

# WHAT IS A JEW?



from Julius Streicher's  
"Der Steurmer"

# What is a Jew?

by Der Stürmer

## Jews: A Race? A Historically-Inbred Ethnic Group? A Religion? Or All Three?

Are Jews a race? Yes...and no. Yes, they are people related by DNA or genes. But most anthropologists do not classify Jews as a race, or a subrace, since a) Ashkenazim Jews, i.e. most, Jews are a racial hybrid, and b) calling Jews anything other than a religion has been taboo since WWII. Further, that question “are Jews a race?” depends on the/your scientific definition of the word “race” [subspecies]. The term “ethnic group” is probably more accurate in describing the Jew, although “race” can also be used.

[A word needs to be said about the field of Anthropology and Jews. An anthropologist informed us that when he studied anthropology in the 1950s, Jews were not referred to as anything other than a religion, and he said that that feature is still true today. We call this non-mention of Jews as an ethnic group by the anthropology field dishonest and politically-motivated].

Someone on the web mentioned that [paraphrasing] “Jews function as a race, so they are a race, regardless of what modern science calls them.” Indeed. Jews are more cohesive and unified than any other ethnic group, so that is a great description of the Jews. Thanks, somebody.

*Furthermore, the word “White” means White European. In other words, a White person’s ancestors originally came from a White European country, such as England, Germany, France, etc. Some Jews may appear to be White. In other words, they may have light-colored skin and light-colored hair. That does not make them White, however. Only genetics makes a person White. The Jews are not genetically White. [One of the reasons that the Jews have been so successful in the Western countries is that they sometimes appear to be White].*

White gentiles should hopefully be able to recognize Jewish people based upon their physical appearance, but granted, this is not always possible. However, Jews often have features that identify them as being Jewish by race. The majority of Jews do share common physical features — especially in their faces and/or craniums [skulls].

## Brief History of the Jews

Jews originally came from the tribe of Judah/Judahites back in old Canaan or Palestine. The Judah tribe was banished from the other Israelite tribes in about 950 BC. In 70 AD, the Romans destroyed Jerusalem, and did so again in 134 AD, compelling Jews as a people to scatter in the wind. Some of those Jews made their way to Europe, others stayed closer to their original homeland.

There are two main types of Jews. Most Jews in America and Europe are Ashkenazim, aka “Eastern European” or “Russian” Jews.



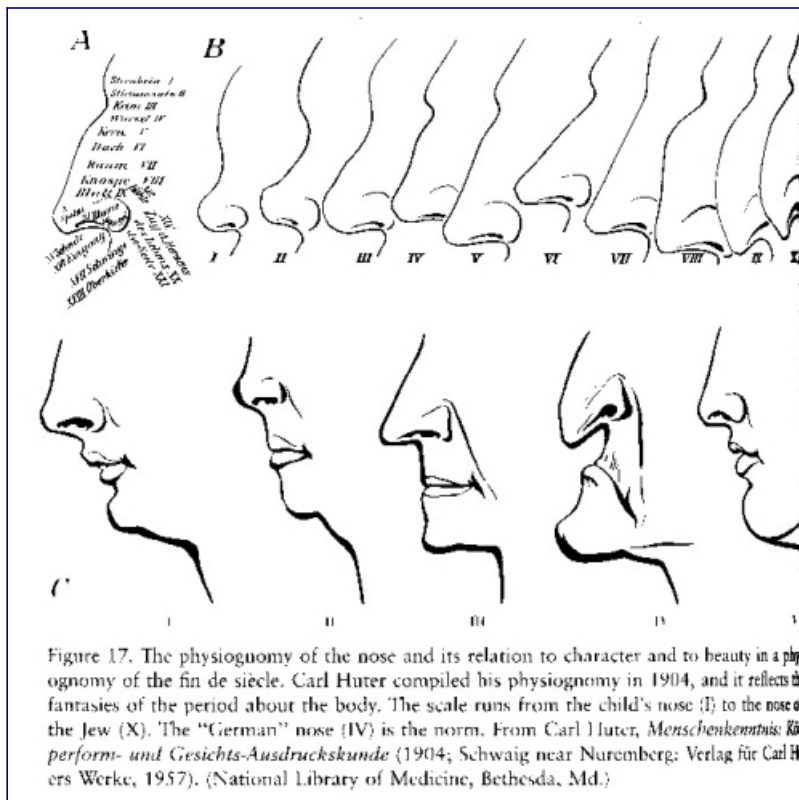
**Typical Jewish appearance: large nose that curves downward, weak chin, sloped forehead, 'pinched' facial appearance**



**Typical Jewish appearance, including large ears that protrude away from the head and a heavy, 'fleshy-looking' face. Some people in the White Nationalist movement have called this traditional Jewish facial appearance "rodent-like," although some Whites may find that description tasteless**



**Above: typical Jewish nose, curving downward at the tip**



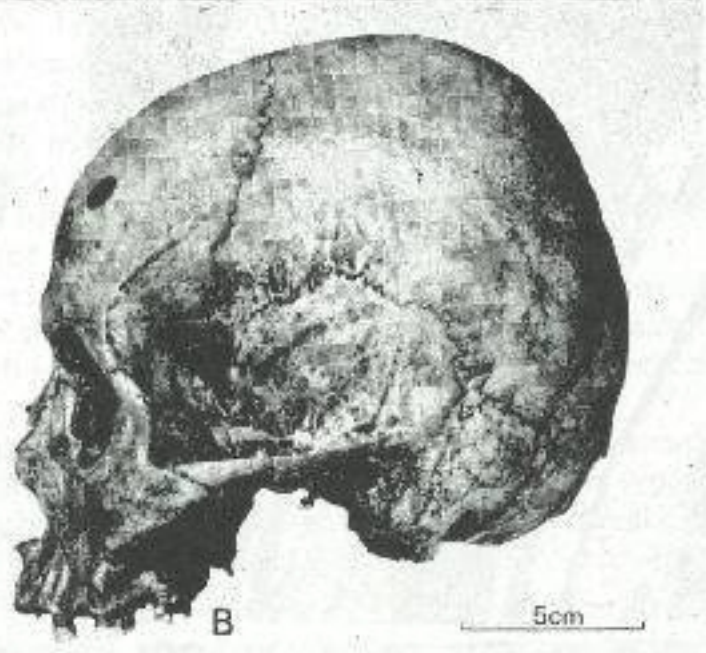
**Ashkenazim Jews are a hybrid race by long interbreeding, their major ethnicities being Arab + Armenid [Armenid is also sometimes called Hittite or Subarian]. According to Oxford University's Dr. John R. Baker, "the evidence from blood-groups bears on the theory that the Ashkenazim have both Armenids and Orientalids ["Orientalids" is Dr. Baker's word for Arabs] for ancestors." — from Baker's book *Race*, [see below], page 242, hardcover.**



### 33 *Certain characters of the Armenid head*

A, President Mikoyan (the central figure in the photograph); B, an Armenian of Kayseri (Césarée), Turkey; C, part of an Assyrian alabaster relief of about 700 B.C., from Chorsabad-Dür, Sarrukin, showing the head of a subjected mountain-dweller; D, lips of Armenid type (the arrow, added by the present author, points to a groove mentioned in the text); E, lips of non Armenid type, for comparison with D.

A, *United Press International (U.K.)*; B, *from Chantre; 1294* C, *Palais du Louvre, Paris*; D, *Hermann Luchterhand Verlag*; E, *photograph by the author*.

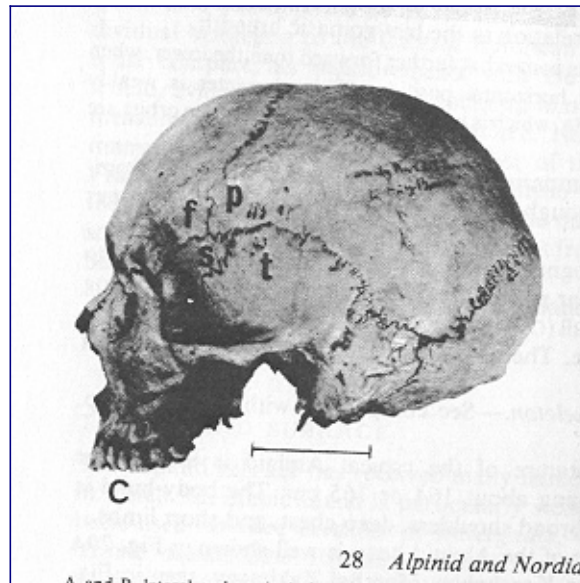


32 A typical Armenid head (A) and a typical Armenid skull (B)

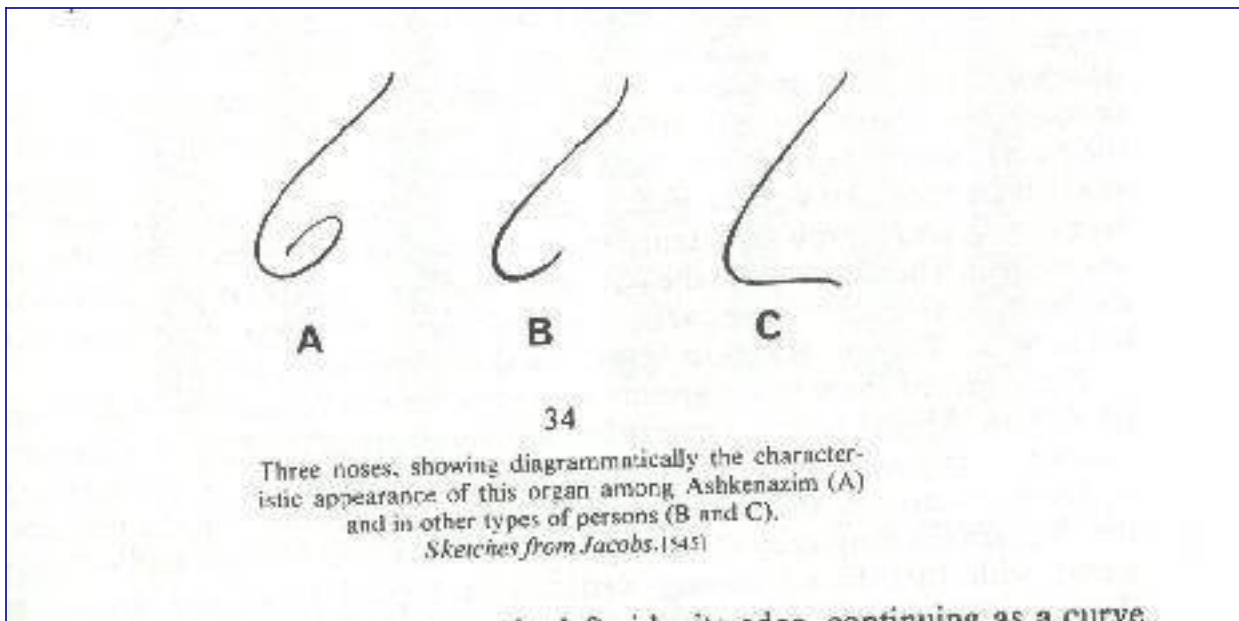
A, Link Information Services; B, British Museum (Natural History), skull no. F.504, photographed by the author.

from the facial skin by being raised somewhat above it. This gives a curious appearance in black-and-white photographs, especially when the lip is strongly everted; for the ordinary facial skin bordering the transition zone may be mistaken for the transition zone itself, and the latter for the mucous membrane of the mouth, or even for the tip of the tongue (Fig. 33D).

It may be remarked that in all ethnic taxa, so far as is known, the change in



**Compare White skull above to Armenid/Jewish skull — White skull has longer rear portion, whereas Armenid/Jew skull looks as if the back of the head were “sawed-off.”**



The other, comparatively rarer type of Jew is the Sephardim, also known as “Mediterranean,” or “Spanish,” or “Portuguese,” or “North African” Jews. These Jews lived mostly near the Mediterranean Sea. Sephardim Jews also lived in Iraq (Babylon), Syria, Greece, Turkey, and in the Americas, especially South America. Furthermore, Sephardic Jews lived in Palestine long before the European Zionist movement. Only about 10% of all Jews worldwide are Sephardim; the rest are Ashkenazim. Sephardim are more closely related to Arabs, while Ashkenazim are more related to Armenids/Hittites/Assyrians.

According to Dr. Baker, “when it is said that a person has a Jewish appearance, the speaker usually has persons of Ashkenazic stock in mind. The members of this group are the typical Jews of Russia, Poland, and England, and they constitute the great majority, perhaps 90%, of all the people in the world to whom the name of Jews is applied.” — from *Race*, page 238, hardcover.

In 1492, Jews were expelled from Spain. Portugal expelled her Jews five years later. Some Spanish and Portuguese Jews converted to Christianity, and these Jews were referred to as “Marranos” by Jews who had left Spain/Portugal but kept their faith. Later, as the new converts began to gain power and social status, these “New Christians” become suspect by the “Old Christians” in Spanish society as being insincere converts. They were then called Crypto Jews, or Anusim — Jews who still practiced Judaism in secret.

It is the opinion of many gentiles that there are many Crypto or Marrano — also called “converso” — Jews in positions of power all over the West, but that few gentiles know of these hidden Jews’ real ethnic heritage.

Despite their geographical dispersion, however, all Jews are genetically similar to a remarkable degree, given their diaspora and the chance, seldom taken, to mix blood with surrounding populations.

[Also of note is that a U.N.-sponsored body listed “Jewish” as being only a religion in 1951 — no doubt for political purposes, since WWII had just ended a few years previously. John Baker shows that

Jews are indeed an ethnic group related by race, although he says that they are not a subrace since some people of Armenid descent are not Jewish].

The question “who is a Jew?” has a simple answer: anyone whose birth mother was Jewish by race — i.e., not a convert to Judaism; or, cleverly, the few people who convert to Judaism. Under Israel’s Law of Return [1], a gentile who converts to Judaism can immigrate to Israel. However, conversion to Judaism is rare and difficult by design, and such converts are not considered to be “true Jews.” It is the opinion of many that Jews “allow” converts so as to make Jews appear, to outsiders, to be “not a race, only a religion.” Such a feature also allows Jews to deflect the charge that Israel is “a race-based state.”

[1] quote from Israel’s amended Law of Return: “Definition 4B. For the purposes of this Law, “Jew” means a person who was born of a Jewish mother or has become converted to Judaism and who is not a member of another religion.” — Law of Return (Amendment No. 2) 5730-1970\*; Addition of sections 4A and 4B apparently occurred in 1970.

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### **Facial/Cranial Features of Ashkenazim Jews**

[Note that not all Jews have the physical features listed below]

1. **A)** Ashkenazim Jews have a long, large nose — one that differs from Italian-type noses by the fact that it often curves downward at the tip; the nose often has a noticeable “hump” on the top portion of it, if viewed in profile; the nose often resembles the number “6,” if viewed with the grooves of the “wings” of the nose, in profile [2]. Further, some gentiles have commented that Jews often have a facial appearance that seems “pinched,” as if God had taken their faces between his thumb and fingers and then squeezed.
2. **B)** The forehead and temples of the skull recede quickly. In other words, the forehead and temples begin to slope or curve almost immediately, whereas in Whites those areas are more “wall-like” and vertical. Studies of Jewish skull shapes show that most Jews are either a) not Semitic; or b) only partly Semitic. Instead, they are Armenid/Hittite in their skull shapes [3]. This means that the term “anti-Semitism” does not really apply to Jews [also 3]. Further, many Ashkenazim Jews have short heads, as compared to Europeans.
3. **C)** The ears of Ashkenazim Jews are usually larger than a gentile’s, especially the upper ear, and the ears often stick out, away from the head; this, combined with their large noses, often gives Jews a “rat-like” or “rodent-like” appearance. This “rodent-like” appearance is more noticeable when they smile.
4. **D)** Mouth opening/lips often larger than normal.
5. **E)** The eyes are sometimes slightly Asian in appearance, i.e. slightly more “squinted” than a European’s. This is more noticeable when they smile, squeezing their eyes shut even more than a gentile’s. Eyelids, especially the lower ones, are more puffed-out and “fleshy” than a European’s.
6. **F)** Jews usually have a “weak chin” that does not jut out.
7. **G)** Jews usually have legs and arms that are, proportionately speaking, rather short.
8. **H)** Their head hair is usually curlier, and darker, than a gentiles; further, Jews often cannot grow heavy beards; their beards are often scraggly and frizzy instead.



[1] source: book *Race*, by Dr. John R. Baker, Oxford University Press/FHU; 1974/1981; pages 232ff, hardcover. This book is considered by many to be the most detailed book ever written about the various human races. It includes many photos and diagrams.

[2] “Luschan holds that the hook-nose is by no means characteristic of the Semites, and contends that the number of arched noses that are found among the Jews is due to ancient intermixture with the Hittites in Asia Minor. He shows that other races also, as the Armenian, for instance, who have a good portion of Hittite blood in their veins, have hook-noses” (Jewish Encyclopedia IX [1905], 338). Also: “The relation of the breadth of the nose to its length, known as the ‘nasal index,’ has been considered one of the best means of distinguishing the various races of mankind.” (Jew. Enc. IX [1905], 339). And, “The nose is generally the characteristic feature of the Jews, who have, on the average, the longest (77 mm) and narrowest (34 mm)” (Jew. Enc. I [1901], 619).

[3] “The most important problem suggested by a study of craniometrical results concerning Jews is the relation of the type head of the modern Jews to that of the ancient Hebrews and to the modern Semitic skulls. The pure Semitic skull is dolichocephalic [long-headed], as may be seen from a study of the heads of modern Arabs, Abyssinians, Syrians .... The only way the type of the head may change is by intermixture with other races. If the ancient Hebrews were of the same stock as the modern non-Jewish Semites, and if the modern Jews are their descendants, then a pure dolichocephalic type of head would be expected among the Jews. As has been seen, all results of craniometry prove that the Jews are brachycephalic [broad-headed], and that the dolichocephalic form is only found among them in less than two percent of the cases” (Jewish Encyclopedia IV [1902], 335). Also, “Some anthropologists are inclined to associate the racial origins of the Jews, not with the Semites, whose language they adopted, but with the Armenians and Hittites of Mesopotamia, whose broad skulls and cuffed noses they appear to have inherited” (Jew. Enc. X [1903], 264). Dr. John Baker’s modern book *Race* also calls Jews brachycephalic instead of dolichocephalic.

### **Some Common Psychological Characteristics of Jews**

While humans vary in their personalities and behavior, Jews often display distinctive behavior patterns.

Listed below are their more well-known behaviors:

1. Jews often have a superiority complex, believing that they are superior to gentiles.
2. Jews are known to complain about life’s daily hardships more than gentiles.
3. Jews are known to be more paranoid than gentiles, often believing that gentiles are “out to get them simply because they are Jewish.”
4. Disloyalty towards non-Jewish persons and governments is a frequent feature among Jews.
5. Jews are often obsessed with scatological [fecal] subjects, e.g., human fecal- and urine-based humor. Further, Jews do not value “moral” behavior as Whites do, since their ancestors and relatives did not embrace the Christian socioreligious concept of “moral vs. immoral” behavior.
6. Jews, due to their unique history, have an uncanny ability to manage money and financial resources. Indeed, Jews seem obsessed with money and finance, and further, Judaism is a very materialistic religion that obsesses over valuable commodities.
7. Jews see themselves as physically unattractive; indeed, Jewish women often reduce the size of their noses via plastic surgery.

8. Jews seem to have an inborn dislike of anything culturally “European” or “White,” be it art, literature, music, film, etc., and further, Jews seem to delight in criticizing such White cultural features.
9. Jews have a predisposition to thinking and acting in human “group” terms, i.e. “which social/political action is best for Jews?” This is an opposing feature as compared to Western gentiles, who have been trained to think as “individuals.”
10. Jews seem to have an inability to believe that Jews might engage in any wrongdoing. Any gentile accusing any Jew of criminal or unethical behavior is automatically wrong in the eyes of Jews. Jews can never be guilty of anything, according to most Jews.

### ***SLAY THE SERPENT!***

