

John Hyracanus conquered Edom and forced them to convert to Judaism. These Edomite 'jews' centuries later joined with people which became known as Chazars. Deut. 23:2 FORBIDS THESE MONGRELS IN THE CONGREGATION!

JEWISH ENCYCLOPEDIA

90 to 95% OF MODERN "JEWS" ARE CHAZARS

AND NOT BIBLE ISRAYLITES, BUT EDOMITES. THEY TELL YOU THEMSELVES! www.YivahMessageTime.wordpress.com

[NOTE: For topics beginning with Ch, not found 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 kingdom of the Chazars was firmly established in 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," "Khazars," "Akatzirs," and "Akatzis," and in the Russian chronicles as "Khavarsnes" and "Ugry Bystrye."

The Armenian writers of the fifth and following centuries furnish ample information concerning this people. Moses of Chorene refers to the invasion by the "Khazars" of Armenia and Iberia at the beginning of the third century: "The chaghan was the king of the North, the ruler of the Khazars, and the queen was the chatoun" ("History of Armenia," ii, 357). The Chazars first came to Armenia with the Basilens 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 Justinian, in 563. 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

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as the head-waters of the Donetz in the province of Asbedia (K. Grot, "Moravia I Madyary," St. Petersburg, 1881; J. Danilevski and K. Grot, "O Puti Madyarskaya Urala V Lebeliyu," in "Izvyestiya Imperatorskavo Russkavo Geograficheskavo Obshchestva," xix.). It was probably about that time that the

conversion of the Chazars and his grand-children, and the adoption with a large number of his heathen people, embraced the Jewish religion. According to A. Dinkler's "Mittheilungen," i., the conversion took place in 626; according to others, in 740. King Joseph, in his letter to Hasdai ben Shaprut (about 900), gives the following account of the conversion:

"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 Arbel, where he gained great victories (over the Arabs). The Byzantine emperor and the call of the king obliged him to send envoys with presents, and agree to convert him to their respective religions. Bulan received also some envoys of Israel, and proceeded to examine them all. As each of them brought some of the best, Bulan separately questioned the Mohammedans and the Christians, as to which of the other two religions they considered the better. When both gave preference to that of the Hebrew King David, he perceived that this must be the true religion. He therefore adopted it" (see Harkavy, "Sochineniya," p. 241; in "Vyestnik Biblioteka," vii, 153).

This account of the conversion was considered to be of a legendary nature. Harkavy, however (in "Biliasov" and "Vyevreiskaya Biblioteka"), proved from Arabic and Slavonic sources that the religious disputation at the Chazarian court is a historical fact. Even the name of Hasdai has been found in a liturgy of Constantine the Philosopher (Cyriil). 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 instructed in the Bible, Mishnah, and Talmud, and in the "divine service of the hazzanim." In their writings the Chazars used the Hebrew

Succession letters (Harkavy, "Skazaniya," etc., of Kings, p. 241). Obadiah was succeeded by his son Hezekiah; the latter by his son Manasseh; Manasseh by Hanukkah, a brother of Obadiah; Hanukkah by his son Isaac; Isaac by

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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, Russians, and other pagans (Mas'ud, l. c. ii, 8-11).

The Jewish population in the entire domain of the Chazars, in the period between the seventh and tenth centuries, must have been considerable. There is no doubt that the Caucasian and other Oriental 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 Byzantine emperor Leo the Isaurian. From the correspondence between King Joseph and Hasdai it is apparent that two Spanish Jews, Judah ben Meir ben Nathan and Joseph Gagrais, had succeeded in settling in the land of the Chazars, and that a German Jew, Isaac ben Eliezer "from the land of Xyemetz" (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 Abraham who had removed from Sura to Chazaria (Harkavy, in Kohut Memorial Volume, p. 244). Among the various routes enumerated by the Arabic geographer Ibn Khuradadhib (800-880) as being used by the Italian-Jewish merchants, there is one leading from Spain or France, via Alemania, through the land of the Slavonians, close by Atel, the capital of the Chazars, whence they crossed the Sea of the Chazars (Caspian Sea) 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 Slavonic, "travelled continuously from west to east from east to west by sea and by land." They carried elephants, serving-maids, boys, silks, furs, swords, imported musk, aloes, camphor, cinnamon, and other products of the Far East (Harkavy, "Skazaniya Muslimanskikh Pisatelei o Slavnyakh I Russkikh," pp. 48, 53; "Journal Asiatique," 1865).

Hasdai ben Shaprut, who was foreign minister to 'Abdi al-Rahman, Sultan of Cordova, in his letter to King Joseph of the Chazars (about 900), 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 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 imposed delays, and finally sent Isaac back to Cordova. Hasdai then decided to send his message by way of Jerusalem, Nisibis, Armenia, and Babel, but the envoys of the king of the Gethalim (Boleslav I. of Bohemia), who had then just arrived in Cordova, and among whom were two Jews, Saul and Joseph, suggested

a different plan. They offered to send the letter to Jerusalem by "Hazarin" (Hungary), who, in their turn, would transmit it to "Rus" (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 guaranteed the safe delivery of the message, Hasdai accepted the proposal. He further expressed his thankfulness that God in His mercy had not deprived the Jews of a deliverer, but had preserved the remnant of the Jewish race, **MEANING EDOMITE 'JEWS'**.

Taking a keen interest in the plan 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, and of its 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 Seir (Serr) Mountains; he refers to the narrative of Eliah ha-Dani, who thought he had discovered the Lost Ten Tribes; and inquires whether the Chazars knew anything concerning "the end of the miracles" (the coming of the Messiah). As to Eliah ha-Dani's unauthenticated account of the Lost Ten Tribes on the River Sambation, it may be interesting to note that, according to Idrisi, the city of Sarkel (Sarkel-on-the-Don) was situated on the River Al-Sab (Sambut), which is the River Don. The name for Kiev, as given by Constantine Porphyrogenitus, is also Sambatas (206, 367). These appellations of the River Don and of the city of Kiev point evidently to Jewish-Chazar influences (Westberg, "Ibrahim ibn Yakub's Reisebericht über die Slavenlande aus dem Jahre 965," p. 131, St. Petersburg, 1898).

A complete account of the correspondence between Hasdai and King Joseph has been written by A. Harkavy ("Vyevreiskaya iskhaya Biblioteka," viii, 135), one of the leading authorities on the history of the Chazars, from which the following is, in substance, an extract:

The Chazarian correspondence was first published in the work "Kol-Mebasser" of Isaac 'Akhrish (Constantinople, 1577), into whose hands these documents came while on a voyage from Egypt to Constantinople. He published them with the Greek text, and also in the Latin language. The Jews still had their own country, in accordance with the well-known passage: "Genesis XLIX, 10, 'THE SCOPER SHALL NOT depart from Judah.' " **THE PASSAGE PROMISES THEY LEAVE THE SCOPER!**

Among European scholars Johann Buxtorf, who was the first to become interested in the Chazarian letters, which he collected together with the text of the learned Orientalist D'Herbott ("Bibliotheca orientalis," ii, 455, Paris, 1695, published by a strong conviction 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 edition of the names of the Chazars, introduces the account of Joseph ben Zivion (Yafson), and his notes to the "Yubasin" of Zoroïstos gives information about the Chazarian Kingdom and the Sea of the Chazars obtained from the "Geographia Subiense" of the Arabian writer Idrisi (12th century; see "Geographia Sacra," l. 64, p. 256). 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

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, Bisnaga, who died in 1622, in his "Historia sacra," pp. 49-50, prints the Chazarian letters, with the boldness to declare as idle fancy, not only the kingdom of the Chazars, but even the existence of the Chazarian people, which was invented, he considers, by Jewish boastfulness.

About the same time Dom Augustine Calmet issued his Biblical reserves, part of which treats of the country whether the Chazars were led away and where the said tribes now live. Calmet considers Mezin near the Caspian Sea to be "the country," and that it is also identical with "the country of the Chazars," which was glorified 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," i, 276-277, Bonn, 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 Toledo," l. 285, Amsterdam, 1744). The Danish Christian geographer 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 Haukal, 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 Domsz Czacki, who had the advantage of using copies of the Arabic manuscripts relating to the subject in the library of the Czartoriski in Zaslavl, pp. 49-50, Warszawa, 1807. The Russian historian Karasin also made use of Mas'udi's information, given in "Chrestomathy" of Silvestrov de Saev, and of Abu-felwa's researches published in the fifth volume of "Bibliographical Magazine."

The Russian academical Ch. Frähn and the Swedish scholar D'Olsson 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'Olsson, although he found the information of the Arabic and Byzantine writers in conformity with the contents of the Chazarian letters, could not help doubting their genuineness ("Poussin de Caucase," i, 362).

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Deribent and the Caucasus, in order to guard against the invasion of the Chazars. Turks, and other warlike tribes, His son Chosroes Anoshirvan (531-579) built the Early wall of Deribent, repeatedly mentioned by the oriental geographers and historians as Bab al-Awaj (Justi, "Gesch. des Alterthums," 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 Gotis (Tetraxites) were subjugated by the Chazars, probably about the seventh century (Löwe, "Die Probe der Germania 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 the northeastern part of the Black Sea region. According to their leader Moses Kalonkatak, the Chazars, under their hero Jebu Chaghan (called "Zi-elbek 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 Heraklios," in "Byzantinische Zeitschrift," iii, 364).

Nicéphorus states 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 Kizlar, 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