

THE TRADITION OF THE

# Mother



THE ARYAN & NON-ARYAN  
IN THE NEAR EAST & EUROPE  
3000 B.C. - 1000 A.D.

# ABOUT WILLIAM WHITE

**W**illiam A. "Bill" White is the former Commander of the American National Socialist Workers Party, one of the best organized groups that advocated for the rights of white working people in the era before the ascension of the black communist government to power in the United States. A disciple of Julius Evola and Savitri Devi, he has been cited by Jewish and anti-racist groups as the loudest and most effective advocate for National Socialism and an end to Jewish power in the United States.



Selected as a patsy by the American intelligence community, he was arrested in October 2008 and brutalized for two and a half years in an effort to make him confess to a government-contrived plot to assassinate then-candidate Barack Obama with a truck bomb. When White refused to confess, despite offers of early release and an end to torture, he was indicted five times on charges ranging from murder, kidnap and extortion to witness intimidation and transmitting threats. He was acquitted in April 2011 after a Court ruled government officials had lied, presented perjured evidence to a Grand Jury, arrested White without probable cause and wrongfully imprisoned him for 30 months. Despite this finding, the federal government continues to pursue White, accusing him—despite having repeatedly admitted in court to having “no evidence” to support these allegations—of orchestrating the 2007 kidnapping of Elie Wiesel and the 2005 murder of the family of U.S. District Judge Joan Lefkow, as well as “15 to 20” other politically motivated killings of U.S. law enforcement and intelligence personnel and government officials.

Currently living in rural Southwest Virginia, White is retired from politics, but writes weekly for AMERICAN FREE PRESS newspaper and is a regular contributor to THE BARNES REVIEW history magazine. His case continues in appellate courts as he seeks justice and reparations for the losses his business and family suffered due to the federal government’s false arrest and malicious prosecution of him. He is pursuing a degree focused on ancient history—particularly Classical and Near Eastern Studies—as he investigates the ancient Tradition and Aryan history and spirituality. He is now preparing to publish two books, one a commentary on Saxo Grammaticus’ *Gesta Danorum*, and the other a brief history of the Jewish and Aryan influence on ancient Egypt.

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## PREFACE

**O**din and Yahweh are two powerful figures, both of which have established cults that have spanned millennia, and sprouted political and cultural movements that continue to shape the modern world. Yet these two patriarchs are very different figures, and the cultures and lessons which their worship imparts to believers diverge. I do not believe their worship is compatible, and I do not believe that the Semitic religions that found a late expression in the cult of Yahweh have anything to offer mankind. Quite the opposite, I believe that Yahweh is an evil demon that threatens the continuation of human life on this planet. But I do not come to that belief out of prejudice. I have come to it after an extensive exploration of the facts – an exploration this book represents.

My words may alienate Christian readers, and, in the sense of a certain type of Christian reader, that may be good. However, I believe even the Old Testament Christian will find this book of value, as what I present is a largely factual description of the ancient world and the beings that were worshipped there. While my conclusions about Yahweh may be challenged, the descriptions I give of Baal, Amun, Molech, and the cultures in which these gods and others developed provide an introduction to demonology which gives context to the Biblical accounts. Further, in my view, the Christian religion is about the teachings and story of Jesus Christ, and not about the wickedness that preceded Christ's mercy. However, I am not a Christian, not least of all because I do not believe in the concept of sin, and so my authority to lecture the Christian may be limited.

This book originates in a number of essays I wrote, some in prison, and some for various publications, including the *Barnes Review*, which has

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been my patron and whose staff and whose publisher, Willis Carto, have really kept me alive during the period of persecution I have faced from the American state. Even as I write this, I have grave doubts as to the amount of time still allotted to me upon this earth. My greatest desire has been to find a way that I could live quietly, outside of politics, and conduct the necessary research I must make into the occult and into the ancient history of the beings that control this world. The American government has tried to prevent this, going to the extreme of refusing to even let me leave this country in a peaceable fashion. My publishers, Willis and others, have made my studies possible, as far as they have been able, and I thank them for it.

I do write for money, and my last book, *Centuries of Revolution*, was commissioned as a political tract. I did go somewhat off the reservation with that tract, but was, after much controversy, able to get it published. Reviews of *Centuries of Revolution* have been universally positive, and its reception has allowed me to move into material such as that with which this book is filled – the kind of material which I love and which I want to see published.

For those who said they wanted more out of *Centuries of Revolution*, this book covers in detail the material that comprises perhaps the first half of *Centuries'* first chapter. The focus here, though, is not on the Jews, nor on the political implications that the development of demonic cults in the ancient world has for our modern world. Here, I make an effort to shed light on the areas of ancient history which are murky, and to draw together the fragments of human knowledge in a variety of specialized fields, into one comprehensive picture of the ancient Near East and Mediterranean, which can then be examined comparatively with the Germanic and Nordic cultures of Northern Europe.

When I used to lecture in the prison system to students of Asatru, the Nordic faith of the Aesir, I found that most Americans are woefully ignorant of history, particularly ancient history. What I have found publishing my first book is that the doctrines of tradition which I discuss in *Centuries* are likewise largely alien to American readers, even those who participate in the

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“far right.” Thus, I have started this book with introductory material, outlining the theoretical perspective I apply to history and historical study, the issues addressed in the book, and a general historical outline of the diffusion of the Aryan race.

The first part of the book focuses on the cultures of the Near East and Eastern Mediterranean, beginning with an outline of the material likely most familiar to the reader – the Biblical schema of Genesis 10 and the racial context of ancient Greece – then proceeds through more obscure people, such as the Etruscans and the Hittites, through the civilizations of the Great Mother and Egypt. The material builds on itself, and the more complex and more important material is provided after the material that gives it context. This means that one may have to read to the end of the book to grasp the more important conclusions. Given how many said they read *Centuries*, I don't think this will be a problem for the reader.

The second part of the book focuses on Northern Europe, and particularly on those aspects of Northern European religion which were influenced by the religions of the Near East and Eastern Mediterranean. It concludes with a discussion of Thor and the Midgard Serpent, which I feel is a good summary of how the Indo-European faiths felt about the Near Eastern faiths they encountered – that these alien religions were something to be drowned under water and smashed with a hammer.

Lastly, I have included an Afterword only slightly less controversial than the Afterword to *Centuries*. It describes my personal encounters with the demonic beings described in this book, and the terrible impact experiencing these beings has had on my mind. I am the first to admit that I am not a well person. The world, since my experiences, is one of constant fear, as I know that lurking everywhere, in a world superimposed upon this one, are the very real beings behind the god-figures that the ancient world worshipped, and that these beings are constantly attempting to slip through the cracks and enter upon the mundane world. Like always, this book, like this world, ends in evil and destruction.

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Some have said that the evil I have experienced so directly is karmic in nature. Karma, of course, is simply the demand that maya – the illusion that is believed by the body to be real – makes upon those that try to detach from it. It is what ties us to the material world. I prefer to think of my experiences with evil as dharmic – as an opportunity to apply the law to situations where the law does not yield its proper results. Of course, I have often failed to be dharmic; I am really not a model or a hero in any sense. Yet, by exploring my failures, I have tried to better set myself upon the proper course.

I hope this is helpful for those who have a serious interest in demonic religions and evil beings – and in the culture of the Arya that has opposed them for the entirety of human existence. It was written to be a brief guide to the origins of those evil forces, and I hope it one day falls into the right hands, and may become useful to the future world, which will be called upon to bind that which the modern world has unleashed.

# PART I

AN INTRODUCTION TO METAHISTORY

# CHAPTER 1

## MYTH AND HISTORY

**A**s reality approaches myth, it becomes more real than mere reality itself. The truth of this statement is evident to all of those who share the spiritual force which the gods have granted to the greatest of the mortal races – the Arya. For if history is a record of the events of humanity, then myths are the events humanity experiences abstracted to an ideal. As history approaches myth, it approaches that ideal which has been lost in our increasingly de-mythologized, modernized and material world.

In the study of history, myth, even more than language, is the factor that allows us to trace the movements of the peoples of the earth, their interactions, and the development and spread of their cultures. Knowledge of the Indo-European language has allowed historians to prove the original unity of the cultures of Northern Europe with the Indo-Iranian world, but the mythical beliefs and systems allow us to unite that tradition to the Sumerians, the Egyptians, and all of the branches of culture that grew from the trunk of the Aryan tree of life.

Myths are also a determinant in shaping the direction of society. Our modern world is shaped by the Christianized and, increasingly, Judaeo-Christianized myths of Hebraic tales of the Old and New Testament, and the secular myths of Judaic Bolshevism, which is the other, nominally “opposing”, force that is permitted in the modern West. Just as the stories of the ancient Aryans drove the Arya to conquer and order the peoples of the world, the myths of modern Jewry have led the world down the path to destruction, and ironically fulfilled of the prophecy that was given to the ancient Arya about the end of the modern world.

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For those who believe in the sanctity of the ancient Aryan Tradition, there is another, deeper element to myth, and that element is truth. The modern world has struggled with the uniformity of the primordial traditions of man – vats of ink have been wasted publishing gobbledegook about the archetypes of the human psychology and how early notions of religion have developed from the “common human” heritage of mankind. Yet a study of myth reveals that nothing is further from the truth – the stories of myth are not a collection of localized tales about localized deities that are similar because the people who invented them developed their societies and their cultures along similar lines. Instead, a study of the myths of the civilizations of the world finds a common mythical heritage – a mythical heritage that is as valuable to understand the methods by which human events are changing today as it was when it was first handed down to man by the gods, long before the last ice age.

The myths of the ancient world can be distilled to show that there was once a natural order to the universe and to human society that said man is naturally differentiated within his society by function or caste, and that men and animals are differentiated between each other by species and race.<sup>1</sup> In this natural order, there is a path by which those individuals possessed of higher spirit can give their lives greater meaning than the rewards of the merely material world, and a path of ritual that allows those not possessed of such a spirit to participate in the life of that society as well.

The Aryan Tradition teaches a clear distinction between good and evil. Good is what upholds the natural order of mankind; evil is what destroys it. The world was a mass of chaos before Aryan man appeared in it, and the life of Aryan man is a perpetual struggle against the chaotic evil which is forever lurking beyond the borders of civilization, threatening to destroy it. That this chaotic evil is democratic in nature and leveling – that it seeks to break down the barriers that the gods have decreed among mankind and reduce all men to a formless international body – is further taught in Traditional mythical history.

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<sup>1</sup>And thus those races of men who are only nominally differentiated from animals have their place in the world order as well.

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All of modern philosophy of value – Spengler in his theory of the culture-soul, Yockey in his theories of the culture-poisoners, Evola and Guénon and Radical Traditionalism, and Devi and in ideas of the Man Against Time – derive from a realization or rediscovery of these traditional principles. Even the philosophies of the world destroyers – such as Marx's class theory – are based upon a perversion of the ancient notion of the degradation of castes and the coming of the Death Age. That Marx borrowed this doctrine by inverting the ancient laws of the Arya and the caste society of the Vedic Indians is not something his disciplines publicize – and yet it is true.

Myth is valuable because it is the starting point of the study of metahistory – the method by which change occurs in human societies – and an understanding of metahistory allows man to understand the spread and development of human culture, as well as the transcendental truths and the occult struggle which have accompanied the struggles of mankind. The idea that history can – or should – be separated from myth is a modern one. It is part of a modern world that has been stripped of myths and ideals and left to be merely what it is. To our ancestors, the idea of not understanding human history as a realization of mythical ideals was completely foreign – and it is in hope of recapturing that spirit that this book had been written.