

# Khazares “Greatness and Controversy: The Untold Story of Jewish Europe”

## “The Iron Curtain over America” by John Beaty

A forgotten McCarthy Era Book has opened the door to a cover-up of Jewish history in Europe that changes everything

The evidence supports a hypothesis that Jewish populations in Western Europe emerged largely as a result of Khazarian migrations during the 10th and 11th centuries, rather than from an earlier Judean diaspora during Roman times. The absence of archaeological and historical evidence undermines the traditional narrative of significant Jewish settlements in Western Europe before this period.

This re-evaluation aligns with the hypothesis that the early presence of Jews in Western Europe is unsubstantiated, and their origins in Central and Eastern Europe are more plausibly linked to the migration of Khazarian Jews. This conclusion encourages a critical reassessment of accepted narratives and emphasizes the importance of archaeological evidence in reconstructing historical truths.

### Abstract

The historical misrepresentation of Khazarian Jews—Turkic-speaking Eastern Europeans who adopted Judaism and migrated into Europe during the Early to Mid Middle Ages—has long been conflated with the identity of Biblical Judean Hebrews. These distortions fueled early conspiracy theories about Ashkenazi Jews, who are, in fact, of entirely European origin with no ancestral ties to the Middle East or modern Palestinians, the descendants of Biblical Judeans and Samaritans.

Recent scholarship has dismantled the fabricated linguistics and falsified histories that perpetuated these myths, offering a clearer understanding of Ashkenazi Jewish origins and their real historical impact in Europe. By uncovering the truth, the Jewish people—a community subjected to profound historical injustices—are rightly recognized for their genuine contributions to Western European civilization.

Had these Khazars not embraced Judaism, they might have followed a different historical trajectory, potentially aligning with groups like the Vikings. This reevaluation not only dispels myths that have fueled centuries of scapegoating but also restores dignity to a complex and multifaceted history, rejecting narratives that were manipulated to justify war and genocide.

## Introduction by Gordon Duff

Throughout human history, race, ethnicity, and religion have been wielded as weapons of division and justification for unimaginable cruelty. The blood-soaked narratives of genocide, persecution, and exploitation often trace their roots to fabrications—stories crafted to simplify complex truths, vilify “the other,” and provide moral cover for inhumanity. Yet these same falsehoods, left unchallenged, also perpetuate cycles of victimization that ensnare oppressors and oppressed alike in a self-destructive dance of history repeating itself.

Nowhere is this more evident than in the saga of the Khazars, their remarkable empire, and the tangled legacy that follows their people into the modern age. It is a history that has been erased, reimagined, and rewritten to serve the agendas of power, often with catastrophic results. The plight of the Khazars, their descendants, and the communities they touched is both a cautionary tale and a mirror, reflecting the broader human tendency to simplify, scapegoat, and repeat mistakes.

This work takes aim at one particularly pernicious myth: the idea of an unbroken lineage of Hebrews migrating to Europe after the Roman occupation of Palestine. This notion, while deeply ingrained in the mainstream narrative, is historically baseless. Those who stayed in Palestine became Palestinians, embracing new religions and cultures over centuries. Those who arrived in Europe, forming what we know today as the Ashkenazi Jewish population, were not biblical Hebrews but largely descendants of the Khazars, a Turkic people who embraced Judaism as a state religion in the 8th century.

Fabricated history, when bolstered by armies of lies—misquoting Churchill here—makes everything worse. Lies create a foundation of quicksand, ensuring that entire peoples and their stories are swallowed up, their legacies distorted into weapons of propaganda and control. Worse still, these narratives often serve as pretexts for violence and exclusion, as those holding the reins of power find ways to profit from the misery of the misunderstood.

### **A Fabricated Continuity: Revisiting the Origins of the Term “Jew” and the Historical Construction of Identity**

The historical narrative linking the modern Jewish identity to ancient Judeans has been deeply ingrained in public consciousness. This narrative, bolstered by linguistic assumptions and ideological objectives, forms the backbone of political projects such as Zionism and the modern concept of a “right of return.” However, as with many widely accepted historical constructs, this story falls apart under scrutiny. The conflation of ancient Judeans, the Khazar converts of the medieval period, and the modern Jewish population is not only inaccurate but deliberately engineered to serve geopolitical ends. Worse, the politicization of this simple issue—one that could be resolved through rigorous historical and linguistic scholarship—has sown division among sundry Jewish communities, erased the rich Judean Hebrew history of the Palestinians, and perpetuated cycles of human suffering.

This analysis seeks to disentangle these constructs, challenging the linguistic, genetic, and historical evidence—or lack thereof—supporting such a continuity. It also explores the implications of the deliberate distortion of these histories, suggesting that the truth, if widely taught, could offer an avenue for mutual understanding and reconciliation.

## **The Khazarian Question and the Fabrication of Origins**

The resurgence of interest in the origins of the Khazars, particularly their connection to Ashkenazi Jewry and the broader Jewish identity, coincides with a critical juncture in global history. This inquiry is not merely academic; it has profound implications for understanding the geopolitical and cultural dynamics that have shaped the modern world. The deliberate obfuscation of Jewish and Hebrew origins has created a historical fiction that underpins many of the conflicts engulfing humanity today. This chapter examines how this confusion serves as a tool for ideological manipulation, legitimizing wars, genocides, and regime changes, and explores the pressing need for uncovering the truth amidst the fog of deception.

## **The Fabrication of Jewish Origins: A Century of Misdirection**

The 20th century witnessed the deliberate construction of a narrative conflating Jewish identity with biblical Hebrews. This effort, rooted in the political and ideological ambitions of European powers and Zionist movements, sought to legitimize the establishment of a Jewish homeland in Palestine. However, historical and archaeological evidence challenges this narrative. Scholars like Shlomo Sand, author of *The Invention of the Jewish People*, have argued convincingly that the vast majority of modern Jews are descendants of converts, with little to no connection to the ancient Hebrews of the Levant.

The Khazars, a Turkic people who established a powerful empire between the 7th and 10th centuries in what is now Ukraine and southern Russia, play a pivotal role in this narrative. Their conversion to Judaism, well-documented in historical sources such as the writings of the 10th-century Arab historian Al-Masudi and the *Letter of King Joseph*, challenges the monolithic portrayal of Jewish identity. The Khazarian hypothesis suggests that a significant portion of Ashkenazi Jews are descendants of Khazarian converts, not Semitic peoples from ancient Israel. Yet, efforts to explore this lineage have often been met with fierce resistance, censorship, and even persecution.

## **Ukraine: The Battlefield of History and Identity**

The current war in Ukraine is a stark reminder of the region's historical significance to Khazarian history. Ukraine was a core territory of the Khazar Khaganate, and its modern political landscape cannot be divorced from this legacy. The war, ostensibly about territorial integrity and geopolitical alignments, also represents deeper cultural and historical undercurrents. Ukraine's Jewish president, Volodymyr Zelensky, has embraced policies and alliances that have

plunged the region into chaos, fueling debates about the role of historical identity in shaping modern conflicts.

The parallels between the establishment of Israel and the current conflict in Ukraine are striking. Both involve contested histories and the mobilization of identity politics to justify violence. Just as the creation of Israel involved the displacement of Palestinians and the rewriting of history to erase their claims, the conflict in Ukraine has seen similar erasures of cultural and historical narratives. The alignment of far-right elements in Ukraine with Zionist policies further complicates the narrative, highlighting the contradictions and hypocrisies inherent in these ideological projects.

### **Lies as a Foundation for Conflict**

The deliberate fabrication of history to serve political ends is not new, but its consequences have reached unprecedented levels in the modern era. The suppression of inconvenient truths—whether through censorship, imprisonment, or assassination—has become standard practice. Historians, archaeologists, and journalists who challenge official narratives often find themselves labeled as extremists or even terrorists. This weaponization of truth serves to protect the institutions of mayhem, slavery, and psychopathy that dominate global power structures.

The persecution of those who question established narratives is particularly evident in the realm of Holocaust denial laws, which, while ostensibly aimed at preventing anti-Semitism, often stifle legitimate historical inquiry. Similarly, attempts to investigate the origins of Ashkenazi Jews or the historical realities of the Khazars are met with accusations of anti-Semitism, creating a chilling effect on academic freedom.

### **The Middle East and the Fabrication of Jewish History**

The establishment of Israel in the 20th century marked the culmination of a project to rewrite Jewish history. Contrary to popular belief, the first Jews in modern Palestine were not ancient Hebrews but European settlers. The absence of archaeological evidence supporting the biblical narrative of a grand Hebrew kingdom in the Levant has not deterred Zionist historians from perpetuating this myth. Instead, the narrative has been enforced through political and military means, including the displacement of Palestinians and the suppression of their history.

The parallels between the Khazarian origins debate and the Middle Eastern conflict are striking. Both involve the use of fabricated histories to justify territorial claims and the persecution of those who challenge these narratives. The consequences of these fabrications are not confined to the regions in question but have global implications, fueling wars, terrorism, and humanitarian crises.

### **The Urgency of Truth**

In an age where truth is increasingly equated with terrorism, the need for rigorous historical inquiry has never been more urgent. The manipulation of history to serve political ends not only distorts our understanding of the past but also perpetuates cycles of violence and injustice. By examining the Khazarian origins of Ashkenazi Jews and the broader fabrication of Jewish history, this book aims to illuminate the mechanisms of deception that underpin many of the world's conflicts.

The pursuit of truth is not merely an academic exercise but a moral imperative. It requires courage, resilience, and a commitment to justice. As this chapter has shown, the stakes are high. The lies that have shaped modern history are not just abstractions; they are the foundation of systems that inflict suffering on millions. By uncovering these lies and challenging the institutions that perpetuate them, we can begin to envision a world where history serves as a tool for understanding and healing, rather than a weapon for oppression and war.

### **The Evolution of the Term “Jew”**

The term “Jew” had been traced ‘pseudo-linguistically’ to the Latin *Judaeus* and the Greek *Ioudaios*, which originally referred to the inhabitants of the region of Judea in the Levant. These terms carried geographic and religious connotations, identifying a specific Semitic people bound to the Judaic faith. However, the linguistic evolution of *Judaeus* into “Jew,” particularly in the European context, is fraught with assumptions unsupported by evidence.

The term “Jew,” often misapplied in historical narratives to those accused of rejecting Christ and facilitating his crucifixion, has been weaponized as a tool of scapegoating and social manipulation. This misrepresentation served to marginalize and target Jewish communities, particularly during periods of political or economic upheaval.

In Eastern Europe, many Jewish communities subsisted as agricultural laborers or small-scale traders. However, those who migrated into the urban centers of Central and Western Europe during the Middle Ages often brought advanced skills in trade, craftsmanship, finance, and governance. These abilities allowed them to thrive in emerging urban landscapes, where they quickly became indispensable to the economic and administrative fabric of the regions.

Their success, however, frequently drew resentment. Jewish communities, distinguished not only by their cultural and religious practices but also by their proficiency in various trades and professions, were often perceived as “different” and, at times, as “better” than their host populations. This perception, combined with the economic tensions of feudal societies and the Church’s theological doctrines, made Jews a convenient target for exclusion, violence, and systematic scapegoating.

The rise of Khazarian Jews, in particular, who transitioned into Europe as traders and craftsmen and sometimes attained positions of nobility, underscores

the complexities of their integration. Their achievements and adaptability, rather than being celebrated, were often met with hostility rooted in envy and ignorance. This pattern of targeting Jewish communities reflects broader societal dynamics of marginalization and power struggles rather than inherent truths about Jewish identity or behavior.

In medieval Europe, commerce and cultural exchange were virtually nonexistent across the vast chasm between Eastern and Western Christendom, let alone with the Levant. Yet, narratives claim that the Latin *Judaeus* evolved seamlessly into Old French (*Giu*) and Middle English (*Iew*), ultimately becoming “Jew” in English by the 12th century. This assertion assumes a level of cultural continuity and linguistic borrowing that defies the historical reality of medieval Europe, which was characterized by fragmentation and isolation. The absence of trade networks, urban centers, or significant Judean populations in Western Europe makes this linguistic transformation implausible. Furthermore, there is no documentary evidence to suggest that populations identified as Judeans maintained a presence in these regions during this time.

### **The Decline of the Judean Population**

By the time of the Roman Empire’s decline, the Judean population had already undergone significant upheavals. The destruction of the Second Temple in 70 CE and the suppression of the Bar Kokhba Revolt in 135 CE led to the dispersal and marginalization of Judean communities. In the Western Roman Empire, the collapse of urban centers and the rise of barbarian polities effectively erased the remnants of these populations.

It is critical to distinguish between the Semitic Judeans of antiquity and the populations later referred to as “Jews” in medieval and modern contexts. By the 6th century, under Emperor Justinian, any remaining Judean populations in the Western Roman Empire had either migrated eastward into the Byzantine sphere or disappeared entirely. The Byzantines maintained significant Jewish communities, but these were concentrated in urban centers like Constantinople and Antioch, far removed from the barbarian-ruled Western provinces.

### **The Diverging Diasporas of Sephardic Judeans and Khazarians: A Historical Analysis**

History often simplifies complexity into convenient narratives. Nowhere is this more evident than in the conflation of Judeans—Semitic descendants of ancient Israel—with the broader populations later labeled as “Jews,” which include groups like the Khazarians. These distinctions, often ignored or blurred for political, ideological, or even theological reasons, are critical for understanding the multifaceted history of Jewish identity.

Sephardic Judeans, deeply rooted in the Levant, carried their Semitic heritage through the Mediterranean world, leaving a legacy shaped by Hellenistic, Roman, Islamic, and Christian influences. In contrast, the Khazars—a Turkic-Caucasian people whose ruling elite converted to Judaism—emerged as empire

builders in the steppes of Central Asia and later became foundational to the Jewish communities of Eastern and Central Europe. This work seeks to disentangle these narratives, exploring the migrations, cultural transformations, and enduring impact of these groups.

## **1. The Early Judean Diaspora: Migration and Adaptation**

### **Roman Dispersal and Early Communities**

The destruction of the Second Temple in 70 CE and the Bar Kokhba revolt in 135 CE marked the beginning of a transformative era for the Judean people. Systematic dispersal by Roman authorities uprooted Judeans from their ancestral homeland, forcing them to migrate across the Mediterranean and beyond.

These early migrations laid the foundation for Judean communities in cities like Rome, Alexandria, and Carthage. Archaeological evidence, including inscriptions and synagogue remains, highlights the persistence of Judean religious and cultural identity even as they integrated into diverse local economies.

### **Integration into Hellenistic and Roman Contexts**

In the eastern Mediterranean, Judeans thrived in the urbanized, intellectually vibrant cities established during Alexander the Great's conquests. They participated in commerce and intellectual exchange while maintaining a distinct identity centered on their Semitic heritage and religious practices. However, the pressures of assimilation and persecution varied over time. With the rise of Christianity as the state religion of the Roman Empire, particularly under Byzantine rule, Judeans faced increasing challenges, including forced conversions and restrictions on their economic and religious freedoms.

Many Judeans in the Byzantine Empire eventually converted to Christianity, forming a significant part of the ancestral population of modern Palestinian Christians. This continuity, often overlooked, underscores the Semitic roots of these communities.

## **2. Migrations to Neighboring Regions: North Africa and the East**

### **North Africa: A Haven for Judeans**

Judean migration into North Africa followed well-established trade routes connecting the Mediterranean to the Levant. These communities flourished under Roman and, later, Islamic rule. Jewish inscriptions and synagogues in regions like Cyrenaica and Carthage indicate the enduring presence of these communities, even as they adapted to changing political landscapes.

Islamic conquests brought further transformations. Judeans became part of the protected *dhimmi* class, enjoying relative autonomy in exchange for a special

tax. This arrangement allowed them to preserve their identity while contributing to the economic and intellectual life of North African cities.

### **The Babylonian and Persian Centers**

Babylon remained a vital center of Judean culture and scholarship well into the early medieval period. The academies of Sura and Pumbedita, where the Babylonian Talmud was compiled, served as intellectual hubs for the diaspora. Further east, Judean merchants and settlers established communities along the Silk Road, extending their influence into Central Asia, Afghanistan, and India. While less documented, these migrations reflect the adaptability and resilience of Judean populations.

## **3. The Flourishing and Expulsion of Sephardic Judeans**

### **The Golden Age in Al-Andalus**

The conquest of Iberia by Muslim forces in 711 CE ushered in a period of cultural flourishing for Judeans. Under Islamic rule, Judeans in Al-Andalus were recognized as *dhimmis* and became integral to the intellectual and economic vitality of cities like Cordoba, Toledo, and Granada.

During this era, Sephardic Judeans contributed significantly to fields such as medicine, philosophy, and poetry. Figures like Maimonides exemplify the cross-cultural synthesis of Judean, Islamic, and Hellenistic traditions. This “Golden Age” represented a unique chapter in the Judean diaspora, where coexistence and intellectual exchange thrived.

### **The Alhambra Decree and Forced Migrations**

The Reconquista brought an end to this period of relative harmony. The Alhambra Decree of 1492 expelled Sephardic Judeans from Spain, forcing them to seek refuge in North Africa, the Ottoman Empire, and parts of Europe. Sultan Bayezid II of the Ottoman Empire famously welcomed these exiles, resettling them in cities like Salonica, Istanbul, and Izmir. Salonica, in particular, became a majority-Judean city, revitalized by the skills and networks of Sephardic merchants and artisans.

## **4. The Rise and Decline of the Khazar Khaganate**

### **Khazarian Conversion and Expansion**

While the Sephardic Judeans were shaping the Mediterranean world, the Khazars emerged as a dominant power in the steppes north of the Black and Caspian Seas. By the 8th century, the Khazar ruling elite adopted Judaism, likely for strategic and political reasons, creating a Jewish identity distinct from the Semitic lineage of the Judeans.



The Khazars were empire builders, maintaining sophisticated governance and thriving on trade between the East and West. Their control of key trade routes along the Silk Road and the Volga River positioned them as intermediaries in Eurasian commerce.

### **Khazar Migrations into Europe**

The fall of the Khazar Khaganate in the 10th century triggered significant migrations. Unlike Judeans, who often migrated under duress or as slaves, Khazarians migrated as former rulers, bringing advanced military, administrative, and economic expertise. These migrations contributed to the formation of Ashkenazi Jewish communities in Central and Eastern Europe.

## **5. Diverging Histories: Sephardic Judeans and Khazarians**

### **Cultural and Genetic Distinctions**

Sephardic Judeans, with their roots in the Levant and Mediterranean, retained a Semitic genetic and cultural identity, distinct from the Turkic-Caucasian origins of the Khazarians. Genetic studies confirm significant differences between Sephardic and Ashkenazi Jewish populations, underscoring the diversity within the broader “Jewish” label.

### **Reassessing Jewish Identity**

By carefully distinguishing the trajectories of Sephardic Judeans and Khazarians, we uncover the complexity of Jewish history and its entanglement with the broader dynamics of migration, empire, and cultural transformation. These stories, though distinct, intersect in ways that illuminate the resilience and adaptability of diasporic communities.

Restoring historical clarity is not merely an academic exercise but a vital step toward understanding the shared and divergent legacies of these peoples. It is a task made possible today by the synthesis of evidence from archaeology, genetics, and historical texts—a task that, until now, has been hindered by ideological simplifications and narrow scholarly silos.

By embracing the complexity of this history, we honor the multifaceted legacy of the Judean and Khazarian diasporas, restoring nuance and integrity to the story of Jewish identity.

### **The Khazar Conversion and the Emergence of European Jewry**

The most significant development in the evolution of Jewish identity in Europe was the conversion of the Khazars, a Turkic people who ruled a powerful empire in the steppes of modern-day southern Russia and Ukraine. In the 8th or 9th century, the Khazar elite converted to Judaism, and portions of their population followed suit. This conversion marked a pivotal moment in Jewish

history, creating a population that was Jewish by religion but not Semitic by origin.

The Khazar hypothesis, explored in detail by John Beaty in *The Iron Curtain Over America*, provides a plausible explanation for the emergence of Jewish populations in Eastern Europe, later known as Ashkenazi Jews. Beaty argued that these populations descended primarily from Khazar converts rather than from Semitic Judeans. His work predates and surpasses Arthur Koestler's *The Thirteenth Tribe* in depth and rigor. Unlike Koestler, who framed the Khazar hypothesis as a historical curiosity, Beaty highlighted its geopolitical implications, particularly in the context of Zionist claims to Palestine.

### **The Politicization of Scholarship**

What should have remained a matter of simple historical inquiry—rooted in linguistic, archaeological, and textual analysis—has instead been weaponized, with disastrous consequences. The conflation of Judeans with later Jewish populations served political and ideological purposes, particularly in the 19th and 20th centuries. The rise of Zionism required a narrative that connected modern Jews to the ancient inhabitants of Judea, legitimizing claims to the “right of return.” This narrative, however, disregards the diversity of Jewish origins and the significant role of conversion in the expansion of Judaism.

This manufactured history has proven profoundly divisive, even within Jewish communities. The suppression of Khazar origins and the insistence on a Semitic lineage have marginalized certain Jewish groups while elevating others, creating internal tensions. More significantly, it has erased the history of Judean Hebrews who remained in the Levant, now embodied by the Palestinian people. The very people whose ancestors once inhabited the land are denied their history, displaced not only physically but also culturally and historically.

### **A Deliberate Suppression of Truth**

The intentional strangling of scholarship and research surrounding these issues raises questions about motive. By obscuring the diverse origins of Jewish communities and erasing the history of the Palestinians, those perpetuating these falsehoods have created a narrative that justifies colonialism, displacement, and violence. It is almost as though the suppression of truth has been designed to perpetuate human suffering, pitting communities against each other while obscuring their shared histories.

The enduring consequences of this distortion are profound. The Israeli-Palestinian conflict, rooted in competing claims to the same land, could be reframed if these histories were taught honestly. Acknowledging that many modern Jewish communities trace their origins to European and Khazarian converts, rather than ancient Judeans, would dismantle the ideological foundation of Zionist claims. At the same time, restoring the history of Judean Hebrews to the Palestinians would affirm their deep historical connection to the land.

## **The Role of Scholars and Public Awareness**

If the truth were widely taught, it could open pathways to understanding and reconciliation. Recognizing the complexity of Jewish identity—its Turkic, European, and Semitic strands—could foster unity among Jewish communities rather than division. Likewise, acknowledging the Palestinian people as the true heirs to the Judean Hebrew history could form the basis for dialogue, moving beyond the cycles of dispossession and conflict.

However, the responsibility for perpetuating these distortions does not rest solely with ideologues. Scholars and historians must bear accountability for failing to challenge these narratives robustly. By succumbing to political pressures or prioritizing academic conformity, they have abdicated their duty to pursue and disseminate the truth. It is a failure that continues to cost human lives.

The historical narrative tying modern Jews to ancient Judeans is a construct shaped by linguistic assumptions, ideological objectives, and political agendas. The absence of evidence for Judean continuity in medieval Europe, coupled with the significant role of the Khazar conversion, challenges the validity of this narrative. John Beaty's work remains a critical resource for understanding the origins of Jewish identity and the forces that have shaped its construction.

The politicization of this issue has obscured the truth, fostering division within Jewish communities and erasing the rich history of the Palestinians. If the truth were widely taught, it could dismantle the ideological justifications for conflict and pave the way for reconciliation. Instead, those who have suppressed scholarship and manipulated history have perpetuated human suffering, prioritizing their agendas over the well-being of countless lives.

By reclaiming historical integrity, we can illuminate the shared histories of these communities and create opportunities for mutual understanding. The cost of ignorance has been too high. It is time for the truth to emerge, however inconvenient it may be to those who benefit from its suppression.

It is not ethnicity, religion, or any other invented divide that makes humanity strong, but rather our shared capacity for adaptation, learning, and mutual respect. The Khazars were not the victims of some divine punishment but rather the casualties of geopolitical maneuvering, economic competition, and the unrelenting tides of history. Their story, like so many others, is one of resilience in the face of erasure and survival against the odds.

By understanding this history—not as a weapon, but as a tool for reconciliation—we can begin to dismantle the cycles of hatred that have plagued humanity for millennia. This is not merely an academic exercise; it is a moral imperative in a world that stands once again on the precipice of division and destruction.

Let us explore, uncover, and challenge the narratives that have been sold to us, not to vilify but to better understand. This is a call to question who profits from these distortions, why they persist, and how they can be undone—not just for the Khazars, but for all of us.

As I write this, I am reminded of the words of George Santayana: “Those who cannot remember the past are condemned to repeat it.” Let us remember, let us challenge, and most importantly, let us strive for a future where understanding replaces hatred, and truth replaces the comforting lies that have too often guided our path. This is the purpose of this work and the hope behind its creation.