970 and H4136.

NAGUÉ, English: **barren**, Hebrew: נֶגֶד **NÉGUED** *counterpart*, or spouse; usually (adv., spec. with prep.) *against* or *before*. Strong H5048. Having children is very important to Jews and Gypsies. In the Old Testament when a woman was barren she could be divorced, and it was believed to be a curse, so this word in Hebrew has two meanings, for and against, and is used in Genesis 2:18 where God said he would make suitable help. And this is where this word comes into play because was considered to be contrary to marriage.

NAJIPEN, in English: **Desolation, destruction, devastation.** **ajah**, meaning: *to groan*, i.e., *to lament, weep*. Strong H5091.

Najar: in English: to **flee, to run**, in Hebrew there are several words that are similar, one is: נָגַג NAGÁG, meaning: to lead, to carry.

far, Strong H5090. Another word is: נָאָד adád, meaning lo. same **Flee, drive away, wander**, Strong: 5074. We also have the word: נָגַד negad and נָאָר NÁJAR, is the exact same word as in Hebrew, I copy verbatim from Strong's dictionary: נָאָר najár; root prim.; *to glisten*, i.e. (fig.) *to be or be cheerful*; hence, (from **the brightness of a running stream**) *flow*, i.e. (fig.) *assembly*:-to glisten, **RUN**. In modern Hebrew it is pronounced almost the same, NAJAL, pronouncing the J a little looser than in English. Strong 5047 and 5102.

NAJIBAR, NAJIBELAR, Spanish: **ESPARCIR, O SER DISPERSED**, Hebrew: נָגַר nagár, means among other things: to scatter, to run. Strong H5064.

NAJALELAR, NAJAR, NAJARARAR, in Spanish: **IR, IRSE, WALK, RUN, RUN AWAY** in Hebrew: נָאָל NAJÁL, נָאָל Najalál: means: **to run with a spark, guide, lead, lead, flow**, Strong H5095. Hebrew: נָאָר najár: means: **to RUN, LIGHTEN**, Strong H5102.

NACLES, NACRI, ÑACLE, NAQUI, in English: **Nose**, in Hebrew: נָאָר nakjará, and נָאָר Nakjarai Meaning: **Nose, snore, breathe hard**. The evidence of the Hebrew origin of this word is clear. In Hindi: **NAAK** in Romani Kalderas, Luvári: **NAK**. Strong H5170.

NEBÓ, English: **New**, Hebrew: נֶבֶז NEBÓ, Strong H5015, this word, is the name of mount NEBO, it is also the name of a city in Israel, and it is also a deity.

OCANAR in English: **PRAY, PRAY**, In Hebrew: קָנָן khanan, means: **PRAY, PRAY**, Strong H2604. Also the word: קָנָה kaná, means to humble oneself, to bend the knee.

OVIL, English: **BED**, Hebrew: **בִּילִיָּה**. **OBIL**, Strong 179, means the name of an Ishmaelite who kept camels, 1-Chronicles 27:30. As the same Strong's dictionary indicates, the primitive root of this word is: "*primary root; lament:- to afflict, destroy, mourn, mourn, mourn, mourn, mourn, lament, , mourn. Strong 56*" Thus, it may be that the word Calli: **OVIL** has to do with someone bedridden by sadness.

PAÑI, PANI, at Spanish: **Agua**, in Romani: **PANJ**, in Sanskrit: **PANJ, AP, APAS**. **Romani: PANJ**, in Sanskrit there are many ways of saying water: **PANJ, AP, APAS**. In Hebrew: **PANÍ or PANÍN**. This word in Hebrew means: PEARL OR PRECIOUS CORAL, we all know that coral are marine animals and pearls are spheres made of mother-of-pearl produced inside the soft body of mollusks, , the word **PANÍ or PANÍN** in Hebrew is related to water, and the word **PANÍ OR PAÑÍ** comes from Hebrew. Although this word the gypsies of other nations have varied and the from chile say: **PAÍ**.

The Kalderas from Russia and Luvarý also they say: COUNTRY, y the gypsies Spanish, French, say: **PAÑÍ**, the English: Paanii. Which of the three is the correct? Well What is clear is that in beginning it was the same word, but after each one took a different route, the pronunciation changed. Now we must say, that both the word **PAÑÍ** and **PAÍ**, has Hebrew origin, because it appears in Isaiah 41:14 that says: *From everlasting I have kept silence, I have kept silence, and I stood still; I will cry out like a woman in travail; I will lay waste and devour together.*

In this case the word **PAÍ** in Hebrew is: **VOCES**, or **TO SCREAM**. This means to **SCREAM** with anxiety, and precisely the word **PAÑÍ**, also means: **ANXIETY**, this explanation is found in the Spanish slang dictionary of Luis Bases of 1909, we also observe in the dictionary of Francisco de Quindale of 1870 that the word **ANSIA**, is related to Thirst of water.

and also means: ANSIA, and Quindale's dictionary says thus: *japillí. n. f. Thirst, craving.* Strong H6443.

QUERELARÓ, in Spanish: **HACEDOR, BIENHECHOR**, in Hebrew: קֶרַבָּה: **QUERABÁ**, Strong H7132 means: to approach, to bring near.

QUIRIA, in English: **ANT**, in Hebrew: קִירְיָאֵת. **QUIRYÁT**, Strong H7151, meaning: city of **Kiriath Arba**, the city of the four giants. The relationship here is, that the Bible says in Numbers 13:33, that the Israelites looked like grasshoppers before the giants, from there, may come the word ant, since it is the same word. Joshua 14:15 says: *"But the name of Hebron was formerly Kirjath-arba: for Arba was a great man among the Anakims. And the land rested from war."* The commentators, do not know the meaning of this word, but finding that QUIRIA is ant in Romani and this comes from the Hebrew, I believe that QUIRYAT IS AN ANT OR MOSQUE. There is a very significant fact that would prove this, and it is that as we have said, Israel sinned gravely following Baal, he was called in the Bible: Baal Zebub, which means: god of the flies, and it could be that the meaning of the city that we find in Joshua 18:14 "Quiriat-Baal" means: "god of the ants, or flies", which is: Baal Zebub.

ROM, English: **Man, Husband**, Hebrew: **ROM**: *elevation*, i.e. (adv.) *lifted up*:-on high. Strong H7315. refers to a man.

RÚA, in English: **DONCELLA** in Hebrew: **RUÁ**, means: to RUIN, joy, happiness, to shout, etc. It may seem that it has no relation with Hebrew, however it has a relationship with Hebrew.

direct, because apart from the fact that the word is identical, it is related to the daughter of Jephthah, because Jephthah made a promise to the Lord, he offered that if he gave him the victory of his enemies, he would dedicate to the Lord the first person who came out to receive him when he arrived at his house. When he arrived, his 15 year old daughter, who came out with tambourines to meet him, Jephthah's heart broke, but he had to fulfill the promise made to the Lord, the daughter asked him to allow her to mourn her virginity, and she went with her friends and mourned for two months, you can read this story in Judges 11:34-40. Precisely in the version of the living in the second part of verse 35 it says: *"My daughter! -and so does the International Version, so what Jephthah is saying when he sees his daughter is: RUAH,* hence this word has the meaning of both joy and sadness or ruin. Strong's Dictionary H7321

RÚA, in English: **DONCELLA**, at Hebrew: **רֵעָה**, **RÉA**, רֵעָה

means: woman, companion, Strong H7464.

RUMÍ, in English: **WOMAN**, in Hebrew: **REUMÁ**, means: **Syrian Woman**. Strong's Dictionary reference H7208 and H7213 Syrian Woman.

SACÁIS: in English: **eyes**, in Hebrew: to **look seductively**: **שָׁגַק** **shagákj**. As we can observe, it is the same word, both in Hebrew and in Chalo. It has the same meaning, because the word SACÁIS is more romantic. Another word to say Caló eye is: **HERE**, the oldest gypsy dictionaries indicate it. The word **shagákj**, is used in Song of Solomon 2:9 which says: *"My beloved is like a sparrow or a fawn. Here he is, behind the wall, **looking** through the windows, peeping through the lattices"* Moreover, the pronunciation in the current Hebrew is similar would be: **SHAQUÍN**. Thus, we realize that the Spanish gypsies say: **SACÁIS**, but this happens to the

Spanish the word, the H was removed, if we would put it again it would be: **SHACÁIS**. Strong H7688.

Another nearly identical word is: **קָרַע** **sacár**; root prim.; *wink, leer, i.e. blink coquettishly:- shameless*. Strong H8265. also: **סָכַת** **sakát**; root prim.; *to be silent; by implication to observe quietly:-to be silent*. Strong H5535.

SARAPÉ, English: **SERPENT**, Hebrew: **סָרָף** **SARÁF** Strong H5635: meaning: poisonous snake.

TALARAR, English: **Dress**, Hebrew: **רֵשׁ לְתָרְסָא** **Telasár**, means: **Syrian region**. Strong 8515.

TALAROR, in English: clothing garment, in Hebrew: **תְּשֻׁבֶת** **TALBÓCHET**, means: garment, garment:-clothing. Strong 8516.

HEBREW-LIKE CALÓ WORDS

ACOI, English: **HERE**, Hebrew: **אֲבֹי** **ABÓI**, Strong H17, means: **grief, lament, sorrow, desire**.

ACOBÁ, in English: **HERE**, in Hebrew: **azkarah**, pronounced: **azkará, azcará**, although it also sounds like: **azcagá**. **Meaning: reminder; specifically memorial offering**. But this memorial had to be done on the altar and in Leviticus 2:2 it says: "*and he shall bring it to the priests, the sons of Aaron; and the priest shall take therefrom his handful of the fine flour and of the oil, with all the incense, and burn it upon the altar for a memorial; it is an offering made by fire, of a sweet savor unto the LORD.*"

ANDORI, in Spanish: **GOLONDRINA**, in Caló: en
Hebrew: **דֶּרֶר** **deror**. Strong H1866.

AJILAR, English: **AYUDAR**, **SOCORRER**, Hebrew:
אֲכִיָּזֵר **AKJIÉZER** means: **HELPING BROTHER**. **קִזְזָאָ**
kjazác, Strong H2388: TO HELP. There are many words that
are similar and it has to do with family that helps.

ALALÁ in English: **to rejoice**, **to be glad**, in Hebrew: **עָלָה**
Alás. Strong H5965. Also: **aláts** **עָלָה לִץ** **to leap** for joy, i.e.
jubilation:- rejoice, gladden, rejoice, rejoice, Strong H5970.

ARARÍ, English: **Embrazada**, **Encinta**, Hebrew: **יָרִי** **jarí**, Strong
H2030, means: **pregnant woman**, **pregnant**. **יָרָה** **jará**. It means
the same, woman pregnant, **with child**. The next word is
identical to, only it is preceded by J: **יָרָה יָרִי** **Jararí**. It is not
unreasonable to think that the word Jararí, is used to say that a
woman is pregnant, since it means: **MOUNTAIN**, and it can
have its application to the growth of the woman's belly when
she is pregnant, especially when we have two words that mean
EMBRAZADA that include as final words RA Y RI, and
precisely means: EMBRAZADA WOMAN.

BATIBURÍ, **TESQUELÓ**, in Spanish: **ABUELO**, the
Argentine or Latin American gypsy says: **phurano** in Hebrew:
BATTUKJOT, means: **security**, **hope**.

BATU, **DADA**, **AND BATO** in English: **FATHER**.- In
Sanskrit it has two expressions to say father: "*Sutavat and pitṛ*."
" now notice the similarity between the Hebrew: Kind father, in
Hebrew: **אֲבִיטֹב** **Abitub**. Now we must say that this Hebrew
word Abitud, which means: Kind father, is taken from the
Strong's dictionary, but there is another word for father and it
can also mean grandfather, it is taken from the lexicon of the

Hebrew to English, and it is even more original, it says thus: **אב"ז**" **ab**" This is how it appears in the original Bible, when a question mark appears, it means that there are doubts about its pronunciation, therefore its pronunciation may well be: **"bab"**. In any case, the similarity with the first one: Abitud, as well as with the second one: ab or bad, is striking with the Calí word: Batu, which is also: **dada and bató**. The gypsies of Chile say: **DAD**, which is the same as in Hebrew. This word is all over the Bible, among them Genesis 2:24. Strong H36.

CHAL, in English: **EGYPT**, OR **EGYPTIAN** in Hebrew: **לִאֲנִי** **GAAL**, (verb) Strong H1350 and H1351 means: REDEEM, RELEASE, SAVE. The sense here is to be redeemed, delivered and is used in Exodus 6:6, among many other passages and says: *"Therefore thou shalt say unto the children of Israel, I am the LORD; and I will bring you out from under the heavy burdens of Egypt, and will deliver you out of their bondage, and will redeem you with an outstretched arm, and with great judgments;"* This Hebrew word GAAL is used when Israel was delivered from the enemy and so in Psalm 107:2 it says: "Let the redeemed of the LORD say so. This means that when Israel named the word REDEEMED (*GAAL* IN HEBREW), immediately came to their mind, that they were redeemed from Egypt, therefore the word CHAL, has direct relation, and comes from the Hebrew, because it has the same root. But it means not only what has already been mentioned, but also: *"through the idea of releasing, i.e., repudiating]; defile or (fig.) profane:-contaminate, dishonor, exclude, unclean, defile, defile, profane."*

CHANAR, in Spanish: **SABER**, **SABIDURIA**, **HAS RELATION WITH ENGAÑO**, in Hebrew: **נִבְגַּ** **GANÁB**,

Strong H1589, MEANS: to deceive, to steal, to hide, snatch.

DROM, in English: Way, in Hebrew: דֶּרֶךְ דÉREK, means: WAY. Strong 1870.

GIRELAR, at Spanish: **BURLAR**, **ESCANECER**, **DESPRECIATE**, in Hebrew: גָּלַל GALAL, Strong H1556, means among other : other than dung: to roll, to *tend loop*, to stir, to stir, to stir, to stir, to roll.

Crally, **Ocray**, in English: **KING**, in Hebrew: **KJAZÁC**, **KJÁZEC**, meaning: **Mighty**, **controller**, etc. In Hebrew there are many similar words, to say **POWERFUL**, **CONTROLLER**, **DOMINATOR**. I believe

that the word Romani: **Crally**, **Ocray**, has to do a lot, with head of family, or prince. That is why the word **KJAZÁC**, **KJÁZEC**, has to do with **CRALLY**, **OCRAY**, as we have said, that along the centuries, some words change their meaning and expression. Do not forget that when the Gypsies came to Europe, they were ruled by one of the family, who was called **COUNT**. In the Bible we observe that each family had its prince or chief, it says so in many passages of the Old Testament, among them Numbers 7:2 says: *"then the princes of Israel, the heads of their fathers' houses, which were the princes of the tribes, which were over those that were numbered, offered;"* Also 1 Chronicles 29:6 says, *"Then the heads of the fathers' houses, and the heads of the tribes of Israel, and the heads of thousands and of hundreds, with the overseers over the king's work, willingly offered their gifts."* Thus, we observe that in Israel there were princes and heads of fathers' houses.

English translation of the Hebrew word: **KJAZÁC**

In: **CRALLY**.

It is possible that it also has to do, with yoke which is: Keli, also with Law and Prince which is: קֶלֶךְ **kjacác**, Strong H2710. The Kaldera Gypsies say: KAI.

BROJERÓ, in English: **HEAD, CHIEF**, in Hebrew: **BOKERÚ**, meaning: **PRIMOGENITO**.

BUCANÓ, at Spanish: **SPEAKER, DISCUSSION**, at Hebrew: בְּנִהּוּתַתּ בְּנִהּוּתַתּ **TOBUNÁ**, Strong H8394, meaning: **DISCUSSION**.

BUCÓ, OR KUCÓ, in English: **LIVER** in Hebrew: בֶּדֶכּ פֶּכֶּ **KABED**, means: **LIVER**, Strong H3516.

CARLÓ OR KARLÓ, in English: **HEART**, in Hebrew: בֶּדֶכּ **KABÉB**, means: **HEART**. *It is the same as that used for LIVER.*

GARLO, English: **NECK**, Hebrew: גָּרוֹן **garon**. Strong H1627.

GELPE, English: **slave, servant**, Hebrew: עֶבֶד **ebed**, Strong H5650.

GIBELAR, English: **SING**, Hebrew: גִּידָד **JEIDÁD**, means: acclamation: **TO SING, SHOUT**.

JACHAR, English: **BURN**, Hebrew: גָּאֲךָם **GÁKJAM**, meaning: **TO BURN**.

JACHARAR, in Spanish: **CALENTAR**, in Hebrew: מִמָּחָה **KJAMÁM**, means: **TO HEAT**. It can also mean to heat from hitting someone.

JANÍ, in English: **Natural source** in Hebrew: אֵינַי AYIN, pronounced: AIN. Meaning: Source. Strong H5871.

JINIMAR, in English: **FORGIVE**, in Hebrew: כַּחֲנִינָה **khaninah** means: **GRACE, CLEMENCY**. There are other similar words, almost with identical meanings.

JINJILAR, in English: **FORGIVE** in Hebrew: סְלִיחָה **SELIKJÁ**, MEANS: **FORGIVE**. Even though the words do not begin with the same letter, it does not mean that it is not of Hebrew origin, and we must take into account the stroke of the word which is similar. I am repeating over and over again, that thousands of years have passed, and the words change their meaning and expression, as for example the Spanish of the Catholic Kings and the current Spanish.

Jestari, in English: **box, ark, muló, coffin, in the temple of the Jews**, this is the interpretation that gives the dictionary of Francisco de Quindale of the H1867, in page 39 at the end. In Hebrew: **jabjáb**, meaning: **OFFERING, HOLOCAUST**.

MAJARIFICAR, in Spanish: **CONSAGRAR, SANTIFICAR, BLESS**, in Hebrew: **MASHIAKJ**, means: **ANOINTED, CONSCRIBED-DA**, Strong H4899.

OCAJANAICHA, in English: **CABANA**, in Hebrew: הַיְּבֵהּ לִי בַּמִּדְבָּר **OJOLIBAMÁ**, means: *tent of (the) height. Sag H173. There is also the word: הַיְּבֵהּ לִי בָאָה **Ojolibáj**, means: tent. Strong H172.*

OJABESAR, English: **to forgive**, Hebrew: אָהַב **ójab**, means: - love, Strong H159. Also: אָהַבָהּ **ájaba**, means: to love, friendship, love. Strong H160.

OLAJAI, in English: **EVIL** in Hebrew: **הָלַהַב** **BEHALAH** means: **EVIL, DESTRUCTION, PANIC**.

QUIRÁ, English: **CHEESE**, Hebrew: **בֶּנְהִי** **GUEBINÁ**, Strong H1385, meaning: cheese, milk.

Najipen, in English: **DEVASTATION, ACOMETER**, in Hebrew: **נִיָּמָה** **nejama**, *growl*:-shock, Strong H5100. This word in Hebrew: **NEJAMA**, has kinship with **NAJIPEN**, for **NEJAMA** is to **ROAR** at a terrible event, thus we find it in Isaiah 5:30 and Psalms 38:8 where David is moved by his tribulations.

SARSALAR, in English: **ACOMPANAR** in Hebrew: **לְחַשׁ** **SHALÁKJ**, Strong H7971, means **TO ACCOMPANY** in Hebrew: **לְחַשׁ** **SHALÁKJ**, Strong H7971, means **TO ACCOMPANY**. The Hebrew pronunciation would be: **SHALÁJ**, pronouncing very strong the: **J**.

SEROY, English: **SOLDIER**, Hebrew: **סֵדֶרָה** **SEDERÁ**, means: regular; row, i.e. rank (of soldier) Strong H7713.

SOBAR, in English: **SLEEP, REST**, , in Hebrew: **שָׁבַת** **shabát**, is rest rest rest, another identical word is: **שׁוֹבָב** **shobáb**, **שׁוֹבָב** **Shobáb**; the same as H7726; *rebel; Shobab*, name of two isr. The Sound is: Sobab and Sabbath.

SONAKAY, in English: **Gold**, in Hebrew: **סָכָן** **sakán**, means: **TREASURER**. In Hebrew is also similar the word: **Zakkái** meaning: **PURE**, It makes sense, for the gold must be pure and purified by fire. In Hindi: **सोना sona**, means: **gold**,

here we can see perfectly a fusion between Hebrew and Hindi. The gypsies used the word SONAKAY, to say PURE GOLD, or authentic gold, for this they used the first two words of HINDI: SONA, which is gold, and took the last two words of the word: PURE which is: KAI, and composed the word: SONAKAI.

TARPE, in English: **HEAVENS** in Hebrew is the Word: רֹבֵדֶּה **Tabór**, meaning: **mountain, rugged, and also height** and also סִדְרָה **Pardec**, meaning: **Jadin Paradise**. In Sanskrit Heaven: **DIVA**, ākāśa, divasa, nabha, svarga.

Tasabar, English: **to kill**, Hebrew: טָבַח **tabákj**. Strong H2873.

YEJALA, in English: **AMA, DUEÑA**, in Hebrew: **BAALÁ**, means: *lady*:-ama. Strong H1172.

I conclude by saying that there are many more words in Romani and Caló that are Hebrew, and that are yet to be discovered, bearing in mind that I have only had access to a Caló dictionary, which is not complete.

**CHAPTER X HOSTORIATORS
AND HEBRAISTS
SAY THAT ROMANI WAS ORIGINALLY
HEBREW.**

WE DO NOT YET KNOW ALL OF HEBREW

Fania Oz-Salzberger, an Israeli writer and professor of history at the Haifa University of Law and the Center for German and European Studies, one of her books is entitled: *THE JEW AND THE WORDS*. Precisely the book deals with the loss of Biblical Hebrew and says how *šEgulaTnaten:áj*, *the Bible in its original Hebrew language, is impressive. Do we understand everything down to the last syllable? Evidently not. Even some competent modern Hebrew speakers probably misunderstand the original meaning of many Biblical words, because the role of those words in our vocabulary differs significantly from the role they played in ancient Hebrew.*" It is very important the comment that tells us, and it is what this servant has indicated on several occasions in this book, that many words in the Chalo, which I am convinced in its origin was Hebrew, changed expression and meaning, and therefore we find in Chalo and Hebrew, words that are identical, but change the meaning. That is why I am afraid when some Hebraist wants to understand everything and that is when the original meaning of the Hebrew words is misinterpreted.

THE IMPORTANCE OF THE HEBREW WORDS IN CALÓ

The Hebrew language has undergone several processes, and there are differences between ancient Hebrew and modern Hebrew: both languages are related, although they sometimes differ in pronunciation, grammar and lexicon.

Linguists and Hebraists of past and present centuries agree that Romani has biblical Hebrew words, but if so, what is the significance? To understand this, let's do a little bit of history.

When Israel leaves Egypt and arrives in Canaan, they mix with other tribes, which they did not expel, and we find this in Judges 1:19-34. This means that in Canaan other languages were spoken, and when Israel arrived in Canaan they slowly lost the Biblical Hebrew. In addition to this, Aramaic was also mixed, which was spoken by the neighboring nations to Israel, and thus, Israel was losing the ancient Hebrew and reached a point that Biblical Hebrew was only studied by the scribes and Pharisees and the priests, but it disappeared from the common people, who began to use Aramaic.

The 10 tribes were taken captive to Assyria in 722 B.C. A time when ancient Hebrew was still spoken, sure many words had already been lost, but it was still spoken with a certain purity. This means that the 10 tribes of Israel came out speaking ancient Hebrew, if not in all its fullness, at least in part. If we Gypsies are Hebrew, **Romani must have at least some words of Biblical Hebrew**, which is only found in the Hebrew of the Bible, which is a language that is only studied, but not spoken, and that many words are not really known as they were pronounced, the Hebraists are the ones who understand it, but do not know either, many of its pronunciations. Therefore, if we find in Romani, words of biblical Hebrew, this would be irrefutable proof that the Gypsies are the lost tribes of Israel. Keep in mind, that already at the time of Christ, Hebrew was not spoken, but Aramaic, and only those who knew biblical Hebrew were the ones who knew it.

scribes, Pharisees, and the priests, because they studied it. So, it is to be understood that if in Romani we have words of ancient Hebrew, it cannot come from other peoples, other Israel. Now again it is necessary to say, that it is not necessary that the Romani has Hebrew words, to justify the Hebrew origin of the Gypsies, because the origin is not sustained on the language, but if it has them, it becomes a proof of the origin of the Gypsies.

HEBRAISTS AND LINGUISTS WITH DIFFERENT VIEWS

Wagenseil and George Borrow

In the past there were Hebraists who had conflicting opinions, such as *Wagenseil and George Borrow*, who believed that Romani came from Hebrew and Grellman and others believed that it came from Sanskrit and Hindi. The same is true today, and the opinions of one or the other are very radical. However, those who do not believe that Romani was originally Hebrew, deny that the Gypsy language has words from Biblical Hebrew.

I asked brother Manuel Diaz, to help me to find a Hebraist brother to give me his opinion about 21 Romani words that I sent him and to tell me if they were the same as Hebrew and this was his answer as it is:

José Hutter

Dear Pr. Diaz,

I was looking at the document that you attached. And I would like to make the following comments that you are free to share with the brother who prepared the document:

I am going to use the Hebrew transliteration, to make it more understandable

1. It is true that there are words in the list that have the same meaning in Caló and Hebrew:

qali

eloah (although it is not true that the "h" is interposed when translating the word into English. It is part of the original)

jam

2. There are two words that are similar to the

Hebrew: goi

yukal

3. The rest of the words in the list - in my opinion - linguistically have nothing or almost nothing to do with Hebrew.

An example is the word "Del, Debel, Davel" which has nothing to do with "baal" in Hebrew, but comes from a root of the Hindu language sanskrit - from which in all likelihood many of the words of Caló, which in turn is based on Romani, are derived. In fact, "debel" has the same origin as words like "Deus" in Latin or "theós" in Greek. Therefore, most European languages, including Caló or Romani, belong to the so-called "Indo-European" language family, to which Latin and Greek belong, but not Hebrew.

In a :

I do not doubt that in Caló there may exist a good number of words identical or similar to Hebrew. But the same thing happens

with Spanish. For example, the word "cane" itself comes from Hebrew (qaneh), from a word that originally speaks of a measuring rod. It is not surprising given the centuries-old presence of Jews in the Iberian Peninsula. In fact there exists to this day a language called "Ladino" which is commonly called "Sephardic" which is nothing more than medieval Spanish mixed with Hebrew words and is still used by Sephardic Jews in Latin America, Casablanca and Istanbul.

I hope this has shed some light on the subject. It is not my intention, far from it, to discourage the brother in the study of the roots of caló. On the contrary. It is an endangered language and it is worth every effort to cultivate it. But I believe that there is not enough evidence to relate it to a significant influence of Hebrew.

A big hug and blessings José
Hutter

Review of José's paper Hutter.

I want to publicly thank brother Jose Hutter, for his kindness to take the time to answer my letter. We can see that Hutter takes for granted that the Caló has Hebrew words, but he implies that Romani does not come from Hebrew. Joseph Hutter's opinion is the opinion of many Hebraists, but now let's see his answer in detail and then we will see the opinions of other Hebraists.

Brother Hutter tells us that all the words, there are several that are Hebrew, and that have the same meaning in Caló, pay attention because they are very important words, **the first one** that is Hebrew is the word: **QALÍ**, which is: CALÍ, which is the name of the gypsies, not only of the language, but of the gypsies, because before arriving in Europe, they were not called gypsies, but: CALÓS. We have already said in other

chapter that the name of Calí, Caló, has to do with dark, attenuated, and that this name comes from Joseph son of Jacób and Raquel, from where the tribes of Ephraín and Manases descend, in chapter V it is explained in more detail, on this subject. Joseph is identified with roasted wheat, and is the symbol of his tribe, because God gave him the revelation of Pharaoh's dream and he provided wheat to all Egypt for seven years, that is why his descendants are related to the name: Calis, Calós in honor to Joseph.

The second word is **eloah**, this word is very important, because it is one of the names of God in Hebrew, in the Calo-Hebrew dictionary you have the explanation. Strong 429 to 433.

The third is the word: JAM.

The fourth word is: goi, which Caló has several pronunciations: gao, gau, galló. It means: People, nation, gentile.

The fifth word is: Jucal, which in Hebrew is JUKAL, and the meaning is the same, you can go to the little dictionary in this book and look it up.

Although the brother has only given us positive on these five words out of the 21 that we have sent him, this means that if we had sent him other identical words in both Hebrew and Chalo, he would have recognized them as Hebrew, as long as they maintain the same parameters as the five words recognized by HUTTER. He acknowledges in writing that it is certain that there are more Hebrew words in Chalo, but he does not attribute this to the fact that Chalo has Hebrew roots and in this sense he says: *"I do not doubt that in Chalo there may be a good number of words identical or similar to Hebrew. But the same thing happens with Spanish. For example, the word "cane" itself comes from the Hebrew (qaneh), from a word that originally speaks of a measuring rod. This is not surprising given the centuries-old presence of Jews in the Iberian Peninsula. In fact, there exists to this day a language called "Ladino" which is commonly called "Sephardic", which is none other than the*

medieval Castilian mixed with Hebrew words and still used by Sephardic Jews in Latin America, Casablanca and Istanbul."

This argument of our brother HUTTER, is not possible to sustain it, because the Biblical Hebrew is not spoken for thousands of years, the Jews like the Gypsies lost their language, and therefore the Jews who lived in Spain for centuries speak Ladino, and the Gypsies copied words from all the countries through which they passed. To give a sample of this loss of Biblical Hebrew words, we show some examples, "in *ancient Hebrew*, the word Av or Ab meant "father". In *modern Hebrew*, the word father is the Aramaic word Abba." and we observe that in the New Testament, for example Mark 14:36 says: "*And he said, **ABBA**, Father, all things are possible for thee; remove this cup from me: nevertheless not what I will, but what thou wilt.*" Also in Romans 8:15 *For you have not received the spirit of bondage again to be in fear, but you have received the spirit of adoption, for which we cry out: **ABBA**, Father! And in Galatians 4:6 And because ye are children, God*

sent into your hearts the Spirit of his Son, who cries out:

ABBA, Father! In these passages and others in the New Testament it can be seen that Aramaic was spoken at the time of Christ, for the word **ABBA** is Aramaic. This proves that ancient Hebrew was no longer spoken at that time, except by the high priests, Pharisees, etc. Hence the importance of the Hebrew words in the Chalo, because the Gypsies could not learn them from anyone, because no one spoke them, much less outside of Israel. When the Gypsies left Israel they kept them since their departure in 722 B.C. and they have reached our days. In the Gospels we observe that when a place was named in Hebrew it mentions it, as in John 5:2 which says: "*And there is in Jerusalem, near the sheep gate, a pool, **called in HEBREW Bethesda**, which has five porches.*" The fact that mention is made of that name

is Hebrew, indicating that it was not common to speak it, and other quotations are: John 19:13 and 17, John 19:20, Revelation 9:11 and Revelation

16:16.

Another passage where it is shown that Biblical Hebrew was not spoken is in Acts 21:40, and 22:1-2 says: *"And when he had permitted him, Paul, standing on the steps, made a sign with his hand to the people. And when he had made a great silence, he spoke in the Hebrew tongue, saying, Men, brethren and fathers, hear now my defense before you. And when they heard that he spake unto them in the Hebrew tongue, they were the more silent."* Here, we can see that speaking Hebrew, they became more silent to listen to Paul, because it was not customary to speak it, and Paul managed to catch their attention. This happened in Jerusalem.

Julia Horvath, Paul Wexler

One of the most important linguists of our time is the Israeli Paul Wexler who separately and also together with Julia Horvath have made the best studies of the Gypsy and Jewish language. Although he has been criticized for maintaining a position contrary to the other linguists. He has written more than 20 books dedicated to the study of Semitic languages. On page 136 of the book: *Relexification in Creole and Non-Creole Languages* by Julia Horvath, Paul Wexler says: ***"It is impossible to find an Indian language from which all the features of the Romani indicator can be derived, although this may be due, in part, to poor documentation Even if there are sound correspondences between Romani and Hindi or Punjad. Note that Modern Hebrew shows simple sound correspondences linking its Old Hebrew (mainly Biblical) borrowed Hebrew lexicon with that of authentic Semitic languages such as Arabic and Aramaic,***

thus creating the illusion that modern Hebrew as biblical Hebrew is is from origin genuine Semitic.....
"The frequent labeling of Romani, which has speech forms and voices, based solely on the solely on a lexicon HINDI, has considerably impeded the study of Romani from the beginning." Paul and Julia, it is not that they deny that Romani has Hindi or Sanskrit words, what they indicate, is that Romani not originate from Hindi or Sanskrit.

Paul Wexler continues on page 81: ***"4. Common linguistic patterns make a comparison of Romani and Judaic languages an immediate desideratum (see my papers of 1986 and 1997). On ethnographic parallels between Romani and Jewish, including a proposal that the so-called Gypsies are not, originally, a single people with roots in India, see my 1997 paper.***

Some Roma from the Balkans may practice some form of Judaism. For example, there is a group of Gypsies in Sofia known as zutane 'Jews' (members of the group are also called "Muslims of the Judaic faith"), who are the descendants of Jews and Gypsies living in Turkey (Tomova 1995: 22-5)."

Paul Wexler goes on to link the same origin to Jews and Gypsies by saying: *"For example, there is a group of Gypsies in Sofia known as zutane 'Jews' (members of the group are also called "Muslims of the Jewish faith"), who are the descendants of Jews and Gypsies living in Turkey".*

Julia Horvath and Paul Wexler, the title: ***"Relexification in Creole and non Creole Language"*** on page 101 says: *"The prevailing view of linguists and historians about the Romani language is that it is from the Indus,.... are descendants of the*

*Indians who migrated to Western Asia and Europe about a thousand years ago, **But the Gypsies were not aware that their origin was Indian.***" What Julia and Paul mean is that the Gypsies did not see themselves as coming from India. They were not the ones who said they were Indians, they said they came from Egypt, in fact some historians of that time, certify that the Gypsies never said they came from India, they always said they came from Egypt, and many of the Gypsies, especially in Spain, will have heard a relative tell a story of the Pharaoh of Egypt.

In the comments of the linguists we note that they say that from the Romani point of view, **the Gypsies are not Indians**, but that they may have lived in India, but that they were not of Indian origin.

They go on to say on page 107 of the book: ***"Relexification in Creole and non Creole Language"*** about Romani: *"The reflexive hypothesis seems particularly convincing. It would mean that the **beginning of Romani is identical to that of modern Hebrew**, except that the Gypsies had access only to a small Asiatic Franca language, while the Jews had access to a considerable Old Hebrew literature."* Following this same author's thinking, on the same page 107 at the bottom of the page he says: *"Next, I will use the mainly linguistic data to argue that (a) it is unlikely that Romani is of Indian origin, despite its minor Indian grammatical and lexical component, while (b) its ancestors could come from Indian and not be of Indian origin, even with the ethnic mix varying greatly from place to place, although I assume that Romani speakers are of very diverse ethnic background, I will refer to*

them by the common term "Roma", since this term in self-designation of most of those who speak it." As we can see the author is convinced that the Roma are not originally from India, and to give this reasoning he relies precisely on the language. He is also convinced that Romani and Hebrew have a common origin. On page 108 of this book we are commenting on, the authors speak in a pragmatic way of the Gypsies and say: ***"and eventually linked with each other, with the Bible, Judaism, Talmud, and with the Hebrew language."***

The authors are of the opinion that the Gypsies are a mixture of another tribe that mixed with the Jews when they lived in Israel.

Also Julia and Paul tell us something very interesting on page 119 about the Romani of the Polish Gypsies, it says that it has words from Yiddish. ...". Yiddish is the Hebrew spoken by the Jews, especially in Germany, it is an ancient language, although it is influenced by German and other languages. The author comes to demonstrate the similarity of Yiddish Hebrew and Romani. Well the author us: ***"Polish Romani has a modest Slavic lexical component most of which is also found in the coteritorial Yiddish dialects (which have a much larger Slavic ... a ..."***

PAUL WEXLER

In another book published in 2006, by Paul Wexler entitled: JEWISH AND NON-JEWISH CREATORS OF JEWISH LANGUAGES, on page 326 says: "This Yiddish Slavonic and Romani also reveal striking parallels in (a) the Slavicization of their verbal systems, (b) the selection of Slavic suffixes, (c) the use of a ..."

The same author and book on page 328 goes on to say: *"The Yiddish and Romani languages, both independently and together, clearly provide the student of bilingual contact, language shift and Wandersprachen, with a unique laboratory. Uncovering the historical roots of the striking parallels between the two languages, some of which have been described above, could constitute the first challenge to the little-explored field of Yiddish-Romance comparative linguistics."*

HEBREW AND ROMANI WERE THE SAME LANGUAGE IN THE PAST

The book THE GERMAN-JEWISH EXPERIENCE REVISITED, published by: Steven E. Aschheim and Vivian Iiskin in 2015 in collaboration with: "Leo Baeck Institute Jerusalem" on page 64 says: *"The Hebraist Christian claimed in 1705, in his Benachrichtigungen Wegen Einiger, Gemeine Judischheit Betreffenden Sachen, that the first Gypsies were, in fact Jews who fled to the forests after being accused in the 14th century of poisoning wells. Claiming that they had come from Egypt....., they predicted the future, and prevented fires. resumed a sedentary life, and declared themselves Jews..... As proof, Wagenseil says that Gypsies were not unknown before the 14th century, the language of contemporary Gypsies was full of Hebrew words and their amulets used Kabbalistic formulas (Wagenseil) 1705, 473-88."* This story we are told may have its share of veracity, the only way to verify it is to study the language itself, (To verify the Hebrew words see Chapter IX: Hebrew words in Romani or Caló) and you will realize that it is demonstrated that Caló, has Hebrew words. The interesting thing about this story is that the person who testified to it was a good Hebrew speaker, called Johann Christoph Wagenseil. But from

where does this story come from? It comes from the time of Philip the long, who was Philip V who reigned from 1292 to 1322. But those accusations against the Jews of having poisoned the water are unfounded. A.-J.-C. SAINT-PROSPER, in 1840 in his book: "THE HISTORY OF FRANCE" speaking about these accusations against the Jews on page 288 says: *"This poisoning of the springs of the fountains, is nothing but a popular accusation without verisimilitude and without proof."*

The book entitled: "A Goy Who Speaks Yiddish Christians and the Jews" On page 104 he says: *"Pleased with the results of his linguistic research, Wagenseil reaffirms his theory that the first Gypsies in Germany were, in fact, Jews; otherwise, he says, 'where would so many Hebrew words come from among so few German words, if not from the Jews, especially at a time when Gypsies excelled, since hardly anyone [at that time] was competent in Hebrew except the Jews.'" Finally, in case anyone would think this explanation was missing anything, Wagenseil supports his historical analysis with an indication of the linguistic situation in his own era, asserting that this "Gypsy Rotwelsch," this "mixture of Hebrew and German, put together anyway," shows an unmitigated affinity (eine vollkommene Verwantschaft) with the language spoken by Jews throughout Germany. For Wagenseil, in other words, it is not only the existence of Hebraic roots in the alleged "language of the Gypsies" that proves its Jewish origin but also its close affinity with Yiddish, the language of German Jews in his (Wagenseil's) own era."* Johann Christoph Wagenseil, was born on November 26, 1633 and died on October 9, 1705. He was a celebrated teacher of oriental languages, and especially expert in the Hebrew language,

We have previously mentioned to you, *Wagenseil's* commentary *on the Gypsies was written in 1697*. We want to clarify, that the fact that the Romani had many Hebrew words, is not that they were Jews, but Israelites or Hebrews, although they all come from the same tree, whose father is Jacob.

I wonder why in spite of this information, it was said that Romani was an Indian language or dialect? Well my conclusion is that it was not God's time, the recognition of the tribes of Israel and their restoration is something intimate of God, and all were blind until the moment that God begins to unveil the mysteries for the prophetic fulfillment, and this is the time. Although I must say that it is not without enemies, that is, there are those who do not want to recognize that the Romani or Caló is not of Indian origin, or Sanskrit, because they have been defending it all their lives, and they will not change their opinion.

Another historian who has the same reasoning as the previous ones was: GODFREY HIGGINS, in his book: *LANGUAGES, NATIONS, AND RELIGIONS*, published in London in 1836 on page 442-443 says: *"I consider them to be a tribe, like that of the Jews who are in India."* This author comments between pages 442-443 that the Gypsies have their origin in Israel and that they are some of the tribes, although he believes that the Romani is Hindi, but he believes qlousegitans are Israelites.

The book: *A Goy Who Speaks Yiddish*, written by: Aya Eldaya, on page 104, explains Wangueseil's deep conviction of the Hebrew origin of Romani and says that he studied Romani thoroughly and found about 50 Hebrew words.

There are many other authors that we did not mention, who are of the same opinion, that Romani, in the beginning was of Hebrew origin that as they wandered around the world they were forgetting the words. I believe that as some of the authors we have quoted say, a new discovery is coming to light, and it is certain that soon there will be news from other authors with new findings found in Romani and Caló.

The conclusion of all that has been said is that the Gypsies are the lost tribes of the House of Israel, all the Biblical indications prove it. We cannot lose sight of the fact that the Word of God is fulfilled, and God prophesied *that all the tribes would be scattered throughout the world, from one end of the earth to the other, that all the tribes would be in the holocaust*, and if the Gypsies are not the lost tribes of Israel, then those prophecies were not fulfilled, because there is no one on earth, that fulfills those requirements marked by the Bible, and neither were there in the Nazi Holocaust, tribes other than the Gypsies and the Jews. Therefore, I believe the Word of God, and that those prophecies were fulfilled in the Gypsies, because they are the lost tribes.

The book: LOS GITANOS, by J.P. Clébert, published in 1985 by Ediciones Orbis, on pages 36-37, explains what happened to a group of Jews, who were accused of poisoning the water, a story that we have already explained, but that this author gives us more details. He says that being persecuted they hid in caves for a long time. When they believed that they were no longer in danger, they came out of their hiding place, but changed their clothing, named one of them as Chief, who was Sindel, and invented a jargon mixed with German and Hebrew and says: *"They had created a disfigured jargon, mixed with Hebrew and incorrect German, which they pronounced with foreign accents.... The multitude of words*

Hebrew which have remained in the language of the Bohemians would alone suffice to betray their Jewish origin."

Although they say that they were Jews, who passed themselves off as Gypsies, it is not possible to sustain it, because there is much data from King Sindel, which proves that he said that they came from Egypt Minor, and from these bands that we mentioned in chapter II, are the Gypsies who populated Spain, and Europe. This report that J.P. Clébert gives us, shows that the Caló, had many Hebrew words, and for this reason they believed that they were Jews, because of the amount of Hebrew words that they had. Certainly the Jews and Gypsies come from the same tree, and this story comes to demonstrate once again that the Gypsies are the lost tribes.

MANY LINGUISTS WHO DO NOT BELIEVE THAT ROMANI COMES FROM SANSKRIT, ALSO BELIEVE THAT GYPSIES OR ROMANI ARE HEBREW OR VERY CLOSE TO THEM.

It is important to note that many linguists, whether they believe that Romani or Caló is Hebrew or Sanskrit, believe that Gypsies are of Hebrew origin or close to Jews.

For example the thesis of linguist Kateřina Hlušíčková entitled: *"The Contact Between Spanish and Caló"* Speaking of the Gypsies of Spain says 4: *"The Jews specialized in medicine, astrology and were also engaged in commercial and financial activities. The possible contact between the Jews and the Gypsies is dated in the second half of the century.*

XV. Let us look at the common features of both ethnicities on the orientation to trade or separation from the majority society."

The conclusion of this chapter is, that although it is important that the Caló has Hebrew words, the origin of the gypsies is not based on the language, although if it has them it is one more link. The origin cannot be based on a single point, but on many,

as we have already detailed in other chapters, and that all the requirements indicated by the Bible are fulfilled by the Gypsies.

CHAPTER XI
MANIPULATION OF DNA TESTS. GENETICS
CERTIFIES THE HEBREW ORIGIN OF GYPSIES.

GENETICS

Sometimes science presents us with a new invention, like the iceberg, everyone gets excited about the new thing, but soon after, we realize, that what they announced as something extraordinary, is still far from being achieved.

Genetics has been one of the extraordinary advances of our time, and it can be very useful to curb some hereditary diseases. Because genetics, among other things, studies the genes of hereditary diseases that are transmitted.

Another breakthrough has been in the discovery of DNA to discover the relationship between parent child, or other relative, provided that the tests are done during life.

I tell you that I did two DNA tests, to know what my origins could be, the first one on the paternal side, gave me the possibility of being a descendant of the tribe of Levi, I did a second test in a different company, this one gave me as a result that I came from the Germans, then I realized that what I had was a business, but that in reality they did not know it, and it is obvious that they do not know it, because the truth is that to know if I belong to a certain people, they must have DNA banks of that people, if they do not have them, they can not give you the answer. And it is obvious that they do not know, because the truth of it all, is that to know if I belong to a certain people, they must have DNA banks of that people, if they do not have them, they cannot give you an answer, but as you have paid, they jump you with a nonsense. So, in order to give you a correct answer, they must have DNA banks of the lineage you want to know if you descend from it, if they don't have it then, they are cheating you.

THE COMPLEXITY OF KNOWING THE ORIGIN THROUGH DNA

I do not doubt that in the future they may discover another type of DNA tests in human beings, which is more accurate than the current one, which in fact the current one is accurate, as long as, at the time of taking samples to determine the origin of a person, we can take them from one and the other in life, or being deceased, they can extract the DNA with certainty.

To realize this, we do it with an example, suppose we want to know if I descend from the Hebrews, and we find the problem, that there are no DNA banks of Hebrews, then we think of the closest which are the Jews, but we find the problem, that although the current Jews are descended from the Jews of the Bible, after thousands of years outside their country, and the mixtures that have occurred, it is difficult to determine which DNA is correct, because there is great variety, plus many mutations.

DNA tests on current Jews, show their Jewish ancestry but with a different DNA from each other, one of the most serious studies on Genetics of current Jews that was published in American Journal of Human Genetics and one of the many that says is the following: *"Each group of the diaspora has a distinctive genetic characteristics, a "representation of the history and genetic makeup of each group", we are refined, but each of these groups "also has a set of common genetic threads" dating back to their common origin in the Middle East. "Each of the Jewish populations formed its own distinctive group, but it also indicates a common ancestry and relative genetic isolation of members from*

each of these groups. In other words, even though they are from the same tribe, they maintain a distinctive genetics, that is to say, different, although there are common threads. Common threads that the Gypsies also have with the Jews, as we will say later.

GYPSY ORIGIN CLAIMED TO HAVE BEEN DISCOVERED BY DNA TESTING

Next we will see studies of Genetics with different criteria, some indicate the threads that unite Jews and Gypsies and others deny it, let's see.

On December 6, 2012, La Vanguardia published the following news item:

European gypsies left India 1,500 years ago

"That is the main conclusion of a study published in the scientific journal Current Biology from DNA-based evidence.

Madrid (EFE) - The exodus of European gypsies began a few years ago.

1,500 years, according to DNA-based evidence, a group of scientists has found, which has also confirmed its Indian origin, as suggested by previous linguistic studies."

Of course you read this article, and you think: Ohhh what a tremendous thing to see what scientists say. But when you read the article, you realize that they say absolutely nothing.

How can they determine that 1500 years ago they left India by DNA evidence? And how can they know that gypsies are of Indian origin? Because they say nothing. I don't want to offend, but it seems absurd to me, why? Because

DNA tests cannot be said to be able to determine the origin of the gypsies, the only thing they will prove is that there are gypsies in India, and that their DNA matches the gypsies of India, but they cannot determine if they are originally from India. Does DNA tell you that gypsies have always lived in India? I sincerely believe that there is a manipulation in all this that I do not understand.

In the same way, you could say that the gypsies in India are Spanish, why? Because their DNA is the same as ours. Do you realize what I am trying to tell you? DNA cannot prove the origin of gypsies, because gypsies have been a nomadic people, and for thousands of years, they have wandered from one nation to another fleeing from dangers. DNA can prove what lineage or race I belong to, but it does not prove nationality, unless it is known for certain that in India there have always been Gypsies, and that is not possible, because if Gypsies were of Indian origin, all Indians, who are hundreds of millions, would be Gypsies.

DNA TESTING FRAUD

There is a lot of falsehood in DNA evidence, when it comes to justify the origin of a people, that falsehood derives from the interest that each one has in the evidence, so that they say what they want to hear, so we have DNA evidence that says that Jews do not come from Israel, see the photo of a media that gave the news, and see on the right that also says that gypsies came out of India 1500 years ago, and that was also based on DNA evidence.

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Los judíos vienen del Cáucaso y no del antiguo Israel

Miguel Ángel Criado

17/01/2013

Comentarios

Su material genético muestra que proceden del viejo imperio jázaro. La oleada que les trajo a Europa estaba formada por una mezcla de judíos y jázaros conversos, según un estudio

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NOTICIA RELACIONADA:

Los gitanos salieron del norte de India hace 1.500 años en una sola oleada

Thus, we must be very cautious when we are given a study on the origin of a people based on DNA evidence.

Now we will see other studies, which in my opinion are more reliable and trustworthy, that indicate these threads between Jews and Gypsies.

DNA TESTS OF GYPSIES AND JEWS SHOW THAT THEY SHARE THE SAME GENETICS.

On the Pubmed.gov US National Institute of Health website: <http://www.ncbi.nlm.nih.gov/pubmed/9921907>, which reports on a Genetic study of Jews and Gypsies on breast tumor, which is considered a genetic disease, i.e. THAT IS INHERITED reads: "The 185delAG BRCA1 deletion occurs with a high frequency in Ashkenazi Jews. We have detected this mutation in two Spanish Gypsy women (the only Gypsy participants) in a large study of 90 high-risk families and 160 women with early-onset breast cancer. One of these gypsy women belonged to a high-risk family and the other one to a high-risk family."

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had had early-onset breast cancer. The mutation was also detected in 1 out of 25 gypsy samples unrelated to breast cancer. All samples with the mutation shared the marker alleles present in the bean samples with 185delAG. This is the first report of this mutation in a well-defined non-Jewish ethnic population. According to these findings the carrier frequency of this mutation in Gypsy individuals could be several times higher than that of the general population, and this should be taken into account in genetic screening for cancer in Gypsy populations." Gypsies and Jews come from the same tree, JACOB. Something very interesting from what the report says, that 1 in 25 gypsy samples had this same Gene detected, but they had no tumor. But why was the 185delAG BRCA1 detected in 1 out of 25 and not in all of them? My answer is the following: If 185delAG BRCA1, is only observed in Jews, this means that they were children of Leah and Jacob, therefore the tribes descended from Jacob and Leah would be prone to have 185delAG BRCA1, and therefore it would be detected in some gypsies, and not in others. The tribes that could be carriers of this Gene would be: Reuben, Simeon, Levi and Judah, Issachar and Zebulon, of these tribes the ones in Israel are: Judah and Levi, and among the Gypsies there would be the tribes carrying this Gen: Reuben, Simeon, Issachar and Zebulon, this would occur only in women. Other studies on this same gene have shown that the majority of Ashkenazi Jews are carriers of 185delAG BRCA1, it can even be found in those who are descendants of Jews. In the web page:

<http://onlinelibrary.wiley.com/doi/10.1002/cncr.11533/full>

In the Conclusions part, talking about those non-Jews who are carriers of this Gene it says: "*A founder mutation, is one that occurs in a specific population and was introduced into the population by an ancestor in whom the original mutation occurred.*" In English it says: "*A founder mutation is one that occurs.*"

in a specific population and was introduced into the population by an ancestor in whom the original mutation occurred". In the case of the gypsies, it is not a mutation, because the percentage is very high, because this gene has been detected in 1 out of 25 gypsy women, that is a very high percentage. It is not possible that an ANCESTRO was the founder, that is to say that it was introduced in the gypsies, but that it shares the same gene, because they are children of the same father and father JACOB AND LEA.

HEMOPHILIA, A DISEASE OF JEWS AND GYPSIES.

Another rare disease shared by Jews and Gypsies is "Hemophilia". It is a disease that is transmitted by inheritance, and is related to the X chromosome. The Rabbis of the century II A.D. They realized that some children bled too much when they were circumcised, to the point that some died, from there, the Rabbis took measures, and decided that the offspring of those families that the children would have bled too much, should not be circumcised.

The book REAL ACADEMIA NACIONAL DE MEDICINA TOMO XL, CUADERNO 1 PUBLICADO EL 30 DE MARZO DE 1920, IMPRESOR DE CAMARA DE S.M. CALLE SAN FRANCISCO 4 MADRID, page 114:

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ANALES DE LA REAL ACADEMIA NACIONAL DE MEDICINA

El Sr. PRESIDENTE: Tiene la palabra el Sr. Huertas.

El Sr. HUERTAS: Señores Académicos: La intervención de mi querido amigo el Dr. González Álvarez en el asunto de la la hemofilia ha sido para aportar datos curiosos que confirman la ley de herencia como factor esencial en la etiología de este proceso, citando casos, al efecto, de su personal observación, referentes á la raza hebrea y á la nómada de gitanos.

This is an important document, here we publish an excerpt, from the medical conference that was held in 1920, but there are several doctors who spoke of the inheritance of hemophilic disease, and they speak of some gypsy families in Madrid who suffered from it in those years.

Therefore, it has been proven that Hemophilia is a hereditary disease, that is to say, just as the breast tumor disease of the 185delAG BRCA1 gene had a Jewish ancestor, so did those who suffer from Hemophilia.

My conclusion is that this evidence confirms that Jews and Gypsies have a common origin, and that origin is the father of the Gypsies and Jews: Abraham, Isaac, and Jacob. In other words, as we have been saying over and over again, the Gypsies are the lost tribes, no matter where we look.

DNA TESTS CONFIRM THAT JEWS AND GYPSIES SHARE THE SAME DNA.

In 2006 a study was made on the DNA of Polish gypsies, you can see it here:

<http://moderntribalist.blogspot.com.es/2006/04/are-polish-roma-gypsies-related-to.html>

The US National Library of Medicine National Institutes of Health published a study on Polish Gypsies on above page and also at: <http://www.ncbi.nlm.nih.gov/pubmed/16626330>.

The report reads as follows:

POLISH GYPSIES ARE RELATED ASHKENAZI JEWS, ACCORDING DNA TESTS.

BA Malyarchuk :

"Mitochondrial DNA variability in the Polish Gypsy population has been studied by hypervariable segment I and II (HVS I and II) sequencing and restriction fragment length polymorphism analysis of the mitochondrial DNA coding region. The mitochondrial DNA haplotypes detected in the Polish Gypsies fall into the common Eurasian mitochondrial haplogroups (H, U3, K, J1, X, I, W, and M *). The results of the complete mtDNA sequencing clearly indicate that the Romani M lineage belongs to the Indian-specific haplogroup M5, which is characterized by three transitions in the coding region, at sites 12477, 3921 and 709. Molecular variance analysis inferred from mtDNA data reveals that the genetic distances between the Romani groups are considerably greater than those between the surrounding European populations. In addition, significant differences exist between Roma from Bulgaria (Balkans and Vlax groups) and Western European Roma (Poland, Lithuania and Spanish groups). Comparative analysis of mtDNA haplotypes in Roma populations shows that different haplotypes seem to demonstrate impressive founder effects: M5 and H (16261 to 16304) in all Roma groups; U3, I and J1 in some Roma groups. **Interestingly, haplogroup K (with HVS I Motif 16224- 16234-16311) found in the Polish Gypsy sample appears to be specific for the Ashkenazi Jewish population.**"

As we can see, the links fit, and determine that Jews and Gypsies come from the same tree. Now, why are there DNA differences between some Gypsies and others? The answer we have already said, the Hebrews are 12 tribes, six of those tribes descend from Leah and Jacob, among them the Jews, therefore, there is DNA that demonstrates the Jewish ancestry of the Gypsies, because they share the same father and mother, while the other Gypsies children of Rachel, and the handmaids of Leah and Rachel, the DNA must be different, it will show that the father is the same, but different mothers. Therefore everything fits perfectly.

CHAPTER XII
THE HOUSE OF ISRAEL IS RAISED UP BY
GOD WITH POWER.

THE TIMES THAT ARE COMING TO THE HOUSE OF ISRAEL ARE GLORIOUS

Although we see the situation of the World, hatred, robberies, terrorism, wars, glorious times are coming, for Israel and for the Church of Christ. The Bible prophesies it, and even if storms appear, God has already given the victory, we only to ask for strength and wait. We will reign with the Messiah of Israel from Jerusalem, and whether in body, or glorified body, we will leap, we will dance, we will praise God, we will dance together, in peace and harmony, free from wars, diseases, betrayals, free from sin. There are no words to describe it.

SONGS 8-10 THE GLORY OF THE HOUSE OF ISRAEL

"We have a little sister, who hath no breasts: what shall we do unto our sister when she is spoken of? If she be a wall, we will build her a palace of silver upon it: if she be a gate, we will build her with boards of cedar. I am a wall, and my breasts are as towers, since I was in her eyes as one that findeth peace." We know that many Old Testament prophecies are also for Christ Church, and this is one of them. But literally it is speaking of the house of Israel, and symbolically of the Church, and we will see why.

The first thing he tells us is: *"We have a little sister"* The verb "have" is included, and it is in the plural and in the present tense, which means that he is talking about someone who existed at the time of this prophecy. If he had wanted to say that in the future we will have a sister, he would have said it, as it is, but no, he says: *"we have"* present tense. Who was that sister? It is clear, the house of Israel. So much so, that is, it is so clear that it speaks of the present tense, that it speaks of the immaturity of the sister, when it says: *"Who has no breasts"*. What

She really means that she should have adult breasts, but she is such a child, so immature, that she has not grown up. But now she adds, that there will come a day, when she will be spoken of, no longer as a child, but as a mature woman, and she says it in the future tense: "*What shall we do to our sister When she is spoken of?*" Notice the expression, this means, that there will be a change and everyone will say: *How has she changed?*

Now notice again what it says: "*If she be a wall, We will build upon it a palace of silver: if she be a gate, We will gird her with boards of cedar.*" This indicates, that in the past, she was an immature child, and did not even have breasts, but now she has grown so much that "*she is a wall*" or what is the same "*a pillar*" but once restored, we will help her to continue to grow more, *and if she is a wall, we will build upon it a palace of silver.* Now the one who speaks is the sister who has matured, even more than the other and says: "*I am a wall, and my breasts are like towers, since I was in her eyes as one who finds peace.*" This verse speaks of conversion, that is why she is so mature. When it says: I am a wall, it also means "*wall*" that serves to protect. Then she says that her breasts have grown and are like towers, the Vine Dictionary, speaking of this tower says:

"*migdal* מִגְדָּל, *H4026*), **"tower; watchtower; watchtower; pulpit."**
There is

cognates of this word in Ugaritic, Aramaic, Syriac and Akkadic. The term is found about 50 times in biblical Hebrew." It is tremendous, this sister who was immature, is now a *watchtower*, and this is the spiritual sense, that is to say before we could not talk to her, she did not understand, but now she is the one who teaches us. Now she answers to say, when this change took place, and she says: "*since I was in her eyes as the one who finds peace*" Literally it could be said: "*to become*" that is to say if now I am like this, it is because you looked at me. It refers to an encounter with the Lord. And it speaks of a brutal spiritual growth, let us not forget that the 144,000 belong to the 12 tribes, and to do such an important task, they must be holy people, in consecration.

There are many Biblical prophecies that speak of the glorious future of Israel, and of all who accept the Jewish Messiah Jesus of Nazareth.

The Devil has wanted to destroy the Jews, Gypsies, and the Church of Jesus, but he has not been able to, God has had mercy, and the past suffering, is not comparable with the Glory to Come, as it is written, *"And I will be glad with Jerusalem, and rejoice with my people; and the voice of weeping shall be heard no more in her, neither shall the voice of be heard any more."* Isaiah 65:19.

LAS GUERRAS CONTRA ISRAEL

La Biblia nos habla de Guerras contra Israel, Irán, Rusia, Europa, la atacaran, pero serán librados, porque en ese momento viene el Mesías.

Sabemos que los Judíos esperan todavía al Mesías, por ello la Biblia nos dice, tanto en el Antiguo como en el Nuevo Testamento que muchos serán engañados por el ANTI-MESIAS. Pero no olvidemos que también en ese tiempo de engaño, Dios utilizará a Israel, porque el ANTI-MESÍAS, no logrará engañar a todos, y los Israelíes, las doce tribus, predicaran el evangelio a todo el Mundo. Para ese tiempo muchos ya habrán sido arrebatados, para estar con el Señor por la eternidad, y luego reinaremos con Él desde Jerusalén.

Así conforme lo dice en Ezequiel Capítulos 37, 38, 39 Israel será atacado, pero Dios peleará por ellos, y les dará una victoria total sobre sus enemigos. Y en Zacarías 14 se nos narra el último intentó de Satanás y la humanidad de por destruirlos y arrebatarnos Jerusalén, pero en ese momento Aparece en las nubes **EL REY DE REYES Y SEÑOR DE SEÑORES.**

Second part

**GENOCIDES AGAINST
THE GYPSIES
SPANISH**

By: Lisardo Cano Montes

**PART TWO:
GENOCIDES AGAINST THE GYPSIES IN
SPAIN.**

Introduction

Very little is heard about the sufferings and persecutions that the Gypsies have suffered, it seems that they are not worthy of mercy. The Bible says *"There is no one righteous, not even one"* therefore no one can claim to be good, and no one has the right to take the life of another man, life is given by God, and only He decides when we must leave this world to give account to Him.

When we have heard about the Holocaust, very few times the Gypsies are mentioned, and if they are mentioned, it is only in passing. When they talk about the number of dead, I have read comments that give different figures, but even if only one person had died, that is a lot. The latest data are much higher than what had been believed until now.

Something important to know is that the gypsies have suffered several genocides, and not only in Spain, we must ask ourselves, how many gypsies were murdered throughout the centuries? The number can be chilling. Although it will be difficult to find out, we will try to give us an idea of the millions of Gypsies who were murdered in genocides, in prisons, of hunger, of cold, and in the Holocaust.

THE FORGIVENESS

We gypsies who are evangelical Christians, we have forgiven all those who persecuted us, because God also forgave us, Yeshua (Jesus) died for our sins, and He has forgiven us, and we must forgive too; forgiving, has removed the bitterness from our hearts, also the desire for revenge. God has

transformed these people, for God manifested himself to them and things happened that only the Almighty can do. When we gypsies met Yeshua (Jesus) as our savior, not only did God perform miracles of healing, deliverance from unclean spirits, but the greatest miracle, which was forgiving each other; there were those who forgave those who killed their father or relatives, this can only be done by God.

Now forgiveness does not mean that I should not take care of those who have done me wrong, it means not to hate, but if someone wants to do me wrong, I do not wish him harm, but I turn away from him. Jesus said: *"When they persecute you in this city, flee to the next; for truly I say to you, you will not have gone through all the cities of Israel before the Son of Man comes. Matthew 10:23.*

Here we observe that Jesus says, that if you are persecuted in one city, go to another, that is, do not stand by the one who wants to harm you. And He also said: *"But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you" Matthew 5:44.* This means not to hold grudges, hatred, not to repay evil for evil, but if you continue to harm me, I must not be on your side. Thus, according to Matthew 10:23 it is as if to say: *If you know that they will harm you, do not stand still, but go where they will not persecute you.*

In this second part we rather talk about the genocides suffered in Spain, because apart from Germany, Spain has been the country where the persecution has been the hardest, and the one that has lasted the longest in time.

**CHAPTER I MEMORIES
OF A GYPSY CHILD**

INTRODUCTION

I want to tell you some childhood memories that remain in my mind, memories of my town Torrijos (Toledo). I keep good and pleasant moments of the town of my birth, which was not a racist town. However, although the town in general was not racist, there were some people that you could notice their rejection towards them. The civil guard of Torrijos did not behave well with the gypsies, in some cases they were hostile towards them, I am not saying that in all times they behaved badly, but at least in the years of my childhood I do not have good memories.

My father was respected by both payos and gypsies, and in general the whole family that lived there was respected: uncle Rafael, my father's brother, uncle Pepe, Lisardo, Juan, Juanine, etc. Among the non-gypsy people we remember with pleasure was Don Pepe, the doctor friend of my father and of the gypsies, who so often helped the family with medicines. I remember Doña Conchita, my first teacher, who was also my religion teacher who instructed me to take my first communion. I remember that she invited me to cakes, for being a good student of religion. Although later it was a cause of scandal, because she ran away with the town priest Don Mariano. But they looked for them, and they found them in Madrid, and they made them return to the town, and he continued being a priest. And I want to tell you about some of these experiences, good and bad, although I will only tell you about some of them, since there would not be enough time and space for that.

What I am telling you here are stories that I have lived as a child, which happened between 1960 and 1968 approximately. Logically they were not times of persecution as in past centuries, thank God, but you could still feel the rejection of the people and above all, of the Civil Guard. In the first story that my brother and I lived, you can see how my brother and I were condemned for being gypsies, nothing more. I hope you enjoy the narrative, that is, that it does not become boring, and that you can see the reality of the suffering of the Gypsies in Spain in past centuries. God bless you.

MANOLO THE SON OF THE CARPINTERO

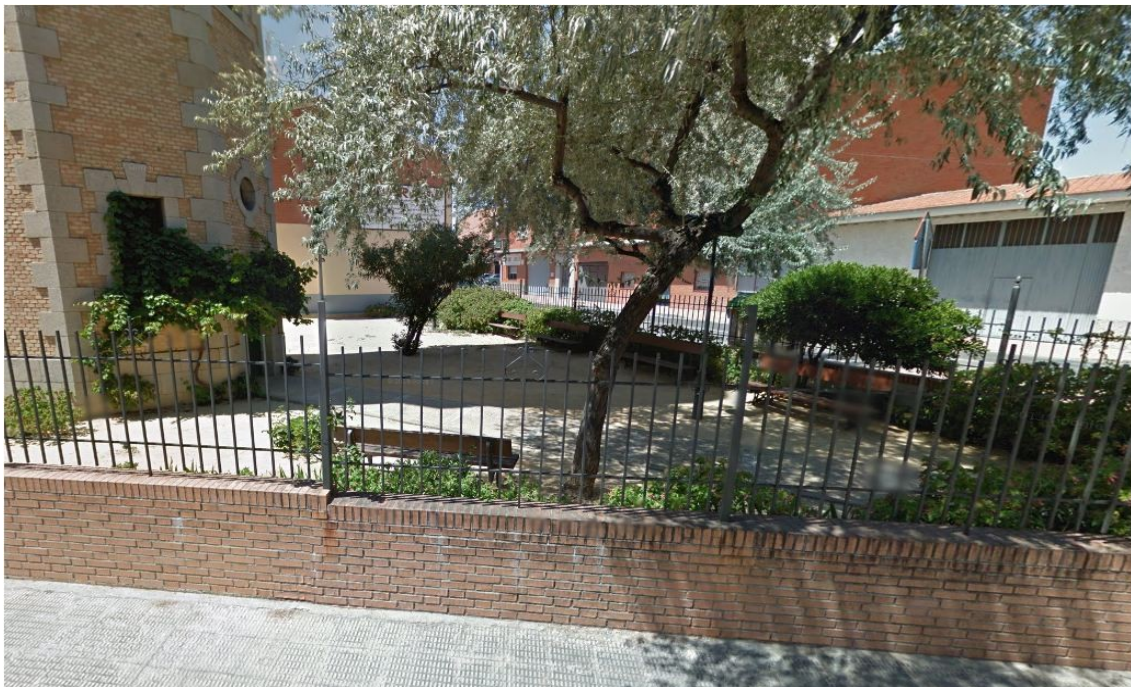
There are some unpleasant memories in my childhood, memories of my childhood, although thank God not all of them were unpleasant. They are memories that are marked in my mind, I guess it is because sometimes the bad moments are more marked than the good ones, although I must say that apart from those bad memories, I had very happy moments, and whenever I remember my town, I remember it with joy.

I remember some friends from Torrijos (Toledo), the town where I was born, who were not gypsies, like Manolo, the carpenter's son. We lived in the same street, which at that time was called Calle la Mina, and in that street, there was what they called the water deposit, from which town was supplied. Now it is called San José street, and the reservoir is still supplying water.

Just in front of the water tank, there was a grove of trees and a flat area of land, where Manolo and I, along with other friends, played soccer.

In front of my little house, there was a field planted with potatoes, sometimes with tomatoes, and a little beyond that field, there was a threshing floor for threshing wheat. It was a very pretty scene. Behind my house, which consisted of only one large room, where everything was together, kitchen, dining room and bedroom, all in one.

Behind my house, there was also another harvest field, and also some warehouses that were tobacco drying sheds. I remember that Manolo and I, oblivious to the fact that one was a gypsy and the other a payo, played making Indian-style huts with the tobacco trunks, which, once the leaves were removed, were thrown away by the drying shed workers.



Patio of the water tank where Manolo and I used to play. It remains the same, although it used to have no fences and there were more trees on the right, and in the center there was nothing.

THEY BLAMED THE CHILDREN GYPSIES

When I was 4 years old, I started going to school, because my parents made sure I did. I remember perfectly the first day, and how I cried, but Doña Conchita, my teacher, treated me with great affection. After a few years, when I took my first communion, she gave me a prize for having learned my religious lessons very well, to make my first communion. The prize was to take me to a bakery that was on a corner of the Plaza España, and invite me to eat cakes, how delicious they were!

When I was about 5 years old, I remember it perfectly because they are memories that mark and difficult to forget, although I must say, all is forgiven. Some friends came over who were not gypsies and with whom we also played from time to time. They were about three children between 8 and 12 years old. They had their pockets full of St. John's pears, and they invited my brother Jesus and me to go and pick more St. John's pears in the field of a woman whose nickname was Carafulla (I don't remember her name). I remember with perfection that my brother who was about 8 years old asked the children But do you have permission? And they answered yes. My brother, who had his fears, did not want to go, but convinced by the other children, who told us repeatedly that they had permission, we finally believed them and went.

The field looked completely abandoned. It was a small house that no one lived in, and two St. John's pear trees that were a few meters from the house, without a fence or anything like that. Most of the pears were on the ground, and I didn't have to climb the tree because with the ones on the ground I took what I could fit in the pockets of my pants.

Others did take from the tree, which by the way was not very tall, rather short. All of us children left with our pockets full, which could not have been many pears either, because the pockets of the pants were not very big, especially since they were pants for children between 5 and 12 years old.

It seems that the children lied and that in fact, they did not have permission. The woman who owned the field denounced us. Keep in mind that we are talking about 1960, the time of Franco's dictatorship. My parents were very upset, my mother fell ill from the fright she got, because it was rumored that we could be taken to a correctional institution.

As the years have gone by, I have thought how is it possible that that woman denounced this fact? The pears were on the floor, and I understand that there could have been a reprimand, because you can't take anything from anyone. And of course we had to be taught that this was not right, although my brother, me and the rest of the children, believed at all times that we had permission to do so. Another question I have is How could the authorities judge a 5-year-old child? The truth is incomprehensible, even for a dictatorship.

After the complaint made by the woman, the Court Torrijos wanted to find out who had been the instigators who encouraged to take the pears of San Juan. How did they find out who were the culprits? Although I was a child, I remember perfectly well that they did not ask me and as far as I know, neither did my brother. What I remember about all that is that it was said that those boys, our friends, had declared that we were the authors of everything, that is to say my brother and I. So those

children were not charged, and we were left as guilty. When it was time to go to court, only my father and I went. Not even my brother was there. Recently, a relative told me that this was because a rich and influential payo in town, who appreciated the gypsies, intervened and agreed with the judicial authorities that only I would admit guilt, and since I was only 5 years old, nothing would happen to me.

I remember that day. My father and I went into the courthouse, (remember I was 5 years old), we entered and went up some stairs. The courthouse was on the second floor, in the Plaza España, right next to the bakery where my teacher invited me for cakes, although that invitation would be years after this incident.

When we entered the courthouse, I don't know if the one who received us was the Judge or the clerk; a half crippled man, who limped and used a cane. He was short and very serious. My father and I were waiting in the hallway of the courthouse, and the floor was made of wood. He came out of an office, and his footsteps and cane could be heard as he walked. He went into another office and sat down at the typewriter. He ushered us in, and my father and I stood silently while the man typed. I was a little afraid of this.

Nothing could be heard, everything was silent, and only the typewriter could be heard with that characteristic noise they made. I guess I was writing my guilt. Finally he finished, turned to me and said in an authoritative voice as he held out a pen: "Sign". I didn't even know what signing was. I was going to school, but I could hardly read yet. I was stunned because I did not know what he was telling me, and as I did not sign, returned to tell me from again: "Sign".

Then I asked my father, "What is that" and my father told me to sign here; I answered, "I don't know what it is" and my father told me: "make a line here" pointing me to the page that the judge or secretary had written, and that's what I did: a line. Once the document was signed, the man put the document away and we left.

How was it concluded that my brother and I were the inducers? Because as far as I know, there were never any inquiries. Well, my conclusion is simple. We gypsies and the others were not, and without further inquiries, the judicial authority concluded our guilt. Now I understand that when I signed that document of guilt in court, it was in order to avoid greater evils.

It took my mother a month to recover from that disgust, since it was said that we could be punished by being sent to a correctional institution. And that is how my brother and I were found guilty. Many Gypsies have been convicted throughout history for crimes they never committed. And it never ceases to amaze, the fuss that was made over some St. John's pears that were lying on the ground. Whoever he hears about it will not believe it, but it is as true as it happened to me and to my brother, who has already gone to the Lord.

Before continuing with the following stories, I want to tell you that I understand that in every people, tribe, or language, there good and bad. And if someone is punished because he is a thief or a wrongdoer, he will not be able to say that they did this to me because I am a Gypsy or a Jew, as long as it is proven that the crime of which the authorities accuse him is true. But about the cases that I am narrating to you, they are

cases that I personally have clear that they happened because they were gypsies, no more and no less.



There is still the farm where we picked the San Juan pears, it is one of these farms where the trees are, on the road to Carmena.

"YOU GYPSY DON'T TOUCH MY FRIEND".

At the Francisco Franco school in Torrijos, where I went as a child, I tried to have friends, both payos and gypsies, and sometimes at recess we judged each other as if we were the same as the others. And although sometimes I felt the scorn, thank God there were not many, but there were some. And although I was not known as a gypsy because of my appearance, we all knew each other in the village.

One afternoon, after school was over, a few of us school friends had the bright idea of keeping ourselves through the pipes of a sewer, that is to say, through the sewers.

Behind the school there was a pipe tunnel, through which all the dirt of the town passed, and a few boys and girls, we decided to get in and walk inside until we came out at the mouth. There must have been at least 300 meters or less from the place we entered to the next exit. All the filth of the town was passing through that sewer, so you can imagine the stench.

To enter the manhole we had to remove the cover. We went in one by one and climbed down a small ladder. Everything was dark, and on the right side all the dirt was passing through, while on the left side, there was a small sidewalk. The only light we could see was at the end of the tunnel.

Where we were walking, we could not see anything, so going blind, and it looked like we going to fall into the filth. Imagine in the dark, trying to know where I was walking, because if I walked too far to the right you could fall into the dregs of the whole city. I stretched out my left hand wanting to touch the wall of the pipe, for if I touched it with my hand the wall, it meant I was in no danger of falling into the filth. As I was saying, I stretched out my hand and unintentionally hit a girl, who having the same fear as me, took the left place without me noticing. Now, I was more careful, and she didn't say anything. Although she should have told the other friend of hers, the gypsy has hit me, because the other friend gave a scream that echoed throughout the sewer tunnel, which also had a little echo and said at the top of her voice: "YOU GYP, DO NOT TOUCH MY FRIEND" But in the voice you could hear hatred, because it was with much contempt; I would be about 8 years old, and it is as if the voice still echoed in my mind. Like

As a child, I didn't understand that attitude, nor did I know what racism was, but I could feel the contempt.

LISARDO NO, BECAUSE IT IS GITANO

On another occasion, I remember that I had just learned to ride a bicycle. I learned on a bicycle that was not mine, but my brother's, who used it to earn a living, because at that time, hair was bought from women and then sold to make wigs, and my brother used the bike to go around the villages shopping; soon he would have to go to the military service and he was trying to earn something so as not to go without anything.

In the afternoons, when my brother didn't use the bike, I would take it for a ride. And I remember that one of those days, around 4 o'clock in the afternoon, in the summer, I went for a ride to the Plaza España, and there was a group of kids from the village that I knew, because most of them were schoolmates and they all had their bikes, and I approached them. They were talking about going for a ride around the outskirts of town, and I wanted to go with them, but one of them said, "LISARDO NO, BECAUSE HE'S A GYPTIAN."

although another boy who was there, replied saying: "LISARDO IS AS ONE OF US," and me let go with them. Whenever I remember this picture, I am pleased to remember that nice and wise child who said: "LISARDO IS LIKE ONE OF US".

If memory serves me correctly, that boy was Jewish, since he was the son of the owner of a store called "el Navarro" and the Navarro de Torrijos family is of Jewish origin.

CIVIL GUARD DEPORTS FAMILY WITH DYING CHILD

One of the saddest and most macabre things that happened in my town was the following story.

In what today is Cerro Mazacotero street in Torrijos, there lived a gypsy family, that of Uncle Pepe, who was my father's first cousin. About three or four houses away from theirs, there was what they called the house of the poor. They were stables for horses and mules, which were uninhabited, with broken roofs and dirt everywhere, but in which there were parts where the water could not penetrate in case it rained. Sometimes poor people or gypsy families would come to these stables and stay there for a while.

One of those times, some gypsy families who were known to us arrived and stayed for a while. One day, one of the children had a little accident, as he stuck a straw in his finger. That straw is the one that was winnowed in summer to separate it from the wheat and then, it was used to introduce it the mattresses to be able to sleep. Those stables were very dirty, and it is certain that the straw that the boy stuck in his finger was very dirty. His finger got infected, and although they took him to the doctor because the child was getting worse, it was too late, because he had tetanus and the child was not vaccinated. I don't know if you can imagine how upset those families were, seeing how their little boy was leaving them and no one could do anything about it. The desperation was terrible.

At that moment of anguish, when they were waiting for the death of their child because there was no other way out, shattered, crying, the civil guard appeared with an expulsion order.

to leave the village. The boy's father, pleaded in anguish to let them stay there until his little boy died, but the civil guard did not agree and kept waiting for them to leave, threatening them that if they did not leave, they would use force.

I remember that same day, a gypsy woman explained to another one about this fact and said: *"Gitanico, the child's father, desperate, as they would not let him stay there until the child died, went to the civil guard, tore his shirt and uncovered his chest, and told them: "Shoot me, shoot me, shoot me".*

This is a heartbreaking story, the kind that breaks the heart. I cannot understand the extent of man's wickedness, how is it possible? Those civil guards had no compassion. They did not even deign to inform their superiors what was happening. That the child of that family was dying, and they asked to be allowed to stay there until the child died.

The guards stood there, at the door of the poor house, waiting for the gypsies to pick up their things and their agonizing little son and leave. But thank God, they alerted uncle Lisardo, a gypsy and first cousin of my father, who was known to the City Council of Torrijos.

So, in a hurry, Uncle Lisardo and his brother, Uncle Pepe, presented the case to the Mayor, who agreed to intervene. Thank God, they were allowed to stay there until their son died. This was not much consolation, due to the situation, but it was a relief for this family, because, imagine having to leave with their son dying. Few

days later the child died, and was taken to be buried in his town.



Cerro Mazacotero Street where the house of the poor used to be
Torrijos (Toledo)

THE GYPSIES OF SECADERO

Earlier I explained that Manolo and I used to play with the tobacco trunks in the Secadero behind my house, next to the water tank.

One of the days, we found that a gypsy family was sleeping next to the Secadero. It seems that the day before, a family, who were on their way, running late and decided to spend the night next to the Secadero. They spread out their mattresses, for which they had to look for straw, and immediately went to sleep in the open.

When we woke up in the morning, a couple of civil guards were in front of them, and they began to stir up

all the utensils they were carrying, mattresses, blankets, etc. I was watching from my house, and I saw how they turned the mattresses upside down. You could see the dehumanizing treatment of the gypsies, and their fear.

THE CIVIL GUARD WHO HIT MY FATHER

The gypsies of Torrijos have been well regarded, and the treatment between one and the other has been good. However, there are always those who can't stand others, because they belong to a different lineage. I believe that no one should despise anyone for the color of the skin, or for being Jewish, payo, gypsy, God says that we are all equal. But there are people who think they are superior to others, and despise them for what they are. In Franco's time, there were many civil guards who mistreated the Gypsies in Spain in a terrible way. While I was secretary of Philadelphia Evangelical Church in Pinto (Madrid), between 1984 and 1987, I had to make several complaints to the Director of the Civil Guard and the Mayor of Pinto, who also denounced a sergeant who had been assigned there, and when he saw a Gypsy, he would put him against the wall, with no rhyme or reason, pointing his gun at him. Some Gypsies recognized that in Franco's time, he used to beat up Gypsies, and those who recognized him, when they saw him, began to tremble. Thank God the Director of the Civil Guard transferred him, although it would have been better if he had been retired.

I remember one afternoon in the summer of La Mancha, when we lived on Humilladero street in Torrijos, and it was scorching hot. My father came from attending to his things, and I remember that we were in the house of Aunt Rosina and Carmen, her daughter, and her husband Antonio, who lived a few houses away from ours, in the same Humilladero street. My

father, before returning to the

He went into Aunt Rosina's house, and I was there playing with another boy, a cousin of mine. The poor boy was all suffocated, and he told us that when he was coming to the house, a civil guard of the town, in the middle of the street called him and shouted: "Hey you, come here". My father obeyed and went, but when he was enough, the civil guard slapped him and then said: *"For being a gypsy"*.

MY FATHER IN JAIL

About the year , there was a very heavy rain, and the small house where we lived was flooded with water, and we had to look for another place to live, as the walls were very wet and we had to wait for the good weather, so that the walls would dry.

My father managed to rent a little one-room house, because there was nothing else, besides, economically, those were very difficult times.

And we had a dog that had never given us any problems, and that always stayed at the door lying down. One day, a child stepped on the dog, I guess the child was playing, or passed by and did not realize it, but the fact is that he stepped on the dog, and the dog bit the child, although it did not do anything to him. The child's parents denounced the fact and my father was sentenced to three days in jail, which he served in the prison of Torrijos. I remember that my mother took him food to the prison, and my brother Jesús and I accompanied her. As my father was well known and appreciated, the jail was open as if there were no prisoners. Personally, I am sure that if this same thing had happened to someone else, that is, if he had not been a gypsy, he would not have gone to jail. What I do not

I explain is because he had to go to jail for three days. Perhaps, and if memory serves me correctly, I want to remember that he was fined, and as the economy was not good, he could not pay, and therefore he had to go to jail. But I reiterate that nothing happened to the child.



The cottage we rented is still there, it is the one with the brown gate, it was a single room.

THE FAIRS OF MY VILLAGE

Even in the 1960s and 1970s, there were gypsies who still went from one place to another, not many, but some were still seen.

I remember when my family in Torrijos moved from living on Calle la Mina, where the water tank was, to Calle Humilladero, which was the center of town, next to this street, there was a square with plenty of space and in the center, a water fountain that in the dry summer of the manch,a you drank a sip of water and it tasted like glory. That square, nowadays is called Plaza de San Isidro, although it is no longer as

The square is not as big as it used to be, because many houses have been built around it, but it is still big. In this square was where the fairs were held, where everyone put their donkeys, mules, horses, etc. for sale. Circuses and attractions such as the Ferris wheel, the little horses, the wave, etc. were also installed there.

The gypsies who came to the fair from different parts of La Mancha, most of them came with their whole family. I saw them coming, when the dates of the fair of beasts approached. Sometimes they would come in groups of several families, and sometimes just one family.

When they went on the roads, they took their donkeys and the children rode on them: The older ones including the mother and father, went first leading the donkeys and the rest, behind them. The father used to carry a club or a stick in his hand.

They carried the essentials to subsist; jars, water jugs, some pots for cooking, some sheets, blankets and empty mattresses, because the mattresses could not be full because they would be too bulky. The first thing they did when they arrived in a city, was to look for straw in the threshing floors to fill the mattresses and thus be able to sleep, and once the fair came to an end, they emptied the mattresses and left for another city. There they would go through the same process, and so on, sometimes just a blanket on the ground and go to sleep.

I remember one of the times when a gypsy family came to Torrijos, days before the fair began. They were installed next to a wall of the square, and suddenly it began to rain. It was a fine but intense rain, the kind of rain that penetrates to the core.

the bones. And how did the gypsy father of the family get out of the rain? He took a sheet, one part stretched tightly and nailed it to the wall, and the other part he nailed to the floor and they all got inside. At that time with my childish mind, I didn't understand why they didn't get wet, if the sheet was made of cloth. Years later, someone explained to me that a sheet, even if it was made of cloth, if it was well stretched and well inclined, would not get wet, as long as they did not touch it from the inside. The moment they touched it, water began to fall from the place where they had touched it.

CHAPTER II
FROM THE CATHOLIC KINGS TO PHILIPPE V

THE BEGINNING OF THE GENOCIDES

Gypsies were persecuted in Europe practically from their very entry. The documents that exist and that date from those years, tell us that this was so. On September 8, 1427, they were expelled from Pontoise, and in 1,439 from Paris. From Switzerland in 1427, from Germany in 1500, from England on pain of death in 1514, and also from Belgium in 1540.

In all the countries there was persecution against the Gypsies, but the worst of all persecutions and genocides, would take place in Spain, except in the Germany of the Second World War, where they suffered the Holocaust. Although if we measure the number of dead, we could not know exactly where they died more, if in the Holocaust with the Nazis, or in the centuries of persecution in Spain and Europe.



THE CATHOLIC KINGS THE GREAT INQUISITORS.

I have to say that all the Kings of Spain, from the Catholic Monarchs to Carlos III, could be described as "kings.

Genocides, since most of them condemned ALL THE GYPSIES, without distinguishing between good and bad, between those who had committed a crime, of those who did not commit it, AND THAT IS CALLED GENOCIDE. Of course they were not the only ones, because the laws were also approved in the Cortes, from where they also passed laws against the Gypsies, without distinction of good or bad.

Few were the years that the gypsies were not persecuted in Spain. This time of relative calm lasted until the Catholic Monarchs came to power. They expelled the Jews in 1492 and the Gypsies in 1499. That pragmatic or decree read as follows:

"We command the Egyptians who are wandering in our kingdoms and dominions... to live by known trades... or to take the dwelling of masters whom they serve.... If they are found or taken, without trade, without masters, together... let them give each one a hundred lashes for the first time and banish them perpetually from these kingdoms, and for the second time let them have their cut off, and be in the chain and take them to be banished as it is said..."

This was the beginning of a persecution for centuries to come. In each reign, the laws against them would be reinforced, and because of it, many were condemned to the galleys, others to whipping, others had their ears cut off, taken as slaves in some cases, prevented from their trades, locked up in cities of less than a thousand inhabitants, prevented them from having a normal growth... for all this, the gypsy population in Spain was constantly reduced. According to some historians, what that was

The aim of that pragmatic era was the total disappearance of the gypsies. For this reason, banishment attempted, or in of failure, the decreed punishments would be used to reduce the population until its disappearance.

What the Catholic Monarchs did not count on was the opposition they encountered from the gypsies, who did not want to leave. In turn, they fled to the mountains and the countryside. In other words, the Gypsies could have pretended that they were leaving Spain, but what they did was to hide. Some writers affirm that they went to the mountains, and so it was when they made caves in them, like the well-known caves of Sacromonte. Although it is not known for sure who were the first to build the caves, whether it was the Jews, Moors, or Gypsies, what is certain is that it was a place of refuge for the Calos, and they remained for centuries in them, with their comings and goings due to persecution.

The book EL QUIJOTE DE LA MANCHA, commented by: Don. Diego Clemencin, published in 1833 on page 474 says: *"Isolated in this way the race by the persecution of some and the complicity of others, it was natural that the gypsies, already converted into enemies of the society in which they lived, fled from stable and sedentary occupations, and preferred others compatible with the ease of moving residence"*.

Fleeing through the fields and wandering from one place to another, without stopping, spared them from extermination. And while it did not save them from death, for many died in the galleys, or in the prisons, either from hunger or cold, or by whipping, it did save them from extermination.



Expulsion of gypsies from Spain, by the Catholic Monarchs.

INQUISITOR GENERAL TOMÁS DE TORQUEMADA



Tomás de Torquemada was born during the reign of John II. He was nephew of Cardinal John of Torquemada,

descendant of a Jewish family. The inquisitorial reign of Tomás de Torquemada lasted from 1480 to 1530.

When Torquemada entered to become a monk, he was attracted to the Dominicans and joined the Valladolid convent. While still very young, his superiors forced him to direct the convent of Santa Cruz in Segovia, where he governed for twenty-two years.

Joanna I of Castile, called "*the Mad*" and her husband Philip the Handsome, went to rest in the convent directed by Torquemada, and Isabel, daughter of the kings, became friends with Torquemada, who ended up being her confessor.

Torquemada made Isabel promise that, when she became queen, she would punish and destroy the Jewish heretics. Torquemada was in favor of Isabella marrying Ferdinand of Aragon, which she did. She came to the throne after the death of Henry IV, and by marrying Ferdinand of Aragon, she consolidated the kingdoms of Spain.

Around 1477, Queen Isabella visited Seville, and there she met with the Sevillian Dominican Alonso de Ojeda, prior of the convent of San Pablo, "convincing her of the existence of Judaizing practices among the Andalusian converts". After this talk between Ojeda and Queen Isabella, Cardinal Mendoza, Archbishop of Seville, and Tomas de Torquemada wrote to the Queen in support of these theses. Everything indicates that Ojeda, Mendoza, and Torquemada, had plotted together this request to annihilate the heretics.

The Catholic Monarchs, convinced by these three characters and being that they were totally subjected to the Catholic Church, turned to Pope Sixtus IV, to ask him for a bull, that the authorized to create the Court of the

Inquisition, and that the latter, depended directly on the Crown, which the Pope did on November 1, 1478, "*Exigit sinceræ devotionis affectus.*"

As was understandable, Queen Isabel sent a letter to Pope Sixtus IV requesting that he appoint Tomás de Torquemada as Inquisitor General, and in 1483, the Pope granted the request, but that same year he died, and the next Pope, Innocent VIII on October 17, 1483 appointed Torquemada as Inquisitor General.

Torquemada wanted a highly organized Inquisition, and in 1484 he wrote the regulations of the Holy Inquisition, which would serve as a guide for the Inquisitors. That guide was the one that served to expel the Jews, in addition to sending Jews and Gypsies to the stake for years, some for heretics and the gypsies, for witches.

So, we can affirm that Torquemada was another genocide as bad or worse than the Marques de la Ensenada. The Catholic Monarchs ordered Torquemada to draft the Law that would justify the expulsion of the Jews from Spain. But according to some, it was Torquemada who showed the Catholic Monarchs the need for such expulsion, and these in turn, ordered him to draft the law that would serve as justification.

If it was Torquemada who secretly planned the expulsion of the Jews, wouldn't he also be the one who planned the expulsion of the Gypsies or their extermination? The book "*The Crusade of Hate*" by the writer *Erik Durschmied*, on page 88, tells a story that happened between some Gypsies and Torquemada. We ignore if it is totally true or if it has some truth, although perhaps it is a little distorted. Either way, it reflects the genocidal character of Torquemada. The story told by Erik dates from

when Torquemada and his secretary made a trip to the Dominican convent in Valladolid.

The story goes like this. A sergeant with his soldiers entered a tavern in Valladolid, where a long-haired, dark-haired gypsy woman was offering to tell fortunes. The sergeant took her by the arm with force, sat her on his legs, and began to caress her. The gypsy woman, called Dorna, slapped him, *Witch!* Said the sergeant, *You bewitched me!* he said . His soldiers who were there, hearing these words of the sergeant, took the gypsy and took her to the fortress where a monk interrogated her.

In the fortress they questioned her, *Why do you do sorcery to tell fortunes?* The terrified gypsy did not say a . The monk said to her again, "Expel Satan from your bosom and welcome the seed of God! After this, the soldiers stripped the gypsy woman naked, placed her face down on a table, and mercilessly whipped her. Then they abused her and left her half dead on the banks of the Pisuerga River. Two gypsies from her family found her and took care of her until revived. The girl's father, who was a respected gypsy, wanted revenge, and ordered to locate and kill those who had abused his daughter.

In those days, Torquemada and his secretary Alfonso Badaja were in Valladolid, and they were walking along the river. And the gypsies must have believed that these were the monks who left the gypsy woman to the fate of the soldiers so that they could abuse her, and taking them, they tied them up and took them to the father, who, performing a ritual, stripped them, beat them and left them half dead.

They were found by the dogs of some peasants, who took them to the fortress, although Torquemada gave orders that no one was to say anything. It took him two weeks to recover, and then he formed a small detachment, and when night came, they went to the gypsies' camp, surrounded them and ordered the dry grass around the gypsy camp to be set on fire. That night, they burned alive all the children, elders, young people, everything was burned. And so the Inquisitor cleansed his dishonor, didn't he? It is possible, but what this story tries to reflect, is what he really did during his whole life, and that was to send people to the stake. Thus his mandate ended with gypsies burned as witches and Jews for spreading heresies against Christianity. The more moderate figure for this slaughter is 2,000 people burned at the stake, and more than 25,000 prosecuted, 90% of whom were Jewish converts.

THE INQUISITORIAL REGULATIONS OF TORQUEMADA

This regulation, written by Torquemada, was like the Constitution of the Inquisition, some of its articles were the following:

3.- It indicated thirty days of term of grace to denounce themselves as heretics, if they wanted to free themselves from the confiscation of goods, although subject to pecuniary penances.

Part of the penance of the reconciled is the deprivation of the exercise of all honorary employments, and the use of gold, silver, pearls, silk and fine wool, so that everyone would know the infamy in which he had incurred for the

crime of heresy. Terrible disposition and that only served to enrich the Roman Curia with requests for rehabilitation briefs, until the request of the kings was ordered by Pope Alexandra VI, on September 17, 1498, that the power to rehabilitate belonged to the general inquisitor, although that pontiff added the injustice of annulling all those granted to "

15.- *Torment is authorized so that he confesses.*

If anyone testifies as a witness, no copy will be given to the accused (in other words, if someone accused you, there was no way to get rid of the accusation, even if it was false).

19. *If someone did not appear, he was to be considered a heretic.*

21.- *It is agreed that the Inquisition has representatives in towns. That is to say, all over Spain.*

They were all aberrations, one after another. In total the first inquisitorial regulation had 28 articles, which were later increased by the following Inquisitors.

In the book *"Historia crítica de la Inquisición. Volume II"* by Don. Juan Antonio Llorente, published in 1822, chapter IV, contains the literal transcription of a document that the Inquisition inscribed congratulating itself on the heretics that had been thrown into the fire. Part of this document reads as follows: *"....arzobispo de Sevilla, abjuraron el nefando crimen de la herjía **más de veinte mil herejes; y fueron entregados al fuego y abrasados en él, precediendo sentencias conforme a derecho casi milares de hombres obstinados en sus he regia"*** This document was published in the Inquisition of Seville in 1524.

THE COUNCIL OF MESTA AGAINST GYPSIES

One of the organizations that attacked the Gypsies was the Council of the Mesta, created in 1273 by Alfonso X the Wise. It was a National Association, to defend the rights of the herdsmen, shepherds, etc. and by which he granted them some privileges such as exempting them from military service. This Council continuously accused the gypsies, and many of these accusations are published in the book: TEATRO DE LA LEGISLACIÓN UNIVERSAL DE ESTAPA Y LA INDIAS, TOMO XXII, of 1787, by Don.

Antonio Xavier Pérez López. For example, on page 354 we find:

PENALTIES:

"Penalty against Notaries of Chamber who receive as bondsmen those prohibited in commissions of Judges, auto 28. art. idem.

Penalty of the Prosecutor of the Mesta who does not see in each Council the book of agreements, auto 3. art.

President and Council of the Mesta.

Penalty against gypsies who do not use the trades indicated to them, auto 1. art. thefts.

Penalty against the Justices who admit to public offices the debtors of Propios, auto..."

The Mesta Council was so strong that they could intervene in the trials, as we see here, where it seems that the President of the Mesta Council, exposes two cases, one of the Prosecutor of Mesta, and another against the gypsies, for not adhering to the

The offices that had been assigned to them in the different reigns, since the time of the Catholic Monarchs.

Another book that proves that the Consejo de Mesta lashed out against the gypsies is "De Las Leyes Recopilación", published in 1726, and on page 235 it says:

THE CATTLE

Prag. So that the Gypsies may not deal, barter, nor sell major or minor cattle in fairs, nor outside under various penalties."

These laws were directed by the Mesta Council. It is understood that in their struggle, this Association of cattle breeders intended that the gypsies should not sell animals in any part of the kingdom of Spain, and it seems that they were very attentive to any movement of the gypsies that would indicate that they were selling cattle.

In this book of laws, on page 241 it says: "*Let the penalties against vagabonds.....Gypsies and foreign boilermakers be increased, and let them be punished in proportion to age.*" Not only were they prohibited from selling livestock, but also from fixing kitchen pots, a trade to which gypsy coppersmiths were dedicated. On page 242, it goes on to say: "*That the Gypsies should leave the Kingdom with their wives and children, as vagrants and harmful; and of the proclamation that was given about this, and that the letters to the contrary should be obeyed, and not complied with; and **that they should have the trade of farmers, and no other; and of other things concerning Gypsies.***" What we see is that, the majority rejection against the Gypsies came as a consequence of the jobs they exercised, and that authorities

and workers' associations, such as the Mesta, were against it. Many of these laws were the same ones that had been repeatedly approved by the different kings of Spain.

On page 41 of this book, it states:

"AMAS, AMOS.

Of what they have to keep for their Servants and that they can use the bums, and idlers for a month. Vid. Servants and Gypsies, no. 1.

And if the servants, who are dismissed to them, can serve in the place, and of other-things. Vid. servants.

On page 203 it states:

"HORSES

That the gypsies, under various penalties, have neither mares nor horses. Vid. Gypsies. Num 7, 8, 25.

And of the register that they were ordered to make, of the mares and horses.....

That the owners who lend the gypsies horses and mares lose them. Fol. 298. Ch. 5.

On page 186:

"According to age, vagrants are to be punished." Vid. Gypsies, no. 5.

Page 192:

"Let the gypsies be made slaves of those who seize them. Vid. Gypsies No. 11"

On page 192:

"WRITINGS

That the license for gypsies to leave for other places be in writing. Vid. Gypsies. Nos. 10 and 30.

On page 121:

"FAVOR

Let no one give to the gypsies or take them in; under penalties, and let proof suffice. Vid. Gypsies. No. 12. 2. 32. Receivers".

On Page 16:

"FAIRS

That gypsies cannot go to fairs or markets. Vid. Gypsies. No. 29. 28.

Page 238:

GERINGONZA

That the Gypsies no can speak in jeringonza, ni jerga, under various penalties. Fol 291. Vid. Gypsies.

As you can see, there is no accusation of crimes, and the only crime was to be a Gypsy. This book that I am quoting, is a compilation of almost all the laws against the Gypsies, where it can be verified that the oppression against them was brutal, and that in truth, their extermination was sought, since they were not allowed to exercise any work, and if someone wanted to help them with some alms, they were condemned. According to these laws, the gypsies had only two options for subsistence

A) To live as slaves or B) To be farmers. Thus, before only two options, they decided to continue being wanderers until the death trap of the Marques de la Ensenada arrived, which we will talk about later.

The authorities observed that the gypsies were beast sellers, and that they were successful in that business, and from there arose a rivalry on the part of the authorities and the Mesta Council.

That the gypsies were sellers of beasts, there are many testimonies. Without going any further, in the book "EL QUIJOTE DE LA MANCHA, comentado por Don Diego Clemencin", published in 1833, on page 473, and which speaks of the meeting of Don Quixote and Sancho with the gypsy Gines, it says: *"It is notorious the ancient inclination Á early fifteenth century appears the gypsies to traffic in beasts, going from market to market and shear them, sell them, buy them and barter them: about which many festive lances are commonly referred to about their cunning and mischief. This is what is alluded to here."*

Also the "Memorial Adjustado que trata del Honrado Consejo de Mesta, Tomo II" of 1788, on page 14, accuses the gypsies of stealing cattle from the ranchers and says: *"That if the deaths, wounds and bad treatments that the gypsies had caused to the ranchers were taken into account, they would be*

able to steal the cattle *from the* ranchers.

*Shepherds received in such long terms and depopulated areas where they walked, it would also come to be the remedy without execution because as poor and miserable people, and without relatives or relatives, they were always **subject to thieves, gypsies, and people of bad living**".*

The doctoral thesis of Alejandro Martínez, considers that the Catholic Monarchs felt pressured by the Mesta and that contributed to dictate the law against the gypsies.

All the kings up to Carlos III, were cruel with the gypsies. Here we show a brief paragraph of the actions of each king against the Gypsies.

JUANA THE CRAZY



November 26, 1504 To April 12, 1555 Together with
her husband **Philip** (1506)
ruled by his father **Ferdinand V** (1504-1506 and 1507-1516)
ruled by **Cardinal Cisneros** (1506-1507 and 1516-1517)
together with his son **Charles I** from 1516 onwards.

In the book entitled "*Juana la Reina, loca de amor*", written by *Yolanda Scheuber de Lovaglio*, pages 68 and 69, we are told that one of the causes of Juana's madness was the fact that

she did not

to endure the tortures and massacres carried out by the Holy Inquisition. The author says that the Infanta hid in horror at such a macabre spectacle; and that her mother, Queen Isabella, could not bear that her daughter did not endure with firmness the horrible spectacles of the Inquisition that were approved by them. Thus we can observe that she, whom history called the madwoman, had more sanity than that whole gang of genocides.

Historical data says that when Juana saw those processions in which it is said that there were also gypsies, Juana cried out: ***"My God, do not allow such atrocious deaths to be committed in Castile. Forgive my mother, forgive her"*** Her mother, Queen Isabella the Catholic, who was at her side and listened to her imploring God, told her: ***"The Holy Office is the Tribunal of God, and it punishes those who do not accept the dogmas of the Christian faith. And I, as Queen of Castile, am determined to make of this kingdom, not only a land governed by law and justice, but, above all, a Christian land."*** Juana could not bear to listen to her mother's justification of such a macabre attitude, and she covered her ears with her hands. Those horrifying scenes of the burning and mockery of the executed, were marking the life of Juana, who did not stop praying for her mother, horrified by the scenes and justifications that her progenitor gave her.

CARDINAL CISNEROS



Parecer ser que fue el Cardenal Cisneros el que redactó la primera pragmática contra los Gitanos en Medina de Campo en 1499, que luego firmarían los Reyes católicos. Se cuentan de las atrocidades que me cometió este hombre, y es horrible. La Iglesia Católica estuvo llena de Inquisidores y la cantidad de crímenes que cometió no tiene fin.

CARLOS I



March 141516 to January 16, 1556

"...Every male gypsy between 20 and 50 years old was condemned the galleys." Likewise, during his reign, the gypsies suffered persecutions and condemnations without mercy, since the law approved by the Catholic Monarchs was still applied. For them, the courts of Madrid, asked again in 1534, to reinforce the law against gypsies approved by the Catholic Monarchs in 1499.

In the doctoral thesis of Alejandro Martinez Dhier, on page 144-145, having taken information from the acts of the Cortes of Castile, volume I Madrid, 1861 pp.265-266, in the printed notebook of the Cortes of Madrid of 1528, petition number CXLII says that in the reign of Charles I, also called Charles V, in 1528 in the Cortes of Madrid, it was requested that those gypsies who were coppersmiths, could not exercise their trade and could not walk in the street, under penalty of being banished for a year. But Charles I wanted to be stronger than the requests of the Cortes, and instead of banishing them for a year,

promulgated a law in the Netherlands where he reigned, of expulsion to the gypsies under penalty of death. This information appears in the Universal Illustrated Encyclopedia page 224.

On May 24, 1539, the emperor king approved another pragmatic or decree in union with his mother Juana la loca, so that the law approved in Medina del Campo in 1499 by the Catholic Monarchs, which had already been approved by the Cortes in 1534, would continue to be applied.

I want to point out here, as we have said before, that Charles I, promulgated a law that said: *"every gypsy male between 20 and 50 years old was condemned to the galleys"* Request that already appeared in the pragmatic of 1499; This was a law of extermination, because the request of condemnation to the galleys, is not for a crime that had committed the convicted, but to ALL GYPSIES, that is to say in a generalized way, IF YOU ARE GYPSIES TO THE GALLEYS, from where it was almost impossible to get out alive.

That is why we have said at the beginning of this second part, that the Spanish Kings from the Catholic Monarchs to Charles III, can be called genocidal.

FELIPE II



January 16, 1,556 to September 13, 1,598

Besides being a terrible oppressor against the gypsies, it is said that he had bad actions against 2000 ecclesiastics, allowing them to be thrown into the sea by the cave of San Julian. Why did he do this? Because these unfortunates gave their opinion, contrary to the rights to the crown of Philip II. So, with this panorama of man, what could the gypsies expect? This story is told on page 277 of the book DISCUSIÓN DEL PROYECTO DE DECRETO SOBRE EL TRIBUNAL DE LA INQUISICIÓN, published in 1813. in Cadiz.

GENOCIDAL OF THIS REIGN WERE:
Jerónimo de Salamanca and Martín de Porras.

The truth is that in all the reigns there were those who wanted to put an end to the gypsies, either with death, expulsions, or by prohibiting them from marrying each other. That was the intention of Jerónimo de Salamanca and his friend Martín.

Felipe II approved several pragmatic against the gypsies besides reinforcing that of the Catholic Kings. The aforementioned Jerónimo de Salamanca and Martín de Porras, on March 19, 1594, presented in the Cortes a bill to make the Gypsies disappear, part of that law said the following: *"to remedy such a great damage, and that so ordinary is in these kingdoms, it would be convenient to dissipate and undo from the root this name of Gypsies, **and that there is no memory of this kind of people.... that the men and women be set apart and that some be placed in a province far away from the other where the habit and the language of gypsies would be taken away from them, giving them severe penalties if they leave the places where they are***

In this way, they will marry farmers who live with the same order and rule as others who are in the service of God" What was proposed here in the Cortes was the abolition of the gypsy people.

Laws against the gypsies of Philip II, in 1560:

"We order that the penalty imposed by the Pragmatic of Medina against the Egyptians (previous law) shall be understood in accordance with what is contained in this law; that if, after the term in which they are to leave, they are found, or any of them alone, being a man without a trade (1), or without living with a master, the Justices shall seize them; And if they are between twenty and fifty years of age, let them be sent to our galleys to serve in them for six years at the oar; and after that, we order the captain of the galleys, and we charge the conscience, to release them and let them go freely to their lands; and if they are under twenty years of age and over fifty, let only the penalties contained in the said pragmatics be executed on them: and if they were found some or some Egyptians, we command, be executed on them only the penalties in the said pragmatic contained in each of them ; and even if they are not, if they walk in the habit of gypsies, they shall have the penalty of the lashes in the preceding law contained."

Laws against gypsies of Philip II, in 1586:

"We order that the laws and pragmatics of these Kingdoms be kept, which prohibit and command that gypsies, both men and women, should not wander about as vagabonds, but should live on the ranch with a trade and a seat; and that this be put in the chapter of the Corregidores; and we also order that none of them may sell anything, either at fairs or outside them, unless it is with the consent of the Corregidores."

testimony signed by a notary public, in which it is recorded of their neighborhood, and of the part and place where they , and of the horses, cattle, clothes and other things, and the addresses of those, which from said place they go out to sell; under penalty , whatever they sell in another way, will be considered as theft, and they will be punished for it, as if they really and truly had stolen it".

During the reign of Philip II, many gypsies were exiled and others were sent to Galeras.

Manuel Martínez Martínez, in the book ***"The Gypsies in the reign of Felipe II"*** page 420, tells us that in 1571 about 200 Gypsies were taken prisoners, and in page 421 he indicates us that in other occasions, they were taken in mass. Those who did not serve because of some physical problem were released, and the rest were sent to the galleys or to other jobs. Others had worse luck, such as Juan Martínez, who was taken to the gallows.

PHILIP III, THE PIOUS



From September 13, 1598 to March 31, 1621

I do not understand well because Felipe III, was called the pious one Because certainly with the gypsies, it was not it. Next we expose one of the laws that he approved against the gypsies.

D. Felipe III. In Bethlehem, Portugal, by decree.

June 28th, 1619.

"In the Cortes that were held in the Villa de Madrid last year of 1619, among other things, the Procurators of them represented to us the great damages that result to these our Kingdoms by the deaths, robberies and thefts that the gypsies that wander through the Kingdom do, proposing to us the means that were offered to remedy the said inconveniences and damages. And because in everything we desire the greatest relief of our subjects and vassals, and that in it the due remedy be put; We order and command that all the gypsies, that at the present time are in these our Kingdoms, leave, both men and women, within six months, to be counted from the day of the publication of this law and that they do not return under penalty of death, and if they wish to remain, they must settle in cities, towns, and cities of these kingdoms from a thousand neighbors above, and that they may not use the costume, name and language of gypsies and gypsies, but rather, since they are not of nation, that this name and use be perpetually confused and forgotten: And we also order that in no case may they deal in the purchase or sale of livestock, whether large or small, which they shall observe and comply with under the same penalty. And we order to all the Corregidores, Assistant, Governors, Major Mayors, Merino Bailiffs, and others who want our Judges and Justices of all the cities, towns and places of our Kingdoms and Lordships, each one in his jurisdiction in the part that touches him, to fulfill and execute the content in

This law, according to what is provided and declared therein; under penalty that, if at any time it should appear to have been omitted in its compliance and execution, each one will be prosecuted according to law."

The book ***"Expulsion or Assimilation, that is the question"*** by Alejandro Martínez-Dhier, says: *"in spite of opting for the sedentarism of the Gypsies, different localities will opt for the expulsion of their territory; thus in Documents of the Marquis of Los Vélez, "The Mayor against the Gypsies and Gypsies", of November 28, 1616 [J. González Castaño, Una villa del Reino de Murcia en la Edad Moderna (Mula, 1500-1648), Murcia, 1992, p. 201], describes a resolution of the Mayor of Mula (Murcia) against a group of some twenty-seven Gypsies, who had camped outside the Marquesado de los Vélez, under the aforementioned Marquesado, against a group of about twenty-seven Gypsies. 201], describes a resolution of the Mayor of Mula (Murcia), dependent on the aforementioned Marquisate, against a group of some twenty-seven gypsies who had camped on the outskirts of the town, and who, when they were brought before the judge, the gypsies, believing that the court building was a church, invoked the right of ecclesiastical asylum; Suspecting that some of them had committed theft, a search of some of the arrested gypsies was ordered, and a series of stolen material was found ("silver jars and pieces of beef stuffed in linen and tied to their bodies under their clothes"), and they were sentenced to a fine and expulsion from the locality within two days; to the rest of the "band", a sentence of economic fine is imposed on them, plus the imposition of 200 lashes on the women, and ten years of galleys, without pay, on the men, with the aforementioned order of expulsion from the village, and the obligation to abandon their nomadic life."*

FELIPE IV



March 31, 1621 to September 17, 1665 Here we must delve into two characters to whom we must pay special attention

They were Sancho de Moncada and Juan de Quiñones. These gentlemen wrote a book of accusations against the gypsies, most of them being lies and lies.

SANCHO DE MONCADA AND JUAN DE QUIÑONES, TWO GENOCIDES AGAINST THE GYPSIES

These characters convinced King Philip IV to dictate the law of expulsion and other punitive laws against the Gypsies in 1631. The lies told by Quiñones are obvious; he also explains to the king about the gypsies that have been hanged for having committed crimes.

As the two speeches were similar, we will transcribe some words of Quiñones. The book was entitled **"Discourse against the Gypsies"** and in it he expressed himself as follows: *"By order of his Majesty, I went to the land of Sepulveda, to proceed against the Gypsies who made an assault on a courier who came from Flanders with sheets of his Majesty's Phoenician, to whom they broke the suitcases, took out the sheets, on the understanding that there were some jewels inside, and took some of them with the money, and other things they were carrying, leaving him tied up in a mountain. I put all diligence and care into looking for them. We found the missing folders closed and we arrested them (Gypsies) and for this crime and other thefts and robberies that I found out against them.*

gypsies, I had five hanged". Quiñones continues explaining about the barbarities he committed against the gypsies, and how other gypsies he sent to the galleys, and other gypsy women he threw out of the kingdom of Spain. He calls them, *"pernicious, bad people, idle, lazy, useless, without any profit, damned scoundrels, etc."*

He continues to explain about more gypsy hangings, and it says: *"For the year 1609, being corregidor of the said town of Aranda de Duero and Sepulveda the Licentiate Gabriel Veas Vellón, Mayor of the house and Court of V.M. **four Gypsies were hanged in Sepulveda** for great assaults and robberies, and one of them was the father of Sebastián Fernández, the captain of those whom I had hanged, now in Sepulveda, and the other uncles of the others who were done justice with him; who for not defending who they were followed their footsteps in life and death. The lawyer Francisco de Valcárcel, Mayor of the house and court of V.M. being in Villanueva del Fresno and Valcarrota, in a commission against people who had broken a file and taken out*

*the papers....proceeded against some gypsies and having
proceeded, **sentenced many to galleys, who today are serving
them** for many thefts, robberies, insults that*

had made.....The Licentiate Don. Bartolome Morquecho Alcalde....three years ago **he had three gypsies hanged in Ecija, for thieves and robbers and insults.**" Now he goes on to tell that the Valdemorillo, a group of eight hundred gypsies, were robbing and robbing, and that they killed a man and cut off his head, and look at the barbarities he tells that are completely false, he says: "*Giving torment to four gypsies, Don. Martín Fajardo, Judge who was proceeding against them in Zaraicejo, confessed to having killed a Friar of the Order of St. Francis in the mountain of Las Gamas and that they ate him. And also to a gypsy woman and a pilgrim. The Mayor of Villa de Montijo, told the said Don Martin Fajardo, that a neighbor of there looking in the field for a mare that had been lost, saw in the place of the arroyo el puerco, entering a fallen house to look for it, some Gypsies, who were roasting a quarter of a human person. He also says that a shepherd of the city of Guadix going lost by the mountain range of Gadol, saw a fire and understanding that it was of shepherds went to it, and found a group of Gypsies who were roasting half of a man and the other half was hanging from a cork oak and when they saw him they told him to sit in the fire and dine with them... in the port of Ohanes, in Sierra Nevada, some Gypsies also killed a boy and ate him.....Don Martin Fajardo, who these days had a gypsy and a gypsy woman hanged, says that they were baptized at the foot of the gallows*".

After telling Don Juan Quiñones a thousand and one hoaxes, Sancho de Moncada did the same in another speech, ending the writing by asking King Philip IV to banish the gypsies, and those who remained to be forced to live in cities of a thousand inhabitants. In short, the law that the King approved was the same thing that Quiñones asked for, which indicates us that

Philip IV must have believed all the lies and lies told in his book by the genocidal Don Juan de Quiñones.

FELIPE V



September 6, 1724 to July 9, 1746

His behavior against the gypsies was, like his predecessors, cruel. It is necessary to remember that the genocidal Marques de la Ensenada, in the reign of Felipe V, had the positions of Secretary of State and of the Office, occupying simultaneously three of the four existing ministerial portfolios, that of the Treasury, that of War and that of the Navy and the Indies.

Thus, it is not surprising that in 1745, he dictated a law with a death penalty for gypsies that read as follows:

*"Inasmuch as by the pragmatic published on May 14, 1717, and provision of October 8, 1738, and other previous orders, various provisions have been made and given regarding the domiciles and neighborhoods of those who call themselves gypsies, and not having been sufficient to restrain their wickedness, it is convenient to apply the proper remedy; And not having not been enough to restrain their wickedness, it being convenient to apply the due remedy, to consultation of my Council of September 17 of last year I have served to resolve, that all the General Commanders, Quartermasters and Corregidores of the heads of provinces make publish banns and to send addicts, so that all the gypsies, who are residents in the cities and towns of their assignment are restored in the term of fifteen days to the places of their domicile; On pain of being declared, after this term, to be public bandits, and that, by the same fact of being found with or without arms outside the terms of their neighborhood, **it will be lawful to lay arms on them and take their lives:** that after the aforementioned term, the aforementioned General Commanders, Quartermasters and Corregidores, be strictly ordered to go out with armed troops, and if there are none, with the militia and their officers, accompanied by the horse patrols destined to the protection of the Revenue, to run the entire district.*

that the ecclesiastical judges of their jurisdictions, making the convenient diligences to apprehend the gypsies and gypsies that are found by the public roads or other places out of their neighborhood, and only for the fact of the contravention the death penalty is imposed to them: that in the case of taking refuge in sacred places, they may extract them, and lead them to the most immediate and strongest jails, where they are kept: and if the ecclesiastical judges should proceed against the secular justices, in order that they may be restored to the church, they may avail themselves of the resources of forces established by Law: declaring, as I declare, that all the gypsies who leave their continued domiciles shall be considered rebels, incorrigible and enemies of the public peace: being as it is my will, that all the militia who are employed in recognizing, pursuing and punishing the gypsies in their provinces, and the officers who command them, for all the time in which they are employed, shall be aided by my Royal Treasury with the corresponding salary for their maintenance. And I charge the Governor and those of my Council, to watch over the exact compliance of the Corregidores and Justicias in the aforementioned matters, whenever I recognize or justify extrajudicially their negligence and guilty omission, to order them to be suspended immediately from their duties, consulting me as to what is convenient to separate such Ministers from my Royal service, and considering their employment vacant, they cannot be consulted or proposed". (Novísima recopilación, Book XII, title XV).

FELIPE V

PREDECESSOR OF THE GYPSY GENOCIDE

Philip V was the predecessor or, in his case, the one who prepared the prelude for the gypsy genocide of 1749, since in the pragmatic or decree of 1717, he obliged the gypsies to live in

the

cities that the state had designated for them. In order to prohibit them from wandering from place to place, they were destined to live in

41 cities with less than 1,000 inhabitants, in order to control them, since they had no freedom of movement. This made it possible to know the exact whereabouts of 881 gypsy families, increasing the effectiveness of the operation.

CHAPTER III
THE 1749 GENOCIDE
AGAINST THE GYPSIES
FROM FERNANDO VI TO FERNANDO VII

INTRODUCTION

The lawyer Amador Velasco, being imprisoned in the dungeons of the Toledo Inquisition in 1576, wrote an exculpatory document where he says: *"And I may well have been like the gypsies, who steal from the neighbors, and throw them to them"*. This exculpation was not the only one, according to Gómez Alfaro, other similar documents can be found in the Spanish archives. This demonstrates that the Gypsies had to bear many crimes that they had not committed, and of this there are historical documents, such as accusations of cannibalism, or that they stole children, and so on and so forth, a hundred and one hoax. Now this does not mean that the Gypsies all saints, because there were all sorts of things, but many of the things they were accused of were not true, especially when they were accused of crimes they had not committed, I do not mean by this, that there were not some who committed them, but in most , they were false accusations.

Perhaps the gypsy's problem was that he did not bow down before The injustices were revealed, as historians also point out. An added problem is that the gypsies were forbidden to exercise their trades, and because of this they went hungry, especially after the Catholic kings.

So, forced to migrate to the mountains, by the repressive laws, forced to be unable to exercise their trades, what were they going to eat? For this reason, when they went through the fields, constantly fleeing, they would steal chickens, in the orchards perhaps fruit, etc. The gentlemen who denounced them, many times increased the facts, and possibly if some criminal act had happened in that area, they blamed it on the gypsies. Thus, hatred grew against them, and the desire to annihilate us was general, if not in everyone, then in almost everyone.

INDOCTRINATION AGAINST THE GYPSIES HAD BEEN GOING ON FOR A LONG TIME.

In the same way Hitler wrote the genocidal book *"My Struggle"*. Sancho de Moncada also wrote a book that he dedicated to Philip

III entitled: *"Political Restoration of Spain"* and edited by Luis Sanchez in Madrid in 1619, in it he speaks of the need to expel and end with the gypsies, asking to end, not only with the parents, but even the children, and among the long speech he wrote the following words: *"There is no law that forces to raise wolves, in so certain future damage of livestock"*.

The book was republished in 1746 by Juan de Zuñiga, and dedicated to Ferdinand VI, the king of genocide.

The speech is long, calling for the annihilation of the Gypsies begins like this:

"Sir:

The Gypsies always afflicted the people of God, but the Supreme King delivered them from them with many miracles that the sacred scriptures recount, and without so many, only with the miraculous talent that in expulsions he has. His Majesty could deliver his kingdom from them (which is what this discourse pleads)."

That terrible speech of Sancho de Moncada, is of incalculable evil, accusing them of all the crimes that have been and will , and not content with this, he accuses the gypsy women of being whores.

Although the laws had been in place since 1499, there had not been speeches as extensive as this one, dedicated to convince the king of the need to expel or annihilate the Gypsies, and as we observe from the beginning, it was seen as something good from God, and the example is given of the affliction of the people of Israel in Egypt. The Israelites were delivered from the Egyptians with miracles of God, to get rid of the Gypsies, *only the miracle of expulsions is needed*. This was the speech of Sancho de Mendoza.

After the genocide of 1749, specifically in 1763, Pedro Rodriguez de Campomanes y Perez, wanted to convince the king to give another destination to the gypsies, among them to send them to Latin America. Pedro Rodríguez de Campomanes y Pérez was named Minister of Finance by Carlos III in 1760. In 1762 he was appointed Prosecutor of the Council of Castile. But he responded to this

written Don Lope de Sierra, Fiscal del Consejo and among the things he said, were these: *"The fiscal does not understand that there can be in Spain a lack of nine or ten thousand people, who neither in peace, nor in war, serve the state, and who only live by robbery, swindling, deceit and deceit, without loyalty or subjection and perhaps without religion, nor what useful increase of population can be expected from the propagation of these settlers, but that of others such as they, whose number if it became excessive would produce the ultimate ruin of the kingdom."* American Notebooks page 325.

In these words of Lope de Sierra, it is understood that the indoctrination of annihilation against the Gypsies, made a dent, because by this time, it was already known that the Gypsies who were in prison were innocent, and despite this, they persisted in remaining incarcerated.

THE LIES AGAINST THE GYPSIES OF VILLAROBLEDO (ALBACETE)

Gypsies were accused of many crimes they had not committed, one of these stories was found in Villarobledo (Albacete). In this town lived gypsy families, we do not know if they were forced by the pragmatic or because they already lived there. Its mayor Don. Juan Romero-Tercero y Mena, was a just man, and everything indicates that on some occasion he and a town clerk, protected the gypsies from the oppressive authorities, this happened in 1752. There was also a priest, an enemy of the Gypsies, who strongly reproached the Mayor and the town clerk for having protected the Gypsies. The priest accused the gypsies of Villarobledo of having killed a man, what proof did the have? Well, that these gypsies were very close friends of the gypsies of La Roda and El Bonillo. But the thing is that all the investigations carried out by the authorities pointed as the author of the facts to a guard of the olive trees. It seems that the priest, in spite of being solved the case, insisted in the accusations against the gypsies, the Mayor and notary, protected the gypsies against those accusations, and that seems to be that it was the dispute between the Mayor, notary and the priest, of which it seems that the gypsies came out well.

THE KEY PIECE IN THE GENOCIDE



The GENOCIDE MARQUES DE LA ENSENADA

One of the key players in this genocidal network was the Marquis *Ensenada*. Son of noblemen from La Rioja, he held positions in the reigns of Felipe V, Fernando VI and Carlos III. He was secretary of the Treasury, War and Navy and the Indies. He was also general superintendent of Revenue, lieutenant general of the Admiralty, secretary of State, notary of the kingdoms of Spain and Knight of the Golden Fleece and the Order of Malta. He was State Councilor during three reigns, those of Philip V, Ferdinand VI and Charles III.

He was born in Hervías or Alesanco, both in the current autonomous community of La Rioja (Spain), probably on April 20, 1707, and died in Medina del Campo, currently in the province of Valladolid (Spain), on December 2, 1781. He remained a bachelor all his life.

"His parents were Francisco de Somodevilla and Francisca Bengoechea, who had married in 1688 when the husband was twenty-three years old and the wife eighteen. His father, due to the place where he was born, had the privilege of hidalguía. Zenón Somodevilla was born in Hervías because his father worked in that town as apostolic notary, that is to say, he was in charge of preparing ecclesiastical documents. His father died in February 1711 in Santo Domingo de la Calzada when he was eight years old and was the first-born male."

Even though he came from such a noble family, the economy was not good. Not much is known about the life of the Marques de la Ensenada, before the age of 18, but it is understood that he must have been a good student because at that age, he was given the position of the Secretary of the Navy, he was the supernumerary officer in 1724. From that moment on, he did not stop moving up the ranks. He was very capable, very organized, he was a good administrator, he was very obedient to all the orders he was given, and undoubtedly all these capabilities made him rise through the ranks.

For several years he traveled with the Navy, to different countries, always rising in rank. In 1734-1741, he returned to Spain and Philip V created the Admiralty Council to promote and protect the Navy, and "appointed the Marquis de la Ensenada secretary who developed the activities for which the Council was created and with his work began the path that led him to be considered one of the great creators of the modern Spanish Navy since he took measures that allowed its evolution from the foundations laid by José Patiño". From that moment onwards he continued to rise until he became State Councilor during three reigns, those of Philip V, Ferdinand VI and Charles III.

WHAT PROBLEM DID THE MARQUIS DE LA ENSENADA HAVE AGAINST THE GYPSIES?

The problem had already started for a long time, as we have said, because it came from the Catholic kings, pragmatic after pragmatic, so from the Catholic kings to Carlos III more than 280 laws against the gypsies were published. The hatred was in the whole society, because we must say, that the common people also participated in these raids. Thus, the problem was not only in Ensenada, but in the whole society, although logically Ensenada demonstrated to have a special hatred to the gypsies.

What the Marques de la Ensenada really intended was a *final solution*, the complete annihilation of the Gypsy people, for which he counted on the support of the Catholic Church, as we will see later.

I believe that the problem of the Marques, like that of all of Spain, or almost all of Spain, was that they had to be eliminated because, according to some, "*they were rabble*". Now, was it true that all the gypsies were rabble? In the gypsies, as in all people, there were good and bad, and as it was later recognized by the Spanish authorities, the genocide of 1749 was a tremendous injustice, because it exterminated the innocent, the children, the elderly, the women, were the children also rabble, who died mostly in Spanish prisons?

Antonio Gómez Alfaro, in his book on genocides "*La Gran Redada de los Gitanos*" on page 73, reproduces the words said by the Marques de la Ensenada when he met on September 7, 1749, with his advisors declared in that meeting: "*The main thing is missing, which is to give them a destiny that will prevent so much damage and extinguish this generation if possible*".

It is an almost exact similarity to the meeting held by the Nazi leaders when they determined the "*final solution*" against Jews and Gypsies in Germany.

Thus, what we observe in Ensenada is a vision of extermination, Nazi style, it could be said that Ensenada was the Hitler of the 18th century.

THE EVIL TRAP OF THE MARQUIS OF ENSENADA

Many municipal authorities, moved by their conscience, and knowing that the life of the Gypsies in their municipalities was orderly and Christian, told the Marquis their conscience charges, and due to these declarations Ensenada was forced to promulgate a law on July 19, 1746, where he excluded from entering prison, the Gypsies who proved to live in the same cities for more than a decade. Thus, the gypsies could live peacefully in the cities where they resided, believing that this law would protect them. This, which seemed to give the Gypsies confidence, to be at ease, was Ensenada's machination for the final solution. In each pragmática that was approved, the siege became tighter, and new measures were demanded to isolate the gypsies, preparing them for the great raid. Thus, for example, they had to be registered in cities of less than 1000 inhabitants, and they could not live more than one family per street, in this way, they would be isolated, and at the time of the raid, they would be completely vulnerable, and with no possibility of escape.

The book: *Minoría Gitana en la Comarca de Guadix Durante el siglo XVIII*, By: Fernando Ventajas Dote, page 110-111 says: "*In The disposition allowed the residence of a gypsy family for every 100 neighbors. It was prohibited that the gypsies lived in a single neighborhood and, in addition, that two gypsy families lived in the same street, having to register them as other neighbors "without the name of Gypsies because they are not, nor should they appear to be in the language, nor in the costume, forcing them to contribute in all tax burdens. Transfers from one locality to another were always to be made with the authorization of the corregidores, without being able to leave the prefixed route for each case. This measure disregarded the rights of the*

GYPTIAN MINORITY IN THE REGION OF GUADI/ to the rights of those who were living in places that were not authorized and who had provisions from the Council and with Ejecutorias de castellanía. Shortly thereafter, in the reign of King Ferdinand VI, a Royal Provision of July 14, 1746 provided that at the request of the local authorities, those Gypsies who had been resident in their places of origin for more than 10 years could continue to live in them".

Why were these trap laws passed? Because the gypsies, due to the persecutions, did not trust to live in the cities, and for that reason they had managed to survive, although thousands of them had already been annihilated. Logically the gypsies wanted to live quietly and in houses, because they were tired of fleeing, but it was better to flee than to die. Thus, if they wanted to finish with them, it was necessary to give them confidence, so that they resided in the cities, and thus, the Marques de la Ensenada and his advisers, waited years, until they obtained an important number of gypsies, and then they gave the mortal blow.

WHY THE GYPSIES FLED TO THE MOUNTAINS.

There is a very important document, which recognizes that the laws, the only thing they did was to reveal themselves to the gypsies and that they did not help at all.

It is about Gaspar de Bracamonte Guzman y Pacheco de Mendoza who gives his opinion about accepting companies of gypsies in the Tercios de Flandes (May 23, 1639) and said document reads as follows: *"although I recognize that it may have inconveniences, besides indecency, to admit in the armies of his majesty people as discredited as this; but I also consider that the occurrences of great predicament usually dispense greater impediments than this; the Romans once armed slaves, and we have already seen pardoned and made captains, bandits of many years; and I am thinking that from these people two or three companies of dragoons could be formed that would serve in this handling very usefully, for they are all of a hardy nature, accustomed to suffer the times, agile to handle horses, and more exercised than others in the use of arquebuses. I also consider that by this way the kingdom could be freed from this kind of people, with better effect than it could be.*

have made so many laws and pragmatics with this intent, which have only served to make them more perverse, with distrust, forcing them with the persecution they suffer in the towns to retreat to the mountains to the greater detriment of the republic". He makes it clear that the laws, did wrong, making them more rebellious, and creating distrust, and forcing them to retreat to the mountains. Therefore, the Marques de la Ensenada, drew up an evil plan, so that the gypsies would have confidence in living in the cities, as the law commanded, assuring them that they would be safe.

SUPPORT FOR THE GENOCIDE

It was not only the Marquis of Ensenada, there were others who also agreed, such as Gaspar Vázquez Tablada, Bishop of Oviedo, who collaborated with his advice to the Council of Castile, who was convinced of the convenience of this measure, and supported the decision to separate husbands and wives, because this was precisely the key to achieve the eradication of the gypsies, since they would not have children. He also had the support of the Jesuit priest Rávago, who was important because he was the confessor of King Ferdinand VI, who was not very convinced and had problems of conscience, but Rávago told him: *"God would be happy if the king managed to extinguish these people"*. Another important person in the genocide was **Cardinal Valenti Gonzaga**, intervened to obtain an order from the pope to exclude the Gypsies from the protection of the Church, which they achieved in April 1748. This was important, because Ferdinand VI would definitely authorize the genocide, as he , the following year. The pope who granted this order was Benedict XIV.



Benedict XIV

This pope is described by some as the best of the popes and they say: *"to the point of being respected and admired even in Protestant countries (the Anglican Horace Walpole dedicated a sonnet to him that described Benedict /IV as "the best of the popes")"*.

The magazine Cuadernos Hispano Americanos, directed by Jose Antonio Maravall, on page 313, says that although he was absent, because he had already died, **Felipe V** was another key piece in the gypsy genocide, because in 1717, a pragmatic of him, had fixed the forced residence of the *gypsies* in a very determined number of cities and towns, and this pragmatic was the beginning of the genocide.

THE TERRIBLE DAY OF THE GENOCIDE

July 30, 1749



On that day some 12,000 Gypsies, children and elderly, women and men, were taken to Spanish prisons.

This was the order given by Ferdinand VI: *"to seize all the gypsies living and wandering in these kingdoms, without exception of sex, state or age, without reserving any refuge to which they had taken refuge"*. "This incredible operation was planned meticulously and with total discretion in the Office of War, from where specific orders were issued for each captaincy that were to be kept secret in order to be opened simultaneously throughout the national territory. Although those directly responsible were the General Captains, in charge of carefully choosing the officers and troops that were to intervene in the action, the bishops of each diocese also had their own instructions drawn up by the Apostolic Nuncio."

On this fateful day, the army, civil guards and other authorities, suddenly assaulted all the gypsies who had been settled in their towns and houses for years, children, old people, women, young people, everyone, without exception. Documents of the

It is said that between 10,000 and 12,000 Gypsies were captured, of which few were left alive. Some indicate that this was the totality of all the gypsies that existed in Spain at that time, but personally I think that others were saved because they did not settle in the cities, disobeying the laws, and they were the ones that were saved. Although it must also be said that there were not many more, because the population was constantly reduced by persecution, famine and disease.

Gomez Alfaro tells us that in many towns, the gypsies themselves would voluntarily present themselves at the offices of the corregimiento without knowing that they were going to be imprisoned, as happened in Yeste with families such as the Torres, especially numerous.

That was a full-fledged genocide, as well as a disaster, because there were not enough places, or prisons, or clothes, or food, for so many people.

That terrible statement of the Marques de Ensenada on September 7, 1749, at the meeting with his advisors, who said:

"The main thing is missing, which is to give them a destination with which to prevent so much damage and to extinguish if possible this generation."

They indicated the macabre intentions of the king and all his followers, the purpose of the raid was total annihilation.

WHO PAID FOR THAT GENOCIDE?

In addition to imprisoning them, they seized their goods, money, gold, pots, beasts, that is to say, everything they had, they only kept the clothes they were wearing. When the pardon was promulgated by Carlos III, the few gypsies that remained alive, had nothing, no house, no money, nowhere to go. The reason for the seizure was because the authorities said that they had to pay for that macabre operation. In other words, the Gypsies had to pay for their own genocide. My opinion is that all this money was kept by the state, because it is recognized by all historians that many Gypsies, children, old people, women, died in Spanish prisons because of hunger, cold, diseases, and it is recognized that they did not have to pay for their own genocide.

There were not even clothes to clothe them, so looking at the history, one can trace the misery they went through and the miserable way they were treated and where thousands of them died.

KING'S ADVISORS DISCOVER THAT ARRESTED GYPSIES WERE INNOCENT

According to Teresa San Roman, what actually happened was that the King's advisors discovered that the gypsies arrested were the most valuable to the local economies, and that they were not wanderers, since they had settled down in obedience to the laws and fulfilled their tax obligations, while the most dangerous ones, in their eyes, remained at large. In October the government presented a new order with more specifications, trying to make it understood that the *wrong gypsies* were being detained. That would explain that still in 1751 and 1755 there were batches of detainees sent to prisons, and at the same time others were released. In general, the subsequent confusion was total, since the gypsies were detained in one place, and released in others (at the request of neighbors and secret procedures). This situation would have caused, according to the author, the traumatic rupture of the links between "Castilians" and Gypsies, especially from the perspective of the latter, who saw their integration efforts betrayed.

THE REDUCTION OF THE GYPSIES SPANISH BEFORE AND AFTER THE GENOCIDE.

At that time in 1749, all the Gypsies in Spain, in their immense majority were the so-called Egiptanos and Grecianos, who had all been distributed throughout Spain. According to Gómez Alfaro, the reduction of the Gypsy population was very large, not only because of the genocide of 1749, but also because of the continuous persecution and imprisonment and sent to the galleys since 1499. Thus, the Gypsies called Egipcianos and Grecianos, were drastically reduced, and the current Gypsies of Spain, are descendants of a reduced group of Gypsies, who according to the book: *"The Gypsies condemned as galley slaves in the Spain of the Austrias"* by Maria Helena

Sánchez Ortega page 98 in 1645 the percentage of gypsies could be approximately two or three thousand souls. That is to say, an extremely small minority. Of course, by this time they had already been reduced by being sent to the galleys and other sentences.

From this date, until the Genocide of 1749, the gypsy population of Spain grew by approximately 8000 individuals. That is to say, after 104 years they had only grown by 8000 people, is it possible? No, of course not, let's think a little; The average number of children in a gypsy family at that time was between 5 to 7 children per family. So taking this data, let's suppose that there were only 2000 gypsies, if we divide them by family we would be 250 families, dividing these 2000 people by 8, that would be the father, mother and 6 children per family, this proves that the reduction of the gypsy people was constant.

Maria Helena tells us that they could reach up to three thousand, but to be sure we count two thousand. Well, comparing this number with the nation of Israel that entered much less, there were 70, says the Bible in Genesis 46:27; these 70, became 2,000,000 people and according to others three million, but suppose that they were two million, if we divide those two million, for the 430 years they were, it means that in the first 100 years, they could be about 400,000 people, number of people who could have become the Spanish Gypsies from 1645 to 1749.

The law of freedom was passed on September 19, 1783, after 34 years, no less. How many Gypsies were released from prison when freedom was decreed? Teresa San Roman tells us that there was "an incessant effort by the authorities to achieve the surrender or disappearance of the Gypsies". It is not known exactly how many died, but some say that there were many, because the bad conditions of the prisons, the cold, the hunger, the diseases, made the gypsy population decrease.

When freedom arrived, the problems of hunger, cold and disease did not cease, since all their goods, houses, money, utensils, pots, pans, animals, carts, everything, were seized. "In the absence of reliable data on those events, it is known that the freedmen faced all kinds of difficulties rebuilding their existence among their neighbors who had not hesitated to take advantage of the auctions to buy houses,

animals, clothes and belongings owned by gypsies they thought would never see again." *Gómez Alfaro*.

THE GYPSIES OF CARMONA (SEVILLA)

Earlier we told about the Mayor of Villarobledo. That he defended the Gypsies in the face of an injustice. But not everyone was like that, and there were populations that hated the gypsies, even though in many cases, the gypsies had demonstrated that they were people of peace. The coexistence in the towns was peaceful, without trusting each other; the payos did not trust the gypsies because of the things they heard, and the gypsies did not trust the payos because of the persecutions to which they had been subjected. Nevertheless there were always payos and gypsies who liked each other.

We do not know how the friendship was in Carmona (Seville) between payos and gypsies, but it is possible that there was everything, people who hated them, and people who, although they did not hate them, kept quiet for fear of the others.

The pragmatics, obliged them to live only one gypsy family per street, generally gypsy families had between 4 to 7 children. Therefore, the danger to the authorities in arresting them was non-existent, especially when they had been in same city for years and were well known.

Arrived the fateful day, in Carmona they took measures as if they were going to war. The army and civil guard met, to see the safest way, they studied the operation on the map of the city, pointing out the streets where the gypsies lived, and agreeing to establish soldiers or civil guard at the ends of the streets, to prevent the escape, while another patrol went to the house of the gypsies, and took the children, women, men, elderly, some historians say that the treatment was inhumane, brutal. Although everything was prepared meticulously, there were gypsies from Carmona who fled, possibly because some payo friend gave them warning, but the others did not want to flee, hoping to be detained. Once arrested, they inquired to find out where the absent ones were, and a few days later they were arrested.

GYPSIES IN SEVILLE

The gypsies of Seville were the most numerous in Spain, because there lived more than 130 families, in those years, the population lived within the walls. The Sevillians found out that the army was going to besiege the city, and some concern was created, possibly they did not know what this decision of the army was due to, they surrounded Seville, and ordered to close all the doors, so that the gypsies did not escape; The gypsies when that the raid was against them, tried to defend themselves and escape, but they could not and in three of them were killed by the army. I call them murders, because they cannot be qualified in any other way, since they cannot be blamed trying to escape, since they had not committed any crime. Some archives show that the Sevillian population acted in different ways, as there were those who collaborated in helping the army to capture the Gypsies, and other renowned and respectable Sevillians asked the King for mercy in favor of the Gypsies.

SAN FERNANDO AND MALAGA

Vargas Rubio gypsy and art history graduate, says: *"that San Fernando and Malaga can be considered as two of the Spanish Auschwitz, "like the Nazis, forcing men to be in El Ferrol, San Fernando and Almaden and women in Malaga. They forced many gypsy families who were already neighbors, meaning neighbors who had houses, who were Catholics... to be slaves of the Spanish State, and many of them did not regain their freedom until 30 years later, although many of them also lost their lives. They lived in chains and worked as caulkers in the construction of the new fleet".*

THE GYPSY WOMEN OF ZARAGOZA ARE REVEALING THEMSELVES AGAINST THE GENOCIDAIRES

The history archives tell us about one of the episodes of the struggle of the gypsy women of Zaragoza against the executioners. They were one of the

groups that with more ferocity than they revealed. They were imprisoned in the Casa Misericordia of Zaragoza. Many of them 551 were brought from Malaga, taken by sea to Tortosa (Tarragona) and from there to Zaragoza. In the Casa Misericordia there were another 152 gypsy women who had been transferred from the Aljafería.

The Misericordia house was intended as a hospital, with its department for the insane. Evasions took place several times, and they managed to escape.

When the gypsies arrived there, they came almost naked and barefoot, and when they saw the barracks that were destined for them, they did not want to enter and went to the courtyard, and they were not willing to obey any order. In addition, there were also 500 poor people in there, and five old gypsies.

They revealed themselves so much that they could not control them, they had put 20 soldiers in front, but they could do little. It is also said that with the few clothes they had, they took them off and clogged the cesspools, and that caused the increase of epidemics "The hygienic situation soon worsened. The gypsies clogged the two cesspools of the house by throwing into them the remains of the beds, their clothes and the mattresses. Within months, scabies raged. In May 1753 there were about one hundred women affected, the following year, as soon as the heat arrived the disease returned. Although they revealed themselves and many escaped, but in the end they were subdued, as their numbers were reduced, they could control them better.

With those gypsy women, there were also their children, these children when they were ten or twelve years old, were taken to the army. Perez Estevez in his book: *El problema de los vagos...*, p. 172 tells us that "the order of April 20, 1756, a levy for lack of manpower in the arsenals, thirteen little gypsies between ten and twelve years old were sent to the army". Imagine the displeasure for the parents, prisoners in jail, the women in the house of Misericordia, and the fathers in the Aljafería, upon learning that their 10 and 12 year old children were taken to the army.

Freedom finally arrived "The bulk of the departures took place in the last year of the reign of Ferdinand VI, during the eight months of 1759 that the king spent, dirty and mad, lying on a cot among his own filth, in the castle of Villaviciosa de Odón⁴⁵. At

that unfortunate year, 82 gypsy women regained their freedom; 95 in the following year. Then 78 remained, who were leaving the house before 1763. When Charles III signed the pardon of June 16 of that year, only a few old gypsy women remained in the Misericordia, without families, as was the case in the other establishments.

THE FREEDOM

In 1754 Fernando VI dismissed Ensenada for treason, and sent him into exile in Granada, with the dismissal of this, the genocide was not annulled, but it was appeased.

On August 10, 1759 King Ferdinand VI, called the "Just, and "Prudent" died in Villaviciosa de Odon, and in his place, having no descendants, his father's brother Charles III, son of Philip V and his second wife Isabella of Farnese, reigned. It was not until 1763 when the gypsies were notified by order of the King that they were going to be set free, but the freedom did not arrive for all, but it was gradually, being liberated the last gypsies in 1783 that left the jails of Cadiz and Ferrol.

"When in 1772 a new legislation on gypsies was submitted for deliberation, the preamble mentions the raid of 1749. Charles III will request that this mention be withdrawn, as it "does little honor to the memory of my brother" (referring to Ferdinand VI)."



Plaque commemorating the genocide against gypsies

**RELATIVES OF ALL SPANISH GYPSIES
WERE IMPRISONED AND MANY DIED IN
THE GENOCIDE OF 1749.**

I dare to say that all Gypsies in Spain have relatives who were either in jail or died in the genocide of 1749. Proof of this is book "NUNCA MÁS" by Manuel Martínez Martínez, where 5000 names and surnames appear, of gypsies who were imprisoned in that raid, from the populations of following communities:

CATALONIA

VALENCIA

NAVARRA

CANTABRIA

CANTABRIA

ARAGON

EXTREMADURA

CASTILLA Y LEON

CASTILLA LA MANCHA

MADRID

ASTURIAS

ANDALUCIA MURCIA

MY ANCESTORS WERE IMPRISONED IN THE GENOCIDE OF 1749.

From the time of the Catholic Monarchs until the reign of Carlos III, more than 280 pragmatic measures were passed against the gypsy population. One of the most bitter memories was the one planned by the Marques de la Ensenada, called the great raid in 1749. On this subject I want to pay tribute to Manuel Martinez Martinez, for his extraordinary work in the book: "NEVER AGAIN" in that book you can verify more than 5000 names of gypsies who were arrested in that great raid, there appear the names of gypsies from all over Spain, of course there were not 5000 but about 12000. In that book you can see that all Spanish Gypsies have had at least one relative who was arrested in that raid. For example, my grandmother's name on her father's side was Juana Montoya González, and my grandfather's name was Domingo Montoya González.

Cano González my great-great-grandfather Diego Cano García, and my great-great-grandmother Trinidad González Pérez were from La Mancha. My great-grandparents on my grandmother's side: Pedro Montoya Montoya, and Melchora Maya García, well, with those surnames we find that they were imprisoned:

Gabriela Montoya, in prison in Toledo. Page 169.

Luis Montoya, from Villanueva from of
Villanueva de los Infantes, Page Juana Montoya, in the
jail of Toledo. Page 109.

Francisco Montoya, Cartagena Jail. Page 175.

There are very many gypsies with surnames
Montoya, who were apprehended.

Apprehended with the surname Maya:

José Malla Iglesias, native of Toledo. Page 186.

Dominga Malla, of San Clemente (Cuenca) Page 102. Gaspar Malla, of San (Cuenca) Page 171.

There are also hundreds of prisoners with the surname Malla.

In Villanueva de los Infantes, there were many gypsies with the surname Montoya, and also González, all of them were imprisoned, and most probably, they are my ancestors on my grandmother Juana Montoya's side, since my ancestors were in that area of La Mancha.

Also one of those who may be an ancestor of mine and who was imprisoned in Cuenca was: Antonio González, father of Thomas González, and Thomas father of my possible great-grandmother Trinidad González born in Villanueva de los Infantes, who Diego Cano, who was from Ossa de Montiel. Other possible relatives apprehended could have been the following:

María González, Toledo jail. Page 199. Antonia González, Toledo jail. Page 200. Ángela González, Toledo jail. Page 200.

Alfonso González, Toledo prison. Page 170.

On my mother's side my grandfather: Baldomero Montes Quirós, and my grandmother: Elvira Malla:

Juan Montes, from Badajoz. Page 136.

there are hundreds with the surname malla, among :
José Malla Iglesias and those mentioned above.

Likewise, there are hundreds with the surname Quirós who were imprisoned, such as, for example:

José Quirós, from La Mancha, died in prison. Page 200

Thus, wherever we look, there are relatives of today's Spanish Gypsies who were imprisoned in the genocide of 1749.

CHARLES III



August 10, 1759 - December 14, 1788

As we have already mentioned that Charles III gave definitive freedom to the Gypsies, and criticized his stepbrother for the genocide against the Gypsies. He also nationalized the Gypsies, who until then were considered foreigners, and allowed Gypsy children to go to school. He approved the law that gave freedom to the Gypsies, although there were some repressive nuances, but it was the best law for the Gypsies up to that moment, which would be in force until 1878 under the reign of Alfonso XII. In any case, since the Catholic Monarchs up to this time, the Gypsies had not enjoyed so much freedom. The pragmatic of September 19, 1983 reads as follows:

1. Gypsies are Spanish citizens.
2. The word "gitano" should be dropped, since all citizens are equal. The word "gitano" is replaced by "castellano nuevo".
3. Children must attend school from the age of 4.
4. Gypsies are free to take up residence.

5. The gypsies can be employed o work at any activity.
6. Gypsies have the right to asylum and care for their sick.
7. Guilds that prevent the entry or oppose residence of Gypsies will be penalized.
8. Penalties are imposed on those who hinder the integration of the Gypsies.

In order to benefit from the above items, the following was required:

- 1 - Abandon their way of dressing.
 - 2 - Not to speak Caló, their language, in public.
 - 3 - Settling down and abandoning the wandering life.
1. I declare that those who call and call themselves Gypsies are not so by origin or by nature, nor do they come from any infectious root.
 2. Therefore, I command that they and any of them not use the language, costume and method of vagrant life that they have used up to the present, under the penalties contained below.
 3. I forbid all my vassals, of whatever state, class and condition they may be, to call or name the aforementioned with the voices of gypsies or new Castilians under the penalties of those who insult others by word or in writing.
 5. It is my will that those who abandon that method of life, costume, language, or gerigonza be admitted to any guild or community, without any obstacle or contradiction being placed or admitted to them, in or out of court, under this pretext.
 6. To those who contradict and refuse the admission to their offices and guilds of this class of amended people, they will be fined for the first time in ten ducats, for the second in twenty, and for the third in double amount; and if the repugnance lasts, they will be deprived of exercising the same office for some time at the discretion of the judge and in proportion to the resistance.

7. I grant a term of ninety days, counted from the publication of this law in each county seat, so that all vagrants of this and any other kind may retire to the towns of the domiciles of their choice, except, for the time being, the Court and Royal Sites, and abandoning the costume, language and manners of the so-called gypsies, apply themselves to an honest trade, exercise or occupation, without distinction of tillage or arts.

8. It will not be enough for those previously noted in this type of life to be employed only in the occupation of shearers, nor in the traffic of markets and fairs, nor less in that of innkeepers and salesmen in uninhabited places; although within the towns they may be innkeepers, and this destination will suffice, provided that there are no well-founded indications of being criminals or receivers of them.

9. After the ninety days have elapsed, the courts shall proceed against the inobedient in this manner: those who, having left the costume, name, language or gypsy union and manners of Gypsies, have also chosen and established domicile, but within it have not applied themselves to any trade or other occupation, even if it is only that of laborers or workmen, shall be considered as vagrants and shall be apprehended and sent as such, according to the ordinance of these, without distinction from the other vassals.

10. Those who hereafter commit certain crimes, having also abandoned their language, costume and manners, having chosen a domicile and having applied themselves to a trade, shall be prosecuted, tried and punished as other offenders for the same crimes, without any variety whatsoever.

11. But those who have not abandoned their costume, language or manners, and those who, pretending to dress and speak like the other vassals, and even choose a domicile, continue to wander along roads and unpopulated areas, even under the pretext of going to markets and fairs, shall be prosecuted and arrested by the courts, forming a process and list of them with their names and surnames, age and places where they claim to have been born and resided.

16. I exempt from the penalty children and young people of both sexes who do not exceed sixteen years of age.

17. These, even if they are children of a family, shall be removed from the family of their parents who are lazy and without a trade, and they shall be sent to learn an apprenticeship or placed in hospices or houses of learning.

20. Once the seal of the so-called Gypsies who are inobedient has been verified, they will be notified and warned that, in case of recidivism, the death penalty will be irrevocably imposed on them; and this will be executed only with the recognition of the seal and the proof of having returned to their previous life.

CHARLES IV



December 14, 1788 - March 19, 1808

Charles IV followed the path of his father, that is, he passed a law ordering the gypsies not to wander, to live in their homes, and gave them 90 days to return. If they returned they would be pardoned.

Decree of March 9, 1797 against the gypsies

"Don Carlos. Know: That for the purpose of containing and punishing the vagrancy of those known by the name of Gitanos, or

Castellanos.

my glorious Father Don Carlos III took. (may God be pleased with him) took such measures as he deemed opportune, and for this purpose he promulgated the Pragmatic-Sanction, dated September nineteenth and ninth, one thousand seven hundred and eighty-three, and among the chapters which it contains are thirty-five, thirty-six, and thirty-seven, which are of the following tenor: By an effect of my Royal clemency, to all the so-called Gypsies, and to any other vagrant delinquents who have disturbed the public tranquility until now, if within the said term of ninety days they retire to their homes, fix their domicile, and apply themselves to an honest trade, exercise or occupation, I grant a Pardon for their previous crimes and excesses, without excepting those of smuggling, and desertion my Royal Troops."

FERNANDO VII
March 19, 1808-May6 , 1808



Kingdom 48 days, because Napoleon Bonaparte invaded Spain and ruled. Thus, he could not dictate any law against gypsies in this short time, but he would reign again after Napoleon.

JOSEPH I NAPOLEON



June 6, 1808 to December 11, 1813

Older brother of Napoleon Bonaparte, who after the abdication of Charles IV by the French invasion, Napoleon named his brother King of Spain.

"After the defeat in the battle of the Arapiles, on July 22, 1812, he left Madrid to go to France; on his way through Vitoria, he was overtaken by the troops of the Duke of Wellington who defeated his army. He left Spain definitively on June 13, 1813 without his valuable "baggage", which consisted of the Spanish crown jewels and works of art, to take refuge in France, where he remained until the fall of Napoleon Bonaparte."

Invasion of the Gypsies of the Basque Country BY NAPOLEON BONAPARTE

The book Gypsies in Spanish society, written by Spanish Caritas on page 293, tells us that Napoleon surrounded all the gypsies in the Basque Country, with a tremendous number of police, they were taken to the Atlantic ports which were located in the center of the Bay of Biscay, the Port of Bilbao is a European Atlantic hub.

GYPSIES TAKEN FROM FRANCE TO UNITED STATES BY NAPOLEON BONAPARTE

The book Questioning Gypsy Identity: Ethnic Narratives in Britain and America, on page 71 tells us that from 1801 to 1803 Napoleon transported hundreds of Gypsies to Louisiana in the United States, most of them men.

FERNANDO VII, RETURNS TO POWER. December 11, 1813 TO September 29, 1833

Defeated Joseph I left Spain and went to France, and Fernando VII took back the kingdom.

From this date of 1813, until 1860 very few laws against the gypsies are dictated, but Fernando VII makes two reminders to the courts about the pragmatic of Carlos III and the participation of gypsies in the cattle fairs is restricted. In 1837 María Cristina de Borbón recalls the duty to comply with this pragmatic.

CHAPTER IV
SINCE ISABEL II
TO DEMOCRACY

ISABEL II



September 29, 1833 TO September 30, 1868

In 1847 Queen Elizabeth II passed a law against the gypsies, whom she called chalanés, and obliged them to carry personal documentation, as well as a document with the number and characteristics of all the beasts they were carrying, and another document where all the sale-purchase or changes that had been made were registered. It was a very exhaustive control.

AMADEO I



November 16, 1870-February 11, 1873

His reign was very short, and therefore he took no new measures against the Gypsies, but laws from previous reigns were still in force.

ALFONSO XII



December 29, 1874-November 25, 1885

The good thing about Alfonso XII regarding the gypsies is that he annulled all the pragmatic laws against them, and expanded the control of the purchase and sale of animals, but not only the gypsies should be controlled, but all of them. Thus, after centuries of laws against the Gypsies, Alfonso XII annulled them and this should be considered in a very positive way.

ALFONSO XIII



May 17, 1886 To April 14, 1931

He followed the path of his father, and did not dictate any law against the Gypsies, although letters of complaint were sent, because the prejudices against the Gypsies in Spain came from centuries, and they continued to be mistreated by the authorities and the common people.

THE GYPSY WHO COULD HAVE BEEN QUEEN AND THE GYPSY DAUGHTER OF FERNANDO DE BORBON

It is also said that Alfonso XIII tried to conquer a gypsy, specifically the girlfriend of the gypsy bullfighter Rafael el Gallo, the dancer Pastora Imperio. The newspaper El Correo on June 13, 2012 published the following news regarding these pretensions of Alfonso XIII: *"Married to Rafael El Gallo, was intended by Alfonso /III and his cousin Fernando, with whom he had a daughter. A book reveals the eventful sentimental life of Pastora Imperio."* That is to say, that Alfonso XIII did not conquer her, but his cousin Fernando de Borbón, with whom she had a daughter. After this Pastora married Rafael Gómez (El Gallo) and recognized Rosario Gómez Rojas as her daughter, but she was the daughter of Fernando de Borbón.

GYPSIES IN THE SPANISH REPUBLIC AND THE CIVIL WAR

There is little data on the Gypsies in the Republic and in the Spanish Civil War, many wonder where they were. The newspaper the Republican Echo, speaking of the Gypsies of Spain in the civil war says: *"The Gypsy people, as a human group, did not position themselves for or against any faction of the conflict, they avoided being involved in a war that was not theirs"*. And it is certainly so, just as this newspaper says, however, many gypsies due to the fear of being shot, got involved in the command that took the city, for example, if they were living in a town where the right wing ruled, well they were affiliated to the right wing, if then the red army came and took the city, well, they became part of the red side. What they wanted was to save their lives, but they did not want to get involved in any side, as long as possible.

Although the gypsies did not want to get involved in this war, neither in one side or the other, the truth is that they suffered the scorn of both sides.

from the left as well as from the right. To give you a clear example, I will tell you some experiences of my father and uncle. The Portaloca news, speaking of the mistreatment of the Gypsies in the civil war tells us: *"An example of this is the event that took place on February 26, 1939, when two shepherd soldiers shot with their rifles against two nomadic Gypsies, totally unarmed. The reason was simple, they seemed to have intended to steal part of their livestock."*

THE BAD IMAGE PROJECTED BY THE SPANISH CIVIL WAR ON THE GYPSIES

Spain's persecution of the Gypsies for centuries gave the Gypsies a bad image, but perhaps this persecution against the Gypsies was because they were a different people from the Spanish. My father used to tell me about some of the experiences he went through and saw, how brothers were killed against brothers, some fighting on one side and others on the other. For the Gypsies, the horror and hatred unleashed in the war between families, corroborated the bad opinion they had of the Gypsies. The Gypsies also knew that whether one side won or the other won, the Gypsies always lost, but they were hated by both sides. An old gypsy confessed to Teresa San Román in 1970 and her: *"If the ones who won later on were going to beat us up and throw us out of everywhere And if the others remained, they were going to kill us working in any mine out there and even take away our children, they said. Neither one nor the other respected our things, not even our dead. So uncle / and I, who went together, changed the flag to the donkey as we passed by here or there".*

MY FATHER FLEEING FROM THE WAR WERE GOING TO BE SHOT

The Gypsies suffered on both sides, those who think that the left treated the Gypsies better than the right are mistaken.

My father and his brothers, and other relatives were fleeing from the war in the direction of Palencia, because it was heard that the war there was not so severe. On the road were apprehended by the

My father, my uncle Rafael and another cousin of my father's called uncle Charri, told them that they had to go to the front. My father told us that he replied to the militiamen: "Look, we are gypsies and we do not want to fight on the side of either one command or the other" as they did not want to go to the front, they chained them up and kept them prisoners.

My father told us that they had them imprisoned in the middle of the camp, and the prisoners were tied with chains. When it was time for lunch they unchained them, I guess to get them to go and get the food. On one of those days, they took them to a camp where the back part was totally vertical; it seems that where they were was a mountain, that the top part was flat, but the back part of the mountain was very steep. The militiamen understood that no one could escape from there, so it seems that they placed the prisoners facing the flat terrain, and behind them the mountain or cliff, without placing any guards in the back, because they could not imagine that any prisoner would escape from there, since it would mean death for them. My father saw an opportunity to escape, so they talked among themselves, and decided to use the time of the meal, which was when the chains were removed. So they did, and when they were all busy eating, in a moment of carelessness, they began to descend the mountain. My father said that he did not understand how they were able to go down that mountain, that they did not kill themselves by miracle. It is possible that the militiamen were late in finding out about the escape, but in any case it was very risky to go down that way, and if they had to go down the mountain on the other side, the road was too long to get down, and by that time my father, my uncle and Charri, would already be too far away, if they managed to get down.

Thank God they were able to get down, and they walked without stopping, from noon to night, how many kilometers did they walk? I don't know, but I can estimate that they walked for 7 or 8 hours. Thinking about where to go, they remembered that a few kilometers from there, in a small house there lived some gypsy relatives, and that house was in the countryside, and possibly in that area was taken by the opposing command that took them prisoners. It is understandable that to get to the house of the gypsies who were family, they did not take main roads, but went by little known roads, so they would avoid having another setback with the armies of both left and right. At nightfall, still with a little light, they calculated that they had to be close to house they were looking for, but they could not see it. They asked Charri to climb a tree to see if he could see the from the top. My father told me laughing, that they were so anxious to find it, that they had it right there and had not noticed it, that is, maybe 20 meters from the tree. You can imagine the joy of the three of them, knowing that for the moment they were on safe ground.

THE SECOND TIME THEY WERE TAKEN TO BE SHOT.

My family, like most gypsies during the war, went from one place to another, fleeing from the war. So, in a town in Valencia, I don't remember the name, the militiamen took the three of them prisoner again, my father whose name was Aquilino, uncle Rafael, and his cousin Charri. They again refused to go to war. And then they put them in a line of people, where they had to wait your turn to go to a very large courtyard, and where it was not known what they were doing with the prisoners, my father sensed that they were going to be shot. In that town there were some gypsies who, in order to avoid greater evils when the militiamen took the town, went to a very large courtyard where they had to wait their turn.

joined them, but they were not on either side. Also there was Lisardo, my father's first cousin, who had joined them for the same reason as the others, to avoid problems. This gypsy cousin of my father, went to the front forced by the red army, and he himself shot himself in the foot, pretending that he had been wounded, in this way he got out of being at the front. Because he had been at the front during the war, Lisardo was respected among the militiamen.

While my father, my uncle Rafael, and Charri, were waiting their turn to go to the mysterious courtyard, a gypsy soldier militiaman, was standing guard walking from one end to the other, watching, with other soldiers, the row of prisoners. This gypsy soldier, realizing that my father and his companions were gypsies, approached several times by their side and with disguise so no one would notice that he was talking to them, he said: *"They are going to kill you, they are going to kill you"* That is: *"They are going to kill you, they are going to kill you"* The gypsy soldier walked again and again said the same words, yes, several times.

My father had understood the message, but what could they do? Then they remembered that Lisardo, their cousin, was respected by them, by the militiamen and maybe he could do something, but how to warn him? Suddenly they saw a gypsy woman who was begging, who was also my father's family, Aunt Emilia. As best they could, they told the gypsy soldier to warn the gypsy who was begging. Aunt Emilia came, and they quickly asked her to warn Lisardo and tell him that they were prisoners. The gypsy went running to warn Lisardo, before the line of people went faster. When he came, and saw that my father and the others were in the queue, he went to the controls and made a theater that served to save their lives, these are the words told by my father.

Lisardo speaks to the commanders angrily and tells them, *"So, you want to win the war by shooting our people?"* The Militia commanders

They went to the queue and Lisardo pointed and said: *"These are some of our people."* Then the commanders said: *"Get them out of there."* The one who took them out of the death line, possibly a sergeant, said to my father and the others: *"Come, I am going to invite you to have a drink, because today, you were born"*.

GYPSIES SHOT IN THE SPANISH CIVIL WAR

THE GYPSY CEFERINO

At the end of 36, in Barbastro (Huesca) there was a respected gypsy, he was a horse and mule dealer, he was Uncle Ceferino. The Milicianos controlled the city and as in many Spanish cities, the communists beat and killed Catholic priests. This is what happened in Barbastro, they began to beat the priest, and other missionaries, whom they shot, the gypsy Ceferino, a convinced Catholic, who saw the scene defended the priest. Some say that he had a rosary in his hand, and they offered him his freedom if he gave up the rosary, to which Ceferino refused, and then they shot him, and he died shouting: "Long live Christ". He was 76 years old.

OTHER SHOOTINGS AND TRAGEDIES IN THE WAR

Also shot for belonging to the communist army: FERNÁNDEZ

JIMÉNEZ RITA (GITANA) Cádiz and José Montes
Molina, gypsy (Olivenza) Badajoz.

In Madrid they were arrested for belonging to the Communist party: José Olmedo González "Gitano" and his companion. It is certain that there are many more executions, but it is not easy to find more data.

José Jiménez Jiménez, tells us in a documentary that his father was in Guernica during the war and his father and an uncle decided to leave, and one day later the city was bombed and destroyed, so they escaped death by a miracle. They were hiding in the mountains, so that no one would find them.

José also said that the Gypsies who did not want to go to war front were put to work in the armaments factory.

The wife of José Jiménez explained in that documentary, that a gypsy woman, who had killed her husband and her two sons, and only had one son left and he was at the front, and this woman crying threw herself at her grandfather's feet begging for help, to help get her son out of the front of the war because he was the only son she had.

In this same documentary several gypsies and a gypsy woman, us that when the gypsies fled from the war, they went through the mountains, and in many occasions, when the army of one side or the other found them, they shot them and left them lying in the field, and the other gypsies had to flee so that they would not be killed themselves. This is told in the documentary MEMORIA GITANA.

José Luis Jiménez Echevarria, tells us that his parents spent the war in Navarra. At that time his father was about 12 years old, and his family escaped to France for fear that they would not be taken to the war.

In a documentary presented by the Government of Aragon, an old gypsy, Antonio G. Clavería de Alcañiz, tells us that when the war broke out, it was a disaster, madness. Clavería from Alcañiz, tells us that when the war broke out, it was a disaster, a madness,

dropping bombs from airplanes, shooting each other. He tells us: *"The war broke out, and we knew neither left nor right, because we gypsies are not political".*

In the same documentary, another gypsy, Antonio Nieto, tells how his father and his whole family decided to go to Madrid; after several days of traveling, they arrived in the capital and camped under the Toledo Bridge. A few days after being there, the Spanish Civil War broke out. And he says that they were caught by surprise and being under that bridge, they listened to the bombs full of horror.

Antonio tells us how he saw many people being taken away in trucks, and they said *"we are going to give them a little ride and the little ride was funeral, because the little ride was without return, because it was to take them to the wall of the cemetery of San Isidro"*

Antonio continues telling us how they shot people, and one day he observed how they shot three men, and he said in that documentary some profound words and he said like this: "One I passed by there and saw three men shot, my soul fell to the ground, my spirit was crushed, I also saw how the people of the neighborhood gathered and celebrated as if it were a party, or a bullfight. I used to ask myself *why my mother gave birth to me as a gypsy?*

Why wasn't I born just like any other payo, and have their houses, and have their things

And I have to walk around the world, going through drags and miseries, cold in the winters and hot in the summers, and then with the disdain they say to us: "Gypsy, gypsy! But in the presence of what I just saw, I said: "Blessed be my mother who gave birth to me gypsy" Because among us this does not exist".

Antonio Nieto continues: *"The militiamen came and gave my father a rifle, to take him to the Somosierra Front, where I was abandoned with my mother and my five siblings,*

The elderly gypsy woman Micaela Valdés tells us that the gypsies were warned and told: *"Run, run, hurry up, gypsies, get out of here,*

because they are half of the people.

and they even killed the priest, they burned him with gasoline". Micaela continues telling that one of the commanders of the communist army came and asked a gypsy: "What party are you from?" the gypsy answered: "I have been a leftist since I was born" Then they made them a document of good conduct so that they would not lack anything. This action of the gypsy to say that they were leftists, saved them from certain death. The documentary shows that the gypsies did not want to fight on any side, and those who fought were forced to do so.

THE GYPSIES AND FRANCO'S DICTATORSHIP



The Gypsies continued to suffer in Franco's era, and in many cases, they suffered injustices, beatings, persecutions, seizures of their livestock, the clothes they sold, etc.

On July 21, 1978, the newspaper El País published: *"The Ministry of the Interior has ordered the suppression of the allusions or references to Gypsies contained in the fourth, fifth and sixth articles of the second part of the regulations for the service of the Civil Guard Corps. These articles contained measures that were considered discriminatory to the gypsy population and it has been one of the demands raised by the Federation of Gypsy Associations of Spain. The gypsy deputy Juan de Dios Ramírez Heredia, from UCD,*

defended in the Congress of Deputies, last June, a non-legislative proposition to repeal these articles."

THE BAD BEHAVIORS OF THE CIVIL GUARD



There are testimonies throughout Spain of mistreatment of Gypsies by the Civil Guard. In the first chapter of this second part I talk about the memories of my childhood, I talk about some of these bad behaviors, but the same or worse happened all over Spain in Franco's time.

When I speak of mistreatment, it is because whether they were good or bad, the civil guard treated the Gypsies with contempt, although I must say that whether they were bad or good, they did not have to treat them like animals in some cases, because their task was to put them in the hands of justice if they had committed any evil, but never to beat them up, despise them, and a thousand and one other things. In the documentary LA MEMORIA GITANA, the old gypsy women also explain how, without doing anything at all, the civil guards beat up the gypsies, including their own relatives.

THE SERGEANT OF THE CIVIL GUARD IN PINTO (MADRID)

In 1985 I lived in Pinto (Madrid), because I was secretary of Philadelphia Evangelical Church (Gypsy Mission of Spain) and we were also building the center that we had bought in that city. In the construction we had some gypsy brothers from Aranjuez working on the building, we did a whole go around the farm. One day they came scared to look for me at home, *"Brother Lisardo"* the gypsies told me all scared, *"a sergeant of the civil guard along with another, when he saw that we were going to work, crossed the Land Rover, preventing us from passing, got out and made us get out of the car in very bad manners, we are very scared"* I told them to calm down, I was going to see what happened. Then I went to the headquarters of the Civil Guard in Pinto, and asked to speak to the head of the barracks, I got another sergeant, but this was the director of the barracks. He received me very kindly, I explained to him what had happened, how a sergeant of the barracks that he directed had stopped the gypsies, overtaking them and crossing the Land Rover impeding them in passing, treating them in a very bad way, without them having done anything. He replied that the sergeant had been assigned there and was new to the area, and perhaps he had seen some anomaly and that is why he had acted like that. I informed him who I was, and why I was there, and that because I was the general secretary of the Philadelphia Church (Gypsy Mission) and a center for Gypsies was being built, I was receiving many visitors and that these Gypsies were working in the center. He told me not to worry. Despite these words I was not very satisfied, but I had to trust. After this the Gypsies told me that the civil guard had told them that he did not want to see them there.

After this, a few more things happened with this new sergeant, but the last one was decisive, other different Gypsies came to see me, and when the anti-Gypsy sergeant saw them, he stopped them, pointing at them with the machine guns they were carrying, ordered them to get out of the vehicle and move towards the wall, turning his back on them, shouting at them and asking for their papers, When the oldest gypsy who came with the group saw the sergeant's face, he panicked and started to tremble, because he had recognized that Franco's time he had chased the gypsies and beaten them up. Afterwards they gave him back his papers threatening that he did not want to see them there. I remember the scene when they arrived where I was, the gypsy who recognized the sergeant told me: *"I don't come here anymore, this man was very bad, he beat up gypsies"*. That overwhelmed me, I had known that Gypsy for years, and I knew he was an orderly Gypsy, good people. I was not willing to allow that subjugation for no reason. I went to the barracks and got angry with the sergeant in a way that was not usual for me, that sergeant who had nothing to do with what had happened, treated me calmly, understanding the situation, but did not give me solutions. Then I understood that he couldn't either, because he didn't have the competence to kick that sergeant out of town, which was what I was asking for. The next day I went to talk to Mayor Carlos Penit, and I informed him of the situation. After that I sent a complaint to the Director General of the Civil Guard, and if I remember correctly, the mayor made another one, and although I am not sure, but it seems to me that the Chief Sergeant of the Pinto barracks also helped, because it is certain that when the Director General of the Civil Guard asked for reports of the sergeant who without reason treated the Gypsies in such a despicable way, they were not very favorable, and thank God that bad sergeant against the Gypsies was removed from there. The last time I saw him, it was follows: In that ship in Pinto (Madrid) we were celebrating the annual conventions of the Philadelphia Evangelical Church, to.

those conventions were attended by a minimum of 2000 gypsies. So, in one of these conventions, brother Chiqui, treasurer of the Filadelfia church and a servant were going to the afternoon service, and at the entrance to the farm where the nave was, who would they say that I met? The sergeant, I got angry with the sergeant to the point that Chiqui gave him fear, of course he did not know what had happened, so I told the sergeant to go away from there, the sergeant obeyed and left. Logically he did not obey because he wanted to, but because there were already accusations against him and possibly he was afraid. That was the last time I saw him.

This story that I lived personally, and those that I lived as a child, reflect a little of the fear of the Gypsies in front of the Spanish Civil Guard, because even when years had passed, the Gypsies remembered the mistreatment received with fear, because I could see the fear of this Gypsy, to see that sergeant of the Civil Guard. There are many other stories, but time and space would be lacking to explain them all, perhaps on another occasion. Nevertheless we must say, that there were gypsies who had a bad time on both sides, and when the war ended, the one who had a bad time on the communist side, was happy that Franco won, and the one who had a bad time on the right side was worried that Franco won. However, I must say that we do not know which of the two sides was worse. And whether one side won or the other won, the Gypsies would always lose.

DEMOCRACY AND THE PROBLEMS OF EVANGELICAL GYPSIES

In 1975 Franco died, and the Gypsies were afraid, it was an uncertainty, what was going to happen now? I must say that although Franco had some very bad things, the last years, especially from 1970 onwards, the Gypsies were calm. It was true that there were some commanders of the dictatorship, who were worse than the Gypsies.

than Franco. That's why the gypsies were afraid, who would come after him? But the good news was not long in coming, "the king demanded the resignation of the president of the Government and on July 1, 1976 and Arias Navarro presented it to him. He was substituted by Adolfo Suárez, who would be would be in charge of set up the conversations with the main leaders of the different parties political parties of the democratic opposition and social forces, more or less legal or tolerated, in order to establish a democratic regime in Spain". That was good news, especially for the Gypsies and also for the Spanish Evangelical Church, which for so many years had suffered the persecution of the dictatorship, and in previous years of the Holy Inquisition.

On June 15, 1977, the first democratic elections were held, things were going to change a lot, for some, but for others they might get worse.

Certainly the first years of democracy were going to be the worst for the evangelical gypsies. The Philadelphia Evangelical Church (Gypsy Mission) began in 1964 in Balaguer with Jaime Díaz Cortes, who is already in the presence of God, and later with Emiliano and Manolo in Santander, and in different parts of Spain with Marido, Joselito, Lary, Castro, Ramón.

In those years, I had to deal with those problems that I will tell you about.

APPOINTMENT OF GENERAL SECRETARY OF THE EVANGELICAL CHURCH OF PHILADELPHIA

In 1977 I was studying at the seminary of the Assemblies of God of Spain in Azuqueca de Henares (Guadalajara) and in my second year, Brother Diego (Piyayo) called me to be his assistant in the secretary of the Philadelphia Evangelical Church, we were together in the secretariat until 1981, and in that year being President of the Philadelphia Evangelical Church, our brother Diego (Piyayo) called me to be his assistant in the secretary of the Philadelphia

Evangelical Church.

brother Adolfo Giménez (Pelele), they appointed me secretary in place of Piyayo. I had converted to the Lord in the year 1970-71, when Chato, Javi, Manolo and Emiliano's son-in-law came to preach to us in the shantytowns where we lived, he impacted us with his message and his angelic face, as well as Chato and Javi. Then Pepín Salazar, a well known guitarist of the Canasteros, who was at the peak of his artistic career and was on tour with Antonio Gades in Barcelona, was preached to by Jesus of Nazareth and was converted and decided to leave everything for the Messiah of Israel. When he came to visit us in the shantytowns where we lived, he testified to us about the Lord, and we were very surprised when he told us that he was leaving for Asturias, because he was leaving his artistic career to serve God. I still remember the conversation Pepín had with Ramón, my brother-in-law, telling him that he was leaving everything for the love of the Lord. I was about 14 or 15 years old. How precious what God did in the gypsy people. There are other books that we have published that speak of this revival. I do not want to forget here a man of God, who impacted my life, and that is our brother Manolo Vidal, he was pastor of a very small church on Hermanos de Moral street in Madrid, very close to where I lived. As there was no nearby church of gypsies, because they were in Fuencarral, at the other end of Madrid, I miraculously found the church that he pastored, because God directed me. I stayed with him for a year and a half, which was a vital foundation for my spiritual life. After the Gypsy Mission (Philadelphia) put a Church in the street Doctor Zofio number 11 in Caño Roto, Madrid, being our brother Chiqui pastor, I began to go to the Philadelphia Church. Brother Manolo Vidal, supported that decision.

While he was secretary, many things happened against the Gypsy Evangelical Church that did not happen even in Franco's time.

**THE PROBLEM IN THE FIRST MUNICIPAL
ELECTIONS.
THE COUNCILMAN OF SAN BLAS
(MADRID) AGAINST EVANGELICAL
GYPSIES.**

The first municipal elections were in 1979. It was my turn to be secretary of the Philadelphia Evangelical Church (Gypsy Mission), at a complicated time, because it was the transition from dictatorship to democracy. All of us evangelicals had a lot of illusion, thinking that from that moment on we could do things that we could not do before. But as for the Philadelphia Church, we were going to suffer a disappointment, at least a server who is the author of this book, observed it, because I was the one who had to deal with those mayors and councilors who came from I do not know where, when on many occasions I confronted them for the aberrations committed, I realized that they had no idea, IDEA, NOR OF LAW, PUES NO THE KNEW, NI KNEW HOW TO GOVERN. This on the one hand, but then there were other types of people who hated the Gypsies in a fierce way, that if they did not make mincemeat of us it was because they could not, as was the case of a town planning councilman of the San Blas City Council, who did not allow under any circumstances the Philadelphia Evangelical Church to open a church, he did not even allow us to fix the premises, neither with permission nor without it. This situation with this man lasted some years, committing incomprehensible atrocities. Being our brother Juan pastor of the Church of San Blas, one of the times he rented a place for church, they tried to fix it, and as they had no place to meet, they wanted to do a service in the afternoon, when they called me by phone, telling me that the police had appeared and had been placed at the door of the premises, preventing the passage to the place of worship, I quickly went there, and indeed there they were at the door of the church.

I said to the person in charge of the patrol: "What are you doing here! He said: "I was sent here by the City Council! I asked him: "Do you have a court order? No! He answered me, then I said: "You cannot stay here! He answered that he had been sent, and that he was not leaving there. So the brothers had to go again in search of another place. They found another place where no one lived upstairs, and on the sides there were places, that is to say that they were not bothering anyone. But in the same way, this councilman would not let us live in the sun or shade, and soon he wanted to throw them out again. Juan asked for a meeting with the councilman, and we went to talk to him, but he would not listen to reason, I saw him so stubborn, that we got angry, giving his refusal to everything, we told him that the things he was doing were illegal, and that what he was asking to celebrate the cult were not contemplated in the law, and therefore he should let the Gypsies celebrate their cults, and to this and other questions, he responded in an aggressive way: "They have to make mincemeat out of me! That's when I realized that it was useless to talk to him. A little angry at these words of the Councilman, I told him: You are a Nazi! And then we got up and left.

This councilman had applied to us the Regulation of Annoying, Unhealthy, Noxious, Dangerous and Dangerous Activities and of the Police of Spectacles and Recreational Activities. He did not even consider us as a cultural activity. Seeing this attitude we had no choice but to go the slow way and file a Contentious-Administrative lawsuit and we appealed the last file that was filed in 1985, which was 286-1/81/85. The first thing we obtained was a suspension order, which means that while the lawsuit lasted the City Council could not execute the administrative act, in other words, they could not throw us out. This was a victory. Then, although late, came the definitive one, the Sentence of the Supreme Court, nullifying the barbarities of the

The City Council, or rather the councilman, in the ruling said that he could not apply this regulation to a place of worship.

MUCHAMIEL (ALICANTE)

In Muchamiel (Alicante) The police entered with gun in hand in the Philadelphia Church and threw everyone out and closed the church. They told me by phone, what had happened, and I spoke to the Secretary of the City Council, I reproached him harshly, it seems that he came to his senses, although the discussion was strong, the next day he opened the place of worship.

ENTREVÍAS MADRID

There were problems in Entrevías, several , the councilman did not want to receive us, we went to the Entrevías Town Hall, the pastor, who was Paco and myself, and we gave notice that we would not leave the Town Hall if the councilman did not receive us. We waited on the first floor, the councilman was on the second floor. Time passed and the councilman must have forgotten that we were there, waiting, when we saw him coming down the stairs, then we told him: We are waiting! He replied as he turned to go upstairs : I will not receive you! We began to talk to him about the situation, which could not be left like that. In the end he received us, and the problem was calmed down for the time being.

There are many injustices that were committed in Logroño, Pontevedra, Jaén, etc. I may expand on these details in another article.

THE NAZI HOLOCAUST



In the present book, I did not include the genocide of the Nazi Holocaust, because it would be a book with too many pages. In a forthcoming book I will publish extensively on the Holocaust of the Gypsies in Europe. Gypsies have been persecuted for centuries, in all European countries, besides the Holocaust. That is why I consider it important to write about these atrocities, of which I have already written a lot, and I hope to publish it soon. God bless you.

If any of you would like to write to me, please do so:
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