

CHAPTER 6

THE ETRUSCANS

The Etruscans were a people who colonized northern Italy in the late second millennium BC and developed a flourishing trade culture that dominated the Italian peninsula through the first half of the first millennium BC. They suppressed and ruled Rome for a period of time, until they themselves were overthrown by the Romans, and blocked Greek efforts at westward expansion through much of the early first millennium B.C. To the world, they are best known for their atrocities, their pornography, and the artistic portrayals of demon worship that the Catholic Church utilized in medieval depictions of Hell. To white activists, they may best be known through Alfred Rosenberg's contrast of what he termed their "Semitic" religious and cultural style and counterpoised to the "Aryan" religious and cultural style of Rome. Yet the Etruscans were not a Semitic people – they were a people, of possibly Indo-European, though more likely Mediterranean, origin who, like the peoples of modern America, were seduced into a profoundly evil way of life by the Semites – Phoenicians and Carthaginians – that they allowed to settle, trade, and eventually rule within their borders.

ORIGINS OF THE ETRUSCANS

The Etruscans were also known as the Tyrrhennians, and it is believed that they were one of the "Sea Peoples" that migrated from the western and southern coast of Asia Minor after the conquest of Troy.¹⁵⁷ The Tyrrhennian name is first encountered in Egyptian inscriptions of the twelfth millennium B.C., and

¹⁵⁷We first discuss the Sea Peoples in Chapter 4.

THE TRADITION OF THE MOTHER

while these Sea Peoples were mostly Indo-Europeans and Greeks, the Etruscans appear to be descended from the pre-Hittite Anatolian peoples of Asia Minor.¹⁵⁸ Classical authors equate the Etruscans with the Pelasgians and the Lydians.¹⁵⁹ Though the Mediterranean branch of the white race is non-Indo-European but not Asiatic, and is associated with brachiocephalic, or round-headed, skulls, the skeletons and skulls of the remains of the Anatolian people have been analyzed and found to be more dolicocephalic – long headed - than brachicephalic, particularly among the ruling elements, causing some to conjecture that pre-Indo-European Anatolian society was, or was governed by, an offshoot of the Sumerian peoples, whose culture originated in a proto-Aryan racially northern European governing class.¹⁶⁰

Having migrated to the northern Italian peninsula from the southern and western portions of Asia Minor, the Etruscans likely participated in the religion of the Great Mother.¹⁶¹ Contrary to the view put forth by feminists in the modern world, the religion of the Great Mother, and matriarchy in general, was never a worldview universal to the religious feelings of mankind. The Great Mother was known by several names, many of them epithets. The earliest definite identification encountered in history is the name by which the Southwest Hittites knew her, Kubaba – later Kubala and the Greek Cybele. It is likely that her worship spread by the Minoan civilization of Crete. The late forms that Etruscan religion took indicates that they were poisoned with an evil religious seed at an early date – a factor that likely later contributed to their seduction by the Semites into the worship of demonic spirits.

¹⁵⁸Like the Hamitic Sea Peoples of Genesis 10, the Tyrrhenians were likely of Mediterranean stock, though some argue they were of pre-(and post-) Hittite Indo-European stock, like the Luwians.

¹⁵⁹Also discussed in Chapter 4. Herodotus, in particular, links the Tyrrhenians and Lydians.

¹⁶⁰Discussed in Chapter 3.

¹⁶¹See Chapter 9, which is summarized in this paragraph.

THE TRADITION OF THE MOTHER

THE GODDESS UNI



Juno

The key Etruscan goddess was Uni – the figure known in Greek myth as Ino, and who was adopted by the Romans as Juno. The identification of Uni with Ino links the Etruscan form of worship to that of Thebes, further establishing the Pelasgian and Anatolian origin of Etruscan society. Thebes, unlike many Greek city states, was founded prior to the invasion of the Peloponnese and Boeotia by the Mycenaean – or Aryan – Greeks, and its origins, mythically, link it to Phoenicia – and to the religion of the Great Mother.¹⁶² One of the leading figures of the Theban myth cycle – the wise man Tiresias – was for a time changed into a woman, and is often depicted in Etruscan art as a man in

woman's clothes – a homosexual or transsexual. Ino herself is the daughter of Cadmus and Harmonia, the founders of Thebes, whose myth ends with their transformation into serpents, and thus links the cycle to the phenomena of serpent-worship, which is associated with the Great Mother cult. Ino's mythical role included raising her nephew Dionysius, a male figure also linked to the religion of the Great Mother.¹⁶³ Ino's later equation with Hera via Juno is an example of how the matriarchal ideal was corrupted with time – Hera was the proud matron of the Aryan Greeks and Uni the promiscuous and terrible Great Mother. But when the Roman, an Indo-European people, encountered the Greeks, they assimilated their ideal woman – the proud matron – with the great woman they had absorbed from their neighbor to the north, creating

¹⁶²Read Chapter 5 in context of the discussion of the Hamitic peoples in Chapter 3 for more information.

¹⁶³Also discussed in Chapter 9.

THE TRADITION OF THE MOTHER

Juno – a blend of the Aryan conception of womanhood and the ecstatic cult of the Mediterraneans.

TRADE AND THE GROWTH OF ETRURIA

The Etruscans are first known archaeologically as the Villanovan culture, and their remains have been found in northern Italy and dated from the end of the second millennium into the beginning of the first millennium. From about the eighth century BC the name “Etruscan” is used by archaeologists to describe this people, though the evidence is that the culture of the Etruscans developed continuously from Villanovan culture without any major ethnic upheaval. At this time, Etruria, or Tyrrhennia, begins to appear in contemporary histories because of its dominance of both the northern Italic politics and the non-Greek and non-Phoenician Italian tribes. The Etruscan ruling families then expanded their influence beyond the borders of the Tiber and the Arno,¹⁶⁴ establishing cities as far north as the Po River Valley and ruling cliques within most major central Italian city states, including Rome. There, the famed monarchy of the Tarquins would continue until its overthrow by Brutus and the founding of the Republic; the evidence is that Etruscan rule was the norm in central and northern Italy until the sixth and fifth centuries B.C.

The advantage that allowed the Etruscans to grow was their role as a great trading power. The Etruscans were positioned perfectly to middle man goods from the Gauls and their Nordic trading partners into the Mediterranean and Near East, and there is substantial evidence of interaction between the Etruscans and the Celtic Halstatt culture in particular. The Etruscans made a treaty, early on, with the Phoenicians and their colonies, particularly Carthage, defining spheres of influence in the western Mediterranean. Etruria itself was mineral-rich, particularly in iron ore, and this was likely the foundation of its early trading success, though there is also evidence it middle-maned tin from Britain into the Mediterranean. Trade in Nordic amber likely allowed Etruscan

¹⁶⁴Which define Etruria proper.

THE TRADITION OF THE MOTHER

ideas of religion and culture to spread farther north, and the Etruscan faith and culture deeply affected the Celtic and Nordic nations.

Several aspects of Etruscan faith are evident in the religion of the Scandinavian north as late at the end of paganism around the 10th century AD. First, there is the name of the gods, the Aesir, which is the Etruscan term. Second, there is the “Germanic migration myth” – the myth, detailed by Viktor Rydberg and common to the Germanic people, where a given German people claims to be founded in a migration from a foreign land due to hunger.¹⁶⁵ This same migration myth is assigned to the Tyrrheneans by Herodotus, in their migration from Lydia.¹⁶⁶ Likely, many of the Egyptian and Mediterranean traits found in Nordic religion result from this migration, though others came to Egypt and the Mediterranean through the migrating Indo-European peoples.¹⁶⁷

SEMITIC INFILTRATION OF ETRURIAN CULTURE

Of all of these relationships, though, the relationship with, first, Phoenicia, and, later, Carthage, was key to the development of Etrurian culture. Phoenicians and Carthaginians, both Semitic peoples, settled in Etruria and plied their wares, developing favored trading relationships and spreading both their way of life and their religion amongst the Etruscan people. Particularly pernicious was the Phoenician and Carthaginian worship of the god Baal Hammon, a form of the Egyptian god Ammon or Amun, who appears in the Bible as the demon Molech.¹⁶⁸ This Semitic form of worship involved human sacrifice, including

¹⁶⁵Epitomized in the myth of King Snio in Saxo's Eighth book, among others, including the Swabian Chronicle, the Longobardian migration myth of Jordanes, and elsewhere. This is discussed in greater detail in Chapters 11 and 12.

¹⁶⁶The other possibility is that the Etruscans are a Germanic or Indo-European people, but it is hard to support that argument.

¹⁶⁷The late form of the classical flood myth is another good candidate for mitigation by the Etruscans. See Chapter 11 for a further discussion.

¹⁶⁸See Chapter 10 for more on Amun.

THE TRADITION OF THE MOTHER

the sacrifice of children, along with the ritual torture and mutilation of living beings, both animals and men. In the cult of the Great Mother, a similar tendency had introduced frenzied ecstatic dancing that ended in sexual self-mutilation, where priests castrated themselves to become one with the goddess. This further mirrors the homophagia, the tearing and consumption of living things, that was part of the worship of Dionysius. Despite the formal scholarly denial of human sacrifice among the Greeks, Romans, Hebrews and Egyptians, classical and ancient histories give us examples of this practice among all of those people – Thucydides in particular tells us of the human sacrifice of a Persian general and his family in the public square of democratic Athens in a ritual designed to win the favor of Dionysius; the games at the coliseum, possibly introduced into Rome by the Etruscans,¹⁶⁹ were an example of human sacrifice by tearing by wild beasts, and were formally linked to the Roman god Consus, from whom we derive the idea of consensus; the Hebrews have the ritual “dooming to destruction” to their god Yahweh, which is formalized in Leviticus 27; and the Egyptians were known to have frequently publicly sacrificed enemies to Amun – one inscription in particular talks of seven Syrian princes who were hung from the boat of the pharaoh as part of a ritual human sacrifice. The practice of human sacrifice is also known in Homer, in the sacrifice of the twelve Trojans by Achilles at the funeral of Patroclus, and this tradition in particular is illustrated in one of the best known pieces of Etruscan art. In short, the cults associated with the Great Mother and introduced by the Semitic peoples of the Mediterranean, particularly the Carthaginians, into Etruria universally incorporated torture, mutilation and ritual murder of other humans into their religious ceremonies. These practices were made a prominent part of Etruscan culture by the Semites that settled in Etruria, just as torture, war and ritual murder are today advocated and championed by the Jews that have settled in America. That these practices were not native to the Etrurians is indicated by the literature of criticism of these foreign practices that developed

¹⁶⁹The formal games were introduced after Etruria had been dismantled and conquered by Rome, but the tradition may have been an Etrurian one.

THE TRADITION OF THE MOTHER

in late Etruscan society.

These practices continued into Christian times, and at least one church father, Clement of Alexandria, linked these rites to the rites of Osiris – though a form of the rites of Osiris clearly syncretized with that of Dionysius and linked to the religion of the Great Mother.¹⁷⁰ The syncretism and rites, as well as their origin in a foreign cult that settled among the Etruscans, are explained as follows:

“If you wish to inspect the orgies of the Corybantes, then know that, having killed their third brother, they covered the head of the dead body with a purple cloth, crowned it, and carrying it on the point of a spear, buried it under the roots of Olympus. These mysteries are, in short, murders and funerals. ... For those two identical fratricides, having abstracted the box in which the phallus of Bacchus was deposited, took it to Etruria—dealers in honourable wares truly. They lived there as exiles, employing themselves in communicating the precious teaching of their superstition, and presenting phallic symbols and the box for the Tyrrhenians to worship. And some will have it, not improbably, that for this reason Dionysus was called Attis, because he was mutilated. And what is surprising at the Tyrrhenians, who were barbarians, being thus initiated into these foul indignities?”

The general view is that the Etruscans became wealthy faster than their culture bearing strata could bear, and for this reason the Etruscans adopted the cultures of western Asia and the Phoenicians and Carthaginians instead of developing the culture they had brought from their homeland. In this, they are also similar to the United States, which has become a world power faster than its people have been able to form a cultural and ethnic identity, and thus has been forced to adopt a culture manufactured for it by others. While the Etruscan cultural phases mirror those of the Greeks, with an Orientalizing period followed by the wholesale integration into a Greek culture, the Etruscans diverge from the Greeks in the late phases in the orientation of their culture

¹⁷⁰Described below in Chapter 9.

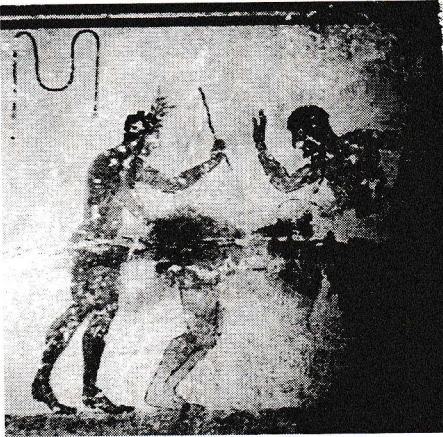
THE TRADITION OF THE MOTHER

toward violent pornography and scenes of torture in the afterlife.

DEVILS WITH VISIONS OF BURNING SINNERS

Etruscan culture is best known for its tomb-art, which is similar in principle to the art of early Egyptian tombs. The Etruscans were similar to the Egyptians in that they buried their dead, often preserving the corpse in resin, in sarcophagi in cities of the dead. These cities were often positioned in necropolises located on mountains opposite to the cities of the living. Like the Egyptians, the Etruscans gave their dead grave goods to take into the next world, and several pieces of Etruscan art show the Etruscan dead being guided into the next world – in the early phases, by winged beings driving chariots; in later phases, by bearded demons.

Through Etruscan tomb-art one can see the Etruscan view of the afterlife – often a terrible scene of torture and depredation. In one famous tomb scene, the “Tomb of the Whipping,” a woman bends over and performs oral sex on one



Tomb of the Whipping

man while another man penetrates her from the rear and whips her. In a scene cited by Rosenberg, a young boy is selected by a group of priests to be sodomized, then is ritually slain, disemboweled, and has the feces in his intestines examined to determine the will of the gods. This kind of ritual sacrifice and ritual homosexuality seems to have been formally incorporated into Etruscan religious practice as a cultural import

from the Semites of Carthage. In some tomb scenes, the two Etruscan demons of the dead, Charon and Vanth,¹⁷¹ lead other demons in the torture and

¹⁷¹It is argued that Vanth is the name of a type of demon rather than a specific demonic being.

THE TRADITION OF THE MOTHER

mutilation of the damned. Charon appears in Etruscan art as stereotypically Semitic, with a Semitic beard and facial structure, indicating that he and his myth were imported. Tombs also show serpent-legged demons such as the Greek Typhon,¹⁷² or have entrances constructed in grotesque “ogre” masks. In Egypt, the scenes painted in the tomb reflected what the dead wanted to see in the afterlife; in late Semitic-influenced Etruscan culture, the dead appear to have wanted to assist demons in rape, sado-masochistic sex, pederasty, and the torture of the helpless.¹⁷³

ANTI-SEMITIC REACTIONS

This Semitic influence in Etruria was not universally accepted, and “anti-Semitic” art, particularly caricatures of the Semitic or Levantine merchant, become a standardized component of Etrurian art. Etruscan portrayals of Semites comprise the first known anti-Semitic literature. Demon-like Semites are often portrayed as engaging in financial evils, the taking of slaves, and the bartering of pirated goods. From the caricatured and angry portrayals, it is clear that there was some resistance in at least some of the Etrurian city states to the influence of Phoenicia and Carthage among their peoples. But this resistance was not sufficient to stop the degradation of the entire culture. Pure political and financial motives, such as the limitation of Greek influence in the Tyrrhenian Sea, and the wealth that trade with Carthage generated, trumped over the good of the Etruscan people, and demon worship and demonic forms of living were allowed to flourish in exchange for the wealth that piracy and trade brought the aristocratic classes.

This Semitic way of living eventually destroyed the Etruscan city states. Rome revolted against the Etrurian dynasty of the Tarquins as the hedonism of Semitization reached its apex, and the revolt of Rome was the kernel of

¹⁷²Further indicating an adoption of the Semitic form of worship, possibly even of the god Yahweh.

¹⁷³Or be victimized by such things.

THE TRADITION OF THE MOTHER

a general anti-Semitic revolt that eventually destroyed Etruria. It took the Romans almost two centuries of Semitic domination to orient themselves, but the invasion of northern Italy by the Gauls weakened the Etruscan hold on Rome sufficiently that Rome was able to gain dominance over the cities of Latium and then central Italy. After recovering from the Gallic invasion of Italy that burned Rome, the Etruscans made war upon Rome in an effort to reassert their authority in the late fourth century B.C.—a war which ended with Rome invading and conquering the Etrurian city-states. Later, Rome would turn against the Etruscans allies in Carthage, and destroy that nation in two wars of the third century BC. The fanatical Roman hatred of Carthage cannot be explained by their mere geo-political situation. Rome rarely razed the cities of their enemies to the grounds. The Roman destruction of Carthage was motivated by a hatred born of witnessing the Semitic Carthaginians' atrocities against the Roman people.

Alfred Rosenberg made an example of Etruria in his *Myth of the Twentieth Century*, and this has prompted Jewish pseudo-scholars to attempt a deconstruction of the Semitic influence in Etruscan society and assign its bad practices and atrocities to the Indo-Europeans. A second strategy has been to attempt to remove the Etrurian city states from their racial context by labeling them “non-Indo-European and non-Semitic” – much in the way Kramer removed the Sumerians from their racial context with the same label. The Etrurian language is a linguistic isolate - a language not known to be related to any other known language family. These Semitic critiques have been conducted, though, within the limitations of the Marxist view that “Semitic” and “Indo-European” denote purely philological concepts and that there are no greater cultural or religious aspects of Semitic or Indo-European culture. A full analysis of Etruscan society shows that, regardless of whether their origin is Mediterranean or Indo-European,¹⁷⁴ they allowed material prosperity to deceive themselves into allying with Semitic traders and inviting into their

¹⁷⁴Mediterranean is most likely.

THE TRADITION OF THE MOTHER

society the horrors of the Semitic way of life. There is no question that the Etrurian form of religion is related to the civilization of the Great Mother, and that it incorporated barbarous practices taught to it by its allies and neighbors at Carthage.

LESSONS FOR THE PRESENT

The fall of the Etruscans can be seen a lesson to modern America. Like Etruria, America is a multi-cultural society divided into petty states that has allowed the values of international capitalism to define its way of life – and to produce a prosperity that the nation was not culturally prepared to support. And, like the Etruscans, America has turned toward Semitic peoples to give it an art, a literature, entertainment and a culture, and to make the Semitic values of war, torture and ecstatic, demonic religion paramount in its political and religious dialogue. If history is any guide, the revolt of a people like the Romans against this decadent way of life, though it may start small, contains within it the seed that sprouts to slay the Semitic serpent – and thus the revolt of the subject peoples of the American Empire may be the world's best promise for a restoration of the principles of the old, aristocratic and Aryan Rome.