The Batutsi Jews, named after the Hebrew syntagm קַפָּה “tetse” [those who will go forth] are a renowned nomadic and semi-nomadic agro-pastoralist people of Eastern and Central Africa [the Great Lakes or the Kingdoms of the Mountains of the Moon]. In their ordinary and their national life, the Tutsi Jews have been gifted with a cohesive doctrine of moral, social, territory, constitutional, judiciary, and monotheistic responsibility, along with a strong overall mishpakah.
The Batutsi Jews

People of Israel in the East-African Great Lakes
TABLE OF CONTENT
[of the Integral Version of the Tutsi Jewish Handbook]

“Qui ne connait pas la vérité n’est qu’un imbécile.
Mais qui, la connaissant, la nomme mensonge, celui-là est un criminel”

[Berthold Brecht. La Vie de Galilée. 1938]

I- The People
II- The Land
III- The Legacy
IV- The Resistance
V- The Commonwealth
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VII- The Challenge
VIII- The Annihilation
IX- Tutsi Jews. Galout. Freedom

“If a race has no history, if it has no worthwhile tradition, it becomes a negligible factor in the thought of the world, and it stands in danger of being exterminated”

Foreword from the Author

The concept of a “Pictorial Presentation” of the Tutsi Jewish People is a modest tribute to the “One-page four-pictures” pattern put in motion the very first time by Nathan Ausubel in his wonderful Book: Pictorial History of the Jewish People. From Bible Times to our own Day throughout the World. New York, Crown Publisher, inc., 1953, 346 pages. Later on, Dr Nahum T. Gidal beautifully implemented the pattern in a majestic publication which carries a high standard of scholarship as well; the result was his master work actually designed as a gorgeous gallery of the Jewish features throughout times and continents: Les Juifs en Allemagne. De l’époque Romaine à la République de Weimar. Konemann. Cologne. 1998 (1988).

The Ausubel’s pattern is assuuredly the shortest way to address the controversy popularized by some “Wikipedia fellows” about the effectiveness of a separate “look” of the Hutu and the “Tutsi”, given that a misguided documentation, widely spread since the late missionary reports of the 1980s, and politically oriented, says that there is no way to tell who is a Hutu and who is a Tutsi just by looking at the features of people. The strategy behind this twisted literature is to obliterate the real reasons which have led to the cycles of massacre and pogroms orchestrated since 1959, and which have ultimately justified the well-planned genocide perpetrated against the Tutsi Jews in Burundi and in Rwanda, in the total indifference of the world. It’s worth recalling that while the literature at stake has insisted that the genocide in Rwanda was a consequence of the mention “Tutsi” on the IDs of people, there has never been any need of such a mention in Burundi in order for the Hutu to know who is the Tutsi that they were ordered to exterminate. So, the Burundi case is a demonstration that the pro-missionary reporters and experts are wrong in the case of Rwanda. So what is the right pattern?

As for any attempt to describe the Jews in any place on this planet, the traditional academic question is: “Are the Tutsis a Race, or a religion, or a Social Class?” Interestingly, I don’t know of any serious book dealing with the History of the Jewish People that doesn’t raise the question: “Are the Jews a Race?” Most of the time, the answer is to be found in the definition of “What is a Race?” Or “What is a Religion?” In the case of the Hutu and the Tutsi “racial” controversy, no native has ever needed a dictionary or an ID— with or without an ethnic mention— in order to tell at a glance that “This guy is a Hutu, and this one is a Tutsi”. In the traditional context of Burundi and Rwanda, East-Congo, West and Northern Tanzania, South and Eastern Uganda, including Buha, Bugufi, Buhaya, Arusha, Nyamwezi, Sukuma, Hangaza, Ankole, Bunyoro, Toro, Karagwe, Bunyambo, etc... with the original realms of Kush throughout the Great Rift, the Masailand and the Somaliland, the margin of error is perfectly negligible. Y.B.
“La soif de connaissances, l’amour de la justice jusqu’au fanatisme et le besoin d’indépendence personnelle – des constantes dans la tradition juive, qui font que je considère mon appartenance à ce peuple comme un don du destin. Ceux qui, aujourd’hui, se déchaînent contre les idéaux de la raison et de la liberté individuelle et qui, par la brutalité et la violence, veulent imposer un esclavage d’État, voient en nous, à juste titre, d’irréductibles adversaires. L’histoire nous a imposé un rude combat, mais aussi longtemps que nous resterons de dévoués serviteurs de la vérité, de la justice et de la liberté, nous continuerons, non seulement d’exister en tant que peuple – le plus ancien encore vivant, mais aussi de créer, par un travail productif, des valeurs qui contribueront à rendre meilleure l’humanité.”

Albert Einstein

“And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it… that the princes of Israel, the heads of their fathers’ house, offered – these were the princes of the tribes, these are they that were over them that were numbered. And they brought their offering before the Lord, six covered wagons, and twelve oxen: a wagon for every two of the princes, and for each one an ox; and they presented them before the tabernacle…

“…the first day was Nahshon the son of Amminadab, of the tribe of Judah…
On the second day Nethanel the son of Zuar, prince of Issachar, did offer…
On the third day Eliab the son of Helon, prince of the children of Zebulun…
On the fourth day Elizur the son of Shedeur, prince of the children of Reuben…
On the fifth day Shelumiel the son of the Zurishaddai, prince of the children of Simeon.
On the sixth day Eliasaph the son of Deuel, prince of the children of Gad….
On the seventh day Elisama the son of Ammihud, prince of the children of Ephraim…
On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh…
On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin…
On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan…
On the eleventh day Pagiel the son of Ochran, prince of the children of Asher…
On the twelfth day Ahira the son of Enan, prince of the children of Naphtali…

“This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel…”

(Bemidbar VII: 1-84)
The Facts presented in this Manual were a central chapter of the discussions during the "International Peace Talks of Arusha on Burundi" (1998-2000) held under the auspices of President Nyerere and Nelson Mandela. Prof. Yochanan Bwejeri was the one who raised the issue of the Tutsi Jews during these discussions. Yet the final Report never displayed these facts anywhere. “Arusha” resulted in the total de-legitimization of the Tutsi Jews, while the ground discussions had clearly established the irrelevance of the Hutu claims over the Biblical Land of the Great lakes (Havila). Such obliteration of facts and denial of Tutsi Jewish ancestral rights need to be repealed without delay.
Denham says of them on the western borders of Bornu, “They are here much esteemed by the people whom they rule for their impartial administration of justice.” In all of this, we are reminded of Bacon’s axiom, that “States that are liberal of naturalization towards strangers are fit for empire” (Lady Lugard: A Tropical Dependency, p. 377).

Pr Yochanan Bwejeri
Havila Institute

The Batutsi israelites

Jews of Kush in Africa

Havila

Postcript: Feeding and Housing the People
Les spécialistes africains doivent prendre des mesures conservatoires. Il s'agit d'être apte à découvrir une vérité scientifique par ses propres moyens en se passant de l'approbation d'autrui. De savoir conserver son autonomie intellectuelle jusqu'à ce que les idéologues, qui se couvrent du manteau de la science, se rendent compte que l'ère de la supercherie est révélue. La compétence devient la vertu suprême de l'Africain qui veut désaliéner son peuple.

(Cheikh Anta Diop, Journal Le Soleil du 10 Février 1986)
BURUNDI. 1972
Une page sanglante des Croisades contre les Derniers Royaumes Juifs de Kush

Yochanan BWEJERI

L’offensive de 1972 fut le 7ème Assaut en date contre les institutions et les constitutions de Moïse en vigueur dans les Royaumes Juifs des Grands Lacs gouvernés par les Rois Pasteurs Batutsi. Trois autres Assauts suivront.

IMAGES DU CONGO

RUANDA URUNDI

INTRODUCTION DE GEORGES SANDRART
RESIDENT HONORAIRE DU RUANDA-URUNDI
PHOTOGRAPHIES DE J. CAYET ET CH. DESSERT

CHARLES DESSERT, ÉDITEUR
31, RUE MONTAGNE AUX HERBES POTAGERES
BRUXELLES
A Tutsi section has been opened in the second edition of the Encyclopaedia Judaica (2008. Vol. 20), as a tribute to the paramount work of Professor Yochanan Bwejeri and the famous Havila Institute that he founded: a Copernican revolution on the field of the Jewish Studies in Africa.
I
The People
The Tutsi Jews, named after the Hebrew syntagm תָּטָּסֶה "tetse" [those who will go forth] are renowned nomadic and semi-nomadic agro-pastoralist people of Eastern and Central Africa, also called the Great Lakes or Kingdoms of the Mountains of the Moon. From the local Judeo-kushite Hebrew denomination “B’Sh-(em)-oez” or “BaCwezi”, (Those who originated from the strength of the Name) the name “Mountains of the Moon” was given to the Tutsi Jewish Kingdoms by the Geographer, Mathematician and Astronomer, Rabbi Marinus of Tyre, one among many Talmudic scholars who used to visit the Tutsi Jewish Kingdoms of the Great Lakes and to learn as much as they could from the scientists and the Torah scholars of that long established Jewish nation (See: Lettre d’Aristée A Philocrate, 1213. Traduction et Notes, index complet des mots grecs par André Pelletier, ed. Du Cerf, Paris, 1962)

The scientist Rabbi shared his factual report along with the poetic name “Mountains of the Moon” with his student, Ptolemy, the famous Greek Astronomer and Geographer of the 2nd Century, who later had the finding popularized and “patented” under his name.
The Tutsi language is called Gituutsi (see Richard Kandt. 1900s; see also Lisa Malki. 1995. Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania) which was the African Jewish lingua franca of the Kitara Hebrew Empire (1250 BCE-1900): the Empire of the Keter (“Crown” in Hebrew). The Gituutsi is built upon Ancient Kushitic-Egyptian lexicon in use by the times of Moses and the Queens of Sheba, and Hebrew stems by the time of the Jewish Commonwealth under Kings David and King Solomon, completed with words borrowed from various recent sources, including English, German, French, etc. The Gituutsi is classified by scientists as part of the Afro-Asiatic family of languages (see Prof. Joseph Greenberg, University of California; Prof. Christoph Ehret, University of California; Prof. Diankoff, Prof. Steven Brandt, University of Florida and Juris Zarins, Southwest Missouri State University). The Gituutsi spoken by the Tutsi-Hima Jews is the Judeo-Kushitic Yiddish of Central and East African “Pole of settlement”. The word “Kirundi” is a recent denomination coined by the missionary and the colonial reporters who were planning to break down the Tutsi Jewish cultural and political legacy, and to erase the memory of the Tutsi as a people and as Jews. The purpose was to re-write the history of the Tutsi-Hima Hebrew people and civilization which were being toughly hijacked for clearly Anti-Semitic and Neo-colonial agenda. The educational programs in High Schools and Colleges were polluted by unrecorded and ideological phenomenon such as “Bantu language”, “Bantu civilization”, “Bantu Migrations”, “Foyer Bantu” / “Bantu Focus” (see: Wilhelm Bleek, Malcolm Guthrie, Alexis Kagame, André Coupez, Alexandre Kimenyi, Theophile Obenga)
In their ordinary and their national life, the Tutsi Jews have been gifted with a cohesive doctrine of moral, social, territory, constitutional, judiciary, and monotheistic responsibility, along with a strong overall mishpakah. Their number today can be estimated at 13 to 17 million of people. The golden quality of the Tutsi above all obligations (mitzvos), is being ‘Imfura’ (meaning: like Ephraim), the highest level of moral nobility that is understood as ‘priceless’ and renders also the magical sound of ‘Ophir’. These moral discipline and qualities became a source of everlasting jealousy and hate from most among the surrounding non-Jewish populations across centuries. Being also referred to as the “Rightous” (Yashar), the Tutsi used to display a high sense of Justice using their mosaic Code of Laws.

“In Uganda, Unyoro, Karagwe, and other eastern states the Wahuma founded the royal dynasties. The Wahuma, who have a great physical likeness to the Fulani, are often strikingly handsome and extremely intelligent. That the Wahuma should have descended upon East Africa from the Valley of the Nile is not surprising. Of both races, Fulani and Wahuma alike, it can at least be said that they so far support the theory of a common origin in the Hyksos, as to have maintained through all their history, in the diverse countries in which they are to be found, the ancient position of Shepherd Kings” (Flora Shaw Lady Lugard. 1905: A Tropical Dependency. An Outline of the Ancient History of the Western Soudan with an Account of the Modern Settlement of Northern Nigeria. P. 380)
King Mutara of Rwanda greeting King Baudouin of Belgium. Nyanza. June 1957

King Mutara of Rwanda ritually serving milk to a group of Tutsi children. Nyanza-Rwanda. 1957

Kol Israel Haverim. All Israelis are one Family
A Tutsi Jewish Martial Art recalling the Israeli “Krav Maga”. A single strike of the rod is likely to kill an adult lion. There is a vital necessity for the shepherds (see Tutsi, Masai, Peuls) to develop combat strategies and tactics in order to protect the herds of cattle and sheep from looting by warring nations or from wild animals’ assaults.

The Tutsi Semitic features. No need of an ID to identify a Tutsi in Central Africa. He carries the “offence of facies” with him. The ID displaying the “Tutsi” mention didn’t change anything to the Tutsi fate during the Genocide in 1994.
Du même auteur

*Von der Musik zur Ekstase*, Mayence, B. Schott’s Söhnie, 1971.

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Paul Del Perugia
Les derniers rois mages

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Tutsi Jewish Leader – Resh Galuta, Prince of Nkoronko and part of His Family: Princess Mukeraborori and Princess Mariza
A Tutsi traditional **Beit Midrach** comprises a Torah Academy, a Military Academy, an Academy of Natural Sciences with a special focus on the Climatology and Agro-Veterinary Sciences, a Political Academy, an Academy of Rhetoric and Public Speech, and an Academy of Law. Some selected students attend a Medical School and others attend a High Math Academy; a fewer number of attend a Kabbala or an Alchemy Program, in the straight tradition of the Bacwezi super-naturally gifted Jewish ancestors.
Giant Tutsi warrior dancer, Butera ben Nturo of Rwanda, very famous in the 1950s.
The whole system of life, religion and governance are physically completed by unmatched Olympic and IQ gifts. The Tutsi are renowned worldwide as the champions of the high jump as well as the best marathon runners in the world, no less than the Masai and the Ethiopians of great fame.

Reminder of the picture on page 20: Tutsi sports teams giving a show displaying their power through one of the Tutsi special martial arts, recalling the Israeli “Krav Maga”. They use it to confront human enemies in close combats, and to protect themselves and their live stocks from wild predators, including lions, leopards, wolves, coyotes, and all the kinds. A single strike with this rod may be enough to get rid of a fiery lion.
Actually, the Tutsi Jews are called the ‘Giants of Central Africa’ especially in the early Anglo-Saxon and American contemporary records of the 20th century CE [see: Leila]
Roosevelt & Georges Denis Armand: “Belgian Congo”, in Life Magazine 20 June, 1938; see also John Bale’s book: Imagined Olympians, University of Minnesota Press, 2002; see also: The Guinness Book of Records. The Tutsi are recorded as the tallest people in the world.

THE International Context: Races in Africa & the Americas
Types. Stereotypes. Prejudice

"Sanger charmed the black community’s most distinguished leaders into accepting her plan, which was designed to their own detriment."

Sanger said: “Such a plan (The Negro Project) would ... reduce the birthrate among the diseased, the sickly, the poverty stricken and anti-social classes, elements unable to provide for themselves, and the burden of which we are all forced to carry.”
“Je regardais ces nègres. Je dois avouer qu’ils sont affreux. Ce n’est pas leur faute. Il ne faut pas leur en vouloir, pas plus qu’on ne reproche au crabe ou à l’arraignée d’être répugnant. Ces têtes carnivores qui sont cependant des têtes humaines, semblent n’être que des mufles, des gueules servies par des yeux, faites pour guetter la proie, et des nez faits pour la fleurer. Impossible de se trouver face à face avec ces fils monstrueux de l’Afrique équatoriale sans penser aux siècles d’inconjecturables hérédités sauvages dont ils sont les produits et aux prodiges qu’il faudrait déployer pour transformer en hommes ces lointains descendants de fauves” (Journal Le Patriote Illustré, 4 Juillet 1897). [See Translation in English at the end of the manual]

**Note:** The Batutsi Jews have been unjustly held responsible of these infamous but widely popularized cartoons (by the Hutu catholic sub-contractors) and several missionary clubs of boy-friends. The transfer of guilt from the original racists of post-secession war to the Tutsi of post-independence transition was one of the most criminal operations of the 20th century. It carried out the awful task of de-legitimization and vilification of the Tutsi Jews, The extermination followed with unremittingly. This criminal prejudice must be repealed and repaired as scientific, political and human rights pre-requisite for universal understanding. For a clearer understanding of the transfer
operation of guilt and the real businessmen who were responsible of the atrocities suffered by the Hutu’s ancestors, see Reports and books by Georges Washington Williams, Sir Roger Casement, Reverend William H. Sheppard, a bunch of documentation which led to the contemporary masterpiece by Adam Hoschild. 1998: *King Leopold’s Ghost. A Story of Greed, Terror and Heroism in Colonial Africa*. See also the video series: *Les Zoos Humains. Esclavage Moderne* par Shakur Tupak.

At the same time, in the same Society
The 2 typical profiles of people in the contemporary Great Lakes. Semitic & non-Semitic (the non-Semitic African Negroes are improperly called “BANTU”)
Serious scientists in America have established the irrelevance of the “Bantu” concept in Social Sciences as applying to African studies. The reason is that the “Bantu” paradigm has appeared to be the most irrational but successful forgery of the 20th century, only second to the infamous “Protocols of the Elders of Zion” which were popularized almost at the same time (1920). It was shadowed and sanitized by the “Pan-African” ideology which was a coded version of “African Communism”. a cover-up that few African leaders understood clearly (one of them being Emperor Haile Selasie in person who was both Founding Father of the most powerful Pan-Africanist club in 1963 and was to be the most unexpected victim of the “African Communism” that he had supported with his imperial world prestige. 1974). The “Bantu” as a language family or as a population is a myth and a fiction. Here is the story. The “Bantu” concept was made up the first time by Pastor Wilhelm Bleek as a poorly articulated linguistic hypothesis (1850). It was emphasized later as a Myth through a publication by Jesuit J. Torrend, Chamites et Bantous” (1891). The Myth was transplanted in Africa by a colonial officer of Protestant Church background, Rev. Paul Salkin in his book Etudes Africaines, 1920. It was smuggled into politics by Georges van der Kerken: Les Sociétés Bantoues du Congo Belge et les problèmes de la politique indigène. Etude de la politique coloniale adoptée au Congo belge et de ses problèmes dans l’ordre sociologique, politique et économique, 1920. Belgian Franciscan Monk Placide Tempels expanded the Bantu mythology into a pseudo-philosophical crafting called “bantu philosophy”. It was based on the concept of “Vital Force” (a popular Nazi concept of the time). His book, La Philosophie Bantoue was published in 1945 and translated in English in 1959 (Bantu Philosophy). The Bantu Myth was set as an international institution the first time through an organization called the “Bantu Welfare Trust” founded in South Africa by retired Colonel James Donaldson in 1936. He was interested in providing the “backward Negroes” of South Africa with the basic education they need to access the benefits of the “Civilization Mission”. The scale model was the so successful Black American NAACP “National Association for the Advancement of Colored People” and the famous “Tuskegee Institute” led by Booker T. Washington. Later on, in 1983, the Bantu Myth was transformed in an international diplomatic body through the organization called CICIBA (International Center for Bantu Civilization), founded in Libreville/Gabon under the auspices of Sheikh Omar Bongo, President of the Republic of Gabon. Burundi under Tutsi Jewish leadership has never been part of the CICIBA. What happened since 2005 is another story. A successful myth, a delirious fiction which led to the de-legitimization of the Tutsi Jews, the denial of their basic rights on their ancestral land estates, their expulsion from their homeland, and their annihilation as a people and as Jews. The whole program was implemented with the help of the so-called Bantu nations, including the post-Apartheid South Africa, Gabon, Cameroun, Zaire, and Tanzania. The money came from the Islamic countries like Sudan, and the Islamic Republic of Iran, the Palestinian organization providing with military training and intelligence networking. Some European organizations and nations under Christian influence provided with the diplomatic and logistic assistance to the political accreditation of the “Bantu” Myth at the international level. The outcome was the Holocaust we know which is still ongoing. See Kim Byham: “Anglican Complicity in the Genocide in Rwanda…”: http://www.rci.rutgers.edu/~lcrew/dojustice/j245.html; see also: Leon Saur: Influences Parallèles. Le Role de l’Eglise catholique dans le génocide du Rwanda; see also: Chris McGreal. Rwanda 10 years on: not forgiven, not forgotten. April3, 2004. http://www.theage.com.au/articles/2004/04/02/1080544692138.html?oneclick=true; see also: Rainer Chr. Hennig, editor Afrol News: The Cross and the Genocide: http://www.afrol.com/features/10600
Above: The 2 typical profiles of people in the contemporary Great Lakes. Semitic & non-Semitic (the non-Semitic Africans are improperly called “BANTU” to impose the impious suggestion that the “Bantu” are the natives and that the Tutsi are the strangers, the invaders, the thieves.
After the Duke of Mecklenburg had witnessed and reported, in 1907, about the Tutsi people of giants in East and Central Africa, who could perform high jumps over a bar placed at 3m height and above, with the elegance and the ease of a gazelle, while the world record in the western Olympics was 1m 89, the idea was nurtured from top-sports business owners to facilitate the participation of the Tutsi in the US teams of Olympians (Tutsi national record was about 3m50).

Above: the young Prince of Nkoronko; at his left: the late Prince Kamatari, a giant Tutsi of over 2m30.

Below: Left: a Tutsi Jewish mother holding her baby in her arms; Right: An Ethiopian Jewish mother holding her baby on her back in a very Tutsi traditional manner.
Queen Gicanda. King Mutara Rudahirwa’s Wife. She was murdered with in an unusual orgy of cruelty and sadism during the 1994 Genocide in Rwanda. See Jean Chatain: L’Assassinat de la Reine Gicanda. In L’Humanité. 1994.

Above: Left: King Mwambutsa of Burundi is greeting his cousin, President Yitzhak ben Tzvi, before to leave Israel after a memorable visit in December 1962; Right: Late Prince Ndizeye and Prince of Nkoronko, “Resh Galuta”. Below: David Ben Gourion. He met with King Mwambutsa several times and signed many agreements with the Tutsi Jewish King, including the current design of the Burundi national flag, which displays 3 Maggen David as a visible sign of common past and future as “am Israel”.

According to various sources from both common and scholarly records, including Wikipedia, as well as Havilla Institute multi-faceted expertise, and the so documented
Diaporama prepared and presented by Sir Bernard Cohen-Hadria’s before the B’nai B’rith conference at Boulogne Bellancourt on January 10, 2010 (See Diaporama DOC, p. 93/104), the 3 Jewish stars on the national flag of Burundi represent the 3 Jewish Kingdoms that succeeded the death of King Solomon:

- the 1st star represents the **Kingdom of Juda**;
- the 2nd star represents the **Kingdom of Israel**;
- the 3rd star represents the **Kingdom of Kush**.

The Biblical Triangle of Africa [BTA] comprises a large entity that extends from the sources of the Nile up to the shores of the Jordan (see: The borders of the Promise land which is to extend from the brooks of the Nile to the Euphrates, in B’rechis 15, 18: “Unto our seed have I given this land, from the river of Egypt unto the great river, the river Euphrates”).

The Biblical Triangle of Africa [BTA] comprises a large entity that extends from the sources of the Nile up to the shores of the Jordan (see: The borders of the Promise land which is to extend from the brooks of the Nile to the Euphrates, in B’rechis 15, 18: “Unto our seed have I given this land, from the river of Egypt unto the great river, the river Euphrates”).
Geographically, this is the natural corridor of the Rift that connects the heights of the Golan in Israel to the Limpopo river, through the Malawi Lake and most of all, the depths of the marking waters of the Tanganyika Lake in Burundi, and then the majestic Nile River of biblical fame (B’reshis 2:10-13). Interestingly, the Tanganyika Lake is only second to the Baikal Lake in terms of depths on the Earth.

The biblical saga of the patriarchs is primarily a saga of the Nile (Pishon). As a matter of facts, the written saga we know from the five books of Moses and the Prophets is about deadly cycles of abundances and famines, enslavements and freedom, people’s cohesion and revolts, astounding revelations and promises, pathetic weakness and stubbornness.
Above: An impressive painting representing Invading Armies that could be the ones deployed by Cardinal Charles Martial Allemand Lavigerie after his famous “Toast of Algiers” of 1890 (“Les Missions des Armées Françaises en Afrique” / The Missions of the French Armies in Africa. 1890). His Armed Forces were made of highly experienced Fighting Monks (called the “White Fathers”) escorted by the famous Zouaves of the Pope, with thousands of Indian (Sikhs) who had fought in the West Indies Company’s campaigns and exterminated the Hebrew Indian Tamuls. Arab (Palestinians) mercenaries and thousands of Black slaves captured in the Baganda, Nyamwezi, Sukuma and Ujiji tribes were part of these expeditions which took place departing 1894 up to 1945. The Black slaves had been baptized and those who showed exceptional talents were given some responsibilities as catechists. They would become the new “Elite” appointed to expanding and translating the Church’s doctrine among the Hutu masses that were being re-captured as the new slaves of the Church. Later in time, the situation of slavery imposed by the Colonists and the Church would be treacherously re-qualified by Church Officials and clients as a “Tutsi slavery enterprise implemented since centuries against the Hutu/Bantou population”, (A well-known pattern of the Protocols of the Elders of Zion) the reason the Tutsi had to pay for this outrageous enterprise as soon as the “White Mission” would come to its end. That’s what exactly happened departing 1959.
During all the turmoil, the Great Lakes (Kingdoms of the Mountains of the Moon: Kwezi/ Cwezi/ Mwezi) remained unconquerable, mostly because of the physical aspect of a fortress that they oppose against any foreign invader non-equipped with aircraft means of war. The reason the region was a highly protected zone of safety and retreat for the defeated Jewish armies to reorganize and prepare the counter-attack in good conditions.
The bulls are carefully trained to operate as a redoubtable cavalry in the Tutsi Royal Armies.

“Gd who freed them from Egypt is for them like the horns of the wild ox” (Bemidbar 23:22; 24,8)
The code of the pasture and the code of the wells, as set up by the biblical Patriarchs and Matriarchs

“Happy shall you be who sow by all waters, Who send out cattle and asses to pasture” (Yeshayahu 32:20)
The herds of millions and millions of cattle and bulls now become an offensive power of cavalry: the redoubtable Tutsi Royal "Bovine Armies". Bringing these heavy cows and bulls to acquire discipline in battle takes energy and skills as well as physical strength. The reason also the Tutsi were found by the Europeans of modern times to be unbelievably tall, and mighty, seizing about 8 feet in average height and able to clear easily 3 meters and above in high jump.

Feeding from milk, vegetables, corn and sorghum dough, avoiding unnecessary use of meat in their non-religious feeding, they enjoyed the healthier diet in the world. The pastoralist way of life and the related needs of managing the growth of the herds in accordance with the variations of the seasons and the increase and decrease of the running waters in Rivers and in brooks and the grazing areas, obliged the Tutsi Jews to calculate and set up formulas that would help them organizing the rotation of the circular transhumances of the cattle and sheep through rational diagrams.

The crucial need of inventing combinatorial Math lays over there (see: Prof. Sombart’s theory; also Karl Kautsky’s theory; as well as Jacques Attali’s theory and the Coase Theorem). The reason the very artifact testifying for the earliest location of the origins of Math, that is the Calculator of Ishango, has been found in the Tutsi Jewish grazing areas. No surprise therefore that the ancient Tutsi hold the secrets of the oldest combinatorial Math in the world that is transmitted through numerous calculus games including the very one called “Igisoro” (below: Ishango calculator and two Tutsi playing at combinatorial Math with Igisoro)

This is what I call the “Tutsi Rancher’s Equation” that explains so many enigmas about the secrets of the Tutsi power that stems from their everyday bargains required by their pastoralist life that generated a specific paradigm for the legislative, the socio-political and the economic system.

“A Syrian had nearly caused my father to perish; and he went down into Egypt and sojourned there with a few persons, and there became a nation, great, mighty, and numerous. […]

“With three scores and ten souls thy ancestors went down to Egypt and now the Eternal, thy God hath made them as the stars of heaven for multitude”. And he there became a nation: by which we are taught that the children of Israel were distinguished even in Egypt. Great and mighty: as it is said: “And the children of Israel were fruitful, increased abundantly, and became exceedingly mighty, and the land was filled with them” (Haggadah. Maxwell House Family…. p.15)

“The Midrash in Shmos Rabbah tells us that when Moshe was shepherding the flock of Yishthro, one of the sheep ran away and Moshe Rabbeinu chased after it until he reached a brook of water where he saw it drinking. Moshe said to the sheep “I didn’t know you were running away because you were thirsty”. He saw the sheep was tired, so he put it on his back and carried it back to the flock. When Hashem observed this, He said: “You who have such compassion for the sheep belonging to a human being are worthy to be the leader of my sheep –Klal Yisrael". (Rabbi Zev Katz, Yeshiva of Greater Washington, A Pesach Reader 5773/2013, P.7)
“My lord knoweth that the children are tender, and that the flocks and herds giving suck are a care to me; and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant; and I will journey on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir” (B’rechis 33, 13—14)
On the strictly military aspect, the Tutsi traditional bows are described as so tall and so tight that the first test before any massive battle was for the Tutsi generals in command to propose the invading army’s leaders to accept a peaceful “test of the bow”, which is a fair competition of archery.
Very few warring nations were able at least to bend the Tutsi Jewish bow and shoot successfully a single arrow (see the challenge proposed by King Mutabaruka to a General of the Persian General, Cambesis, when his army attempted to invade the Southern realms of Kush).

The Royal dance of the Tutsi Jewish Warriors here performed before King Mwambutsa and President Lyndon Johnson. It perpetuates the typical Jewish dance that was once executed by David ha Meleh, King of Israel, before the Ark (Nevi’im-Shmuel ).
"And David danced before the Lord with all his might; and David was girded with a linen ephod. So David did and all the house of Israel... (II Samuel VI:14)

"Michal daughter of Saul looked out of the window and saw King David leaping and whirling before the Lord" (II Samuel VI:14)
IX

Tutsi Jews. Galout. Freedom
In recent years, however, growing sections of the modern Tutsis, who have always been aware that Christianity will never fit them, have been standing simply for who they are, converging with those
rural traditional Tutsi who resisted pressure from the Church, (though at a very high cost on the social, economic, political and security aspects of life; the genocide that was implemented against them in a total indifference of the world, being an illustration of such a dreadful cost).

A strong, deeply and culturally-rooted awakening, widely spread inside the middle-classes, is taking place among the Batutsi people of the Great Lakes (see: http://www.guardian.co.uk/commentisfree/belief/2010/feb/08/rwanda-jewish-tutsi ). This is a miraculous result of the efforts of the Havila Institute (l’Institut de Havila) and its founder and director Yochanan Bwejeri, originally from Burundi and now, like many Tutsis, living in exile. In part, Havila arises from a refusal from the Tutsi Jewish leadership to die as an anonymous population, and at least from a basically ancestor’s claim to stand as a people with a specific mission in the world, and in part it is, simply, the awakening of the Jewish soul in Central Africa. Under the leadership of Prof. Yochanan Bwejeri working with highly committed Tutsi leaders and scholars, more and more Batutsi Jews seek a means for joining the best of the Jewish communities programs and visions for the future (t’shuvah) and look forward to redemption (g’ulah), just like any Jewish community or nation among the diverse and colorful branches of the People of Israel, in their central-African Jewish biotope and worldwide.

“And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are different from all people; neither keep they the king’s laws: therefore it is not for the king’s profit to suffer them.

If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king’s treasuries”. [Megillah Esther, Chap 3:8-9]