

# Publications Showing The Jews to be Khazars and Not Israelites



By  
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# **Publications Showing the Jews to be Khazars and Not Israelites**

## **Compiled by Willie Martin**

**I**T IS HIGHLY PROBABLE THAT THE BULK OF THE JEW'S ANCESTORS 'NEVER' LIVED IN PALESTINE 'AT ALL,' WHICH WITNESSES THE POWER OF HISTORICAL ASSERTION OVER FACT.

In addition, under the heading of "A brief History of the Terms for Jew" in the 1980 Jewish Almanac is the following: "Strictly speaking it is incorrect to call an Ancient Israelite a 'Jew' or to call a contemporary Jew an Israelite or a Hebrew."

*The World Book* omits any reference to the Jews, but under the word Semite it states: "Semite—Semites are those who speak Semitic languages. In this sense the ancient Hebrews, Assyrians, Phoenicians, and Cartaginians were Semites. The Arabs and some Ethiopians are modern Semitic-speaking people. Modern Jews are often called Semites, but this name properly applies only to those who use the Hebrew Language. The Jews were once a sub-type of the Mediterranean race, but they have mixed with other peoples until the name 'Jew' has lost all racial meaning."

There are hundreds of books {most of which are Jewish Encyclopaedias and history books} available for study, which prove that over 90% of the Jews of the world are not a Semitic people, but few people other than historians ever bother to read them. Following are just a few:

*The History of The Jewish Khazars*, by D. M. Dunlop, pp. 4-15: "...Our first question here is, When did the Khazars and the Khazar name appear? There has been considerable discussion as to the relation of the Khazars to the Huns on the one hand and to the West Turks on the other. The prevalent opinion has for some time been that the Khazars emerged from the West Turkish empire. Early references to the Khazars appear about the time when the West Turks cease to be mentioned. Thus they are reported to have joined forces with the Greek Emperor Heraclius against

the Persians in A.D. 627 and to have materially assisted him in the siege of Tiflis. it is a question whether the Khazars were at this time under West Turk supremacy. The chronicler Theophanes {died circa A.D. 818} who tells the story introduces them as 'the Turks from the east whom they call Khazars.'... A similar discussion on the merits of the different races is reported from the days before Muhammad, in which the speakers are the Arab Nu'man ibn-al-Mudhir of al-Hirah and Khusraw Anushirwan.

The Persian gives his opinion that the Greeks, Indians, and Chinese are superior to the Arabs and so also, in spite of their low material standards of life, the Turks and the Khazars, who at least possess an organization under their kings. Here again the Khazars are juxtaposed with the great nations of the east. It is consonant with this that tales were told of how ambassadors from the Chinese, the Turks, and the Khazars were constantly at Khusraw's gate, and even that he kept three thrones of gold in his palace, which were never removed and on which none sat, reserved for the kings of Byzantium, China and the Khazars.

In general, the material in the Arabic and Persian writers with regard to the Khazars in early times falls roughly into three groups, centering respectively round the names of:—

- (a) One or other of the Hebrew patriarchs,
- (b) Alexander the Great, and
- (c) Certain of the Sassanid kings, especially, Anushirwan and his immediate successors.

A typical story of the first group is given by Ya'qubi in his History. After the confusion of tongues at Babel, the descendants of Noah came to Peleg, son of Eber, and asked him to divide the earth among them. He apportioned to the descendants of Japheth - China, Hind, Sind, the country of the Turks and that of the Khazars, as well as Tibet, the country of the (Volga) Bulgars, Daylam, and the country neighboring on Khurasan. In another passage Ya'qubi gives a kind of sequel to this. Peleg having divided the earth in this fashion, the descendants of 'Amur ibn-Tubal, a

son of Japheth, went out to the northeast. One group, the descendants of Togarmah, proceeding farther north, were scattered in different countries and became a number of kingdoms, among them the Burjan (Bulgars), Alans, Khazars (Ashkenaz), and Armenians. Similarly, according to Tabari, there were born to Japheth Jim-r (the Biblical Gomer ), Maw'-l' (read Mawgh-gh, Magog ), Mawday (Madai ), Yawan (Javan) ), Thubal (Tubal), Mash-j (read Mash-kh, Meshech) and Tir-sh (Tiras).

Of the descendants of the last were the Turks and the Khazars (Ashkenaz). There is possibly an association here with the Turgesh, survivors of the West Turks, who were defeated by the Arabs in 119/737, and disappeared as a ruling group in the same century. Tabari says curiously that of the descendants of Mawgh-gh (Magog) were Yajuj and Majuj, adding that these are to the east of the Turks and Khazars. This information would invalidate Zeki Validi's attempt to identify Gog and Magog in the Arabic writers with the Norwegians.

The name Mash-kh (Meshech) is regarded by him as probably a singular to the classical Massagetai (Massag-et). A Bashmakov emphasizes the connection of 'Meshech' with the Khazars, to establish his theory of the Khazars, not as Turks from inner Asia, but what he calls a Jephetic or Alarodian group from south of the Caucasus. Evidently there is no stereotyped form of this legendary relationship of the Khazars to Japheth. The Taj-al- Artis says that according to some they are the descendants of Kash-h (? Mash-h or Mash-kh, for Meshech), son of Japheth, and according to others both the Khazars and the Saqalibah are sprung from Thubal (Tubal). Further, we read of Balanjar ibn-Japheth in ibn-al-Faqih and abu-al-Fida' as the founder of the town of Balanjar.

Usage leads one to suppose that this is equivalent to giving Balanjar a separate racial identity. In historical times Balanjar was a well-known Khazar center, which is even mentioned by Masudi as their capital. It is hardly necessary to cite more of these Japheth stories. Their Jewish origin is priori obvious, and Poliak has drawn attention to one version of the division of the earth, where the Hebrew words for 'north' and 'south' actually appear in the Arabic text. The Iranian cycle of legend had a similar tradition, according to which the hero Afridun divided the earth among

his sons, Tuj (sometimes Tur, the eponym of Turan), Salm, and Iraj. Here the Khazars appear with the Turks and the Chinese in the portion assigned to Tuj, the eldest son. Some of the stories connect the Khazars with Abraham.

The tale of a meeting in Khurasan between the sons of Keturah and the Khazars (Ashkenaz) where the Khaqan is Khaqan is mentioned is quoted from the Sa'd and al-Tabari by Poliak. The tradition also appears in the Meshed manuscript of ibn-al-Faqih, apparently as part of the account of Tamim ibn-Babr's journey to the Uigurs, but it goes back to Hishim al-Kalbi. Zeki Validi is inclined to lay some stress on it as a real indication of the presence of the Khazars in this region at an early date.

Al-Jahiz similarly refers to the legend of the sons of Abraham and Keturah settling in Khurasan but does not mention the Khazars. Al-Di-mashqi says that according to one tradition the Turks were the children of Abraham by Keturah, whose father belonged to the original Arab stock. Descendants of other sons of Abraham, namely the Soghdians and the Kirgiz, were also said to live beyond the Oxus..."

***Benjamin Freeman, Facts Are Facts:*** "CHAZARS: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia...driven on by the nomadic tribes of the steppes and by their own desire for plunder and revenge... In the second half of the sixth century the Chazars moved westward...The kingdom of the Chazars was firmly established in most of south Russia long before the foundation of the Russian monarchy by the Varangians...At this time the kingdom of the Chazars stood at the height of its power and was constantly at war...At the end of the eighth century...the chagan (king) of the Chazars and his grandees, together with a large number of his heathen people, embraced the Jewish religion"

Encyclopaedia Americana (1985): "Khazar, an ancient Turkic-speaking people who ruled a large and powerful state in the steppes North of the Caucasus Mountains from the 7th century to their demise in the mid- 11th century AD—In the 8th Century it's political and religious head.—as well as the greater part of the Khazar nobility, abandoned paganism and converted to Judaism..."

***Encyclopedia Britannica (15th edition):*** "Khazars, confederation of Turkic and Iranian tribes that established a major commercial empire in the second half of the 6th century, covering the southeastern section of modern European Russia...In the middle of the 8th century the ruling classes adopted Judaism as their religion."

***Academic American Encyclopedia (1985):*** "Ashkenazim, the Ashkenazim are one of the two major divisions of the Jews, the other being the Shephardim."

***Encyclopedia Americana (1985):*** "Ashkenazim, the Ashkenazim are the Jews whose ancestors lived in German lands...it was among Ashkenazi Jews that the idea of political Zionism emerged, leading ultimately to the establishment of the state of Israel...In the late 1960s, Ashkenazi Jews numbered some 11 million, about 84 percent of the world Jewish population."

***The Jewish Encyclopedia:*** "Khazars, a non-Semitic, Asiatic, Mongolian tribal nation who emigrated into Eastern Europe about the first century, who were converted as an entire nation to Judaism in the seventh century by the expanding Russian nation which absorbed the entire Khazar population, and who account for the presence in Eastern Europe of the great numbers of Yiddish-speaking Jews in Russia, Poland, Lithuania, Galatia, Besserabia and Rumania."

***The Encyclopedia Judaica (1972):*** "Khazars, a national group of general Turkic type, independent and sovereign in Eastern Europe between the seventh and tenth centuries C.E. during part of this time the leading Khazars professed Judaism...In spite of the negligible information of an archaeological nature, the presence of Jewish groups and the impact of Jewish ideas in Eastern Europe are considerable during the Middle Ages. Groups have been mentioned as migrating to Central Europe from the East often have been referred to as Khazars, thus making it impossible to overlook the possibility that they originated from within the former Khazar Empire."

***The Universal Jewish Encyclopedia:*** "Khazars, a medieval people, probably related to the Volga Bulgars, whose ruling class adopted Judaism during the 8th cent. The Khazars seem to have emerged during the 6th cent., from the vast nomadic Hun (Turki) empire which stretched from the steppes of Eastern Europe and the Volga basin to the Chinese frontier. Although it is often claimed that allusions to the Khazars are found as early as 200 C.E., actually they are not mentioned until 627...most Jewish historians date the conversion of the Khazar King to Judaism during the first half of this century {A.D.}..."

The primary meaning of Ashkenaz and Ashkenazim in Hebrew is Germany and Germans. This may be due to the fact that the home of the ancient ancestors of the Germans is Media, which is the Biblical Ashkenaz...Krauss is of the opinion that in the early medieval ages the Khazars were sometimes referred to as Ashkenazim...About 92 percent of all Jews or approximately 14,500,000 are Ashkenazim.

***The Bible*** relates that the Khazar (Ashkenaz) Jews were/are the sons of Japheth not Shem: "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth;...the sons of Gomer; Ashkenaz..." So the Bible verifies that the Ashkenaz Jews [Khazars] are not the descendants of Shem and cannot be Semite.

***The American People's Encyclopedia for 1954 at 15-292*** records the following in reference to the Khazars: "In the year 740 A.D. the Khazars were officially converted to Judaism. A century later they were crushed by the incoming Slavic-speaking people and were scattered over central Europe where they were known as Jews. It is from this grouping that most German, Polish and Hungarian Jews are descended, and they likewise make up a considerable part of that population now found in America. The term Aschenazim is applied to this round-headed, dark-complexioned division."

***Academic American Encyclopedia Deluxe Library Edition, Volume 12,*** page 66 states: "The Khazars, a turkic people, created a commercial and political empire that dominated substantial parts of South Russia during

much of the 7th through 10th centuries. During the 8th century the Khazar Aristocracy and the Kagan (King) were converted to Judaism."

***The New Encyclopedia Britannica, Volume 6***, page 836 relates: "Khazar, member of a confederation of Turkic-speaking tribes that in the late 6th century A.D. established a major commercial empire covering the southeastern section of modern European Russia...but the most striking characteristic of the Khazars was the apparent adoption of Judaism by the Khagan and the greater part of the ruling class in about 740...The fact itself, however, is undisputed and unparalleled in the history of Central Eurasia. A few scholars have asserted that the Judaized Khazars were the remote ancestors of many of the Jews of Eastern Europe and Russia."

***Collier's Encyclopedia, Volume 14***, page 65 states: "Khazars [kaza'rz], a semi-nomadic tribe of Turkish or Tatar origin who first appeared north of the Caucasus in the early part of the third century--In the eighth century Khaghan Bulan decided in favour of the Jews and accepted Judaism for himself and for his people..."

***New Catholic Encyclopedia, Volume VIII, page 173*** relates: "The Khazars were an ethnic group, belonging to the Turkish peoples, who, toward the end of the 2d century of the Christian Era, had settled in the region between the Caucasus and the lower Volga and Don Rivers...At the beginning of the 8th century, dynastic ties bound the Khazars more closely to Constantinople, which led to a limited spread of Christianity among them. They also became acquainted with Judaism from the numerous Jews who lived in the Crimea and along the Bosphorus. When the Byzantine Emperor, Leo the Isaurian, persecuted the Jews in A.D. 723, many Jews found refuge in the Khazar kingdom, and their influence was so great that, around the middle of the 8th century, the King of the Khazars and many of the Khazar nobility accepted the Jewish faith."

***The Cadillac Modern Encyclopedia***, page 822, states: "Khazars (khah'-zahrz), a S Russian people of Turkic origin, who at the height of their power (during the 8th-10th cent., A.D.) controlled an empire which included Crimea, and extended along the lower Volga, as far E as the Caspian Sea. The Khazar Royal Family and Aristocracy converted to



Judaism during the reign of King Bulan (768-809 A.D.) and Judaism was thereafter regarded as the state religion..."

There are many, many publications we could quote but from the above, we can clearly see that the Jews fully understand their Khazarian heritage as the third edition of The Jewish Encyclopedia for 1925 records: "CHAZARS [Khazars]: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The kingdom of the Chazars was firmly established in most of South Russia long before the foundation of the Russian monarchy by the Varangians (855).

Jews have lived on the shores of the Black and Caspian seas since the first centuries of the common era [after the death of Christ]. Historical evidence points to the region of the Ural as the home of the Chazars. Among the classical writers of the Middle Ages they were known as the 'Chozars,' 'Khazirs,' 'Akatzirs,' and 'Akatirs,' and in the Russian chronicles as 'Khwalisses' and 'Ugry Byelyye.'..." [jews.htm](#)



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