

# Arthur Koestler. The thirteenth tribe. The collapse of the Khazar Empire and its Heritage

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ARTHUR KOESTLER  
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THE KHAZAR EMPIRE AND ITS HERITAGE  
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Arthur Koestler found an original response to the ideology of anti-  
Semitism. According to him  
opinion, the fall of the Khazar khanate spawned several waves of migration,  
constituting the main core of the population professing Judaism in Eastern  
Europe.  
Since ethnic migrants from the Khazars were not Semites, it is untenable and  
anti-Semitism. Drawing on texts for Arab travelers ninth and tenth  
centuries. Byzantine sources, "Tale of Bygone Years", works Artamonov  
Kokovtsov Toynbee, Vernadsky, Dunlop, Kucera, Poles and many others  
historians, the author provides several different vision of the formation and  
collapse of  
Khazar state. Other accents becomes paradoxical at first  
view the choice of faith. A fascinating study of the history of the Khazar  
khanate,  
throughout its existence was under the cross  
countervailing pressure state, religious and political  
interest will not leave the reader indifferent, for history, for getting up  
Koestler pages of the book, does not tolerate indifference.

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## **Preface**

In his study on the history of the Khazars Arthur Koestler quotes or

paraphrases many medieval sources in Arabic, Hebrew, Latin, Greek and Old Russian. He uses these translations news in English or German. In preparing Russian edition Koestler's book, we found it necessary to quote from medieval sources give Academic Russian translations. This technique allows you to keep the atmosphere intense scientific research and convey the spirit of the ancient texts, and at the same time avoid confusion in the field as thin as, for example, the transfer of medieval religious disputes between Christians, Jews and Muslims saturated sharp accusations. As far as possible, in the notes we give complete translations, which describes certain significant situation (for example, "the choice of faith" Kievan Prince Vladimir). For the same because in Annex III "Khazar Correspondence" we provide a complete translation the longer version of the response letter of the Khazar king Joseph (published by PK Kokovtsov in 1932), whereas Koestler was limited historical perspective and bibliographic remarks.

It is known that the art of citation is a matter of manipulation. These the art of A. Koestler has brilliantly. His attitude to the game with Koestler quotes, we expressed the fact that the Russian translation of the preface of his book double-epigraph from al-Muqaddasi. Of course, the investigator has the right to suspend the quotation from the source to the point where he sees fit. However, unsuspecting reader might get the impression that all the described It corresponds to a certain reality. Often this reality creates itself Koestler, interrupting the voice of the author in the medieval most interesting place. In such if we have the right (in the editorial notes or special brackets "") to continue to quote and make sure that is not so simple as we would like writer and historian. Primarily, this is due to the key points of the theory Koestler, in particular, the cultural superiority of the Khazars to Judaism, Oguz over the nations and Muslims Bulgars; and an attempt to extend the the existence of the Khazar state to the XIII century.

Estimation of the author's concept of Koestler Khazar contribution to Eastern European Jewry is not our problem; our goal is more modest: to present to the reader an interesting and courageous books mentioned only pitfalls associated with citing sources.

Especially impressive evidence of medieval customs and obscure customs of foreigners. For example, Koestler results without comment Arab geographers information about some unsavory customs Russes, Bashkirs, Guzzi. Presenting these materials, Koestler impressively silent, achieving easy way its goal: the neighbors of the Khazars gain little attractive image. In fairness, it should be noted that most historians avoid relate these stories for the simple reason that these stories are not subject to objectively verifiable, but may be the subject of historical psychology, as are estimates. A separate question - how correctly use these certificates as some characters time. Such kind of "surveillance" of medieval authors should be referred to the area

ethnic and religious stereotypes and be the subject has not yet written misunderstanding of world history.

A number of minor errors and typos, missed English editor, we have eliminated, especially without specifying the circumstances. In some cases in the editorial notes, we found it useful and interesting add scenes from the new translations, made by modern researchers. K The publication also included a detailed bibliography of all Russian range of topics, A. Koestler affected.

## **PART ONE**

### **V3LET and the collapse of Khazar**

The epigraph to the original edition  
"In a large number of the Khazars  
sheep, honey and Jews. "  
Muqaddasi, "Description of the Muslim empire." X.

The epigraph to the Russian edition  
"As for al-Khazar, it is - a vast area  
of the Caspian Sea. Dirt impassable,  
many sheep, honey and Jews. "  
Al-Mukadassi. "Best of divisions  
climates for knowledge. "985

## **I**

### **To take off**

## **1**

In those days, when Charlemagne wore the crown of Emperor of the West, on the eastern edge of Europe, between the Caucasus and the Volga, to dominate the Jewish state known as the Khazar empire. At the peak of its power, with VII to X century AD, it played an important role in the fate of the medieval Europe. The Byzantine emperor Constantine Porphyrogenitus (913-959 gg.) It must be well aware of the situation when said in the "Book of ceremonies Byzantine court "(32; 690), that the message of the Pope and the Emperor West carried a gold seal advantage of two solidus, while printing on letters should be the ruler of the Khazars three solidus. It was not flattery, and Realpolitik. "Probably, in occupying our time - wrote John. Bury - Hazar Khan meant to Byzantine foreign policy, no less than Charlemagne and his successors "(21; 402).

The country of the Khazars, a people of Turkic origin, occupied a strategic position between the Black and Caspian Seas, which at the time faced interests of the largest eastern powers. She played the role of a buffer, protecting Byzantium intrusion of strong barbarian tribes from the northern steppes - Bulgars, Hungarians, Pechenegs et al., and later Viking and Russian. But more important with the point of view of Byzantine diplomacy and of European history that Khazar army actually prevented the Arab invasion in the early, the destructive stage, and thus prevented the Arab conquest of the East Europe. Professor Dunlop of Columbia University, one of the most reputable researchers in the history of the Khazars, very briefly It characterizes this crucial, but it is unknown episode of the story:

"Land of the Khazars ... lay in the path of the natural advancement of the Arabs. For a few years after the death of Muhammad (632) Army of the Caliphate, a breakthrough in north and destroying two empires reached the great mountain barrier - Caucasus Mountains. As soon overcome this barrier - and in front of them would open the way to Eastern Europe. But it was the turn of the Arabs in the Caucasus faced with organized military force, to prevent them to continue winning in this direction. War of the Arabs and the Khazars, which lasted more than a century, but now almost unknown, we had great historical significance. Franks under led by Charles Martel repelled the Arab invasion in the Battle of Poitiers (732). At the same time Europe was threatened no less serious danger to East ... The victorious Muslims were stopped by the Khazar Kingdom ... There is little doubt that if not for the Khazars inhabited the area north of the Caucasus, Byzantium, the bulwark of European civilization east, it would be circumvented by the Arabs from the flanks, and then the history of Christianity and Islam was very different from the known to us today "(37, p. IX-X).

Given these circumstances, it is not surprising that in 732, After loud Khazar victory over the Arabs, the future Emperor Constantine V (741-775) married a Khazar princess. Over time their son became Emperor Leo IV (775-780), known as Leo the Khazar.

Ironically, the last battle of the war which broke out in 737, It ended with the defeat of the Khazars. But by this time the driving force of the Holy Muslim war has already been wasted, shaken by internal strife Caliphate, so the Arab conquerors crossed the Caucasus Mountains in reverse direction without leaving a foothold in the north, whereas the Khazars became more powerful than before.

A few years later, about 740, Hagan, his courtiers and top brass went into the Jewish faith and the state religion of the Khazars He became Judaism. His contemporaries were undoubtedly surprised by this decision does not less than modern scholars, encounters certificate this event in the Arab, Byzantine, Russian and Jewish sources. Here's It looks like the interpretation of this event in the work of the Hungarian Marxist historian Antal Bartha, "Hungarian society as VIII and IX centuries." (13;

35). Several chapters of the book are devoted to the Khazars, as for most of this period, the Hungarians were under their authority. None However, the transition of the Khazars to Judaism is referred to only one paragraph, and with undisguised bewilderment:

"We can not go into the problems associated with the history of ideas, however, We have to draw your attention to the issue of religion in public Khazar kingdom. The official religion of the ruling stratum of society has become Jewish faith. Needless to say, the transition to the Jewish faith and the proclamation of its state religion of an ethnically non-Jewish people Could be a topic for the curious thought. We confine ourselves remark that this official move - despite the attempts to spread Christianity from the Byzantine Empire and the Muslim influence from the East, and and despite the political pressure and those of others - in faith, not support any political forces, on the contrary, almost all persecuted, surprised all historians dealing with the Khazars, and can not be regarded as an accident, but should be recognized as evidence independent policy of the kingdom. "

This reflection only exacerbates our surprise. In the presence of differences in different medieval sources concerning only minor details, the basic fact is not in doubt.

It is not clear another: What was the fate of the Jews, after the destruction of the Khazars state in the XII or the XIII century. The sources of this problem is very small, but in the Middle Ages there were many Khazar settlements in the Crimea, Ukraine, Hungary, Poland and Lithuania. The overall picture that manages to make from fragmentary information indicating the migration of Khazar tribes communities in the areas of Eastern Europe - mainly in Russia and Poland - where the dawn of modern times has focused most of all Jews. Some Historians conclude from this that a large part, if not the majority Eastern Jewry, and hence of world Jewry as such is Khazar and not Semitic origin.

The far-reaching consequences of such a hypothesis explains the caution with

some historians approach to this problem, if at all, do not avoid it. Thus, in

"Jewish Encyclopedia" (Encyclopaedia Judaica) edition 1973 article "Khazars" signed by Dunlop, but there is a special section of "Khazar Jews after the fall of khanate" signed by publisher "and definitely haunting the goal is not to annoy those who believe in the dogma of the "chosen people":

"Turkic Karaites (fundamentalist Jewish sect) in the Crimea, Poland and elsewhere argue that descended from the Khazars, that is confirmation of their folklore, anthropology and language. There are many evidence of a permanent presence in Europe, the descendants of the Khazars. "

But how great, in quantitative terms, this "presence" Caucasian sons of Japheth in the tents of Shem? One of the most radical advocates the hypothesis of the Khazar Jewish roots is a professor medieval Jewish history at Tel Aviv University, AN Poliak. His book "Khazars" was published in Hebrew in Tel Aviv in 1944 and reprinted in 1951 (94). In the preface he writes that the facts demand "as a new approach the problem of relations between the Khazar Jewry and other Jewish communities as well as to how far we can go, considering it [Khazar] Jewry as the nucleus of Diaspora Jews in Eastern Europe ... They descendants - and those who have remained in place, and those who have emigrated to the United States and other countries, and those who moved to Israel - constitute now sizeable majority of world Jewry. "

It was written before he became known the true scale The Holocaust, but the fact remains that a sizeable majority of Jewish survivors all over the world have the Eastern European - and therefore, probably, the Khazar roots. If so, their ancestors came not from the Jordan but from the Volga, not from Canaan and the Caucasus, once considered the cradle of the Aryan race, and It consists of genetically more closely related to the Hun, Uigur and Hungarian tribes than with the descendants of Abraham, Isaac and Jacob. If this however, the term "anti-Semitism" loses its meaning, becoming only the result of misunderstanding between the murderers and their victims. So Khazar Empire, the contours of which exude slowly out of the darkness of the past, gains Properties brutal hoax ever started by the History.

## 2

"Attila was, in the end, only a ruler in the kingdom of tents. State it has disappeared - while Despicable degrees Constantinople preserved its strength. Tents are lost, the city remains. The state of the Huns was whirlwind ... "

XIX century Orientalist Cassel (26), who wrote these lines, believed that Khazars suffered the same fate - for the same reasons. However, the presence Huns in Europe has lasted some 80 years \*, and the Khazar Khanate

It lasted for almost four centuries. The Khazars also lived in the tents, but had along with tents, large urban settlements and became the tribe of nomadic warriors in the nation of farmers, ranchers, fishermen, winegrowers, traders and skilled craftsmen. The results of studies of Soviet archaeological evidence of the existence of a developed culture, which did not have anything to do with the "Hun whirlwind". Found remains of settlements, which had dragged on a few miles (13; 24), where the houses were connected by covered walkways with large barns, sheepfolds and stables, which had a size of 3-3.5 to 10-14 meters, roofs on poles. (13; 24 and approx. 147-149) Balances plows in which harnessed bulls, one can judge the remarkable skill of their creators; about the same say-preserved artefacts - buckles fasteners, decorations of saddles.

\* From about 372, when the Huns moved out of the North-Caspian steppes to the west, to the death of Attila in 453

Of particular interest are gone deep in the ground foundations annular structures (13; 24 and approx. 147-149). According to the Soviet archaeologists, they are found throughout the habitat of the Khazars, and they belong to the earlier period than the "normal" rectangular structure. Round homes represent, of course, the transition from portable, dome tents to permanent housing, from a nomadic to a settled, or rather semi-settled existence. Arab sources at that time claimed that the Khazars lived in their cities, even in the capital Itil, only in the winter, and in spring rolled tents, left the house and went along with cattle and small cattle in the desert or camped near their fields and vineyards.

The excavations also show that in the later period was surrounded Khanate line of fortifications that were built in VIII-IX centuries., defended the northern border of the steppe area. Fortress, these formed a semicircle, which ran through the lower reaches of the Donets, the Don and Volga. From the south Khazaria was protected Caucasus Mountains, to the west by the Black Sea in the east Khazar sea - \* Caspian Sea. However, the line of fortresses are merely internal terms of defending the permanent core of the Khazar lands; boundary of their dominion over the northern tribes it was unstable and depended on the outcome of the war. On the peak power they controlled or collected tribute from more than thirty nations and tribes that lived in the vast territories between the Caucasus the mountains, the Aral Sea, the Ural Mountains, the city of Kiev and in Black Sea steppes. To subordinate peoples belonged to the Khazars Bulgars, Burtases [1], Guzzes, Hungarians, Gothic and Greek colonies in Crimea and Slavic In the forest tribes Dnieper. Khazar army went further, penetrating Georgia, Armenia and the Arab Caliphate to Mosul. According to Soviet archaeologist MI Artamonov (6), "until the IX century, no one could compete with the Khazars, dominion over the northern Black Sea coast, surrounding steppes and forests Dnieper. Over a half century Khazars were full masters of the southern half of Eastern Europe and They formed a mighty bastion, locking the Ural-Caspian passage from Asia

Europe. All this time, they reflect the raids of nomadic tribes from the East". [2]

\* Up to our times Muslims, remembering the horror of the Arabs before the Khazar raids, the Caspian Sea, as unreliable as nomads, and also threatening their steppes, called "Bahr-ul-Khazar" - "Khazar Sea" (2).

If you look at an aerial view of the history of the great nomadic Empires of the East, the Khazar Khanate occupies an intermediate position in time, size and level of culture between preceded it Huns and Avars, on the one hand, and the Mongol Empire on the other.

### 3

What were these wonderful people - its amazing how power and achievements as well as the transition to the religion of pariahs? Extant descriptions are taken from sources hostile to the Khazars, and therefore can not taken at face value. "The Khazars - writes the Arab chronicler (37; 11), - They live in the north populated lands closer to the 7th climate, under the constellation Plough. Their land is cold and damp. Because they are white face, blue eyes, they have more hair red and twisted, the body they are large and cool temper. People still wild. "

After a century of wars, the Arab author did not feel much sympathy for the Khazars. Do not tested it with the Armenians and Georgians, whose country, proud much more ancient culture, Khazar horsemen and then emptied. In Georgia They chronicle, according to an old tradition, identified with the descendants of Gog and Magog, because it is "savages with scary faces and temperament wild animals drinking blood "(107: 23). The Armenian author Moses terrified Kaghankatvatsi "ugly, filthy, broad, bezresnichnoy crowd, in the image of women with her hair "(80; 44 approx. 4). Finally, a geographer Istahri whose writing is one of the most important Arab sources we are interested topic, says the following (37, 96): "The Khazars do not resemble the Turks, they haired, are divided into two categories, one called the Kara-Khazars, they swarthy so much that they smuglota gives in black, as if they were any discharge from India. Another category - white, beautiful and perfect in appearance mind "[3].

It sounds more flattering, but only adds to the confusion. The fact that Turks were called the ruling groups or clans as "white", and the lower classes "black" people. Therefore there is no reason to believe that the "White Bulgars" were whiter "black" or "White Huns" invaded the V and VI centuries in India and

Persia were more whites than other tribes of the Huns, who won Europe. Dark-skinned Khazars Istahri, like many other things, he wrote He and others like him "witnesses" - causing unfounded legends; Yes, and we moved a little further in regard to the appearance of the Khazars and their ethnic origin [4].

The last question can be answered only in the most general terms. But not less daunting will be the result, if you try to figure out the origin of the Huns, Alans, Avars, Bulgars, Hungarians, Bashkirs, Burtases Sabirov, Uighurs Saragurs, Onogurs, Utigurs, Kutrigurs, tarniakov, kotragarov, cabaret zabenderov, Pechenegs, Guzzi, addicts and the tens other tribes and peoples whose paths crossed during the existence of Khazar Khanate with routes Khazar nomads. Even Huns, of which much more is known, appeared from nowhere; their the name apparently comes from the Chinese word *hiung-nu*, signifying all warlike nomads, while other nations were called "Huns" all nomadic hordes indiscriminately, including the above-mentioned "White Huns", and Sabirov, the Hungarians and the Khazars. \*

\* It is interesting that the British during the First World War was used the word "Huns" in the traditional meaning of neglect, whereas I at home, in Hungary, the students learned patriotic reverence to the "glorious ancestors, the Huns. "Elite rowing club in Budapest called" Gunniya "and Attila - still a popular name.

In the I century BC Chinese pushed troubled neighbors - the Huns - in the west, which marked the beginning of yet another avalanche of those that for centuries swept through Asia to the west. Since the V century to many such tribes, rush to the west, is the common name "Turks." This word, too, probably of Chinese origin (dating back to the the name of a hill); subsequently became known as the tribes spoke related languages ("Turkic" language group). Therefore the term "Turks" in the sense in which it is used medieval writers - and often modern ethnologists - refers, rather, to the language than to the race. In this sense, the Huns with the Khazars were "Turkic" \*. Khazar language is assumed to be partially preserved in the modern Chuvash a language that belongs to the Bulgarian group of Turkic languages [5]. It is believed that the Chuvash are descendants of the Bulgars, who spoke on the dialect, similar to the Khazar. However, all of these connections are approximate and are based on assumptions philologists and orientalists. All that we can safely say - is that the Khazars were "Turkic" tribe emerged from Asian steppes around the V century. ad.

The origin of the word "Khazars" and all of it dating back to the neoplasm and provide food for inventive suggestions. Most likely, the word It comes from the Turkic root "gas", and what it means "to wander", and actually "nomad". For non-specialists is much more interesting modern word-descendants this word: Russian "Cossacks" and Hungarian "hussars" [6] (both are -

warriors-riders) \*\*. Even the German word *Ketzer* - heretic and, subsequently, Jew. If this reasoning is correct, it turns out that strongly influenced the Khazars the imagination of various peoples of the Middle Ages.

\* This does not apply to the Hungarians, whose language belongs to the Finno-Ugric linguistic group.

\*\* "Gusar" - this is probably a borrowing from Greek through Serbo-Croatian, but again based on "Khazar".

## 4

Some Persian and Arab chronicles can be found entertaining mix of legends and rumors. They can begin creation. So, Arab historian IX century. Yakubi traces the history of the Khazars to the Bible Japheth, the third son of Noah. The construction of the pedigree of a people to Noah's descendants - the traditional theme in medieval literature [7], although there are other legends linking the Khazars with Abraham, then Alexander the Great.

One of the earliest of evidence about the Khazars found at Syrian chronicler "Zechariah Rhetor", wrote in the middle of VI. \* He Khazar mentioned in the list of the peoples of the Caucasus. According to other sources, they declared themselves a century earlier, and in close connection with the Huns. 448

the Byzantine Emperor Theodosius II sent an embassy to Attila include in his famous rhetorician named Priscus. He wrote not only detail diplomatic negotiations, but everything about court intrigues and events on the lush reception at Attila; provide excellent collector gossip, he left us one of the main sources of information about the customs and

Hun habits. Do not skimp on Priscus and jokes about one nation, conquered by the Huns, which he calls "akattsirami" - most likely, it is of the "Ak-Khazars," or "White Khazars" (as opposed to "black" Kara-Khazars)

\*\*.

Priscus shows that the Byzantine Emperor tried to lure the warlike people on their side, but the greedy Khazar chieftain named Caridi considered insufficient promises and joined the Huns. Attila inflicted loss leaders, feuded with Karidahom made him the absolute akattsirov ruler and invited me to visit. Caridi wined thanked for the invitation, but said that "it is difficult to look at mortal God's face. You can not look at the sun disk, especially in the face of the greatest of the gods, without the risk of getting burned. "Attila was probably flattered, for it robbed Karidaha right to rule.

\* In fact, the text was written by an anonymous scribe, These authors of an earlier Greek historian, whose work he I recycled.

\*\* On "akattsirah" he mentions a century later, and the Jordan, the great Gothic historian, and the so-called "geographer from Ravenna" definitely identifies them with the Khazars. We agree with him almost all modern professionals. Notable exception was Markwart, but Dunlop refutes his views. Kassel for example, it indicates that in the pronunciation and spelling follow Priscus Armenians and Georgians, "Hazir".

Prisca Chronicle confirms that the Khazars appeared on the European grappled about the middle of the V century as a nation, was subject to the Huns, and can considered, along with the Hungarians and other tribes, as later an offshoot of the hordes of Attila.

## 5

The collapse of the empire after the death of Attila's Huns formed in East European power vacuum where the waves rushed a horde of nomads from the east, among which are the Uighurs and accidents. The Khazars while if satisfied with raids on the Caucasian lands of Georgia and Armenia, capturing rich booty. In the second half of VI. they became the dominant force among North Caucasian tribes. Many of these tribes - Sabir Saragurs, Samandar, balanzhary and others - stop since then referred to sources under their own names: they were either conquered or absorbed the Khazars. The most stubborn resistance was put powerful Bulgars, but they suffered a crushing defeat (approximately 641), whereby tribal alliance split into two parts: one migrated west to the Danube, to present Bulgaria, the other - to the northeast, to the Middle Volga, while remaining subordinate to the Khazars. Following more than once to be said about Danube Bulgaria and Volga Bulgars.

Before forming a sovereign state, the Khazars had to go under the authority of another short-lived powers - the so-called West Tyurkyutskoy Empire, or Tyurkyutskogo Khanate. It was a confederation of tribes, which are held together by the governor-Hagan \*. Subsequently, so they began to call themselves and Khazar rulers. The first Turkic - if you can call him - the state lasted a century (from about 550 on 650), and then collapsed, leaving no trace. However, only after the emergence of this kingdom arose the designation of the people "Turks", distinguishing it other Turkic-speaking peoples - the Khazars and Bulgars. \*\*

\* Cocoa Haq al. Orientalists wrote the title in different ways - see. Annex I. I'll stick option "Hagan" as the most usual to the eye of Western man. However, the sound of "x" is very common in Khazar language.

The Khazars were first under Hun, then under tyurkyutskim rule. After sunset tyurkutov in the middle of VII century. I came their turn edit "northern kingdom" as it was called by the Persians and the Byzantines. By

\*\*\* One of the legends in the palace of the great Persian king Khusrau Anushirwan (Blessed) were three gold especially for guest throne Emperors of Byzantium, China and the Khazars. Neither one nor the other, nor the third did not Persia attended a state visit, so that the golden thrones - if they existed - played, apparently, a purely symbolic role. But regardless of that's true or fiction, remember the phrase of the Emperor Constantine golden seal in denominations of three letters on the solidus ruler of the Khazars, sent the Imperial Chancellery.

\*\* It does not hurt, however, to use the word "Turk" in relation any steppe nomadic tribe as a euphemism for the word "barbarians" or synonymous with "Huns." This often resulted in difficulty in the interpretation ancient sources.

\*\*\* Ibn-al-Balkin, Fars Namah

## 6

So, in the first decades of the VII c., Before they descended from Arabia Muslim tornado, the Middle East ruled by a triumvirate of powers: Byzantium, Persia, Western Tyurkyutskaya Empire. The first two constantly fought with each other for over a century, and were on the verge of collapse; Byzantium later recovered, but the Persian kingdom was doomed and the Khazars actually resulted in the sentence.

Nominally, they were still under the authority of the Western Tyurkyutskogo kingdom in which poses the greatest strength and heritage of which they soon It had to take. Therefore romeyskoy Emperor Heraclius concluded in 627 g a military agreement with the Khazars - the first in a series of several such contracts - preparing for a decisive war with Persia. There are several versions regarding the role played by the Khazars in that campaign, hardly victorious, but the basic facts are clear. Khazars set under the banner of Irakli 40 thousand horsemen under the command of the leader Zievila involved in the attack on

Persia, but then, tired, apparently, from the overly cautious strategy of the Greeks, launched horses and besieged Tbilisi. The siege was not successful, but the next year they again joined forces with Heraclius, took the Georgian capital, and they returned with a rich booty. E. Gibbon, based on the evidence of the Byzantine historian Theophanes and Nicephorus gives a colorful description of the first meeting of the Emperor and the Khazar leader (46; V; 87-88):

"Khosrov a hostile alliance with the Avars Emperor opposed the useful and worthy of an alliance with the Turks. \* In his call for the horde Khazars transferred their tents from the plains of the Volga River in the mountains of Georgia; Heraclius met them about Tiflis. Zievil second man advantage after Khan, seeing Irakli, rushed toward him, kissed him on the shoulder and prostrated before him in view of the Persians from Tiflis. All the army of the Turks fell to the ground, prostrate, face down, and almost Basileus accolade unfamiliar barbarians. Equal and their leaders, went up on the rocks, fell the same way. Basileus called the Turk's ruler and his son took off with his head a crown, laid it on the Turk's head, made a feast, giving Zievilu all utensils with Imperial table, in addition to the imperial robes and adorned with pearls and earrings. She promised him his daughter to wife Evdokia, for what once was the completion in forty thousand horsemen, " [8].

\* Under the "Turks", as we will see further, the author assumes the Khazars.

Evdokia (or Epiphany) was the only daughter of Irakli first wife. The promise to give her "Turk" once again shows how highly prized Byzantine court alliance with the Khazars. However, marriage is not held since Zievil died when Evdokia only directed with his entourage on I am meeting with him. We have Theophanes in relation to this ambiguous remark that Zievil presented to the Emperor, "his son, a beardless young man" - and quid pro quo? [9]

One Armenian chronicle, there is another colorful passage with a quote from text that can be called mobilization decree of the Khazar ruler before the second campaign against Persia: it was addressed to all subservient Khazar Kagan "tribes and peoples, the inhabitants of the fields and mountains, living in the city or under the open sky, shaving their heads and wearing braids to a wave of it all were ready and unarmed " (37; 29).

We have before us the first indication of a rich ethnic mosaic that it was to make the Khazar empire. "These Khazars" who ruled it, always were probably a minority - as the Austrians in the Austro-Hungarian monarchy.

## 7

Persian state never recovered from the crushing the defeat inflicted on him in 627, Emperor Heraclius. Happened uprising, the Shah was killed by his own son, also died a few months; He was elevated to the throne of the child, followed by a decade of anarchy

and chaos, and then appeared on stage for the first time the Arab hordes overwhelm

Sassanid Empire. Around the same time, the Western Turkic confederation It split into Turkic tribal unions. Former Triangle Powers changed others: the Islamic Caliphate - Christian Byzantium - the newly formed Khazar kingdom in the north. The last had to take the brunt to repel the Arab attack and defend from the plains of Eastern Europe invaders.

For the first 20 years after the Hijra - the flight of Mohammed to Medina in 622, with

which begins the Arabic calendar - Muslims conquered Persia, Syria, Mesopotamia, Egypt, and took the heart of Byzantium into a deadly semi-circle,

stretching from the Mediterranean to the Caucasus and the southern shore of the Caspian Sea. Caucasus

It was a colossal natural barrier, but no more impregnable than Pyrenees; it can be overcome through the Daryal (now called Kazbek) pass or bypass of Derbent passage, along the Caspian coast.

This fortified pass, the Arabs called "Bab al-Abvab", "Gate Gate ", was a historical way through which the Khazars and other predatory tribes occasionally attacked the country lying to the south, then retreated in the same manner. Now came the Arabs. With 642 of 652 , they repeatedly overcame Derbent gate and went into the depths Khazars, where they tried to take Belenjer - the closest city - and to gain a foothold

thus in the northern foothills of the Caucasus Mountains. But This, the first stage of the Arab-Khazar war, whenever they put to flight; the last time it happened in 652, in a major battle, when both the parties resorted to artillery (catapults and ballista). Four thousand Arabs were killed, including their commander, Abd al-ibn Rahmunda Rabiha, the rest retreated in disarray back.

The next 30-40 years the Arabs did not try to beat Khazar stronghold. AT during this period of their main attacks were directed against the Byzantine Empire. Repeatedly

(approximately 669, 673-678, 717-718 gg.) are precipitated Constantinople by land and

from the sea; if they were able to close the ring by going to the Caucasus and the Black sailed

Sea, the Eastern Roman Empire would wait for the sad fate. Meanwhile Khazars, Bulgarians and Hungarians subdued, continued its movement to the west,

invading the Black Sea steppes and Crimea. But it was not the old raids at random in order to plunder and capture prisoners, and conquering War, which resulted in the conquered peoples incorporated into the empire with

stable management, led by the mighty Kagan, appointed

governors of provinces, and in the occupied territories will be charged taxes. At the beginning VIII century. Khazar state was already strong enough to most go on the offensive against the Arabs.

From a distance of more than a thousand years, followed by a period periodically hostilities broke out (so-called "second Arab war" 722-737 gg.) Looks dull succession of episodes of local importance, played out on the same pattern: first Khazar cavalry heavy armor invades through the Daryal Pass or Derbent gates in possession of the Caliph to the south Caucasus, and then escape from the Arabic counteroffensive returned the same paths on the Volga. If you look at telescope from the wrong side, you can not help recalling the old song about noble Duke of York, who commanded the tens of thousands and then rises from them up the hill, then again descend to the bottom of it. Arab sources interpret (it is possible that exaggerating) the armies number 100, even 300 thousand people who fought on both sides, and is more than the troops who solved at about the same time, the fate of Europe Battle of Poitiers.

About fanaticism and contempt for death that distinguished those of the war, saying such episodes like the self-immolation of the whole population of the Khazar city, refused give up the source of the poisoning in the Bab al-Abvab (Derbent) Arab the commander or the appeal, because of which the defeated Arab army He suspended the flight and began to fight to the last soldier. "The magic gardens, faithful, and not in hell! "Every soldier a Muslim who died a holy war, have been promised delights of paradise.

During these 15 years of fighting, there was a period when the Khazars devastated Georgia and Armenia and utterly defeated the Arab army at the Battle of Ardabil (730) reached Mosul and Diyarbakir, having more than half-way to Damascus, the capital of the caliphate. Yet Fresh Muslim army put an end to the raids and had the Khazars to overcome the mountain in the opposite direction. The following year, oil Ibn Abd al-Malik, the most famous Arab commander of time before commanded the siege of Constantinople, seized and reached Belenjer Samandar, another large Khazar town further north. But leave there is a permanent garrison invaders again failed, so they waited again way back south through the Caucasus Mountains. The Byzantine Empire relief He sighed that took the form of another dynastic marriage - marriage heir to the Khazar princess, whose son had Byzantine reign in the name of Leo Hazara.

The last Arab campaign against the Khazars, which led by the future Caliph Marwan II, ended in a Pyrrhic victory. Marwan Khazar Kagan offered to form an alliance, and then suddenly attacked ally on both sides. Khazar army, unable to recover from surprise, retreated to the Volga. Kagan was forced to ask for peace, and Marwan did as it was decided to deal with the defeated countries: Hagan demanded transition to the true faith. Hagan resigned, but his conversion to Islam was probably imaginary - in any case, nor Arab, nor Byzantine sources are no details about this episode is not reported, Unlike the long-term consequences of adoption as a state religions of Judaism, which took place a few years later. Marwan, satisfaction with the left the Khazars and moved back to Transcaucasia, leaving no garrison nor the governor nor the administrative

apparatus. Soon he was offered the Khazars to conclude a new union - this time against the warlike tribes of the South.

In fact, it is a little like a celebration. Apparent generosity Marwan was most likely caused by a combination of circumstances - as well as many

more in this complicated story. Apparently, the Arabs realized that, unlike civilized Persians, Armenians and Georgians ferocious barbarians from the North not

Muslims would obey protege and his small garrison. At Marwan

I was on account of every soldier, for the account for the vast major riots in Syria

in other parts of the disintegrating Umayyad caliphate. Marwan himself was commander in the civil war broke out soon, and in 744 he became

the last Umayyad Caliph, and after 6 years was killed while in the accession Caliphate Abbasid dynasty. In such difficult circumstances, he simply does not

I could spend human resources for the continuation of the war with the Khazars. He

content to teach them a lesson so that they do not try more than crossing the Caucasus Range.

So huge Muslim mites - dash through the Pyrenees in the West through the Caucasus to Eastern Europe - were simultaneously decompressed at both ends in

at the same time. Franks Charles Martel saved Gaul and Western Europe, and Khazars defended the approaches from the east to the Volga, the Danube and the Eastern Roman

Empire. At least on this issue between the Soviet historian and archaeologist Artamonov and American historian there is a complete Dunlop

consent. I have already cited the latter opinion that not be the Khazars, "Byzantium, the bulwark of European civilization in the East, would have been surrounded by

Arabs ", then history would have taken a completely different path.

Artamonov of the same opinion:

"Khazaria was the first feudal state in Eastern Europe, standing on a par with the Byzantine Empire and the Arab Caliphate ... Only thanks powerful Khazar raids, distract the Arab armies in the Caucasus survived Byzantium ... "[10].

Finally, here is the opinion of professor of Russian history at Oxford University Dmitry Obolensky (87; 172): "The main contribution of the Khazars in the world

history is a successful defense of the Caucasus at the turn of the bursting north of the Arabs. "

Marwan was not only the last Arab commander, attacked the Khazars, but also the last Caliph, pursuing a policy of expansion, aiming for the ideal -

the worldwide triumph of Islam. With the advent of the Abbasid caliphs wars of conquest ceased. Renewed influence of the old Persian Culture has created a mild climate and promoted the flourishing breeding Baghdad under Harun al-Rashid.

During the long lull between the first and second Arab wars Khazars became involved in one of the darkest episodes of Byzantine history, typical for this era, and for the role of the Khazars in the period.

In 685, the 16-year-old Justinian II became emperor of the Eastern Roman Empire. Gibbon, in his inimitable style draws a portrait of him (46; 79)

"His passion was strong, and the weak thought; he was poisoned by stupid pride ... His favorite ministers were two people, the least worthy sympathy - a eunuch and a monk; First ohazhival mother of Emperor whip, the second

He hung upside down insolvent debtors of slow steaming fire. "

During the decade of the unbearable oppression was followed by a revolt, and the new emperor

Leonty Justinian ordered to mutilate and send him into exile (46; 180):

"The nose and possibly tongue were cut off badly, Justinian would still was

nicknamed the Greek "Rinotmet", which means "cut off his nose." Mutilated the tyrant was exiled to Kherson, in the Crimea, an abandoned village, where bread,

wine and oil were imported from overseas as a luxury. "\*

\* The punishment that befell Justinian, should be regarded as condescending. In those days, there was a tendency to replace the death penalty

injury: amputation of hands for stealing and cutting off the nose of fornication and other

sins were the most frequent penalties. But dangerous opponents Byzantine rulers often blinded generously to keep them alive.

In Kherson link Justinian had plans to return to the throne. Three years later, his chances have increased: Leonty was also overthrown and lost

nose. Justinian escaped from Cherson in the Crimean city of Doros, owned Khazars, and I met with the Khazar Kagan, king or Buzirom based. Kagan must have smiled at the prospect to snatch a piece of the pie from the lush

Byzantine dynastic feuds, he concluded an alliance with Justinian and gave out

his own sister. Sister Hagan, received the baptismal name of Theodore and subsequently crowned, it seems the only decent person in this whole chain of vile intrigues: she genuinely loved her husband noseless (which was still only 30 or so years). The couple and their henchmen

We moved to the city Phanagoria (now Taman) on the west coast of the Kerch Strait, where the rules of the Khazar governor. There began preparations to invade

Byzantium via the promised king Buzirom Khazar assistance. but envoys of the new Emperor Tiberius III persuaded Buzira proposing a lot of gold as a gift for the issuance of Justinian Byzantium alive or dead. King

ordered some Papac and Valgitsu kill-in-law. However, faithful Theodora proznala of the plot and warned her husband. Justinian invited them to his chambers

Both attackers one by one and strangled their string. Then he sat down on the ship across the Black Sea, entered the mouth of the Danube and made a new union - to

this time with a strong Bulgarian tribe. King of the Bulgarians has appeared on the Tervel currently a more reliable ally than the Khazar Kagan: In 704, he passed Justinian 5000 horsemen to march on Constantinople. Over the past 10 years Byzantines either forgotten the darker sides of Justinian of the Board, or the current emperor was even worse - in any case, they immediately rose up, overthrew Tiberius and again sat on the throne of Justinian. Bulgarian King He received an award for helping "a pile of gold coins, which measured their Scythian whip "and went back home (although a few years later went again Byzantium war).

The second reign of Justinian (704-711 gg.) Was even worse First, "the only tools the board he considered the ax, rope and rack "(46; 182). injured his mind, he fiercely hated the inhabitants of Kherson, where he spent the most bitter years of his exile, and sent to a punitive expedition. Some of the most prominent citizens of Kherson were burned alive, others drowned, many prisoners, all of this was not enough to quench the thirst for revenge Justinian: new punitive detachment

It was ordered to level the city to the ground. But now the army was stopped strong Khazar army; then the representative of Justinian in the Crimea, a Vardan, to the side of the Khazars. Demoralised Byzantine Expeditionary Force changed Justinian and elected emperor under Vardan called diatribe. But as the diatribe was in the hands of the Khazars, rebels they had to pay a large ransom to let Hagan emperor. Expeditionary force returned to Constantinople, Justinian and his son were killed, and sat down on the trail diatribes, is praised as a liberator - and biased and blinded two years later.

The essence of this bloody carousel is that in the era of the Khazars influenced the fate of the Eastern Roman Empire, is not limited to protection Caucasian Muslim bastion. Vardan-diatribes was the emperor of the Khazar "manufacture" and an end to savage reign of Justinian was laid Hagan, his son in law. Daplop wrote, "it is no exaggeration to say that the Hakan time could actually be put in the new ruler of the Greek Empire " (37; 176).

## 9

From the viewpoint of presentation of the chronology of events occurred, finally, the time go look at the history of the Khazars to Judaism, which took place around 740 But for the correct perception of this outstanding event should first turn to the traditions, habits and daily life of the Khazars, immediately prior to this.

Alas, in our disposal there is no pictorial evidence of a witness, Such descriptions court of Attila left Priscus. We have satisfied with renderings and compilations Byzantine and Arab chroniclers, different sketchy and fragmented. There are, however, two exceptions. One - a letter allegedly sent by the Khazar Kagan,

which will be discussed in Chapter II; others - travel notes  
Supervisory Arab traveler Ibn Fadlan, the Secretary  
diplomatic mission sent to northern civilized ruler  
barbarians.

Ruler of this was the Caliph al-Muqtadir, whose embassy has gone from  
Baghdad in the land of the Volga Bulgars through Persia and Bukhara. The  
official reason  
for such a grand trip was a letter of invitation of the Bulgarian  
the king, who asked the caliph: a) to send religious teachers for treatment  
its people to Islam, and b) to build a fortress to repel attacks overlord,  
the king of the Khazars. Invitation - no doubt prepared as a result of  
earlier diplomatic contacts - provides an opportunity to establish  
favorable climate among the Turkic tribes in the territories through which  
Embassy of the route ran through the preaching of the Holy Quran and  
distribution of gifts of gold.

The report of our traveler opens with the following words \*:

\* A. Koestler quoted "Notes" Ahmad ibn Fadlan German  
3. V. Togan translation and the English translation of RP and RN Blake Fry;  
we  
quoted by Russian academic translation AP Kovalevsky - approx. Ed.

"It - Book Ahmad ibn Fadlan ibn-al-Rashid ibn `Abbasa ibn Hammad,  
Commander of the Faithful of the client, as well as customer Muhammad ibn  
Suleiman,  
Hashimida Ambassador al-Muqtadir to the king, "the Slavs", in which he  
reports that,  
that he watched in the country of the Turks, the Khazars, the Rus, "the  
Slavs", Bashkirs and others  
[peoples] on the part of the differences in their beliefs, information about  
their kings, their  
situation in many of their affairs.

Said Ahmad ibn Fadlan: When the letter arrived Almush son of Shilka  
yylytyvara king "Slavs" to the Commander of the Faithful al-Muktadir in which  
he asked him to send him someone who instructed him in the faith,  
I would teach the laws of Islam, for it would build a mosque to be erected  
a chair that he set her on it [Caliph] named in his khutba  
[own] country and in all areas of his state, and ask him about the  
the construction of the fortress, to strengthen in it from kings, their  
opponents [speech  
with the protection of the king of the Khazars] - it had been agreed on what  
it requested.  
The intermediary in this case was Nasir al-Harami. And I have been authorized  
to  
reading it [the king] writing and presentation that goes to him [in  
as gifts], and to oversee the fuqaha and Muallim. And he was  
granted the money, gave him for said contact construction for  
payment [salary] and fuqaha Muallim. [This is followed by details of  
penalties  
the money from one of the estates in Khorezm and the names of participants in  
the mission]. So  
we went from the City of Peace [Baghdad] on Thursday, after eleven  
Nights [month] Safar three hundred ninth year [21 June 921] "[11].

As you can see, the expedition took place much later described in the  
previous  
section events. But in terms of customs and rules neighbors pagan Khazars,  
it hardly matters; what we learn about the lives of these nomadic tribes,

It gives some idea of the life of the Khazars in the earlier period - up conversion to Judaism when they were followers of shamanism, similar to beliefs of their neighbors in times of Ibn Fadlan.

The embassy was moving slowly and apparently uneventful until reached Khorezm frontier province of the Caliphate south of the Aral Sea. Emir Khorezm tried to dissuade travelers from the continuation of the path, alleging that between his country and the kingdom of the Bulgars living "a thousand tribes of disbelievers" which are not released after the living. In fact, these attempts obstruct the execution of the orders of the Caliph unimpeded passage Embassy could be caused by other reasons: a guess that the mission indirectly aimed against the Khazars, with whom the Emir of Khorezm actively traded and He was a friend. But in the end he relented, and the expedition was allowed to walk to Urgench at the mouth of the Amu Darya. There she had three months due to winter fierce cold, which Arab travelers always tell very at length:

"So, we stayed in Djurdjania [Urgench many] days. And the frozen river Jeyhun [Amu Darya] from beginning to end it; and has the thickness of ice seventeen quarters. Horses, mules, camels and carts passed through it as passing on the road - it was hard not to shake. And he remained in this as three months. And we saw a country that thought no other gates Zamharira opened out of it for us. Snow falls in it not only as a gusty strong wind. [...] In fact, I saw there the chill air and that there [in Djurdjania] bazaar and streets, really, to become empty such an extent that the person avoids most of the streets and bazaars and finds anyone not found him a man. More than once I came out of the bath and, when he went into the house, looked at his beard, and she a solid piece of snow so I thawed it happened before the fire. And, really, happened, I slept in a "home" inside the house. Namely - it was [placed] Turkic yurts made of felt, and I was wrapped in clothes and furs, and [yet] sometimes my cheek froze to Balloon "[12].

Around mid-February was warm up. To cross the northern steppe Embassy joined a large convoy of five thousand people and three thousand horses, after buying the necessary travel Accessories: Turkish camels, travel bags for the camel leather crossing rivers, bread, millet and dried meat for three months. Local residents warned that the north of them lie in wait for even stronger cold, and advised how to dress warmer:

"Those of the inhabitants of this country, that we were friends, offered us to use [them] against using clothes and try to multiply them quantity. They presented this venture in a terrible manner and portray it it is very difficult, but when we are [all] have seen it yourself, then it was twice as much as what we described. So, each of us has jacket over her coat, fur coat over it, over it and kobenyak burnous of which were visible only two eyes, trousers and others with single lining, leggings, boots made of shagreen leather and other top boots boots

so that each of us when riding a camel, could not move on clothes that were on it, "[13].

In short, the fastidious Arab Ibn Fadlan did not like any climate, nor the people of Khorezm:

"They [the Khorezm] wildest people and conversation and natural quality. Their conversation is similar to the way the starlings screaming. The country has Khorezm

village on [away] the day [the way] of Djurdjania called Ardakua.

Its population is called Kardalians. Their conversation is similar to the croaking of frogs.

They renounce the Commander of the Faithful Ali ibn Abu Talib, - yes it will pleased with Allah, - at the end of each prayer "[14].

Leaving the road on March 3, they stopped for the night in a caravanserai Zamdzhan,

and this is the Gate of the Turks; The next day they reached the stop Jeet; farther

It began uninhabited desert, beyond which lay the territory of the Turks-Guzzi

[15]. Caught in a strange land, the mission "entrusted his fate to Allah mighty and great. "Once in the bitter cold riding next to the ambassadors and Turks translator asked Ibn Fadlan: "What does our Lord from us? That He kills us cold, and if we knew what he wants, we are bound to it he would be given ". What Ibn Fadlan said," He [God] wants from you, so that you

said: "There is no God but Allah. " Turok also laughed and said: "If we learned this, we will surely do it "[16].

Ibn Fadlan recounts many similar episodes, without noticing that they demonstrate independence of mind of his interlocutors. Contempt for authority exerted by nomadic tribes, it does not cause sympathy of the messenger Baghdad court. Next episode also occurred in the country's powerful Turks Guzzi, who paid tribute to the Khazars and, according to some sources, consisting

with their close relatives (127; Z6a):

"We were met by a man from the Turks with contempt appearance, ragged, skinny kind, pitiful to the point. And we were attacked by heavy rain. He said:

"Stop!" And all the caravan stopped in general, namely, about three thousand horses and five thousand people. Then he said: "None of you will not pass!"

And we stopped, obeying his orders. \* We told him: "We are friends Kyuzerkina. "He began to laugh and said:" Who is Kyuzerkin? I defecate Kyuzerkina beard. "Then he said:" Pakand "which means bread on the tongue Khorezm. Then I handed him a cake of bread. He took them and said: "Go through,

I took pity on you "[17].

\* Obviously, the leaders of a large caravan tried at all costs to avoid collision with Guzzi.

The democratic way of decision-making, practiced Guzzi, put a deadlock representative of an authoritarian theocracy:

"They are nomads - home out of their hair, they then stop [encampment], then depart. You see them at home in one place, then the same elsewhere, in accordance with the lifestyle and their nomadic movement. And here they are in a sorry state. In addition, they are wandering donkeys - not submit to Allah, do not appeal to reason and not worship nothing but call their elders, "Lord." When anyone of them asks what any advice from their leader, he said to him:

"Lord! What will I do in such-and-such a [business]?" Their deeds [solved] Council between them. However, when they get together on anything, and will decide on this, then comes the most insignificant of them and the most miserable and overrides that on which they have already agreed "[18].

Sexual mores Guzzi - and other tribes - were a striking combination of freedom and wildness:

"Their women do not close any of their men or from outsiders, and a woman does not close and personal from its body from any of the people. Right

as something one day we stopped at [one] person from among them. We sat down, and the wife of the man [was] with us. And, talking to us, she opened its "fardzh" and scratched him, while we were looking at her. we also closed their faces with their hands and said, "Lord, have mercy!". Then her husband

laughed and said to the interpreter: "Tell them: it opens it in your presence, and you see it, and it protects it so that there is to it access. This is better than if it closes it, and [yet] provided to use it. "They [Guzzes] fornication not know. But if respect someone they open any case, they rip it into two parts, namely: they narrow the gap [between] the two branches trees, then tie him to the branches and release both trees and located the unbending is broken ". [19]

The author does not say, whether the punishment and delinquent woman. Later, talking about the Volga Bulgars, he describes no less wild method of dissection adulterers ax from the neck to the hips; so punished and a man and a woman. Ibn Fadlan was surprised further notes that women Bulgarians when bathing in rivers are not closed by men and just as Guzzes, I do not know bodily shame.

With regard to homosexuality, which is perceived in the Arab world granted phenomenon, the Turks, according to Ibn Fadlan, They treated him as a terrible sin. However, evidence of this at It is just one episode, when the seducer "beardless youngster" He escaped with a fine of 400 sheep.

Accustomed to luxury bathrobes Baghdad, our traveler could not Turks tolerate untidiness. "They are not cleaned or from feces or from urine and wash from sexual impurity and do not do anything like that. They do not have anything to do with water, especially in winter. "When the leader

Guzzi withdrew his troops luxurious brocade clothes to put on a new, gifted to ambassadors, they saw in it "a jacket - it broke [rags] dirt, since the rules of [such] that no one takes -fitting clothing until it crumbles to pieces "[20]. Representatives of other Turkic tribe, the Bashkirs, 'shave their beards and eat

lice. [That's] one scrutinizes the seams of his jacket and cracks lice with their teeth. Really, was with us one person from among them, already who converted to Islam and served us. Once I saw how he caught lice in his clothes, he crushed it with his fingernails, then licked it, and said, when he saw me: "Fine" "[21].

The picture as a whole unpleasant. Our pampered traveler deeply despised barbarians. But the contempt he has only caused mud and that it He considered obscene bodily denudation; the savagery of punishments and sacrificial rituals leaves him indifferent. For example, how Bulgarians punished for

Homicide, he describes with detached interest, without anger, which gripping it on other occasions: "And if one man kills another one human intentions, they execute him [in retaliation] for him. If he kills him suddenly doing something for him a box of wood halandzha [Birch], put it inside [this box], his spikes over him [nails] and put with it three cup cakes and water. They are hoisting for him three logs, sticks like a camel's saddle, suspended him between them and say: "We put him between heaven and earth, to come upon him [action] of rain and sun. Perhaps Allah will have mercy on him. "And he stays suspended, until time would wear it and winds would fluff it "[22].

Just calmly he describes the funeral sacrifice of hundreds Horses at the Guzzi and eerie ritual murder of a slave during the funeral of a noble

\* Virus at the grave of its owner.

\* That is, from the Vikings, the founders of the first Russian settlements.

About pagan religions author tells little, except that phallic Bashkirs worship makes him interesting, " Every one of them cut down a stick the size of a fall and hangs it on himself. And if he wants to go to travel or meet the enemy, then he kisses her, worships her, and said, "O Lord, make me so-and-so. "I said to the translator:" Ask any of them, what their justification for this [action] and why he did it is his own master. " He [asked] said, "Because I came from like this, and I do not know about himself another creator besides this "." Then Ibn Fadlan adds: "Some of them said if he twelve masters: at the winter Lord, the Lord from the summer, the rain Lord, have Wind Lord, the Lord of trees, from the people of God, the Lord of horses, from Water Lord at the Lord of the night, at the day of the Lord, at the death of the Lord from the earth Lord and the Lord who is in heaven, the greatest of them. However, he combined with those in agreement, and each of them approves making it companion. [...] We've seen [a] group of which worships snakes, [another] group worships fish, [another] group worships cranes "[23].

In the Volga Bulgars, Ibn Fadlan found a strange custom:

"If they see a person with mobility and knowledge of things, they say, "This is most worthy to serve our Lord." Thus, they take him, put a rope around his neck and hung it on a tree until he break into pieces "[24].

Commenting on this passage, the famous Turkish orientalist Zeki Togan, a distinguished scholar Ibn Fadlan and his time writing (127, 50): "There is nothing mysterious about the ill-treatment with the people of Bulgars outstanding mind. It is based on a simple and sober desire to keep the average person a normal life, to avoid any risk or adventure into which it could would incite a "genius". "Then he gives the Tatar proverb:" If you know too much, you will be hanged, if you are too modest, will trample you. " He concludes that the victim "should be seen not just as knowledgeable person, but as a rebellious genius nerd intolerable. "It turns out that this practice is a means of social protection from change, a punishment non-conformists and potential innovators. \* However, a few lines later The same author admits another interpretation of the phenomenon:

"Ibn Fadlan describes not just a clever murder, as one of the heathen

customs: human sacrifice, the sacrifice of God the most outstanding people. This ceremony is held, probably, not ordinary Bulgarians, and their "tabibs" or healers, shamans, and that the Bulgars and the Rus owned power over life and death of people in the name of religion. By the testimony of Ibn Rust from Rus healers could anyone put on a neck cord and hang on the tree as a plea for divine mercy. By doing so, they They said: "This is an offering to God. "

\* In support of his argument the author cites Turkish and Arabic quotes in the original, without translation - annoying habit today specialists.

Perhaps, in such cases, both motives worked together: "One victim necessary, let's sacrifice the trouble-makers ". [25]

As we shall see, human sacrifice was practiced by the Khazars - Including the ritual killing of the king at the end of his reign. Can suggest that customs between tribes described by Ibn Fadlan, and customs Khazars there were other similarities. Unfortunately, visiting Khazar capital he could not, and so had to rely on information gleaned in the territory subject to the Khazars, especially in the Bulgar court.

## 10

Almost a year (June 21, 921 - 12 May 922) took Embassy the caliph, to achieve the goal - the land of the Volga Bulgars. The direct route from Baghdad the Volga lay across the Caucasus and Khazaria - to go around it, travelers I had to make a huge detour, avoiding the east, "Khazar", that is, Caspian Sea. But reminders of the proximity of the Khazars and the related dangers accompanied them all the way.

A typical episode occurred with them in the visiting Chief of the troops Guzzi

(the man who wore a brocade robe jacket, split into rags). First, they were well received, even arranged a banquet in their honor. But after Guzzi leaders changed their minds, remembering his hostile relationship with Khazars. The main leader of the others gathered to decide what to do.

"And Tarhan was the most notable of them and the most prominent of them, and he was the lame, the blind, withered arm. So he [the chief of the troops] said to them, "Truly, this is after the king of the Arabs to my son in-law Almush Shilka [the king of the Bulgars], and befits me to let go of it except after the council with you. "Then, Tarhan said: "It's something that we did not see and what not We heard, and by us [had] not received the ambassador of a sovereign since long as we and our fathers. I think not only as [this] Sovereign [Caliph] arranges the trick and send these [people] to the Khazars, to raise their war against us. And best of all cut these ambassadors each half, and we will take that with them there. "And the other one said, them: "No, but take that with them and leave them naked, so that they

back [to], where profit. "And he said, [yet] another," No! But the king Khazars have our prisoners. So we send these to redeem those "" [26].

The dispute they lasted for seven days, and all the while Ibn Fadlan and his people

They feared the worst. Eventually Guzzes they were released; we can not be explained,

why. Perhaps Ibn Fadlan was able to convince them that his mission actually directed against the Khazars. In earlier times, fought Guzzes together with the Khazars against another Turkic tribe, the Pechenegs, but then

It showed hostility, which led to the seizure of hostages.

Khazar threat hung over the travelers along the way. K north of the Caspian Sea, they had more time to deviate from the route, before reaching the Bulgar encampment somewhere near the confluence of the Volga and Kama rivers.

There the king and the leaders of the Bulgars were waiting for them in great excitement. As soon as

ended the ceremony and joy, the king sent for Ibn Fadlan to seriously talk. "This man was [impressive] appearance and stateliness, [was] he

thick, wide, as if he spoke from a large pitcher. "He recalled

Ibn Fadlan the main goal of the mission - the transfer of money for the "construction of the fortress,

that would protect me from Jews who have enslaved me. "Unfortunately, money - Four thousand dinars - had not been brought to the embassy because of some bureaucratic difficulties, but we have been promised in the future. On hearing this, the king -

"impressive, broad and corpulent" - almost in despair. Embassy of it suspected of embezzling money. "" What do you say about a man who handed nekiim people money [destined] for people deprived, besieged, enslaved, and they deceived him? "I said," This is unacceptable and the people

bad. "He said:" With a disagreement or consensus? "I said:" With general agreement "" [27].

Gradually Ibn Fadlan succeeded in persuading the king that money only \* detained, but the king did not stop worrying. He kept repeating that the main purpose of the invitation - the construction of a fortress, "for fear of the king of the Khazars."

Obviously, the fear was well-founded, as evidenced by Ibn Fadlan:

\* It seems that in the end they were brought because the more they do not mentioned.

"The son of the king" Slavs "[ie Bulgars] is a hostage of the king of the Khazars.

Before the king of the Khazars came [news] about the beauty of the daughter of the king of "Slavs", so that it

I sent to woo her. And he spoke against him and refused him. Then the sent [the expedition] and took her by force, although he was a Jew and she a Muslim.

So she died, [being] from him. Then he sent, demanding his second daughter. Once this [news] came to the king, "Slavs," he forestalled [it], and

married her to the king [the prince of the tribe] eskel, which is under its power, fearing that he would take her away from him by force, as it did with its

sister. And, really, the king of "Slavs" prompted to write the emperor [Caliph] and asking him to build a fortress for him, the fear of the king of the Khazars "[28].

Subject fear sounds like a refrain in the song. Ibn Fadlan specifies the amount of tribute, Bulgarian king annually paid the Khazars: one sable pelt with each house. Since the houses (ie tents) Bulgars was about 50 thousand, and sable produced Bulgars, highly prized in the world, it is It was a high tribute.

## eleven

All reported by Ibn Fadlan on the Khazars, is based, as already mentioned, on information gathered during his travels, but most received from the king's entourage Bulgaria. In contrast to the rest of the story, reflecting the personal observations, the pages devoted to the Khazars contain superficial information and do not make a strong impression. Besides, He biased informants - remember the clear hostility of the king of the Bulgars to the Khazar overlord, and the hostility of the Caliphate to the kingdom, who joined in a rival religion to speak at all too.

The author makes an abrupt transition from the description of the Rus court to the Khazar court:

"As the king of the Khazars, whose title Hakan, then, really, it does not otherwise shown as [just] in every four months, [appearing] in the [honor] the distance. It is called the "big Hakan," and his deputy called Hakan-beh. This is he who leads armies and commands them, manages the affairs of the state, leads them there [to the people], It makes hiking and willing obedience to him in the vicinity of it kings. He comes every day to the highest Khakan humbly showing humility and serenity. He comes to him not only as a barefoot, holding his hand wood, and when the welcome him, the lights in front of him, these firewood. When he finished with the fuel, he sits down with the king on his throne with his right hand. It replaces a man called Kundur-Haq, and It also replaces the husband called dzhavshygyr. The custom of most of the king, he does not give audience to people and talking to them, and it has not is none other than those we have mentioned, and the power to administer affairs, to punish [the perpetrators] and manage the state owns it Deputy Hakan-Beja.

[Other] practice [concerning] the greatest king [one that] if he dies, it is built for a large yard, which [are] twenty houses, and in each of these houses for him breaks the grave. Comminuted the stones so that they become like powder eye, and

spread out in it, and on top of this overlaps quicklime. And under [this] court [has] a river, and [that] a large river, [rapidly] current, and they

spend the river over the tomb, and say, "That did not get to it either sheytan, neither man nor worms or insects. "When he was buried, then cut Neck those who buried him, that was not known which of the houses [is] his grave. The grave is called "Paradise," and say, "He entered the paradise. "And [these] houses are lined with brocade, woven of gold.

[Yet] the custom of the king of the Khazars [that] he had twenty-five wives, [and]

Each of these women - the daughter of any of the kings, sosedyaschih with him, which he

It takes [himself] willingly or unwillingly. He has sixty girls for concubines it

bed, and only those which are distinguished by the beauty ". [29]

Then Ibn Fadlan gives a rather bizarre description of the Kagan's harem, where

each of the eighty-five of his wives and concubines, "a palace", as well as a minister or a eunuch, which is the king's order brings her to his alcove "faster than blink of an eye."

After a few more dubious remarks about the "customs" of the Khazar Kagan (we'll come back to them), Ibn Fadlan leads, finally, some facts about the country itself:

"The king of the Khazars [there is] a great city on the river Atilim [Volga]. It consists of

two sides - one of the two parties [live] Muslims and the other side - the king and his entourage. The Muslims [to command] from husband [of] young men approached the king, who called the haz. He is a Muslim, and the judicial authority of the Muslims living in the country of the Khazars, and [temporarily]

visiting them on business, provided that

lad-Muslim, so no one hears their cases and produces

ships between them, except for him. "The Muslims in this city [has] cathedral mosque in which they pray and present it in the days Friday.

When it [has] a high minaret and several muezzinov "[30].

The surviving part of the travel writing of Ibn Fadlan finishes such the words: "All the Khazars and their King of the Jews \* and" Slavs

"[Bulgarians] and all who

Neighbors with them [are] in his resignation, and he refers to them as

from being in bondage, and they obey him with humility. Some

They believe that the Khazars - a Gog and Magog "[31].

## 12

I'm so extensively quoted Ibn Fadlan's odyssey is not so much because of the

fragmentary information about the Khazars, who can find in it, but because, it sheds light on the world around them, to utter barbarism

neighboring nations, which gives an idea of their own past,

preceding treatment. However, by the time of a visit to Ibn Fadlan Bulgars

Khazaria has turned into a surprising development, compared to its

neighbors, the country [32].

This contrast suggests other Arab historians \*\*; it is visible in everything from housing to the organization of justice. Bulgars, even their king, still only live in yurts, though, "the king of the yurt is very large, accommodating a thousand souls and more "(127; 61) [33]. On the contrary, the Khazar Kagan inhabits a castle from burnt brick, his women - "in the palaces under the roofs of teak" (63), and Muslims have several mosques, including "one whose minaret It rises above the royal castle "(81).

\* The assertion that all of the Khazars - Jews, sounds like an exaggeration, especially when you consider that in the capital of the Muslim community there. Zeki Validi put it in his translation of the word "all." Presumably, the "Khazar" here It called the ruling group or one of the tribes in colorful ethnic mosaic Khazars, where Muslims were legal and religious autonomy, and they are not considered "real Khazars".

\*\* The material for subsequent pages served Istahri work, Al-Masudi, Ibn Ibn Rust Haukal.

In the fertile areas of gardens and cultivated fields stretched without interruption at 60-70 miles. They had extensive vineyards. Here is the testimony Istahri: "We have the Khazars city called Samandar, [it is] between (Khazars) and Bab al-Abvab (Derbent), there are numerous gardens, saying that contain about 4 thousand vineyards, [extending] to the ends of Sarir [gardens] mostly - fruit of the grape "\* [34].

\* Also see. Istahri (63), in his testimony, there were only 4,000 gardens.

The region north of the Caucasus mountains was extremely fertile. In 968 Mr. Ibn Haukal asked about Samandar man went there after the raid Russ: "And he said," There's a vineyard or garden [this], he was begging for the poor, and if left there [anything], only the leaves on the stem. " Rusy came at him, and did not stay in the city either grapes or raisins. A Muslims living in this city, a group of supporters of [other] religions idolaters, and went to [them], but because of the dignity of their land and good their income will not pass, and three years, and will be, as it was ". [35] Caucasian wine Now wonderful and consumed in large quantities in the Soviet Union.

However, the main source of income for the royal treasury was foreign trade. ABOUT

the size of trading caravans plied the desert and steppe between Central Asia and the Volga-Urals region, evidenced by Ibn Fadlan: as we remember, Caravan, which was joined by its embassy in Urgench, consisted of "5000 3 thousand people and horses. "Even taking into account all the possible exaggeration of the caravan still it was great, and we do not know how many of these convoys to move simultaneously. It is also unknown what goods are transported, but considerable certainly were part of the cargo of fabric, dried fruit, honey, wax and spices.

Another important trade route led across the Caucasus to Armenia, Georgia, Persia and Byzantium. The third path branched river caravans were Russes, Get down on the Volga, and rushed to the eastern shores of the Khazar Sea transporting mainly precious furs, demand from Muslim aristocracy, and slaves from the north, sold at slave Itil market. All these transit goods, including the slaves, the Khazar ruler obkladyvayut ten percent duty. Given the tribute from the Bulgars, Hungarians, Burtases and other nations, it is easy to imagine how flourishing Khazars; but its prosperity largely depended on military power as well as the respect inspires its tax collectors and customs officials.

Apart from the fertile regions of the south with its vineyards and orchards, the country It was poor in natural resources. One of the Arab historians (Istahri) It indicates that its only export product was Mica. it is also an exaggeration, but the fact remains that the main trading the activities of the Khazars was the re-export of goods originating from other countries. Among the goods account of the Arab chroniclers most attracted honey and candle wax [36]. According Muqaddasi, "a large number of the Khazars sheep, honey and Jews "(85; 197). However, one source - " Derbent-name "- He mentions either of gold, or of silver deposits at Khazar territory, but their location has not yet been determined. On the other hand, Several sources have reported Khazar goods to Baghdad bazaars and Khazar merchants in Constantinople, Alexandria and even in distant Samarkand and Fergana.

Thus, the Khazars not been isolated from the civilized world; by Compared with neighboring tribes in the north it was a cosmopolitan country, open to all cultural and religious influences, however zealously protecting its independence from the two most powerful world religions. how we see this attitude and become a breeding ground for surprise announcement State religion of Judaism.

In a country that seems to have flourished crafts and art, including the art of sewing. When the future Emperor Constantine V married a daughter Khazar Kagan (see. above, section 1), she brought with her as a dowry a splendid dress, was so struck Byzantine court that there is It turned into a man's ceremonial outfit called "chichakion" - for Khazar Turkic name Princess "Chichak" or "flower" (christened it Irina was named). Toynbee called the episode "a fragment of the brightest stories culture "(114; 549). When another Khazar princess went beyond the Muslim governor of Armenia, her cavalcade was not counting servants and slaves, ten tents wheel "of the finest silk, with doors of gold and silver plates, with floors covered with sable. Twenty carts were loaded with gold and silver utensils and other treasures, who formed her dowry "(128; 120). Kagan himself traveled to more posh mobile tent, crowned with a golden pomegranate.

Art of the Khazars, as the art of the Bulgars and Hungarians, was mainly imitative focused on Sassanid prototypes. Soviet archaeologists Bader (13; 184) emphasized the role of the Khazars in the spread of the north silverware in the Persian style. Some of these findings could be brought to the Khazars, acting as an agent trade; others were imitations, walked out of the Khazar workshops, the remains of which were found

near the ancient Khazar fortress Sarkel \*. Jewellery found within Fortress is likely to have been made by local craftsmen (13; 139). Swedish archaeologist T. Arne reports the discovery in Sweden ornamental plates, pins and buckles made in Sassanian and Byzantine style, created in Khazaria or territories dominion (37; 231).

\* Unfortunately, Sarkel, the largest area of the excavation of the Khazar culture  
It was in place Tsimlyansk reservoir flooding.

Thus, the Khazars were the main mediators in the spread subjects of the Persian and Byzantine art among the barbarian tribes Eastern Europe. Having carefully studied the archaeological finds and documents (in mainly on sources published by Soviet researchers), Bart He comes to this conclusion:

"The looting of the Khazars Tiflis spring 629 has to do with our subject ... [After the capture] Kagan sent managers to monitor manufacture of articles of gold, silver, iron and copper [37]. Under their control are also bazaars, trade in general, even fishing ... Conducting military operations in the Caucasus during the whole of VII century, the Khazars is in contact with the culture, vzrosshey in the Persian Sasanian traditions. Therefore, the product of this culture got to not only the peoples of the steppe through trade, but also as a result of looting and even tax collection ... All the way that we scrutinized in the hope of finding sources Hungarian art of the tenth century, we return to the territory of the Khazars "(13; 143-145).

The last remark is related to the Hungarian scientist remarkable archaeological find known as the "Treasure Naguszentmiklos". This treasure, consisting of 23 gold vessels of the tenth century, was found in 1791 near the village of that name. \* Barth said that figure "Prince-winner", which pulls the hair captive and mythological the story depicted on the reverse side of the golden pitcher as inlay other ornaments, close to the findings of the Novi Pavzare in Bulgaria and of Khazar Sarkel. As the Hungarians and Bulgarians were under long Khazar domination, this is not surprising. So hobbler as and all the treasure, giving at least some idea of art in the territory Khazar Empire and the dominant, as was to be expected, Persian and Byzantine influence. \*\*

\* Now it belongs to Romania and called Sinnikolaul Mare.

\*\* Those who are interested can refer to a great collection of photos in Gyula Laszlo book "The Art of resettlement" (Gyula Laszlo "The Art of

the Migration Period " ), although its historical commentary should treat with caution.

Among Hungarian archaeologists there is a direction, representatives who believes that the master gold and silversmiths, who worked in the X century in Hungary were actually Khazars (74, 66 and beyond). As we Later we see (see chap. III; 7, 8), led by the Magyars, migrated to 896, in present-day Hungary, stood a resurgent Khazar tribe known as Kawara, settled with them in the new location. Khazar-Kawara were known as skilled craftsmen gold and silver, have which the Hungarians, originally not as skilled, adopted skills. Thus is perpetuated the theory of the Khazar origin, at least some of the archaeological finds in Hungary that It will become even more obvious in the light of the Hungarian-Khazar alliance, which will be discussed below.

## 14

Whoever warrior with a golden pitcher - Hungary or hazarinom - he It helps us to imagine the appearance then the rider may, from elite troops. According to Masoudi, "in the Khazar army is currently around seven thousands \* of them sit on the horse with the king, armed with bows dressed in armored helmets and chain mail. Among them there are spearmen, armed, Muslims ... No one in that region does not have a regular army but Khazar king ". [38] Ibn Haukal writes:" At the service of the king of the twelve thousands of soldiers, and when one dies in his place once there is another. "

Here is another important clue to the mystery of the Khazar domination: a permanent professional army and praetorian guard, which in peacetime time effectively control the entire ethnic conglomerate, and during War is the core of the armed horde, sometimes achieved, as we already know, hundreds of thousands or even more. \*\*

\* By Istahri - 12 thousand.

\*\* According to Masoudi, "royal army" consisted of Muslims "fled from Khorezm region. A long time ago, after conversion to Islam, their lands were war and the epidemic, and they applied for asylum to the Khazar king ... When the king of the Khazars at war with Muslims, they kept his army alone and not attack his fellow "[39]. The fact that the army" was " Muslim - is, of course, an exaggeration, which contradicts itself Masudi a few lines later, when he speaks about the "isolation" of the Muslim contingent in the Khazar army. Ibn Haukal says that "in the retinue of the king 4000 Muslims and the service had 12,000 soldiers. "Khorasmians formed within the army, probably something like the Swiss Guard, and their words fellow of the "hostage" (see. above, section 10) are probably attitude is toward them. By the way, the Byzantine Emperor Constantine Porphyry was the Khazar elite corps of guards guarding the gate his palace. It was an expensive privilege: "Security was so high income, she had to pay dearly for their posts, so that

the salary was only 2,25-4% of this board (32; 692-693). It turned out, hazarin that with a salary of 7.4 pound paid for the right to stand on gate 302.8 pounds! (21; 228 approx.)

## 15

The capital of this diverse empire was first probably the fortress Belenjer in the northern foothills of the Caucasus; After the Arab raids in the VIII century the capital was moved to the western shore of the Caspian Sea, to Samandar, and, Finally, in the Itil in the Volga delta.

There are several descriptions of Itil, complement each other. City She is lying on both banks of the river. The eastern part was called "Khazaran" West "Itil" \*; Between themselves, they connected the floating bridge. The western half It was surrounded by a brick fortress wall; there were located the palaces and courtyards Kagan and Bek, dwellings and their servants \*\* "purebred Khazars." The wall had four gates, some of which overlook the river. [40] On the opposite, eastern shore lived "the Muslims and idol worshipers" (55); there were also mosques, bazaars, baths and other public services. Several Arab The author speaks of the impression they made a number of mosques in the Arab quarter and the height of the main minaret. They also unanimously emphasize the autonomy of the Muslim courts and clergy. Here he writes about This al-Masudi, who is sometimes called "the Arab Herodotus", in its work "swilling placer gold and precious stones", "In the Khazar the capital of the rule of seven judges; two of them for the Muslims; two - for the Khazars, are judged in accordance with the Torah (the law of Moses); two - for Christians, are judged in accordance with the Gospel, and one for Saklab (Slavs) Rus and other pagans, which is judged according to the heathen [custom], ie, at the command of reason. "And when a chance of great importance for which they have no knowledge, they are going to have Muslim Qadi (judges) legal proceedings against them and follow what should be according to Sharia. [...] And Rusa Saklab which, as we have said, the Gentiles, [and] serve in the army the king and his servants are. "In his country, there are many Muslim merchants and craftsmen, who traversed the country in view of the Khazar king justice and security, [the ruling] there. They have cathedral mosque with a minaret, which rises above the royal house, as well as other Mosque with schools where children are taught the Koran. "If Muslims and Christians would enter into an agreement, the king would have no means [to oppose it] "" [41].

\* In different periods of the city was known under different names: Al Bajada, White City.

\*\* Masudi places these buildings on an island near the western coast or on the peninsula.

After reading these lines, prominent Arab historian, written in the first half of the tenth century (probably between 943 and 974 years.), created too idyllic picture of life in the Khazar kingdom. That article "Khazar", "Jewish Encyclopedia" we read: "At a time when Western Europe rampage bigotry, ignorance and anarchy, the kingdom of the Khazars could proud of justice and tolerance rule "\*\*.

\* So it is written in the encyclopedia, published in 1901-1906 gg. The "Encyclopaedia Judaica" 1971 article on the Khazars, written by Dunlop, exemplary objective.

This, as we have seen, is only partly true. There is no evidence of practice of religious persecution in the Khazars, either before or after entering Judaism. In this respect, the Khazar state may be considered more tolerant and enlightened than the East Roman Empire, or Islam in the early stages. FROM

on the other hand, they seem to have remained on tribal past barbarous rites. Recall information Ibn Fadlan about killing people, participated in the construction of tombs and burial Kagan. He mentions another archaic custom: "The duration of [the board] their king - forty years. If he survives them [even] one day, and his subjects close fire him or be killed, and say, "This mind is reduced and judgment [was] confusing [unclear], "" [42].

Istahri offers another version:

"With regard to the management and the governor, the head of them called "Hakan-Khazars." He is above the Khazar king, but the king appoints him. When they want to put someone that Hakan, then lead him and begin choke with a silk cord. When he was close to that to give up the ghost, I tell him: "How long you wish to reign?" - He says, "so and so many years. "If he dies before [his happiness], and if not, it killed upon reaching a designated number of years of reign "[43].

J. B. Bury (21; 405) with doubt took this post, and from It is really worthwhile to dismiss if ritual regicide It was not so common in traditional and archaic societies. J. Fraser had emphasized the connection between the concept of the divine and the sacred status of the king to kill him on the need to After a certain period, or when his vitality runs out to the divine energy could find a new incarnation. \*

\* Fraser devoted to this theme a special article "Murder Khazar kings "(Fraser J. *The Killing of the Khazar Kings* // (*Folklore*. XXVIII. 1917)

In favor of the veracity Istahri says the fact that an a similar ceremony exotic "strangulation" of the future king of another nation - Kok-Turks - said the independent Chinese sources. 3. V. Togan (28; 269) refers to the French anthropologist Saint-Julien, who wrote in 1864 .: "With the construction of the Emperor on the throne next important dignitaries planted it on

felt, and the sun circle twine nine times. Each raze officials do worship before him. After the worship put it on the horse horse pull together his throat tight silk fabrics, then loosening the fabric, immediately asked how old he might be Khan? "[44].

We do not know whether the Khazars refused the ritual killing of kings (if I existed at all) with the transition to Judaism; If so, then the Arab The author takes the information about the practice from the past to the present - and they so there were constantly rewriting predecessors and giving information her new one. Be that as it may, there is no doubt deification Hagan, regardless of whether it brought finally sacrificed. how already mentioned, he was worshiped, but kept almost imprisoned, cut off from his people, then he staged an elaborate ceremony funeral. Public affairs, including the military, engaged Beck (sometimes referred to as the Kagan-Bek), who had the real power. This convergent and Arab sources and modern historians; the last is usually characterized Khazar system of government as "dual reign" where Hagan He represented heaven and back - secular power.

Double reign of the Khazars is sometimes compared - most likely a mistake - A diarchy in Sparta, as well as externally identical to her rule double in various Turkic tribes. Two Spartan king came from two the main labor and have the same authority; As for the nomadic tribes \* two leaders, there is no indication of the division of functions, such as the Khazars. Correct to compare the option of Khazar system of government that existed in Japan, from the Middle Ages to 1867 .: secular power was concentrated in the hands of the shogun and the Mikado was worshiped as an incarnation of the deity.

\* Alfoldi assumed they were headed by the two wings of the horde; about it I wrote Dunlop (37; 159).

Cassel (26; 52) proposed a curious analogy, he compared the Khazar management system with chess. On the chessboard dual reign personified by King (Kagan) and the Queen (Beck). The King is in isolation, Protected servants, has little power and can perform only one-step moves. The queen, in contrast, serves the most powerful figure, dominating the board. Nevertheless, the loss of the queen does not mean the end games, while the fall of the king symbolizes the final defeat, Finished games.

Thus, the dual reign reflects a sharp distinction between sacred and the secular in Khazar psychology. Divine features Hagan clearly appear in the following passage from Ibn Haukal \*:

"Hakanstvo is the exclusive property of the famous family. We Hakan power among the Khazars only nominal, and styled only when come to him. Come to it only when necessary. At the entrance to it included falls in front of him face down to the ground, worshiped him, and becomes

far as Hakan does not allow him to approach. When befalls them heavy event or war, then they take Jaca and not look at him, none of the Turks or other neighboring kafir (infidel) without not

He bowed and walked away. And no one at war with him because of the great respect for him. When he dies and bury him, then no one will not pass by the grave of his without having to do not rush in front of her and did not bow to his ashes; and Traveller  
It sits astride not before out of sight of his tomb.

\* Ibn Haukal, Arab traveler, geographer and historian, wrote his "The Book of ways and" approximately 977 passage quoted below is almost verbatim Istahri written forty years earlier, however, more understandable, so I opted for the translation of Ibn Haukal, Owsley performed in 1800

Obedience to them their king comes to the fact that when sometimes happens  
It must be killing one of them, and he is the most respected of them before King and occupies a very important place in his presence, and at the same time, the king did not wants to open his penalty, he orders him to kill himself, and that removed to his home and commits suicide.

I have already mentioned that there hakanstvo affiliation prominent families not with possessions and wealth, but sometimes the rich among them. When gets someone hakanstvo, he swear, ignoring his property status. I told people that I trust, that it seen on one of their youth market, sell grain; and they said that Hakan if they die, then there is no one more worthy hakanstva than he, except that he is a Muslim, and appointed to hakanstvo only Jews.

In the Khazar throne under a golden canopy is made only for Hakan; tents Jaca when smash them in case of need on the road, above the tents of the king,  
and his dwelling in the cities above the king's house. (58; 189-90) [45].

The passage of a decent young man, hlebotorgovtsa, or whatever he was selling,  
more like a fairy tale about Harun al-Rashid. If he was the heir of the gold throne destined for some of the Jews, why the poor grew Muslim? If you try to learn from this story at least some sense, then we must conclude that Kagan was chosen according to the merits candidate, but only among the members of the "imperial" or "noble" kind. So, By the way, it is believed, and Artamonov and Zeki. Artamonov said that the Khazars  
and other natives of the Turks ruled tyurkyutskoy dynasty that once reigned in  
extinct Turkic empire (see. above, section 3). Zeki suggests that "Imperial Race" or "noble family", which should belong to Hagan - this dynasty Ashina, mentioned in Chinese sources - likeness aristocrats of the desert, the origin of which has traditionally prided Turkic and Mongol rulers. This assumption is credible and  
It helps somehow reconcile conflicting values, proclaimed in passage under consideration: a noble young man penniless - and greatness, surrounding the golden throne. Before us is a combination of two traditions, like  
optical interference of two wave patterns on the screen: asceticism tribe desert nomads and brilliance of the royal court, prosperous through trade and crafts subjects and seeks to eclipse rivals in Baghdad Constantinople. After all, the origins of religions practiced in both lush capitals, too, were once the Prophets who came from the desert.

All this does not explain the startling division of divine and secular government that is unique to this period and region. I wrote Bury (21; 405) "We do not know when the actual rule was replaced by the divine Hagan omissions and why he was elevated to the position similar to the position Japanese Emperor, when the state is important for the prosperity of its the existence, but not the rule. "

Variant of answer to this question was recently proposed by Artamonov. He suggested that the proclamation of a state religion was Judaism a coup that turned Hagan, representative of pagan dynasty, whose devotion to the law of Moses could not fully trust in frontman. The hypothesis of no worse than the others - and, just like the others, a little backed up by the facts. Nevertheless, it is likely that these two events - conversion to Judaism and early dvoetsarstviya - were somehow connected between themselves\*.

\* Prior to Judaism Hagan has played an active role - to take at least story with Justinian. The situation obscures the fact that the Arab Historians often speak of "Kagan" specifically referring to "bey" (because "Hagan" many tribes was called the governor), and Beck call differently. as is evident from the table (by Minorsky, [84; 451]):

Constantine Porphyrogenitus: Jaca Beck  
Ibn Rust: Khazar Hakan, Aisha  
Masudi: Haq Malik  
Istahri: Malik Khazar Khazar Hakan \*\*  
Ibn Haukal: Hakan Khazar or Khazar Malik Bey  
Gardezi: Khazar Hakan, Abshad

\*\* Available incorrect sequence of rulers.

## **II**

## **ADDRESS**

## **I**

Jewish Religion - writes Bury - had a profound impact on the Islamic Religion and served as the foundation for Christianity; known isolated cases of converts; but the transition of the Khazars in the faith of Jehovah's pure a unique history "(21; 401).

What are the reasons for this unique event? Get into the skin of the Khazar Prince is not easy - especially since he did not take off armor. If you talk to terms of power politics, which in every age is subject to the same rules, suggests a striking analogy.

At the beginning of the VIII century the world was strictly divided between two superpowers, epitomize Christianity and Islam. Their ideological doctrines found expression in the power policy carried out by classical methods propaganda, military pressure and military conquests. The Khazar empire It was a "third force" to prove their equality, and in the other two the role of the enemy, and as an ally. But to preserve the independence of Khazaria she could only avoid the adoption of Christianity or Islam, otherwise, She would have been subject to the power of the Byzantine emperor, or Baghdad Caliph.

Both forces tried hard to pay the Khazars to Christianity or Islam, However, these efforts have led only to an exchange of diplomatic courtesies, dynastic marriages and unreliable military alliance based on mutual interests. Relying on its military power, the Khazar kingdom, having rear vassal tribes, strongly defended the position of the "third force" headed by an independent steppe peoples.

At the same time, close ties with the Byzantine Empire and the Caliphate proved Khazars, their archaic shamanism - not just the barbarity of obsolete Compared with the great monotheistic religions, but also an obstacle to empowering leaders of spiritual and legal authority, which had rulers theocratic two world powers - the Caliph and the emperor. However, recourse to one of these religions would mean subordination, and therefore the end of independence It was unacceptable. Is it not more logical in this situation was to go to a third faith that is not related to the other two, but at the same time served as one and another ancient foundation?

However, the logic of such reasoning is illusory, because they made the rear number. In reality, conversion to Judaism required the genius Providence. Nevertheless, Arab and Jewish sources in their own way detailing the history of the treatment, build logic similar to the above. Again quote Bury:

"There is no doubt that the adoption of Judaism ruler bowed political considerations. In the transition to Islam, he would have ended up in spiritual dependence on the caliphs, the Khazars tried to impose their religion and Christianity was in danger of becoming a vassal of the Church The Byzantine Empire. Judaism was the religion of the authoritative, holy books who is revered Christians and Mohammedans; He towered over him ignorant barbarians and also guaranteed by intervention caliph and emperor. However, the circumcision, it is not adopted intolerance Jewish worship. The common people were allowed to continue to stay in paganism, worshiping the same idols "(21; 406).

Handling the Khazar court was undoubtedly politically motivated, but

it would be a mistake to imagine that these people are blind in one sitting moved to

the practice of religion with dogmas unknown. In contrast, before applying them

at least a century became acquainted with Jews and their religious practices thanks to the numerous fugitives fleeing religious persecution in Byzantium and, though to a lesser extent, in Asia Minor conquered by the Arabs.

It is known that among the barbarians of the North stands out as a relatively Khazaria

civilized country, yet are not prone to any of the warring religions, because transformed into a natural refuge for the Jews, fleeing from the Byzantine yoke, forced conversion to another faith, and other harassment. The persecution in various forms began when Justinian I (527-565.) And adopted a particularly ferocious form in the VII century under Heraclius in

The VIII century, under Leo III, in the IX century under Basil and Leo IV and in the tenth century when

Romani. For example, Leo III, who ruled two decades immediately after Treatment of the Khazars to Judaism, "tried at one stroke put an end to the disorder

[tolerant attitude towards the Jews], commanding all his subjects, the Jews take

baptism "(109, 61). In spite of the poor performance

Imperial command, it has led to a significant exodus from Byzantium the number of Jews. According to al-Masoudi, the situation of religion in Khazaria

It looked like this: "The inhabitants of the capital - Muslims, Christians, Jews and Gentiles.

Jews are the king, his entourage and the Khazars of his kind. \* The king accepted

Judaism during the reign of Caliph Harun al-Rashid (786-814). A number of Jews

I joined him from other Muslim countries and from the Byzantine Empire.

The reason is that the emperor, the ruling today, ie, in 332 AH (943) and named after the Roman Jews paid their country to Christianity by force and not

I loved them [...] and a large number of Jews fled from Ruma to Khazars "[46].

King of the Khazars became Jews still Caliph Harun al-Rashid, \*\* and him Jews came together from all the lands of Islam and the country of the Greeks [Byzantium]. Current

, in AH 332 [943-944], the Greek king of the Jews drew their strength kingdom to Christianity ... and many Jews fled the country in Greek Khazars ... "

\* Apparently, the ruling tribe "White Khazars". See above, Chapter I, 3.

\*\* Approximately between 786 and 809 years .; assumed, however, that Masoudi

I enjoyed a habitual temporal landmark, as circulation occurred about 740

The last two sentences of the quoted relate to events that occurred two hundred years after treatment of the Khazars, and demonstrate consistency the emergence of waves of repression for centuries. But the Jews were not less

persistent. Many were tortured, but those who are not strong enough

resist, and later returned to their faith, "like a dog to its vomit"  
If you resort to "graceful" the formulation of a Christian chronicler (109;  
84). No less picturesquely described the Jewish author (109; 88) method  
forcible baptism, when applied to the Jewish emperor Basil  
community in Oria, in southern Italy:

"How can they be forced? Anyone who refused to accept their false faith,  
placed under the wooden olive press and squeezed like a winepress  
olives ".

In another Jewish source (which is considered the "Vision of Daniel"  
as an ancient prophecy [109; 201]) as referred to in the persecution  
Roman Emperor ("king of the Greek" of evidence Masoudi): "And then  
It will be a king who will pursue them, not destroying, and graciously  
forcing the country. "

The only mercy shown by History and to the fugitives and those who  
displacement was brought before departure, it was the existence of Khazaria -  
and

before and after treatment. Before treatment, she served as a refuge for  
fugitives and

after it turned into a kind of national housing. The fugitives were  
representatives of a higher culture and became, of course, an important  
factor

formation of cosmopolitanism and tolerance, they smote the Arab chroniclers,  
mentioned above. Their influence and, perhaps, their first missionary zeal \*  
the court had to feel and know. Apparently, the Jews skillfully combined  
theological argument, the Messianic prophecies and reasonable considerations  
about the benefits that would be gained by the transition to the Khazars  
"neutral" religion.

\* At that time treatment of unbelievers by force or persuasion were most  
urgent  
care. The fact that this was done by the Jews, says such a fact: since  
reign of Justinian Byzantine law face severe penalties for trying  
Treatment of Christians to Judaism and Jews, "annoy" convert  
Christians waited for death by burning at the stake. (109; 25).

Exiles brought Byzantine art and crafts,

advanced methods of agriculture and commerce as well as the Jewish alphabet.

It is not known what kind of script used before the Khazars, but "Fihrist"

Ibn Nadim (94; 403. 37; 119), attempting a universal bibliography,

composed about 987, said that while the Khazars

used the Hebrew alphabet. [47] Hebrew served a dual

purpose: it was the language of science (as medieval Latin in the West) and  
script

for different languages Khazars (like the Latin alphabet, which

benefited in Western Europe took shape languages). Because of the Khazars

Jewish writing spread, apparently on adjacent countries.

Hence posts Coulson of "inscriptions on non-Semitic language (or, perhaps,

on two different non-Semitic languages), found at two of the gravestones

Phanagoria and Partenit in Crimea and has not yet been deciphered (94; 403.  
28) \*.

(Crimea, as we have seen, it appears from time to time under the Khazar

rule, but there has long been a Jewish community, and inscriptions

could be made even before the circulation of the Khazars). [48] Some Jewish

letters ("tire" and "tsadey") hit the Cyrillic (94; 403) (12; III; 210

approx.

47); Polish coins were also found relating to the XII and XIII centuries,

with

Polish inscriptions in Hebrew letters (for example, "Leszek Krol Polski") next to the coins with inscriptions in Latin letters. Pole N. writes: "These Coins definitively prove the fact of distribution of Jewish Literature of the Khazars in the neighboring Slavic countries. Boating such coins had attitude to religion. They were minted because many in Poland have been more accustomed to such letters than to Latin, not tying them specifically Jews "(94).

\* These inscriptions belong to a different category than the fake Firkowicz, known among historians (see. Appendix III).

So called, of course, practical considerations and conceived as a cunning political maneuver treatment led to consequences in the Culture, which is hardly foresaw its initiators. The beginning was the Jewish Alphabet; Three centuries later, the sunset of the Khazar state was marked repeated bursts of messianic Zionism and the emergence of pseudo-messiahs, like David El-Roi, the hero of the novel Disraeli led the quixotic campaigns with the aim to recapture Jerusalem (see. Sec. IV).

Forced to move to Islam after Hagan suffered by the Arabs in 737, defeat proved a mere formality, not performing the, apparently, on his Places unimpressed. In contrast, voluntary conversion to Judaism It led to a profound and long-lasting consequences.

## 2

The circumstances of the treatment legendary darkened by the news, but the main Arab and Jewish sources converge [49].

The story of al-Masoudi about the role of Jews in the Khazar, cited above, It ends with a reference to his earlier writings, in which he describes These circumstances. The writing is lost; however, there are two pieces, based on it. In the first, the pen Dimashqi (1327) It repeated that at the time of Harun al-Rashid Byzantine emperor expelled Jews of their state, and they went to the Khazars, "where they found smart and pious people, they declared their faith, and they recognized it most correct acceded to "(80, 6). [50]

The second, much more detailed account is contained in the book al-Bakri "Kings and roads" (XI in.):

"Reason for the king of the Khazars to Judaism before Gentile is. He converted to Christianity (see. below, ch. IV, 11). Then he recognized his falsity and I discussed this issue, much disturbed, one of his confidants. He said to him: "O king, the people of the Holy Scriptures are divided into three groups. Convene and lead them to bring their evidence and then will follow those who have true".

And he sent to the Christians of the bishop. When the king was a Jew, experienced in

disputes, and it started a debate. He asked the bishop, "What do you say about Moses, son Amran, and the Torah, given to him again?" The bishop answered, "Moses - a prophet in Torah truth. "Then the Jew turned to the king:" So he acknowledged the veracity my faith. Now, ask him what he believes. "The king asked, and Bishop He replied: "I say that Jesus - the Messiah, son of Mary, he - said, he did miracles in the name of the Lord. "And the king said to the Jew:" He preaches the doctrine, I do not know, but acknowledges that I say. "But the Bishop was not good at evidence [51]. Then the king demanded a Muslim, and sent him scholar, a wise man, wizard prove. But the Jew hired someone who Muslim poisoned in a way, and he died. So Judah was able to persuade the king to his faith, and he converted to Judaism "(37; 90).

Arab historians have undoubted gift to sweeten the pill. If Muslim sage took part in the debate, it would hit into the same trap, and that the bishop, for both recognized the truth of the Old Testament, so the defenders of the New Testament and the Koran will inevitably be lost with the score 1: 2.

The consent of the king of this reasoning is symbolic: it expresses readiness recognize the doctrine shared by all three - the common denominator - and He refuses to be adjacent to any of the conflicting currents, moving on this. Again triumphed impartiality applied to theology.

From this history should also, as indicated by Bury (21; 408) such that Jewish influence at the Khazar yard had to be strong before official appeal: because of the bishop and the Muslim scholars had "send", while the Jew was already "under him" (king).

## 7

We now turn to the main Arab sources on the history of treatment - Al-Masudi and scribes of his works - to the major Jewish source. This so-called "Khazar Correspondence" - letters in the Hebrew language, They exchanged a Jew Hasdai ibn Shafrut, Chief Minister of Cordoba caliphate, and Joseph, the king of the Khazars - or rather, the scribes of both. Authenticity

This correspondence long doubted, but now it is recognized by all genuine, discounted at liberty, admits later copyists.

The exchange of letters was apparently the place after 954 and up to 962, that is, about the same time when Masudi wrote. To become clear relevance Correspondence should tell more about the personality of Hasdai ibn Shafruta - perhaps the most prominent figure of the "Golden Age" (900-1200 gg.) Jewry Spain.

In 929 Abd al-Rahman III, the ruler of the Umayyad dynasty, succeeded unite under his authority ownership of the Moors in the southern and central parts The Iberian Peninsula and to establish a Western Caliphate. Its capital Cordoba

Arabic became the jewel of Spain and the center of European culture  
Library 400 thousand books. Hasdai, who was born in 910 in Cordoba in  
a wealthy Jewish family, first drew the attention of the caliph as a doctor  
on

account of which had remarkable healing. Abd ar-Rahman appointed him  
his court physician, and trusted his judgment so that the first  
instructed to arrange finance of the state, then made a minister  
Foreign Affairs, to unravel the complex diplomatic nodes in relations  
New Caliphate and Byzantium, the German Emperor was distilled, with Castile,  
Navarra, Aragon and other Christian kingdoms of the north of Spain.  
Hasdai displayed a real homo universale centuries before the Renaissance: in  
the intervals between the conduct of public affairs, he found time to  
translate into

Arabic medical treatises, correspondence with wisdom of the rabbis  
Baghdad and instruction Hebrew grammar and poets.

Clearly, it was enlightened, a faithful Jew,  
to use its diplomatic contacts to gather information on  
Jewish communities scattered throughout the world, and petitions in their  
favor at the slightest  
capabilities. He was particularly concerned about the persecution of Jews in  
the Byzantine  
when Roman Empire (see. above, Section I). Fortunately, he had a considerable  
the influence of the Byzantine court, where they were vitally interested in  
neutrality of Cordoba during the campaigns against the Byzantine Empire  
Muslim East. Hasdai, conducting negotiations, used them as  
the opportunity to intervene in defense of Byzantine Jewry - obviously,  
successful (109; 100 cm. approx.).

In recognition of the Hasdai, the first time he heard of the existence  
of  
independent Jewish kingdom from the merchants from the Persian Khorasan, but  
He questioned their veracity. [52] Later, he questioned the members of the  
Byzantine  
diplomatic mission in Cordoba, and they confirmed the story merchants, adding  
its important facts about the Khazar kingdom, including the name of the king  
who ruled at that  
moment - Joseph. Then Hasdai decided to send messengers to the king a letter  
to Joseph.

Letter (more on that below) contains a list of questions about the  
Khazar  
the state, the people, the process of government, the army and so on,  
including the issue  
Joseph accessories to any of the twelve tribes of Israel. It's like  
if it indicates that the Khazars, the Jews, according to Hasdai, were  
natives of Palestine, like the Spanish Jews, and even represented  
one of the Lost Tribes. Joseph, not being a Jew by birth, not  
belonged, of course, to any of the Knee; in his "answer Hasdai"  
He, as we will see results in the genealogy of a different kind, but his main  
intention - to provide detailed Hasdai, albeit legendary story about  
circulation, held two centuries earlier, and the circumstances that  
led to this choice.

The story of Joseph begins with a eulogy ancestor king Bulan,  
the great conqueror and a wise man, "Banish diviners and idolaters with  
their land. "Then the king Bulan appeared in a dream an angel called him  
worship the only true God, and promised that for this he  
"bless and multiply Bulan offspring, give it into the hands of his enemies,  
and  
retain his kingdom forever. "There discern the motives of the Covenant

Genesis; apparently, the Khazars too claimed status the chosen people, made a covenant with the Lord, although it is not due Abraham's seed. But at this point, the story of Joseph makes an unexpected turn.

King Bulan eager to serve the Lord, but is faced with a certain difficulty:

"He answered and said to the angel who spoke to him:" You know, My lord, the thoughts of my heart and my gut investigated, [you know] that I put my trust in you. But the people, over which Samuel, [people] unbelievers. I do not know whether they believe me. If I have found favor in your eyes on me and condescended your mercy, come forth to a certain, chief prince them, and it will help me in this matter. "Holy One - blessed be He - fulfilled his desire, and that the prince was in a dream. When he got up in the morning, and went op told [it] to the king, and the king took all princes and his servants, and all his the people and told them all. They approved it took [new] faith and steel under the auspices of the Shekhinah (the letters. stay of God, thank the Lord) "[53].

Neither Genesis nor the description of the treatment of Arab says nothing about Prince, whose consent was so important to the success of such an event. This is a clear indication of the Khazar dvoetsarstviya. "The main Prince "- this seems to beg, but we can not exclude the opposite: that the "King" - Beck, and "Prince" - Hagan. In addition, according to the Arab and Armenian sources, the leader of the Khazar armies invaded the Caucasus in 711 (ie, a few years before the expected date of treatment) was called "Bulhanom" (21; 406 cm. Approx.).

The letter says that Joseph, the angel came again to the king and said: " This is heaven and the heaven of heavens can not contain me, but you [still] build a temple in my name. "He answered and said:" Lord of the world, I am very I am ashamed before you, I have no silver and gold to build it, how to, how I want to. "He said to him:" Be strong and of good courage! Take is all your troops and go to Rud-lan (var. D-Ral, ie Daryal Gorge) and the country Ardil (city of Ardabil in Azerbaijan). So I put into the heart their fear and dread of you and I will give them into your hand. I made you two warehouse, one silver and one gold. I will be with you and protect you [all] where will you go. You take [it] property, come back safely [to Me], and build the house in my name. "He believed him and did as he She ordered him to. "This corresponds to hike Bulan-Bulhana before calling, and Arab sources also reported that the Khazars possessed at one time Caucasus silver and gold deposits (37; 227). Bulan follows instructions angel is back with a victory and prey and satisfied, "the tabernacle, Ark, lamp, table, altars and sacred vessels. To this day, they are kept in my possession (ie the king Joseph). "

In a letter to Joseph, written in the second half of the tenth century, more than

200 years after the events that he describes is certainly mixed up the facts and

legend. Transfer meager furnishings of the holy place in stark contrast to transfer current wealth of his country, which is devoted a considerable part letter. Times ancestor Bulan appear to Joseph ancient times when the pious, but the poor king was forced to confine tent as holy tabernacle.

Up to this point the letter Joseph had only a prelude to the true drama of what appears in his story treatment. Apparently, failure Bulan idolatry in favor of "the only true God" was only the first step. Still had a choice between the three monotheistic religions. In any case, it follows from the letter of Joseph:

"After this rumor of him [the king dun] spread throughout the land, and heard of him the king of Edom (that is, the king of the Christians) and the king sent and ismailtyan envoys to him with great wealth and numerous gifts together with his wise men to persuade him [to go] to their faith. But the king was wise, and ordered to bring [also] the sage of Israel, well find out investigated and questioned [it], and [then] brought them together so that they have found [truth] about their faiths. They denied the words of each other, and to accept nothing what [with each other]. "

Before us is "brain trust" or "round table" as in Masudi, with the except that no Muslim advance poisoned. Discussion It occurs in approximately the same way. After long and fruitless disputes king arranges three-day break to opponents tempered, and then applies a new method: each is individually. Christian asked that of the other two religions closer to the truth, he says: "Jewish." The same answer the king gives to his question a Muslim. Neutrality again bearing fruit.

## 4

Thus, the treatment took place. What else do we learn from the famous "Khazar correspondence "?

Let's start with the letter itself Hasdai. Intonation in it are the Jewish verses in the then fashionable style of "piyyut" - pompous line with hidden hints and riddles, often in the form of an acrostic. The poem celebrates the feats of arms Destination king Joseph; At the same time the initial letters form the lines acrostic, put in the full name of the author: Hasdai bar Isaac bar Shafrut, followed by the name "Menachem Ben-Shah Rukh." Menachem was a famous Jewish poet, lexicographer and grammarian, secretary and protégé of Hasdai. Apparently, having been instructed to give the message of the king Joseph, how can a more elegant appearance, he used this as an opportunity to immortalize his own name,

inserting it into an acrostic, after the name of the holder. Up to the present time to save more several works by Menachem ben Shah Rukh, so the authorship of this part Hasdai letters can be no doubt. (See. Annex III)

After the poetic praise, compliments and diplomatic krasivostej letter depicts the prosperity of Arab Spain and prosperity for the Jews hand of the caliph Abd al-Rahman, "a first did not know ..." "Poor sheep, who were in grief, they went to rescue and hand their oppressors weakened their hand stopped and it became easier to punish their yoke, thanks mercy of our God. Let it be known to my lord, the king of that name country in which we live, in the sacred language - Sefarad, and ismailtayan language, the people of this country - al-Andalus (Spain). "

Hasdai further explains that for the first time heard of the existence of Judah from Khorasan merchants, then, has more - from Byzantine envoys. That's what they told him:

"I asked them about the case, and they said to me that really matter is the case and that the name of the kingdom - al-Khazar; between al-Kustantiniey [Constantinople] and their country the way \* 15 days, but that "by land between us [and they] are a lot of people "; that the name of the king, the reigning [Now over], Joseph; that "ships come to us out of their country and bring the fish and leather and all kinds of goods "; that" they are with us in friendship and we are honored "\*\*\* that "between us and them [permanent] exchange of embassies and gifts"; what are they have [military] power and might, and hordes of troops who advocate [for the war] at times. "

\* Apparently, if you follow the so-called "Khazar way": from Constantinople, the Black Sea and then up the Don, from the Don to portage Volga, Volga down to the Itil. An alternative, shorter route led from Constantinople to the east coast of the Black Sea.

\*\* The line "... we are honored" echoes the passage from Constantine Porphyrogenitus about special golden seal that seals letters to the emperor. During the Spanish embassy was the emperor Constantine Byzantium.

This information is reported by Hasdai to the Khazar king of his own the country apparently were intended to provoke Joseph's detailed answer. Psychological reception was a success: Hasdai knew for certain that criticize erroneous statement is much easier than to express something of himself.

Next Hasdai mentions its earlier attempts to contact Joseph. He began by sending a messenger, a certain Isaac bar Nathan, received a mandate to get to the Khazar court. However Isaac did not penetrate further Constantinople, where he was treated politely, but you do not continue your journey. AND You can understand why: Given the ambivalence of the empire to the Jewish kingdom, in the interests of Constantine was not at all contribute to the alliance between Khazars and the Caliphate of Cordoba, where the chief minister turned a Jew.

Hasdai messenger had to return to Spain with nothing. But soon  
It presented a new opportunity: to Cordoba embassy arrived from East  
Europe. It was, in particular, two Jews, March Saul and Joseph in March,  
Hasdai volunteered to smuggle a letter to the king Joseph. (Judging by the  
response of Joseph

Hasdai, I was transferred to a third party, a certain Isaac ben Eliezer.)

So, setting out in detail the story of the writing of the letter and  
attempts to send, Hasdai asks a series of direct questions, reflecting its  
avid interest in information about everything related to the Khazars, since  
its

Geography and ending with the observance of the Sabbath. Final passage of the  
letter Hasdai

It sounds quite wrong, as a beginning:

"Searches the hearts and minds exploring knows I did not do it  
for the glory, and that [only] to find and learn the truth, [namely]  
whether there is [elsewhere] a place where there is a torch, and the kingdom  
from Israel

diaspora, and where not lord it over them and manage them. If I  
learned that what I heard is true, I'd neglected his honor and refused  
I would by his rank, would leave his family and started to wander through  
the mountains and hills, on land and sea, until he came to the place where  
the

my lord the king, to see his greatness, his fame and high  
position. [...] Another amazing have requested me to my

lord, he said to his servant, whether we have an indication about  
counting [of time] "the end of miracles" (ie, the time of final disposal  
the Jewish people), we are waiting for so many years, going from  
captivity to captivity, and from exile to exile. What can be [more] Hope  
y is expected to hold back in this state, and I can not calm down  
[and think] the destruction of our glorious temple of survivors from the  
sword,

who are in the fire and water [do not think] about us, who stayed in a small  
number of sets, descended from the heights of glory and in exile and have no  
power [listen], when we say every day: "Every nation has [its]  
the kingdom, and of you do not remember the earth. '"

It starts with a letter of praise prosperity of the Jews in Spain, but  
the end of his breathing bitterness of exile, religious fervor and messianic  
hope. However, these are always conflicting aspirations, throughout  
coexisted in the history of the Jewish broken heart. The contradictory  
letters

Hasdai gives it more credibility. Another question is how

It was seriously his proposal to enter the service of the Khazar king. On  
that

the question we have the answer. Maybe it was not, and at the very Hasdai.

## 5

The answer is not as king Joseph skilled and touching as an Hasdai. AND  
No wonder: as noted Kassel, "scholarship and culture reigned not among  
Jews, on the Volga, and in the rivers of Spain. "Quintessence" Answer "-  
already

The above story treatment. Joseph, of course, also enlisted the assistance

scribe might competent fugitive from Byzantium. Yet "A" sounds Old Testament, while Hasdai appears, rather, a great state sample figure of the tenth century.

"A" begins with loud cheers, repeat the content of the letter Hasdai and proud assertion that there is a refutation of the Khazar kingdom of lies, if "the scepter of Judah ever dropped out of Jewish hands," and "there is no more in the world space for their own kingdom. "What follows is not entirely clear remark about the fact that "for a long time to reach us, and for a long time between our ancestors wrote letters to the happy wishes. It was stored in our books, it is known to all the elders of our country in the East, how do you and mentions "\*.

\* This may be a reference to the Jewish traveler IX century. Eldad ha Dani, whose fantastic tales, popular in the Middle Ages include mention of the Khazars inhabited, according to the writer, the three lost the tribes of Israel, and collecting tribute from the 28 neighboring kingdoms. Eldad visited Spain around 880, and the question of whether he visited Khazaria remains open. Hasdai briefly mentions it in a letter to Joseph like I am asking how to be with him.

Then Joseph presents the genealogy of his people. Even as a staunch Zionist, proud that squeezes "the scepter of Judah", it can not claim, and He argues that ruled over the people of Semitic origin. He traces of their ancestors not to Shem, and the third son of Noah, Japhet, more precisely, to Togarmah grandson of Japhet, the ancestor of all Turkish tribes. "We found in the pedigrees books of our ancestors that Togarmah had ten sons, and these are their names: first - Agiyor, [then] Tiras, accidents, Ugin, Bize-liter T-district, Khazar, 3-nur, B-L-G-d, Savir. We come from the Hazara son; This is the seventh [of the children]. "

It is not clear what is meant by some of the names of the tribes, written in Hebrew letters, but this is not essential; in the most characteristic This exercise genealogists - mixing Genesis with the Turkic tribes \* tradition.

\* It also sheds light on the frequent identification of the Khazars with "people Magog "and Magog, according to Genesis, X. 2-3, slandered called Uncle Togarmah.

Having dealt with the genealogy of Joseph briefly mentions his military seizures ancestors, come down with a sword to the Danube; followed by a lengthy story about Bulan treatment. "From that day forward - it continues to Joseph - Almighty God helped him and strengthened his power. He and his servants made above him circumcised, and [then] he sent [messengers], and brought [to themselves] Some of the sages of Israel, and they explained to him the law [of Moses] and

presented to him by way of all the commandments. "After the regular boastful statements

military victories, subjugated peoples, etc. It is an important text:

"After the events of the reigns of his sons, the sons of the king, by the name

Obadia. He was a righteous and just. He updated his kingdom and strengthened the faith according to the laws and regulations. He built the house assembly (synagogue)

and home exercises (schools), and collected many sages of Israel, gave them a lot

silver and gold, and they explained to him 24 of the book [of Scripture], Mishna,

The Talmud and the whole order of prayer "[54].

It turns out that about two generations after Bulan occurred religious revival or reformation (possibly accompanied by coup d'etat, as suggested by Artamonov). Indeed, Judaization Khazars occurred, most likely in several stages [55]. We remember the expulsion Bulanov "diviners and idolaters," happened before It appeared to him an angel, and Testament "true God" before it became clear What is this God - Jewish, Christian or Muslim. Very likely, that the appeal of the king Bulan and his followers, too, was only an intermediate step that Judaism, in which they went, was a primitive or rudimentary, was based only on the Bible did not know the Talmud, the writings of the rabbis

and arising out of this ritual. In this respect they resemble Karaites - a fundamentalist sect that originated in the VIII. in Persia and spread around the world, especially in the "New Khazars" that is Crimea. Dunlop and some other reputable researchers have suggested that the gap between the board Bulan and Obadiah (ie, between about 740 and 800 gg.) in the country was dominated by a form of Karaite Judaism, and that orthodox "Rabbinic" Judaism was introduced only during religious Obadiah reforms. This is important because the Karaite faith more all survived the Khazars until the end of the last and villages Turkic-speaking Jews, Karaites, of course, the Khazar origin, survived (see. below, Chapter V, 4).

So Judaization of the Khazars was a gradual process that, Index of political necessity, slowly took possession of their minds and After all, in the period of decline, brought to life messianism. Their religious beliefs survived the collapse of the state and preserved, as we shall see later, in the Khazar-Jewish settlements of Russia and Poland.

## 6

Mention of the religious reforms of Obadiah, Joseph brings his list heirs:

"After him reigned his son Hezekiah, after his son Manasseh; after him reigned Chanukah, brother Obadiah, his son Isaac, his son Zebulun, his son, Manasseh his son Nissi his son Menahem, his son Benjamin, his son Aaron and I, Joseph, son of Aaron said. All of us - the king, the king's son. No stranger

He sits on the throne of our ancestors, but [only] the son sits on his throne father. That is our custom and tradition of our ancestors. "

Next, Joseph tries to answer the question of Hasdai on the size and topography his country. However, the court did not find him, apparently informed person, equal in knowledge of the Arabic geographers, so his hazy remarks about other countries and nations add little to what we know from Ibn Haukal, al-Masudi and other Arab and Persian sources. He claims that collects tribute from thirty-seven nations that looks exaggeration; Dunlop assumes, however, that nine of them - families, living in the heart of the Khazars, and the remaining twenty-eight well in agreement with Ibn Fadlan referred to twenty-five wives, each of which she was the daughter of a vassal king (and consistent with questionable stories of Eldad ha Dani). It should also bear in mind the large number of Slavic tribes that lived in the upper tributaries of the Dnieper, which we see really paid tribute to the Khazars.

Whatever it was, the letter makes no mention of Joseph's royal harem: in It says only about one queen and her 'maids and eunuchs. " All of them We lived in one of the three districts that made up Itil, the capital of Joseph. "Living in It Jews and Christians ismailtyane; live it well and other peoples of the other tribes. The second city with its suburbs, takes in length and width 8 8 farsahs. In the third city I live with their princes, and all the slaves \* approximate ministers. "OH and occupies small in length and width 3 3 farsakh. It runs between walls [in both directions] river. "We live all winter in the city, and in the month of Nisan leave the city and go to each his field and garden and to his [field] work. Each of [our] delivery has yet known [ancestral] possession [had received] from their ancestors. They go [there] and are located within its limits in joy and songs; No one hears the voice of the oppressor, there is no adversary nor evil accidents. "And I, my princes and servants, go and go for 20 farsahs path until you get to the great river, called The p-shan (?), and thence go around [in our country], we have not yet come to the end of [our] town. These are the size of our country and the place of our rest. "The country [our] not It gets a lot of rain. It has many rivers, many of which are grown fish. There are [also] in it we have a lot of sources. The country is fertile and fat, It consists of fields, vineyards, gardens and parks. All of them are irrigated from the rivers. In We have a lot of all sorts of fruit trees. [...] With the help of almighty I live peacefully. "

\* Separation of Itil into three parts mentioned, as we already know, and some Arab sources.

The following passage is devoted to the terms of "the end of miracles":  
"Our eyes are fixed on the Lord, our God, and to the wise Israel, to the academy, which is in Jerusalem, and to the Academy, which in Babylonia. We are far from Zion, but we heard a rumor that our many sins tangled calculations, so that we know nothing. But yes God will do [it] for the sake of the beautiful name; yes no

insignificant in his eyes the destruction of his temple, the abolition of his service [it]

and all the evils that have befallen, and yes, he will carry out against us words

[Scripture]: and suddenly come into his temple. We have the same in the hands of only a prophecy

Daniel. Yes accelerate God, the God of Israel, will bring salvation and let our

exiles and scattered our [countrymen], in our life and yours. "

The last paragraph in a letter to Joseph - a clear response to the proposal

Hasdai enter the service of the king of the Khazars:

"You mentioned [also] in his letter that you wish to see me. And I am very

eager and want to see your sweet (for me] face, your [all] revered wisdom and your greatness. Oh, that it happened [sic] like you I say, and I would be honored to have a chat with you and see your respect and

coveted face. You would be my father, and I would be your son, your mouth to obey all my people, and according to thy word, and the right decision I would [he] went out and came (ie acted disposed of). "

There, in a letter Joseph a place where it is said the current policy, but

vague terms:

"I live at the entrance to the river [Itil - Volga] and do not let Russ arriving

on ships, to penetrate to them [ie, in the land of the Arabs on the coast of the Caspian Sea].

"Similarly, I do not let all their enemies arriving by land, enter to their country. "I'm a stubborn war with them. If I left them [alone] they would destroy the whole country ismailtyan to Baghdad "[56].

Here Joseph shows himself as a defender of the Baghdad caliphate from raids

Scandinavian-Rus (see chap. III). This may seem tactless if remember the enmity between the Umayyad Caliphate of Cordoba, which is Hasdai and abassidskim Baghdad Caliphate. On the other hand, quirks Byzantine policy towards the Khazars Joseph dictated the need for to act as a defender of Islam, despite the strife of two caliphate. To Anyway, he could hope that Hasdai, sophisticated diplomat understand it hint.

The meeting between the correspondents of this correspondence - even if they are serious

It belonged to its potential - has not taken place. More than any of their letter - sent if any - has been preserved. The facts contained in the

"Khazar Correspondence" few and add little to what we

It is known from other sources. But the quaint charm fragmentary

picture facing the mind's eye when reading images like

grabs the spotlight of the thick fog enveloping ancient times.

## 7

Among other Jewish sources allocated "Cambridge Document"

(named for its present location - Cambridge Library University). He was found at the end of the XIX century, along with other priceless Documents in the "Cairo Geniza" - the repository of an ancient synagogue - scientists from Cambridge Solomon Schechter [57]. The document is very poorly preserved: it a letter (or a copy of a letter) about a hundred lines in Hebrew; beginning and the end are missing, so it's impossible to figure out who wrote it, and coma. Kagan Joseph referred to him as a contemporary and magnified "my Mr. ", the Khazars appears as " my country ", so that there is a reason suggest that a letter written by Khazar Jew - court Hagan Joseph in the life of the latter, that is, almost at the same time conducted "Khazar Correspondence". Some reputable scholars even suggest that it is addressed to Hasdai ibn Shafrutu and was referred to the Constantinople unlucky messenger Hasdai bar Isaac Nathan, who I returned with him to Cordoba (Cairo it fell after the expulsion of Jews from Spain). In any event, the document includes evidence that it was established within the XI century, and most likely, during the life of Joseph, in the tenth century.

There is another legend about the treatment, but his main political significance. The author speaks about the attack on Khazaria Alan instigated by the Byzantines, when his father Joseph, Aaron blessing. No one another Greek or Arabic source of this campaign, it seems, does not mention. However, in the book of Constantine Porphyrogenitus, "On the control of the empire" written in 947-950 years., has a remarkable place, lends credence post the unknown author of the letter:

"The Khazars as needed and by whom to fight [with them]. [Know] that bonds (Guzzes) are able to fight with Khazars, because they are with them in the neighborhood, just as the governor of Alanya. [Know] that the Nine Climates of Khazaria adjacent to Alanya and Alan can, unless, of course, want to rob them and henceforth causing great damage and distress to the Khazars, because of the nine Climate is the whole of life and abundance of the Khazars "[58].

Judging by the "Letter of Joseph," the ruler of the Alans paid tribute to him. Whether it corresponded to reality or not, but the attitude of the ruler of the Alans to Kagan, probably it was as hostile as the king of the Bulgars. Passage from the writings of Constantine, revealing the mechanisms of foreign policy Byzantines, when with the help of Alans could cause damage to the Khazars, ironically echoes the objectives of the mission, Ibn Fadlan, who had the same task. Apparently, in the time of Joseph's Byzantine-Khazar rapprochement remains in the distant past. But talking about it in front, in Chapter III.

After about a century after the "Khazar Correspondence" and alleged time compilation, "Schechter Letter" Yehuda Halevi wrote his once-famous book "Khazars" [59]. Halevi (1085-1141) is considered to be the greatest Jewish poet of Spain; book it was nevertheless written in Arabic and only later translated into Hebrew; she has subtitle: "The Book of arguments and evidence in support of a despised faith."

Halevi was a Zionist and died during a pilgrimage to Jerusalem; "Khazar", written a year before his death - a philosophical treatise, the main the idea is that the Jewish people is the sole mediator between God and the rest of humanity. At the end of the history of all nations shall converted to Judaism; treatment Khazars he regards as a symbol or a sign This predetermined outcome.

Despite its name, in his treatise little is said about the country itself Khazars, which serves as a backdrop for another legend of treatment involving the king, the angel of the Jewish sage, etc., and for philosophical and theological king dialogues with representatives of the three religions.

However, the actual number of references suggest that Halevy ever read correspondence Hasdai and Joseph, or other disposal sources of information about the Khazars. Thus, there is reported that after the appearance angel king of the Khazars "revealed the secret dream of his army commander"; "commander" that is present on the stage and on, which is another testament the division of roles between Kagan and Bek. Halevi also mentions "history" and "Book of the Khazars" and therefore to recall the "Books" of the "Response Joseph ", which contained the documents state. Finally, in two Halevy parts of his book speaks of the time of circulation, "400 years ago" and " 4500 year "(according to the Jewish calendar). That and the other points to 740

as the most likely. But all this, of course, very poor actual catch from a book, enjoy great popularity among the Jews of the Middle Ages. FROM on the other hand, a man of the Middle Ages attracted not so much the facts as tradition, and the Jews were more interested in terms of the Messiah than geographical information. Arab geographers and chroniclers also unceremoniously refers to the distance, date, and the boundaries between fact and fiction.

The same must be said about the famous Jewish traveler Rabbi Pethahiah from the German city of Regensburg, who was in 1170-1185 years. Eastern Europe and Western Asia. The description of his journey "Sibub Ha'olam" ("Traveling the world") was written by one of the students on the basis of his records or dictation. It says about the amazement of the righteous rabbi, was watching some simple habits Khazar Jews to the north of the Crimea, which he He explained their commitment to the Karaite heresy:

" Real Jew is not the land of Kedar [ie Nomads] and live there Only the Saints. "When Rabbi Pethahiah asked them why they did not believe the words and legend of the wise, they said, "because this is the ancestors taught us." On the eve of the Sabbath, they narezyvayut all the bread, which is eaten on the Sabbath; eat it the dark and sit all day in one place. Prayer of the day is Only by reading the Psalms, "and when Rabbi Pethahiah read them our prayers and prayer after meals, [set the Talmud], it really liked it; and they said that he has never heard of and do not know what the Talmud, "" (12; III; 201f) [60].

The rabbi was so angry that when the land was Khazar, on that It took him eight days, he is talking about it, mentioned only the sad songs of women mourning the dead once parents and howling dogs, echoing them. (37; 220).

Nevertheless, he says he saw Khazar envoys in Baghdad kingdom sought needy scholars from Mesopotamia and even from Egypt, to those "taught their children the Torah and the Talmud."

A few Jewish travelers from the West dare to a perilous journey to the Volga, reported on his meetings with the Judeo-Khazars all the main centers of the civilized world. Rabbi Pethahiah met them in Baghdad Benjamin of Tudela, another famous traveler of the XII century, visited Khazar nobility in Constantinople and Alexandria; Ibrahim bin Dzhaud, Contemporary Yehuda Halevi, said that he had seen in Toledo, "some of them descendants, who have studied the wisdom "(12; III; 203). Traditionally, they are considered Khazar princes - involuntarily reminded of Indian princelings ending Cambridge ...

Nevertheless, the ratio of the Khazars to the leaders of orthodox Jewry East, centered in the Talmudic academy in Baghdad, marked a significant duality. "Gaon" ("Excellency" in Hebrew), who led the Academy, was the spiritual leader of the Jewish communities scattered throughout Near and Middle East, while "Ekzilarh" or "Prince of Captivity" He represented the worldly power over these more or less autonomous communities.

Saadia Gaon (882-942), the most famous among the spiritual "excellencies" left a huge written heritage, repeatedly referred to the Khazars. So, He says one Mesopotamian Jew who went to Khazaria to settlement, if it has happened almost every day. He vaguely says on the Khazar court, and in another place explains that in biblical terms "Hiram of Tyre" Hiram - not a proper name and the royal title, "like Governor-Caliph of the Arabs, and the king of the Khazars, Kagan ".

Thus, the Khazars enjoyed fame both literally and metaphorical sense among the leaders of the religious hierarchy Eastern Jewry; but at the same time, the Khazars glanced warily - both ethnic reasons, but also because of the fact that the suspect in their propensity to Karaite heresy. Jewish author of XI century Japheth ibn Ali, he is punished He explains the word "Mamzer" ("bastard child"), citing the example of the Khazars, Jews who were not belonging to the Jewish people. His contemporary, Jacob ben Reuben, expresses a contrary mood, talking about the Khazars as "The only people not vlahaschih yoke of exile, the great warrior, is not paying

tribute to non-Jews. "

Summing up the extant Jewish sources on the Khazars, you feel that their contemporaries possessed mixed feelings: enthusiasm, skepticism and, most importantly, bewilderment. Militant Jewish Turks seemed probably wonder rabbis, like the unicorn, to be circumcised. For a thousand years of existence Diaspora Jews have forgotten what it means to have a king and country; Messiah was to them Hagan realistic.

As a postscript to the Arab and Jewish sources relating to the treatment, it should be noted that all of them preceded the first of Christian sources. On an unspecified date, but obviously to 864 Westphalian monk Christian Drutmar of Aquitaine wrote a treatise in Latin "Understanding the Gospel of Matthew," which mentioned that "there the people under the sky where not find a single Christian calling Gogh and Magog, and the people of the Huns; One of his tribe under the name Gazera, cropped and professes Judaism in its entirety. "This is - note the words of the Gospel \* Matthew, did not seem to him having any relation; more than this theme in his treatise does not rise.

\* 24 Matt. 14: "And this gospel shall be preached the kingdom of Rural Lands world for a witness unto all nations; and then shall the end come. "

## 9

Around the same time, when Drutmar wrote down what he knew about firsthand Judeo-Khazars, a famous Christian missionary tried on behalf of the Byzantine emperor to convert them to Christianity. It was the saint Cyril, "Apostle of the Slavs", who is credited with the invention of the Slavic alphabet - the Cyrillic alphabet. He and his elder brother Saint Methodius Emperor Michael III entrusted on the advice of the Patriarch Photios (apparently human Khazar origin, it is known that one day the emperor called him in anger "Khazar snout"), this and other proselytizing missions.

Missionary efforts Kirill met with success among Slavic the peoples of Eastern Europe, the Khazars in vain. He reached through their lands Crimea, Kherson, which is believed to have spent six months studying the Hebrew language, preparing for the mission; then got "Khazar way" - through a portage between Don and Volga - to Itil, and from there went on the shore of the Caspian Sea (It does not say where exactly) for a meeting with Kagan. The usual theological debates, few act on the Khazar Jews [61]. Even flattering "Life of Constantine" (in baptism Cyril) recognizes just that Cyril made a good impression on the Kagan, won several baptisms two hundred people and the liberation of the prisoners Christians released in Hagan

As a goodwill gesture. It was the least that he could do for Imperial envoy, to get to him with such works.

Extra light is shed on these events experts Slavic Philology. Tradition attributes Cyril invention is not only the Cyrillic alphabet, but and Glagolitic alphabet, which, according to Baron, "was used to XVII. in Croatia. Because the Hebrew alphabet, he borrowed the least eleven letters, some representing the Slavic sounds that for a long time recognized "(This letter A B C D E K P R S W T) [62]. It gets one more confirmation of a hypothesis about the impact on the distribution of the Hebrew alphabet Literacy among the neighbors of the Khazars.

### **III**

## **DECLINE**

### **1**

According D.Sinor (110), "in the second half of the VIII century. Khazar Empire reached the zenith of fame. "This is the time interval between treatment Bulan to Judaism and religious reform at Obadiah. This does not mean that Khazars were owe their success to the Jewish religion. Things were, rather, Conversely, they could afford to be Jews, because they were strong in economically and militarily.

A living symbol of their power was the Emperor Leo the Khazar, who ruled in Byzantium in 775-780 years., So named for the mother of the Khazar princess Chichak, creator of the new courtly fashion. As we remember, her marriage took place soon after a major victory over the Khazars the Muslims at the Battle of Ardabil, said in a letter to Joseph and other sources. As Dunlop notes, "these two events are likely not linked to one another "(37; 177).

However, in an atmosphere of espionage and intrigue characteristic of that period, dynastic marriages and engagements could be dangerous. They now and then found to cause or pretext for war. The beginning of this trend put even Attila, the former ruler of the Khazars. According to legend in 450 Attila received message, as well as an engagement ring from Honoria, sister of the Western Roman Emperor Valentinian III. And this romantic and at the same time power-hungry

lady pleaded with the leader of the Huns to save her from a fate better than that even death - forced marriage with the elderly senator - and confirmation of pleas I sent the ring. Attila was not slow to declare her as his bride and demand as a dowry half of the Empire; Valentinian refused and then Attila invaded Gaul.

The Khazar history have been several variations of this kvaziarhitipicheskoy history. We remember how angry was the king of the Bulgars abduction of his daughter and that this incident forced him refer to the Caliph asking him to build a fortress - outpost for opposition to the Khazars. If you believe the Arab sources, similar incidents (though other details) resulted in the end of the VIII century, after a prolonged period of peace to new Khazar-Muslim wars.

Al-Tabari writes that in 798, the caliph ordered the governor \* Armenia strengthen the border with the Khazars marriage to the daughter of Kagan. Vicar of the It came from a powerful family Barmesidov (in memory of Prince arises "Thousand and One Nights," a beggar invited to the banquet, where on a table adorned Some rich cover and beneath them was empty ...). Barmesid agreed to Khazar princess brought him together with his retinue and luxurious cavalcade (see. I, 10). However, she died in childbirth, newborn baby also survived; her court, returning to the Khazars, Kagan whispered that she was poisoned. Kagan immediately invaded Armenia and captured (according to two Arab sources) (37; 181) 50 thousand prisoners. Khalifa had to release from prison thousands criminals and equip them to confront the Khazar attack.

\* The date may be inaccurate.

In Arab sources can be read at least another one the case of a failed dynastic marriage, which was followed by the invasion Khazars; In addition, "The Georgian Chronicle" contains a grim story, too worthy to figure in this list: the princess of the royal kind, avoiding the poison, but still commit suicide to avoid being on a bed at Hagan. Details and dates are here, as always, uncertain ([80; 5; 416] [37; 42 approx.] [21; 408]), as well as the true causes of the military campaigns. However, the persistent repetition chronicles the story of the princess as The exchange of goods and poisoned queens suggests that this issue is strongly It affects both the popular imagination, and political events.

## 2

Since the beginning of the IX century on the Khazar-Arab wars, nothing more is heard. Apparently, a few decades Khazars enjoyed the world - at least, Chronicles of them barely mentioned, and in the absence of news stories - very

Pleasing news. On the southern borders of the country at peace, relations with caliphate governed by unwritten pact of non-aggression, not to mention the relations with Byzantium - particularly friendly.

However, in the middle of this period relative idyllic there was an ominous episode became an omen of new dangers. Around 833, the Khazar Kagan and Bek was sent to the emperor East Roman Empire Theophilus Embassy asking for experienced architects and masters for the construction of the fortress in the bend of the Don. The emperor readily responded to the request and sent to the Black Sea fleet, which, passing the Sea of Azov, reached the mouth of the Don and the strategic point where Fortress had to grow up. Thus was born Sarkel - the famous castle and District of priceless archaeological finds, gave the keys to Khazar history (archaeological site is not flooded Tsimlyanskoe reservoir associated with channel Volga-Don). Constantine Porphyrogenitus, describing it in detail event that indicates that the field was not stone, so erected Sarkel brick, burnt in specially constructed ovens. He is silent the curious fact (discovered by Soviet archaeologists when the site yet remained available to the excavation), which were also available to builders marble columns of Byzantine origin (dating back to the VI century) and learned, probably from some Byzantine ruins. Indicative Example imperial thrift! (13, 27 and beyond)

A potential opponent to reflect that the Byzantines and the Khazars erected a formidable fortress had powerful and fearsome new figures on the world stage, which was named by the Vikings in the West or Scandinavia, and in the East - dew or Russ [63].

Over the two centuries before the Arabs took a militant in the civilized world giant tongs, left armada flew over the Pyrenees, right through Caucasus. Now, in the age of the Vikings, the story had created a kind of a mirror

long process of reflection. Explosion, journeyed Muslim conquest hiking, occurred in the extreme south of the known world, in the Arabian desert. Vikings rushed to his forays to the Far North, from Scandinavia. The Arabs moved north by land, the Norsemen sailed south on Seas and rivers. Arabs were, at least so they thought, Sacred war, and the Vikings were engaged in piracy and looting commonplace, but in terms

Some of the victims and other results were about the same. None that in either case historians can not even provide convincing explain the economic, ecological or ideological reasons, literally in the blink of an eye turned the seemingly tranquil regions - Arabia and Scandinavia - in volcanoes overflowing vitality and courage. The forces of both eruptions were just two centuries, but this was enough to forever leave a mark in the destinies of the world. Both streams evolved over the fate assigned to them two centuries stretches from barbarism and thrust to destroy all outstanding cultural achievements.

At about the same time that the Khazars and the Byzantines built together Sarkel, anticipating an attack of the Vikings in the east, the western branch of the past have mastered all the major waterways of Europe and won half of Ireland. Behind The following decade, they have completed the colonization of Ireland, captured Normandy, managed several times to loot Paris, attacked Germany,

Rhone delta, appeared in the Gulf of Genoa, rounded the Iberian Peninsula and attacked Constantinople from the Mediterranean Sea and the Dardanelles - at the same time attack the Rus, went down the Dnieper and crossed Black sea. I wrote Toynbee (114, 547), "in the IX century when dew encroached on the Khazars and the Eastern Roman Empire, the Scandinavians hunted attacks, seizures and colonization in a wide arc, the ends of which rested in the southwest in ... North America and south-east to the Caspian Sea ...".

No wonder that in the West there was a litany of special prayer: A future Normannorum libera nos Domine ("Deliver us, O God, from villains-Norman"). Nor is it surprising that Constantinople needed allies in the role of the Khazars the shield that protects against dragons carved on the prows of Viking ships, just as they also needed two centuries earlier, to reflect invasion under the green banner of the Prophet. Now, as then, the Khazars were destined to assume the point of attack and see the destruction of their capital.

Not only Byzantium had reason to be grateful to the Khazars, not allows fleets of Vikings descend from the north, across the great water Waterway. Now it becomes clear in a letter to a mysterious place of Joseph Hasdai, written a century later: "I live at the entrance to the river [Itil - Volga] and do not let Russ, arriving on ships to enter them [ie, in the land of the Arabs in the Caspian coast]. "Similarly, I do not let all their enemies coming by land, to penetrate into their country. "I'm a stubborn war with them."

### 3

That branch of the Vikings, which the Byzantines called "dew", Arab chroniclers They dubbed the "Vikings". The most likely origin of the word "growing" at Toynbee - "from the Swedish word" rodher ", which means" oar rowing "(114; 446 cm. Approx.) [64]. Under the name of "Vikings" from the Arabs, and in ancient "Chronicle" featured the Scandinavians, the Baltic Sea was called from They "Varangian" ([114; 446] [21 422 approx.]). This branch of the Vikings It came from eastern Sweden, while Western Europe moaning Norwegians and Danes raids, but they all operate on the same principle. Raids were seasonal, with strongholds in the strategically located islands served strongholds, ammunition depots and supply bases for attacks on the mainland. Where this was facilitated conditions predatory raids and trade on the principle of "give" gave way to a more or less constant settlements and mixing with the local population subjugated. Penetration Vikings in Ireland began with the capture of the island Rehru (Lamsbey) in Dublin Gulf; England was conquered by the island Tenet; penetration of the European Continent started with mastering the islands Volcker (the Dutch coast)

and Noirmoutier (at the mouth of the Loire).

On the eastern edge of Europe, the Scandinavians act roughly the same. Overcoming the Baltic Sea and Gulf of Finland, they went up the river Volkhov to Lake Ilmen, where they found a suitable island - from Holmgard Icelandic sagas. It increased their settlement, then became a city Novgorod [65]. From there they took the predatory expeditions in the southern direction: the Volga to the Caspian Sea, the Dnieper to the Black Sea.

The first of these routes was through the territory of the warlike Bulgars and the Khazars, the second - through the lands of the various Slavic tribes inhabited the north-western outskirts of the Khazar Empire and paid tribute to the king as: in the area the present of Kiev were living clearing south of Moscow - vyatichi, east of the Dnieper - Radzimichy on the river Desna - northerners \* Slavs, etc., to develop a more improved methods of agriculture, were more peaceful than their "Turk" neighbors on the Volga and in the words of Bury, it was "natural victims" Scandinavian robbers. No wonder they chose Don and Volga Dnepr, despite its dangerous rapids. It became Dnepr "Great waterway" - "Austrvegr" ("East Way") Scandinavian sagas - from the Baltic Sea Black, so, to Constantinople. They were even given Scandinavian names seven main rapids, duplicate Slavic, Constantine Porphyrogenitus faithfully leads both versions - for example, "Varuforos" (Old Norse barufors and "Free" in Slavonic) [66].

\* Constantine Porphyrogenitus and author of "The Tale of Bygone Years" is more or less We agree in matters of names of these tribes, territories, and their settlement subordination of the Khazars.

Russ-Vikings were probably endowed with a combination of qualities, unique among all the brethren Viking pirates and robbers, they were both exemplary traders, though traded only by their own rules, imposing their a sword and battle ax. In barter exchanged furs, swords and amber in the Gold, however, of greatest interest to them were slaves. Arabesque chronicler of that era, wrote:

"On this island [Novgorod] 100,000 people, and they always attack Slavs in their boat, grab the Slavs, turning them into slaves and carry to the Khazars and Bulgarians for sale [recall the slave market in Itil, Masudi described]. Earth they do not handle, do not sow, and live robbery Slavs. When their child is born, they put in front of him naked sword, and the father says, "I have neither gold, nor silver, nor riches, which I could you pass; Here's your legacy, it will provide you plenty " [67].

The modern historian Makevidi makes an elegant generalization: "Activities Viking Vikings, from Iceland to deploy to the border Turkestan and from Constantinople to the Arctic Circle, differed incredible activity and audacity, it is a pity that so much effort was spent on robbery. Heroes of the northerners did not fall to trade if they could capture the desired strength; they preferred Bloodstained gold stable business income "(79, 58).

So, Russ flotilla, rushes to the south in the summer season, there were

both trade caravans and military armadas; both roles existed inseparably, so that one could never determine when merchants turn in the soldiers. Fleets have been enormous. Al-Masudi tells the armada Russ, who came from the Volga to the Caspian Sea (in the 912-913's.), in the "500 ships with hundreds of people on each. "Of the 50 thousand, according to him, 35 thousand killed in battle. \* Perhaps Masudi exaggerating, but not much. Even only starting to make his exploits (approximately 860), Russ crossed the Black Sea and staged a blockade of Constantinople a fleet of about 200-230 ships.

\* See below, chapter IV, 1.

Given the unpredictability of treachery and legendary invincible conquerors, Byzantines and Khazars were forced to make a decision that It called on the go. Over one and a half centuries after the construction Russ is a fortress were irreconcilable war, conclude trade agreements and exchanged embassies. Very slowly, gradually northerners took up the mind, build permanent settlements, "oslavyanivalis" mixing with his subjects and vassals, and eventually moved to the Byzantine faith. K this time - the end of the tenth century - "Russ" were called "Russian".

First

Rus princes and nobility still wore Scandinavian names, though "oslavyanenyye."

Hrorekr became Rurik, Helgi Oleg, Helga Olga etc. The trade agreement, Byzantium signed with Prince Igor in 945, contains a list of names fifty of his companions, of which only three Slavic rest Scandinavian (114; 446). However, Ingvar's son and Helga got Slavic name Svyatoslav, after which the process of assimilation gained pace, the Vikings gradually lost identity separate groups and Scandinavian tradition forever It disappeared from Russian history.

It is not easy to imagine these strange people seemed rough and violent even in the barbaric era. Chronicles give a biased picture because they were representatives of the people suffering from the newcomers from the North; position themselves with these aliens story was never told, because the rise of Scandinavian literature occurred after the Viking Age, when their exploits are legendary. Still in his early works reflected their unbridled lust for battle and a special fury that they cover in such cases, there is even a special word for this condition: berserksgangr - "the way berserk."

Their image is so baffled Arab chroniclers, that those contrary not only to each other, but each - his own, after several rows. Our old friend Ibn Fadlan had irresistible aversion to untidiness and obscenity Russes, he met on the Volga, lands of the Bulgars. Here's what he wrote about them before moving on to the Khazars:

"They are the filthiest of Allah's creatures -" they are not cleared by any feces or urine from not wash from sexual impurity and do not wash their hands after a meal, but they are wandering donkeys ". [...] They certainly each day to wash your face and your head of the dirty water, which is only It is, and the most evil. And this [is] such that each woman is morning, carrying a big tub of water and brings it to his master. He it also washes his hands, his face and all my hair. He washes them and

comb their comb in a tub. Then he blows his nose and spits in it and not  
It leaves nothing out of the mud, whatever he has done in the water. When he  
put an end to what he needed, she carries a tub sitting next to him,  
and [that] does the same thing as did his friend. And it never ceases to  
bring  
it from one to another until it obneset all those in [this] house,  
and each of them blowing his nose, spits, and washes his face and hair in it  
"  
(127; 85 and etc.) [68].

At the same time Ibn Rust writes quite different: "Love the neatness of  
dress,  
"Even men wear gold bracelets. With the slaves are treated well." On clothes  
care, because engaged in trade "(78; 214). [69] This is true, and  
limited.

Ibn Fadlan indignant that Russes, including their king, publicly  
copulate and defecate, although Ibn Rust and Gardizi of such  
disgusting habits do not know. However, their experience is not less than  
uncertain and inconsistent.

Here is what Ibn Rust: "Guests have the honor and treated well with  
foreigners who are looking for their patronage, and with all those who are  
often  
sometimes they are not letting anyone out of their hurt or harass these  
of people. In case, if any of them hurt or afflict stranger help  
last and protect it "(78; 214). [70]

However, just below it draws a very different picture, showing the right  
Russ: "Not one of them defecates privately escorted three of his comrades  
it certainly and protect. All are constantly carrying swords, because  
they have little trust in each other and because deceit between business  
ordinary: if anyone will be able to get at least a small property already  
sibling or friend immediately begins to envy and covet, like  
rob and kill him "(78; 215) [71].

As for their military virtues, all sources unanimously  
say: "The Rus - courageous and brave. When they attack other people,  
They do not fall behind until you destroy it all. Women are losers  
themselves, and men into slavery. Growth are tall, handsome, and brave him  
in the attacks. "But this courage is not a horse show, and all of his forays  
they make trips on the ships' "(78, 214-215). [72]

## 4

Now the same threat hung over the Khazars.

Sarkel was built in time: thanks to this fortress they could  
watching the movements of fleets Russes in the bend of the Don and  
Volga-Don a die ("Khazar Way"). Overall impression  
that in the first century of presence on the scene of the Rus (approximately  
830-930's.), Their predatory raids were directed mainly against  
Byzantium (which was hoped to capture prey richer), while the relationship  
with  
Khazars were mainly trade, though not without tensions and constant  
hassles. Anyway, the Khazars managed to control its trade routes and  
charge its 10 percent on all goods passing through their country in  
toward Byzantium or Muslim countries.

At the same time they have on a certain cultural influence of the Scandinavians, because those with all wildness, displayed a naive willingness to learn the people with whom to contact. The extent of this effect says, for example, borrowing the title "Kagan" first tiers - rulers Novgorod. This is confirmed by the Byzantine and Arab sources; so Ibn Rust, describing the island, which was built Novgorod, points out: "They have King called Hagan-rus "[73]. Moreover, Ibn Fadlan says that the king Russ has a deputy, who commands the troops and replaces it with his subjects. 3. V. Togan notes that the transfer of military functions was unknown German peoples of the North, whose the kings were to be the first among the soldiers; 3. V. Togan concludes that Russ definitely copied Khazar dual system of government. It's not so unbelievable, if consider that the Khazars were the most prosperous and civilized nation of all with whom Russ had a territorial contact at an early stage conquests. Moreover, the contact appeared to be very close, because a whole grew Itil Colony merchants Rus and Kiev settled many Jews Khazars.

Alas, after more than a thousand years after the events in question Soviet regime made every effort to eradicate the memory of the historical role of the Khazars and their cultural heritage. January 12, 1952

The London "Times" published an article under the headline: "Depreciation Old Russian culture. Rebuff Soviet historians. "It was about criticism the newspaper "Pravda" Soviet historian, downplaying achievements Old Russian culture. Historian this was Prof. MI Artamonov, Repeat for a meeting of the Department of History and Philosophy of the Academy of Sciences of the USSR the theory presented in his book, 1937 .: if owes much to ancient Kiev Khazars. He portrayed their progressive people who are victims of aggressive Russian aspirations.

"Prof. Artamonov, regardless of the facts, again provided the Khazars victim

"aggressive" Russian aspirations. Regarding the eastern campaign Svyatoslav M.

Artamonov said that Sarkel "should be considered as one of the most important outposts of Russian political and cultural expansion (?!) to the East. "All these arguments - wrote "The Truth" - have nothing to do with the historical the facts [...]. Khazar Khanate, which is a primitive the union of different tribes, did not play any positive role in the creation state of the Eastern Slavs. Besides public education at Eastern Slavs as narrate ancient sources, arose long before news of the Khazars [...]. With regard to the Khazar Khanate, it is not only did not contribute to the development of ancient Russian state, but, on the contrary, inhibited the process of unification of Eastern Slavic tribes and Russian growth statehood. The Khazars made devastating raids on the Slavs and held in bondage, some of these tribes settled with the widely developed agriculture and crafts. [...]. Distorting history of ancient Russia, prof. Artamonov is trying to adapt the story to his far-fetched scheme. In the name of

this false circuit he extols Khazar "legacy" incomprehensible shows admiring the Khazar culture. [...]. Submissions received by our archaeologists say the high level of culture of ancient Russia. Only trampling

historical truth, ignoring the facts, we can speak of the superiority of

Khazar culture, from which they kept not any significant monument. Even urban culture Khazar capital was imported or created by hand alien masters - Khorezm, Byzantine Russian and others. The idealization Khazar Khanate have to see a clear remnant of perverse views bourgeois historians to belittle the original development of the Russian people.

The fallacy of this concept is evident. This concept can not be accepted Soviet historical science "[74].

Artamonov, whom I often quote, and published in 1937, in addition to numerous articles in scientific journals the first book about the early history

Khazars. His main work, "The History of the Khazars", apparently preparing for publication,

when "The Truth" dealt a blow. In the end, the book was published only 10 years later, in 1962, and ended it by repentance, practically cancels all that was said in the book, that is, in essence, lifework author. Here are the most expressive passages:

"Khazar kingdom disintegrated and collapsed into pieces, most of which merged with kindred peoples and minority entrenched in Itil, lost national identity and turned into a parasitic class Jewish overtones.

Russian has never turned away from the cultural achievements of the East

...

But Itil Khazars adopted Russian nothing. Just by the way, perceived militant Khazar Judaism other nations: Hungary, Bulgaria, Pechenegs, Cumans and Alans ... The need to fight against the exploiters of Itil

helped uniting Guzzi and Slavs around the golden throne of Kiev, and this association, in turn, created opportunities and prospects for not only the rapid growth of the Russian state, but also the ancient Russian culture. This culture was always original and never depended on Khazar influence. Those minor oriental elements in the culture of Rus, which have been borrowed from the Khazars, and that usually meant when raises the problem of cultural relations between the Khazars and the Rus, not penetrated

in the heart of Russian culture, and were superficial, existed long and meant little. They did not allow us to speak of "Khazar" period in the history of Russian culture "[75].

So the party line dictates completed the destruction begun flooding ruins Sarkel [76].

## 5

Active trade and cultural exchange does not interfere rusam gradually bite into the Khazar empire, taking her Slavic subjects and vassals. According to the "Tale of Bygone Years", to 859, that is, through the years

Twenty-five after construction Sarkel tribute from the Slavic peoples were divided between the Khazars and the Vikings. Vikings collected tribute from Tschudi, and Krivichy other northern Slavic tribes, whereas in the Khazars remained tribute

Vyatichi, northerners and, most importantly, the fields of the central region, where

Kiev is located [77]. But it did not last long. After three years, if trust dating in "The Tale of Bygone Years", a key city of the Dnieper Kiev, formerly under Khazar suzerainty, moved to Rus.

As it turned out later, it was a decisive event in Russian history, though it happened without armed struggle. According to the "Tale of Bygone Years" in Novgorod at the time the rules of semi-legendary Prince Rurik (Hrorekr),

He rules over all the settlements of the Vikings, and the northern Slavs some Finnish tribes. Two of the people of Rurik, Askold and Dir, traveling down the Dnieper, we saw a strengthening in the hills, and seen they liked it, they explained that it was the city of Kiev, "paying tribute to the Khazars."

"Askold and Dir remained the same in this city, gathered at a lot of Vikings and

They began to possess the land of the field. Rurik at this time reigned in Novgorod ". Years

Twenty kinsman Rurik Oleg marched and came to Kiev, executed Askold and Dir, and he sat on the Kievan principality.

Soon Kiev surpassed in importance Novgorod, he became the Varangian the capital and the "mother of Russian cities"; Principality of that name It has become the cradle of the first Russian state [78].

The Letter of Joseph, which was written about a hundred years after the occupation of Kiev

Russ, he is no longer mentioned among the Khazar possessions. but influential Khazar-Jewish communities survived and in Kiev, and around the Principality, and after the final destruction of their homeland to the aid of their profits Numerous Khazar immigrants. In Russian chronicles constantly mentioned heroes of "land jew", "Khazar Gates" in Kiev have kept to the New time memory of the former rulers.

## 6

We have come to the second half of the IX. and before proceeding the story of Russian expansion, should pay attention to a very important events in the history of the steppe peoples, especially the Hungarians. These events occurred

in parallel with the increasing power of Russ and directly affect the Khazars, and

also on the ethnic map of Europe.

The Hungarians were allies of the Khazars, and allies voluntary, from the

origin of the Khazar empire. "The problem of the origin and early nomads has long puzzled scientists, "- says McCartney (78, p. I); he also calls it is one of the greatest historical mysteries "(78, p. V). All we know about their origins specifically - is that they were related Finns and their language belongs to the so-called Finno-Ugric language group, together with the languages and Voguls Ostyaks inhabiting the forests of the Northern Urals.

It turns out that they were originally alien Slavic and Turkic steppe

peoples, among whom lived - an ethnic curiosity, preserved to the present times. Modern Hungary, unlike other small countries, has no linguistic ties with neighbors, the Hungarians were in the midst of ethnic enclaves

Europe, including in the long-distance relatives except the Finns.

Once, in the early centuries of the Christian era, it was a nomadic tribe

expelled from his former territory of the Urals and migrated across the steppes on

south to stay in the area between the Don and Kuban. So they became neighbors Khazars even before they have gained importance. For a while they remained part of the federation of semi-nomads, Onogurs ("Ten Arrows", or the ten tribes; They believe that the name "Hungary" is Slavic derived from that of [114; 419] [78; 176]; They themselves since the dawn They call themselves "Magyars".

Around the middle of VII before the end of the IX. they are, as already mentioned,

were subjects of the Khazar empire. It is noteworthy that for all as long as the other tribes passionately fought with each other, there was no fixed any armed conflict between the Khazars and the Hungarians, Although individually they continually fought with his near and far neighbors, Volga Bulgars, the Danube Bulgaria, Guzzi, and pechenegy etc., not to mention the Arabs and rusah. "Paraphrasing the Russian chronicles and

Arab sources, Toynbee wrote that "all this time the Hungarians were collected for

Khazars tribute from the Slavic and Finno-Ugric peoples in the black earth zone to the north

from the actual site of the Hungarian steppe and forests further north.

Evidence of the use of the word "Hungarians" in that period are preserved topographical names in this part of northern Russia.

These names seem to mark the places of former Hungarian outposts and garrisons "(114; 418). The fact that the Hungarians dominated Slavic neighbors and collected tribute from them, Toynbee concludes that "the Khazars

use Hungary as their agents, although the Hungarians, of course, know how reap the benefits for themselves "(114; 454).

The emergence of the Rus completely blew this lucrative situation.

Around the same time that was built Sarkel Hungarians made conspicuous shift to the west bank of the Don. Starting with 830, almost all the people moved to the area between the Don and the Dnieper, named later Levediey. The reasons for this migration are being actively discussed by historians; explanation

Toynbee proposed, - the most recent and also the most plausible.

"... We can conclude that the Hungarians occupied the steppe to the west of the Don with

permission of their Khazar overlords ... Since the steppe country belonged before the Khazars and the Hungarians were allies and subjects of the Khazars, it can be

It concluded that the Hungarians settled in the territory of the Khazar not against the will

Khazars ... Indeed, it begs the conclusion that not only the Khazars Hungarians allowed to settle to the west of the Don, but settled them there in their

Khazar interests. Resettlement subject peoples of the strategic

For reasons previously practiced creators nomadic empires ... The new

location Hungarians were supposed to help monitor the progress of the Khazars, Rus in the south-east and south. The resettlement of Hungarians on the right bank of the Don stood in alongside with the construction on the east bank of the Don Sarkel Fortress "(114, 454).

## 7

Almost half a century all was quiet. During this time, the relationship between Hungary and the Khazars became even more closely; climax of two events for a long time imprinted in the Hungarian people's memory. First Khazars gave them King, who founded the first Hungarian dynasty; then a few Khazar tribes sided with the Hungarians and deeply transformed their ethnic character.

The first episode is described by Constantine Porphyrogenitus in the book "On

management of the empire "(about 950) and confirmed by the fact that he named names appear in an independent essay - the first Hungarian Chronicle (XI c.). Constantine says that before the intervention of the Khazars

the internal affairs of the Hungarian tribes they had no overlord only tribal leaders; the most prominent of them was called Levediya (hence later came the name "Levediya"):

"Turks (Magyars) had seven tribes, but the Archon (prince) on themselves, their Whether or someone else, they never had, they were also certain magistrates, of which

The first is the above-mentioned Levediya. They lived together with the Khazars for

three years fighting as allies of the Khazars in all their wars. Hagan, Archon

Khazars, thanks to the courage of the Turks and their military assistance given to the first wives

governor of the Turks, called Levediey, noble Khazarian because of his fame Celebrity valor and his family, she gave birth to him. But this Levediya for unknown accident did not stick with the Khazarian children "[79].

Another unsuccessful dynastic union ... But Hagan was full determined to strengthen ties between Levediey and his tribes and the Khazar Kingdom:

"After a short time, said Khan, the Archon of Khazaria, informed the Turks,

so they sent him Levediyu, its first governor. Therefore Levediya, appearing to the khan of the Khazars, I asked the reason for which Khan sent Embassy [required] to Levediya came to him. Hagan said, "We I called you in order to choose you, because you are noble, intelligent, known courage and first among Turks, archon of your people and that you obey the commandment, and the commandment of our " [80].

However Levediya appeared proud man; expressing provisions for the occasion

appreciation, he refused to become a puppet and kinglets  
He proposed instead to provide such grace other governors, Almutso or  
Almutsa son, Arpad. Then Kagan, "Enough of these speeches," sent Levediyu  
with an honorary escort back to his people; King was named Arpad. The  
ceremony

Arpad the construction was carried out according to the custom of the  
Khazars, who raised him to  
shield. "Before that Arpad Turks never had another archon, and since then,  
to this day they push the Turks out of the Archon of this kind ". [81]

The day when Constantine wrote these words relate to approximately 950,  
that is, since the events depicted passed century. Arpad led his  
Magyars to conquer Hungary and his dynasty ruled until 1311, so that  
his name Hungarian students learn one of the first. The Khazars had a hand  
to many historical events.

## 8

The impact of the second episode in the Hungarian national character was  
even  
more meaningful. Constantine says, without mentioning the date (31, Ch. 39-  
40), on the  
rebellion (*apostasias*) of the Khazar people against their masters. "Let it be  
it is known that the so-called Kawara came from kind of the Khazars. As it  
happened,  
that they broke out a rebellion against his authority, and when inflamed  
civil war, the former government of [still] won. Some  
of them were killed, others fled, came and settled with the Turks  
(Hungary) in the land of the Pechenegs, made friends with each other and  
began to be called  
Kawar. Therefore, the Turks are taught the language of the Khazars, and do to  
this day  
They speak the language, but they are different - the language of the Turks.  
For the reason,  
that in war they proved themselves the most courageous of the eight genera  
and so  
both were leaders in battle, they were nominated among the first birth.  
Archon is they have one (namely, the three kinds of Kawar), still exists  
day, "[82].

Wanting to dot the "I", Constantine begins with the next chapter  
enumeration "birth Kawar and Turks (Hungarians)." First on the list is the  
race that was separated from the Khazars, "the above-mentioned kind of Kawar  
..." etc. (114;  
426) Rod who called themselves Magyars, named only the third.

It looks as if the Hungarians poured - and metaphorically, and  
literally - Khazar blood. This led to a number of consequences.  
First, we were surprised to learn that at least until the middle of the tenth  
century. at  
Hungary said both Hungarian and in Hazar. [83] This is a strange  
comment fact some modern experts. So, Bury  
He writes: "The result of this was the bilingual character of modern mixed  
Hungarian language that is used in his argument to the opposing party  
dispute on the ethnicity of the Hungarians "(114; 426). Toynbee (114; 427)

notes that, although the Hungarians have lost a long time ago bilingualism at an early stage of their statehood was not the case, as evidenced by Two hundred words borrowed from the Turkic language (close Chuvash) [84] spoken by the Khazars (See above. - Chapter I, 3).

The Hungarians, like rusam also adopted the form of Khazar dvoetsarstviya. Gardizi writes: "They are the chief advocates in the campaign with twenty thousand riders of the chief called Candy. Kende - the title of chief of the king; the title of boss who runs things - Dzhyly, do the Magyars, that orders Dzhyly "[85]. There is evidence that the first" Dzhyly " Hungary had a cabaret (78, 127, and so on).

There is also reason to believe that among the rebellious tribes Cabaret, which actually began to lead the Hungarian tribes were Jews or adherents of the Jewish religion "(12; III; 211, 332) [86]. It may It is what is believed Artamonov and Bartha (13; 99, 113), "apostasia" Kabar was somehow connected with the religious reforms of the king Obadiah, or a response to them. The rabbis interpret the law, strict diet requirements talmudic casuistry - all this had probably not liking soldiers nomads in shining armor. If they professed Jewish religion, rather in the manner of the ancient Jews from the desert, and not as Orthodox rabbis. Perhaps they were even followers fundamentalist sect of Karaites, and fell into the category of heretics. But facts This assumption is no defense.

## 9

The close interaction of the Khazars and the Hungarians ended in 896, when Hungarians leave of the Eurasian steppes, crossed the Carpathian mountains conquered the territory that became since then their homeland. The circumstances of this resettlement controversial, but in general it is clear [87].

In the last decade of the IX century in a complex mosaic of nomad tribes there is another element - a savage tribe Pechenegs \*. Scarce information about this

Turkic tribe summarized Constantine: he describes them as greedy insatiability of the barbarians, who could fight for a good bribe to other barbarians and Russ. They live between the Volga and the Urals under Khazar suzerainty; Ibn Rust (37, 105) claims that Khazars subjected them land raids to collect the annual tribute.

By the end of the IX century the Pechenegs disaster struck (for nomads plain): they were forced out of their native lands eastern neighbors. Neighbours of these were Guzzes (or Oguz), so I did not like Ibn Fadlan, - one of the numerous Turkic tribes coming off from time to time by Central Asian berth and move to the west. Potesnenny Pechenegs Khazars tried to stay in, but the Khazars gave them rebuff \*\*. Pechenegi continued to move westward and crossed the Don, were on

Hungary. Those, in turn, were forced to revert to the west, the area between the Dnieper and the Siret, called them "Etelkez" - (Etel-Koz [Hungary]. - "between two rivers"). They were there at about 889 g, but 896 Pechenegs, entered into an alliance with the Danube Bulgaria, struck again after which the Hungarians were in the present-day Hungary.

\* Or pachinakov, Hungarian - "besenyok"

\*\* One of the possible interpretations of the words of Constantine [88]: "Guzzi and Khazars were at war with the Pechenegs "(21; 424).

This is in general the history of the Hungarian exodus from the eastern steppes and Hungarian-Khazar break ties. Historians differ on the details process: some (78) argue, and with fervor, that the Hungarians suffered from Pechenegs one, not two defeats, and that "Etelkez" - just another the name of the mythical Levedii; but we are experts in the squabbles go we will not. More intriguing it looks the obvious contradiction between the way Hungary - mighty warriors and their inglorious flight with convenient land. From "The Chronicles of Hinkmara Reims" (78, 71), we learn that in 862 they made foray into the Eastern Empire francs - the first of the barbarian invasions, excites Europe for the next century. And reported on terrifying meeting of St. Cyril, "Apostle of the Slavs", the Hungarian horde, which happened in 860, when he was heading to the Khazars. At that moment, When he prayed, they attacked him, "howling like wolves." However, the sanctity has kept him out of trouble (78, 71) [89]. Another chronicle (78; 76) states conflicts that took place in 881, at which faced on the one hand, the interests of the Hungarians and cabaret, and on the other, - francs. According to Constantine (Ch. 40), after ten years of Hungarians "crossed [the Danube] and fighting Simeon against [the king of the Danube Bulgaria], routed him, stepping, reached Preslav and locked him in a fortress by name Mundraga returned then to his own land. "(31, Ch. 40) [90].

How to combine all these heroic deeds with a series of simultaneous deviations that result from the Don Magyars retreated to Hungary? how seems to be the answer can serve as a passage from the writings of Constantine, immediately following the just cited:

"Once again, Simeon reconciled with basil Romeo and found safety, he should communicate with pachinakitami (Pechenegs) and joined with them in an agreement to attack the Turks (Magyars) and destroying them. When the Turks went to the military campaign, pachinakity with Simeon came against Turks entirely destroyed their families and ruthlessly drove out the Turks, Defend your country. The Turks, to go back and find their country as desolate and ruined, had settled in the land inhabited and now (ie, Hungary) "[90a].

In other words, when a large part of the army of the Hungarians "left in the campaign," their land and family were attacked; Judging by the above mentioned chronicles, Hungarians often went on long hikes, leaving their pockets almost without protection.

This is a dangerous habit to develop in them at a time when their immediate neighbors were suzerain-Khazars so peaceful Slavic tribes. But with the advent of land-hungry Pechenegs situation has changed. Unfortunately, described by Constantine, it was perhaps the last in a series of similar

ills, then the Hungarians decided to seek a new, safe place far away, in the country, who knew the two previous campaigns.

In favor of this hypothesis is another consideration. Apparently, the tradition

raiding the Hungarians formed only in the second half of the IX. - about when something happened most of the Khazar infusion of blood. Result It turned ambivalent. Cabaret, "the soldiers more experienced and more courageous"

steel, as we have seen, the main tribe and relatives infected with the new spirit

adventurism soon turn them into "the scourge of Europe", similar to their predecessors, the Huns. In addition, they taught the Hungarians' original and typical tactics used since time immemorial by all Turkic peoples - Huns, Avars, Turks, Pechenegs, addicts, but only them ... when the light cavalry represented the flight, shooting at full gallop, and then

suddenly he rushed over to the enemy with a wolf howling "(78; 123).

These methods have brought a constant effect in the IX and X centuries., When Hungarian

raids were harassing Germany, the Balkans, Italy and even France, but in Pechenegs, they almost did not work, because they do the same, and their howling, too, froze the blood in his veins ...

Thus, indirectly, by the diabolical logic of history, the Khazars contributed to the creation of the Hungarian state, and themselves have disappeared in the fog

centuries. McCartney, speaking in the same way, went further, stressing the crucial role played by the transition cabaret

"The core of the Hungarian nation, the Finno-Ugric peoples present, relatively (though not

all) peaceful, settled farmers, settled in the hilly area to the west from the Danube. Alfold Valley took a nomadic tribe Kabar - real Turks, breeders, horsemen and fighters, the driving force of the nation and the army. It is this people

in the era of Constantine held a place of honor, "the first Hungarian hordes." I

I think that it is a cabaret staged raids from the steppes to the Slavs and the Rus,

They waged a campaign against the Bulgars in 895 g .; In many ways they are still half a century after

that terrified half of Europe "(78; 112).

However, the Hungarians managed to preserve their ethnic identity.

"The brunt of the ongoing fierce war sixty lay on

Kabar, whose ranks are extremely thinned. Meanwhile, the real Hungarians lived relatively peacefully, numerically increased significantly "(78; 123).

Despite the period of bilingualism, they have managed to preserve their Finno-Ugric languages,

despite the German-speaking and the Slav neighborhood as opposed to the Danube

Bulgarians who have lost their former speaking a Turkic language and are now one of the

Slavic languages.

However, the impact was felt in Hungary Kabar continue, and even after,

as they shared the Carpathian Mountains, the connections between the Khazars and the Hungarians are not interrupted completely. According Vasileva (35; 262) in X. Hungarian Duke taxa He invited the unknown number of Khazars to settle on his lands. Not possible that among these immigrants were many haearskih Jews. Can also assume that the cabaret, and later the immigrants brought with them Some of the famous artisans who taught the Hungarians to his art (see. above, chapter I, 13).

In the process of learning a new resident of the Hungarians had oust former residents, Morava and Danube Bulgaria, caught in the end on their present territories. Other their Slavic neighbors - Serbia Croats - remained in their traditional lands. So as a result of a chain reaction, which began in the far Urals - Guzzes Pechenegs pushed those Hungarians, Bulgarians and Moravians are - map of Central Europe began to take its present form. Changing kaleidoscope took place familiar to us patchwork.

## 10

But back to rusam, which we left at the time of the bloodless capture Rurik of Kiev people, took place about 862 in the same time Pechenegs pushed westward Hungarians, depriving the Khazars protection on the western flank.

Perhaps this explains the ease with which the Rus captured Kiev.

However, the weakening of the military power of the Khazars, Byzantines and made vulnerable

before raiding tiers. Around the same time, when Rurik settled in Kiev, Russ ships descended down the Dnieper, crossed the Black Sea and attacked Constantinople. J. Bury eloquently describes these events:

"In June 860, the emperor [Michael III] spoke with his whole army against the Saracens. He had gone far when receiving unexpected news, I hurried back to Constantinople. Russ army sailed two hundred ships the Black Sea, entered the Bosphorus, the monasteries were looted and Suburbs on the shores of the Strait, and captured the Prince's Island. Residents of the city

were completely demoralized suddenly struck them with horror and unable to do anything. Troops [Tagmata], usually standing in around the city, located far from the emperor ... and fleet absent. Devastated suburbs, the barbarians were ready to attack the city. AT a moment of crisis with dignity behaved Holiness Patriarch Photios; he took over task return countrymen courage ... He expressed the general feeling when called the absurdity that the capital of the empire, "the queen of almost the entire world"

bully gang Slavs, spiteful and ignorant crowd [91]. But even more impression on the populace made the wonders that he has successfully worked in

previous siege. Around the city walls solemnly carried the cover Our Lady; all believed that obmoknuv them in the sea, you can raise a hurricane.

The hurricane did not rise, but soon began to depart Russes, and few cheering

citizens not connected with the release of intervention Queen of Heaven "(21; 419) [92].

Add spice to the Patriarch Photios, who saved his eloquence Imperial City, was one of the "Khazar mug" that sent St. Cyril in his missionary journey. As for the departure of the Rus, it was caused by the hasty return of the Greek army and navy; but the patriarch really helped townspeople to maintain his composure when the alarm expectations.

Interesting comments on this episode can be found in Toynbee. He writes, that in 860 the Rus' were perhaps closer to the capture of Constantinople than ever after "(114; 448). He shared the view of some Russian historians that the attack Dnieper flotilla eastern Scandinavians, overcame the Black Sea, it was coordinated with a simultaneous attack fleet Western Viking, approached the Constantinople from the Mediterranean Sea through Dardanelle:

"Vasiliev, Pashkevich and Vernadsky are inclined to believe that the meeting between the two fleet in the Sea of Marmara was well prepared, which gives grounds I believe that above all this worked up one major strategy. They suggest that Rurik of Novgorod and Rauric Jutland - one and the same person "(114; 447).

From this we can conclude what was the caliber of the enemy with whom I had to deal with the Khazars. Byzantine diplomacy promptly gave his credit and started a double play, then waging war, engaging pacification of the conqueror in the pious hope that sooner or later, Russ They will be converted to Christianity and joined the congregation of Eastern patriarchy.

With regard to the Khazars, they were an important asset at the time, but could be committed at the first to submit a suitable or appropriate enough capabilities.

## eleven

Over the next two centuries in the Byzantine-Russian relations armed conflicts interspersed with treaties of friendship. They fought in the 866 (the siege of Constantinople), 907, 941, 944, 969-971 years., were drawn up in 838-839, 861, 911, 945, 957, 971 years. The content of these in varying degrees secret treaties we know little, but even what we know, It indicates the extreme complexity of the diplomatic game. Across Several years after the siege of Constantinople by the same Patriarch Photios reports that Russ sent ambassadors to Constantinople, and - according to the Byzantine the formula prescribed for converts - "Emperor prayed about baptism" [93]. Bury comments on this: "We do not know what the community and the Rus What amount is this embassy, but the goal was apparently to

apology for the recent raid and possibly in the liberation of the captives. Sure, some were willing to be baptized Rus ... but not the seed fell on too fertile soil. A hundred years we hear nothing about Christianity on Russia. However, the agreement concluded between 860 and 866 years., Had, apparently, other effects "(21; 422).

By effects include Scandinavian sailors in the service of the Byzantine Navy - 902 of them in there, there were seven hundred people. There was also the famous "Varangian squad" - an elite part of the Rus and other mercenaries-Northerners, including even the British. Under contracts 945 and 971 years. Russian the rulers of the principality of Kiev, even made a commitment to send Byzantine emperor troops upon request (114; 448). Under Constantine Porphyry, that is in the middle of the tenth century, in the Bosporus was constantly fleet Rus - not to besiege Constantinople, and to trade. Trade was adjusted to the subtleties (except points Armed clashes): according to the "Tale of Bygone Years", and 907 contracts 911 years. Russian visitors were allowed to enter only through Constantinople one of the gates, groups of not more than fifty people, accompanied by statesman, during his stay in the city they were to receive as much bread as they needed, as well as monthly - other reserves provisions for up to 6 months, including bread, wine, meat, fish, fruit, "bath arrange them as they want." In order to ensure continuity supply sales provisions on the black market for cash was punished by amputation of the hand. At the same time the Allies tried hard to convert to Orthodoxy in the name the ultimate goal - a peaceful coexistence with the growing power of the people.

But these attempts were of little use. According to the "Tale of Bygone Years" when Oleg, the governor of Kiev in 907, concluded an agreement with the Byzantines, Emperors Leo and Alexander (co-rulers), "and pledged to pay tribute walked through mutual swearing themselves kissed the cross and with men of his Oleg led in the oath of Russian law, and they swore their weapons and their god Perun, and the hair of the god of cattle, and approved the world "(102, 65) [94].

Passed read half a century, died down several battles took place several contracts - and the Holy Church was one step from victory: in 957 Princess Olga of Kiev (the widow of Prince Igor) was baptized during his state visit to Constantinople (if not baptized yet before departure - in this regard there are different opinions). [95]

In the "Book of the Byzantine court ceremonies" are described in the feasts and entertainment Olga's honor, but it does not say how the princess treated mechanically toys exhibited in the throne room - for example, a figure of a snarling lion. (Another distinguished guest, Bishop Luiprand recognized that could save cool just because he was warned in advance of impending surprises). Master of Ceremonies, who spoke Constantine himself, apparently, He knocked down, because Olga was not the only woman in the delegation: women were her closest confidants, men - diplomats advisers including 82 people - stayed modestly in the wake of Russian procession " (114; 504) \* Before the start of the feast there was a slight misunderstanding,

symbolic for the delicate relations between Russia and Byzantium. Appearing in throne room, according to the protocol Byzantine ladies prostrated themselves before the imperial family. Olga remained standing, "but was pleased to It noted that it is not much, but still noticeably bowed her head. To specify her her place, it was seated, following the example of the state of the Muslim guests, for a separate table "(114; 504).

\* Nine Olga's relatives, twenty diplomats, forty-three Commercial Counsellor, two interpreters, six servants, diplomats and private translator Olga.

"Tale of Bygone Years" offers a different, highly embellished version this state visit. When I was raised a difficult question about baptism, Olga said, "If you want to baptize me, I baptize himself - or not I baptized. "And the king baptized her with the patriarch. Enlighten, she rejoiced body and soul. And the patriarch instructed her in the faith, and said to her, "Blessed are you wives in Russian as has loved light and darkness left. Bless you Russian descendants in future generations of your grandchildren. "And he gave her the commandments of church charter and of prayer and fasting, and alms, and on the observance of the body clean. She bent her head, stood listening to the teachings, like a sponge watered. [...] After the baptism of the king called her and told her: "I want to take you as a wife myself. "She replied," Do you want to take me when he I was baptized and named his daughter. And Christians are not allowed to it - you yourself you know. "And the king said to her:" You outsmarted me, Olga " (102; 82) [96].

When Olga returned to Kiev, "he sent to it by the ambassadors of the Greek king the words: "A lot of the gifts I gave you. You're telling me that when de return in Russia, many gifts will send you - servants, wax and furs, and soldiers to help. " Olga through ambassadors answered: "If you stand up well in my Pochaina I in the Court, then I will give you. "And she sent ambassadors with these words." (102; 83) [97].

Olga-Helga was probably present Amazon Scandinavian blood. As already mentioned, she was the widow of Prince Igor, and was considered the son of Rurik presented in the "Tale of Bygone Years" greedy, reckless and cruel ruler. In 941, he attacked the Byzantines, with a large fleet. With prisoners Russ did the "crucified one, in others, they like rasstanavlivaya target shooting, grabbed, tied his hands back and hammered iron nails in top of the head. Many of the saints and the churches on fire "(102; 72) [98]. In Eventually, they were defeated by the Byzantine fleet, hit the Greek fire them. "Theophane also met them in boats with fire and began pipes let the fire on the Russian boat. And it was seen terrible miracle. Russian well

seeing the fire, they rushed into the water the sea, trying to escape. And so the rest of they returned home. And coming into his land told - each in their own - about incident and fire rook. "As if lightning from heaven - they said - Greeks are at, and letting her burnt us, because not overcome their " [99] \* This was a clash with an interval of four years, followed by another treaty of friendship. Russ as a maritime people were amazed, "Greek fire" stronger than other enemies of Byzantium, and "heavenly lightning" were strong argument in favor of the Greek Church. However, the readiness for baptism I have not yet begun.

\* Toynbee without hesitation calls the mysterious weapon the Greeks "napalm" It was unknown chemical composition may petroleum derivative, spontaneously ignite on contact with water and it is not washed off. [100]

In 954, after the murder of Igor Drevlyane, Slavic tribes that He overlaid excessive tribute, Olga became ruler of Kiev. Their she began with the reign of revenge Drevlianys: first ordered buried alive Drevlyane ambassadors who came to negotiate for peace, and then locked in the bath, and It burned alive by a delegation of noble Drevlyane, followed by new mass murder, and was finally bedrooms down the main city Drevlyane. Before Baptism bloodlust Olga was truly insatiable. But becoming a Christian, it is, according to that same Russian chronicle, was "predvozvestnitsey Christian earth as Lucifer before the sun, as the morning before the light. It because shone; as the moon in the night, and she shone among the nations like pearls in the mud. "It was too close to the canonization of the first saint like Olga Russian Orthodox Church.

## 12

Still, despite the noise, got up from the baptism of Olga and her state visit to Constantinople, the last word in the stormy dialogue between the Greek Church and Russ has not yet been spoken. The son of Olga Svyatoslav was a heathen, refusing to listen to the mother exhortations. "When Svyatoslav grew and matured, he began to gather a lot brave warriors. And it's easy to go hiking as Pardus, and a lot of fighting "(102, 84) [101] - primarily with the Khazars and Byzantium. Only 988 in the reign of his son, St. Vladimir, the ruling dynasty of Russian final It moved to worship the Greek Orthodox Church - about the same time, When the Hungarians, Poles and Scandinavians, including those in distant Iceland, It appeared in the bosom of the Roman Catholic Church. He began to take shape long religious division of the world, in this context, the Jews, have become the Khazars

anachronism. The growing closeness between Constantinople and Kiev, in spite all the ups and downs in their relationship gradually negated value Itil, the Khazar presence on the Russian-Byzantine trade routes and the need to give them a tenth of the cost of increasing goods traffic. It has become cumbersome and Byzantine treasury, and Russian military merchants.

Symptomatic of the changing relations of Byzantium to the former allies was a concession to Russian Kherson. For several centuries the Byzantines and the Khazars fought, then intrigued, trying to defend the ownership of this important Crimean port, but when in 987, Vladimir took Kherson Byzantines did not even protest. In the words of Bury, "it was not too big a sacrifice to inviolable sanctuary of peace and friendship with the Russian state, is gaining momentum " (21; 418).

Perhaps Kherson and should donate; but neglect to Union Khazars, as proven by the time it was a manifestation of short-sightedness.

## **IV**

## **DOWNFALL**

### **1**

Speaking about the Russian-Byzantine relations in the IX-X centuries. I had the ability to use two detailed sources: writing Constantine Porphyrogenitus, "On the control of the empire" and Old "Tale of Bygone Years". But as Russian-Khazar confrontation in the same period, to which we now turn, on this occasion comparable materials available; Itil files, if any, and there, we lost, and to understand the history of the Khazar Khanate in the last century of its existence, we would have to settle for scattered hints, fishes from the writings of Arab chroniclers and Geographers.

The period in question lasted from about 862, when Rus won Kiev, to about 965, when Svyatoslav destroyed Itil. After the loss Kiev and the Hungarians of the Carpathian leaving former vassals of the Khazars to the west (not apart from some areas of the Crimea) went out of control Hagan, so Prince of Kiev, was free to call on the Slavic tribes in the basin of the Dnieper stop paying tribute to the Khazars (102; 84).

The Khazars may be reconciled with the loss of a leading role in the West, if not increasing the penetration of the Rus to the east, in the lower reaches of the Volga and the shore of the Caspian Sea. Muslim lands adjacent to the south of "Khazar" Sea - Azerbaijan, Shirvan, Tabaristan and others - have been tempting bait fleets for the Vikings, who were not averse to plunder them, and built there factor for the trade with the Islamic caliphate. However, the approaches to the Caspian Sea controlled by the Khazars, whose capital Itil was just in the delta Volga, as was the case in the past with the approaches to the Black Sea, while

Khazars held Kiev. Control expressed that had rusam seek permission to pass each of the fleet and pay a ten percent Customs duty - infringement and for pride, and for the pocket.

For a time, to maintain a delicate balance. Caravans Russ pay posited wages, access to the Khazar Sea and traded with coastal residents. But, as we have seen, trade often gave way to a robbery. Among 864 and 884 years. (37, 238) Detachment Rus attacked the port in Tabaristan Abeskun.

The attack was repulsed, but in 910, the Rus returned, and plundered the city neighborhood and took captured Muslims to sell them slave markets. Khazars is, apparently, has created a big problem because of their

friendly relations with the Caliphate and the presence in the Khazar army squads

Muslim mercenaries. Three years later, in 913 it came to an armed clashes ended slaughter.

This important event, briefly mentioned (Chapter III, 3), it was detail al-Masoudi, whereas in the "Tale of Bygone Years" about it silent. Al-Masudi tells how "300 years after the Hijra [912-913 years. BC] Rus fleet of 500 ships, with hundreds of people on each "approached Khazar territory:

"When the court tiers swam to the Khazar troops stationed at the entrance Strait, they carried with Khazar king [asking permission] to go through it ground, go down the river it to enter into the river (canal, which is their Capital?) and thus achieve the Khazar Sea, [...] on the condition that they give him half of production seized from people living at that sea. He allowed them to make this [lawlessness], and they entered the Straits, reached the mouth

River [Don] and began to rise on the sleeve, until they reached the Khazar river [Volga] on which they went to the city of Atil, and passing past him, reached the estuary, where the river empties into the Khazar Sea, and from there [floated] in the city of Amol (in Tabaristan). Named the river [Volga] great and

It carries a lot of water. Court Russ dispersed by sea and attacked the Gilan, Dale Tabaristan, Abaskun standing on the shore Jurjan on oil-bearing region (Apsheron) and [the lands lying] toward Azerbaijan. [...] Russ shed blood, they wanted to do with women and children and seized property. They send [troops], who robbed and burned "[102].

They did not spare even the city of Ardabil in three days' journey inland.

When people came around and took up arms, Russ, true to their classic strategy, left the shore and took refuge on the islands near Baku. Having

cooking, the locals swam to them on their boats, and shopping Courts, "but Russ went to him, and thousands of Muslims were killed and sunk. Russ spent on this sea for many months. [...] When Russ scored production and they are bored with their adventure, they moved to the mouth of the river Khazar

[Volga] and carried with Khazar king who sent money and production as It was agreed between them. [...] Larisiytsy [mercenaries Muslims Khazar army] and other Muslim kingdom [learned] that have done [Russ], and said to the king: "Give us [to deal] with these people, "who attacked our Muslim brothers who have shed their blood and full of women and children. "The king could not stop them, but sent to warn Russes that

Muslims have decided to fight against them.

Muslims gathered an army and went down the river, looking for a meeting with

them. When they were face to face, Russ left the court. Muslims was 15 thousand horses in the [full] gear with them were some of Christians living in the city of Atil. The battle between the two lasted for three days, and Allah

I grant victory to Muslims. Rus were put to the sword, killed and drowned. Rescued from them about 5000, who on their vessels went to the other side, which leads to the country Burtas. They left their boats and moved by land. Some of them were killed Burtases; others came to the Bulgaro-Muslims that [also] killed them. How could count the number of those who killed Muslims on the banks of the Khazar River, was about 30 million, and

the time Russes did not renew that we described "[103].

So the story of the failure of the campaign Russes in the Caspian Sea in 912-913 years.

al-Masoudi. Of course, he is biased. Khazar ruler shows ye double minded schemer: first, it acts a passive accomplice marauders-Russ, and then allows his men to attack them, but It warns of the siege, hosted by "Muslims" under his own command. "Muslims," al-Masoudi called Bulgars even though Ibn Fadlan visited these ten years, he says that they are still far from circulation. However, even

through religious bias at the al-Masoudi, you can see the dilemma, or even some dilemmas relating to the Khazar rule. Perhaps the trouble, befell the residents of the coastal areas of the Caspian Sea, there are very saddened that those

times did not have to sentimentality. But what if predators Russes, winning Kiev and the Dnieper, get a foothold on the Volga? Furthermore, another Rus raid on the Caspian would incur the wrath of the Caliph, who had not fallen on

Russ themselves because of their inaccessibility, and innocent - or rather, almost

innocent - the Khazars.

The relationship with the caliphate khanate were peaceful, but the world kept on

the balance, as the story of Ibn Fadlan about another incident. Reid Russ described al-Masoudi, took place in 912-913 years. And Ibn Fadlan visited

Bulgarians in 921-922 years. Here is what he wrote:

"The Muslims in this city [Itil has] Mosque, in which they make prayer and present it in the days Friday. When it [has] high minaret and several muezzinov. And when in 310 AH. [922] to the king

Khazars reached [the message] that Muslims destroyed the synagogue, the former Manor al-Babunadzh, he ordered that the minaret was destroyed and executed muezzinov He said: "If, really, I was not afraid, that Islamic countries will not remain no intact synagogue, certainly would have destroyed, [and] the mosque "(127) [104].

Before us is evidence of a strategy of mutual deterrence and awareness the possibility of expanding the conflict. Furthermore, we again see that Khazar rulers were indifferent to the fate of Jews in other parts of the world.

## 2

The report of al-Masoudi tiers of the raid in the Caspian Sea, the ends 912-913 the words: "What we have described, Russ this year is not repeated." By bitter coincidence, these words were written in 943, just in the year when Russ again flocked to the Caspian Sea with an even larger fleet, but to know of al-Masoudi could not. After a disaster, 913 are over 30 years old are not frequented in the region, and now again apparently felt strength and decide to try; important that this attempt coincided in time (a year or two is not account) to their campaign against the Byzantine Empire under the leadership of Igor reckless, whose the army has suffered from the "Greek fire".

The new invasion proved successful: Russ seized a bridgehead on the Caspian Sea, Byrd took the town on the Kura River and stayed there for a year. But then among They became rampant epidemic and the survivors fled. On that just Arab sources mention Khazar part in any looting or in battles. This omission makes up Joseph Hagan, who wrote a few years later in Hasdai his letter: "I live at the entrance to the river [the Volga-Itil] and do not let the Rus, arriving on ships to penetrate to us [ie, in the land of the Arabs on the coast Caspian Sea]. Similarly, I do not let all their enemies arriving by land, penetrate into their country. I am a stubborn war with them \*.

\* The so-called "voluminous edition of" Letters (see Annex III) appears another phrase which loosely treated scribes: "If I they leave [alone], they would destroy the whole country ismailtyan to Baghdad. " However, Russ held out in the Caspian Sea is not a matter of hours, and the whole year, so These words seem empty boasting, but if you look to the future, to According to Kagan would have to be taken seriously ...

Regardless of whether to participate, this time in the battle Khazar army

the fact remains that in a few years the Khazars decided to close the passage  
rusam  
in the "Khazar Sea", so that after about 943 campaigns Russes in the Caspian  
Sea more than  
Can not hear anything.

That was a very important decision taken, apparently under the influence  
Muslim population of the Khazars, which involved the Khanate in the "hard  
war"  
with Russ. About these wars, we, however, do not know anything beyond the  
words Joseph  
letter. Perhaps it was limited to clashes. The only exception  
is a major campaign of 965 mentioned in the "Tale of Bygone Years" and  
which led to the collapse of the Khazar empire.

### 3

The leader of the campaign was a Kievan Prince Svyatoslav, son of Igor  
and Olga.  
We have already noted that it is "easy to go in the campaigns as Pardus, and  
many  
at war "- in fact, most of his reign was spent in military  
campaigns. Despite the persistent entreaties of his mother, he refused  
baptism,  
"saying," How can I accept another faith alone? And my squad will be  
ridicule "." In the "Tale of Bygone Years" also reported that "in the  
campaigns  
he did not drive behind him no carts, nor coppers, not boiled meat, but,  
thinly sliced  
horse meat or animals, or beef and roast on the coals so ate. Had not he  
tent, but I slept it under saddle-blanket, with a seat in the heads. These  
were all  
his other warriors. And he sent to other lands, saying, "I want you to go," "  
(102; 84) [105].

The campaign against the Khazars chronicler devotes a few lines,  
resorting to  
customary to describe the battles laconic style: "Svyatoslav went to the Oka  
River and  
on the Volga, and met Vyatichi, and said to them: "Who give a tribute?" They  
He said: "Khazars - by giving schelyagu from Rahl." Svyatoslav went to the  
Khazars.  
But when he heard, went forth to meet the Khazars, led by their prince, and  
Kagan  
They agreed to fight and battle Svyatoslav defeated the Khazars and the city  
took its White Tower "  
(102; 84) [106].

Vezhey White ("White Castle") Slavs called Sarkel, famous  
Khazar fortress-on-Don, however, significant that the destruction of Itil,  
khanate capital in Russian chronicles mentioned. To this topic we have  
return.

In the annals it reported further that Svyatoslav "won jars and Kasogs";  
on

the following year he went to the Danube Bulgaria, defeated them, but was defeated from the Byzantines. On the way to Kiev was killed by the Pechenegs, they "took his head and made the skull, bound him, and drank from it "(102; 90) [107].

Some historians consider the victory as the end of the Khazars Svyatoslav, but This, as we shall see, is completely wrong. Sarkel destruction in 965 symbolizing the end of the Khazar empire, but the Khazar state - exactly the same as the end of the Austro-Hungarian Empire in 1918 did not end Austria as a nation state. Khazar control over distant Slavic tribes that stretched as we have seen, to the upper reaches of the Dnieper, was in the past, but the heart of the Khazars, who beat between the Caucasus, the Volga and the Don, left untouched. The approaches to the Caspian Sea remained closed for Russ, and their attempts to break through again it was nothing more heard. Toynbee rightly observes that "rusam succeeded in destroying Khazar steppe empire, but only Khazar territory, they We purchased Tmutarakan appeared on the Taman Peninsula, and it is acquisition was ephemeral ... only in the middle of the XVI century, the Muscovites finally won for Russia the whole course of the Volga, ... up to her place the confluence of the Caspian Sea "(14; 451).

## 4

After the death of Svyatoslav strife broke out - a division of his sons, which won a younger, Vladimir. He began life pagan, as his father, but, like his grandmother Olga graduated from the repentant sinner, and was baptized later canonized. However, in his youth, Vladimir, the future saint, He acted as if he knew the motto of St. Augustine: "God, grant me virtuous, but not now. "In the" Tale of Bygone Years "about it says a stern tone:

"There was also defeated Vladimir lust [...] he had concubines 300 Vyshegorod 300 in Belgorod and 200 on Berestove in the hamlet, which is called Now Berestova. And he was insatiable in this, leading to the currently married women and molested girls. Was he the same zhenolyubets, like Solomon, for they say that Solomon had 700 wives and 300 concubines. He was a wise man, and eventually died. The same was ignorant, but in the end found himself eternal salvation. "Great is the Lord and his great power, and the reason it is not the end of the "" (102; 94) [108].

Baptism of Olga, even with his son in 957 had no effect. Yet Vladimir's baptism in 989, it became a colossal event had a huge impact on the fate of the world.

It was preceded by diplomatic maneuvers and theological discussions with representatives of the four major religions - something very similar to the debate, preceding treatment of the Khazars to Judaism. The story "The Tale of Bygone Years" this theological debate constantly evokes the story Jewish and Arab sources on the treatment of the king Bulan; but the outcome was completely different [109].

This time the opponents were not three, but four of the split and the Greek Latin church in the X century, has become an accomplished fact (although officially issued only in the XI century.)

Getting to the story of Vladimir's baptism, first chronicler recalls the victory won by them on the Volga Bulgars, which was signed after the treaty of friendship. "They said the Bulgars:" Let there be peace between us, as long as no float and sink stones straw. " Vladimir returned to Kiev, and the Bulgars We went to his Muslim religious mission to appeal it in Islam. Vladimir tried to seduce a story about the joys of heaven, where every men will be seventy beautiful women. Vladimir listened approvingly, but when we are talking about the ban on pork and wine, I could not resist. "Russia has joy to drink, can not already be "(102, 97) - he said sacramental phrase.

For Muslims followed the German delegation, defended the dignity of the Roman Catholic Church. But it has succeeded no more Since one of the basic requirements called strict fast. To this Vladimir He replied: "Go where you came from, because our fathers have not hast taken this ..." (102; 97).

The third mission consisted of Khazar Jews. She was the worst position. Vladimir asked why Jews do not own Jerusalem. Such He said: " wroth to our fathers, and scattered us in different countries for our sins, and our land given to Christians. "Said it Vladimir: "How do you teach the other, and themselves rejected by God and scattered if God loved you and your law, then you would not be scattered over the foreign lands. Or both We want the same? "

The fourth and final messenger was a scientist sent by Byzantine Greeks. First, he attacked the Muslims, who "cursed beyond all people become like Sodom and Gomorrah residents, where the Lord let loose hot stone and flooded them. [...] For the substitution, poured the water into his mouth, smeared beard and commemorate Muhammad. "[...]. On hearing about this, Vladimir spat on the ground and said: "it is unclean thing '" (102; 98).

Next Byzantine wise man accused of the Jews in the crucifixion of Christ and the Roman Catholics - although not with indignation - in "non-observance of rites." After these preliminaries, he expounded at length the Old and New Testament, starting with the creation of the world. However, to convince Vladimir until the end failed. On persistent proposals to be baptized he replied: "I'll wait a little bit." After that, he sent his own ambassadors, "nice and intelligent men, the number of

ten "in various countries ... In the end, they told him that the Byzantine all other service more attractive, "introduced us to the place where they serve His God, and did not know - in heaven or on earth, we will: for there is none in the land of the spectacle and beauty, and so do not know how and tell about it. "

However, Vladimir could not decide. Chronicle continues with no apparent Logic: "And when a year has passed, in 6496 [988], Vladimir went to the army to Korsun, a city Greek "(102; 111). [110] (As we remember, control this important Crimean port each other for a long time defended the Byzantines and Khazars). Valorous heronitov did not want to surrender. Vladimir Druzhinniki poured around the city walls earthen wall, but "Korsuntsev, undermine the wall city, steals spiked ground and carried it into the city and Bulk middle of the city. "Then a traitor shot an arrow into the camp of the Rus with a note: "" Dig and Pereyma water, it goes through the pipes from wells that are behind you from the east. "Vladimir had heard about it, I looked at the sky and said:" If it shall come to pass, - baptized! "(102; 112) [111].

He was able to deprive the city of water, and gave Kherson. Then Vladimir forgetting about his vow, "sent to the kings of Basil and Constantine said:" This is already taken your town nice. I heard also that you have a sister, a virgin; if you do not give it for me, I will do the same to your capital, and that this city. "And, hearing it, sorrowed kings. They sent him a message of "Christians ought not to give out the wives of the Gentiles; if baptized, then it will get, and the kingdom of heaven vospriimesh and contact edinoverie will. "

And so it happened. Vladimir eventually was baptized and married Byzantine princess Anna. A few days later it became orthodoxy the official religion of not only the rulers but also the people of Russia, and from 1037 the head of the Russian church became the patriarch of Constantinople.

## 5

That was a great triumph of Byzantine diplomacy. Vernadsky calls It is "one of the sharp turns that give this entertaining study stories ... It would be interesting to speculate on what would have gone the way history Russia if Russian princes took one of the other world religions [Judaism or Islam] ... instead of Christianity appeal to this or that faith necessarily have determined the future of the cultural and political development of Russia. Moving

Islam would involve Russia in terms of the Arab, ie Asia-Egyptian culture. Borrowing from the Germanic Roman Catholic faith would turn Russia in Latin or European culture. Only Judaism or Orthodoxy would guarantee the cultural independence of the country and from Europe, and from Asia "(117; 29.33).

However, more than independence, Russia were needed allies, Eastern Roman Empire, despite the corrupt morals, proved It is preferable because of its strength, culture and trade than shaky empire of the Khazars. Do not underestimate the sophistication and the public management of the Byzantines, more than a hundred years, on their way to the goal and achieved it. Naive the story of how Vladimir delayed baptism, the proposed Russian chronicler does not provide information on the diplomatic maneuvering and intense bargaining that preceded the landmark decision, as well as about Byzantine custody of Prince and his subjects. Kherson was obviously part asking price; the same applies to the dynastic marriage to Princess Anna. But the most important part of the deal turned out to be the end Byzantine-Khazar alliance directed against the Rus, who replaced Union last came the Byzantines, facing against the Khazars. Across for several years, in 1016, Russian and Byzantine army jointly invaded Khazaria, defeated its ruler and "conquered country" (See below., ch. IV, 8).

However, the cooling of the once-warm relationship to the Khazars began as we have seen, even if Constantine Porphyrogenitus, half a century before the Vladimir Orthodoxy. As we remember, Constantine talked about how and by whom it is at war with the Khazars. For the quoted text (II, 7) should this passage:

"[Know] that the governor of Alanya is not at peace with the Khazars, but more preferred considers friendship Basileus of the Romans, and when the Khazars unwilling keep friendship and peace in relation to Basileus, it can greatly harm them, and lying in wait on the roads and attacking going without protection during the transition to Sarkel, climate and Kherson. "If the governor will try to prevent the Khazars, the long and deep the world and are Kherson, and climate, as the Khazars, fearing an attack Alans are unsafe march with an army to Kherson and climate and having no strength for the war at the same time and against those of others, will be forced to keep the peace. "[Know] that so Bulgaria called Black can fight with Khazars. "(31, Ch. 10-12) [112].

AJ. Toynbee, quoting these lines, makes the following are not deprived poignancy note:

"If the passage from the teachings of Constantine Porphyrogenitus on doing the foreign policy of the Eastern Roman Empire fell into the hands of the Khazar Kagan and his ministers, they would be outraged. They said they would, that the Khazars - one of the the most peaceful countries in the world and that even in the old days it was militant, her gun was never directed against the Eastern Roman Empire. Indeed, the two powers never fought with each other, more

of Khazaria often fought with the enemies of the Eastern Roman Empire, and benefit from this extract only the last one. Perhaps it was the Khazars Empire

It owes its survival under the continuous attacks of the ruler of the Sasanian

Persian Khosrow II Parviz and Muslim Arabs ... Later pressure Arab empire weakened the power of the Khazar defensive-offensive promotion of Arab resistance to the Caucasus. The friendship between the Khazars and

Empire was symbolically sealed by the marriage union between the two representatives of the two imperial families. Why did Constantine took it mind to annoy the Khazars, pitted against her neighbors? "(114; 508).

The answer to the rhetorical question Toynbee is simple: the Byzantines were guided

the principles of "Realpolitik", and the age did not have to sentimentality. As

we, however.

## 6

But this turned out to be short-sighted policy. Referring again to George. Bury:

"The first principle of the policy of the Empire in this part of the world was to maintain peace

Khazars. It was dictated primarily geography Khazar

Empire, located between the Dnieper and the Caucasus. With the VII century., When Irakli

Khazars turned to for help in repelling attacks from Persia to X

. When the power Itil began to decline, the emperors were indeed consistent this way. The Emperor was favorable real control over Hagan neighbors barbarians "(21; 414).

Now this control as though moved from Kiev to the Khazar Kagan Prince. However, he did not become real. The Khazars were a Turkic people and steppe

able to reflect waves rolled Turkic and Arab conquerors: they do not only resisted, but also subjugated the Bulgars, the Bashkirs, the Pechenegs, Guzzi and others.

In contrast, Russ and their subjects Slavs could not cope with warlike nomadic steppe dwellers, they had nothing to oppose them

mobile strategy and tactics of attacks \*. Under the constant pressure of nomads

centers of power in Russia is gradually moving from the southern steppes in the wooded

North, in the Galicia, Novgorod and the Moscow principality. The Byzantines hoped that Itil function as a defender of eastern Europe and central

Trade will take over Kiev; but instead quickly came to Kiev

decline. It ends the first chapter of Russian history, replaced by a period chaos and endless strife dozen independent principalities.

\* Outstanding old Russian epic "Lay" describes Russian unsuccessful campaign against Polovtsy.

This creates a power vacuum into which rushed a new wave of nomads, rather, a new branch of our old friends, Guzzi, which Ibn Fadlan I found it even more repulsive than the other barbarian tribes, which he was forced to visit. This new "pagan foe" as speaks about them "Tale of Bygone Years", was at the Russian name "Cumans", the Byzantines - "Ball", the Hungarians - "coon" from their relatives by the Turks - "Kipchaks". They ruled the steppes of Hungary until the end of the XI to the XIII century., When their fled the Mongol invasion. \* Several times they fought with Byzantium. Another branch Guzzi, known as "Seljuk" (the name comes their ruling dynasty), won the historic battle at Manzikert (1071), the Byzantine army and captured the emperor Romanus IV Diogenes. Since then the Byzantines could not prevent the Turks capture a large part of the the provinces of Asia Minor - Turkey today - the former used to core Eastern Roman Empire.

\* Much of the addicts, fleeing from the Mongols, was granted asylum in Hungary in 1241 and mix with the locals. In Hungary, until now common name of "Kun"

We can only guess, the story would have gone a different way, if Byzantium abandoned its previous policy, justify themselves for three previous centuries - from relying on the Khazars in the reflection of the Muslim, Turkic and the Scandinavian invaders. Whatever it was "Realpolitik" Empire It was not very realistic.

## 7

Dark Ages to the Black Sea steppes began two centuries Dominion addicts, as well as the Mongol period, so the later history Khazars covered more dense mist of uncertainty than their first steps.

Mention of the Khazar state during his final decline contained mainly in Muslim sources, however, as we to be sure, they are so vague that almost every name, date and geographical name allow multiple interpretations. Historians, hungry for facts, there is nothing but bleached bones almost unrealizable hope that for them there than profit.

In the light of what was said in previous chapters, it seems that decisive event that hastened the decline of the Khazar power, was not the victory

Svyatoslav, and Vladimir's baptism. How important was actually This victory, which historians of the nineteenth century, together with identified the end of the Khazar state? As we know, in ancient "Story Bygone Years "is mentioned only Sarkel destruction, that is, of the fortress and not capital Itil. Robbery and devastation of the last we know of several Arab sources, persistently pointing to the fact that

they can not be ignored; However, it remained unclear who robbed capital. Ibn Haukal main source, says it is perpetrated Russes, that "completely destroyed Khazaran, Samandar and Itil," believing as it is clear that Khazaran and Itil - different cities, though, as we know, they were

Twin Cities. The driven date is also different from the date falling Sarkel in Russian chronicles, what Ibn Haukal does not mention, like Just as in the "Tale of Bygone Years" is no mention of the destruction of Itil. Due

this Marquart suggested that Itil not fallen at the hands of Russ Svyatoslav survived only until Sarkel and was swept away by some kind of a fresh wave of Vikings. Yet

To complicate the situation another Arab source: the text of Ibn Miskavejh it is said that in 965 fatal hit the Khazars "Turks." "Turk", he He could be called, as suggested by VV Bartold, the same Russes. However, just

as it could go, for example, Pechenegs. Apparently, we never We find out who destroyed Atil, no matter how much bone to gnaw Stories [113].

But how hard it was destroyed? Our main source of Ibn Haukal, first calls the destruction of Itil "perfect", but then, after a few years, he writes that "Khazaran - still center where trade routes converge Russ. "It turns out that the words of the" perfect destruction "could be exaggeration. This is all the more likely that he also speaks of the "perfect the destruction of "the city of Bulgar, capital of the Volga Bulgars. But the damage caused

Russ this city, could not be too strong, because we know that 976-977 years., Just ten years after the campaign Svyatoslav there again coin money, and in the XIII century Bulgar was still a major city. how Dunlop said, "all the allegations that in the tenth century. Russian destroyed Khazars,

go back to Ibn Hawqal ... Ibn Hawqal, however, with no less conviction He speaks about the destruction in the Middle Volga Bulgar. But it is known that by the time

Mongol invasion in XIII century. Bulgar flourished. Perhaps destruction Khazar proved time? "(37; 250).

Obviously, the way it was. Khazaran-Itil, like everyone else, "city" Khazars, consisted mostly of tents, wooden buildings and 'round houses "- mud huts, to restore that almost as easily as destroyed. Kamenev were only public buildings and the Palace of Kagan.

Nevertheless, the damage was great, not by chance, several Arab Sources say the temporary relocation of residents on the Caspian coast and on the island. Thus, Ibn Haukal tells of escape from the Rus from the Khazars Itil on

one of the islands' oil province "(Baku) and the subsequent return to Itil and Khazaran via the Muslim Shah of Shirvan. It sounds believable, because the population of Shirvan no love for rusam previously spoiled their coast. Other Arab chroniclers Ibn Miskavejh and Muqaddasi, later wrote Ibn Haukal also talk about the outcome of the Khazars and their return

ago by a Muslim. According to Ibn Miskavejh, all of them, paying for help, "accepted Islam, but their king." Muqaddasi offers another version, which has no relation to the invasion of Rus, he says only that Khazar inhabitants of the city to the sea and sailed back converts to Islam [114]. About the reliability of his writings can be judged from the fact that it puts Bulgar close to the Caspian Sea than Itil [115], and that's all Anyway, that move south of Glasgow London \*.

\* However, this did not prevent VVBartold called him "one of the greatest geographer of all time "(37; 245) [116].

No matter how inconsistent and biased or all of these references, some share truth in them is still present. The psychological shock of the invasion, escape to the sea and the need to pay the Muslims for their help - All this could lead to a deal by which the Muslim community of the Khazars He gained more rights in dealing with public affairs. I remember similar Marwan deal with two centuries earlier (I, 7), which concluded the kagan, but she did not leave, however, to trace the history of the Khazars.

According to yet another Arab authors - al-Biruni, who died in 1048 - Itil was in his time "in ruins", or, more correctly, again in ruins. (128; 206). He was again restored, but now under the name "Saxin" \*. Last featured repeatedly in the chronicles already in the XII century. as "a big city on the Volga, which has no equal in Turkestan "(Ahmad Tusi, XII cent .; op. at 128; 205); According to one source, this city was lost in the flood. Even a hundred years later in its place he built his capital Mongol ruler Batu (37; 249) [117].

\* There is reason to assume that Saxin grown on site Khazaran-Itil or nearby, and the name is changed the old name "Sarrisin." (37; 248)

Summing up the information about the crash 965 contained in the Russian "Story Bygone Years "and Arab sources, we can conclude that the Itil was It destroyed (it is not known to what extent) during a raid tiers or other invaders, but then recovered. Khazar state came of it the test is very weak. However, there is no doubt that in highly narrowed borders it lasted for at least two hundred years, that is until the middle XII c., As possible - though more doubtful - until the middle of the XIII century.

## 8

The first non-Arab mention Khazars after the tragic 965 contained in the travel notes of Ibrahim ibn Jakub, the Spanish envoy to Otto the Great: probably in 973, he speaks about the Khazars as prosperous people (12; IV; 174) [118].

Next in chronological order is the mention in ancient "Tale of Bygone Years" failed attempt of the Jews from the Khazars, who arrived in Kiev in 986, Duke Vladimir pay to Judaism.

XI century. begins already mentioned a joint campaign and the Byzantines Russ in 1016 against the Khazars, when the country was again defeated. About This event tells a very reliable source - the Byzantine chronicler of the XII century. CEDAR (37; 251). To win over the Khanate took a lot of strength:

CEDAR writes about Byzantine fleet and a whole army of Rus. Khazars, judging by the whole, were not passive victims: whether affected Turkic ethnic roots, or the faith of Moses, or both taken together. Defeated Khazar ruler cedar Georg Tsulom. "George" - Christian name; as is known from the early evidence, the army Hagan were Christians, Muslims.

The next mention of the Khazars - laconic entry in the Russian "Story ..."  
for 1023, according to which "went Mstislav on Yaroslav with the Khazars and Kasogs. "\* Prince Mstislav was short-lived with the Principality Tmutarakan center in the town of Khazar Tamatarha (now Taman) on the eastern shore Kerch Strait [120]. It is, as already mentioned, was the only Khazar territory occupied by Russ after their victory in 965 Hazaras in Mstislav's army were apparently locals, set by Russian Prince under his banner.

\* Kasogs or Kassak groups - Caucasian tribes, are subject to the Khazars, their relationship with the Cossacks can only guess [119].

Even after 7 years (in 1030) Khazar army supposedly defeated invading Kurds, hitting 10 thousand. opponents and capturing a lot of belongings. it  
It could be regarded as further evidence of the survival of the Khazar State, if that message could believe. Unfortunately, it contained in a single source the Arab XIII century. Ibn al-Athir, considered not very significant [121].

Moving on in our history, and not neglecting any facts, we come upon an interesting story about a little-known Christian saints, Evstratov. Around 1100, he was held captive in Crimea Kherson, where he was ill-treated "host-Jew", imposed on him ritual Passover meal (12; IV; 192). Take for granted mishap Eustratius not have (assuming for instance, that he hung alive, crucified on the cross fifteen days ...), but attracts attention strong Jewish influence in the city, nominally belonged to Christians, who tried to take away the Byzantines and the Khazars, who was captured Vladimir, but later, in 990, he was returned to the Byzantine [122].

They were strong and Tmutarakan. In the annals of Russian is not very clearly  
It says that in 1079, "Oleg Svyatoslavich Khazars seized and sent for sea to Constantinople. "Apparently, the Byzantines as was his custom intrigued,  
supporting one of the Russian princes in their struggle with competitors. But for us,  
what is important is that the Khazars retained influence in the Russian city just could  
capture and send a long journey Russian prince. Four years later, Oleg, agreeing with the Byzantines, has received permission to return to Tmutarakan where he "broke the Khazars involved in the murder of his brother and  
conspired against him. "His brother was actually killed  
Kipchaks in the same year, when the Khazars seized Oleg. Do not they stand for  
this murder? Or they have been victims of intriguers, Byzantines, set against each other ruses and the Khazars? Anyway, it is nearing the end of XI

in., and the Khazars still does not leave the stage.

A few years later, in 1106, according to the laconic mention in Russian "Tale of Bygone Years", Cumans, ie addicts, raided "Zarechsk" (near Kiev). Russian prince had sent them a chase command of three Governor: Jan, Putyata and "Khazar Ivan." This last mention of the Khazars in the "Tale of Bygone Years", ending in 1116

But in the second half in XII. Two Persian poet - Haqqani (approximately 1106-1190 gg.) And better known Nizami (approximately 1141-1203 years.) Mentioned in

his epic works of joint Russian-Khazar invasion of Shirvan, happened during their lifetime. Although it is poetic evidence of their

It can be taken seriously, since both have served most of his life officials in the Caucasus and knew very well the Caucasian tribes. Haqqani talks about "the Khazars from Derbent" and of the valley, serving with the passage

Caucasus to the Black Sea through which the Khazars made in the good old times (VII century.) raids on Georgia before moved to sedentary life. I do not whether they returned at the end to the nomadic habits of youth people?

[123]

After (While it is possible that up) of these certificates are Persian only short and angry remarks famous Jewish traveler Rabbi Pethahiah from Germany, which we have already quoted (II, 8). I remember

him so depressed illiteracy Talmudic-Jewish Khazars of the Crimea the area that actually crossed the Khazars, he had not heard anything, "except

Women's howling and barking of a dog. "What is it - just hyperbole generated acute displeasure, or a description of the actual state of the territory after

a recent raid addicts? Travelled Pethahiah roughly between 1170 and 1185 gg .; nearing the end of the XII century., and became masters of the steppe coma.

Since the beginning of the XIII century. haze more condensed, and even our meager

sources are drying up almost completely. However, there is another a certificate belonging to a prominent eyewitnesses. This is the last the mention of the Khazars as a nation, dating back to 1245-1247 years. By this time

Mongols drove addicts from Eurasia and formed the greatest empire nomads, some only knew the world stretched from Hungary to China.

In 1245, Pope Innocent IV sent an embassy to Batu Khan, grandson Genghis Khan, the governor of the western part of the Mongol Empire, to explore

the possibility of cooperation with renewed vigor global scale - and, surely get information on its military strength. The head of the mission was sixty Franciscan John de Plano Caprino. He was a contemporary and disciple of St. Francis of Assisi, and with the experienced traveler and a diplomat of the Holy Church, held a high position in the church hierarchy.

The embassy had left at Easter 1245 from Cologne, has traveled to Germany, It crossed the Dnieper and Don, and a year later reached the capital city of Batu Khan and

his Golden Horde in the Volga delta, the city Sarai-Batu (formerly Saxin yet earlier - Itil).

Returning to the West, the brother of John de Plano Carpini wrote the famous labor "Historica Mongolorum". In addition to a huge number of historical, ethnographic and military information, it contains a list of the peoples inhabiting areas through which Pass embassy. Listing the people of the North The Caucasus, the author mentions, along with the Alans and Circassians, "Khazars professing Jewish religion "[124]. Before us, as already mentioned, the latter references to the Khazars, before the final curtain fell history.

However, the memory of them erased for a long time. Genoese and Venetian merchants persistently called Crimea "Gazar" - words in Italian documents up to the XVI century. By the time it is, however, it turned all only a geographic name, poorly discernible trace of the missing people.

## 9

However, even after the run out of political power Judeo-Khazars, their influence continues to be felt in the most unexpected way the fate of the various peoples.

Referring to the history of the Seljuk Turks, the founders of Islamic Turkey. K the end of the tenth century. an offshoot Guzzi migrated to the south, in the vicinity of Bukhara, where subsequently invaded the Byzantine Asia Minor and captured it. Directly related to our history, they do not have, but have an indirect, as the great Seljuk dynasty was, it seems, is closely connected with Khazars. Reported Bar Gebre (1226-1286), one of the largest Syrian writers and scholars; as is evident from its name, it came from Jewish but converted to Christianity, and at the age of 20 years has been devoted to bishops.

Bar Gebre says that his father was Tukak Seljuk commander in the army Khazar Kagan and that after his death he Selcuk, founder of the dynasty, Hagan was raised at the court. But unbridled youth was disrespectful to Hagan and angered Katun, queen, resulting in either the left or He was expelled from the court (37; 260).

Another source of the same time, "History of Aleppo," Ibn al-Adim also Selcuk reports about his father, as "one of the greatest Turkic Khazars" (128;

143), a third source, Ibn Hassul (128, pp. XXVII) reports that Selcuk "hurt the king of the Khazars, a sword and struck the mace ..." I remember the dual

Guzzi relation to the Khazars, described in his travel notes Ibn Fadlan.

Thus, the first and the Khazars were the founders of the Seljuk dynasty It is closely connected, and then ruptured. It was caused, apparently, transition Seljuk Islam (while other tribes Guzzi, for example, coma, and were pagans). Nevertheless, even after the break-Jewish Khazar influence remained some time dominant. One of the four sons

Selcuk was named Israel is a Jewish name, and one of the grandchildren - Daud (David). Dunlop, not usually prone to rashness, observes: "In the light of the above is acceptable to assume that these names were the result of religious influence of the Khazars to the main labor Guzzi. "Meeting House" at

Guzzi, who mentions al-Qazvini, it could be a synagogue "(37; 261).

Also watch out for repeat MI Artamonov, that of another branch Guzzi, addicts, met Jewish names. Thus, the sons of Prince Cuman Kobyak called Isaac and Daniel.

## 10

Where funds are exhausted history, come to the aid and legends folklore.

Old Russian "Tale of Bygone Years" was compiled by the monks, so it is saturated with religious arguments and lengthy Bible digressions. However, along with the writings of the church, which is based this document, the Kiev period of Russian history of the breed as a secular literature - the so-called epics, heroic epics and folk songs, devoted mainly achievements of the great semi-legendary heroes and princes. The most well known already mentioned "Lay", where it tells of the defeat of the hero Polovtsy. Epics passed from mouth to mouth, and, according to Vernadsky, "sung by peasants in remote villages of northern Russia in the early XX - th century "(117; 44).

The stark contrast of the epic and the "Tale of Bygone Years" is included in that, that it does not mention any direct text Khazars, nor their country, but simply

It refers to the country of the Jews ("land Yid") and its inhabitants ("Zhidovinov-heroes"), to rule on the steppes, and fought with the Russian princes. One such epic hero was, according to the epic, giant-Jew, came from "the land jew" in the steppe under the mountain Sorochino Tsetsar only

the courage of the warrior squads of Prince Vladimir, Ilya Muromets, saved princely

the army of the Jews (93, Ch. VII). This legend exists in several versions [125], and the search for the steppes and mountains Sorochino Tsetsar turned to historians

exciting game. However, as stressed by AN Poliak, "the main thing - what in the eyes of the Russian people nearby Khazaria in the final period of its existence was a "Jewish state" and its army - "army the Jews' "(93). This view is very different from the trend of Arab chroniclers

emphasizes the important role of Muslim mercenaries in the army and Khazar Itil recalculate Mosque (forgetting to count the synagogue).

Legends, who walked among the Jews of the West in the Middle Ages, are a curious parallel with the Russian epics. Once again I quote AN Pole: "A common Jewish legend can not remember," Khazar "kingdom Do you remember the kingdom of the "red Jews". "This is how it commented Baron:

"Jews from other countries were flattered that somewhere there is an independent

the Jewish state. People's imaginations are on this field extremely fertile soil. Just as under the Slavic epic says the influence of the Bible on the trends, "the Jews," not about the Khazars, the Jews of the West for a long time More teshilis romantic tales about the "red Jews" may owe skin color kinship many Khazars and Mongols "(12, t. III; 204).

## eleven

Half the legendary half historic folklore associated with Khazars, survived to modern times and so drew Benjamin Disraeli that he I wrote on this material historical-romance "marvelous tale of Alroe. "

In the XII century. Khazaria was born in the Messianic movement, rudimentary Jewish attempt to "crusade" campaign to conquer Palestine force weapons. The initiator of the movement made by the Khazar Jew, one Solomon ben Dui (or Ruy or Roy), assisted by his son Menahem and one of the scribe Palestine. "They wrote letters to all the Jews, near and far, in all lands around ... It was said that the time has come when God will gather Israel, his people of all the land in Jerusalem, the holy city, and that Solomon ben Dui - Eliya and his son - the Messiah. "\*

\* The main sources of this movement are: travel notes Jewish traveler Benjamin of Tudela (see above, II, 8); hostile Comment Arab author Yahya al-Maghribi; Two manuscripts Hebrew, found in Cairo "Genizah" (see. above, II, 7) All folded together in a mosaic of conflicting; I followed a cautious interpreting Baron (t. III, p. 204; m. IV, pp. 202-204 and notes).

These appeals were addressed, obviously, to the Jewish communities of the Middle East and it is unlikely to have had much effect, because the next episode took place Only twenty years later, when the young Menachem himself as David al-Roy and He took the title of the Messiah. Although the movement was born in the Khazars, the center of it soon I moved to Kurdistan. There's David assembled an impressive military force - probably because of the local Jews, reinforced by Khazars - and seized the strategic Amadi fortress to the north-east of Mosul. From there, he could have hoped go to Edessa, fought to break through Syria and be in the Holy Land.

The whole idea was, perhaps, not so quixotic as it seems now that when you consider the constant infighting between different Muslim armies and the gradual disintegration of the Crusader strongholds in the Middle East. A more Furthermore, some Muslim commanders, apparently hatched a plan a kind of crusade against the Jewish Christians.

David definitely lit in the hearts of the Jews of the Middle East hot Messianic expectations. One of his envoys arrived in Baghdad, where taught Jews - perhaps with too convincing exaltation - to go to a designated the night of the flat roofs of their homes, where they will fly straight into the clouds

Camp messiah. A considerable number of Jews held that night on the roof in vain

Waiting for the magic flight.

However, the rabbinical hierarchy in Baghdad, fearing reprisals from the authorities,

hostile to the pseudo-messiah, and he threatened to exile. AND

it is not surprising that soon David al-Roy was killed - apparently in a dream and how

It considered their own tests, bribed enemies.

David remained in people's memory, so that when Benjamin of Tudela passed through Persia, 20 years later, "he heard admiring stories about leader. "This cult did not stop there. There is a theory according to which six-pointed "shield of David", emblazoned on the flag of the modern state Israel has become a national symbol of just during the campaign of David al-Roy. "It was then - says Baron - as suggested six-pointed" shield David "before the former part of the ornament or magical emblem, became become the main symbol of the national-religious Jews. Long time used alternately with a pentagram and "seal of Solomon", he from XIII at. He attributed to the mystical and ethical texts of German origin David and in 1527 appeared in Prague in a Jewish flag "(12, t. III).

Baron does, however, specify that the link between al-Roy and six-pointed

star "still requires further clarification and evidence." Nonetheless We fully agree with the words that Baron concludes the chapter on Khazar:

"His existence and subsequent five hundred echoes in life communities of Eastern Europe that a significant experiment in Jewish State-building has undoubtedly more of an impact on the Jewish history than we are able to provide. "

## **PART TWO**

### **HERITAGE**

#### **V**

### **EXODUS**

# 1

The evidence presented in the preceding pages, say, that, contrary to the traditional view, which prevailed among historians of the XIX century. after the defeat of the Rus in 965 Khazars lost empire, but kept to the XIII in., though in stronger borders, independence, and the Jewish faith. It seems, they even returned to some extent to the same predatory manners. Baron writes about it:

"In general, to reduce the Khazar kingdom survived. It is more or less effectively defended by enemies until the middle of the XIII century., when the victim fell the great Mongol invasion initiated by Genghis Khan. But even then, it stubbornly resisted, until they surrendered all his neighbors. Its population was largely dissolved in the Golden Horde, place the center of his Khazar empire in the territory. But both before and after the changes made Mongol invasion, blew the trunk of the Khazar shoots in the surrounding Slavic lands and eventually contributed to the creation of major centers of Jews in Eastern Europe "(12; III; 206).

So, here it should seek the cradle of the largest and culturally dominant part of modern Jewry.

"Runaways," which says Baron, in fact, began to branch out long before the destruction of the Khazar state by the Mongols, just as Hebrew nation began to form long before the destruction of the Diaspora Jerusalem. Semitic tribes from the banks of the Jordan, and the Turko-Khazar tribes Volga was, of course, separated by vast distances, but they were at least two common properties. Those and others living in the strategically important sites that intersect trade routes connecting East and West, North and South; This circumstance predetermined their transformation into nations merchants adventurous travelers, "rootless cosmopolitans," as they dubbed hostile propaganda. At the same time closed to external events religion strengthened the tendency to stick together, forming communities with their own places of worship, schools, residential quarters, even the ghetto (initially voluntary) in any city or a country where they settled. This rare combination of wanderlust and "ghetto mentality" enhanced messianic expectations and pride "chosen people" and was inherent in the ancient Israelites, and the medieval Khazars, and let the past came not from Shem, but from Japhet.

# 2

A good example of these phenomena is the "Khazar Diaspora" in Hungary.

As we remember, long before the destruction of the Khazar khanate more tribes, known as "Cabaret", joined the Magyars and migrated Hungary. Later in the tenth century., The Hungarian Duke taxa urged to settle in their possessions Khazar second wave of immigrants (see. above, III, 9). Yet two centuries later, in 1154, John Sinnamus Byzantine chronicler, wrote about part of the Hungarian army in Dalmatia, adhering to Jewish law (12; III; 212). Perhaps in the Roman era in the future of Hungary could be a certain amount of "real Jews", but there is no doubt, that most of the considerable share of Contemporary Jewry emerged from the migratory waves Khazars cabaret, played a decisive role in the early Hungarian history. As evidenced by Constantine, the country was initially, not only bilingual, but some had even dvoetsarstvie, version of the Khazar system of government: the king shared power with the commander in chief, which bore the title "Dzhyly" (it is still a common Hungarian name). This system lasted until the end of the tenth century. When St Stephen moved to Catholic faith and defeated the rebellion Dzhyly, which was, as should expect the Khazars, "keep their faith and refuses to become Christian. "\*\*

\* Anonomi Gesta hungarorum, op. at 78; 188 ff.

This episode ended dvoetsarstviyu but not influence Khazar-Jewish community in Hungary. The echo of this influence can be heard in "Golden Bull", the Hungarian equivalent of "Magna Carta" published in 1222 by King Andre II, according to which Jews were forbidden act as chasers coins tax collectors and supervisors royal salt monopoly, I think, before that many Jews carried these preferred features. However, some flew and higher. Thus, when the keeper of the king Andre royal treasury income was Count Teka - a Jew of Khazar origin, a wealthy landowner and, according to around the genius of finance and diplomacy. His signature emblazoned on different peace treaties and financial agreements, including the fact that It guarantees the payment of 2000 marks the Austrian monarch Leopold II Hungarian king. It is hard not to recall the similar functions at the court Caliph of Cordoba, a Spanish Jew Hasdai executable ibn Shafrutom. Compare similar situations in the history of the Palestinian diaspora in the West, Khazar Diaspora in the East makes it easier to take the analogy between them. It is also worth mentioning that when the rebellious nobility forced King Andre reluctantly sign the "Golden Bull", Teka has remained at its positions contrary to the spirit and letter of the document. Royal Treasurer performed former duties more than 11 years, yet the Pope aware of the pressure on King, did not consider it best to resign and to go to Austria, where he was welcomed with open arms. However, the son of King Bela IV Andre I got permission from the Pope to urge him again to the Hungarian court. Teka dutifully returned and was killed during the Mongol invasion. \*

\* I express my gratitude to Mrs. St. Mr. Saunders, attracted my attention Teki to history, which, apparently, were not adequately reflected in Literature about the Khazars. See. "The Universal Jewish Encyclopaedia"; article "Teki".

### 3

Thus, Khazar origins numerically dominant and social elements in the Jewish population of Hungary in the Middle Ages good documented. It may seem that Hungary is a special case due to old Hungarian-Khazar relations, but in fact the "tide" Khazar Hungary was the only part of the mass migration from the eastern steppes to West, Eastern and Central Europe. The Khazars - not only people, shoots which sprouted in Hungary. Thus, a considerable number of Pechenegs pursuing Hungarians from the Don, we had to ask themselves permission to settle down on Hungarian territory when they were expelled from the place of addicts, the latter suffered exactly the same fate, when a century later, pressed Mongols, received in the amount of 40 thousand. man "with his servants" a refuge from the Hungarian King Bela (37; 262).

In the relatively peaceful times the movement of the Eurasian peoples West almost sank, but sometimes turned into a mass stampede. Consequences of the Mongol invasion, to use a metaphor, look as the effects of the earthquake, caused a tectonic shift. Warriors Temujin, called Genghis Khan ("Conqueror of the Universe") cut the population of entire cities, so that others do not offer resistance; We are using prisoners as human shields; destroyed irrigation Volga delta system, which provided the land of the Khazars and other rice the main products; turned the fertile steppe "Wild Field", was later call them Russian - boundless space, without farmers and herdsmen, crossed by occasional riders mercenaries on their way to the service of this or other warring ruler or runaway persons (94, Ch. IX).

"Black Death" 1347-1348 gg. accelerated the steady decline in population the former heart of the Khazars between the Caucasus, the Don and the Volga, where the culture steppe reached its highest level. There was the relapse into barbarism by contrast is more prominent than in neighboring areas. Baron writes that "the destruction or flight of skilled Jewish farmers, artisans and traders led to a vacuum which began to be filled therein Only relatively recently "(12; III; 206).

Destroyed was not only the Khazars, but the country of the Volga Bulgars, and the last stronghold of the Caucasian Alans and Polovtsy and southern Russian principalities, including Kiev. During the collapse of the Golden Horde, which began in the XIV century. anarchy aggravated if that was still possible. "Almost all European steppe flight was the only way for the people who wanted to save lives and livelihoods "(94, Ch. IX). Migration to more

safe pasture was a lengthy process is not interrupted on  
For several centuries. The outcome of the Khazars was a part of the picture.

As already mentioned, this outcome was preceded by the formation of  
Khazar  
colonies and settlements in different parts of Ukraine and southern Russia.  
In Kiev,  
flourishing Jewish community existed before capture of the city by the  
Khazars  
Russ and thereafter. Similar colonies were in Pereyaslavl and Chernigov.  
Around 1160 the Kiev Rabbi Moshe studied in France, and Chernigov  
Rabbi Abraham was in 1181 in a Talmudic school in London. In the "Lay of  
Lay "is mentioned the famous Russian poet Kogan - probably a combination  
the words "Cohen '(a priest) and" Hagan "([94, Ch. VII], [12; III; 218 and  
approx.]).

After some time after the destruction of Sarkel called Russ' White  
Tower ", the Khazars built a city of the same name near Chernigov (20).

Ukraine and Poland are so many ancient place names derived from  
the words "Khazars" and "Jew" (Jew). Jews, Kozarzewski, Kozara, Kozarzov, jew  
Will Zhidaditse etc. Once it was, probably, villages or temporary  
camp Khazar-Jewish settlers in the West (op. at 94). Similar  
the name can also be found in the Carpathian Mountains and the Tatra  
Mountains, as well as  
eastern provinces of Austria. Even the old Jewish cemetery in Krakow and  
Sandomierz called "Kaviori" - a word that has, most likely,  
Khazar-kabarskoe origin.

The main route of the Khazar exodus led to the west, but some of nowhere  
I did not move and stayed in the Crimea and the Caucasus, where they formed  
the Jewish  
enclaves have survived to modern times. In ancient Khazar stronghold  
Tamatarha (Taman) on the eastern shore of the Kerch Strait existed  
supposedly Jewish dynasty of princes, who ruled in the XV century. under the  
tutelage of the Genoese  
republic, and later - the Crimean Tatars. The latest in a dynasty, Prince  
Zachariah,  
negotiated with the prince of Moscow, invites Zechariah to Moscow  
Russian Boyar offers privileges in exchange for baptism. Zacharias  
refused, but N. Pole suggests that in some cases  
"climbing Khazar-Jewish elements in the high posts in Moscow  
State was perhaps one of the factors that led to the emergence of heresy  
"Judaic" among Russian priests and nobles in the XVI century and sects  
"Subbotniks" Sabbath-keeping, is still widespread among  
Cossacks and peasants "(94, Ch. IX).

Another vestige of the Khazar people - the "Mountain Jews" in the north-  
east  
The Caucasus, the custom of those ancient times, when their other  
compatriots have moved to the West. There are about 8000, and  
they live in the neighborhood with other descendants of ancient tribes - and  
Kipchak  
Oguz. They call themselves the "Mountain Jews" and using language Tats,  
borrowed from other Caucasian tribes; more about them almost nothing  
\* known.

\* The above information is taken from an article by AN Knipper "Peoples  
Caucasus "in the encyclopedia" Britannica ", edition 1973 [69], which is  
based on  
new Soviet sources. The book "The Valley of the forgotten people" (George  
Sava

"Valley of the Forgotten People", London, 1946) contains a description of the alleged occurred visiting Mountain Jews - melodramatic, but, alas, devoid of factual information.

Khazar enclaves remain in the Crimea, as well as, no doubt, in other places that were part of the khanate once. However, this does not more than a historical curiosity in comparison with the main stream of the Khazar migration to Poland and Lithuania - with enormous challenges, suffer in connection with the that historians and anthropologists.

## 4

Areas to the east of Central Europe, where he lived in relative Safety Jewish emigrants from the Khazars, the end of the first millennium BC only formed their own political entity.

Around 962, several Slavic tribes formed an alliance under the supremacy of the strongest among them, the fields, became the nucleus of the Polish state. It turns out that the formation of the Polish state began about the same time, when it declined Khazar (Sarkel was destroyed in 965). It is significant that the Jews played an important role in one of the early Polish legends relating to the formation of the Kingdom of Poland. In her on how allied tribes decided to elect a king and stopped at Jew named Abraham Prokovnik (12; III; and 217 approx.). Perhaps it was rich and educated Khazar merchant, whose experience decided to use Slavic inhabitants of the forest wilderness, or perhaps it is a fictional figure; but even in the latter case, the conclusion is that these Jews high esteem. Anyway, Abraham showed unexpected humility and resigned the crown in favor of local farmer named Piast, became the founder of the Piast dynasty that ruled Poland with about 962 on 1370

Regardless of whether a real person or a fictional Prokovnik Abraham, There is much evidence that the Jewish immigrants from the Khazars welcomed as a valuable addition to the country's economy and the state management. Poles at the Piast dynasty and its Baltic neighbors Lithuanians quickly expanding its borders and in desperate need of an influx of people to develop territories and the creation of urban civilization. \* First they encouraged the arrival German farmers, city dwellers and artisans, and later - migrants territories occupied by the Golden Horde, including the Armenians, Southern Slavs and Khazars \*\*.

\* Beginning in 1386 was concluded a series of contracts, combine two People in the Polish kingdom. For the sake of brevity, I will use the term "Polish Jews", referring to the two countries, despite the fact that at the end

XVIII century, Poland was divided between Russia, Prussia and Austria, and its inhabitants became officially citizens of these countries. The so-called "feature Settlement", introduced in the imperial Russian Jews in 1792, coincided with lands annexed from Poland and partly extended to Ukraine. "The hell" does not apply only to certain privileged categories of Jews, which at the 1897 census, there were only 200 thousand., whereas inside features, i.e. on the former territory of the Polish Jews were about 5 million.

\*\* Poland and Hungary, too briefly - in the years 1241-1242. - Undergone Mongol invasion, but were not occupied, which determined their further history.

Not all were voluntary resettlement. The number of persons included prisoners of war, such as the Crimean Tatars, who were forced to cultivate land of Lithuanian and Polish landowners in the conquered southern provinces (at the end of the XIV century. mayest Duchy of Lithuania from the Baltic to the Black seas). However, in the XV century. Ottoman Turks, putting an end to the Byzantine Empire, moved North and landowners move people out of their possessions in the border areas further into the continent (94, Ch. IX).

Among subjected to forced displacement has been a considerable amount of Karaites - followers of a fundamentalist Jewish sect that rejects the teachings of the rabbis. According to tradition, the Karaites zipped up to our days, their ancestors were brought to Poland a great Lithuanian prince-warrior Witold at the end of the XIV century. as prisoners of war captured in Solkhat (Crimea) (94 Ch. IX). This version is the fact that in 1388 Witold granted a charter of rights to Jews Troki, so that the French traveler Guilbert de Lanno found a "multitude of Jews," say not in the language locals and not in German, and in our own tongue (94, Ch. IX) [126]. This language was - and remains - a Turkic, and the closest among living languages in *lingua cumanica*, which was spoken in the former Khazar territory during the Golden Horde. According Zaionchkovskii (Under AN Pole; 94; Ch. IX), this language remains the language of speech and religious communities of Karaites, remaining Troki, Vilna, Panevezys, Lutsk and Galicia. Sami Karaites claim that before the Great Epidemic 1710 in Poland and Lithuania were between 32 to 37 of their communities.

Its ancient dialect they call "the language of Kedar"; I remember, in the XII century.

Rabbi called their lands north of the Black Sea "land of Kedar." Incidentally, it is

he talked about them - sitting in the dark all day Saturday, ignoring the teachings of the rabbis - corresponds to the mores of the sect.

Zayonchkovsky, large

modern expert said, in general considers the Karaites closest today relatives of the ancient Khazar linguistically (125, see. 35; 212). The reasons for the preservation of the sect its ancient language for five hundred years, although the bulk of the Jewish Khazars, abandoned it in favor

Yiddish speech ahead.

Polish Kingdom from the beginning, even during the Piast dynasty, taking Catholicism began to focus on the West. However, compared with Western neighbors it was a backward culturally and economically a country. Hence the policy of attracting immigrants - Germans from the west, the Armenians and Jewish Khazars from the east - and all sorts of indulgences for them, up to Royal Charter detailing their responsibilities and privileges.

According to the Charter, published Boleslaw the Pious in 1264 and confirmed

Casimir the Great in 1334, the Jews were given the right to have their synagogues, schools

and the courts; to own land and to engage in any trade and the activities of their choice. During the reign of King Stefan Batory (1575-1586) the Jews got their own parliament, meets twice a year and has the power obkladyvat fellow taxes. In the history of the Khazar Jews who lost their country, has opened a new chapter.

A clear illustration of their privileged position can serve as a short message issued during the second half of the XIII century., allegedly Pope Clement IV, and addressed to an unnamed Polish prince. In that Dad document informs the recipient that the Roman priesthood aware of the existence of several large Polish cities number of synagogues - at least five to one city \*. Pope regrets that the synagogue, reported higher churches, majestic and elegant them are covered with colored tiles and overshadow neighboring Catholic churches. (I remember the glee Masudi about the fact that the main mosque Itil above all other buildings in the city.) Unhappy with the tone of the papal message also supported by the decision taken in 1267 by the papal legate Cardinal Guido, according to which the Jews could have only one synagogue in the city.

\* Apparently, Wroclaw and Krakow.

From these documents, the relevant time-Mongol conquest Khazars, we learn that even while in Poland there were many of the Khazars, not without reason in

some cities they built several synagogues; it is clear that these people flourished, otherwise they would not have been a synagogue "stately and elegant."

It is logical in this context to wonder about the possible size and composition

Khazar emigration in Poland.

Reliable information about the number there. We remember that in the Arab

Sources say the Khazar armies of three hundred thousand people, participating in Muslim-Khazar wars (Chapter I, 7) [127]; even make allowances for their penchant for exaggerated need

It suggests that the Khazars lived no less than half a million souls. Ibn Fadlan said about 50 thousand tents of the Volga Bulgars, giving population 300-400 thousand. People - roughly the same order of digits that the Khazars. With another

hand, the number of Jews in the Polish-Lithuanian kingdom in the XVII century. also

It estimated by modern historians about 500 thousand. people (or 5

percent of the population) (118; 278). These figures do not contradict known Facts about long Khazar migration through Ukraine to Poland and Lithuania, Sarkel began after the destruction and the rise of the Polish Piast dynasty in the end of the first millennium BC, to accelerate due to the Mongol conquest and more or less completed in the fifteenth and sixteenth centuries. when the steppe was empty, and the Khazars, It seems to have been swept away. \* The whole process of resettlement has taken five or six centuries and passed the big, very slowly. If we take into attention to a significant influx of Jewish refugees from the Byzantine Empire in the Khazars from Muslim world and some natural increase of the population themselves Khazars, it can be assumed that the number of the Khazar population in the peak period, in the VIII., was comparable to the number of Jews in Poland in the XVII century.  
- At least approximately up to several hundred thousand, forgivable when our poor awareness.

\* The last of the Dnieper drevnehazarskih villages were destroyed in during Cossack uprising under the leadership of Khmel'nitsky in the XVII century., the surviving people joined an already existing Jewish population of Poland and Lithuania.

In this arithmetic lies the irony. According to the article "Statistics" from the "Jewish Encyclopedia", in the XVI century. the entire Jewish population of the world was about one million. It seems to be, as indicated by N. Pole, X. F. Kucera and others, which in the Middle Ages, most Jewish confession, religion were Khazars. A significant part of the majority moved to Poland, Lithuania, Hungary and the Balkans, where they formed the Eastern Jewish a community that, in turn, gave the vast majority of the world Jewry. Even if the original nucleus of this community has been diluted and backfilled immigrants from other areas (see. below), the hypothesis Khazar-Turkic origin of its main roots based on serious certificate and at least deserves serious attention and discussion.

Additional reasons for assigning a leading role in growth and development the Jewish community in Poland and elsewhere in Eastern Europe, the Khazar element rather than immigrants from the West, will be discussed in subsequent chapters. In the meantime, let us quote the Polish historian Adam Vetulani (emphasis mine):

"Polish scientists agree that the oldest settlements were formed emigrants from the Khazar state and Russia, and the Jews of the South and Western Europe began to arrive and settle later that at least some of the Jewish population (*and earlier - the main part*) occurred from the east, from the Khazars, and later of the Kievan Rus' (118; 274).

Until now it was a question of numbers. But what is known about the social structure and composition of the Khazar immigrant community?

The first thing that catches your eye - a striking similarity in the privileged position of the Khazar Jews in Hungary and in Poland in the early period. And the Hungarian and Polish sources of the Jews is described as chasers coins, control proceeds of the royal treasury, controllers salt monopoly, tax collectors and "moneylenders", ie bankers. This parallel suggests that the two immigrant communities have a common origin, and since we can trace the origin of the main part Hungarian Jewry from Magyar-Khazar core conclusion suggests itself

a. Early evidence highlight the role played by Jewish immigrants in the emerging economic life of both countries. This role was important that not surprising, since the foreign trade and the collection of customs duties was past the main source of income of the Khazars themselves. They have experience, who had been absent from their new masters, so it is logical that they Offer to help with advice and participation in the financial management of the yard and nobility. Coins with inscriptions in Polish, but the Hebrew letters, minted in The twelfth and thirteenth centuries. (see chap. II, 1) - relics of the unexpected activity. Mysterious remains their destination. Some flaunts the name of the King (Leszek, Mieszko), on the other it says: "From the house of Abraham ben Joseph, Prince" (apparently, chaser of the banker), some - a blessing "Good luck", etc. It is significant that modern Hungarian historians also speak about the practice coinage of silver, delivers the Jews ([118, 267-278], [12; III; 218 and approx.], [943; Ch. IX]).

However - in contrast to Western Europe - finance and trade were far is not the only area of activity of the Jews. Some wealthy expatriates Poland became landowners as they become Teka Hungary; Reportedly, for example, the entire village of Jewish farmers working in the own land under the Wroclaw to 1203 (12; III; 219), originally peasants Khazars were probably more like to point out that the ancient Khazar place names.

A striking example of how the village could appear such, are already Karaites mentioned recording: they say, the prince settled Witold a group of prisoners of war, the Karaites in the "red", by giving them the house, gardens and fields to a distance of half a mile. ("Red" try to identify with the small Jewish town in red skirts) (94, Ch. VII).

However, the future of the Jewish community was not in agriculture. The reasons for this lot. Formation of feudalism in the XIV century gradually transformed the peasants of Poland serfs, who were forbidden to leave their villages and even to think about freedom of movement. At the same time under the joint pressure of the church hierarchy and the feudal landowners in 1496 forbade Jews to the Polish Sejm

to acquire agricultural land. But the process of land alienation  
It began, apparently, much earlier. In addition to these specific  
reasons - religious discrimination in conjunction with the enslavement of  
free  
peasants - the transformation of predominantly agricultural people Khazar  
the city population was a phenomenon familiar in the history of migration  
processes. Faced with the new climate conditions and methods  
Agriculture, on the one hand, and seeing the other, unexpected opportunities  
improve their lives, provided by the city civilization of immigrants  
Several generations are changing the scope of employment. The descendants of  
the peasants  
Italian Abruzzo became waiters in the New World and opened their  
restaurants and grandchildren of Polish peasants are police officers,  
engineers and  
\* psychoanalysts.

\* The opposite process - the transition to the cultivation of the  
colonists  
virgin land - there is migration from the more developed areas in the  
less developed.

However, the conversion of the Khazar Jews in Poland has not led to a  
sharp  
a break with the past and to the loss of their identity. It was a gradual,  
organic process of change in which - how convincingly demonstrated AN  
Pole - in a new country kept some vital tradition  
Khazar society. This happened thanks to the emergence of social  
structure or way of life that has no analogues in other areas  
Diaspora - the Jewish town, "Ayar" in Hebrew, "shtetl" in Yiddish,  
"place" in Polish. All of this diminutive derogatory designation  
which, however, does not necessarily mean small size (a few were  
large enough), but rather a restriction of the right of municipal  
government.

"Borough" should not be confused with the ghetto. The latter is a  
street or neighborhood where Jews were forced to close, not settling in  
the rest of the city, among the Gentiles. Since the second half of the XVI  
century. such  
Jews living conditions throughout the Christian and almost everywhere - in  
Muslim world. The ghetto was surrounded by walls, gates that were locked at  
night. Inside the ghetto people develop claustrophobia and the limited  
thinking, but in turbulent times, the walls provide a certain amount of  
protection.  
Due to limited space at home growing up, the constant overcrowding  
It gave rise to poor sanitation. People living in such conditions, demand  
more  
spiritual strength to maintain self-esteem. It was possible this is not all.

The place was a very different type of settlement that existed, as  
It mentioned only in the Polish-Lithuanian Commonwealth, and nowhere else in  
world. It is an isolated town with exclusively or  
predominantly Jewish population. Originated "place", apparently still in  
XIII c., So it can be considered the missing link between market  
Khazar towns and Jewish settlements in Poland.

The economic and social functions of the half rural, half  
conurbations were apparently identical in both countries. The Khazars,  
As later in Poland, it is a system of trading posts  
or market centers, ensures contact between the big cities with their  
needs and village. There are regularly held trade fairs, and where to sell

exchanged flocks and cattle, as well as urban products, at the same time it worked and traded their goods wheelwright, coopers, blacksmiths, silversmiths, tailors, kosher butchers, millers, bakers, traders candles. There were also clerks, serving the illiterate, for the believers of the synagogue, hotels for travelers header - "room" in Hebrew, that is the school. Add to this the stray storytellers and singers (some names like, for example, Velvel Zbarzer preserved in history) \*, wandering from town to shtetl in Poland, and before that, of course, and the Khazars, judging by in good health so far in the East wandering storytellers.

\* Enc. Brit., Edition 1973, article "Jewish literature."

Some activities in Poland in general have become purely Jewish. K These include trade in timber, and therefore recalls that the tree was the main building material and an important source of exports to the Khazars, the same The same can be said of the truck. "A dense network of small towns - writes N. Pole (94, Ch. III), - allowed a century distribute products throughout the country of excellent Jewish horse carts. The dominance of this species transport, especially in the east, it was so obvious that Jewish symbol carts, "Ba-al Malaga", passed in the Russian language as "balagol." Occupation is it declined only with the advent of the second half of XIX century. Railways ".

Such specialization could certainly develop into a closed ghetto Western Jewry, and is doubtless Khazar features. The inhabitants of the ghetto were purely sedentary people, while the Khazars, all semi-nomadic peoples, using horse-drawn carts and oxen for the transportation of tents and belongings, including the king's tent the size of a circus tent, which housed hundreds of people. These people were savvy, allows to master the most difficult the new country road.

Another pastime was specifically Jewish content coaching courtyards, mill business and the fur trade - nothing of the ghetto West Europe was not.

That is, in general terms, the structure of the Jewish shtetl in Poland. Something in the same way can be found in any old market town of any country, but there are more subtle coincidence that we know - even though we know little, - Of urban life in the Khazars, which served, apparently, the prototype for the Polish town.

These specific properties to be added similar to the pagodas, distinguishes the oldest surviving wooden synagogue in the town of XV-XVI cc., completely foreign and local architecture and style of the building, Takeover of the Jews of the West and then reproduced in the Polish ghettos. The interior of the oldest synagogues in the town is also very much different from the style that emerged in the ghettos of the West, the wall shtetl synagogues They were covered with arabesques and images of animals, and calls to mind Persian influence was felt in the Hungarian-Khazar product (I; 13), and decorative style brought to Poland by Armenian immigrants (94, Ch. III).

Traditional clothes of Polish Jews, too, has certainly Eastern

origin. Typical long silk caftan mimics probably Robe Polish gentry, which, in turn, copied from the attire to the Mongols period of the Golden Horde - fashion travels, ignoring political boundaries, but

it is known that caftans worn long before the steppe nomads. Skullcap (skullcap) are to this day Orthodox Jews and Uzbeks and others Turkic peoples of Central Asia. Above the men wore yarmulkes shtrimel - special round cap with fox fur copied Khazars Cossacks - or vice versa. As already mentioned, trade fox and sable fur, flourishing the Khazars, evolved in Poland in this Jewish monopoly. Women worn until the mid XIX century tall white turban - a replica of the headdress kazashek and Turkmen women (94, Ch. III). (Today, orthodox Jewish women instead of a turban to wear wigs from their own hair, which they shave at marriage.)

In this context, it is worth mentioning - but with less confidence - strange commitment of Polish Jews to the gefilte fish is the national dish was taken over from them Poles. There is even a saying, "Without Fish is not the Sabbath. "Is it not a distant echo of the life of the Caspian Sea, where fish He served as a main meal?

The life of the village described in Jewish literature and folklore romantic nostalgia. In today's study, parochial traditions (126; 41) can be read on the joyful celebration of the Sabbath:

"Wherever one turned out, he will try to make it to the house, to meet Saturday with his family. Chapman, which goes from the village in the village, wandering tailor, a shoemaker - of any of the forces will be beaten out, but gets home on Friday evening to sunset.

And on the streets of the town in the meantime shammesa shouts: "Jews in bath! "Shammes serves as a synagogue, it is something between a deacon and watchman. He refers to the Jews not only on its own behalf, for recalls observing the commandments. "

Expressive all depicted small-town life - surreal a mixture of fact and fantasy - in the paintings and lithographs by Marc Chagall, on which Biblical characters coexist with bearded carter, brandishing a whip, and with a thoughtful rabbi in caftan and yarmulke.

That was a strange existence, predetermined odd origin. Some of the oldest towns were probably based prisoners of war - how Troki laid Karaites - Polish and lodged Lithuanian nobility in the vacant lands. However, most of these settlements was the result of mass migration from the "Wild Field" turns into desert. "After the Mongol conquest - writes Pole - when transferred their villages to the west Slavs moved with them and Khazar towns " (94, Ch. III). The pioneers of new settlements were probably rich Khazar traders are constantly crossed Poland on the well-worn trade routes in the direction of Hungary. "Magyar kabarskaya and migration in Hungary paved the way for the Khazars who settled in Poland: Poland has made it to the transit zone between the two countries with Jewish communities "(94, Ch. VII). Therefore, merchants, travelers were familiar with conditions in the areas of the future resettlement and were able to establish a connection with the land owners, interested in settlers. "The landowner enters into an agreement with such

rich and respected Jews (remember Abraham Prokovnika) that expressed readiness to settle in his name and bring new settlers. And those tend to choose people from their homes "(94, Ch. III). Among the colonists were farmers and artisans capable forming a self-contained community. So Khazar town, transferred to Poland, he became a borough. Agriculture gradually, as getting used to the new conditions, it was consigned to oblivion.

Thus, the core of modern Jewry followed the old recipe: strive for new horizons, but not divorced from her.

## **VI**

### **WHERE?**

#### **1**

From our research entails two basic facts: the disappearance Khazar people from the region, the former its historical areas, and the simultaneous appearance in the neighboring area, in the northwest, the largest the concentration of the Jews since the beginning of the Diaspora. These two facts are in close relationship, therefore, historians agree that immigration from Khazaria contributed, apparently, the growth of Polish Jewry - a conclusion in favor of whom speak certificate of the preceding chapters. However, there is disagreement about the scale of this effect: the volume of the Khazar immigration in comparison with the influx of Western Jews, and their share in the formation of the modern Jewry.

In other words, the fact that the Khazars in a considerable number emigrated Poland, is beyond doubt; the question is, Have they accounted the basic percentage of new settlers, or they have formed only their core. To answer this question, we have to deal with the volume Immigration "real Jews" from the West.

#### **2**

By the end of the first millennium BC most of the Jews of Western Europe lived in France and the Rhineland. \* Some of the communities have arisen in the era of the Roman Empire, because in the period between the destruction of Jerusalem

the decline of Rome, Jews settled in many major towns under its rule; later they were joined by immigrants from Italy and North Africa. Beginning in the IX. the presence of Jewish communities throughout recorded

France, from Normandy to Provence and the Mediterranean.

One group even crossed the English Channel to follow invading Normans in England, apparently, at the invitation of William Conqueror (according to 121, see. 12; IV; 277), need their capital and \*\* enterprise. Their history summarizes the Baron:

\* Apart from the Spanish Jews, who represented a special category, not Participated in the migration process, we are talking about.

\*\* According to the classic study by Joseph Jacobs, "The Jews in England during the Angevin dynasty, "which was based on the Jewish names and other documentation. (12; IV; 77)

"Later, they turned to the class of" royal usurers ", whose the main function was to provide loans to political and economic goals. Accumulating great wealth due to the collection of high-percent, these moneylenders were forced to provide them in one form or another

the royal treasury. Long-term well-being of many Jewish families, the luxury of their homes and garments, their influence on society made even astute observers blind eye to the dangers inherent in growing discontent of all classes of debtors and worsening dependence Jews from the patronage of crowned gentlemen ... discontented grumbling, vylyvsheesya of violence in 1189-1190 gg., foreshadowed the tragic end - Exile in 1290 and meteoric rise even more rapidly British Jewry falling in just two and a quarter century (1066-1290 gg.) highlighted the contrasting fundamental factors which determined the fate of the Western Jewry in the critical first half of the second millennium AD "(12; IV; 75-76).

The example of England revealing because, in contrast to the early history

Jewish communities in Europe, well documented.

The main lesson that can be extracted from it, is that socio-economic impact of the Jews were preposterously high, given their a modest amount. Before the expulsion of the Jews from England in 1290, where they

there were at any given point in time not more than 2500

human. The economy of medieval England, the tiny Jewish community He played a leading role - much higher than in Poland, where Jews were far numerous; however, unlike in Poland, in England, the Jews could not rely on a network of small Jewish towns, full of humble craftsmen artisans, carters and publicans, that is not rooted in

Folk thick. In this topical subject of Anjou Plantagenet England She personified what could not happen later in the entire West. Jews France and Germany was waiting for the same fate as their occupation and there is no

marked by diversity, which could not but lead to the tragic result. The nightmare always begins with a "honeymoon" and ends break and bloodshed. First, Jews everywhere cherished, let them

Use the special charter, created their privileges. They were personae gratae, like the court alchemists, for one they had knowledge of the secret functioning of the economy. "In the early Middle Ages - I wrote Cecil Roth - sales in Western Europe has been mainly in the hands of the Jews, not excluding the slave trade, and "Jew" and "trader" in the records of the Carolingian period are almost synonymous with "(104). But with the growth of a class of local merchants gradually They pushed back not only on the most profitable activities, but also from traditional forms trade, so only open for them remains a sphere borrowing funds at interest. "The Jews have accumulated wealth of the country, but occasionally they twisted like underwear, merging mined - like water - in treasury ... "(104). The inverse image of Shylock was formed long before the time of Shakespeare.

During the "honeymoon" in 797, Charlemagne sent glorified Embassy in Baghdad, Harun al-Rashid in, for the negotiation of Treaty of Friendship, the embassy consisted of the Jew Isaac and the two noble Christians. The bitter end came in 500 years, in 1306, when Philip Beautiful expelled the Jews from the French kingdom. True, some later allowed to return, but they suffered from oppression, so that by the end of the XIV at. Jewish community of France virtually ceased to exist. \*

\* Modern Jewish communities of France and England formed life fugitives from the Spanish Inquisition in the sixteenth and seventeenth centuries.

### 3

Turning to the history of German Jewry, you must first It noted that "oddly enough, we do not have complete scientific story German Jewry ... "Germanica Judaica" - it's just a reference to the historical sources that shed light on the individual to the community in 1238 " (12; VI; 271) light rather dim, but allowing at least present territorial distribution of Western European Communities Jews in Germany in the critical period when nearing its peak Khazar-Jewish immigration to Poland.

One of the earliest evidence of the existence of such a community in Germany - References to certain Kalonimusa, arrived in 906, together with relatives in Mainz from Lucca in Italy. Around the same time we are talking about the Jews in Speyer and Worms, a little later - in Trier, Metz, Strasbourg, Cologne, that is, in a narrow band, running through Alsace and the Rhine Valley. Jewish traveler Benjamin Tudelsky (see. The above, II, 8) I was in the area in the middle XII. and

He wrote: "In these cities many Israelis, the wise men, and the rich" (12; IV; 73) [128]. But what does "many"? As will become clear later, just a little bit...

Somewhat earlier in Mainz he lived a Rabbi Gershom ben Yehuda (approx. 960-1030 gg.), Earned her a rare scholarship nickname "Light of the Diaspora" and

the spiritual head of the French Post and Rheinisch-German community. Approximately at

1020 Gershom gathered in Worms Board of Rabbis, who published a variety of edicts, including a formal ban on polygamy (which the already have not practiced). These edicts have been applied addition, according to the

which in the case of any emergency rule would be withdrawn "Assembly one hundred delegates from countries - Burgundy, Normandy, France, and from the city -

Mainz, Speyer and Worms. "In other rabbinic documents of the same period called only the last three of the city, so it is permissible conclusion that Other Jewish communities of the Rhineland were at the beginning of the XI century. so small that

We do not even deserve to be mentioned (72; 233).

By the end of the XI century. Jewish communities in Germany had almost befallen

extermination because of the mass hysteria that accompanied the first Crusade 1096 F. Barker depict typical mindset

Crusader with expressiveness rare on pages

Encyclopedia "Britannica" (11, 14, ed .; t. IV; 772):

"He could destroy everything around him, sinking ankle-deep in blood, and

sunset with tears of emotion to kneel at the altar of the Holy Sepulchre - for

Do not press juicer splashed his Lord? "

The Jews of the Rhineland pleased just this "winepress" and barely it did not die. Worse, they also struck by mass hysteria, though other properties - a suicidal desire for martyrdom. According to the Jewish chronicler Solomon bar Simon, a recognized reliable source (12; IV; 97), the Jews of Mainz, faced with a choice between baptism and death at the hands of

crowd, set an example to other communities, deciding on a collective suicide (12, IV; 104):

"Imitating the willingness of Abraham to sacrifice Isaac, fathers killed their children, their husbands - wives. These scenes of indescribable horror and heroism

deployed in a ritual form by the sacrificial knives sharpened in

According to Jewish law. Sometimes the sages of the community, watching the mass sacrifice, the last part with life, imposing on

his own hand ... to cover all the mass hysteria, sanctified desire

religious martyrdom and hope of reward in the hereafter, nothing was meaning other than the desire to get away from life at the hands of a

ruthless enemy,

so the inevitable alternative - death or adoption of Christianity -

It solved only by the first way. "

Going from bloodshed to dispassionate statistics, we can

a rough estimate of the number of Jewish communities in the former Germany.

Jewish sources together called the number - 800 casualties (killed and killed included) Worms and expenses from 900 to 1300 in Mainz. Of course, many

certainly we prefer the death of baptism, but the sources did not report the number

survivors, we, for our part, can not be sure, we do not exaggerate Do they are the number of dead. Baron makes on its own estimates conclude that "all

Jewish population of both cities are unlikely to exceed the figures that Some sources calculate the dead "(12; IV; 105; approx. 292). That is to survive

in Worms and Mainz it was not more than a few hundred people.

But these two cities (plus Speyer) were the only ones located communities large enough to be included in the Edict of Rabbi Gershom!

In other words, we have to admit that the Jewish community in the Rhine region of Germany was small even before the First Crusade, and even having been in "the Lord winepress" decreased even more. In doing so, east of the Rhine, in the central and eastern Germany, had not yet appeared and then not show up for a long time the Jewish community. The traditional concept

Jewish historians, according to which Crusade in 1096 provided the impetus for

mass migration of Jews from Germany to Poland - it's just a legend, rather far-fetched hypothesis, invented because of poor acquaintance with the history of the Khazars and the inability to understand where all of a sudden in Eastern Europe

there was so many Jews. Incidentally, the sources no word talk about any migration or mass, even in the weak of the Rhine the area to the east of Germany, not to mention the distant Poland.

So, Simon Dubnov, one of the historians of the old school, says: "The first

Crusade, led the Christian masses in motion, and threw them into the East Asian direction, simultaneously drove the Jewish masses on East Europe "(36; 427). However, only a few lines below it forced to admit: "We do not have information about the circumstances of the emigration movement, which played such an important role in Jewish history " (36; 428). At the same time there is enough information about what was happening in those

same affected Jewish communities during the first and subsequent Crusades. Some imposed by his own hand, some tried resist and died, the survivors owe their success to that found at all dangerous time refuge in a fortified castle of the bishop in charge at least

theory for their safety. Often, and this could not prevent violence, however, escaped, waiting for the recession crusading wave always returned to their homes looted and synagogues all start over.

According to the chronicles, this behavior is arranged in the system: it was in

Trier and Metz, and in many other places. By the time the second and subsequent

Crusades, it has already become a tradition: "At the beginning of unrest due new Crusade, many Jews of Mainz, Worms, Speyer, Strasbourg, Würzburg and other cities fled to neighboring castles, leaving their books and

valuable property to friends of the citizens "(12; IV; 129). One of the main sources of these events is a "memory book" Ephraim bar Jacob, himself at the age of 13 years was among those who fled from Cologne Castle Folkenburg (12; IV; 119). Solomon bar Simon said that during Second Crusade surviving Jews of Mainz sought protection in Speyer, and

then returned to his hometown and build a new synagogue (12; IV; 116). It develops in the leitmotif of the chronicles; I repeat that nowhere is not a word emigration of Jewish communities in the east of Germany, which, according to Mises (83; 275), while another was Judenrein - "is dirty Jews", and which it was still several centuries.

## 4

XIII century. It was a period of a little respite. For the first time we hear about the appearance of the Jews in the areas adjacent to the Rhineland: the Palatinate (1225), Freiburg (1230), Ulm (1243), Heidelberg (1255) and etc. (83; 275-274). But the calm did not last long: in the XIV century. on Franco-German Jewry hit new trouble.

The first disaster was the expulsion of all Jews from the French possessions King Philip the Fair. France suffered from the economic crisis, accompanied, as usual, the depreciation of money and social unrest. Philip went to the beaten path: decided to impose financial costs of the crisis on the Jews. In 1292, he claimed for them with 100 thousand. Livres in 1295, 1299, 1302 and 1305 years. - 215 thousand., Then decided on a radical a step in the salvation of their moribund finance. June 21, 1306, he signed secret order to arrest a certain day all the Jews of the kingdom, confiscate their property and themselves expelled from the country. The arrests took place July 22 deportation - a few weeks later. Fugitives have moved in France, does not refer to the domain of the French king, Provence, Burgundy, Aquitaine and some other fiefdoms. However, according to Mises, "There is no historical evidence that the number of German Jews increased because of the suffering of the Jewish community in France a crucial period of its destruction "(83, 273). No historian has dared suggest that French Jews crossed Germany and ended up in Poland - Either at the time or at any other time.

If the heirs of Philip has been a partial return of the Jews call new French monarchs (in 1315 and 1350.), but not to compensate damage or prevent further explosions of mass violence are not could. In the end XIV. France became, like England, Judenrein.

## 5

The second catastrophe of the century was a terrible Black Death, destroyed in the 1348-1350 biennium. a third of the European population, in some

areas - up to two thirds. The plague came from Asia via Turkestan. That is, it

Europe and captured what she had done there was more proof human folly. Tatar leader Janibek siege in 1347

Crimean city of Kaffa (now Feodosia), then - Port of Genoa. Plague decimated Janibek soldiers, and he sent using catapults infected corpses over ramparts, infecting thereby precipitated the population. Genoese ships taken together with the deadly rat fleas on the West, to the ports The Mediterranean, where the epidemic has moved into the continent.

*Bacillus Pasteurella pestis* razili all, do not understand the religion Victims, however, suffers from Europe has decided to fight back against the Jews. Before

they have been accused of ritual murder of Christian children, but now they Wine was poisoning wells to spread the Black Death.

Legend was moving even faster rat swarms, so that the entire Europe began mass burning of Jews. Again it has spread collective suicide to avoid burning alive.

Thinning the population of Western Europe has reached the previous level only

XVI century. Jews were subjected to a joint attack and bipedal rats, and survived

less. Kucera wrote, "the mob took revenge on them for the cruel blows of fate, and

those who are spared the plague, sword and finished off the flames. When the epidemic subsided,

in Germany, according to the historians, contemporaries of those events, almost no Jews. The conclusion - that in Germany

Jews could not succeed and have not been able to form a large,

crowded communities. How under these circumstances, they have managed to lay the foundation in Poland of such a dense population, which is now [in

1909] it in

Ten times larger than the Jewish population of Germany?

Indeed, it is difficult to understand how even took the idea that Eastern Jews are the descendants of immigrants from the West, especially in Germany

"(72;

235-236, 241).

Yet the First Crusade and the Black Death often

characterized by historians as the event that created the Eastern Jewry.

By the way, as is the case with the Crusades, there is absolutely no evidence that would help tie the plagues of Exodus and the imaginary.

On the contrary, shows that at this time, as before, the only

Jews hope for survival was to keep each other

seek refuge in a fortified place or less hostile village

nearby. In the midst of the Black Death is the only case recorded

emigration, which knows Mises: the Jews of Speyer hid from

persecutors in Heidelberg - about ten miles from the native

town ...

After almost complete eradication of the old Jewish communities in France and

Germany to the Black Death epidemic of Western Europe by about two centuries It remained Judenrein, except for a few tiny enclaves and Spain.

The Jews laid in the sixteenth and seventeenth centuries. foundations of modern communities in England, France,

and the Netherlands - is a completely different branch of the "Sephardim" (Spanish Jews)

forced to flee from Spain, where they lived for over a thousand years. Their History, as the history of modern European Jewry, does not apply to

the theme of this book.

In short, we have every reason to conclude that the traditional understanding of the mass exodus of Western Jewry of the Rhineland in Poland through Germany - hostile territory that knows no Jews - historically untenable. This is evidenced by the small number of Rhenish communities, and their reluctance to leave the Rhine Valley to the east of stereotyped behavior in response to the hostility of the non-Jewish population, no indication of migration processes in the chronicles of that era. Confirmation of this view provides linguistics, which will be discussed in Chapter VII.

## VII

### Counter-flow

#### 1

Taking into account the evidence presented in the previous chapters, easy to understand why the Polish historians - who, after all, are closest to the heart of the matter - agree that "in the early period of the main nucleus

Jewish population came from the Khazars "(118). There is even a temptation and avoid exaggeration to say after the coachman that Eastern Khazar origins of Jewry completely. Such a statement would be logical, if miserable Franco-Rhine was the only community Khazar rival in the pursuit of kinship. But in the late Middle Ages The situation became more complicated: the whole territory of the former Austro-Hungarian monarchy They appeared in the Balkans (and then fell into decay) Jewish settlements. A significant Jewish populations existed not only in Vienna and Prague; at Some Carinthia at least five settlements are called "Yudendorf", "Jewish villages" in the mountains of Styria, there are even more "Judenburg" and "Yudenshtadtov". By the end of the XV century. Jews were expelled from both provinces and moved to Italy, Poland and Hungary; but how do they get there originally come from? Certainly not from the west. In his study of these disparate communities Mises wrote:

"At the height of the Middle Ages we find a scattering of settlements in the east, stretching from Bavaria to Persia through the Caucasus and Asia Minor Byzantium. [But] to the west of Bavaria, opened up a void full size

Germany ... We do not know how the immigration of Jews in Alpine areas, but, no doubt, played a role in three of the largest since the late ancient reservoir of Jewry: Italy, Byzantium and Persia "(83; 291-292).

The missing link in this listing is the Khazars, a doer, as we have seen, the functions of containers and a transit point for Jews, emigrated from Byzantium and the Caliphate. Mises deserves credit for the destruction of the roots of the legend of the Rhine Eastern Jewry, but he knew

enough to Khazar history, and had no idea about the demographics of the Khazars.

However, he was probably right, assuming for immigrants who have settled in Austria,

Italian component. Italy not only raged since Roman times

Jews, but, like the Khazars, took a certain share of immigrants from

Byzantium. Thus, we came across a brook "true" Jews

Semitic origin, which flows into the Eastern European pond yet

Still, it was only a trickle, and no more, because evidence

large resettlement Italian Jews to Austria are not available, but there is no

lack of evidence of the reverse process - migration of Jews from Austria

in Italy after their expulsion from the Alpine provinces at the end of the XV century. Such

details obscure the big picture and suggest a futile thought: That would be the Jews

We arrived in Poland on board the "Mayflower" and kept intact logbook!

Nevertheless, the general outlines of the migration processes can be distinguished.

Alpine settlements are, apparently, the Western

shoots from the main tree of the Khazar migration to Poland, which lasted several centuries and runs several independent routes

via Ukraine, the Slavic regions of Northern Hungary, and possibly also through

Balkans. There is also the legend of the Romanian invasion of the country in the not

mounted armed Jews! \*

\* Jewish Enc., Vol. 10, p. 512.

## 2

Was common and another, no less interesting legend concerning stories Austrian Jewry. It launched an appeal to Christian chroniclers in The Middle Ages, but then it picked up quite serious historians start XVIII century. According to this legend, in pre-Christian time in the Austrian provinces

right of the Jewish rulers. Austrian chronicle the combined

Venetian scribe in the reign of Albert III (1350-1395), contains a list of of at least twenty-two of the Jewish princes allegedly successive

each other. The list featured not only their names, some of which sound

clearly on the Ural-Altai, but the timing and location of each reign

disposal, such as "Senna, rules 45, buried at the Stubentor in Vienna

Zippan, 43 years old, buried in Tullne "etc., including such names as

Lupton, Maalon, Raptan, Rabon, Effra, Samek and others. After these Jews go five princes of the Gentiles, then - Christian rulers. This legend repeat with some variations "History of Austria", written in 1474 on Latin Henrik Gundelfingusom; She appears in several other works, including "Favorite chronicle of Austria" ("Flores Chronicorum Austriae") Anselm

Scar (1702), which seems to have believed in it himself (43, see. 83; 279).

How could take such a fantastic fable? Let us listen once again Mises: "The very fact that such a legend would appear to hold out several centuries, indicates that in the depths of national consciousness Austria brezzhat ancient memories of the Jewish presence on the top Danube River in ancient times. Who knows - maybe a tidal wave, Expenses from the Khazar dominions in Eastern Europe, once We descended to the foot of the Alps, which could explain the strong Ural-Altai taste the princely names. Fictions medieval chroniclers might cause folk echo only if based on the collective memories, albeit very vague, "(83; 279).

As already mentioned, Mises inclined rather to underestimate the Khazar contribution in Jewish history, but even with this caveat, he fumbled only sustainable version, which could explain the origin of enduring legend. Let's try to understand this more. For more than half a century, to 955, Austria to the river Enns in the West was under Hungarian domination. The Magyars reached a new habitat in the 896, with cabaret Khazar tribes, are presented in the ethnic conglomerate of the most influential element. The Hungarians had not yet been addressed Christianity (this happened a century later, in 1000), and the only monotheistic religion known to them was Khazar Judaism. Among them could be a tribal leader or several leaders, practicing a primitive Judaism - Recall the Byzantine chronicler John Sinnamusa, reports the Jewish parts of the Hungarian army (see. above, V, 2). So the legend can have real basis, especially when you consider that Hungary is still in the barbaric state, were then "the scourge of Europe." Stay under their authority It was to be the injury that the Austrians would be long remembered. All successfully converges.

### 3

Other arguments to refute the idea of a Franco-Rhenish the origin of the eastern Jewry contained within the structure of Yiddish at It is spoken by millions of people before the Holocaust, and who is still alive among Orthodox minority in the Soviet Union and the United States.

Yiddish is a curious mixture of Hebrew, medieval German, Slavic and other items recorded Hebrew letters. Now, when the language dies, it has become a subject academic study in the United States and Israel. Yet another recently, in our century, the western linguists considered it only jargon, not worthy of serious study. As noted by Mr. Smith,

"Yiddish scholars have paid little attention. Apart from a few articles in periodicals, the first really serious scientific work approach to the language, "historical grammar" was published only Mises in 1924. It is significant that the latest edition of the standard history German grammar, the language in question in the light of its dialects, Yiddish contemptuously given to only a dozen lines of "(111, 65 ff).

At first glance, mostly German borrowing in Yiddish contradict our main thesis on the origin of Eastern Jewry; we We shall now see that the opposite is true, but the argument involves several stages. Firstly, we need to understand what kind of regional German dialect came into Yiddish dictionary. No one Mises did not undertake seriously for this theme, he also made a huge deal: conducted research and formulated comprehensive answer. After studying vocabulary, phonetics and syntax in Yiddish compared with the main German dialect of the Middle Ages, he concludes:

"In Yiddish there are no linguistic components related to German language from the border areas with France. Not a single word of all a list of specific words Mosel-Frankish origin, drawn up JA Ballas (9; 28 and below) do not fall into Yiddish dictionary. Even central Areas of West Germany, situated around Frankfurt is not contributed to the formation of Yiddish ... (83; 211), West Germany did not participated in its formation ... (83; 269) Will not that conventional wisdom, according to whom the German Jews once came from France by clicking Rhine mistake? History of the German Jews, Jewish \* Ashkenazi should be reconsidered. Historians often corrected errors linguists. The traditional view of immigration of Ashkenazi Jews from France \* East belongs to the category of historical errors, waiting correction "(83; 272).

\* On Ashkenazi cm. Below, VIII, 1.

Then Mises cites a number of examples of linguistic errors and, in Specifically, he cites the example of the Roma, believed to be descendants of the Egyptians, "as long as Linguistics is not proved that they came from India "(83; 272).

Having dealt with the alleged elements of German origin Western Yiddish, Mises demonstrates that the dominant influence in it belongs to the so-called "Eastern Mittelland" dialects spoken in alpine areas of Austria and Bavaria, almost to the XV century. In other words, German component Hybrid caught in the Hebrew language, was born in eastern regions of Germany, with the neighboring Slavic Belt East Europe.

We see that the linguistic data, together with historical data refute the idea of a Franco-Rhenish origin of Eastern Jewry. However, it still does not answer the question of how East Central German dialect combined with Hebrew and Slavic elements became the language of Eastern Jewry, which most of them, as we have shown, was the Khazar origin.

Trying to answer this question, we must consider several factors. Firstly, the evolution of Yiddish was long and complex process, which started probably in the XV century. or even earlier; Nevertheless, it is a long time there was only a spoken language, a sort of "mixed dialect", and

It acquired a written form only in the XIX century. Previously, the language does not exist

codified grammar, and "everyone was free to weave in his speech any foreign words. Standard pronunciation and spelling are not available. Chaos in

Spelling can be illustrated by the rules written in the "People's Jewish library ": 1) write the way you talk, 2) write so that you understand Polish and Lithuanian Jews; 3) write different words the same sound, but different values "(111; 66).

Thus, the Yiddish centuries grew quite freely, greedily soaking up the social environment of words, phrases, idioms, best corresponded to his appointment "a mixed dialect." However, in the cultural and

socially in medieval Poland was dominated by the Germans. Only they among other immigrants surpassed its economic and intellectual the influence of the Jews. We already know about this from time to time the Piast dynasty; especially

It is seen in the Casimir the Great, when everything was done to attract immigrants, the colonization of land and construction of the "modern" city.

ABOUT

Casimir said that he "took a wooden country, and left the country stone. "But these new stone cities, such as Krakow and Lviv, were They built by German immigrants and manage the same, and they guided by the so-called Magdeburg rights granted to them a high level of municipal government. It is believed that total difficulties in Poland moved at least 4 million Germans (72; 244) created the urban middle class, not previously existed there. As pointed out by

AN Poliak, comparing German and Khazar immigration into Poland, "rulers the country imported masses much needed enterprising foreigners and helped by their arrangement in accordance with the usual German city or Jewish town way of life. "(However, this implicit division became even less when Jewish immigrants arriving later started to settle in the cities, forming there the ghetto).

Not only the educated bourgeoisie, and the clergy were mostly Germans - a natural consequence of adopting by Poland Roman Catholic religion and turning to Western civilization, just as in Russia after the adoption of the priests Vladimir Greek Orthodoxy were mostly Byzantines. Secular culture developed in the same direction, in the footsteps of more experienced western neighbor. First

Polish university was founded in 1364 in Cracow, then mostly

\* German city. Austrian Kucera writes on this subject, not without pride:

\* One of the students of this university a century later was Nikolai Copernicus, who later defended each other Polish and German patriots, believing his compatriot.

"The German colonists were first called to the suspicion and mistrust among the people;

Yet they managed to successfully take root and even to impose the German system

education. The Poles have learned to appreciate the benefits of a higher culture,

brought by the Germans, and imitate other people's orders. The Polish aristocracy, too

I fell in love with the German rules, and began to find beauty and pleasure in everything, that came out of Germany "(72; 243).

It says immodestly, but essentially true. I remember and high respect for the German Kultur among Russian intellectuals of the XIX century.

It is not difficult to understand why the Khazar immigration poured into medieval Poland was forced to learn German - a pledge of prosperity. People in close contact with the local population, were undoubtedly forced to learn the basics of Polish (or Lithuanian, Ukrainian, Slovenian) language; but the German was absolutely necessary for them to contact with the city. At the same time they have remained a synagogue and Torah study on

Hebrew. You can imagine how a craftsman from the village, any cobbler or lesotorgovets, drawn in broken German to customers, in broken Polish to a serf of another's name and home mixes the most expressive phrases of both these languages, the Hebrew, inventing on the fly own private language. As this was a hodge-podge generalized and standardized - start wondering linguists; We can suggest what factors have contributed to this process.

Among more recent immigrants to Poland was also present, as we have seen a number of "real" Jews from the alpine areas of Bohemia and Germany to the east. Even if there were relatively few, these German-Jews superior culture and learning the Khazars, just Germans were superior to the culture of Poles. By analogy with the German Catholic clergy, Jewish rabbis from the West were a powerful factor Germanization of the Khazars, whose Judaism was fervent, but primitive. Again To quote N. Pole:

"Those German Jews who got to Rzeczpospolita, has a huge impact on their counterparts from the East. The reason [Khazar] Jews so strongly attracted to him, it was to the delight of their religious teachings and the ability to deal with a predominantly German cities ... Language used in a religious school, "Cheder" in the house "gevira" (distinguished, rich person), influenced the language of the community "(94, Ch. IX).

In a Polish rabbinical treatise XVII. It expressed pious desire: "God, fill the country with wisdom, and let all Jews speak German! "(94, Ch. IX).

Characteristically, the only wing of the Jewish Khazars in Poland resisting both spiritual and worldly temptations associated with the German language were Karaites, rejected the teachings of the rabbis and the material enrichment.

Therefore, they have not switched to Yiddish. According to the first all-Russian Census 1897 in the Tsarist empire (including, of course, Poland) 12895 Karaite lived. Of these, 9666 were called the native language "Turkish" (ie, presumably original Khazar dialect), in 2632 spoke in Russian and total 383 - in Yiddish.

However, the sect of Karaites is the exception rather than the rule. Typically, the immigrant population in the new country for two or three generations

He parted ways with the native language and begin to use the language of the new country. \* AT

America grandchildren of immigrants from Eastern Europe did not learn to speak

Polish or Ukrainian and consider it their grandparents comical

prattle. It is difficult to understand how historians manage to ignore reality  
Khazar migration to Poland on the grounds that those halfway through  
Goals switched to another language!

\* Of course, this does not apply to the conquerors and colonizers, impose their Aboriginal language.

By the way, the descendants of the biblical Tribes of Israel are a classic example of linguistic adaptability. At first they spoke in Hebrew, in Babylonian Captivity switched to the Chaldean, when Jesus used Aramaic in Alexandria - Greek, Spanish - Arabic, and later Ladino - a mixture of Spanish and Hebrew with Hebrew letters, served at the Sephardic equivalent of Yiddish. And so on. True to its ancient religion, they change the language as it was convenient. The Khazars were not descendants of the biblical knees, but, as we see, it was also inherent cosmopolitanism and other social characteristics of co-religionists.

## 4

A. Polyakov proposed another hypothesis about the early roots Yiddish, deserves mention, even if it is problematic. He believes that "early Yiddish originated in the Gothic districts Khazar Crimea. The local living conditions could not bring to life the combination of German and Jewish elements for hundreds of years before the settlement in Poland and Lithuanian Kingdom "(92, Ch. IX).

As an indirect argument N. Pole quotes Jehoshaphat of Barbaro Venice, lived in Thane (Italian trading colonies in the mouth of the Don) to 1436 by 1452, and wrote that his German servant could talk to goth from Crimea, just as the Florentine understands the language of the Italian from Genoa. Actually, the Gothic language remained in the Crimea (and probably only there) as the at least until the middle of the XVI century. At that time the Habsburg ambassador in Constantinople Gizelin de Busbecq met Crimeans and compiled a list of words Gothic language which they used. (Busbecq This was apparently uncommon personality: for example, it is he who first brought to Europe from the Levant and lilac Tulips). AN Poliak considers this dictionary to close medium verhnegermanskim elements found in Yiddish. He believes that Crimean Goths maintained contacts with other Germanic tribes and their the language has been influenced by other related languages. Whatever it was, this hypothesis deserves attention of linguists.

"In a way - I wrote Cecil Roth - Jewish" dark Middle Ages "began simultaneously with the European Renaissance" (103).

Before that period, too, lacked the killings and other forms of harassment - of the Crusades, the Black Death, on other occasions - but it was outbreak of lawlessness, mass violence, which the government either actively opposed, or at best, passively tolerated. But, with Counter-Reformation legally established view of the Jews as subhuman, in many respects similar to the ratio of the untouchables in the Indian caste system.

"Few communities to keep, in spite of all the suffering in Western Europe - Italy, Germany, the Papal States in the south of France - We felt the last, all the restrictions that had previously existed only on paper, ideally "(103) - that is envisaged in the church and other documents, but not put into practice (for example, in Hungary. See above V, 2). Now, even these "ideal" requirements were further tightened: the isolation of the place of residence, limitations in the area of marriage, the prohibition to hold any office of honor, the requirement to wear a distinctive clothes, the yellow star and a conical headdress ... In 1555, Pope Paul IV in his bull "cum nimis absurdum" ("For an extremely absurd") insisted on rigorous and consistent implementation of all previous edicts by that the Jews are not supposed to stick out of the nose of the closed ghetto. Later year were forcibly moved Jews of Rome. This example would have follow all Catholic countries, where Jews still used relative freedom.

In Poland, the "honeymoon period" that began when Casimir the Great, lasted longer than anywhere else but at the end of XVI. and everything was like everywhere. Jewish communities, driven into ghettos and towns, suffered from overcrowding, which are exacerbated by refugees fleeing Cossack massacres perpetrated by on Ukraine in Khmel'nyts'kyi (cm. Above, V, 5). Housing and economic situation deteriorated sharply. The result of all this was a new wave of mass escape to Hungary, Bohemia, Romania and Germany, where the Jews were still very a little after the plague of the Black Death.

Thus resumed the great migration to the West. He was destined last almost three centuries, until the Second World War, and to become a the main source of present-day Jewish communities in Europe and the United States Israel. Value stream bit poredet as pogroms of the XIX century. gave him new impetus. "You could say that the second breakthrough in the West - says Roth (he believes the outcome of the first provoked the destruction of Jerusalem), - lasted until the XX century., began with the mass massacre in Khmelnytsky 1648-1649 years. Poland "(103).

## 6

The argument presented in the preceding chapters, makes it even more reasonable opinion of those modern historians - among them the Austrians, and Israelis and Poles - who independently came to the conclusion, that a large part of modern Jewry is not Palestinian, and Caucasian roots. The main thread of Jewish migration from the Mediterranean has not flowed through France and Germany to the east and back in time. In fact, he It was directed mainly to the opposite side - West, with Caucasus, Ukraine and Poland, and from there to Central Europe. When It is experiencing unprecedented mass resettlement in Poland, the West simply there was no such number of Jews that could bring to life This phenomenon, but in the east there was a whole people to move to new ground.

It would certainly be unwise to deny that the current world Jewry It formed from a variety of components. It is not possible to deduce numerical the relationship between the Khazar Jews and Semitic origin. but assembled an array of evidence forces take the point of view of Polish scientists unanimously affirm that "the early period of the principal amount going out of the country of the Khazars "and that, accordingly, the Khazar contribution the genetic code of the Jews should be considered significant, and even across It appears to be dominant.

## VIII

### RACE AND MYTH

#### 1

The Jews of our times fall into two main categories: Sephardim and Ashkenazi.

Sephardim called descendants of Jews who lived in Spain ("Sefarad" in Hebrew) from ancient times until the end of the XV century., when they are being

expelled, settled in the Mediterranean countries, the Balkans and, to a lesser degree in Western Europe. They spoke in Spanish-Hebrew dialect "Ladino" (see VII, 3), and maintained their own traditions and religious ceremonies.

In the 60 years of the century the number of Sephardim was estimated at 500,000 people.

Ashkenazy at the same time, there were more than 11 million in common parlance

the term "Jew" almost synonymic concept of "Ashkenazi Jew." True, the term itself is misleading, as the Hebrew word "Ashkenaz" refers to medieval rabbinic literature of Germany, which also worked on the legend, if modern Jewry emerged from the Rhine Valley. However, another term for non-Sephardic majority of contemporary Jewry does not exist.

Note for the interest in the Bible the word "Ashkenaz" named people who lived somewhere near Mount Ararat, Armenia. Name it sounds twice (Genesis 10: 3 and Chronicles 1: 6), indicating one of the sons of Homer, a descendant of Japhet. Ashkenaz was also the brother of Togarmah (and nephew of Magog)

which Khazars, according to Joseph Kagan, considered the ancestor (see above, II, 5). But the most surprising is yet to come. In the book of Jeremiah

(51:27) Prophet himself calls his nation and its allies to rise and destroy Babylon. "Summon against her the kingdoms of Ararat, and Miniskie Ashkenazi. "The famous Saadia Gaon, the spiritual leader of the Eastern Jewry X

in., announced the passage prophecies relating to his time: Babylon It symbolized the Caliphate of Baghdad and Ashkenazim who have it fall, were either the Khazars themselves, or some of them allied with the tribe. AN

Polak believes (94) that formed the Khazar Jews, went to settlement in Poland, having heard about the ingenious construction of the Gaon, could call themselves "Ashkenazi". It absolutely does not prove anything, but turmoil worsens.

## 2

Summing up the long and bitter dispute in a capacious utterance, Rafael Patai wrote \*:

\* Enc. Brit., Ed. 1973; t. XII, p. 1054

"The data of physical anthropology show that, contrary to popular belief, there is no Jewish race does not exist. Anthropological measurements of Jewish groups in different parts of the world show they are very different from each other in all essential characteristics image and adding: height, weight, skin color, shape of the skull structure face, blood, etc. "

Now the gap and stand together anthropologists and historians. A more , they all agree that the matching shape of the skull, blood group and so on.

show more similarities between Jews and non-Jews, among whom they live than among Jews from different countries.

However, paradoxically, the long-held belief that Jews, or at least some Jewish types, you can instantly recognize, can not be just reject it, because it seemed to prove the correctness of our everyday experience. These Anthropology clearly at variance with the narrow-minded practice.

However, before trying to resolve this apparent contradiction, it is useful

closely examine the data upon which the anthropologists Jewish denied the right to exist. To start

look at the beautiful brochures UNESCO's "The Race Question in Modern Science".

The author, Professor Juan Comas, on the basis of statistics makes the following

Finally (his italics):

"Contrary to entrenched views, the Jewish people racially heterogeneous; his constant migration and contacts - voluntary and not - with a variety of nations and peoples have led to such a wide cross-breeding that *the so-called people of Israel can give examples of traits typical of any people.* It is sufficient to compare the red-faced, stocky, dense Rotterdam with his fellow Jew, for example, from Thessaloniki: bright eyes, sallow face, nervous features. That is, based on the available information it can be argued that the Jews, as such, exhibit a similar morphological diversity, as representatives of any of the two peoples, if we compare them with one another "(30, 31-32).

And now for the physical characteristics used anthropologists as Comas criteria and serve as a basis for conclusions.

One of the simplest criteria - and, as it turns out, the most naive - is growth. In the "Races of Europe", a monumental work published in 1900, William Ripley wrote: "All European Jews crayons, moreover, they often all completely stunted "(101; 377). At that time, it was to some extent rights, and with abundant statistics that he cites as proof its output will not argue. However, even he was smart enough to mention that lack of growth can be caused by environmental factors (101, 378 ff). After 11 years, Maurice Fishberg published the book "The Jews. Race and Environment" - the first

anthropological study of its kind in the English language. It was It is a surprising fact: the children of Eastern European Jewish immigrants in the United States, growth reached a mean 167.9 cm, while the average increase their

parents equaled 164.2 cm, that is, for one single generation gains was almost an inch! (39, 37) Since then, all had an opportunity to make sure that

descendants of immigrants - whether Jews, Italians, Japanese - grow much higher than their parents due, no doubt, a better diet and other environmental factors.

Next Fishberg quoted the average growth of Jews and Gentiles in Poland, Austria, Romania, Hungary and elsewhere. Again, awesome result. It was found that the growth of Jewish fluctuates just as growth non-Jewish populations among whom they live. If the local population above, they also have higher and vice versa. Even within the same country and have one city (Warsaw) growth and Jews and Catholics, as it turned out, much depended prosperity of the region (39, Ch. II). All this means that no growth

It affects heredity, but it overlaps or modifies the effect of the medium, therefore, the role of the criterion of growth is no good race.

Let us measurements of skulls - once very fashionable pastime among anthropologists, now have passed into the category obsolete. Again we encounter with a familiar conclusion: "Comparison of skull shape and the Jewish the non-Jewish population in various countries reveals a similarity between Jews and gentiles in many countries, while in the comparison of the skull shape Jews from different countries found large discrepancies. Begs It concluded that this parameter also indicates the great diversity among Jews "(90).

By the way, this diversity is most noticeable when comparing the Sephardic Jews and Ashkenazi. In general, the Sephardim - dolichocephalic (have a long skull), and Ashkenazim brachycephalic (broad skull). Kucera saw this distinction more proof of different racial origin and Ashkenazi Khazars Semitic Sephardic. However, a little above, we saw that the short- and long-headed corresponds to a change of this index in the aboriginal the nation, and it is to some extent invalidates this argument.

Statistics relating to the other features of shape, also speaks against racial uniformity. Usually, dark-haired and brown-eyed Jews. But as usual, this "ordinary", when, according to Comas, 49% of Polish Jews fair haired (30; 30), and 54% of Jewish students in Austria, blue-eyed? (39; 63). However, Virchow (39; 63) counted in Germany "only" 32% of blondes among school-Jews while among the Germans was higher proportion of blondes. But this is just It proves nonabsolute covariance, which was expected.

The strongest argument for today - classification of blood groups. In recent years, many are engaged in this, but we confine ourselves to one example, which is used particularly sensitive indicator. According to Patai, "As blood type, the Jews are very different to each other and are highly dependent on racial environment. To express this relationship is convenient to use "biochemical index" Hirschfeld "(A + AB) / (B + AB)". Here are the most common Examples: Jews in Germany: 2.74; non-Jews in Germany: 2.63. The Jews in Romania: 1.54; Gentiles in Romania: 1.55. Jews in Poland: 1.94; non-Jews in Poland: 1.55. Jews in Morocco: 1.63; non-Jews in Morocco 1.63. Jews in Iraq; 1.22; Gentile Iraq: 1.37. Jews in Turkey: 0.97; non-Jews in Turkey: 0.99 "(90; 1054).

The situation can be expressed in two mathematical formulas:

1.  $G_a - I_a < G_a - I_c$
2.  $G_a - I_c > I_a - I_c$

In the most general form of the difference between the anthropological criteria non-Jews ( $G_a$ ) and Jews ( $I_a$ ) in the country ( $a$ ) is less than the difference between Jews in different countries (" $a$ " and " $c$ "); and the difference between non-Jews in the countries

"a" and "c" similar to the difference between Jews in "a" and "c".

It is useful to complete this Glaucus another quote - from the brochure Harry

Shapiro, "The Jewish people: the biological history" (UNESCO) (108, 74-75):

"The big difference between the Jewish population in features and appearance the genetic composition of their blood making them any single racial classification inconsistent terminology. Although modern racial theory admits some degree of polymorphism or variation within racial groups, it is not allows different information according to racial criteria groups in one race. If you still do it, the racial classification for biological purposes It becomes meaningless, and the entire procedure is arbitrary and aimless. K Unfortunately, this topic is rarely raised in complete isolation from the non-biological reasons, and despite the obvious efforts continue to somehow isolate the Jews as a separate national community. "

### 3

How I formed this dual phenomenon - the variety of physical traits and similarity to the dominant ethnic group? Geneticists have an answer ready, it's racially mixed in combination with a selective pressure.

"The Anthropology of Jews - wrote Fishberg - the main question - whether they are real people who have been subjected to a greater or less environmental influences, or a religious sect, consisting of various racial elements recruited as a result of treatment of non-Jews in Judaism and intermarriage in the process of migration to different parts of the world? "More it does not leave the reader no doubt about the potential for Answer (39, 181):

"Since biblical times, from the very beginning of the formation of the tribe Israel, they are composed of various racial elements ... In Asia Minor, Syria and Palestine, to live in those times different peoples, the Amorites, tall blondes, dolichocephalic; swarthy Hittites, consisting, perhaps related to the Mongols, Negroid-Cushites and many others. With them, the Hebrews mixed, as is evident from the many texts in the Bible. "

No matter how many prophets raised their voice against the "marriage of the daughters of strangers

Gods "unscrupulous Israel is not deterred, besides a bad example They fed themselves leaders. The first patriarch Abraham cohabited with Egyptian

Hagar, Joseph married Asenath, who was not only an Egyptian, but the daughter of a priest; Moses married Zipporah Midianitish; Samson, the hero the Jewish people, was a Philistine; the mother of King David was a Moabite, and he married Princess Geshur; And as King Solomon, son

Hittite, something about him in the Bible reads as follows: "And King Solomon loved many foreign women, besides the daughter of Pharaoh, Moabites, Ammonites, Edomites, Zidonians "(3rd Sam. 11: 1) This "scandalous chronicle" there is no end. The Bible leaves no doubt that the example kings followed all and sundry. Besides the biblical prohibition to marry neevreek did not extend to women captured in war, - And they are missing. Babylonian captivity also not helped race clean: even the natives of the priestly caste married Gentile. In short, the beginning of the Scattering of Israel already represent themselves community, consisting of various racial elements. The same applies, Of course, the majority of nations, as it would be unnecessary to mention, if not persistent myth about the Biblical tribe preserved in centuries of racial purity.

Another important source of international crossing was a great number of people of different nationalities who converted to Judaism. Evidence of active proselytizing of Jews of ancient times can serve black Abyssinian Falashas, Kaifeng Jews, outwardly indistinguishable from Chinese, very dark-skinned Yemenite Jews, Jews among the nomadic Berber the tribes of the Sahara, is very similar to the Tuareg, not to mention those with whom we We started - about the Khazars.

Closer to home, in the Roman Empire, Jews were particularly active in propagation of their religion in the period between the collapse of the Jewish state and takeoff Christianity. In Judaism, many were converted patrician families Italy, for example, the royal family, who ruled the province Adiabene. Philo says many converts in Crete, Josephus - the great the percentage of Jews among the population of Antioch, Paul met proselytes almost everywhere from Athens to Asia Minor. "Increased attention to proselytism - wrote the Jewish historian T. Reinach (op. at 39; 186-187), - It was one of the distinctive features of Judaism in the Greco-Roman era. Never before, or after the Judaism did not show that their features ... There is no doubt that in this way the number of Jews for two to two and a half centuries has risen dramatically. The huge increase in the number of Jews in Egypt, Cyprus and Cyrenaica could not occur without the participation of non-Jews by birth. Proselytism extended to higher, and the lower strata of society. "

The rise of Christianity slow mixing of nations and ghettos temporarily put an end, but before the XVI century., when the laws of the ghetto began zealously enforced, The process continues to go. This is evidenced by continuously receive Church bans on intermarriage Council of Toledo in 589, Rome Council in 743, at the first and second Lateran Council in 1123 and 1139 years., Edict of the Hungarian King Ladislaus II in 1092 all these prohibitions were insufficiently effective, as evidenced by, for example, the report of the Hungarian Archbishop Robert von Grein pope in 1229, complaining that many Christians marry Jews, so that in a few years, "thousands Christians "were lost by the Church (39; 189 approx. 2).

The only radical means were the walls of the ghetto. When they hit by mixed marriages resumed. Their numbers grew so, that in Germany in the years 1921-1925. out of every 100 marriages involving Jews 42 were mixed (30; 31).

With regard to the Sephardim, or "real" Jews, they are more than the thousand-year stay in Spain left an indelible mark on their own, and the natives. Arnold Toynbee wrote:

"There is every reason to believe that in Spain and Portugal, the proportion of the Jewish blood is largely present in the blood current Iberian, especially the middle and upper class. However, even the most sophisticated the analyst was unable to determine which of them have far ancestors-Jews "(113; 138).

The process was twofold. After the massacres of 1391 and 1411 years., swept the Peninsula, more than 100 thousand. Jews - at a conservative estimate - We decided to be baptized. However, a considerable number of converts to Christianity kept secret practice Judaism. These clandestine Jews, Marranos, prospered, grew to high posts in the court and in the church hierarchy, concluded intermarried with the aristocracy. After the expulsion of the Jews from Spain recalcitrant (1492) and Portugal (1497) on the Marranos began to glance at all very suspicious, many of them burned at the stake, and the majority some emigrated in the XVI century. in the Mediterranean countries, Holland, England and France. Once in the safety of these people have returned to the open profess their faith and formed together with the exiles 1492-1497 biennium. New Sephardic community.

Thus, Toynbee's remark about the mixed origin of the higher layers Spanish society also applies, with appropriate reservations to the Sephardic communities of Western Europe. Spinoza's parents were Portuguese Marranos, After moving to Amsterdam. The old Jewish families of England (who came to long before the influx from the East in the XIX century.) - Montefiore, Luzada, Montague, Avigdor, Sutrosy, Sassoons et al. - Are derived from the Iberian "melting pot" and can not qualify for a large national purity, than Ashkenazi Jews or with the names of Davies, Harris, Phillips and Hart.

Regrettably, the common method of hybridization was rape. This is also a long history dating back to Palestine. there is the tradition of a certain Judah ben Ezekiale who resisted marriage to his son

a woman is not derived from the "seed of Abraham", to which his friend Ulla He said: "How do we know ourselves that we are not descended from pagans, raped daughters of Zion, at the siege of Jerusalem? "(50; III; 213) and violence

robbery (the size of the latter is often determined in advance) considered natural right of the victorious army.

There is an ancient tradition, recorded by Greece, considered the beginning the earliest Jewish settlement in Germany, an episode reminiscent of the Rape of the Sabines. Allegedly, the soldiers of the Germanic tribe who fought in part of the Roman legions in Palestine, "Choose from a variety of captive Jewish women

the most beautiful, brought them to their camp on the banks of the Rhine and the Main and forced to fulfill their desires. Children of Jewish and German parents mothers were raised in the Jewish faith, as their fathers did not have before them case. It is these children and steel if the founders of the first Jewish communities between Worms and Mainz "(50; III; 40-41).

In Eastern Europe, the rape was even more frequent. Again Fishberg quote:

"Such a violent rush of blood in the veins of the non-Jewish people of Israel

It was particularly common in the Slavic countries. One of the favorite ways Cossacks which was used for shake-out of Jewish money was to capturing a large number of prisoners: there was no doubt that the Jews of their redemption.

Of course, these poludikari raped women captured. "The Council of Four Lands ", who was going in the winter of 1650, was forced to take into account position of poor women and children born to them in the Cossack capture and thus restore order in the family and social life of the Jews.

Violence against Jewish women in Russia under repeated pogroms in 1903-1905. "(39; 191).

## 4

But the paradox is a paradox: many are neither racists nor anti-Semites are convinced, however, that they can at a glance recognize a Jew. How they do it, if the Jews as alleged History and anthropology are so intermixed public?

Partly, I think, this question was answered in 1883 by Ernest Renan: "There is not one, but several Jewish types" (100; 24). The Jewish type recognized "at a glance" - this is just one type among many. However, this type belongs to only a small proportion of fourteen millions of Jews, the people in charge of the characteristics of this type of far

not always Jews. One of the most prominent - in the literal and figurative sense,

- Traits that characterize this type of proverbial - the nose, called the Semitic, the eagle, is hooked. But, surprisingly, among 2836 Jewish New York Fishberg averaged only 14 percent (one person out of seven) hook-nosed, 57% turned their noses straight, 20% - snub-nosed, and at 6.55% - "flat and wide" (39, 79).

Other anthropologists have similar results for "Semitic" noses in Poland and Ukraine (101 394 ff). Moreover, these Semites, which are the thoroughbreds Bedouins, a nose does not occur (39, 83). But "it is very often the case with people from various Caucasian tribes from Asia Minor. At the region's indigenous peoples - Armenians, Georgians, Ossetians Lezgins, Aissors and the Syrians aquiline nose occurs often. Among the inhabitants of the countries of the European-Mediterranean - Greeks, Italians,

French, Spanish and Portuguese - orlinonosye come across more often than among

Jews of Eastern Europe. On the North American Indians often say that their "Jewish Noses" (39, 83).

So only the nose - not a very reliable tool for identification. Only a minority - have a certain type of Jewish - hooked nose, like many other ethnic groups. However, intuition suggests that anthropological Statistics can be wrong. Ingenious way to solve the problem offered Beddou and Jacobs, finding that the "Jewish nose" does not necessarily have to be folded in profile and can create the impression of "hook" because of the distinctive form of the wings of the nose and nostrils.

To prove that create the illusion of beak nostrils Jacobs offers reader "to draw the figure 6 with a long tail (Fig. 1), and then remove flourish (Fig. 2) - and the "Jewishness" is almost completely gone. If you spend

a lower horizontal portion (Fig. 3), it will disappear altogether. Ripley, citing

Jacobs commented: "The exponential transformation! The Jew in the eyes It becomes a Roman. What do we prove it? What is the phenomenon of the "Jewish nose"

There is, though, not because for some reason we tend to call it the "Jewish" (criteria hooked) "(101; 395).

Exist? Figure 1 can show off the nose of the Italian, Greek, Spaniard, Armenian, Red Indians. We conclude that it is a Jew, not Indian, Armenian et al., other features, including facial expression, behavior, clothes. This is not a psychological analysis, but rather a psychological phenomenon - the perception of the entire configuration.

Similar considerations apply to any dash appearance, which is considered typically Jewish: sensual lips, dark (curly, curly) hair, melancholic, cunning, convex (slanting) eyes and so on. Separately all of which can belong to representatives of different nations; but together,

as the identikit, is in the prototype - or, again, one of the existing types of Jews - Eastern European, the one with which we are best familiar. However, our identikit not allow to identify other types of Jews, for example, the Sephardim (including their highly anglicized descendants in Britain)

Slavic type in Eastern Europe, the blond Teutonic, slanting Mongoloid, Negroid type curled Jews.

Moreover, even this limited prototype is not always recognizable. Set portraits published Fishberg, followed by Ripley, it can be used to Games "believe - do not believe", if you close the inscription indicating who is depicted

- Jew or non-Jew. In the same game you can play while sitting on the terrace of a cafe

somewhere on the Mediterranean coast. Full satisfaction so much fun, however, it did not deliver, because we could not ask the object experiment, what religion he professes; but if you play in the company, Observers verdicts will marvelously varied. Plays a significant role suggestibility. "You know that Harold - a Jew?" - "No, but now that you're He said, of course I notice it ... ." "You know that in that (or another) royal family have an admixture of Jewish blood?" - "No, but now, of course ... "The book Hutchinson" Human Race "is a picture of three

geisha with the caption: "Japanese women with the Jewish appearance." It is worth it to read as a thought: "Of course! How could I not notice?" Little play in this game, you start to notice all over the Jewish - or Khazar - features.

## 5

Confusion aggravated by the fact that it is extremely difficult to separate hereditary characteristics from introduced by the social environment and other external factors. We have already touched on this issue, when we discussed the growth and physique as a possible racial criteria; However, the impact social factors on facial features, behavior, speech, gestures, clothing also inevitably affects the collecting identikit Jew. Clothing (plus hairstyle) - the most obvious of these factors. Imagine anyone with Pace, in a yarmulke, in broad black hat and a black coat - and you instantly recognized orthodox Jew, whatever the form of his nostrils. There are less accurate indicators of certain types of Jews of different social categories, combined with an accent, manner of speech, gestures, behavior in society.

Let us digress for a short rest from the Jews, and hear French the author tells how his countrymen "at a glance" recognize the Englishman. Michel Leiris is not only a famous writer, but also one of the leaders of the National Center for Scientific Research and the Museum

Rights:

"It is absurd to talk about the British" race "and even considered an Englishman representative of the "Nordic" race. History teaches us that the British, like all Europeans have become what they are today, thanks to the "contribution" of different peoples. England - Celtic countries, which in turn colonized by waves Saxons, Danes, Normans from France, made some contribution to the Romans since the era of Julius Caesar. Moreover, even if the Englishman and you can recognized by his clothes, and even behavior, it is impossible to do concluded that the Englishman in front of you, only its appearance. Among the British, as well as among other Europeans, have blond and brunettes, tall and short people, dolichocephalic and brachycephalic. It is sometimes argued that the Englishman easily identified by some external properties that give it unique appearance of restraint in his gestures (unlike violently gesticulating Southerners), gait and facial expressions, together forming what is commonly called not very clear term "phlegm". However, anyone who supposedly easily given such identification, often misses the mark as not all Englishmen have these properties, even if these describe the characteristics of a "typical Englishman", they still can not

consider features of its shape: gestures, movements, facial expressions are, rather, the behavior and habits of being determined by the social conditions and it belongs to the sphere of culture, not nature. Moreover, even named casually "traits," they do not typify the whole nation, as a separate social group within it and therefore can not be included among the parameters, describing all the people "(76, 11-12).

However, saying that the expression does not refer to himself, but to the behavior, like Leiris lose sight of the fact that behavior can influence the shape of the person, and thus, to put it its seal. Suffice it to recall the typical features of aging mediocre actors, priests, celibate, professional soldiers, prisoners serving long sentences, peasants, etc. Lifestyle affects not only the face but also on the physical elements appearance, creating the false impression that it is - or hereditary "national" features \*.

\* Emerson in his essay "English Traits" wrote: "Every religious sect characterized by its own physiognomy. She own the Methodists, Quakers have its own, its own nuns. The Englishman will be able to recognize the manners protestantadissentera. Crafts and professions to draw on the faces of their furrows. "

If I am allowed to share a personal observation, I shall refer to it their frequent meetings during visits to the United States with friends of youth, emigrated from Eastern Europe before World War II, which we have not seen for thirty years or forty. Whenever I wondered what they not only dress and speak, eat and behave in an American way, but acquired the US faces. I can not really describe this change. Is it some kind of increase in the lower jaw, a special look in his eyes, something around the eyes ... (3nakomy anthropologist explained essentials jaw muscles to work hard at the American pronunciation, and look - frenzied race for success and the consequent susceptibility to ulcers duodenum). I was glad that it was not the focus of my own imagination, for Fishberg in 1910 shared similar observations: "... expression easily changed under the influence of the social medium. I noticed this rapid change in the people who immigrated to US ... The novelty face particularly noticeable when one of them returns home. This fact - the perfect proof that social conditions of human existence having a profound influence on his appearance "(39; 513).

The proverbial "melting pot" melts seems particularly American face - more or less standard phenotype that grows on the basis of diverse genotypes. Even purebred Chinese and Japanese living in the United States, fall to some extent under the influence of this process. Anyway, Americans can often be found "at a glance", in spite of his clothes, it even roots - Italian, Polish, German.

Arguing about the biological and social inheritance of the Jews, it is impossible not to notice them lying on the dark shadow of the ghetto. The Jews of Europe, America and even North Africa - the children of the ghetto: four or five generations - no term to get rid of that dreadful oppression. Throughout the world, the walls of the ghetto created about the same environment, and for several centuries it affects people the same formative rather distorting.

From the standpoint of genetics are three main trends: inbreeding random distribution of genetic drift, selection.

Inbreeding (inbreeding) in different periods of play, apparently, no less important role in the Jewish national history than his opposite - hybridization. From biblical times to the era of violent isolation and in modern times the dominant trend was confusion nationalities. However, in intervals lasting, depending on the country, from three to five centuries, outweighed isolation and inbreeding: in the narrow sense

- A mixture of closely related, and in a broader - endogamy within a small isolated group. Inbreeding carries the danger of meeting and malicious manifestations of recessive genes. For a long time among the Jews There was a high percentage of hereditary idiocy (39, 332 and following) that It was most likely the result of a prolonged inbreeding, not race It features Semitic as some anthropologists have tried to argue. Mental and physical abnormalities are often observed in suspicious remote alpine villages, where the cemetery gravestones inscribed only a dozen names. And by the way, Cohen and Levi among them is observed.

However, it is the method of inbreeding, combining desirable genes output

best racehorses. Maybe, just this way, and it appeared in the ghetto idiots and geniuses. Comes to mind is one of the favorite sayings Haim Weizmann: "Jews - the same people, like everyone else, only more degree. "Alas, genetics has little to add to this topic.

No less affected on the population of the ghetto random distribution of mutations ("effect Sewell Wright"). We are talking about the loss inherited properties in small, isolated populations, or because lack of appropriate genes in the founding population, either because of their the presence of a limited quantity, is not transferred to the next generation.

This phenomenon can also cause significant transformation into hereditary characteristics of small communities.

With regard to the selection, the walls of the ghetto, it was so intense as

little when in the history. The Jews, who had no opportunity to engage in agriculture economy, have been completely urbanized, concentrated in cities and towns with their inevitable overcrowding. As a result, according to Shapiro, "devastating epidemic raging in the medieval towns of sizes, in the long run had on the Jewish population a strong selective effect than all the other, creating in survivors a stronger immune system ... so that their modern descendants should be the result of

strong selective process "(108, 80). That is, in his opinion, It explains the low exposure to tuberculosis Jews and their comparative

Longevity (latest statistics showed expressive Fishberg).

The atmosphere of hostility that surrounded the ghetto, expressed in the cold contempt, the sporadic outbreaks of violence, in organized pogroms. Several centuries of living in such circumstances should have been favor the survival of the busiest, flexible, quickly restored vitality; here you, in fact, "people of the ghetto." Anthropologists did not can agree on what the rise of such features psychology genetic predisposition that drives the selection process, or on the social inheritance through education from infancy. But we do really do not know the extent to which high IQ development depends on heredity in which the environment. Get at least was incorporated into the once Jewish sayings moderation in alcohol, which some authorities in the field of alcoholism erected in national poverty (39; 274-275). It, however, can also be considered a legacy of the ghetto, unconscious, steeped in centuries of life surrounded by a sense of the dangers inadmissibility blunt vigilant Jew with a yellow star on his back I had to remain cautious and sober, and therefore observed with irony and contempt for the flourishes "drunken goy." Aversion to alcohol and other types of revelry passed from fathers to their children, generation after generation, then He erased the memory of the ghetto, and the progress of assimilation, particularly in Anglo-Saxon countries, Jews were often applied to alcohol. So that indifference to alcohol, as well as many other Jewish properties, on closer inspection it turns out to be social, not biological an inherited trait.

Finally, there is another evolutionary process - sexual selection, contributed, probably, the formation of the traits that we believe is typical Jewish. It seems the first spoke about this Ripley (his italics). "The Jew - the product of intensive mixing through national origin; with another hand, it is - a legal and *conscious* heir to all of Judaism ... It affects all manifestations of life. Why it could not influence the ideal of physical Beauty? Why not sexual preference is not to choose a partner for marriage? The results of this selection were amplified inheritance "(101; 398).

Ripley did not go in the way of the ghetto "ideal physical Beauty. "But Fishberg did it and came to an interesting conclusion:" For strictly Eastern Orthodox Jew, strong, muscular type - it Esau. The ideal of a beloved son Isaac was for centuries, until the middle of XIX in., "gentle boy" (39, 178) - a thin, sickly, thin, longingly at face-headed, but absolutely no muscle. Conversely - continues Fishberg - in Western Europe and in America, there is now a strong trend opposite properties. Many Jews are proud that they do not look in Hebrew. We have to admit that the so-called "Jewish" no shape a bright future. "(39; 178)

And certainly no future, we may add, it is not among the young Israelis.

## **SUMMARY**

In the first part of this book I have tried to trace the history of the Khazar Empire, taking advantage of the few existing sources.

In the second part (chapters V-VII) I collected historical evidence, indicating that most of the east - and consequently world - Jewry has Khazar-Turkic and not of Semitic origin.

In the latter, VIII chapter, I tried to show how anthropological complement the historical data and deny at the same time spread the idea that the Jewish people is derived from the biblical tribe.

From an anthropological point of view, there are two sets of facts, compatible with this view: a large variety of physical characteristics of Jews and their similarity to the Gentiles among whom they live. What

Both confirmed the statistics of growth, shape of skull, blood group, color eyes and hair, and others. Which of these anthropological criteria to choose an indicator, showed great similarities between Jews and non-Jewish the dominant ethnic group than among Jews from different countries. As a symbol

this situation I suggested the formula:

1. Ga-Ia <Ga-Ic
2. Ga-Ic "Ia-Ic

The obvious biological explanation for both phenomena is a mixture of nationalities taken in different historical situations, different forms intermarriage, a large-scale treatment, rape as a constant (legalized or not comes up against resistance from the authorities) RELATED wars and pogroms.

The view that, despite the statistics, there is still a recognizable "Jewish" type, is based, though not completely, for various false representation. It ignores, for example, the fact that the features, perceived as a typically Jewish when compared with northern peoples, not considered to be established in the Mediterranean, is not taken into account the impact of social conditions on the formation of the physical features and appearance, Finally, confused biological and social heredity.

However, there is a set of hereditary traits, characterized by a certain type of modern Jew. In light of the current population genetics this can be largely explained by processes taking place for centuries in isolation of the ghetto: inbreeding of genetic mutations randomly spread in the population, selection. The latter was in several ways: here, and natural selection (for example, during epidemics), and sexual selection, and that is not so obvious, saving properties that help the survival of the ghetto.

In addition, social heredity, transmitted through education as a child, I acted as a powerful forming - and deforming - factor.

All these processes are involved in the modeling of "man of the ghetto." Since

the ghetto of its features are subject to erosion. With regard to the genetic makeup and

the physical appearance of people in the period of "up to the ghetto," that's what we almost nothing

We know. In this book, a thought that this initial "human material "was predominantly Turkic origin, with some impurities

drevnepalestinskoy and other components. It is impossible to judge which of the so-called typical features, such as the "Jewish nose" is a product of sexual selection in the ghetto, and what - the manifestation especially resistant "pedigree" of the gene. Since the "hooked" nose common in Caucasians and rarely - from Bedouin Semites, we have another indication of the dominant role of "thirteenth tribe" in the biological history of the Jews.

## APPLICATIONS

### Annex I

#### About Writing

The same words of the author deliberately written in different ways. Quoting

different sources, he retained the original spelling of proper names, in ultimately one and the same person, the city or the tribe may be variously named

different sections. Hence "Kazar", "Khazar", "hozary", etc .; Ibn Fadlan can be converted to Ibn Fadlan, al-Masoudi - Al-Masudi. As for the actual author's text, for him elected spelling of names the property on which the least stumbled to the English-speaking reader, relating to professional orientalist.

Here is a typical example. TE Lawrence, being a brilliant Orientalist, in spelling was as sloppy as in the treatment of the Turkish garrison. His brother, Lawrence A., explained in his preface to "The Seven Pillars of Wisdom":

"Writing Arabic names varies in different editions, and I do not change. In Arabic, only three vowels, and for some consonants are no English equivalents. In recent years, orientalist elect any one of a variety of icons indicating the letters and vowels of the Arabic alphabet, so they become Muhammad Muhammad, the muezzin mu-edhdhinom Koran Koo Ran. This method is good for those who know what speech, but in this book applies old spelling, which is closest to normal English. "

The following is a list of questions to the editorial writing and their answers

TE Lawrence, for example:

Question: "Sheet proofs 20. Nuri, Emir Ruvalla, belongs to the" family

Rualla leaders. "On a sheet of 23" horse Rualla "on a sheet of 38" killed one Ruelle. "On all other pages" Rualla. "

Answer: "It was necessary to use more options," Ruva "and" Roald ".

Question. "Sheet 47. Jed camel, named on a sheet of 40" Jedi. "

Answer: "A luxurious animal!"

Question: "Sheet 78. Sherif Abd El Ma'in sight 68 becomes El Maini, El Mayen Muenom el, el Main, El Mien. "

Answer: "Well-turned, is not it?"

If so difficult to transcribe the modern Arabic language, to the which also increases the difficulty when you have to deal with medieval texts, spoiled by careless copyists. The first English translation "Ebn Haukal" (or Ibn Haukal) was published in 1800 by Sir William Owsley \*. Here's a cry from the heart found in the preface written by this prominent Orientalist:

\* Ibn Haukal written in Arabic, but Owsley translated into English publication in Persian.

"On the difficulties arising from the wrong combination of letters, confusion words and complete absence of some of the lines of diacritical marks, I will not complain, because the habit of care and allow them to to overcome when it comes to the general descriptions; but when faced with names of people and places that appear for the first time or even unheard of, the context does not help deciphering without diacritical marks; here either have to guess or rely on the emergence of a more readable manuscripts ...

Although the biggest connoisseurs of Hebrew, Arabic and Persian References have already spoken on this subject, it is useful, apparently, demonstrate a concrete example of the importance of emergency diacritical marks (often omitted by copyists).

Pretty is one example. Assume that the three letters forming the word "Tibet", will lose their accents. The first letter of a turn adding to a single point on top of the "H" because of the two points - a "T", because of the three - A "C"; one point below - and it will be "B", two - "and" three - "P". Also thing can happen with the second and third letters are transformed into points a variety of consonants "\*.

\* There is still useful to lead the writing of these letters form, but I I do not do it out of pity for their publishers.

## **Annex II**

## **SOURCES**

## A) Ancient sources

Our knowledge of the history of the Khazars are drawn mainly from Arab, Byzantine, Russian and Jewish sources, supporting materials Persian, Syriac, Armenian, Georgian and Turkish origin. My comments apply only to the main one.

### 1. Arab sources

"The early Arab historians differ from all the other unique forms his works. Each event is told by eyewitnesses or persons contemporaries, although it should be borne in mind that the information transmitted to last from customers chain intermediates, each of which passed following the original story. Often the same story It is available in two or more differing kinds, depending on the chain links. Often, the same event or important details worded differently, since the latter has received information from the narrator multiple sources, current events, but in different manners of presentation. The writer tried to comply with the letter of their sources, so that the later writer often reproduced word for word the first storyteller ... "

Thus two classical authority in this area, H. AR Gibb and MI de Hue, wrote in their joint article on Arab historiography in early Britannica publications (45; II; 195). This explains the enormous difficulties faced, identifying the original source, often are lost, by parsing the version of later historians, compilers and plagiarists. So often it is impossible to date an episode or a description of the situation in a particular country; a the uncertainty of dating can lead to errors in the order of a century, when the author tells the story in the present tense, without stating that It quotes a source of long-past times. Add to that the difficulties in the identification of individuals, tribes and people, caused confusion in writing and whims of copyists. The result is a puzzle game where half elements is absent, but there is plenty of excess, and the true picture It presented only in the most general terms.

Major Arab reviews of the Khazars, often cited in the pages books were written by Ibn Fadlan, Istahri, Haukal and Ibn al-Masoudi. However, only few of them can be considered "primary" sources such as the story of Ibn Fadlan about his own experiences. For example, Ibn wrote Haukal about 977, relying almost entirely on Istahri, who wrote about 932, and he is said to have relied on the lost work of geographer al-Balkhi, who wrote about 921 g ....

About the life of these experts and their knowledge is known very little.

The easiest way to imagine Ibn Fadlan - diplomat and an acute observer. However, if you move beyond the tenth century, we can observe the following stage of the evolution of a young science - historiography. Al-Balkhi, the first in the chain, marked the beginning of the classical school of Arabic geography in which the main emphasis is on the card, while the second commodity. Istahri took a step forward, shifting the emphasis from the card to the text. (About his life nothing is known; what came from his writings to the present day, it is probably only a modern version of a larger work.) Ibn Haukal (that we know of only that he was an itinerant merchant and missionary) did not move, and a real leap forward: the text is not a commentary on the cards (as in al-Balkhi and partly still have Istahri) and becomes independent description.

Finally, Yakut (1179-1229) we are entering, two centuries later, in the age of compilers and encyclopedists. About him we know at least that he was born in Greece, the baby was sold on the slave market in Baghdad merchant who treated him well and used as a traveling salesman. After his release, he became a wandering bookseller and eventually He settled in Mosul, where he wrote his great encyclopedia of geography and history. In this work there are major stories about the Khazars and Ibn Fadlan Istahri. Alas, Yakut mistakenly put into the mouth of the story Istahri Ibn Fadlan. Since the two the story does not coincide with each other in important points, they merge into one a whole led to the absurd allegations, partly discredited by Ibn Fadlan in the eyes of modern historians.

However, events took a different turn with the discovery of the full text Ibn Fadlan's report in the ancient manuscripts found in the Persian city Mashhad. The discovery, made in 1923 by Dr. Zeki Togan (more about him below), created a sensation among the Orientalists. It is not only confirmed the authenticity of the excerpts of the story of Ibn Fadlan on the Khazars, which he quoted Yakut, but also allowed to get acquainted with the previously unknown passages omitted Yakut. Moreover, after the confusion created Yakut, Ibn Fadlan, Ibn Haukal Istahri were recognized as independent sources confirm each other [129].

Value are also stories of Ibn Rust, al-Bekri and Gardizi, I quoted infrequently because of their content of its main features It corresponds to the content of the main sources.

Another independent, apparently the source - is al-Masudi (died about 956), known as "the Arab Herodotus." He was a tireless traveler, had an insatiable curiosity, but in modern Arabists biased against him. Thus, the "Encyclopedia of Islam" claims that his trip had been caused by "a strong thirst for knowledge. However, it was superficial and shallow. He never gets to the bottom original sources, content superficial inquiries and uncritically accepted fables and legends. "

However, the same can be said of any medieval historiography, that Christian Arab.

## 2. Byzantine sources

Among the Byzantine sources is a valuable work of Constantine VII Porphyry "On the management of the empire", created about 950. Its value derives not only from the information contained therein on Khazars (especially their relations with Hungary), but also information about Rus population and the northern steppes.

Constantine (904-959 gg.), The emperor-scientist, was a mesmerizing personality. It is no coincidence Arnold Toynbee confessed that he "won it heart" (114, 24): it was a love affair with the past, which began back in student. In the end, she gave birth to a monumental study "Constantine Porphyrogenitus and His World," published in 1973, when its author has already turned 84 years old. As follows from the title, the focus is on the life and deeds of Constantine, and on the features of the world in which he lived as Constantine, and the Khazars.

However, admiring attitude toward Constantine did not stop Toynbee notice its shortcomings as a scientist: "The information collected in the book" "On management of the empire", were drawn at different times from different sources, and the work itself - it is not a study, whose author would be processed and in their

I arranged to the material, and a collection of texts, tucked most rudimentary edition" (114, 46). And further," treatise "On the management of the empire" and "On

ceremonies "in the form in which Constantine introduced them to the court descendants readers seem sadly incomprehensible" (114; 602). (Himself Constantine harbored a touching belief that his essay "On the ceremonies" - Is "a real masterpiece" and "a monument to the true teaching, the fruit of love" (114; 602)). Earlier, a similar criticism voiced Bury (22; 570-571) and McCartney, trying to find the logic in the contradictory statements of Constantine Magyar migrations:

"... It would be nice to remember the content of the treatise" "On the management of the empire" - this collection of records from many different backgrounds, often repeating one different, often contradictory and contrary to the requirements of the United elementary editing" (78; 98).

But do not throw out with the bathwater and the baby that sometimes do pundits. Constantine had the unique privilege among historians - to study the archives of his empire and receive reports first hand from their officials and envoys sent to foreign missions. With careful appeal and attraction of other sources, this work highlights the many the circumstances of that dark era.

## 3. Russian sources

In addition to the oral folklore, legends and songs (eg "The Lay of Host "), the earliest written source is the Russian " Story Bygone Years ", referring to that, various authors have referred to it in his own way.

"Ancient Russian chronicle", "Pseudo-Nestor," "Book of the Annals." In fact it - made up in the first half of the XII century compilation of earlier stories related to the beginning of the XI century., interspersed with even earlier

legends and records. Therefore, according Vernadskii (116; 178), it can "contain fragments for certain information, even over the period from VII to X century"

- Age, vital to Khazar history. The originator and main editor was probably the learned monk Nestor (b. in 1065) of the Kiev-Pechersk monastery, although not all experts agree with his authorship (hence the "Pseudo-Nestor"). If you do not go into the issue of authorship, the "Tale of Bygone Years" - a priceless (though not perfect) Guide for the corresponding period. Unfortunately, it does not go beyond 1112, when the just started the mysterious disappearance of the Khazars.

About Jewish medieval sources on the Khazars discussed in Annex III.

## **B) contemporary literature**

It would be impudence to express their own opinion on the merits respected historians whose work I cited - such as Toynbee or Bury, Vernadsky, Baron, McCartney and others - involved in various aspects Khazar history. The following comments relate to the authors, whose works are of key importance to the problem raised, but the authors themselves known Only special interest to readers of this problem.

Most prominent among them - the late Professor Paul Eric Calais and his former student Douglas Morton Dunlop, at the time of writing - professor of history of medieval Europe at Columbia University.

Paul Eric Calais (1875-1965) was one of the leading European Orientalists. He was born in East Prussia, and became a Lutheran pastor He served for 6 years as such in Cairo. Subsequently, he taught at various German universities, and in 1923 became the head of the famous East seminar at the University of Bonn - an international scientific center, attracted orientalist all over the world. "There is no doubt - wrote Calais (65) - that the international character of the workshop, its employees, scientists and visitors

is the best protection against the influence of the Nazi and helped us safely continue our work for six years in a Nazi Germany. For several years I was the only German professor who had a assistants Jew, a Polish rabbi. "

Not surprisingly, Calais, despite his impeccable Aryan origin, in 1938, was forced to emigrate. He settled in Oxford, where he earned two doctorates (in Philosophy and Theology). In 1963 he returned to his beloved Bonn, where he died in 1965. In the catalog The British Museum is listed twenty-seven of his works, including "The Cairo

Geniza "and" Study of the Dead Sea Scrolls. "

Before the war, Calais among students in Bonn featured young orientalist D.

M. Dunlop.

Calais was deeply interested in the history of the Khazar. When in 1937 Belgian historian Henri Gregoire published an article cast doubt on the the accuracy of the "Khazar Correspondence" (49; 225-266), Calais criticized him:

"I have Gregoire few points on which his opinion is wrong, and I had the opportunity to discuss with him all the questions, when he visited me in Bonn

in December 1937 We planned a major joint publication, however, political events prevented the implementation of the project. Then I suggested

take the job his former Bonn pupil DM Dunlop. This investigator could work with Hebrew, and Arabic sources, I knew many other languages, and has the necessary qualifications for the decision

such a difficult task "(66; 33). The result was" The History of the Jews-the Khazars "

published in 1954, Princeton University Press. Besides, this book is an invaluable collection of information on the history of the Khazars, it

New evidence also leads the authenticity of "E" (see. Appendix III), fully endorsed by the feces (66). Incidentally, Professor Dunlop (b. In 1909) - the son of a Scottish theologian; in the directory "Who Is Who" called him

Hobbies: "walking in the hills and the history of Scotland." Thus, the two major Khazar Jewish apologists have become bona fide Protestant northerners.

Another disciple of Calais, a man with very different roots, was Ahmed Zeki Togan, discovered in Mashhad manuscript of Ibn travel notes Fadlan about traveling around the outside of the Khazars. To imagine this picturesque personality better than to quote the memories of Calais (65; 28)

"... It [Bonn] Seminar belonged to prominent orientalists. Among them I I mention Dr. Zeki, a protégé of Sir Ourela Stein, Bashkir, who studied at the University of Kazan, and carry out scientific research in the

St. Petersburg Academy of Sciences before the First World War. During the war and

after that he was the leader of the Bashkir troops [union Bolsheviks] in and they largely created. It consisted in the Russian Duma and for some time He was a member of the "Committee of Six" together with Lenin, Stalin and Trotsky. He later

He came into conflict with the Bolsheviks and fled to Persia. As expert-Turkologist - Bashkir language belongs to the Turkic languages - he began in 1924, when Mustafa Kemal, advisor to the Ministry of Education Ankara, and later - a professor of Turkish language at the University of Istanbul.

When, after 7 years of him and other professors of Istanbul demanded that they taught their students if the whole world civilization comes from Turks, he resigned and moved to Vienna and began studying medieval history under the guidance of Professor Dopsch. Two years later he brilliantly defended his doctoral thesis on "The Journey of Ibn Fadlan to Northern Bulgaria, Turks and Khazars ", the Arabic text which he found

in Mashhad. Later I published his book in the journal "Proceedings of the Middle East. "I called him from Vienna to Bonn for the post of a lecturer, and later - Honorary Professor. It was a real scientist, vast erudition man, always ready to learn, cooperation with which has always been very fruitful. In 1938 he returned to Turkey and again became Türkologists professor at Istanbul University. "

A notable figure, but in another way, and Hugo was Freyherr background Kucera (1847-1910), one of the first proponents of the theory of the Khazar Origin Eastern Jewry. The son of a high-ranking Austrian a civil servant, he was preparing for a diplomatic career and studied the Academy of Oriental Studies in Vienna, where he became a strong linguist, mastering in perfect Turkish, Arabic, Persian and other Oriental languages. After the service attaché at the Embassy of Austria-Hungary in Constantinople became 1882 Director of the provincial administration of Sarajevo in Bosnia-Herzegovina, shortly before occupied by Austria-Hungary. Knowing the east image life has made him popular among Bosnian Muslims and promoted pacification (alas, incomplete) province. He was granted the title of baron and other awards.

After retiring in 1909, he devoted himself to the main hobbies his whole life - the study of the connection between European Jewry and the Khazars.

As a young man, he drew attention to the differences between the Sephardim and Ashkenazi in Turkey and the Balkans, the study of ancient sources Khazar history led him to the conviction that in them lies the answer occupying his question. He was an amateur historian, but a professional linguist and a man of great erudition; unlikely in his book It is missing at least one Arab source, who became famous until 1910 K Unfortunately, he died before he could prepare a bibliography and reference to the apparatus his work; book "Khazars - historical research" was published in 1910 It was only after his death. For the first edition was soon followed by a second, the Still, the book is rarely mentioned by historians.

Abraham N. Poliak was born in Kiev in 1910 and in 1923 arrived parents in Palestine. He headed the department of medieval Jewish history Tel Aviv University, author of many works in Hebrew, including "History of the Arabs", "Feudalism in Egypt, 1250-1900 years." "The Israeli Geopolitics and the Middle East "and others. His article in Hebrew, " Khazar Title Judaism "appeared in 1941 in the journal" Zion "and caused contradictory responses; reaction to his book "Khazars" was even more controversial. Book It was published in Tel Aviv in 1944 (in Hebrew), and was met with hostility, partly understandable, because it saw the attempt to deny the sacred tradition of maintaining the origin of modern Jewry from the Biblical tribe. In the "Jewish Encyclopedia" 1971-1972 gg. publication name AN Poles mentioned.

On the other hand, Matthias von Mises, whose statements about the origin of the eastern

Jewish and Yiddish language I quoted, is well respected in the scientific community.  
He was born in 1885 in Galicia, he studied linguistics and became a pioneer of Philology  
Yiddish (though written mainly in German, Polish and Hebrew). He was a prominent participant in the first Conference on the Yiddish language in Chernivtsi  
In 1908, and two of his books - "On the causes of the Jewish dialects" (1915) and "Yiddish" (1924) - considered a classic on the subject.  
Mises spent his last years in Krakow, where he was sent in Auschwitz. He was lucky - he died on the way.

## **Annex III**

### **"Khazar Correspondence"**

#### **1**

Exchange of letters between the Spanish statesman Hasdai ibn Shafrut and Khazar Kagan Joseph has long fascinated historians. Of course, Dunlop wrote, "to Khazar Correspondence can be exaggerated. Today it is already possible to reconstruct Khazar history Some details, without resorting to letters Hasdai and Joseph "(37; 125). Nevertheless, the reader probably curious to know in general terms that It is known about the history of these documents.

Letter Hasdai was written probably between 954 and 961 years., Since it is believed that it referred to an embassy from Eastern Europe (Chapter III, 3-4) visited in Cordoba in 954 and caliph Abdarrahan, whom he calls my lord, ruled until 961, the fact that the letter was actually written Secretary Hasdai hand, Menachem Ben-Shah Rukh, whose name appears in the form of acrostic after Hasdai name, set Landau (73) Compare with letter Save autographs Menachem. Thus, the authenticity Hasdai letter is not contested, but the proof of authenticity Joseph's response, as one would expect, are indirect and quite complex.

The first known mention of the correspondence dated XI-XII centuries. About in 1100, Rabbi Yehuda ben Barzillai of Barcelona wrote in Hebrew "Book of the festivities" ("Sefer ha Ittim"), which directly and at length He quotes the response of Joseph Hasdai. Starting from this place so Barzillaya:

"And we have seen in some manuscripts of the letter, which was written to the king Joseph, son of Aaron, the Khazar Kahan, that he wrote to Rabbi Hasdai's son \* Isaac. But we do not know whether the letter is real or not was. If you are you can say that it was really true that they took the Jews Khazars, who are descended from the sons of Togarmah, then [still] not clarified the question, everything is written in the letter was in fact and in reality or not, or it was written in it false things, or anything added to the letter, or [there] is a clerical copyist. "If we were forced [here] write it all down, it's because we found a list of one letter that wrote [a] Jew in their own language in Constantinople by [name] kings Constantinople. He mentions [it] of the wars that have been among the kings Constantinople and the king of Aaron, and the wars that were fought between sons of the kings of the non-Jewish people and the king of Joseph, the son of Aaron; [he He mentions] and that the Khazars adopted Judaism and that they were kings, converts to Judaism. We've heard it all written down in books ismailtyan who lived in those times, and it is written in their books. "If we were forced to write here] about things that seem unnecessary for our present work, [we did], because we found that, in the Joseph said the king's letter to Rabbi Hasdai says that Rabbi Hasdai asked him what kind of and how it occurs has become king, and his ancestors came under the protection of the Shekhinah, and how great is his kingdom and the state. AND He told him everything and he wrote in a letter to all things "(71, op. 37; 132) [130].

\* In Hebrew it was called Hasdai bar Isaac bar Shafut Rabbi - polite form treatment.

Next Barzillai quotes or paraphrases passages from the response of Joseph, leaving no doubt that the letter of response already existed in 1100 Especially convincing skeptical scientist rabbi. A resident of the provincial Barcelona he apparently little or nothing known about the Khazars.

Around the same time, when he wrote Rabbi Barzillai, the relationship with Hasdai

Khazars heard the Arab chronicler Ibn Haukal. Preserved mysterious postscript, made at the Ibn Hawqal manuscript map, dated a year Hijra 479 (1086 year on the Gregorian calendar) [131]:

"Hasdai ibn Ishaq (Arabic version named Hasdai) believes that this Great longest mountain [Caucasus] is connected with the mountains of Armenia and crosses

to the Greeks, reaching Khazaran and mountains of Armenia. He was well aware of the places for been there and seen the major kings and leaders "(37; 154).

It is highly unlikely that Hasdai he visited Khazaria, however, as the we remember, he offered it in his letter, and Joseph enthusiastically He responds in its reply to his proposal, perhaps to Further Haukal heard rumors about the "Correspondence", and he made his own conclusions as often

there were chroniclers of those times.

About half a century later (1140) Yehuda Halevy wrote philosophical

treatise "Khazars" ("Kuzari"). As already stated, the facts in it a little, but the story of the conversion of the Khazars to Judaism in general coincides with the fact that answering, said Joseph. Halevi does not refer to itself "Correspondence", his book devoted mainly theology and does not need historical and factual clarifications. Perhaps he read a copy of "E", like his less erudite predecessor Barzillai, but strong no proof of this.

But there is no doubt familiar with this document Abraham ben Daud (see. Above, II, 8), whose popular book "Sefer ha Kabbalah" reads as follows:

"And [I must say] that they [Karaites] void in his small size, because you find that the Israeli community, who were spread from the city of Sala at the end of the Maghreb [the West] to Tahorta in the beginning of the Maghreb and Africa, at the end, [hereinafter] across [the province of] Africa, Egypt, "beautiful country" [Palestine], Arabia, Shinar, Elam, Persia, Dedane, country Gurgashitov called Gurgani in Tabaristan in al-Daylame to river Itil, because there lived Khazar peoples who converted to Judaism. Joseph, their king, sent a message of Rabbi Hasdai prince, the son of Rabbi Isaac Ibn Shafrutu, and I told him that he and all his people hold views Rabbinites. We have seen in Toledo some of their descendants, who were Scientists [Talmudic] and they told us that the rest of them hold [also] look Rabbinites "(37; 127) [132].

## 2

The first printed version of "Khazar Correspondence" is contained in the Jewish pamphlet "Number Mebasher" ("The voice of a messenger of the Good News") \* It was printed in Constantinople around 1577 by Isaac Abraham Akrishem. AT Akrish preface says that in his travels to Egypt fifteen years earlier heard talk of an independent Jewish kingdom (it was, apparently an Abyssinian Falashas), and then took over, "the letter sent by the king Khazars, and the response of the king. "The decision to publish this correspondence was caused the desire to raise the spirits of the Jews. It is unclear whether Akrish believed in continuing the existence of the Khazars. In any case, for both the text of the preface letters, without further comment.

\* Two copies of this pamphlet in various publications are stored in Bodleian Library in Oxford.

However, the "Correspondence" did not remain buried in an obscure pamphlet

Akrisha. Sixty years after the publication of one copy fell into the hands Johanna Bukstorfa Younger, a Calvinist scholar and a great scholar. Bukstorf Hebraist was wiser to publish a number of important research on biblical exegesis and rabbinical literature. After reading Akrisha pamphlet, he first questioned the authenticity of the "E", just like Rabbi Barzillai five hundred years before him. However, in 1660 Bukstorf published Finally, the text of both letters in Hebrew and in Latin translation as an appendix to the book of Yehuda Halevi about the Khazars. The decision was obvious, but not the best, since the space under one cover letter to Halevy philosophical fiction not too contributed to the fact that historians We adopted the "Correspondence" in earnest. His attitude, they have revised only in the XIX c., when the additional information about the Khazars of the independent sources.

### 3

The first handwritten version containing both letters - and Hasdai and Joseph - kept in the library of Christ Church College, Oxford. According to Dunlop and Russian expert Kokovtsov (71), the manuscript of "very close to the printed text "and" served as a direct or indirect source of printed text " (37; 230). It goes back probably to the XVI century. and it is believed to belong Dean of the College John Fell (Thomas Brown immortalized him as his "I'm not love, Dr Fell ... ")

Another manuscript containing only "Joseph said," without the Hasdai letters, It is in the Public Library in Leningrad. It is much longer than Akrisha printed text and the manuscript of the Church of Christ; accordingly, it is called "a lengthy editorial," as opposed to "shorter version" looking as a shortened version. It is believed that the "lengthy revision" ancient: it is, probably dates from the XIII century, while the short - XVI th. Soviet historian \* Fishermen rightly suggested that "a lengthy editorial," - or even more ancient text - subjected to reduction medieval Editing & Spanish scribes to produce "shorter version" "Joseph said."

\* Op. by: Enc. Judaica, the article "The Khazar Correspondence".

Here there is a red herring, to distract us from the original track. "Extensive revision" refers to the so-called "collection Firkowicz" Hebrew manuscripts and epitaphs in the Leningrad Public Library. Apparently, it was stored earlier in "Cairo Geniza," like most of the other collection of manuscripts. Abram Firkovich was remarkable scientists of the XIX century, deserves special mention. He was a great expert in this field, but also a fierce supporter of the Karaite faith who tried

prove the tsarist government that the Karaites are different from the orthodox Jews and not be subjected to worse treatment than Christians. Obsessed with commendable zeal, he dissected some of the authentic ancient manuscripts and epitaphs and their collection by inserting new words in them to give them a Karaite slant. In this regard, "a lengthy editorial," Having been in the hands of Firkowicz have been met with some disbelief when she was found together with other manuscripts Russian historian Garkavi after death Firkowicz. Garkavi no illusions about the validity of many Firkowicz materials from the collection, as he already had to expose his forgery (53). However, the authenticity of this manuscript have no doubt Garkavi aroused; He published it in 1879 in the Hebrew original, as well as Russian and German translations (52), announcing an early version of the letter of Joseph, serve as a basis for "shorter version". A colleague (and competitor) Garkavi Coulson argued that the entire document was written by one hand and does not contain no additions (29). Finally, in 1932 the Russian Academy of Sciences Paul released a compelling book Kokovtsov "Jewish-Khazar correspondence in XI century. "(71) with a facsimile of" the longer version, "Response of Leningrad library and "shorter version" of Christ Church College, and pamphlets Akrisha. After critically analyzing three texts, Kokovtsov concluded that lengthy and brief editorial is based on the same text, which is generally, though not always, are more fully preserved in a lengthy edition.

## 4

Critical analysis Kokovtsov, and in particular the publication of a facsimile of it manuscripts virtually eliminated the differences that are related, in fact, only the longer version, but not Hasdai letters and shorter version Answer.

However, objections were made from an unexpected quarter. In 1941 AN Poliak advanced the theory that the "Khazar Correspondence" - not that fake, but Yet fiction originated in the tenth century with the aim of raising dissemination of information about the Jewish kingdom (93). (Later than in the XI century it could not be established because, as we already know, Rabbi Barzillai I read the "Correspondence" in about 1100, and Ibn Daud quoted from it in 1161). However, this theory, for all its seeming plausibility, was destroyed Landau and Dunlop. The first was able to prove that the letter was really Hasdai It was written by his secretary of Menachem ben Shah Rukh. Dunlop also pointed out that

his letter to Hasdai asks questions about the Khazars, to which Joseph was not in

I was able to respond, as well as promotional materials are not written.

"Joseph did not respond to questions about how it should be to a place of prayer and cancels any war Sabbath ... There is a marked discrepancy between the questions and answers in the Letter Kagan. This should probably be considered as an indication that the documents are authentic and not a literary hoax " (37; 143).

Next Dunlop given pertinent question:

"Why do we need an Hasdai, which, being much longer Joseph's response, says very little about the Khazars, if the purpose of writing and, and the answer was, as suggested by N. Pole, only to popular to tell about the Khazars? If the letter is an introduction to information

Khazars in the response, it is very funny entry - the full facts about Spain and the Umayyads and says nothing about the Khazars "(36; 137-138).

The last point in the dispute puts Dunlop, offering a linguistic test, finally proving that an answer written by different people. Speech We are talking about one of the characteristics of Hebrew grammar - special methods for marking time. I do not threaten the fact to explain what subtlety here (interested can refer to the book of John. Uayngring "Practical Grammar of the Hebrew language" (120)), and simply bring Dunlop's conclusions about the last time in the letter, and "a lengthy version of" Answer (37; 152).

Name letters imperfect perfect

Letter Hasdai 48 14

The answer ("lengthy revision") 1 95

In the "short version of" Answer the first method (Hasdai) applied 37 times, second - 50 times. However, the "short version of" first method used Only in those places where the vocabulary of the dictionary structure is different from

"the longer version." Dunlop suggests that worked there Spanish editors, to paraphrase "the longer version." He points also that Hasdai letter, written in Arabic in Spain, many Arabisms (eg, "al-Khazar" instead of "Khazars"), absent in the response. Finally, Here he speaks about the content of correspondence:

"The original, lengthy revision Response Joseph does not contain with a brief factual contradictions. Stylistic features spoken in favor of its credibility. This is what you would expect from documents Created in opposite corners of the Jewish world, with a completely different level of culture. If it is permissible to speak here of their own impression, here it is: a whole language Response less artificial and more naive than the language of Letters "(37; 153).

In short, it is difficult to understand why so many historians hesitated before than to believe that the Khazar Kagan was able to dictate a letter, although it is known that he corresponded with the Byzantine emperor (recall Print denominations of three gold solidus), and the pious Jews of Spain and Egypt necessarily be copied and saved for posterity message only since biblical times the Jewish king.

# Response letter Khazar king JOSEPH \*

## The longer version

\* Op. by: Kokovtsov PK Jewish-Khazar correspondence in the tenth century. L. 1932  
from. 84-103 - approx. Ed.

Letter of the king Joseph, son of Aaron, the king Togarmskogo - bless him  
Lord, the Creator of it - to Hasdai, head of [the scientist] meetings, the son of Isaac, the son of Ezra.

A lot of happiness from King Joseph, the son of Aaron, the mighty king, which is not  
Routs [no] troops and forces retreat back view  
[no] hordes who fears the Lord, trembling before his words, wise and read the wise, humble and approaches [to himself] humiliated, Favorite [yourself] the words of the law, I try with all your heart and with all  
to earn the favor of its creator, to his beloved, dear p.  
Hasdai, the son of Isaac, the son of Ezra, lust for it and read it - yes stores and saves his God, crowned with wisdom.

I have to notify you that it was your letter to us, crowning beauty [your] voice, through a single Jew from H m-u [Germany], on behalf of the Isaac, the son of Eliezer. And we are glad about you and your admired mind and your wisdom. And it was written in the location of your the remoteness of the country and from this place [traits] of equality of day and night; about  
origin Abd Rahman, reigning over it, about honor and glory  
and the greatness of his kingdom, and the assistance provided to him by God in relation to  
subordination areas east as they were [previously] under the power of his ancestors; about  
those difficulties through which your letter has come late to us, due to the remoteness of [all] the peoples of here and stop [the parish] merchants, and [how] you doubted it, yet of the power of your state  
I did not hear at all ends of the earth and did not render all the kings of the earth  
honor your king, [like] then began to come to your country, the messengers of the king  
Kustandiny [Constantinople] with gifts [from] her king and [how] they told you the truth about our country and our faith, the news of what you thought earlier false and what you do not believe. You asked [then] tell you right information about our country and our origins, how they [our ancestors] accepted the religion of Israel, which God has lit up our eyes, raise our

muscle and crushed our enemies. You asked for more to tell you about the size of our the country and for the people living around us, both those who are with us in friendship, and those who are at war with us, and what happens if our messengers to come to your country, to pay your respects and honor [all] pleasant king - but will retain its creator it! - That its good behavior made [all] the heart to love his directness and his actions tied them to her, [you asked to inform it] due to the fact that the Israelis We were satisfied with this, and it has become a decoration for their hearts and enabled them  
Feel free to answer, praise and magnify to those nations who  
It said that Israel has no residue and no [anywhere] place where [he]  
It had the power and the state.

We respond by giving you the answer in each subject, in response to your letter, being in awe of you in the joy of your wisdom with which you're talking about their country of origin, and who reigns over it. For a long time before we reached long ago between our ancestors and wrote letters happy wishes. It is stored in our books, known to all the elderly our country. We constantly hear about your country and its majesty the king - yes its creator will retain it, and let him return his ancestral kingdom of God [the former him] in the Eastern, as you say. We will resume what has been especially among our ancestors, and leave it as a legacy to our descendants.

You ask me in your letter "from some people, and what kind of tribe are you? "I'm telling you that I [descended] from the sons of Japheth, from the offspring  
Togarmah. So I found in the genealogical books of my ancestors that Togarmah was ten sons, here are their names firstborn - Aviyor second - Turis, the third - Avaz, the fourth - Uguz fifth - Bize-l [Basil], the sixth - T-district, the seventh - Khazar, eighth - Yanur ninth - B-m-p [Bulgars], the tenth - Savir. I [descended] from the sons of Khazar, the seventh [of the sons]. I have written that when my ancestors were still few in number, all-holy, - bless it - given their strength, power and strength. They waged war for a war with many nations, that were more powerful and stronger than them. With God's help, they chased them, and They occupied their country, and some of them are forced to pay tribute to the present day. In a country in which I live, I lived first in-n-n-Tr (Hunnogundury). Our ancestors, the Khazars fought with them. In-n-n-tr were more numerous, so numerous as the sand of the sea, but could not resist the Khazars. They He left his country and fled, and they pursued them, until he overtook them before River named "Danube" (Danube). To this day, they are located on the river "Dong" and nearby Kustandiny and Khazars took their country to date day. After generations gone until there was a king whose name was Bulan. He was a wise man, and fearing [God], the servant of the Lord, I trust with all his heart to his creator. He removed from the astrologers and idolaters, and sought protection and protection of God. He was an angel

in a dream and told him. "Oh Bulan, the Lord has sent me to tell you," Oh, son,  
My I have heard your prayer, and here I will bless thee, and make thee fruitful very,  
I will multiply you very much, your kingdom will continue up to a thousand generations, and will deliver in the arm your all your enemies. ' He got up in the morning and gave thanks to the Lord, and became even greater honor him and to serve him. And an angel appeared to him a second time and said,  
him: "Oh, my son! I saw your conduct and approved your works. I know that you will with all my heart and all the power of your follow me. I want to give you laws and regulations if you keep [these] my commandments and laws, [I will bless thee, and multiply thee]. He answered the angel who spoke to him:  
"Oh, my lord, you know the thoughts of my heart and my gut was investigating, [you know] that I put their trust only in you. People over which Samuel, [people] believe. I do not know whether they believe it or not. If I descended the mercy of yours, come forth to such a prince that [there is] among them. "Holy One - blessed be He - and fulfilled his desire was to a man in a dream. He got up in the morning, he went and told [it] to the king, and the king took all the princes and his servants, and all his people, and laid before them all. They took [new] faith, went and stood under the patronage of the Shekhinah (lit. 'Stay of God', 'the glory of the Lord'). It [has] 340 years. And he once again He appeared to him and told him: "Oh, my son! Heaven and earth can not contain me. You, Yet, build the temple in my name, and I will dwell in it. "He replied: "O Lord of the world! You know that I do not have at the disposal of silver and gold. To which I build [the temple]? "He said to him:" Be strong and of good courage! Take people yours and all your army and go on the road to "D-Ral" [Daryal Gorge], in to Dr. Al-fork [the city of Ardabil in Azerbaijan]. So I will put in their heart fear and dread of you and I will give them into your hands. So I made you two warehouse, one full of silver, and one full of gold. You vozmesh them, and I will with you, I protect you and help you, and you deliver [it] property safely [to him], and build on it a temple in my name. "And he believed Lord did as he [he] said. He went and fought many wars and He won in them, with the help of the Almighty, victory. He emptied [the] city, I took property and returned safely. He dedicated them to [God] and built thanks to their tent, the ark, the lampstand, the table, altars and sacred vessels. By the mercy of God and the power of the Almighty, they are safe to the present day and kept in my possession [ie king Joseph]. After this rumor of him [King dun] spread throughout the earth, and heard of him the king of Edom [ie, King Christian] and the king ismailtyan and sent their envoys and ambassadors great wealth and great many gifts, together with their

wise men, to the king, to persuade him [go] on their faith. But the king was wise,

- It shall be bound in the soul of the convolution of the life of the Lord, his God! He ordered

also lead] sage of Israel, well find out and investigated

I have asked [him], and [then] brought them together, so that they were arguing about their faiths.

They denied the words of each other and could not stay at [any]

one faith. When the king saw this, he told them, "Now go to his home,

On the third day you will come to me. "They went to his home. The next day, the king sent to the priest king of Edom and said to him: "I know that the king of Edom

greater than all the kings, and that his faith is the faith of a great and revered.

I [have] took a fancy to your faith. I only ask you to answer me one question. Tell me the truth, and I will have mercy on thee, and shew thee honor; you

say, if you take the Israeli belief and faith ismailtyan, then which one better for your "?" The priest answered and said to him: "Let the king live for ever!

If you ask me about faith, all over the world have no faith, like

Israel's faith. Holy One - blessed be he - chose Israel from all

nations and tribes, called it "my first-born," made them great

miracles, brought them out of the land of Egypt and rescued from the hand of Pharaoh and the Egyptians,

transferred them between parts of the sea on dry land, and their pursuers drowned in

the depths of the sea, sent down to them manna to stave off hunger and gave them water from the rock

to quench their thirst, he had given them the law of the fire and the flames until he led them to

the land of Canaan, and they did not build the sanctuary. After all, they

rebelled [against him], we have sinned and perverted faith, and he was angry with

them and took them into exile, cast them out of his and scattered all

side. If it had not happened, there would have been all over the world this faith,

the Israeli. What [is] faith ismailtyan compared with [faith]

Israeli? There is not a Saturday or holiday, or commandments, or laws; they

eat any unclean meat camels and horses, dog meat, and Squalor

all sorts of reptiles. Faith ismailtyan is not [true] religion, but like

faiths [other] nations of the earth. "The king answered, and said to him:"

You expressed

These the words of truth, and I will shew thee mercy, and I will send you with honor

to the king of Edom. "On the second day the king sent and called al-qadi [judge] king

ismailtyan and said to him: "I will ask you one thing. Tell me the truth and do not hide [anything] from me: if you take the Christian faith and the

Jewish faith,

which one you think best? "Cady said to him," The Jewish faith is

the true faith, and they have the commandments and laws, but when they sinned,

Holy One - blessed be He, - angry with them and gave them into the hand of the enemy

their. But redemption and salvation [is] behind them. Faith is not a Christian

[true] faith, they eat pigs and all evil, worship the work of their hands and they have no hope [of salvation]. The king answered and said to him: "In you told me the truth and I will shew thee mercy. "On the third day, he called them together and told them. "Speak and argue with each other, and find me, what faith is good. "They started [talking] and argued with each other, but not could adopt his words, the king is [finally] did not turn to the priest, said to him: "What do you say? If you take the Jewish faith, and the faith ismailtyan then which [are a] reverence? "The priest answered and said:" Faith of Israel more venerable than ismailtyan faith. "The king asked [then], and said Qadi him: "What do you say? If we take the Christian faith and the faith of Israel, which are [more] reverence? "Qadi answered and said to [him]:" Faith Israel more reverence. "Then the king answered and said to [them]," If so, then you [already] own your mouth acknowledged that the faith of Israel [more] reverence, and I [had] chose [yourself] the faith of Israel, [like] the faith of Abraham, for the mercy of God, the power of the Most High. If the Lord is my helper, then property, silver and gold, which you have told me, my God, in whom I trust, and to the protection and patronage of whom I take refuge, take me without torment. And you go in peace to your country. "From that time forward Almighty [God] helped him, confirmed his power and strengthened his muscles. He He committed over himself, his slaves and servants, and all his people circumcision, and [then] sent [messengers], and brought [to himself] from all places Sages of Israel, and they explained to him the law [of Moses], and presented to him order commandments. To this day we hold this belief. Let it be Blessed be the name of the Holy One - blessed be He - exalted and naming it forever. On the day that my ancestors came to this belief, the God of Israel they conquered all of their enemies and overthrew every nation and tribe living around them as the kings of Edom, and the kings and all the kings ismailtyan [other] peoples land, and no one raised before them, and they began to serve and pay tribute. After these events reigns of his sons, the sons of the king, by the name Obadia. He adjusted the realm of faith and adopted properly and according to the rule. He built a house meeting and houses of study and collected the sages of Israel, he gave their silver and gold, and they explained to [him] 24 of the book [of Scripture] Mishnah, Talmud and collections of festive prayers, [taken from hazzanov]. He was man who fears God and loves the law, servant of the servants of the Lord. Yes, give him Spirit of the Lord rest! After him reigned his son and the son of Hezekiah, Manasseh; after him reigned Chanukah, brother Obadiah, son of Isaac, [then] his son Zebulun, his son Moses, his son Nissi. His son, Aaron, his

Menahem son, his son Benjamin, Aaron and I, Joseph, son of Aaron, the king, the king's son the king, [the king's] son of the king's sons. Alien can not sit on the throne

my ancestors, but [only] the son sits on the throne of his father. This is our

custom and tradition of our ancestors from the day they are in [this] land in respect of which so favors the reigns of kings forever keep my throne until the end of all generations.

You have persistently asked me about my country, and what Throughout my tenure. I'll inform you that I live by the river, on behalf of Itil,

at the end of the river [adjacent to the sea] D-p-gana [Hyrcanian Sea - Caspian].

Start [this] to the east of the river turned over 4 months journey. In [this] rivers are numerous peoples in villages and towns, some open areas and others in the fenced [walls] cities. Here are their names Bur-ton-a [Burtases], Bul-g-r [Bulgars], C-Var [Suvars] Aris, D-p-MIS [Cheremis] In-N-n-Titus [vyatichi?], C-in-r [northerners?], C-L-viyun [Slavs?].

Each nation can not be [accurate] investigation and they have no number. All of them

I serve and pay tribute. From there, the boundary turns towards Huvarezmu [Khorezm, going] to D-p-gana [Gurgan]. All who live along the banks [of the sea]

within one month of the way, all paying tribute to me. And on the south side - C m n Dr. [Samandar] at the end [of the country] T d-lu [?] to the "gate"

[that] the Bab al-Abvab [Derbent], and it is located on the beach. Thence border turns to the mountains. Azur at the end [of the country] Gd-yes, the C-Reedy [Serir]

Keith and Al-ku, Saul, Mr. C-C-P-O, Al-beads-p Uhus-p, p-Kiarus, CICs-l-r Zunih,

located on very high mountains, all Alans to the border Af-Kahn [Abkhazia] all living in the country Casa [Kasogs] all [the tribes] Kiyal, T-to-T, T- Blvd., to

Kunstandiny sea borders [of Constantinople, ie Black sea] for two months way, all paying tribute to me. On the west side - Sh-p-kil [Sarkel - White Tower], See-to-p-p, K p p [Kerch] Sug paradise [Sugdeya - Pike] Alus [Alushta], L-m-b-t, D-p-t-nits [Partenit] Alubiha [Alupka] Kut, Munk-t [Mangup], Bourg-K, Al-ma, Mr Ruzin [Kherson]. Those [areas] are located on the

seashore Kustandiny [Black Sea], to the west of [his] side. Thence border turns toward the north side, [to the country] on behalf of the B-u-ra [Badzhna ~ Pechenegs]. They are located near the river called Va-g-h. They

They live in open areas that have no walls. They wander and located in the desert until you reach the border [area] X Mr. Reem [Hungary]. They are numerous, as the sand which is by the sea in set. All of them are [me], and I pay tribute. And their location their place of residence stretches over four months' journey. Know and I understand that I live at the mouth of the river, with the help of the Almighty. I guard the mouth

the river and do not let Russ arriving in ships coming by sea to go ismailtyan on, and [likewise] all enemies [them] to come to the land "Gate". I lead a war with them. If I left them [alone] for one hour,

they would destroy the whole country ismailtyan to Baghdad and to the country this far ...

[reach] the limits of my power and my country.

You have asked me about my residence. I know that I am living at this River by the Almighty, and on it are the three cities. In one [one] live the queen; it is the city where I was born. He is great, it has a 50 to 50

farsahs length [and width] describes a circle, is in the shape of a circle. In the second city live Jews, Christians and ismailtyane and, apart from these

[people] slaves of all nations. He is of medium size, has a length and width 8 8 farsahs. In the third city I live [himself], my princes, servants and and close to my butler. It is in the shape of circle, it has a length and a width of 3 to 3 farsakh. Between these walls reaches the river. It is mine

whereabouts in the days of winter. From month Nisan, we go out of town and go each to his vineyard and his field and his [field] work.

Each of [our] delivery has another [ancestral] possession of [from] their ancestors, a place where they are located, they go [there], and arranged within it. And I, my princes and servants go and move on

For 20 farsahs path until you get to the big river called

The D-shan, and from there go around [in our country], has not yet come to an end

[our] city without fear, and fear; at the end of the month of Kislev, in the days

[holiday] Chanukah, we come to [our] town. These are the dimensions of our area

and the place of our sites. Country [our] does not get a lot of rain, [but] It abounds in rivers and springs, and rivers of its [caught] a lot of fish.

Country [our] is fat, there are so many fields, meadows and ... that there is no

numbers; they are irrigated from [our] river, and from [our] river get vegetation. I have to inform you limit the size of my country [country], in where I live. Towards the east it extends to 20 farsahs way up

Sea T Ghanaian-district; in the south side of 30 farsahs to the river called "Buzan"

arising out of [the river], "Yi-ru"; in the north side on the way up to 20 farsahs

[river], "Buzan" and the slope of [our] river to the sea Mr. p-Ghanaian. I live in

island; my fields and vineyards, and everything you need is on my island.

FROM

the help of God almighty, I live quietly.

You have asked me about the "end of wonders." Our eyes are fixed on the Lord, our God, and the sages of Israel, to the Academy, which

in Jerusalem, and to the Academy, which in Babylonia. We are far from Zion, but we heard a rumor that our many sins confused

calculations, so we do not know. But yes God will do [it]

for the sake of the beautiful name; Let there be no void in his eyes

the destruction of his temple, the abolition of his service [it], and all the troubles that

we comprehend, and yes, he will carry out against us, the word [of Scripture]: and suddenly

will go to his temple. We have the same in the hands of only the prophecy of Daniel. Yes accelerate

God, the God of Israel, but salvation and gather our exiles and our scattered [countrymen], in our life, and your life, and all the house of Israel, loving

his name!

You mentioned [also] in his letter that you wish to see me. And I very eager and want to see your nice [for me] face, your [all] revered wisdom and your greatness. Oh, that it happened [sic] like you I say, and I would be honored to have a chat with you and see your respect and coveted face. You would be my father, and I would be your son, your mouth to obey all my people, and according to thy word, and the right decision I would [he] went out and came (ie act to dispose of). And yes will [you] a lot of happiness! "

## **Annex IV**

### **About the consequences.**

### **Israel and the Diaspora**

This book tells the story of the past, but inevitably has a certain importance for the present and for the future. Firstly, I am aware of the danger misinterpretation of my evidence: I can blame that I I deny the right of existence of Israel. But this right is based not on hypothetical origins of the Jewish people and not the mythical God's covenant to Abraham and to international law, that is, resolution UN General Assembly from 1947 to partition Palestine, once a Turkish province, then mandated territory of Great Britain, on the Arab and Jewish state. Whatever the ethnic roots of Israeli citizens and what They have illusions on this score either fed their state exists de jure and de facto and can only be removed by force. Without going into conflicting stories, add to the addition of historical facts, that the the partition of Palestine was the result of a century of peaceful Jewish immigration and heroic efforts on the development of the country, which is the moral basis the legal existence of the state. Whatever may be held in the genes the chromosomes of its citizens - Khazar or Semitic, Roman and Spanish - it does not have absolutely no effect on the right of Israel to exist and the moral duty of every civilized man, a Jew, non-Jew, to protect that right. Even the geographical origin of parents and Grandfathers "indigenous" Israelis do not matter in this new melting pot of nations. The problem of the Khazar "impurities", which took place millennia ago, with all its entertaining, does not apply to modern Israel.

Jews who inhabit this country have, regardless of place of birth, basic attributes that define a nation of our country, a common language, government and army. Diaspora Jews do not have anything. Separate category, distinct from non-Jews, among whom they live, makes them religion which they announce their own, regardless of whether they profess her. This is a fundamental distinction between Israelis and Jews Diaspora. First gained national identity, the second is called the Jews Only on religious grounds, not on nationality or race.

This, however, creates a tragic paradox, because the Jewish religion - Unlike Christianity, Buddhism, Islam - implies affiliation a chosen people, whose history is linked to its religion. All Jewish Holidays celebrate events of national history: the Exodus from Egypt, the uprising

Maccabees, the death of the oppressor Haman, the destruction of the Temple. The Old Testament - it

first of all, the story of the nation's history, he gave the world monotheism,

However, his faith, rather tribal than worldwide. Any Jewish prayer any ritual declares the believer belongs to an ancient people that automatically separates the Jews from the national and historic past the people among whom they live. The Jewish religion, as demonstrated by 2,000 years

tragic history, entails national and social withdrawal.

It allocates the Jew makes him a special person. This automatically

It creates the material and cultural ghetto. So the Jews of the Diaspora have become

pseudonatsiyu without attributes and privileges of nationality, somehow held together by a system of traditional beliefs based on national and historical background, turns out to be illusory.

Orthodox Judaism - is steadily dwindling minority. Him stronghold was Eastern Europe, but the Nazi madness almost completely erased from the face of the earth. The survivors scattered around the world and do not have the influence of the former,

and most of orthodox communities from North Africa, Yemen, Syria and Iraq moved to Israel. Orthodox Judaism in the Diaspora dies, and a substantial majority of the enlightened Jews and the unbelieving Jews prolong

historical paradox, retaining its pseudo-national status and counting his duty to maintain the Jewish tradition.

However, it is very difficult to define what is meant by

"Jewish tradition" in terms of the enlightened majority,

casting doctrine of election, without which no orthodox

Jewry. If you take out the doctrine of the brackets, it appears that

the universal message of the Old Testament - worship of the one invisible God,

The Ten Commandments, the books of the Hebrew prophets, parables and psalms - steel

an integral part of the Judeo-Hellenic-Christian tradition, and common property

Jews and non-Jews.

After the destruction of Jerusalem, the Jews lost their own language and secular

culture. Hebrew as a spoken language gave way to Aramaic yet

long before the Christian era, Jewish scholars and poets in Spain wrote

in Arabic, others later - in German, Polish, in Russian, in English,

French. Some Jewish communities have created their own dialects, Yiddish

Ladino, but these dialects and was not created great works,

comparable with the contribution of Jews to the German, Austro-Hungarian or American literature.

The main, specifically Jewish literary activity in the Diaspora was theology. However, the Talmud, Kabbalah and many weighty volume interpretations of the Old Testament virtually unknown to modern Jewish community, even though they are, I repeat, are the only relics of itself Jewish tradition - if we give specific content to this concept - over the past two millennia. In other words, what really created the Diaspora is either not specifically Jewish, or does not belong to the living tradition. The philosophical, scientific and artistic achievements of Jewish personalities are a contribution to the culture of the peoples among whom they live, without being members of a common cultural heritage, or Autonomous System traditions.

Summing up, we have to say that the Jews of our days do not have their own cultural tradition and have only by certain habits and patterns of behavior, gleaned through social inheritance of the painful experience of the ghetto and of the religion to which the majority do not belong, but which at the same time it gives it a pseudo-national status. It is obviously, as I have already had the opportunity to prove in another book (70) that the final resolution of the paradox is either in exile in Israel, or assimilation with the surrounding people. Before the Holocaust, both of these processes were in full swing; in 1975, "Time" magazine (March 10, 1975) wrote that "among American Jews observed a clear trend to marry gentiles; nearly a third of them ethnic marriages. "

Yet residual influence of ethno-cultural and historical message of Judaism is based on an illusion, plays the role of a strong emotional brake, appealing to tribal solidarity. It is in this context the role of the Thirteenth Tribe played in the history of their ancestors, it is important to Diaspora Jews. As already mentioned, it does not matter for the modern Israel that they gained their true national identity. Symbolically, probably that Abraham Poliak, a history professor at Tel Aviv University and, of course, an Israeli patriot, made a significant contribution to our knowledge of the Khazar Jewish ancestors, denying the legend of the Chosen People.

It is also significant that Sabra, born in Israel today, and appearance, and by nature is the exact opposite of the "typical Jew" fetus of the ghetto.

## **Annex V**

## **Editor's Note**

[1] According to the data al-Masoudi, "Khazars have canoes, in which they swim from the city up the river, which flows into the river from its upper Places and called Burtas; live along it settled Turkic tribes, forming part of the Khazar kingdom. [...] Burtasy - Turkic tribe, who live on the river called by their name. Of these countries are skins black and red foxes, called Burtas. One black skin reaches a price RSD 100 or more; red is cheaper in price. Arab and Persian kings were proud black fur, which they valued more than the sable fur, fanak (martens) and other such beasts "(op. at: *Minorsky VF History Shirvan and Derbent. M., 1963, p. 196*). In the Persian cosmography XIII century. says: "Burtas. Blessed place. Its products: red fox with a thick hair, beautiful slaves and slave "(" Miracles of the World ". 401). See. Also: *Afanasyev GE Burtasy. // Disappeared people. M., 1988, Dobrodomov IG Etymology ethnonim Burtas // Onomastics of the Volga region. Vol. 5 Saransk, 1986 .; Kalinin T. AM Eastern Europe in representations Istahri Ibn Haukala, al-Masudi (in Due to a problem Burtases) // Questions of ethnic history of the Volga-in Doña the Middle Ages and the problem Burtases. Theses to the interregional conference. 23-27 January 1990 Penza, 1990 Konovalova IG Details Burtases in "Geography" Ibn Sa'id // Ethnic History of the Volga-Dona in the era the Middle Ages and the problem Burtases. Theses to the interregional conference. 23 - January 27th, 1990 Penza, 1990.*

[2] Artamonov MI History of the Khazars. L., 1962

[3] Translation op. by: *Zakhoder BN* Caspian collection of information about Eastern Europe. Gorgan and Volga region in the ninth and tenth centuries. M., 1962, p. 137.

[4] From the opinion of A. Koestler must agree. Wed .: *Ginzburg VV* Anthropological materials to the problem of the origin of the population of the Khazar Kaganate // Collection of the Museum of Anthropology and Ethnography, Leningrad, 1951, p. 309 416.

[5] On the Chuvash language as the balance Bulgar-Khazar language groups wrote Marr, see .: *Marr NY* Selected works. Moscow-Leningrad, 1935. T. 5, p. 334 336.

[6] According to M. Vasmer word *hussar* in Russian singing through vilos Polish borrowing from the Hungarian *Nuszár* hsz of "twenty," because by Hungarian law of one of twenty new recruits had to be cavalryman (*M. Fasmer. The etymological dictionary of Russian T. I, p. 477.*

[7] An anonymous Arab author of "Short presentation of curiosities," writes: "The story of Yafete, the son of Noah. As for the descendants of Yafeta, son of Noah, the The authors chronicle says that there is just seventy-two languages, of which thirty-seven belong to the descendants of Yafeta, twenty-three - the descendants of Ham, and

twelve - descendants of itself, and they reported that he was only thirty Yafeta seven sons and each of them had their own language, which he spoke and his offspring. And there were in part owned by the descendants of Yafeta, Arminiya and then, that borders on it by the passages in the mountains, and among them - al-Ishban, ar-Rus (Rus), al-Burdjan, al-Khazar, al-Turk, al-Sakaliba (Slavs), Yajuj and Majuj, Fars, Maznan (Medes?), the inhabitants of the islands of the sea, al-Zin al-Bulgar and countless other nations. "

This is followed by "the story of the kingdom of Al-Turk"; perhaps we are talking about Turkic Kaganate, or about the same Turkic tribes that roamed the South-East Europe. The anonymous author also mentions the Khazars professing the Jewish religion. "As for al-Turk, they come from the kind of Yafeta, son of Noah, peace be on him, and their types are numerous, and they own cities and fortresses, and among them there are people who live on the mountain tops and in the steppe felt tents, and they have no other occupation than hunting, and one that does not want to hunt, kill his horse, takes her blood and roasts it, and they eating hawks, crows and other birds. They have no religion, and among them there those who turned to Judaism. The eldest of the king - Hakan, it has a throne of gold and a gold crown, and his belt is also made of gold, and their silk clothing, and say that their greatest ruler is almost in front of them, and if he appears in front of them, no one is standing in front of him, and they characterized by deceit, anger, strength and courage "(op. at: *Kryukov VG Messages anonymous author of "Akhbar al-Zaman" ("Mukhtasar al-Ajaib") of The peoples of Europe // The oldest state in the territory of the USSR: Materials and studies M., 1981. Moscow, 1983, p. 206-207).*

[8] See .: *Chichurov Byzantine historical works. "Chronographia" Theophanes, "Breviary" Nikifor (texts, translation, commentary). M., 1980, p. 59, 159-160.*

[9] The translation of this passage JS Chichurovym no reason to see ambiguity in the behavior of the leader of the Khazars, cf .: "brought his Zievil the eldest son of a basil, enjoying his speeches, marveling at his mind mind "(*Chichurov Byzantine historical works. "Chronographia " Theophanes, "Breviary" Nikifor. M., 1980, p. 59).*

[10] Apparently, A. Koestler refers to the following passage MI Artamonov:

"The Khazars established a vast state, for a long time were a bitter struggle with the Arabs and stopped their advance to the north. With their Byzantium survived the help in the struggle with the Arab Caliphate. One of the enough to provide the Khazars, a strong place in the pages of the World history and the history of our country and bring them to the attention of history. We should not forget that the Khazar state was the first, though primitive, feudal form of Eastern Europe, prevailing in the

barbaric local basis, without passing through the slaveholding formation ' (Artamonov MI History of the Khazars. L. 1962, p. 37).

[11] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 121.

[12] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 123-124.

[13] Op. on. Kovalevsky AP Book Ahmad ibn Fadlan, p. 124.

[14] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 123.

[15] This subject is studied in detail, see .: Manylov YP On the way Ibn Fadlan of Khorezm through the plateau Ustyurt // Soviet archeology. 1979.

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[16] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 125.

[17] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 128.

[18] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 125.

[19] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 126.

[20] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 126, 129.

Ibn Fadlan noted the custom, but not found the motivation of this custom.

Let's try

explain the strange rule, following which the leader of a brocade Guzzi garment worn on the body disintegrating clothes. To this end, we turn to the Parallel known. The fact that exactly the same custom recorded Travelers medieval Mongols. According to observations of the South China diplomat Zhao Hun, "appears when the hands of the fat, [they] wipe [them] on clothes. They do not shoot and not to wash clothes until [she] wear out "(Meng Da Bei-lu (" Full description moggolo Tatars ") / Facsimile Woodcut. Trans. with a whale., enter. The comment and the application Munkueva N. C. M.,

1975, p. 75) Data Franciscan William de Rubruk explain why

latest custom: "Clothes never wash, because they say that then

God is angry and what will be the thunder if they hang to dry. They even castigate

who washes, and they [the clothes] taken away. They are afraid of thunder beyond measure,

Then banish all strange and cover themselves in black felt, which hiding until after the storm "(VII. 1). According to the beliefs of the nomads,

washing clothes certainly angers Heaven. External manifestation of the heavenly

anger was thunder and lightning. The latter was regarded as extremely undesirable

phenomenon. According to Ibn Fadlan, "if lightning strikes the house, they [Bulgarians] are not close to it and leave it as it is, and

[and] all that it [is] - the person and property, and everything else - until he destroys it. And they say: "This is the house [those] who bear anger". Since there was a connection between the thunder and washing clothes, bathing,

washing in water, then this action bans. Wash clothing with fat meant to cause thunder. Conversely, everything on which lay a layer of fat, brought

good luck. According to Chinese authors, the same attitude was observed for clothing

from Jurchen: "All the clothes are made of thick wool. Entering the house, not Jurchens

take off their clothes, and wear it as long as it gradually

dilapidated and starts to topple "(Kychanov EI Jurchen in the XI century. // Ancient Siberia. Vol. 2. Siberian archaeological collection. Novosibirsk, 1966, p. 273). According to the data of the Egyptian historian al-Maqrizi

Mongols

this practice is regulated by a provision of the Yasa of Genghis Khan: "He forbidden to wash their clothes in the course of carrying, until he was worn out "

(Gurlend YI Steppe law from ancient times until the XVII century // Proceedings of the Society of Archeology, History and Ethnography at Kazan University. Vol. XX. No 4-5, Kazan, 1904, p. 63). Ch Valikhanov wrote about Kyrgyz customs of the last century: "Men have no habit change underwear and wear it as long as it does not explode. [...] Kyrgyz Mourning It lies in the fact that the wife of a year does not wash the face without scratching the hair, It relieves and changing his dress, even if it was totally unfit for use "(Valihanov C. Selected Works, Moscow, 1986, p. 40).

[21] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 130. The expressive scene of eating lice, which draws Ibn Fadlan finds ample evidence in historical sources. Ancient and medieval authors were aware of this curious feature of domestic nomadic behavior. About vsheedah Herodotus, Strabo, Pliny, Ptolemy, Arrian (see. Turchaninov GF Phteirophagoi writers of classical antiquity // Ibero-Caucasian linguistics. T. I, Tbilisi, 1946, VF Belyaev K the interpretation and ethnicity Greek ethnonim Phteirophagoi // Bulletin of ancient history. 1964. No 3; Yelnitskiy LA Languages about ancient Nordic countries. M., 1961, p. 72, 92, 93). In the Armenian geography VII century. says: "In the north about an unknown country inhabited by royal Sarmatians and [Sarmatians] koneedy. At the mouth of the river Tanais live nahchamateany and another tribe, which are klardzhin. Then vsheedy, Sirak and the region Mitridatene. Then, to the east of the mountains Keravniyskih live Amazons, ie militant women up to the river Ra [Volga] "(Patkanov KP From the new the list of "Geography", attributed to Moses Khorenatsi // Magazine of the Ministry Public Education Ch 226 1883, March. from. 29). Leo the Deacon so Pechenegs characterizes "numerous nomadic tribe that eats lice, carries with him the home and spends most of his life in wagons "(Lev Deacon. History / Ed. MM Kopylenko M., 1988, p. 82) Persian author Gardizi (XI c.) Presents the legendary story of the origin of Tibetans Yemeni descendants of kings. When a Sabit came with an army into Tibet to it was Iblis (the devil), who "brought a handkerchief, and bound up his forehead and sat down near him, and threw him a louse in his mouth; he swallowed it. Iblis said, "Who wants to enjoy a long life and not have enemies shall eat this animal. "[...] For this reason, Tibetans eat lice, copulate with each other, drained hair [on his forehead], like women, and tied them with a handkerchief "(op. at: Bartold VV Extract from the writings Gardizi "Zayn al-Akhbar" // Barthold B. Compositions T. VIII. M., 1975, p. 48-49). Papal Envoy to the Great Khan of the Mongols, the Franciscan John de Plano Carpini had watched similar scenes Mongolia: "Moreover, we have seen how they eat lice. After all, they say [when it] "Do I not have them, since they eat the flesh of my son and drink it blood? '"(John de Plano Carpini. Book on tartare IV. 7). In one of advanced materials on the folklore of Ai hunter has a story about the mistress

forests, became the wife of the hunter; every day this woman preparing abundant

food, throwing into the pot lice becoming a "normal" food. Likely, the tradition of eating lice associated with the idea of hunting luck. Therefore

way, Ibn Fadlan recorded one of the customs of the nomads who it is considered ethically, whereas the nomads themselves custom was filled with a certain value. It seems that this circumstance escaped the attention of A. Koestler.

[22] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 137.

[23] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, 131.

[24] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 137

We draw attention to the fact that the murder of a person with knowledge of things,

It had the following characteristics: it was carried out without bloodshed; victim

It hung on a tree; the murder took place in the forest, far away from settlements. Not

The following will be too bold an assumption that those who committed this act,

regarded the victim as an intermediary, the most worthy to transmit certain messages gods of the upper world.

[25] In his work Ibn Rust of healers from Russ saying: "We They - healers, they predominate over their king, like the owners, they ordered them to sacrifice the creator of what they desire from women, men, herds of horses, if ordered healers, no one can escape fulfillment of orders: sorcerer captures whether human, whether home animal, throws a rope around his neck and hangs on a tree until the spirit flow away

it, they say that it is the victim of God "(op. at: *Zakhoder BN* Caspian collection of information about Eastern Europe. Part 2. M., 1967, p. 96).

[26] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 129.

[27] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 134.

[28] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 141.

[29] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 146-147.

[30] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 147.

[31] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 148.

The last sentence in the Russian academic translation is missing.

[32] A. Koestler very selectively quoted "Notes" Ibn Fadlan, giving readers a strong belief in "full barbarity"

Turkic nomads and cultural superiority of the Khazars. Ibn Fadlan, except emotive particular, there is a curious testimony about

What role did the nomads in the livelihood of the main caravan

trade between Bulgar and Khorezm. These two separated center distance

more than one and a half thousand kilometers, the path of the embassy took about 70 days.

It was a difficult path, but all the necessary resources through the exchange caravans

received from the inhabitants of the Great Steppe. Both parties involved in the exchange,

We understand the mutual benefits of maintaining transit trade. This is not that the journey of autonomous Arab caravan across the Sahara. Turks

merchants provide transport of animals, changing the diseased camels on

healthy, Turks were the conductors, ensure the safety of merchants and

even gave them money in debt. Ibn Fadlan paints a vivid picture of human

the relationship of Muslim merchants and Gentiles Turks. Note that Ibn

Fadlan there is no question of the superiority of one over the other on the basis of

religion. "There can no Muslim to pass through their country without In order not to make any of them currently friend with whom he stops. He brings to his country of Islam dress, and for a wife his blanket, a little pepper, millet, raisins and nuts. When he arrives at the his friend, then he will break for him and give him a yurt as sheep can, so that the Muslim will only have to slaughter them, as their Turkic not slaughtered, - really, any of them has a sheep's head until she die. And if a man from among them [Muslims] want to make a move, and it has become some of its horses or camels, or it needs money, he leaves become [the animals] from his friend, Turk, takes his camels, horses, and it is what he needs and goes. When he back from the road on which he traveled, he will refund him his money and return him his camels and horses. Similarly, if you pass by Turk man he does not know, and then [suddenly] say to him: "I am your guest, and I want to get a piece of your camels and your horses and your dirhams, "- he will hand him what he wants. If the merchant dies in road and Caravan will return, the Turks will welcome them and say, "Where is my guest?"

And if they say, "He is dead," it will make a caravan unload. Then he go to the most notable merchants, whom he sees among them, to unleash his eyes, his clothes, and take from his dirhams as much as he should with the merchant without an extra grain. And so he takes the horses and camels

and say, "This is your cousin, and you must pay the most for him. "And if he ran, the Turks will do the same, and say to him [the second merchant]: "This is a Muslim, like you, will you take him." And if that a Muslim would not agree [to repay the debt] for his guest appearance on the big

the way, the Turks will ask about his flight, where it is, and if it send to it, it will pass away in search of his [many] days' journey, until you come to it, and not take away from him what belongs to him, and also the fact that it [sometimes] gives him. That is also the custom Turk if he

Djurdjania come in, he asks about his guest and stay with him until he go [back] "(Kovalevsky AP Book Ahmad ibn Fadlan, p. 126-127).

[33] The full quote from Ibn Fadlan looks like this: "All of them [live] in

yurts, with the only difference being that the king's yurt is very large, accommodating thousands

shower and more paved Armenian carpets. He's in the middle of her throne, covered with Byzantine brocade "(Kovalevsky AP Book Ahmad ibn Fadlan, from. 137) Rather, A. Koestler down information about the decoration of the yurt

Bulgarian king to demonstrate the contrast between Khazar and neighboring cultures. According to Arab travelers Khazars lived in yurts, ie their homes differed little from the homes of the Bulgars. From the fact that the Khazar Kagan lived in the palace of brick, it does not follow that the Bulgars are culturally inferior to the Khazars. And those

and others when they needed to build a fortress - in engineering terms sophisticated facilities - could not do it on their own and had to ask for help: the Khazars - a Byzantine Emperor, and Bulgarians - to Caliph of Baghdad.

[34] Per. op. by: *Kalinina TM* Data Ibn Haukal the campaigns of Russia Svyatoslav times // The oldest state in the territory of the USSR: Materials and study. 1975. Moscow, 1976, p. 92.

[35] Per. op. by: *Kalinina TM* Data Ibn Haukal the campaigns of Russia Svyatoslav times // The oldest state in the territory of the USSR: Materials and Research 1975.M., 1976, p. 91.

[36] According to the geographer al-Istahri (30-50 years of the tenth century.), "The source king of income taxes on charges There are outposts in dry, marine and river routes. [...] In the country, Khazar mined and exported to all countries Once the glue. As for mercury, honey, wax, beaver pelts and wool, the All this is delivered to them from other countries "(*Karaulov NA Information Arab geographers IX and X centuries. by Robert X. about the Caucasus, Armenia and Aderbeydzhane // The collection of materials to describe places and tribes of the Caucasus. Vol. 29. Tbilisi, 1901. p. 43, 49-50*). In another translation, al-Istahri notes: "What is taken out of them [the Khazars] of honey and wax, is the very thing that transported them from Russ and Bulgarians, in the same way, and beaver pelts, which driven to the ends of the world - and nowhere else, except rivers in the country Bulgars, the Rus and Cuiaba [Kyiv] "(op. by: *Novosel AP Oriental Sources of the eastern Slavs and Russia VI-IX centuries. // Ancient Russian State and its international importance. M., 1965, p. 403*).

[37] The historian Moses Kaghankatvatsi reports levying taxes from the Khazars Craft and Trade in the South Caucasus: "The Prince of the North", ie Khazar Hakan, "overseers sent [to] observe the artisans versed in mining gold, silver smelting, iron procuring and dressing of copper. "There were also sent supervisors who controlled taxation and watched by traders and markets, as well as fisheries in the Kura and Arax on. From this the message that the power of the Khazars in 629 extended to the Araks.

[38] For information on the al-Masoudi seven thousand horsemen are Muslim Guard consisting of Alan.

[39] According to the Russian translation of al-Masoudi full quote is as follows:

"the majority in this city [or the country of the Khazars] are Muslims, as of them is the royal army. They are known in the city as al-larisiya [Alans?], and they are displaced from the vicinity of Khorezm. In the old times after the rise of Islam in their country, war broke out and flushed plague, and they moved to the Khazar king. They are valiant and brave, and serve the mainstay of the king in his wars. They remained in his possession at certain conditions, one of which was that they openly to profess their faith, to have a mosque and a call to prayer; and that the position of the king's vizier will be maintained for them, as is currently

Wazir is one of them; and that when there is a war with the king Muslims, they will stand alone in his army, and will not fight, but that they will fight with the king against the other enemies - the infidels. "

Op. by: Minorsky VF History of Shirvan and Derbent, M., 1963, p. 193-194.

[40] The city lay on both banks of the river and consisted of three parts.

According to al-Masoudi, in the middle of the river lies the island, where the residence

government. Hagan Castle is located on one side of the island, which bridge of boats is connected to one of the beaches. The eastern part of the city

It called "Khazaran" West - "Itil". The western half, which housed palaces and courtyards Kagan and Bek, was surrounded by a brick fortress wall. AT

the wall had four gates, some of which overlook the river. [According to the al-Istahri capital of the Khazars looked like this: "Khazar - is the name of the country and the capital

Itil it; likewise the name Itil river flowing through the city from the country and Russ

Bulgars. Itil City is divided into two parts: one part on the west bank river, called "Itil" and is a big part; and the other on the east coast. The king lives in the western part and it is called in their language Bey and

They call it a tank . The size of this portion [city] in length about farsakh and

It surrounds her wall. The buildings of the city and scattered dwellings there are

felt tent, except for some houses, built of clay, from

They have markets and baths; among them are many Muslims; They say between they are more than ten thousand Muslims, and they have about thirty mosques.

The palace of the king is far from the river and it was built of brick. None who do not have built of brick, except for the king, and he does not allow

no one built of brick. The four gates of the wall; Some are addressed to the river, and the other to the steppe that stretches beyond the city walls

"(Karaulov NA

Information Arab geographers IX and X centuries. by Robert X. about the Caucasus, Armenia

Aderbeydzhane // Collection of materials to describe places and tribes of the Caucasus.

Vol. 29. Tiflis, 1901. p. 41).

[41] Op. by: Minorsky VF History of Shirvan and Derbent, M., 1963, p. 194-195.

[42] Op. by: Kovalevsky AP Book Ahmad ibn Fadlan, p. 147.

"Al-Masudi says that we said we actually had in mind did not

the king of the Khazars, and Haq. In fact, in the Khazar state has

Hakan and there is a rule that he was in the hands of another king and his

Palace. Hakan is within the castle and can neither travel nor appear

before the court and the people, nor to leave his home, where living together with him

his family. He did not come from any orders or prohibitions, and it does not take

making in public affairs. However, the king did not manage to Khazar

kingdom properly if Hakan was with him in the capital and the side-by-side

in him at the castle. When the Khazar kingdom suffer hunger or other

any disaster, or when it will result in a war against another

people, or some misfortune suddenly hit the country, notable

people and ordinary people go to the king of the crowd, saying: "We considered signs this hack, and his days, and we consider them sinister. So kill as his or tell us so that we killed him. "Sometimes he gives them hack, and they kill it sometimes kills it himself, and sometimes he regrets and protects it in If he had not committed any crime for which he deserved to [the punishment], and was not to blame in any sin. I do not know, the tree Do such order or new, but just post this hack belongs to the members some (certain) family of their nobility, I believe that the government was at they (the family) have long, but one Lord God is omniscient "(op. at: *Minorsky VF History of Shirvan and Derbent*, M., 1963, p. 195).

[43] Op. by: *Karaulov NA Information Arab geographers IX and X centuries*. by Robert X. about the Caucasus, Armenia and Aderbeydzhane / Collection of materials to describe localities and tribes of the Caucasus. Tiflis, 1901 Vol. 29 S. 51.

[44] We give the translation of research Bichurina NY *Bichurin NY [Hyacinth] Collection of information on peoples in Central Asia in ancient times*. Revision of the text to enter. Art., comm. Bernshtam and NV Kuhner. Moscow-Leningrad, 1950. T. I, p. 229. See. Also: *Grigoriev, VV On duality supreme power Khazars // Russia and Asia Sat Studies and articles history, ethnography and geography, written at different times V. Grigoriev SPb., 1876, p. 72*. In political terms, the state of the Khazars regarded as a remnant of the ancient Turkic kingdom Kok-Turk, Chinese *T'u-gyu*, see .: *Bartold VV Khazars // VV Bartold Works*. 5. T. M., 1968.

[45] Op. by: *Karaulov NA Information Arab geographers IX and X centuries*. by AD about the Caucasus, Armenia and Aderbeydzhane // Collection of materials to describe places and tribes of the Caucasus. Tbilisi, 1908. Vol. 38, p. 116-118. Here as a description of the Khazar kingdom works Gardizi (XI c.), which used the writings of his predecessors: "Between possessions Pechenegs Khazar holds 10 days of travel in the wilderness, groves and forests. Possession of the Khazars different vastness; on each side are adjacent to the high mountains; the mountains extend to Tiflis. They have a king who carries the title ishada; Besides that is the main king of the Khazars, who is known as Hakan. Khazar-Khakan It belongs only to the title; all control is in the hands ishada; above ishada there is none. Their superior and ishad follow the Jewish religion, and all of them close, rule, and nobles; the others follow Faith, like a belief Turks Guzzi. They have two large cities Sargysh (?) And Hylyg (?); in these two cities they live in the winter. When spring comes, they go to the steppe and returned to the city before the winter. In both cities live a number of Muslims; they have mosques, imams, muezziny and schools; Khazars year to levy taxes on those Muslims, according to property each. Every year they make a trip to the country and gone out Pechenegs livestock and prisoners. Ishad he collects taxes and distributes the [revenue] among troops. Sometimes they make trips to the country Burtases they have banners, spears, sturdy armor and good mail. When the Khazar king sits astride with These sit and 10,000 horsemen; Some of them are on the payroll,

other exhibited nobles and escorted the king in his own arms. If they equip an army and go to any side, they at the same time left a large army to protect their families and property. They have an avant-garde, which goes ahead of the troops and is in front

the king made of wax candles and lamps; in the light of the king is to army. Having seized the booty, they gather it all into the camp, then their chief

take yourself out of this production all he wants; the rest is shared among the soldiers.

By order of the chief of each soldier carries a nail and a rope with three pointed end, when the army stopped somewhere around the troops drive in the nails and nail tied to each board, so that the camp would be like

stronger wall. If the enemy makes a night attack and goes on the attack, his efforts are in vain, as the camp because of these nails like Fortress. In the realm of the Khazars, a lot of arable lands and gardens, lots of [all]

wealth, a lot of honey, here take out is also a good wax "(op. at: *Barthold V. Extract from the writings Gardizi "Zayn al-Akhbar" // VV Bartold Works, Moscow, 1975 T. VIII, p. 57).*

[46] Op. by: *Minorsky VF History of Shirvan and Derbent. M., 1963, p. 193).* We also give information about al-Istahri customs and religion residents of the Khazars. "King of the Jewish faith, and say that the suite its number of about 4,000 people. Hazara Muslims, Christians and Jews, and among

They have the idolaters. Most small class Jews, and the largest - Muslims and Christians, but still the king and his close - the Jews. Most they constitute part of the customs of the idolatrous customs, and they bow to

land each other to express reverence. But establishing them, they different from other people, based on ancient customs and contrary to Religions Muslim, Jewish and Christian "(op. at: *Karaulov NA Information Arab geographers IX and X centuries. by RH of the Caucasus, Armenia*

*Aderbeydzhane / Collection of materials to describe places and tribes of the Caucasus.*

*Tbilisi, 1901. Vol. 29, p. 43).*

[47] See. *Polosin VV "Fihrist" Ibn al-Nadim like historical and cultural monument M., 1989. The Persian historian Fakhr al-Din Mubarekshah Merverrudi (at the beginning of the XIII century.) Wrote about Khazar writings*

as follows: "At the Khazars also have a letter, which comes from Russian, branch

rumiytsev people (the Greeks), who lives near them, uses this letter, and they are

rumiytsev called tiers. They write from left to right, the letters are not connected

between themselves. Letters of 22; [more letters no]; most of these Khazars, who use this letter - the Jews "(op. at: *Bartold VV About Writing Khazars // VV Bartold Works M., 1968. T. V and. 466-467).*

According to VV Bartold, "Russian origin is attributed to Khazar alphabet, probably by mistake; at the time of the adoption of Russian Christianity Khazar kingdom has lost all meaning, but very likely that Russian and Khazar received the alphabet of the same source - from the Greeks. "

[48] See .: *Danshin DI Fanagoriyskaya Jewish community //*

Bulletin of ancient history. 1993. No 1.

[49] If A. Koestler limited phrase that "circumstances Treatment legendary darkened by the news ", the LN Gumilyov not agreeing with the interpretation of A. Koestler, offers his version of events. By According to Gumilev, "treatment of the Khazars' Judaism was not, and could not could, as in the Middle Ages, proselytizing religions - Christianity and Islam - Strongly opposed to the ancient religion where the cult for execution allowed only members of the family, even if the race has grown ethnicity. Persian fire worshipers, or Hindu - a member of the highest caste had been born, but it could not be. If the need arose to take in their surroundings alien or otherwise attach to his tribe, they invent something false genealogy to justify the violation of the principle. So Shah Iezdegerd deciding increase the equestrian army offered Armenian nahraram become Zoroastrians on the grounds that these nobles were the origin of the Parthians - Arshakids. When they refused to renounce Christianity, the matter died down. Judaism - is the cult of the people, "Yahweh's chosen," and so rare converts were considered "leprosy of Israel." Jews peacefully coexisted with Khazars, went hiking together, but separately prayed, believing that good relations with neighbors no need to make them look like themselves or, conversely, hypocritically posing as a them. Even forgetting the great part of the complex requirements of the Talmud, which was inevitable for pastoral tribe, where young men have nowhere to learn and once even just to read, descendants Jewish mazdakitov not dissolve in the environment around them tribes of Dagestan. They did not aspire to this, and they have them in their environment are not taken. Merit Bulan was different: he removed from his country and urged idolaters other princes and supreme prince of the Jews to recover a forgotten faith; he built tent, the ark, the lampstand, the table, the altar and the sacred vessels, ie He restored the Jewish rites for his people. In his work Yehuda b. Barzilov, Jewish writer XI century., This message is translated as follows: "The Khazars and they had become proselytes proselytes kings [of Judaism]. "[...] And let not It confuses the reader, that the Jews who lived among the Khazars, called the Khazars. it ethnicons customary for generalization, when in a foreign country takes subethnos the name of the ethnic group. For Breton in Russia call himself a Frenchman, and in Karelian France - Russian. For foreigners Khazars - people who live in and the Khazars subordinate authorities Khazar Khanate. But for the inhabitants of the countries themselves, and well and for its historical fate of sub-ethnic differences in the level marked. Sometimes they are not very important, but in some circumstances they role increases. This happened in the second half of the Khazars in the VIII., When

there began to arrive Jewish Rabbinites from Byzantium. [...] Immigration Byzantine Jews in Khazaria has been facilitated by the fact that the fugitives met fellow and helped them settle. And as the Jews Rabbinites VII-VIII centuries. They were citizens, and they settled in the cities of Itil, Samandar, Samkertse, Belenjer - and engaged them in trade, to which the Khazars themselves abilities It did not show. Khazar Jews met people from the ancient Byzantium cordiality, but they paid them for their hospitality abusive contempt. ABOUT the merger of the two communities into one was not the question. Rabbinites treated Karaites as the Germans when Biron belonged to Russian colleagues. It is not that both communities did not feel their affinity. No, they were integrity, but at superethnos. As a single ethnic group, they did not perceive themselves and behaved respectively. And the historic role of the Jews in aliens was much grander than local. They have transformed from a small Khazaria Khanate in the early Middle Ages leading power. Is it brought joy Khazars - is another question. But by having ethnic chimera start operational at the beginning of the IX century. "(Gumilev LN Ancient Rus and the Great Steppe. M., 1989, p. 122-124).

[50] We continue the quotation from the writings Dimashqi. "... Acceded to, remaining [in the faith] for a while. Then fought with them from the army Khorasan, they captured the city, their country, they [ie, Khazars] steel subjects. He narrated by Ibn al-Athir as they converted to Islam in 254 (868) year; He points out that the reason for their acceptance of Islam was the military Turks attack. Here they [Khazars] asked for help from the people of Khorezm, and those He said: "You - the wrong, accept Islam, and we will help you." Those accepted Islam, with the exception of their king, and helped them to Khorezm, and retreated from them Turks. After that, he converted to Islam and their king "(op. At: *Zakhoder BN* Caspian collection of information about Eastern Europe. M., 1962, p. 152-153). how showed BNZakhoder have Dimashqi chronologically combined arbitrarily Abbasid Caliph and the Byzantine emperor, life and whose reign separated from each other by more than a century. By the same ancient tradition Dimashqi relates a story about the war with the Khazars army from Khurasan. Therefore , the story Dimashqi combined three historical messages and presents Khazar, as it were religious chronicle of the ninth and tenth centuries.

[51] It is noteworthy that while in the Jewish-Khazar tradition, where the winner of the debate comes a Jewish rabbi, takes an active part Muslim judge in the Muslim version of the role of representative of Islam It nullified. In the Greek version of these events, in the Life of Constantine, who took the baptismal name of Cyril, the success in the dispute about faith foregone conclusion Christian philosophy. Cyril went to the Khazars in 861 At this time, It has been several decades, as the Khazar Kagan and know took

Judaism. According to the Life, they asked the Byzantine emperor sent to them  
Philosophy for a dispute with the Jews and Muslims. "They came to the  
ambassadors of Caesar  
Khazars, saying: "From the beginning we know only one God, who (is) on  
all, and he bow to the east, holding the rest of his shameful  
customs. Jews compel us to accept their beliefs and practices, and on the  
other hand,  
Saracens, offering peace and the gifts of many, we are forced to accept his  
faith,  
saying, "Our faith - the best among all the peoples." Because of this we send  
to you,  
[remembering] old friendships and keeping [mutual] love for you - great  
people from the kingdom of God keep. Ask your advice and ask you to  
husband's book. If you argue with Jews and Saracens, take your faith. "Then,  
Caesar looked for the Philosopher, and when he found him, told him about the  
Khazar  
reality, saying: "Go, Philosopher, to the people, give them the answer and  
tell about the Trinity  
Saint with her help, because no one else can adequately perform. "He  
He said: "When will you have, sir, are happy to go to this thing and barefoot  
and  
hiking and taking nothing that God did not tell his disciples to wear [with  
them]. "  
The answer to Caesar: "If you wish so to do for himself, it is true to me  
said, but knowing the power and dignity of tsesareven, worthy to go  
Tsesarskaya  
help. "Then I set off, and when he came to Kherson learned here  
Jewish speech and writing, translating the eight parts of grammar, and  
assumes the from  
this even more knowledge. [...] Sitting on a ship headed for the Khazars to  
Meotian lake [Sea of Azov] to the Caspian gates of the Caucasus Mountains  
[Derbent]. The Khazars sent to meet him the wicked and deceitful man,  
who, speaking to him, said to him: "What is your wicked custom that bet  
instead of a single Caesar, of another kind. We take one of the kind. "  
Philosopher said to him: "And God instead of Saul did not do anything  
pleasing  
he chose David, to please him, and his family. "He said to him:" That's  
because  
you are holding a book, all of them take the parable, we do not, but bear  
the wisdom in his chest as if to swallow it, is not proud of the Scriptures  
as you. "  
He also said he Philosopher: "I will answer you this: if you meet her husband  
naked and  
will tell you a lot of robes and gold have, believe him, seeing that he  
goal "?". And he answered: "No". "So I tell you: if swallowed all  
wisdom, tell us how it was before the birth of Moses and how many years  
which is kind of (power) held? ". He could also be responsible for it and  
stopped. [...]  
Kagan also took the cup and said: "Drink in the name of the One God who  
created all  
thing. "The philosopher, took the cup and said:" Drink in the [name] one God  
and the words  
he who established the heavens, and the life-giving spirit, from which the  
whole force  
their outcome. "Kagan answered him:" This is one thing and speak only  
difference is that

You glorify the Trinity, and we - the One God, as taught by our books. "The philosopher said: "Books are preaching the word and the spirit. If anyone thinks you and the words and I do not honor your spirit, all three of the other honors, who has more than [you] reverence? ". He said:" [Those] who are all three respects. "The philosopher He said: "So we are no longer honor [God], proving arguments and listening to the prophets. Because Isaiah said, "Listen to me, Jacob, Israel, whom the call. I - First, I exist forever, and now I exist. The Lord sent me and his spirit. "The Jews , standing beside him, he said to him: "Tell me how God can accommodate a woman's womb, that he could not look at him, not what to give birth it? "Philosopher also pointed to Kagan and his first counselor, and said: "If anyone says that the first counselor can not accept Kagan, as well as to say that the latter can take his servant Hagan and honor him as we it is necessary to call him, tell me, wise or foolish? "They replied:" Quite insane. "The philosopher said to them:" What is above all among the visible creatures? " I answered him, "Man, as created in the image of God." Again, it is said, Philosopher: "So crazy ones that say they can not fit into a god man, and [because] it together in a bush fire and the cloud, and in the storm, and Smoke when he was Moses, and Job. "[...] One of them, (Advisor) Hagan, who knew all the anger of the Saracens, asked the Philosopher: "Tell me, the guest, why do not you recognize Muhammad? After all, he is praised in his books Christ, saying that he was born of a virgin, the sister of Moses, the great prophet that raising the dead and healing every disease [his] great power? "He answered the same Philosopher him: "Let us judge Hagan. Tell him if Muhammad prophet, how can we believe Daniel? After all, he said, "Before [the phenomenon of] Christ stop the visions and prophecies. This after Christ came, how he It may be a prophet? If adv his prophet Daniel reject it. " They said, many of them, "Daniel said, speaking by the Spirit of God, and of the Muhammad all know that it is - a liar and a destroyer common salvation, and that better of its misconceptions vomit it on malice and impudence. "He also said the first among advisers buddies Jews: "God willing, this guest overthrew down all the pride of the Saracens, and your dropped on a beach, as something unclean. "And all the people said:" As God gave authority over all peoples and Christian Cesar perfect wisdom, so [let him] and [the best] faith of all and without it no one can not live the life eternal. God the glory forever. "[...] And so it went with joy. Cross is one hundred People who refused abominations of pagan marriages and wicked. Written also to Cesar Hagan such a letter, "sent to us, Lord, a husband that showed us [full] and the Christian faith [dogma] word and the Holy Trinity affairs. And to know that it is - the true faith, and commanded that those who

He wants baptized, hoping that we shall come to the same. All of us - friends and friends of your kingdom and are ready [to go] to your service, wherever you want, ""

(op. at: Tales of the beginning of the Slavic Literature // join. article first. and

comments. BN Florey. M., 1981, p. 77-85).

[52] Reaction to the news Hasdai merchants of Khurasan of the kingdom of the Jews

Al-Hazar was: "I did not believe their words, and said, [himself]:" They say, I like things just in order to place me [to him], and enter

in proximity to me. "I was astonished by these words, until they came envoys from Kustantinii. "Hasdai had the greatest opportunity to collect information of interest to him, since Cordova was coming from many merchants the most remote regions of the world, as Hasdai and informs the Khazar Kagan: "Come [in our country] merchants in [remote] ends of the earth, and flock to the

She traders from all cities and from distant islands, and from the land of Egypt

of the other row regions. They deliver spices and precious stones and all the precious things of Egypt, and it trades with kings and rulers. The reigning king over us gathered reserves of silver, gold, jewels and a lot of wealth, the likes of which has not collected any king who lived before him.

Revenues from its merchants Shinar, Khorasan traders, merchants and traders Egypt

al-Hindi from one year to reach 100,000 gold. "

The scope of trade wandering Jewish merchants in the IX. impressive. Ibn Khordadbeh (b. About 820), who was in charge of the state at one time mail in the province of al-Jibal (Northwestern Iran) and had access to government archives, notes in his "Book of roads and countries", "The Way Jewish merchants ar-Razaniya (literally "know the way"), who say Arabic, Persian, are rumiyski by Frankish, in Andalusian, Slavonic. They actually travel from al-Mashriq (the earth subservient Caliphate and further east) to al-Maghreb (extreme west) and from the al-Maghrib

to al-Mashreq by land and by sea. They are delivered from the al-Maghreb servants, eunuchs,

slave, servant-boys, brocade, rabbit skins, furs, sable and Swords. They travel from Firandzhi (Franco) on the West Sea

(Mediterranean), planted by al-Faram (city in the Sinai Peninsula) and deliver their goods by land to al-Kulzum (on the coast

Red Sea). Between these [cities] 25 farsahs. Then they make Elsewhere on the sea of al-Kulzuma in al-Jar and Judd. Next

go [on] in al-Sindh (South India), al-Hind and al-Sin (South

China). Export from the al-Sina musk, aloes, camphor, cinnamon and other commodities,

which are traditional for these edges, and then returned to al-Kulzum.

Then they deliver the [products] in al-headlights. Then float on the West the sea, and sometimes turn with their goods to Constantinople and sell

them in ar-Rum (Byzantium). Sometimes they go with their goods in the land Firandzhi and sell them there. If they wish, carry their goods from

Firandzhi the Western sea, landed at Antakiyi (Antioch) and commit

land three stages until they reach al-Dzhabiyyi. Then they sail through

Euphrates to Baghdad and the Tigris to al-Ubully. From al-bulls have [they sent] to Oman, Al-Sind, al-Sin. All these [countries] are linked with one

other "(op. by: *Ibn Khordadbeh*. The Book of ways and countries. Translation from Arabic., comments., N. Velikhanova study. Baku, 1986, p. 123-124).

[53] Op. by: *Kokovtsov PK* Jewish-Khazar correspondence in the tenth century. L. 1932, p. 89-103. Further, all materials Jewish-Khazar correspondence is given by this edition.

[54] According to Gumilev, at the beginning of the IX. "in the Khazar Kaganate some influential Jew Obadiah took power in their hands, turned from Khan Ashina dynasty (paternal) and made into a puppet Rabbinic Judaism the state religion of the Khazars. The circumstances under which this occurred not as religious as it is a coup d'etat, covered a variety of legends, all of which submitted false one purpose - To hide from the people and the history of the true situation. Not even know who Obadiah was. Apparently, he was not one of the local Jews, descendants Mazdak associates, illiterate and brave warriors - Karaites, like Bulan. [...] Obadiah was an intelligent man, and who had ties to the Jewish Diaspora. For the "sages of Israel", he did not regret the Khazar "silver gold ", so that only those wise men agreed to the Itil. And if Compare this fact generally known circumstance that political upheaval need money and organization, we see with what Obadiah was linked circles. From the change of power did not win the Khazars and Khazar Jews and visiting Jews and the Jewish community as a whole. And since it is so, then they organized a coup, while maintaining the principle of legitimacy. Legal Khan Ashina became a kind of Jew, ie He embraced the faith of his mother and was accepted in the community. All public offices were divided between Jews, and Obadiah himself took the title of "infantry" (Beck), translated into Arabic as "Malik", ie king. This means that he led Government at a nominal Khan (Kagan), is from now on detention and release parading people once a year "(*Gumilev LN* Ancient Russia and Great Steppe. M., 1989, p. 135-136).

[55] *BNZakhoder*, relying on the testimony of al-Masudi, says: "We We must state the Khazars Judaization of two periods: the first - at times Harun al-Rashid (786-809), when the king of the Khazars adopted Judaism, and the second - in the the reign of the Byzantine Emperor Romanus I Lekopina (919-944), when the under the influence of religious persecution in Byzantium, Khazaria fled the set Jews ", see .: *Zakhoder BN* Caspian collection of information about Eastern Europe. Moscow, 1962, p. 151).

[56] Message of the Khazar Kagan in common with al-Masoudi information: "Russ made up of many tribes of different kinds. Among them are Urmans (Normans), which are more numerous and constantly for commercial purposes visit the country Andalus, Rome, Constantinople and the country of the Khazars. [Several Time] after 912 years, about 500 vessels in the Strait of their profits Nitasa (Ponta -

Black Sea), connected to the Khazar sea [across the portage between the Don and

Volga]. Here you will find a nice outfit people Khazar king. [Their the task] to resist anyone who comes with this or with the sea party land, parts of which extend from the Khazar (Caspian) sea Nitas to [Black Sea] "(op. at: *Minorsky VF* History of Shirvan and Derbent. M., 1963, p. 198).

[57] The new edition and a new translation of the text Schechter, see .: *Golb N. Pritsak*

*O. Khazar-Jewish documents of the tenth century. Sci. Ed., Afterword. and comments. AT.*

Ya Petrukhina. M .; Jerusalem, 1997, p. 128-149.

[58] *Constantine Porphyrogenitus*. On the control of the empire with. 51-53.

[59] See. Russian translation of *Rabbi Yehuda Halevi. Kuzari*, Jerusalem, 5750 (1990).

[60] Op. by: Three Jewish travelers XI-XII of Art. Eldad Danit, p. Benjamin of Tudela and p. Pethahiah Regensburg. Hebrew text with Russian transfer // ed., n. P. Margolin and maps of St. Petersburg., 1881, p. 7.

[61] On the dispute with the Jews Cyril cm. Details see .: approx. Ed. No 51

at pp. 258-261 of this publication.

[62] As is known Cyrillic and Glagolitic much different in the form of letters.

Form letters of the Cyrillic alphabet was geometrically simple, clear and easy to

writing; 24 of the 43 letters of the Cyrillic alphabet were borrowed from Byzantine statute, and

the remaining 19 are built in more or less independently, but with the subject to a single style Cyrillic alphabet. Form letters Glagolitic on the contrary, it was extremely complex and intricate, with lots of curls and

loops. Glagolitic alphabet was 40 letters. Looking graphical basis Glagolitic researchers turned to a variety of systems to the Cyrillic letters to Scandinavian runes, and the Syrian Palmyra alphabets to Khazar

letter to the Byzantine cursive, letter to the Iranian Sassanids, the Arab chart, the Armenian and Georgian alphabet, to the Coptic alphabet, a Latin italics to magical Greek letter and t. e., for details, see .:

*Istrin VA* Development of writing. M., 1961, p. 259.261. See. Also: *Obolensky M.*

A. Research and notes on Russian and Slavic Antiquities. SPb., 1875;

*Golubovskii PV* About the beginning of Russian literature // University news. Kyiv, 1895; *Fortunatov FF* On the Origin of Glagolitic // Proceedings of the Academy of Sciences. St. Petersburg, .

1913. Vol. XVIII. Bk. 4; *Nikol'skil* the question of Russian literature, mentioned in the Life of Constantine the Philosopher // Proceedings of the Academy of Sciences of the USSR. 1928 1. T. KH.

1; *Granstrem EE* On the Origin of Glagolitic alphabet // Proceedings Division Old Russian literature of the Institute of Russian Literature of the USSR. Moscow-Leningrad, 1955.

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[63] As noted by K. Zuckerman on the construction of the Khazar Sarkel Russian scholars insist that the fortress was built to protect the the threat from the Rus; Hungarian historians believe that the threat of It came from the Hungarians; no scientists today Pechenegs prevents theory Pecheneg threat. Sam K. Zuckerman results

a number of interesting arguments in favor of that Sarkel was built to protect the Hungarians (*Zuckerman K. Hungarians in the country Levedii: new power on the borders Byzantium and the Khazars approx. 836-889 years. // Materials on archeology, history and Ethnography Tavria. Simferopol, 1998 Vol. VI., P. 663-688*).

[64] It is believed that the self-designation of the military bands in the Scandinavians Finnish-language media was Fin. Ruotsi, with the original meaning of the word "party sea voyages ", details see .: *Constantine Porphyrogenitus. On Management Empire (Commentary, p. 297-299)*.

[65] See. Ed further comment. 67.

[66] For the people of Constantine Porphyrogenitus "Ros" (Rus) is identical with Scandinavians, although it is clear it is not expressed. "Roskam 'names are sills transparent Scandinavian etymology. Emperor describes the seven largest thresholds, and in five cases out of seven offers for each of the two names thresholds in two languages, which he calls "Roskam" and "Slavic", see .: *Constantine Porphyrogenitus. On the management of the empire with. 47-49, 319-326,*

*Tolkachev AI On the name of the Dnieper rapids in Constantine Byagryanorodnogo "De administrando imperio" // Historical grammar and lexicology Russian language. M., 1962.*

[67] The assumption A. Koestler that Russ has a legendary island Novgorod, based on the following circumstance. In the old source, the used Ibn Rust and Gardizi, Russ presented as inhabitants of the island, located in the middle of the lake, and is believed by some researchers, meaning Novgorod, Scandinavian *Holm-gardr* "island city". This Ibn Rust theme is: "As for the Rus, they are on the island, around the lake, the island on which they live, the space of three days' journey, [there] thickets and bushes, [island] unhealthy, damp, if you put any man his foot on the ground, the earth be shaken because of its dampness. They have a king named Hakan-Russian. "We Gardizi to this description there adding: "On the island of [living] about a hundred thousand." About Russ cities

says: "Cities have a large number, and live in prosperity", the Gardizi He writes: "On the island there are the big cities." Then Ibn Rust writes: "They

[Russ] attack the Slavs, sit on the court, sent to him, is full of them, trafficked in Khazaran Bulgars and sell them; They have no fields [arable] as they eat what is brought out of the land of the Slavs. "Concerning heritage, retained his father's son, said: "When [Russ] have a child, they put in front of him naked sword, and my father said: "I have no gold, silver, property, to leave a legacy to you. It [ie, Sword] is yours inheritance; he extracted, he eat "(op. at: *Zakhoder BN Caspian collection Information about Eastern Europe, Moscow, 1967, Part 2, p. 78, 81, 83, 92*).

About Slavs Ibn Rust says the following: "In the country Pecheneg Slavic country and 10 days [path]. At the beginning of the limits of the Slavs - the city, called Ventoux (?). You go to him in the wilderness, off-road, through sources

waters and dense forests, until you come to their country. Country Slavs - plain and wooded, and they live in it. They have no vineyards, no arable land. Have their similarity big jugs made of wood, and in them - the hive for bees honey. They are called *ulishdzh* (?) From a large pitcher turns 10 pitchers [honey]. They - the people, who is tending the pigs, like sheep. When someone of them dies, is burned with fire, and their women, if someone died, wounded Statement knife hands and face. The day after the cremation of the deceased, they go to him, taking the ashes from the place, put it in a clay jar and put the hill. When is the year after he died, they take 20 large jars of honey, less or more, and sent to the hill, going relatives of the deceased, to eat and drink there, and then deleted. If the deceased had three wives, and one of them claims to be his favorite, it sets about his dead [man] two wooden pillars, strengthens them in the ground, then puts them on top of the other [post], hangs in the center rope, one end of which is tied to his neck, and takes the stand. When she did that, then it stands out from under her and she It remains hanging until suffocate and die. When it dies, it thrown into the fire and burned. All of them - fire worshipers. Sow them most millet. When the time comes the harvest, they take millet grain into the bucket, pick up it to the sky and say, "Oh, God, you who give us food, give it to us full. "They have different kinds of lute, flute and vestibules. Their length flute - 2 elbow their lutes 8 strings. Drink out of their honey. They rejoice during the burning of the dead, believing that they are happy for the sake of charity god over them. They do not pack horses, except for a small [number], and there is no riding horses, but to have a high-ranking person. Their weapons - darts, shields and spears, and one they do not. Their head is crowned, and they obey him and act on his instructions. His whereabouts - in the middle Slavic countries. Said known among them, which is called the "head chapters referred Sv.t.m.l.k [Sviatopolk?] He is above sub.n.dzha and sub.n.dzh - his Deputy. This ruler has mounts, and the food had no other than milk milked out of them. He has a good precious strong chain mail. The city in which he lives is called Dzh.r.vat [Horvath?] three days a month there is bargaining, where buy and sell. In their country the cold It is so strong that [every] person from among them dig themselves the similarity of the pit under the ground, then takes over her peaked roof made of wood, both at the temple, then covers it [the roof] ground. This comes cellar this man and his family and brings the wood and stones. Then, build the fire, and Stone heats in the fire hot. When the stone is glowing hard it pour the water, so that extends the steam and heated housing before that their clothing. This shelter they remain until spring. Ruler of annually inspecting them. And if one of them has a daughter, the king chooses Statement by one of her dresses every year. And if a son, then also take a year in one of his dresses. Who has no son nor daughter, who gives each year one of the dresses of his wife or slave. If you catch the ruler in his

country thief, either orders to strangle him, or placed under the supervision of  
on the outskirts of the rulers of his possessions "(op. at: *Kalinina TM*  
Arab

Sources VIII - IX centuries. the Slavs // The ancient Eastern states  
Europe. Materials and Research. 1991, Moscow, 1994, p. 221-222).

[68] Op. by: *Kovalevsky AP* Book Ahmad ibn Fadlan, p. 142.

It remains unexplained, that actually describes Ibn Fadlan: some  
pagan ritual or routine daily washing Russes. Equally unclear  
how to relate to his description of the observation and interpretation of  
what he saw. but

Other well known: ethnic and religious stereotypes are particularly  
bias. Considering that a ritual bath in the Muslim everyday life  
plays an important role, it is easy to assume that the washing observed in  
representatives of another culture, perceived as a caricature of Ibn Fadlan  
to "correct" the custom, while the modern reader a passage Arabic  
diplomat seen as invective against Rus. A similar example (by  
the depths of absurdity) is available in the "Tale of Bygone Years". The  
Greek philosopher

He explains Prince Vladimir the unacceptability of the Muslim faith as  
follows

as follows: "So and those awaiting their day of destruction, when God will  
judge

nations and destroy all those who do iniquity and abomination. For  
substitution,

pour the water into his mouth, smeared beard and commemorate Mohammed.

Likewise, his wife

they are doing the same filth and even more. "Hearing this, Mr

spat on the ground and said: "it is unclean thing '" (The Tale of Bygone  
Years

Laurentian Chronicle in 1377, p. 259). And one more example. That is how

perceived by Arab Muslims Hindus bathe. A contemporary of Ibn

Fadlan, Buzurg ibn Shahriyar wrote the story of a traveler who visited

India. "When Indian commits to defecate, he plunges into taladzh - it

Pond filled with water, which in the rainy season and streams flowing down to  
the plains,

Mountains. After washing and purifying himself, he rinses his mouth with the  
water, and came out of taladzha,

He spits it on the ground. According to his notions of spit water into the  
pond

would be to contaminate him "(*Buzurg ibn Shahriyar*. Wonders of India / ed.  
with the Arabs.

R. L. Ehrlich. M., 1959, p. 82-83). What is it about in all three cases,  
guessing is useless. Such stories do not characterize Russ, Bulgarians and  
Hindus and observers to express their thoughts through the prism of  
stereotypes.

Also note that Ibn Fadlan did not have and the share of the breadth of views  
on

convention customs and religious precepts, which, for example,

irony demonstrates al-Muqaddasi, who spent half his life in traveling  
(cm. approx. 114).

[69] Op. by: Zakhoder BN Caspian collection of Eastern Europe. M.,  
1967. Part 2, p. 91.

[70] Op. by: Zakhoder BN Caspian collection of Eastern Europe, M,  
1967. Part 2, p.93.

[71] Op. by: Zakhoder BN Caspian collection of information about Eastern  
Europe

M., 1967. Part 2, p. 99.

[72] Op. by: Zakhoder BN Caspian collection of information about Eastern Europe. Moscow, 1967, Part 2, p. 97.

[73] Undoubtedly, the title of *Kagan* was borrowed by the Rus from the Khazars. However, this not talking about the degree of Khazar cultural influence, and the claims on the Rus giving Russian the status of the prince no less than the Khazar Kagan. It should also be noted that the title of *Kagan* was used exclusively in Russ foreign contacts. In the annals of the monastery of St. Bertin reported that the Byzantine mission adopted by the Emperor Louis the Pious May 18 839, accompanied by a group of people who identify themselves as people grew. They They were sent to their ruler, called the Kagan, the Byzantine Emperor Theophilus to establish friendly relations, but that way, according to whose ambassadors Hagan traveled to Constantinople, was the subsequently the overlapped "barbaric and savage peoples, the great cruelty." Theophilus asked Louis Ros facilitate the return to their homeland through his land, but he found that the dew - none other than the Swedes.

In a letter to the Emperor Basil I Macedonian dated 871, at King Louis rulers indicates the four peoples with the title of Kagan and namely, Avar, Khazar, Norman and Bulgarian. Norman Here, apparently, is named Russ. See. Also: *Novosel AP* On the question of one of the oldest titles Russian prince // History of the USSR. 1982. No 4. Ibn

Khordadbeh (IX cent.) Lists the titles of princes of the earth, Lord of Iraq bears the title Shahanshah. Bishop of Byzantium - basil. All the lords of the Turks, Tibetans and the Khazars - Haq, and the lord of China - bagbur. Lord of the Slavs - Prince (*Ibn Khordadbeh*.

The Book of ways and / Trans. with the Arabs., comments., N. Velikhanova study.

Baku, 1986, p. 60). In gold and silver coins of Prince Vladimir title *Kagan* is not; at the same time on the coins minted inscription "Vladimir on the throne, and this is his gold. "

[74] This passage is quoted by the newspaper "Pravda" of 25 12.1951

[75] *Artamonov MI* History of the Khazars, L., 1962, p. 458-459.

[76] A. Koestler overly dramatize the situation. Sam Mikhail Artamonov in

the preface to the "History of the Khazars" as assessed publication in "Pravda" (from 25. 12.

1951) and an article in the newspaper "The Times" (from 12. 01. 1952). "I hope that this

book will show that the study of the history of the Khazars in the USSR are not interrupted in 1951

the city, as it seems to the foreign press, as a result of intervention science incompetent persons, reflected in the appearance in "Pravda" article PI

Ivanov, "On a misconception." Indeed, after the appearance of the Article has been some confusion in the history of the development issues Khazars. At the same time the work was published, distort the true story with a view of whatever was to diminish the historical significance and the Khazars

created their state [see. *Rybakov BA* Russia and Khazars (the historical Geography Khazars) // Academician BD Grekov on the day of the seventieth. Collection of articles M., 1952]. But it did not last long "(*Artamonov MI* History of the Khazars, L., 1962, p. 37).

[77] In the "Tale of Bygone Years" under the year 859 says: "from the Vikings Zamora exacted tribute from Chud and with the Slavs, and Mary, and all Krivichy and hozary taken from the field and the northerners, and Vyatichi - took a silver coin and protein from the house. "Tale of Bygone Years of Laurentian Chronicle 1377, p. 214. It is interesting that exactly the same tribute, according to Ibn Fadlan, paid Bulgarian king Khazar Kagan to each house - sable skins.

[78] In the "Tale of Bygone Years" describes the events: "And sat Oleg, prince in Kiev, Oleg, and said: "Let the mother of Russian cities." AND he was the Vikings, Slavs, and other, which is called Rus. He began Oleg put the city and established a tribute to the Slavs and Kriviches, and Mary, and to put Vikings give tribute from Novgorod for 300 hryvnia per year for the sake of world, and given that the Varangians to the death of Yaroslav. Oleg began to fight

Drevlyane against and subdue them, take them for a tribute to the black marten. Went

Oleg on northerners and defeated them, and put them light tribute, and did not allow

they pay tribute to the Khazars, saying: "I am the enemy of them and you do not need to pay them."

Oleg sent to Radimichi, asking: "Who give a tribute?" They replied: "Khazar" said Oleg them: "Do not let the Khazars, but pay me." And given Oleg for schelyagu as before the Khazars allowed. And rule over the meadows and Oleg

Drevlyane and northerners, and Radimichi and to convict and Tivertsy fought " (The Tale of Bygone Years of Laurentian Chronicle in 1377, pp. 216-217).

[79] Constantine Porphyrogenitus. "On the management of the empire", p. 159.

[80] Constantine Porphyrogenitus. "On the management of the empire", p. 161.

[81] Constantine Porphyrogenitus. "On the management of the empire", p. 161.

[82] Constantine Porphyrogenitus. "On the management of the empire", p. 163.

[83] More information about Khazar-Hungarian bilingualism, see .: *Helimski EA*

Kiraly and olasz: the history of the early Slavic-Turkic-Hungarian relations //

The Slavs and their neighbors. Place mutual influences in the process of social and cultural development. The era of feudalism. Abstracts. M., 1988.

[84] Most experts believe that the language of the main group of the Khazars

It belongs to the same isolated group of Turkic languages, which is presented starobulgarskimi inscriptions and modern Chuvash language. Written documents Khazar language almost did not survive, see .: *Klyashtorny C. G.* Khazar inscription on an amphora from the settlement Lighthouses // "Soviet archeology.

1979. No 1.

[85] Op. by: *Bartold VV* Extract from the writings Gardizi "Zain Al-Akhbar" // *VV Bartold Works. M., 1975. T. VIII, p. 58.*

[86] Today, we can rightly speak of commitment  
Cabaret to the Jewish religion. The necropolis of Celarevo (Yugoslavia) attributable to the era of the introduction of the Hungarian tribes in the Carpathian region (about 900 g), gave burial items, typical for nomads, but, along with it, and quite unusual element, dozens of brick or fragments with graffiti depicting a menorah and other Jewish symbols (*Erdelyi I. Cabaret (Kawar) in the Carpathian basin // Soviet archeology. 1983. No 4, p. 174-181).*

[87] LN Gumilyov describes these events as follows: "The the first decade of the IX. events occurred as a result of which the combination of two superethnoi transformed into a zone of ethnic contact and predatory ruthless ethnic chimera. Reversing population of the Khazars to Judaism, no one I was not going to. The Jewish sages kept the covenant of Jehovah's chosen people, who now got all the accumulated benefits related to guidelines post. The coup, which killed all the tribal aristocracy ethnic groups that were part of the Khazar Khanate and get on with the Turkic dynasty, called civil wars, where the rebels were on the side of the Magyars, and of the Jews - hired for the money Pechenegs. For information about the war between the people and Government contained in Constantine Porphyrogenitus. [...] After this war, the beginning and end of which is not amenable to precise dating, Khazars changed its appearance. Because the integrity of the system, it has become a unnatural combination of the amorphous mass of subjects with mainstream class, alien to people by blood and religion" (*Gumilev LN Ancient Rus and Great Steppe, Moscow, 1989, p. 140-141).*

[88] In the original location of the works referred to Constantine Porphyry sounds (ch. 37): "Let it be known that pachinakitov (Pechenegs) first took place of their habitat on the river Atil, as well as on the river Geih (Urals), being neighbors and the Khazars, and the so-called Uzes (Oguz). but Fifty years ago, said the bonds, enter into an agreement with the Khazars and go pachinakitov war against, defeated them and drove them from their own country, and hold it up to the present day so-called bonds ". op. by: Constantine Porphyrogenitus. "On the management of the empire", p. 159.

[89] Tales of the beginning of the Slavic Literature / entered. paper, pen. and comments. BN Florey. M., 1981, p. 78. Wolf howl - a characteristic feature "barbarians" in the works of Byzantine authors.

[90] Constantine Porphyrogenitus. "On the management of the empire." from. 165.

[90a] Constantine Porphyrogenitus. "On the management of the empire." from. 165.

[91] In the Encyclical Patriarch Photios (867) states: The people ...

many become the subject of frequent rumors that surpasses all the cruelty and a penchant for murder - the so-called people grew up. "See. Also: *Lovyagin E.* Two conversation His Holiness Patriarch Photios of Constantinople on the occasion

invasion of Russia at Constantinople // Christian reading. SPb., 1882. September-October; *Loparev X. M.* oldest evidence of the situation garments

Virgin applied to the Russian invasion of Byzantium in 860 // Byzantine *vremennik* 1895 T. II. Vol. 4.

[92] These events in the "Tale of Bygone Years" takes place in full agreement with the church legend, the Holy Virgin chasuble, dropped into the water,

It causes sudden storm that swept ships Russ and threw them on the Coast.

[93] On the Baptism of Russia following the events of the march on Constantinople in 860

According to the Chronicle, the Successor of Theophanes: "The raid Ros (this Scythian tribe,

unbridled and ill) that devastated romeyskoy land itself Pont

Euxine on fire and surrounded the city (Michael while he fought with

Ismailis). However, sated the wrath of God, they returned home -

Photios church right then prayed about it - and soon they came from

Embassy in the royal city, asking to introduce them to God's baptism. Which

It happened. "A detailed analysis of these data, see .: *Bibikov MV* When was

baptized Rus? (View from Byzantium) // Scientific notes of Russian

An Orthodox University. St. John the Evangelist. Moscow, 2000. Vol. 5

(Of Byzantine and neoellinistika), p. 24-31.

[94] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 221.

[95] For details on the controversial issues of history baptism of Princess Olga, see .:

*Arinon Jean-Paul* International Relations of Kyiv Rus in the middle of the tenth century. and

baptism of Princess Olga // Byzantine *vremennik*. M., 1980. T. 41; *Litavrin*

*GG* Travel Russian Princess Olga to Constantinople: Problem

// *vremennik* Byzantine sources. M., 1981. T. 42; *Litavrin GG K*

the question of the circumstances, place and time of the baptism of Princess Olga //

The oldest state in the territory of the USSR: Materials and Research 1985.

M., 1986; *Obolensky D.* To a question about travel in the Russian Princess Olga

Constantinople in 957 // The study of cultural heritage. M.,

1985; *Nazarenko AV* again about the date of the trip in the Princess Olga

Constantinople: source study notes // The oldest state

Eastern Europe. Materials and Research in 1992-1993. M., 1995.

[96] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 241-242.

[97] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 242.

[98] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 230.

[99] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 230.

[100] The mysterious weapons of the Greeks appears to be a puzzle for them

opponents, so it remains a mystery for the majority of modern historians.

Usually refers to the treatise "Liber ignium ad comburendos hostes" ("Book of lights for scorching enemies"), which is known in the Latin translation with

Arabic language at the end of the XIII century. The authorship of the

treatise is attributed to Mark Grecu

(beg. IX in.) (See .: *Berthelot M. La chimie au Moyen Age. Paris. 1893, p. 100;*

Wed .: *Partington JR A History of Greek Fire and Gunpowder. Cambridge, 1960, p. 42*) It is believed that the manuscript transmits the recipe of Greek fire,

similar to gunpowder. Description of composition "Greek fire" in this treatise

is a kind of a fantastic mixture "is prepared Greek fire manner sulfur, tartar, gum, resin, nitrate, petroleum oil

Ordinary [vegetable] oil. Boil it all together, put then

to tow and ignite "(op. at: *Arendt VV Greek fire (fire appliances fight until the firearm) // Archives of the History of Science and Technology.*

*M., 1936. The Series 1 Vol. 9, p. 170*). This gave rise to the research traditions scrupulously take part of "Greek fire", ie history gunpowder, supposedly invented in Europe. (Scholar S. China doognestrelnaya artillery. *M., 1980, p. 11, 16*). The dispute boiled down to the question -

Are any of the banded "Greek fire" nitrate or not.

The efforts of many researchers were limited to the identification of the concepts of "Greek

light "and" powder ". Clearly, within this research tradition

any evidence of flame throwers either completely ignored or

It passed in the subject of firearms. Accordingly, in numerous

comments on the various texts, "Greek fire" represents a mixture of burnt lime sulfur, coal tar, petroleum, nitrate and others, which somehow

obscure way ejected from copper pipes. It all looks pretty

strange. The Byzantine emperor Constantine Porphyrogenitus (952 g), reporting his son about the secret weapons empire, specifically talking about oil and

"moist heat". Secret "Greek fire" was not in the mixture, and in the process Use of oil heated in pressurized boilers.

Operated these weapons as follows. Through a special pipe razogretaja Oil fiery jet ejected onto the enemy ship, which is

usually flammable. According to a study Haldon G. and M. Bourne, a secret liquid fire was less in the ratio in the mixture of ingredients,

as in the technology and methods of its use, namely in exact

determining the degree of heating of the sealed boiler and to the extent

Pressure on the surface of the mixture of air pumped by the bellows. AT

tap the right moment, the locking out of the boiler siphon opened to

the outlet of the lamp tray with an open fire, and with force

ejected flammable liquid, inflamed, erupted in the court or

the enemy siege machines (*Haldon G., M. Burne A Possible Solution to the Problem*

of Greek Fire // *Byzantinische Zeitschrift 1977. Bd. 70? 91-99*).

Constantine Porphyrogenitus in the book "On the control of the empire" twice

says liquid heat emitted through the siphon. He warns her

son from the curse that will fall on your head dared to pass this secret

Fire another people. And he adds: "It has been determined that all feed

zeal and the fear of God reacted to create such as a common enemy

the great violator of this punishment, and tried to kill him, utterly vile and

heavy death. "Keeping the secret of making a liquid fire

the main concern of the ruling emperor: "We are aware of exactly fathers and grandfathers,

It is produced only to Christians and only city in which they

reign - and does not in any other place, and that no

other people do not get it and had not been trained in its preparation. "

Let's go back to the events of the campaign of Prince Igor on the Greeks in 941 This

Battle reports Liudprand of Cremona. He says that the Greeks managed to prepare for the battle of the Sea of Helandry (oghenosnyh vessels). Curious sounds

terms of good weather, allowed the Greeks to throw fire. Obviously, if used to catapult the weather would not play any role. "At this time, stormy weather gave way to silent, and the Greeks it was possible to throw fire.

Entered in the middle, they let the fire around him. On seeing this, Russian immediately began to throw into the water, preferring rather drown than be burned with fire. Other heavy armor and shields swam to shore, but sailing, many drowned, and none of them that day could escape, and only those,

who came to the beach "(op. at: *Aynalov D. Notes to the text of* "The Word of

Lay "// Sat articles to the fortieth anniversary of scientific activity of the academician A.

S. Orlov. L., 1934, p. 182). Known miniatures of the Vatican Library (No 1605), representing the ship that attacked another vessel using above the fire. It is equipped with a trumpet, of course, metal can be bronze, from which almost horizontally high flame erupts length. Most likely, it is the only surviving illustration medieval flamethrower. Important for our story on the use of information Byzantines liquid fire contained in the book of Anne Comnenus. Touching events in 1099, it describes the preparation of the Romans in a naval battle with

Pisan fleet. It pays particular attention to the trick, which is used Greeks: "Knowing the experience Pisans in sea battles and fearing a battle with them,

Emperor placed on the bow of each ship a bronze or iron head lion or some other animal - gold-plated, with gaping mouth, head, this is a terrible sight. Fire Dropped by pipes to the enemy, passed through their fall, and it seemed as if his spew Lions and other animals. "It is clear that it is a combustible liquid jet, which breaks under the pressure of the siphon on the tube and ignited reaching enemy ships, burn them. Anna Comnena describes the flamethrower. The heads of beasts, crowning oghenosnye pipe is only frightening camouflage. The officer who was driving a flamethrower could direct the jet to any

side. For persuasiveness turn to the next chapter works Anna Trebizond. The commander of the Byzantine fleet "Landulf first swam to the Pisan

ships, but it failed and threw the fire reached only that the fire had cleared.

Komichi [the highest officer rank] named Eleimon bravely attacked from the stern

large ship, but his boat hooked behind the wheel of the enemy and could not sail. Eleimon would get captured, if not immediately rushed to the shells, not thrown in the fire and Pisans not hit the target. Then he quickly turned ship, and immediately set fire to three huge barbarian ship. [...]

Barbara, frightened by fire (because they are not accustomed to the shells, thanks

which can be sent to the flames, by its nature rises up where everything - down and sideways) and frightened by a storm, decided to flee " (Anna Comnena. *Alexiad* / entered. V., Trans., Comments. YN Lyubarskii. M.,

1965, p. 314).

[101] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 244.

[102] Op. by: *Minorsky VF* History of Shirvan and Derbent. M., 1963, p. 199.

[103] Op. by: *Minorsky VF* History of Shirvan and Derbent. M., 1963, p. 200.

[104] Op. by: *Kovalevsky AP* Book Ahmad ibn Fadlan, p. 148.

[105] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 244.

[106] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 244.

[107] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 245.

[108] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 254-255.

[109] The story of the choice of the belief in the "Tale of Bygone Years" is as follows: "The year 6494 [from creation (986)] came Bulgarian Mohammedan faith, saying, "You are the prince and the wise sense, but the law did not know. Believe in our law and worship Mohammed. "And he asked Vladimir:" What is your faith? " and they said: "We believe God, and Mohammed taught us this: to circumcise not have pork or drink wine, but of death, he says, it is possible to create fornication with women. Will Mohammed every seventy beautiful wives, and elect one of them beautiful, and she puts all her beauty. That will be his wife. Here, He says everyone should indulge in forbidding fornication. If someone is poor at this light, then on. "And all the other lies told about that and write ashamed. Vladimir heard them as himself loved wives and any fornication, because and listened to their heart's content. But that was no love for his circumcision, abstinence from pork meat and from drinking, and he said: "Russia has a cheerful drink, can not do without to be. "Then came the strangers of Rome, said:" We came, sent Dad. "And appealed to Vladimir:" Thus says your dad, "your land so the same as ours, but our faith is not like yours, because our faith - light We worship God, who made heaven and earth, the stars and the moon and all that breathing, and your gods - just a tree. "Vladimir said to them," What commandment yours? "And they said:" Fasting on the force; if someone eats or drinks, then all in the glory of God, in the words of our teacher Paul ". He also said Vladimir Germans: "Go where you came from, and because our fathers did not accept this." Upon hearing this, Khazar Jews came and said: "We have heard that the Bulgarians came and Christians, teaching you every their faith. The Christians believe in him whom we crucified, and we believe in the one God of Abraham, Isaac and Jacob. "And he asked Vladimir: "What do you have for the law?" They responded: "circumcised, there pork and zayachiny, keep Saturday. "He asked:" Where is your land? ". They They said, "In Jerusalem". Again he asked: "Exactly Is she there?" AND He responded: "God is angry with our fathers, and scattered us in different countries for our sins, and our land given to Christians. "He said this, Vladimir," How

You teach other, and themselves rejected by God and scattered, if God loved you and the law of yours, you would not be scattered over the foreign lands. Or to us the same  
You want? "

Then sent to the Greek philosopher Vladimir with the following words:  
"We heard that the Bulgarians came and taught you to accept their faith.

Faith

they defile the heavens and the earth, and cursed them over all the people became like

Sodom and Gomorrah, which God let loose stone and burning

I flooded them, and drowned. So these and expect day of their calamity, when God will judge the nations and destroy all those who do iniquity and abomination. For,

Changeling, poured the water into his mouth, smeared beard and commemorate Mohammed. So

as their wives are doing the same filth and even more. "Hearing this, Vladimir spat on the ground and said: "it is unclean thing." He also said the philosopher:

"We have heard and what you have come to Rome to preach to you his faith.

Faith of a little different from ours: to serve as unleavened bread, that is, on

wafers, which God has not commanded and ordered to serve on bread, and taught Apostles, took bread: "Behold, there is my body which is broken for you ..."

Just the cup

picked up and said this is my blood of the new covenant. "Those who do not create

this - incorrectly believe. "He also said Vladimir:" They came to me and the Jews

said that the Germans and the Greeks believe in him whom they crucified.

"Philosopher

He replied: "Verily we believe in it. They are also themselves prophets predicted that

God is born, and others that will be crucified and buried, but on the third day

resurrected and ascend to heaven. They're one of those prophets were beaten, and

others tortured. When prophecy fulfilled them when He came to earth,

He was crucified, resurrected and ascended to heaven. Expect God repentance from them 46

years, but I have not repented, and then sent them to the Romans, and the Romans defeated them

the city, and scattered themselves on other lands, where he remained in slavery. "

Vladimir asked, "Why did God come down to earth and made such suffering?"

The answer to the philosopher: "If you want to listen to, then I'll tell you in order to

outset why God came down to earth. "

[...] Convened Vladimir boyars and their elders Gradski and told them:

"Here

Bulgarians came to me, saying: "Take our law." Then came the Germans

They praised his law. Behind them came the Jews. And after all the Greeks came, scolding

all the laws, and your praise, and talked a lot, telling from the beginning of the world,

about the existence of the world. Wisely, they say, and wonderful to listen to them, and their pleasure to everyone

listen, tell them about a different light if someone, say to go our faith, he died, once again rise up and die in it-forever, if in otherwise the law will be, in the world to burn it in the fire. What do you advise;

that answer? "And they said to the elders and nobles:" Know, Prince, that his no

scolds, but praises. If you want to really find out that in fact you have at husbands sent them, find out what their service and who is like God. "And we liked their prince and all the people have chosen their husbands nice and smart,

number ten, and told them: "Go first to the Bulgarians and test their faith," "

(The Tale of Bygone Years of Laurentian Chronicle in 1377, pp. 257-259, 265, 272).

[110] The Tale of Bygone Years of Laurentian Chronicle 1377 g, p. 274.

[111] The Tale of Bygone Years of Laurentian Chronicle in 1377, p. 274.

[112] Constantine Porphyrogenitus. On the management of the empire with.

53.

[113] If the trust to Ibn Haukal, it turns out that 968-969 years. Russ destroyed largest trading city of the Khazars in the Lower Volga and

Caspian. The "Chronicle" reported about the campaign prince of Kiev Svyatoslav the Khazars and taking only one city, Belaya Vezha this event timed to 965 in 968-969 years. Svyatoslav fought in the war with Byzantium Danube Bulgaria. As you can see, the sources contradict each other. Ibn Haukal wrote the following: "Bulgaria - a small town, not in him many districts, and was known for being a port for (mentioned above) states, and devastated his Russes and came to Khazaran, and Samandar Itil in the year 358, and went immediately to the country after the Rum and Andalus, and

divided into two groups, and Russ - people barbarians living in side Bulgars and Slavs between the river Itil. "According to T. Kalinin, this information should be understood as follows: Firstly, Ibn Haukal confuses Bulgaria

Danube from the Volga Bulgaria, and therefore, a campaign of Prince Svyatoslav

Danube in 968-969 years. he took over the campaign against the Bulgars and Khazar city

Volga; in fact, the defeat of Bulgar was not as successful against the Khazars

Russ fought sent to Svyatoslav, some of them, completing the war may have gone to war in the Byzantine Empire and to Spain, see .: *Kalinin TM Data Ibn Haukal the campaigns of Russia Svyatoslav // ancient times state on the territory of the USSR: Materials and Research. 1975. Moscow, 1976, p.*

95-101. This interpretation is questionable assumption that squad operated without a prince - an unthinkable thing for X.

Based on these same news, VVBartold paints a very different now that A. Koestler confirms the idea of the impossibility to recreate consistent picture of events. "Repeatedly discussed the question of how to What is the relation to the facts of the news is reported by Ibn only Hawqal, - The devastation of all tiers of the Volga in 358 (November, 968-969 g) Ibn Haukal repeatedly mentions this campaign in his work, he said, Russ then conquered and subjected to the devastation of the entire area of the Bulgarians, and Burtases

Khazars, those who escaped the sword, sought refuge on the peninsulas of the Caspian

Sea Siyah-Kuh (Mangyshlak) and Bab al-Abvab (Apsheron); at escapees were the intention to conclude an agreement with the later winners, return to their homeland and live under the authority of the Rus. Neither Marquart nor Westberg did not notice that the date 358 x., As can be seen from the main places should indicate originally a time when Ibn Haukal, who was then in Djurdjania, I learned about the event, and only the negligence of the author, this date has been attributed to the event itself. Thus, there is no chronological contradictions between the story Jurjan residents, who gave Ibn Haukal, and the message of the Russian chronicles of the campaign against the Grand Prince Svyatoslav Khazars in 965 Nor is there any reason to suppose that in addition to the campaign, known in Russian chronicles, there was also some other, completely Unknown Norman Viking raid. What Ibn Haukal reports the return of the "Rus" rooms across the country and Andalusia, in all probability, as suggested and Marquart, based on an erroneous comparison with simultaneous raids on the Danish Normans Spain. Equally doubtful whether Russian then, as claimed by Ibn Haukal attacked not Khazar kingdom only, but also on the peoples of the Middle Volga region (as in Russian chronicles says nothing). There may, in general, as the many Arab lime Volga Bulgars mixed with the Danube, against Svyatoslav which just at this time began their campaigns "(Bartold VV Bulgarians // VV Bartold Works. M., 1968 T. V, p. 516-517).

[114] Statement by al-Muqaddasi look like this: "Khazar - another river, with hand [climate] Al-Rihab. Lying on one side - the most extensive and most healthy of all those [places] that we have mentioned. [Once residents] moved on the sea coast. Now they are back and converted to Islam (after were Jews) ", op. at: *Al Muqaddasi. Ahsan al-fi ma'rifat Taqasim al-Aqalim* ("The best division for learning climates"): the climate, and hell-Daylam Al-Rihab / Trans. with the Arabs., introduction, comments., op. NI Serikova, ed.

Q. - M. Bayliss // Eastern historical source study and special historical disciplines: Proc. Moscow, 1994. Vol. 2, p. 289.

[115] Post al-Muqaddasi, caused a strong reaction Koestler, It looks like this: "Bulgaria [is] on both sides of the river. They were built out of wood and reeds, and the night there - short and Mosque - on the market. Since they became Muslims, they - ghazis [fighters for the faith]. A [Bulgars] - on Itil, near the al-Buhayre (Caspian Sea) than Kasaba [Administrative Center Itil] ", op. at: *Al Muqaddasi. Ahsan al-Taqasim ma'rifat fi al-Aqalim* ("The best division for learning climates") climates al-Daylam and Al-Rihab / Trans. with the Arabs., introduction, comments., op. NI Serikova, ed. VM Bayliss // Eastern historical source study and special historical disciplines: Collection of articles M., 1994. Vol. 2, p. 289.

[116] al-Muqaddasi information on the location and the town of Bulgar entitled Xazar really not very clear, but it is in any the case does not negate the assessment that Arabists give the figure of al-Muqaddasi. Here's the famous story of al-Muqaddasi about his adventures while traveling.

"The story of the circumstances experienced by me. Know that many of the men of science  
Vezirov and composed on the subject, although without system. However, their work in  
the majority, and most all, based on hearing them. We do otherwise; there was not a climate in which we would not have gone, the smallest the circumstances with which we would not have met. However, we do not left the study, questioning and observing hidden. Thus, this the composition of our book is in three parts: first of what we have seen, secondly the fact that we have heard from credible, and, thirdly, that, that we found in books, essays on this subject or any other. Not no remains of the royal library, which I have not been, any works any sect, which I do not flipped, no exercise in people with whom I I would not be met. There were ascetics with whom I would not have entered into the fellowship,  
no preachers in the city, I would not listen until my aspirations in this field is not completed. Dignify me thirty-six names, that my name and turned to me [...]. All this happened on diversity of the countries in which I have lived in that sign. There was nothing  
of what is happening with travelers what not to share, and fell on my part, except begging and committing great sins. I studied law, Adab, an ascetic and a hermit, and the other taught law and Adab. I He preached in the departments and cry adhan on minarets. I was an imam in mosques, taught in cathedrals and went to schools. In solemn assemblies I I read prayers and meetings held speech. With the Sufis I ate wheat with meat, with  
Skitnik - tyuryu, the sailors - polenta. Chased away from me at night mosques, I wandered across the steppes and lost my way in the desert. One time I visited  
sincerely pious, and has sometimes happened in his eyes and forbidden. I drove  
friendship with the hermits of Mount Lebanon, and sometimes it is familiar with the rulers.  
I owned slaves, and the case dragged himself on the head of the basket. Not once did I  
He was in danger of drowning and our caravan cut the road  
robbers. I served as judges and princes, addressed a speech to the sultans and  
Wazir. On the way I used to go along with the robbers and sold goods on markets. I conclude in the prison, taken as a spy. I've seen as a fight rooms in the galleys, heard how Christians bash at night beater. For a fee I bind books, I buy a high price for water. I traveled in palanquins and on horses, walked on foot in the snow and sandstorm. I stayed at the royal courtyard among nobles, settled and fools in the quarter of weavers. How much I  
I  
He gained fame and greatness. Not once were plotting my death. I performed *Hajj* and  
remained in the holy city was *gaziem* and lived in Ribat. In Mecca, I drank for  
public expense soup, and Laura (near Jerusalem) tasted bread  
peas. I was a guest of Abraham, the friend of Allah (in Hebron) and sycamore in  
Askatone ate gratuitous fruit. I dressed in a royal award and ordered me to give gifts, and more than once I've been naked and in need. Corresponded with me  
Gentlemen, I have abused the nobles who seemed to me to check the *waqf* and

I obeyed wretch. They accused me of innovations and suspected greed. Emirs and judges appointed trusted me. I participated in the his will and appoints the executor. I experienced the Art shear purses and saw the tricks of swindlers. For me to follow villains, obstacles and built me envious. Donoso me rulers. I He has been in hot baths Tabari and castles of Persia. I have seen the day "fountain" and Barbara holiday, well in the castle Buda'a and Jacob with his estates, Mihradzhan, Sese and Nouruz in Aden with all its grandeur and the feast of St. Sergei. Like this many more. I mentioned so many things to I looked into my book knew we did not compose at random and were not good luck, and I could be distinguished from others. After all, big difference between those who experienced all these circumstances, and those who made up the book with ease, founding it on to hear. In all of these journeys took me more than 10 thousands of dirhams, in addition befallen me shortcomings in the law. Do not remain exemptions allowed by any properly, which I did not take advantage: I made ablution, rubbing his feet, I made a prayer "dark green" Mina left to declination of the sun, praying, sitting on the mount with terrible impurity on the dress. I lowered the "praise" for small and large bows and bow "oversight" to "final greetings." I She united a few prayers, and rarely said "no" during a "pilgrimage obedience. "With all that, I did not depart from the words of jurists, *imams* and never postponed prayers after the prescribed time. When I happened pass on the way to a distance of 10 farsahs or less from the city, I I leave your caravan and wrap to the city to see it. Sometimes I He hires people to accompany me, and the way to do the night to return to the companions, killing themselves obrekshi and money to care "(op. at: *Krachkovskii*

*IY* Arab geographical literature // Selected Works. Moscow-Leningrad, 1957. T. IV, p. 215-216).

[117] A. Koestler assumption that Itil, Saxin and Sarai-Batu located in the same place, nor are based. The fact that no Itil or Saxin found by archaeologists. But Koestler twice He returns to his assumption, since it is the only opportunity "to extend the existence of the" Khazars until the middle of the XIII century. What

As for the opinion of the investigator lyrics, J. Marquart shares F. Westberg assumption that Saxin was on the site of the former the capital of the Khazars, Itil, but he rejects the view that the doctrine that

saksintsy Khazars were just named a new name. According to al-Biruni (XI c.) in Itil his time lay in ruins. MI Artamonov believes Itil "was revived only in the XII century., But then he does not belong to the Khazars,

Khorezmians not, and does not rusam and Guzzi. His new name was Saxin "(Artamonov

*MI* History of the Khazars. L., 1962, p. 445). In the geographical literature of XIII-XIV

c. Saxin meant not only the city but also the area in the lower reaches of the Volga. AT

the middle of the XII century. Saxin visited the Arab merchant and traveler Abu Hamid

Al-Garnati. Al-Garnati this city Sadzhsin. He describes it as city nomads and merchants. Between Sadzhsinom of Itil Bulgar and must swim forty days [see .: Travel Abu Hamid al-Garnati in Eastern and Central Europe (1131-1153 gg.) Publication OG Bolshakov, AL Mongait. M., 1971, p. 27]. The exact location is unknown Saksina. Preserved news related to the XII century. and retold in the work of Ibn Isfandiyara Tabaristan stories (written in 1216), according to which Saxin maintained trade contacts with Amul, a city located in the middle Amu Darya (see .: *Dorn B. Caspia*. SPb., 1875, p. 20). Geographic Dictionary Yakut, completed in draft in 1224 and describes the first Mongol invasion of the Black Sea steppes, consistently lists the conquest of the Khazars, Alans, Russian, Saksina, Kipchak steppes, Bulgar. In 1229, two Mongolian warlord Subedei Koketey and were sent to the steppe north of the Caspian Sea, where they defeated Polovtsian Saksina and, at the same Bulgarian frontier were defeated near the river Yaik. This hike is mentioned in Russian chronicles (see. Complete Collection of Russian Chronicles, Vol 1 col. 453), and as in the book of Ibn Juvaynl and Vasil (see .: The collection of materials relating the history of the Golden Horde. T. I. Excerpts from the writings of Arab collected B. G. Tizengauzenom. SPb., 1884, p. 73). In the early spring of 1236 under the army beginning of Batu Khan stood near the borders of the land of the Bulgars, and prepared to invade in Eastern Europe. Then it was conquered saksintsy from the mouth of the Volga region. Dominican Julian, who was in the Volga region in 1238, lists won Mongols "Gentile kingdoms": *Saskiam* (Saksina), *Fulgariam* (Bulgars) [...] *Merowiam* (Mari), *Mordanorum Regnum* (Mordvinians). See. Also: *Fedorov-Davydov, G.* A. The city and the region Saxin in XII-XIV centuries. // Antiquities of Eastern Europe. M., 1970.

[118] See .: *Vestberg FO* Comment on the note Ibrahim Ibn Yakut of the Slavs. SPb., 1903.

[119] Kasogs - it Circassians; their self - Circassians. In Russia they It called Kasogs and Western authors - Zikhs. Contrary oracle assumption A. Koestler, Kasogs no relation to the Cossacks Dont Have.

[120] See .: *Nasonov AN* Tmutarakan in the history of the Eastern Europe // Historical Records 1940. T. 6.

[121] The composition of Ibn al-Athir, is generally not considered to be doubtful sources, see .: *Frolova OB* Ibn al-Athir as a historian and cosmographer and study of its messages Russian Orientalists // Russia and the Arab world St. Petersburg, 1994, p. 41-45. As for the mention of the Khazars, then give an opinion VV Barthold on this score: "The Muslim sources do not contain any information about the end of the Khazar kingdom. Ibn al-Athir reports, if a Kurd Fazlun, ruler of Ganja in 1030 raided the Khazars and the return

way exposing them attacked and beaten. According to Markwart, is -  
"The last mention of the Khazars in Ibn al-Athir, and in general in history."  
However,  
geographical conditions trek from Ganja to the Khazars appears  
unlikely here, as in Bundari, Khazars, likely named  
mistakenly instead of Georgians or Abkhazians. Similarly (mixing with Guzzi  
or Kipchaks) that seems to explain the references to the Khazars from Haqqani  
"  
(Bartold VV Khazars // Works. M., 1968 T. V, p. 601).

[122] See .: Karpov Yu A few notes about the Word  
Reverend Evstratov fasters // Russia and the Christian East, Moscow, 1997  
Vol.  
1.

[123] Contrary to the opinion of A. Koestler, poetic fictions Nizami  
Ganjavi  
It does not reflect the actual observations of the author, and the evidence  
of acquaintance  
Nizami with historical chronicles and interest in the remote past. These  
fictions  
They bear no relation to historical facts. In particular, it is sufficient  
point to a pictorial detail: the poem Nizami with Russ fighting  
the army of Alexander the Great.

Regarding information Haqqani give opinions MI Artamonov: "Having lost  
their positions on the Volga, the Khazars soon disappear from the pages of  
history, not only  
as a political entity, but also as a nation. However, even in the 70s of the  
XII century.  
"Khazars" or "Derbent Khazars" are mentioned in the Georgian chronicles and  
Shirvan poet composing Haqqani. It is reported that they have made a foray  
into the  
Shirvan, but Shirvan-connected Georgian troops to reflect them in turn  
captured the city of Shabran, was ruled by the Emir of Derbent. Across  
the probability of human EA Pakhomov, who sees this event as one  
episode of the fight Derbent Georgia, submitting Shirvan and threatened  
independence of Derbent (see .: *EA Pakhomov*. About Derbent Duchy of XII-XIII  
c. // News ASSRI. Baku, 1930. T. I. Vol. 2, p. 8-9). Derbent Khazars  
could be subjects of the emir of Derbent and, more likely, his closest  
northern neighbors and allies "(Artamonov MI History of the Khazars. L. 1962,  
from. 445).

Very convincingly Koestler could use the evidence does not  
poets and famous Sicilian geographer al-Idrisi, who in 1154  
I created a map of the world and her work titled "Entertainment Exhausted  
walking the area. "The map of al-Idrisi with image  
space on the river Itil to the Dnieper reproduced on the cover of this  
On this edition of the map called Caspian Sea a "sea of al-Khazar", and  
Delta contains the capital Itil Khaganate. Much of the information about the  
Khazars,  
reported by al-Idrisi, modern researchers deemed anachronistic.  
Here, in particular, the opinion of IG Konovalova: "Despite the fact that the  
Khazars  
almost entirely characterized al-Idrisi by the works of Arab writers IX-X  
cc., geographer writes about the Khazars as a contemporary country. In this  
connection we  
We have the right to ask - what has been called the Sicilian interest to the  
geographer  
the state has ceased to exist for nearly two centuries before the writing  
"Nuzhat almushtak"? Firstly, after the fall of the second half Hazaria X

in., in Eastern Europe - mainly in the Crimea and the Taman - also in the XI-XII centuries. Khazar population continued to remain so al-Idrisi could accept the ethnonym "Khazars" as a date. Secondly, ethnonym continued to be used in addition to - in relation to the Eastern Crimea - and bury "Khazar", for which there is evidence in our modern geographer Byzantine and Jewish sources. [...] Information about the Khazars circulated and in the immediate vicinity of al-Idrisi. It is known, for example, worked in the yard of Roger II Greek scientist Neil Doksopatr in his book talks about the Khazars as the territory was part of the Patriarchate of Constantinople. Therefore, it is possible to believe that the attention of al-Idrisi to reports earlier Arab Geographers of the Khazars and Khazar was due, on the one hand, preserving the very name of the Khazars as a part of the actual geographic nomenclature and on the other - with some interest that caused this country and its history in scientific circles of the Western Mediterranean "(Konovalova IG East Europe is in the book of al-Idrisi, Moscow, 1999, p. 189-190).

[124] A. Koestler, setting out details of the Franciscan mission in 1246 to Mongols issues, to say the least, wishful thinking. "Khazar professing the Jewish religion", in a report to his brother John de Plano Carpini no. Perhaps A. Koestler did not apply to the text reports, and It uses the information from the second hand, as this same mistake in the same the form itself is represented in the book of MI Artamonov, which Koestler repeatedly refers. Artamonov wrote: "Plano Carpini in 1245 mentions along with the Alans and Circassians in the North Caucasus, the Khazars (brutahii) adhering to Judaism. This information about the Khazars are broken" (Artamonov MI History of the Khazars, L., 1962, p. 446). Fix this annoying error.

In the report John de Plano Carpini in the seventh chapter lists peoples conquered by the Mongols. Khazars mentioned in this list and placed between Torquay and Samoyeds, separately said about the mysterious brutahah that are the Jews. We have no reason to replace brutahov Khazars. As far as we know, does not exist in any way convincing explaining who the brutahi. It looks list as follows: "Here the names of the lands that they conquered China, Naiman, Solang, Karakitais Chinas or black, channel Tumat, Voyrat, Karanity, Uygur, Su-moal, Merkit, Mekrity, Sariuygur, Baskart, ie Great Hungary, Kergis, Kosmir, Sarrazin, Biserminy, Turkomans, Beeler, that is Great Bulgaria, the king, Whom are, Buritabet, Parossity, Cass, Alana and Assy, monkeys or Georgiany, The Nestorians, armeny Kang, coma, Brutahi who are Jews, Mordovians, Torquay, Khazars, Samoyeds, Persians, Tata, Little India or Ethiopia, Tsirkassy, Russian, Baldak, Sarts. There are still a lot of land, but their names we do not know "

(John de Plano Carpini. Book on tartare VII. 9). Latin text, see .:

*Giovanni di Pian di Carpine. Storia dei Mongoli / Ed. critica del testo latino a cura di E. Menesto; trad. italiana a cura di MC Lungarotti e note di P. Daffina; introduzione di L. Petech; studi storico-filologici di C. Leonardi, MC Lungarotti, E. Menesto. Spoleto, 1989 VII. 9.*

Satellite and translator mission in 1246 Brother Benedict the Pole in his report also provides a list of conquered nations with substantial Unlike lists his brother John. The Khazars are mentioned in the list of the Caucasus peoples, but their religion does not say anything, and all brutahi no: "The name of the land, who won the Tartars, are as follows: China, Solang, Ethiopia, Voyrat, Keranity, Buritebet, Uygur, Kirgiz, Saruyhur, Merck, Merck, Nyman, Karakitaj Turku, Nubia, Baldak, Urumsoldan, Biserminy, Kangity, Armenia, Georgianiya, Alana, who called Azzami themselves, Kirkasy [Circassians] Gazera, coma, who call themselves Kusskara [Kypchaks] Mordvins, Baskart, ie Great Hungary, Beeler, King, Cassidy, Parossity, Pesi [peoples], Samoyeds, Nestorians, Rusia, [land] Persian sultans, who call themselves Sarracenia "(C. de Breeden. History of tartar? 34). The Latin text published O. Onnerforsom see .: Historia Tartarorum C. de Bridia monachi / Ed. et annot. A. Onnerfors. Berlin, 1967.

The Khazars (*Gazari*) in the reports of the Franciscan mission in 1246 mentioned and among the inhabitants of Urgench, and they are called Christians. Thus, in the description military campaign against Genghis Khan Khorezmshah mistakenly attributing to Ogedei times Khan, says, "I proceeded toward Ornasu [Urgench], a huge city full of Christians, and that is Gazarov Alans, and Sarracenia different from different parts of [the world] "(C. de Breeden. History of tartar? 24). Thus, the information of the Franciscan mission It can not be used as a "last certificate" of Khazar Jews in medieval sources.

Here are some recent evidence of the Khazars, it seems not recorded A. Koestler. Stephen Orbelian, Metropolitan of Syunik, who wrote at the end of the XIII century. tells the story of the campaigns reign Ogedei and mentions the Khazars: "They [Mongols] were divided into three armies: the first went to the north-east Khazar country, sutagov, Russian, Circassian, Bulgars and took up land Alemanov limits and Ungaro, ie Franks. At the head of this army was Batu Khan "(History of the Mongols by Armenian sources / ed. K. and explanations P. Patkanova. SPb., 1873. Vol. I, p. 32).

Early in XIV. Marco Polo, describing the conquest of Batu addicts, It lists a number of countries, including the Khazars: "The first king was the Tatar Western Sain [Batuhan]; he was strong and powerful king. This king Sain won Rosiyu, Addiction, Alan, Lac Mengiar, Zich, Guchiyu Khazars "(Book Mark Polo / Trans. starofr. Text Minayeff; Ed. and enter. Art. IP Magidovicha. M , , 1956, p. 227).

Medieval Egyptian scholar, the author of the last big encyclopedia Mamluk era of Shihab al-Din Abul Abbas Ahmed ibn Ali al-Kalkashandi (1355-1418), describing the ownership of the great Mongol Khan in Dasht-i Kipchak He mentions the Khazars. Inclusion of Khazar district in the administrative division of Gold Horde second half of the XIV century. It seems obvious historical anachronism (see .: Grigoriev, AP, Frolova OB Geographic description of the Golden Horde encyclopedia al-Kalkashandi // historiography and source history of the countries

Asia and Africa. SPb., 1999, Vol. XVIII).

Genoese sources of XIII-XV centuries. referred to as the eastern part of the Crimean

Peninsula, adjacent to Kaffa, Gazar (Khazars), see .: *Emanov AG*

North and South in the history of commerce: on materials Kafa thirteenth and fifteenth centuries. Tyumen, 1995,

from. 19. The place name Gazarat sometimes acted as a name-Solkhat Crimea (*Smirnov*

V. archaeological tours to Crimea in the summer of 1886 // Notes East Branch Imp. Russian Archaeological Society. SPb., 1887. T. I. Vol.

IV, p. 15; *Starokadomsky MK* Solkhat and Kaffa in centuries XIII- XIV. // Fedalnaya

Tavrika. Kiev, 1974, p. 162).

[125] Miller VF To the epic about Casarini. Sketches of Russian folk Literature. M., 1910. T. II.

[126] Emelyanov. Travel the Hilbert de Lanno in the eastern lands Europe in the years 1413-1414 and 1421 University // news. Kyiv, 1873. No 8.

[127] A. Koestler Fantastic calculations have nothing to reality. Above Koestler himself used the testimony of al-Masoudi seven thousand horse Khazar army (al-Istahri put the figure at 12,000 riders). Figures Arab geographers are much lower those numbers, which Koestler operates. For comparison, the following data: 869 g in the Baghdad Caliphate army hired Turks and Berbers was 70 thousand human. Note also that the economic potential of the Caliphate far exceeded Resources Khazars. About Khazar armies of 300,000 people can not be considered.

[128] In the Russian translation of Benjamin of Tudela details are as follows:

"All Jewish communities in Alemannia (Germany) live along the banks of the great river

Rhine, in the space of 15 days of travel, from Cologne, the main town Empire until Kassayburga, Alemannia end, and all this land called [y Jews] Ashkenaz. Here are the names of cities Alemannic land, not far from the Mosel,

where Jewish communities have a stay - all the people who are ready for every good

Business: Koblenz, Andernach, Kaub, Kreuznach, Bing, and Gernersheim Mastran. [...]

Besides the above-mentioned cities have in Alemannic earth still others like then: Astransburg, Duidisburg, manternach, Pesings, Banburg, Tsor and Ranshburg on

the border of the empire. In all these cities the Jews live among them and a lot of people

Scientists and wealthy (op. at Three centuries of Jewish traveler XIXII Eldad Danit, p. Benjamin of Tudela and p. Pethahiah Regensburg. Jewish Russian text translation / translation, notes and maps P. Margolin. St. Petersburg, .

1881, p. 144-145). As you can see, we are interested in the translation of the passage P.

Margolin looks different than in the translation, which was used by A. Koestler.

[129] In a review of the Arab geographic literature I. Krachkovsky It said: "The message of al-Istahri about the Khazars has caused many historians

difficulties, since it merged probably not entirely successful, two parallel sources as trying to establish the Hungarian scientist M. Kmoshko

(1921). The issue is somewhat simplified, apparently, now that a finding a full text of Ibn Fadlan notes it appears that part of the report Khazars attributed Yaqut it belongs in fact al-Istahri " (Krachkovskii IY Arab geographical literature // Selected works. M .; L., 1957. T. IV, p. 197).

[130] From the "Book of the times" (Sefer ha-ittim) Yehuda ben Barziyalaya // Kokovtsov PK Jewish-Khazar correspondence in the tenth century. L. 1932, p. 129-130.

[131] Correspondence preserved in the oldest manuscripts of Istanbul Ibn Hawqal, dated 1086, and probably belongs to the copyist the manuscript. Himself Ibn Hawqal completed his book in 977, a century before. A. Koestler makes a mistake, believing that Ibn Hawqal and Rabbi Yehuda ben Barzillai were contemporaries.

[132] From the "Book of legends" (Sefer ha-ittim) // Kokovtsov PK Jewish-Khazar correspondence X .; L. 1932, p. 104.

## ANNEX VI

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## **Correspond to those given Koestler**

### **ON "map of the Khazar empire," RUSSIAN Name \***

Adana - Aden  
 Ardabil - Ardabil  
 Armenia - Armenia  
 Azerbaijan - Azerbaijan  
 Azov sea - the Sea of Azov  
 Bab Al-Alwab (Darband) - Derbent  
 Baku - Baku  
 Balanjar? - Belenjer  
 Bardhaa - Bardal  
 Black sea - Black Sea  
 Bulgars - Bulgaria  
 Bulghars (R. Volga) - Bulgar

Carpathians - Carpathian Mountains  
Caspian sea (Sea of Khazars) - Caspian Sea (Khazar Sea)  
Caucasus - Caucasus Range  
Chernigov - Chernihiv  
Cherson - Kherson  
Constantinople - Constantinople  
Dariel - Daryal pass  
Doros - Doros  
Dyarbekil - Diarbek  
Georgia - Georgia  
Ghuzz - Guzzes  
Gurganj - Urgench  
Hungary - Hungarians  
Kerch - Kerch  
Khazaran-Itil (Saskel?) - Itil  
Khazaria - Khazaria  
"Khazarian Way" (Don Volga Portage) - Perevoloka  
Khwarizm - Khorezm  
Kiev - Kiev  
Mediterranean sea - the Mediterranean Sea  
Mosul - Mosul  
R. Amu-Darya - p. Amu Darya  
R. Danube - p. Danube  
R. Dnieper - p. Dnieper  
R. Dnestr - p. Dniester  
R. Don - p. Don  
R. Donets - p. Donets  
R. Emba - p. Emba  
R. Kama - p. Kama  
R. Kur - p. Cura  
R. Pruth - p. Rod  
R. Sereth - p. Seret  
R. Syr-Darya - p. Syr Darya  
R. Ural - p. Ural  
R. Volga - p. Volga  
Samandar - Samandar  
Sangarus - Sangarus  
Sarkel - Sarkel  
Sea of Aral - Aral Sea  
Shirvan - Shirvan  
Suwar - Suvar  
Tabaristan - Tabaristan  
Tamatarkha - Tmutarakan  
Tiflis - Tiflis  
Trebizond - Trebizond  
Urals - the Ural Mountains

\* Since this is a stylized map made by Arthur Koestler probably imitating, rather than reflecting historical and geographical reality, we allowed ourselves to consider it as a worth and illustrative material and limit the transfer of legends, not distorting the stylization of artistic value.

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Rank:

122, Last-modified: Mon, 08 Nov 2004 20:49:13 GMT

Ferghana.ru reported in St. Petersburg, a book of the famous scientist, the candidate of historical sciences, senior researcher of the Institute of Ethnology and Anthropology of the Russian Academy of Sciences Sergei Abashina "Nationalism in Central Asia in search of identity."

<http://www.ferghananews.com/news.php?id=7771>

Moscow is talking about cleansing libraries

Source: Vedomosti (vedomosti.ru) (Moscow)

Author: Lena Mukhametshin,

Date: 10/30/2015 4:29

monograph on nationalism demanded to remove from the shelf

With shelf first popular science library at the Central Children's Library №14 asked to remove the monograph Sergei Abashina "Nationalism in Central Asia: in search of identity." Information about this appeared in the pages of libraries in social networks. After the detention of the director of library of Ukrainian literature Natalia Sharina in Moscow began "cleansing of libraries", say the representatives of popular science

library." From our collection of "politely asked to remove the" monograph Russian historian, doctor of historical sciences, professor, Department of Anthropology, whose name was a professor at the European University in St. Petersburg Sergei Abashina "Nationalism in Central Asia: In Search of Identity", - the report says. The book deals with the process of formation of nations in Central Asia in XIX - XX centuries .: phenomenon of ethnicity, ethnicity and other forms of identity - regionalism, Islam, casual culture and tribal relations, the Central Asian nationalism in the Russian Empire, the Soviet Union and post-Soviet states.

The head of the library received a call from the Central Library System of the Central District №5 (CBS). The reported about the detention of the director of library of Ukrainian literature and asked to remove the book from the shelf, said the head of the First popular science library Artem Akshintsev. The CLS at this time the phone did not answer.

The book was produced with the support of the Russian Federal Property Fund and the Institute of Ethnology and Anthropology of the Russian Academy of Sciences in 2007, the publishing house "Aletheia". The book is not recognized as extremist and banned in Russia. Representatives of libraries, however, reported that submit "request" to remove the book from the shelves, but it will give visitors, if they ask.

Sergei Abashin told "Vedomosti" that recently learned about it. "Even I do not know yet what to think. It would be nice to hear the motives of such a recommendation, and who exactly conducted this test. Now I can only assume that someone confused the word" nationalism "in the title of the book. I doubt looked inside and read the highly Academic text "- said Abashin.