Early

History.

## JEWISH ENCYCLOPEDIA 90 to 95% OF MODERN "JEWS" ARE CHAZARS AND NOT BIBLE ISRAYLITES, BUT EDOMITES. THEY TELL YOU THEMSELVES! www.YliyahMessageTime.wordpress.com [Note: For topics beginning with Ch, not found ] Derbent and the Caucasus, in order to guard against the invasion of the Chazars, Turks, and

in alphabetical order, see under H.] CHAZARS: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The

most of South Russia long before the foundation of the Russian monarchy by the Varangians (855). Jews have lived on the shores of the Black and Caspian seas since the first centuries of the common era. Historical evidence points to the region of the Ural as the home of the Chazars. Among the classical writers of the Middle Ages they were known as the "Chozars," "Khazirs," "Akatzirs," and "Akatirs," and in the Russian chronicles as "Khwalisses" and "Ugry Byelyye." The Armenian writers of the fifth and following centuries furnish ample information concerning this people. Moses of Chorene refers to the invasion by the "Khazirs" of Armenia and Iberia at the beginning of the third century: "The chaghan was the king of the North, the ruler of the Khazirs, and the

queen was the chatoun" ("History of Armenia," ii. 357). The Chazars first came to Armenia with the Basileans in 198. Though at first repulsed, they subsequently became important factors in Armenian history for a period of 800 years. Driven onward by the nomadic tribes of the steppes and by their own desire for plunder and revenge, they made frequent invasions into Armenia. The latter country was made the battle-ground in the long struggle between the Romans and the Persians. This struggle, which finally resulted in the loss by Armenia of her independence, paved the way for the political importance of the Chazars. The conquest of eastern Armenia by the Persians in the fourth century rendered the latter dangerous to the Chazars, who, for their own protection, formed an alliance with the Byzantines. This alliance was renewed from time to time until the final conquest of the Chazars by the Russians. Their first aid was rendered to the Byzantine emperor Julian, in 363. About 434 they were for a time tributary to Attila—Sidonius Apollinaris relates that the Chazars followed the banners of Attila-and in 452 fought on the Catalanian fields in company with the Black Huns and Alans. The Persian king Kobad (488-531) undertook the construction of a line of forts through the pass between

IV.-1 THE JEWISH ENCYCLOPEDIA Chazars as the head-waters of the Donetz in the province of Lebedia (K. Grot, "Moravia i Madyary," St. Petersburg, 1881; J. Danilevski and K. Grot, "O Puti Madyar s Urala v Lebediyu," in "Izvyestiya Imperatorskavo Russkavo Geograficheskavo Obshchestva," xix.). It was probably about that time that the chaghan of the Chazars and his gran-Embrace dees, tegether with a large number Judaism. of his heathen people, embraced the Jewish religion. According to A. Barlary (Measser Middahim," i.), the conversion

took place in 620; according to others, in 740.

King Joseph, in his letter to Hasdai ibn Shaprut

(about 960), gives the following account of the

"Some centuries ago King Bulan reigned over the Chazars

To him God appeared in a dream and promised him might and

glory. Encouraged by this dream, Bulan went by the road of Darian to the country of Ardebil, where he gained great victo-

ries [over the Arabs]. The Byzantine emperor and the calif of

sidered to be of a legendary nature. Harkavy, however (in "Bilbasov" and "Yevreiskaya Biblioteka"),

proved from Arabic and Slavonian sources that the

religious disputation at the Chazarian court is a historical fact. Even the name of Sangari has been

found in a liturgy of Constantine the Philosopher

(Cyrill). It was one of the successors of Bulan.

named Obadiah, who regenerated the kingdom and

strengthened the Jewish religion. He invited Jewish scholars to settle in his dominions, and founded

synagogues and schools. The people were in-

structed in the Bible, Mishnah, and Talmud, and

in the "divine service of the hazzanim." In their

Succession letters (Harkavy, "Skazaniya," etc.,

of Kings. p. 241). Obadiah was succeeded by

son Manasseh; Manasseh by Ḥanukkah, a brother of

Obadiah; Hanukkah by his son Isaac; Isaac by

who were persecuted on the score of their religion

found refuge there. There was a supreme court of justice, composed of seven judges, of whom two

were Jews, two Mohammedans, and two Christians,

in charge of the interests of their respective faiths,

while one heathen was appointed for the Slavonians,

ental Jews had lived and carried on business with

the Chazars long before the arrival of the Jewish

fugitives from Greece, who escaped (723) from the

mania for conversion which possessed the Byzan-

tine emperor Leo the Isaurian. From the corre-

spondence between King Joseph and Hasdai it is apparent that two Spanish Jews, Judah ben Meir ben

Nathan and Joseph Gagris, had succeeded in settling in the land of the Chazars, and that it was a German

Jew, Isaac ben Eliezer "from the land of Nyemetz"

(Germany), who carried Hasdai's letter to the king.

Saadia, who had a fair knowledge of the kingdom

of the Chazars, mentions a certain Isaac ben Abra-

ham who had removed from Sura to Chazaria (Har-

the various routes enumerated by the Arabic geog-

rapher Ibn Khurdadhbah (860–880) as being used by

the Rahdanite Jewish merchants, there is one leading

from Spain or France, via Allemania, through the

land of the Slavonians, close by Atel, the capital of

the Chazars, whence they crossed the Sea of the Cha-

zars (Caspian Sca) and continued their voyage, via

Balkh, Transoxania, and the land of the Tagasga.

to India and China. These merchants, who spoke

Arabic, Persian, Greek, Spanish, French, and Sla-

vonic, "traveled continuously from west to east from

east to west by sea and by land." They carried eu-

nuchs, serving-maids, boys, silks, furs, swords, im-

ported musk, aloes, camphor, cinnamon, and other

kavy, in Kohut Memorial Volume, p. 244).

writings the Chazars used the Hebrew

his son Hezekiah; the latter by his

conversion:

the Ishmaelites sent

to him envoys with

presents, and sages

to convert him to their respective re-

vited also wise men

of Israel, and pro-

ceeded to examine them all. As each

of the champions be-

lieved his religion to

be the best, Bulan separately ques-

tioned the Moham-

medans and the

two religions they

considered the bet-

ter. When both gave

preference to that of the Jews, that king

perceived that it

must be the true re-

ligion. He therefore adopted it"

Harkavy, "Soobsh-

chenija o Chaza-rakh." in "Yevrei-

skaya Biblioteka,"

This account

the conver-

was con-

vii. 153).

3

as which of the other

Christians

Bulan in-

ligions.

wall of Derbent, repeatedly mentioned by the Oriental geographers and historians as Bab al-Abwab (Justi, "Gesch. des Alten kingdom of the Chazars was firmly established in Persiens," p. 208). In the second half of the sixth century the Chazars

moved westward. They established themselves in the territory bounded by the Sea of Azov, the Don and the lower Volga, the Caspian Sea, and the northern Caucasus. The Caucasian Goths (Tetraxites) were subjugated by the Chazars, probably about the seventh century (Löwe, "Die Reste der Germanen am Schwarzen Meere," p. 72, Halle, 1896). Early in that century the kingdom of the Chazars had become powerful enough to enable the chaghan to send to the Byzantine emperor Heraclius an army of 40,000 men, by whose aid he conquered the Persians (626-627). The Chazars had already occupied

other warlike tribes. His son Chos-

roes Anoshirvan (531-579) built the

the northeastern part of the Black Sea region. According to the historian Moses Kalonkataci, the Chazars, under their leader Jebu Chaghan (called "Ziebel Chaghan" by the Greek writers), penetrated into Persian territory as early as the second campaign of Heraclius, on which occasion they devastated Albania (\* Die Persischen Feldzüge des Kaisers Herakleios," in "Byzantinische Zeitschrift," iii. 364). Nicephorus testifies that Heraclius repeatedly showed marks of esteem to his ally, the chaghan of the Chazars, to whom he even promised his daughter in marriage. In the great battle between the Chazars and the Arabs near Kizliar 4,000 Mohammedan soldiers and their leader were slain. In the year 669 the Ugrians or Zabirs freed themselves from the rule of the Obrians, settled between the Don and the Caucasus, and came under the dominion of the Chazars. For this reason the Ugrians, who had hitherto been called the "White" or "Independent" Ugrians, are described in the chronicles ascribed to Nestor as the "Black," or "Dependent," Ugrians. They were no longer governed by their own princes, but were ruled by the kings of the Chazars. In 735, when the Arab leader Mervan moved from Georgia against the Chazars, he at-

his son Moses (or Manasseh II.); the latter by his sor Nisi; and Nisi by his son Aaron II. King Joseph himself was a son of Aaron, and ascended the throne in accordance with the law of the Chazars relating to succession. On the whole, King Joseph's ac count agrees generally with the evidence given by the Arabic writers of the tenth century, but in detail it contains a few discrepancies. According to

tacked the Ugrians also. In 679 the Chazars sub-

jugated the Bulgars and extended their sway far-

ther west between the Don and the Dnieper, as far

was

Russians, and other pagans (Mas'udi, Le. ii. 8–11). guaranteed the safe delivery of the message, Hasdai accepted the proposal. He further expressed his The Jewish population in the entire domain of the Chazars, in the period between the seventh and thankfulness that God in His mercy had not deprived the Jews of a deliverer, but had preserved tenth centuries, must have been considerable. There is no doubt that the Cancasian and other Orithe remnant of the Jewish race. MEANING EDOMITE "JEWS"

The

Letters.

THE JEWISH ENCYCLOPEDIA

rentur convertere'" (Schlözer, "Nestor," iii. 154). The history of the kingdom of the Chazars undoubtedly presents one of the most remarkable features of the Middle Ages. Surrounded by wild. nomadic peoples, and themselves lead-Internal ing partly a nomadic life, the Chazars Adminis- enjoyed all the privileges of civilized tration nations, a well-constituted and tolerant and government, a flourishing trade, and Commercial a well-disciplined standing army. In Relations. a time when fanaticism, ignorance. and anarchy reigned in western Europe, the kingdom of the Chazars could boast of its just and broad-minded administration; and all

a different plan. They offered to send the letter to

Jews living in "Hungarin" (Hungary), who, in their

turn, would transmit it to "Russ" (Russia), and

thence through "Bulgar" (probably the country of

the Bulgarians on the Kuban) to its destination (Atel, the capital of Chazaria). As the envoys

Chazars

.36

S

Taking a keen interest in everything relating to the kingdom of the Chazars, Hasdai begs the king to communicate to him a detailed account of the geography of his country, of its internal constitution, of the customs and occupations of its inhabitants, and especially of the history of his ancestry and of the state. In this letter Hasdai speaks of the tradition according to which the Chazars once dwelt near the Scir (Serir) Mountains; he refers to the narrative of Eldad ha-Dani, who thought he had discovered the Lost Ten Tribes; and inquires whether

the Chazars know anything concerning "the end of

the miracles" (the coming of the Messiah). As to

Eldad ha-Dani's unauthenticated account of the Lost

Ten Tribes on the River Sambation, it may be inter-

esting to note that, according to Idrisi, the city of

Sarmel (Sarkel-on-the-Don) was situated on the River

Al-Sabt (Sambat), which is the River Don. The name

for Kiev, as given by Constantine Porphyrogenitus,

is also Sambatas ( $\Sigma a\mu\beta a\tau a\varsigma$ ). These appellations of

the River Don and of the city of Kiev point evidently

to Jewish-Chazar influences (Westberg, "Ibrahim

ibn Ya'kub's Reisebericht über die Slavenlande aus

A complete account of the correspondence be-

Chazarian iskaya Biblioteka," viii. 135), one of

The Chazarian correspondence was first published in the

tween Hasdai and King Joseph has

been written by A. Harkavy ("Yevre-

the leading authorities on the history

of the Chazars, from which the fol-

dem Jahre 965," p. 134, St. Petersburg, 1898).

lowing is, in substance, an extract;

products of the Far East (Harkavy, "Skazaniya Musulmanskikh Pisatelei o Slavyanakh i Russkikh," Hasdai ibn Shaprut, who was foreign minister to 'Abd al-Rahman, Sultan of Cordova, in his letter to King Joseph of the Chazars (about 960), relates that the first information about that kingdom was communicated to him by envoys from Khorassan, and that their statements were corroborated by the ambassadors from Byzantium. The latter told him that the powerful Chazars were maintaining amicable relations with the Byzantine empire, with which

they carried on by sea a trade in fish, skins, and other

wares, the voyage from Constantinople occupying

fifteen days. Hasdai determined to avail himself of

the services of the Byzantine embassy to transmit his letter to the king of the Chazars, and with that

view he despatched Isaac ben Nathan with valuable

gifts to the emperor, requesting him to aid Isaac in

his journey to Chazaria. But the Greeks interposed

delays, and finally sent Isaac back to Cordova. Has-

dai then decided to send his message by way of Jeru-

salem, Nisibis, Armenia, and Bardaa, but the envoys of the king of the Gebalim (Boleslav I. of Bohemia), who had then just arrived in Cordova, and among

whom were two Jews, Saul and Joseph, suggested

About the same time Dom Augustine Calmet issued his Blblical researches, part of which treats of "the country whither the Ten Tribes were led away and where the said tribes now live.' Calmet considers Media near the Caspian Sea to be "the country," and that it is also identical with "the country of the Chazars," which was glorifled so much in the rabbinical writings. According to them the czar of the Chazars adopted the Jewish religion in the eighth century. Calmet, however, considers the Whole story a fiction (Calmet, "Biblische Untersuchungen, Eebersetzt von Mosheim," iv. 406-407, Bremen, 1743). BARATIER, "the remarkable child," also considered the story of the Chazars to be only a pleasing novel; but it may serve as an excuse for his opinion that when he wrote his work he was only eleven years of age (Baratier, "Voyage de R. Benjamin Fils de Jona de Tudela," il. 285, Amsterdam, 1734). The Danish historiographer Frederick Suhm, who in 1779 wrote a remarkable work, for that time, on the Chazars, and who could not free himself from the view of the Hebraists of the time with regard to the letter of King Joseph, was the first to give a decided opinion in favor of the genuineness of the letter of Hasdai (Suhm, "Samlede Skrifter"). The ignorance of these writers is accounted for by the fact that only at the end of the eighteenth century were translations of the old Arabic writers, Mas'udi, Istakhri, Ibn Ḥaukal, etc., on the Chazars, issued. The first to make use of the testimony of the Arabic writers to corroborate the accounts of the Jewish writers on the Chazars, was the Lithuanian historian Tadeusz Czacki, who had the advantage of using copies of the Arabic manuscripts relating to the subject in the Library of Paris ("Rosprawa o Zydach," pp. 68-69, Wilna, 1807). The Russian historian Karamsin also made use of Mas'ui-di's information, given in the "Chrestomathy" of Silvestre de Sacy, and of Abulfeda's researches published in the fifth volume of Busching's "Historical Magazine." The Russian academician Ch. Frühn and the Swedish scholar D'Ohsson collected and published, in the first quarter of the nineteenth century, all the Arabic testimony on the subject of the Chazars known at that time. The authenticity of the letter of King Joseph has, however, since been fully established by the very material which those scholars had at their disposal, Frähn acknowledges the genuineness of Hasdai's letter, but not that of King Joseph. In the same way D'Ohsson, although he found the information of the Arabic and Byzantine writers in conformity with the contents of the Chazar letters, could not help doubting its genuineness ("Peuples du Caucase," p. 205). This may be explained by the fact that as they did not understand Hebrew they did not care to commit themselves on a question which lay outside of their field of investigation. But the Jewish scholars had no doubts whatever as to the

led the army, administered the affairs of the country, and appeared among the people; and to him the neighboring kings paid allegiance. It will thus be seen that the extent of the powers of the bek varied with the times. When the chaghan wanted to punish any one, he said, "Go and commit suicide"-a method resembling the Japanese custom The mother of the chaghan resided in the western part of the city, whose eastern part, called "Chazaran," was inhabited by merchants of various nashaded by trees. The Turkish and the Chazar languages predominated. The entourage of the chaghan, numbering 4,000 men, consisted of representatives of different nationalities. The White Chazars were renowned for their beauty; and according to Demidov, the mountaineers of the Crimea contrasted very favorably with the Nogay Tatars, because they were considerably intermixed with the Chazars and with the equally fine race of the Kumans. Besides the White Chazars, there were also Black Chazars (who were almost as dark as the Hindus), Turkish immigrants, Slavonians, Hunno-

zars (Klaproth, "Mémoire sur les Khazars," in "Journal Asiatique," 1823, iii.). At the Byzantine court the chaghan was held in high esteem. In diplomatic correspondence with him the seal of three solidi was used, which marked him as a potentate of the first rank, above even the pope and the Carlovingian monarchs. Emperor. Chazars THE JEWISH ENCYCLOPEDIA Cheese their leaders in Persia and the Caucasus. sian Jews hoped that the Chazars might succeed in destroying the califs' country (Harkavy, in Kohut Memorial Volume, p. 244). The high esteem in which the Chazars were held among the Jews of the Orient may be seen in the application to them—in an Arabic commentary on Isaiah ascribed by some to Saadia, and by others to Benjamin Nahawandiof Isa, xlviii, 14; "The Lord hath loved him." "This," says the commentary, "refers to the Chazars, who will go and destroy Babel "-i.e., Babylonia-a name used to designate the country of the Arabs (Harkavy, in "Ha-Maggid," 1877, p. 357). The chaghans of the Chazars, in their turn, took great interest in and protected their coreligionists, the Jews. When one of the chaghans received information (c. 921) that the Mohammedans had des-

troyed a synagogue in the land of Babung (according to Harkavy the market of Camomile in Atel is meant), he gave orders Jewish Symthat the minaret of the mosque in his capital should be broken off, and the pathies. muezzin executed. He declared that he would have destroyed all the mosques in the country had he not been afraid that the Mohammedans would in turn destroy all the synagogues in their lands (Ibn Fadlan, in Frähn, "De Chazaris," p. 18). In the conquest of Hungary by the Magyars (889) the Cha-They had, zars rendered considerable assistance. however, settled in Pannonia before the arrival of the Magyars. This is evident from the names of such places as Kozar and Kis-Kozard in the Nograd, and Great-Kozar and Ráczkozar in the Baranya district (Karl Szabó, "Magyar Akademiai Ertesitő," j. 132, cited by Vambéry in his "Ursprung der Magyaren." p. 132; compare Kohn, "A Zsidók Története Magyarországon"-The History of the Jews in Hungary—i. 12 et seq.). ing the Chazars in connection with Russian invasions of Tabaristan and neighboring countries:

work "Kol-Mebasser" of Isaac 'Akrish (Constantinopie, 1577), into whose hands these documents came while on a voyage from Egypt to Constantinople. He published them with the view of proving that even after the destruction of Jerusalem the Jews still had their own country, in accordance with the well-known passage in Genesis (xlix, 10), "the scepter shall not depart from Judah." The Passage PROMISES THEY LOSE THE SCEPTER! Among European scholars Johann Buxtorf, the son, was the first to become interested in the Chazarian letters, which he printed together with the text of 'Akrish in his Latin transla-tion of "Cuzari" (Basel, 1660). Buxtorf believed that the letters themselves and the entire history of the Chazarian kingdom were but fable, for the reason that no scafarers, merchants, or other travelers had brought any information concerning such a flourishing kingdom as that of the Chazars was reputed to be. The learned Orientalist D'Herbelot ("Bibliothèque Orientale," il. 455, Paris, 1697), misled by a wrong conception of the "Cuzari" and its relation to the conversion of the Chazars to Judaism, leaves the authenticity of the correspondence an open question. One of the greatest scholars of the 17th century, Samuel Bochart, in his derivation of the name of the Chazars, introduces the account of Joseph ben Gorion (Yosippon), and in his notes to the "Yuḥasin" of Zacuto gives information about the Chaza-

rian Ringdom and the Sea of the Chazars obtained from the "Geographia Nubiensis" of the Arabian writer Idrisi (12th century; see "Geographia Sacra," 1646, p. 226). Bochart's views,

however, are not important because he had no knowledge of the

"Cuzari" or of the Chazarian letters. All the skeptics of that

proved by Joseph Zedner. He also acknowledged the authenticity of the chaghan's letter, but did not submit proofs (" Aus-

wahl Historischer Stücke aus der Jadischen Literatur." pp. 25-36, Berlin, 1840). At the same time Solomon Munk gave his opinion in favor of the genuineness of both letters ("Orient,

Lit." i. 136; "Archives Israélites," 1848, p. 343; "Mélanges de Philosophie Juive et Arabe," p. 483, Paris, 1859). Since thet most of the Jewish scholars have adopted his view, including

Lebrecht, 1841; Michael Sachs, 1845; S. D. Luzzatto, 1846-50; Z. Frankel, 1852; D. Cassel and H. Jolovicz, 1853, 1859, 1872; Leop. Löw, 1855-74; Hartog, 1857; Jost, 1858; Steinschneider.

1800; Grätz, 1800 and 1871; Harkavy, beginning with 1864;

Geiger, 1865; Kraushar, 1866; D. Kaufmann, 1877; and many

others. A comparison of Jewish with other sources, especially

with Arabic, as far as they were then known, must be credited

to E. Carmoly. He began his work with the comparison of the various sources in his "Revue Orientale" (1840-44). He com-

pleted it in 1847 (" Itinéraires de la Terre Sainte," pp. 1-110, Brus-

sels, 1847). Some useful supplements to Carmoly's works were

presented by Paulus Cassel in 1848 and 1877 ("Magyarische Alterthümer," pp. 183-219, Berlin, 1848; "Der Chazarische Kö-

The results of these investigations were accepted by the following Christian scholars: Grigoryev, 1834; Schafarik, 1848;

Lelevel, 1851-60; Vivien de San Martin, 1851; S. Solovyov, 1851-

1874; Byelevski, 1864; Brun, 1866-77; Bilbasov, 1868-71; Kunik,

1874 and 1878; and many others. Still there were some writers

nigsbrief aus dem 10. Jahrhundert," Berlin, 1877).

who were misled by the earlier opinions, and on the strength of them spoke skeptically of the documents; as Jacob Goldenthal (1848); Dobryakov (1865); and even the historian Hovaiski In 960 Atel (or Itil), at that time the capital of the kingdom of the Chazars, was situated about eight miles from the modern Astrakhan, on the right bank of the lower Volga, which river was also called "Atel" or "Itil." The meaning of "Atel" in the Gothic language is "father" or Capital of "little father," that of "Itil" in the Chazaria. Turanian language is "river"; it is

of the city was surrounded by a wall pierced by

four gates, of which one led to the river, and the

others to the steppes. Here was situated the king's

palace, which was the only brick building in the

city. According to Mas'udi, the city was divided

into three parts, the palace of the chaghan standing

on an island. The king had twenty-five wives, all

of royal blood, and sixty concubines, all famous

beauties. Each one dwelt in a separate tent and

was watched by a eunuch. The authority of the

chaghan was so absolute that during his absence

from the capital, even his viceroy, or coregent

(called "isha," or "bek," or "pech"), was powerless.

The viceroy had to enter the chaghan's apartments

barefooted and with the greatest reverence. He

held in his right hand a chip of wood, which he lit

when he saluted the chaghan, whereupon he took

his seat to the right of the latter, on the throne.

which was of gold. The walls of the palace were

also gilded, and a golden gate ornamented the

were insignificant mud huts or felt tents. The posi-

tion of the chaghan of the Chazars was evidently

similar to that of the former mikados of Japan.

while the bek, his military coregent, corresponded

The translation of the letters given by Harkavy is from a

Chazars

manuscript in the St. Petersburg Public Library. The genuine-

ness of the St. Petersburg manuscript has been demonstrated by him (against P. Cassel, Vambéry, etc.), in the "Russische Re-

vue" and in "Meassef Niddahim," i., No. 10, pp. 149 et seq.

All the other dwellings of the then populous city

Justinian II., after his flight from Kherson to Doros, took refuge during his exile with the chaghan, and **Relations** who was famous for her beauty (702) with By- (Nicephorus, "Breviarium," ed. Bonn, zantium. 1837, p. 46). Emperor Leo IV., "the stantine, was thus a grandson of the king of the Chazars. From his mother he inherited his mild, amiable disposition. Justinian's rival, Bardanes,

Kamateros, with materials and workmen to build for the Chazars the fortress Sarkel on the Don (834), Sarkel ("Sarkel," the white abode; Russian, "Byelaya Vyezha") served as a military post and as a commercial depot for the north. In the second half of the ninth century the apostle of the Slavonians, Constantine (Cyrll), went to the

the Bulgarians as the forces on which he must rely to check the influence of the Chazars. Five years after the correspondence between the king of the Chazars and Hasdai ibn Shaprut (965), the Russian prince Swyatoslaw made war upon the Chazars, apparently for the possession of Taurida The Russians had already freed from and Taman. the rule of the Chazars a part of the Decline and Black Bulgars, and had established Fall of the a separate Russian duchy under the Chazars. name of "Tmutrakan"; but in the Crimean peninsula the Chazars still had possessions, and from the Caucasian side the Russian Tmutrakan suffered from the irruption of

and Constantine Porphyrogenitus, in his instruc-

tions on government written for his son, carefully

enumerates the Alans, the Petchenegs, the Uzes, and

Four years later the Russians conquered all the Chazarian territory east of the Sea of Azov. Only the Crimean territory of the Chazars remained in their possession until 1016, when they were dispossessed by a joint expedition of Russians and Byzantines. The last of the chaghans, George Tzula, was taken prisoner; some of the Chazars took refuge in an island of the Caspian, Siahcouye; others retired

to the Caucasus; while many were sent as prisoners of war to Kiev, where a Chazar community had long existed. Many intermingled in the Crimea with the local Jews; the Krimtschaki are probably their descendants—perhaps some of the Subbotniki also ("Voskhod," 1891, iv.-vi.). Some went to Hungary, but the great mass of the people remained in their native country. Many members of the Chazarian royal family emigrated to Spain. Until the thirteenth century the Crimca was known

difficult to decide which of these two words gave the river its name. The western part

likewise sought an asylum in Chazaria. Chazarian troops were among the body-guard of the Byzantine imperial court; and they fought for Leo VL against Simeon of Bulgaria in 888. King Joseph in his letter to Hasdai gives the following account of his kingdom: "The country up the river is within a four months' journey to the Orient, settled by the following nations who pay tribute to the Chazarian mis, Ventit, Syever, and Slaviyun. Thence the Territories, boundary-line runs to Buarasm as far as the that live within a month's distance pay tribute to the Chazars. To the south Semender, Bak-Tadlu, and the gates of the Bab al-Abwab are situated on the seashore. Thence the boundaryline extends to the mountains of Azur, Bak-Bagela, Sridi, Kiton, Arku, Shaula, Sagsar, Albusser, Ukusser, Kiadusser, Tzidlag,

to the rule of the Chazars (Braun, Goths. " Die Letzten Schicksale der Krimgothen," p. 14, St. Petersburg, 1890; Tomaschek, "Die Gothen in Taurien," Vienna, 1881). In the second quarter of the ninth century, when the Chazars were often annoyed by the irruptions of the Petchenegs, Emperor Theophilus, fearing for the safety of the Byzantine trade with the neighboring nations, despatched his brother-in-law, Petron Crimea to spread Christianity among the Chazars (Tomaschek, l, r, p. 25). At this time the kingdom

Bulgar, devastated the country of the Burtas, and took possession of Atel and Semender.

Russian Tmutrakan. They destroyed the city of

Ibn Fadlan, Ibn Dastah, and others, only the king and the grandees were followers of Judaism. rest of the Chazars were Christians, Mohammedans, and heathers; and the Jews were in a great minority (Frähn, "De Chazaris," pp. 13-18, 584-590). cording to Mas'udi ("Les Prairies d'Or," ii. 8), the king and the Chazars proper were Jews; but the army consisted of Mohammedans, while the other inhabitants, especially the Slavonians and Russians, were heathens. From the work "Kitab al-Buldan," written about the ninth century (p. 121 cited by Chwolson in "Izvyestiya o Chazarakh," etc., p. 57), it appears as if all the Chazars were Jews and that they had been converted to Judaism only a short time before that book written. But this work was probably in spired by Jai hani; and it may be assumed that in the ninth century many Chazar heathens be-ROMAN CATHOLICS GREEK CATHOLICA came Jews, EEE JEWS (CAGZGTS) owing to the re-MOHAMMEDANS ligious zeal of King Obadiah. Map Showing the Distribution of Religions in Europe in the Tenth Century, C.E., "Such a conver-Indicating Extent of the Kingdom of the Chazars. sion in great (After Schrader, " Atlas de Géographie Historique,") masses," Says Chwolson (ib. p. 58), "may have been the reason for the embassy of Christians from the land of the Chazars to the Byzantine emperor Michael. The report of the embassy reads as follows: 'Quomodo nunc Judæi, nunc Saraceni ad suam fidem eos moli-

pp. 48, 53; "Journal Asiatique," 1865).

THE JEWISH ENCYCLOPEDIA Chazars time and those mentioned below had no knowledge of the facts concerning the Chazars and Chazarian Judaism as contained in Slavonic Russian sources, or of the "Acta Sanctorum," which discusses those sources. It is therefore not surprising that the first author of a comprehensive history of the Jews, Basnage, Who in his "Histoire des Juifs," v. 446, Rotterdam, 1707, prints the Chazarian letters, has the boldness to declare as idle fancy, not only the kingdom of the Chazars, but even the existence o the Chazarian people, which was invented, he considers, by Jewish boastfulness.

historian Abraham ibn Daud of Toledo (1160), who distinctly refers to the same letter (" Sefer ha-Kabbalah," p. 46b, Amster-Later on, with the persecutions which ended with the expulsion of the Jews from Spain, the Chazarian documents, together with many other treasures of medieval Jewish literature, were lost to the learned, and were not recovered until the end of the sixteenth century, when they were found in Egypt by Isaac 'Akrish. The Jews of that time took little interest, however, in the history of the past, being absorbed by the cheerless events of their own epoch. The first reference, therefore, to the Chazar letters is by Rabbi Bacharach of Worms, in 1679, who discovered proofs of the genuineness of Hasdai's letter in an acrostic in the poem which served as a preface, and which reads as follows: "I, Ḥasdai, son of Isaac, son of Ezra ben Shaprut" (see "Ḥut This acrostic, however, again remained unnoticed until it was rediscovered by Frensdorf, independently of Bacharach, in 1836 ("Zettschrift f\u00e4r J\u00fcdische Theologie," \u00e4. 513). Four years THE JEWISH ENCYCLOPEDIA

and the vine. They had important fisheries on the Caspian Sea, and the sturgeon constituted the main article of food. The Arabic writer Al-Makdisi remarks: "In Chazaria there are many Trade and sheep, and Jews, and much honey "

later (1840) the genuineness of Hasdat's letter was absolutely of hara-kiri. tionalities.

to the shoguns of the latter. Emperor Heraclius in 626 concluded a treaty with the chaghan of the Chazars, and Constantine Copronymus, in his description of the embassy of the Chazars (834), states that it was sent by the " chaghau and the pech." Ibn Fadlan relates that the king of the Chazars was called the "great chaghan," and his deputy "chaghan-bhoa" ("bey," "beg," or "bek"). The bek

Commerce. ("Bibl. Geograph. Arabic." iii., Leyden, 1877). From the upper Volga they brought down from the Mordvines and Russians honey and valuable furs, which they exported to Africa, Spain, and France. They supplied the market of Constantinople with hides, furs, fish, Indian goods, and articles of luxury. The chaghan and his suite resided in the capital only during the winter months. From the month of Nisan (April) they led a nomadic life in the steppes, returning to the city about the Feast of Hanukkah (December). The estates and vineyards of the chaghan were on the island on which his palace was situated. Another city of the Chazars, Semender, between Atel and Bab al-

The city and its environs were heavily

bardines, Ossetes, Avares, Lesghians, etc.

for the coast of Jordjan, the Naphtha country, and toward Aderblian, the town of Ardobit, which is in Aderbijan, and about three days' journey from the sea. The nations on the coast had no means of repelling the Russians, although they put themselves in a state of defense; for the inhabitants of the coast of this sea are well civilized. When the Russians had secured their booty and captives, they sailed to the month of the river of

Abwab, was surrounded by 40,000 vines. It was identical with the modern Tarku, near Petrovsk, which is now inhabited by Jews and Kumyks. The latter are supposed to be descended from the Cha-

Bulgars, Jews, who lived mostly in the cities, and various Caucasian tribes, such as the Abghases, Ka-The Chazars cultivated rice, millet, fruit, grains,

genuineness of the Chazarian documents, especially since the beginning of the critical school of Rapoport and Zunz. They were made use of by many writers in Spain in the twelfth century; as, for instance, by Judah ha-Levi (1140), who displayed a close acquaintance with the contents of King Joseph's epistle (Cassel, "Das Buch Kusari," pp. 13-14, Leipsic, 18(3), and by the

dam, 1711). ha-Shani," p. 110b, Frankfort-on-the-Main, 1769).

Mas'udi relates the following particulars concern-" After the year 300 of the Hegira (913-914), five bundred Russian [Northmen's] ships, every one of which had a hundred men on board, came to the estuary of the Don, War with which opens into the Pontus, and is in com-Russians. munication with the river of the Chazars, the Volga. The king of the Chazars keeps a garrison on this side of the estuary with efficient, warlike equipment to exclude any other power from its passage. The king of the Chazars himself frequently takes the field against them if this garrison is too weak. " When the Russian vessels reached the fort they sent to the king of the Chazars to ask his permission to pass through his dominions, promising him half the plunder which they might take from the nations who lived on the coast of this sea. He gave them leave. They entered the country, and continuing their voyage up the River Don as far as the river of the Chazars, they went down this river past the town of Atel and entered through its mouth into the sea of the Chazars. They spread over el-Jil, ed-Dailem, Tabaristan, Aboskum, which is the name

the Chazars and sent messengers with money and spoils to the

king, in conformity with the stipulations they had made. The Larissians and other Moslems in the country of the Chazars

heard of the attack of the Russians, and they said to their king: \*The Russians have invaded the country of our Moslem brothers: they have shed their blood and made their wives and children

the Chazars bar enemies from the gates of Bab al-Abwab." Even the Russian Slavonians of Kiev had, in the ninth century, to pay as yearly tax to the Chazars a sword and the skin of a squirrel for each house,

Notwithstanding the assertions of Mas'udi, the Russians invaded the trans-Caucasian country in 944, but were careful in this expedition to take a different route. This seems to have been the beginning of the downfall of the Chazar kingdom. The Russian Varangians had firmly established themselves at Kiev, while the powerful dominions of the Chazars had become dangerous to the Byzantine empire.

obstacles to Russian predatory expeditions on the Caspian Sea. After a hard fight the Russians conquered the Chazars. Swyatosław destroyed Sarkel, subdued also the tribes of the Kossogians and Yass (Alans), and so strengthened the position of the

CRIMEA.

to European travelers as "Gazaria," the Italian form of "Chazaria." Birliography: I. 'Akrish, Kol Mehasser, Constantinople, 1577; Cassel, Der Chazarische Königsbrief, Berlin, 1877; Carmoly, in Revue Orientale, L. Brussels, 1841; Chwolson, Ibn-Dasta Izeyestiya o Chazarakh, Bartasakh, etc., St. Petersburg.

1876; Harkavy, Soobshcheniya o Chazarakya, in Yerreiska-ya Biblioteka, viii., St. Petersburg, 1880; idem, Chazarskia Pisma, in Yerreiskaya Biblioteka, vii., St. Petersburg, 1879; idem, in Geiger's Jüd. Zeit. III., Breslau, 1865; idem, in Raz-scyct, 1880, No. 4; idem, Nyekotoryya Dannyya, in Trudy L. Archeologicheskavo Syezda v Kazani, Kazan, 1884; idem, in Russische Revue, 1875, 1877; Hirschfeld, Das Buch Al-Chazari, Breslau, 1885; Klaproth, Memoire See Kha-zatrs, in Journal Asialopie, ser, I. vol. III.; Seumann, Die alighe 2atrs, in Journal Asialique, ser. I, vol. III.; Neumann, Inc. Volker des Südichen Russlands, Leipsic, 1847; C. d'Ohsson, Les Peuples du Caucase, Paris, 1828; Sprenger, Al-Mas'udi's Meadours of Gold, i., London, 1841; Vambéry, Der Ursprung der Maggaren, Leipsic, 1882; Vivien de St. Martin, Sur les Khazars, in Nouvelles Annales des Vogages, 1851; Bacher, La Conversion des Khazars d'après un trurage Midraschique, in Rev. Et. Juives, xx. 144-146; and works mentioned in the text. See, also, Armenta. Caucasts, and in Jon

married the chaghan's daughter Irene. Chazar" (775-780), the son of Con-Chazars: Burtas, Bulgar, Suvar, Arissu, Tzar-Jordian. All the inhabitants of the seacoast Zunikh, which are very high peaks, and to the Alans as far as the boundary of the Kassa, Kalkial, Takat, Gebul, and the Constantinian Sea. To the west, Sarkel, Samkrtz, Kertz, Sugdai, Aluss, Lambat, Bartnit, Alubika, Kut, Mankup, Budik, Alma, and Grusin-all these western localities are situated on the banks of the Constantinian (Black) Sea. Thence the boundaryline extends to the north, traversing the land of Basa, which is on the River Vaghez. Here on the plains live nomadic tribes, which extend to the frontier of the Gagries, as innumerable as

At the end of the eighth century, when the Crimean Goths rebelled against the sovereignty of the Chazars, the latter occupied the Gothic capital, Doros. The Chazars were at first repulsed by the Gothic bishop Joannes; but when he War with bad surrendered, the Goths submitted

the sands of the sea; and they all pay tribute to the Chazars, The king of the Chazars himself has established his residence

at the mouth of the river, in order to guard its entrance and to

prevent the Russians from reaching the Caspian Sea, and thus

penetrating to the land of the Ishmaclites. In the same way

the Kossogian and Karbardine princes, who were tributary to the chaghan of the Chazars. The fertress of Sarkel and the city of Atelwere the chief

tioned in the text. See, also, ARMENIA, CAUCASUS, and

of the Chazars stood at the height of its power, and was constantly at war with the Arabian califs and

captives, as they are unable to resist; permit us to oppose them." The Moslem army, which numbered about 15,000, took the field

and fought for three days. The Russians were put to the sword,

many being drowned, and only 5,000 escaping. These were

sians did not make a similar attempt after that year " (Mas'ndi

slain by the Burtas and by the Moslems of Targhiz.

(tr. by Sprenger), in "Historical Encyc.," pp. 416-420).