

RACE CONCIOUSNESS IN ANCIENT ROME

Race Consciousness in Ancient Rome (1) – The Emperor Augustus

Writing around 120 A.D. the historian Suetonius records the efforts of the first Roman emperor, Augustus, to combat racial degeneration:

Augustus thought it most important not to let the native Roman stock be tainted with foreign or servile blood, and was therefore very unwilling to create new Roman citizens, or to permit the manumission of more than a limited number of slaves. Once, when Tiberius requested that a Greek dependant of his should be granted the citizenship, Augustus wrote back that he could not assent unless the man put in a personal appearance and convinced him that he was worthy of the honour. When Livia made the same request for a Gaul from a tributary province, Augustus turned it down, saying that he would do no more than exempt the fellow from tribute - 'I would far rather forfeit whatever he may owe the Privy Purse than cheapen the value of the Roman citizenship.' Not only did he make it extremely difficult for slaves to be freed, and still more difficult for them to attain full independence, by strictly regulating the number, condition, and status of freedmen; but he ruled that no slave who had ever been in irons or subjected to torture could become a citizen, even after the most honourable form of manumission.

Augustus (section 40) - *The Twelve Caesars*, Suetonius, translated by Robert Graves

Note: The children of manumitted slaves would qualify as Roman citizens.

Compare Suetonius with the *Rome* article of the *Encyclopaedia Britannica* 2002, which treats de-Romanization as a natural and inevitable course - ignoring the staunch opposition it aroused during the Republic as well as the explicit racial preservationist policies of the founder of what is commonly misrepresented as the cosmopolitan Roman Empire:

Unlike Greek city-states, which excluded foreigners and subjected peoples from political participation, Rome from its beginning incorporated conquered peoples into its social and political system. Allies and subjects who adopted Roman ways were eventually granted Roman citizenship. During the principate (see below), the seats in the Senate and even the imperial throne were occupied by persons from the Mediterranean realm outside Italy.

Race-Consciousness in the Roman Empire (2) – Death by Multiculturalism

From the 14th Edition of the *Encyclopaedia Britannica* 'Rome' Vol 19 pp.504-5 (1964):

During the last two centuries of the republic Rome, by introducing slaves and captives to perform the hard labour of Italy while the free population spent itself in war or lost itself in the provinces, had thoroughly changed the Italian stock. Had the change come gradually and had Rome received the newcomers into schools that might have trained

them into a consistent tradition this introduction of a varied stock might perhaps have enriched the spirit of Rome. But this was not to be. Such an amalgam requires time to eliminate the products of incongruous physical mixture, (2) to unify the peoples of a dozen languages until they can comprehend each other and effectually shape common ideals, to distil and throw off the hatred, servility and unsocial hostility to the community bred by years of suffering in slavery, and in a word to create a new people homogeneous enough to act together. The invasion was so rapid and the time so short that such a process of unification never completed itself at Rome. And when Rome, which was the heart of the empire, lost its rhythm and balance, when Rome no longer had a definite culture, a certain inspiration to impart to the provinces, when Rome's religion succumbed to the several mystical cults brought in by her slaves, when her moral standards yielded before a dozen incongruous traditions, and her literature lost itself in blind gropings after a bygone tradition of a freer day, the provincials in despair abandoned her guidance. (2) M.P.Nilsson, in Hereditas (1921), 370

For today's reader, the grim lessons apply to the culture of decay spawned by multiculturalism. The writer suggests that the *invasion* of Italy by alien races *might perhaps have enriched the spirit of Rome*, if only the invasion had been less rapid. In fact Rome was overwhelmed, and the same fate is befalling contemporary European societies. Discussion of the ensuing dysgenic effects, and scholarship critical of race-mixing (cf. the reference to *Hereditas*) are now proscribed by our Jewish academic censors. Yet, as this article illustrates, a race-interpretation of history could be promoted – until recently - by what is perhaps the most orthodox of all English language academic publications.

The above race analysis of the *Rome* article in the *Britannica*'s 14th edition transforms into a purely class analysis in the *Rome* of the current 15th edition:

The Roman nobility, prohibited by law and by custom from investing in commerce or industry, profited from the economic distress of the peasantry by buying up large tracts of land in central and southern Italy. Slaves, whom Rome's wars in the Mediterranean made available in large numbers, were introduced into Italy as farm labourers and herdsmen, causing further dislocation among the free peasantry. In general, the Roman economy lagged well behind the political development of both city and empire.

The *dislocation* that mattered was not economic, but genetic. The false attribution to social class of what really pertains to race is a standard weapon in the war to undermine Aryan race-consciousness. This racial mis-education of our people can be traced in revisions to successive editions of the *Encyclopaedia Britannica* and other standard reference works. The re-interpretation of Roman decline discussed above is clearly driven by ideology, not by newly discovered facts. Uncovering and publishing these revisions on sites such as *Stormfront* is one way we can help to reclaim our history.

Race-Consciousness in the Roman Empire (3) Retributive “Anti-Semitism”

"Why are Jews so often caricatured and maligned by Greco-Roman writers?" asks Professor Lester L. Grabbe (University of Hull, England) in his 1992 work, *Judaism from Cyrus to Hadrian* (1). Remarkably for a contemporary academic, Grabbe is bold enough to seek the cause of "anti-Semitism" within Jewry itself:

“The general reason for anti-Semitism was that the Jews were themselves seen as intolerant and misanthropic...To the Greeks and Romans, the Jews demanded religious tolerance, then denied it to others.”

Lester L. Grabbe. *Judaism from Cyrus to Hadrian Vol.2*, 1992, pp.410-411

Such objectivity on the Jewish Question has been all but banished from Western academia since the fall of Berlin in 1945. Indeed, "anti-Semitism" itself has been effectively re-defined as the attribution of any negative quality to Jews *qua* Jews, however justified, and is now *cogitatio non grata*. Conversely, it has become a virtue to impute vileness of any degree to Aryan Man.

Greco-Roman counter-Semitism is a particular embarrassment to Jewry, as it stands apart from Christian anti-Jewish prejudice. In an article entitled "Anti-Semitism", former printings of the *Encyclopaedia Britannica* discussed an "Anti-Jewish feeling" in classical antiquity:

“This theme [the unique distinctiveness of the Jews] was taken up by a chorus of anti-Jewish writers in the Greco-Roman world, including the rhetorician Apollonius Molon, the rabble rouser (2), Apion of Alexandria, and even such outstanding Roman intellectuals as Cicero, Seneca and Tacitus...Juvenal actually attributed to Jews an unwavering hostility to the whole outside world.”

Encyclopaedia Britannica, *Anti-Semitism*, 14th Edition, 1965 printing

Opposition by Alexandrian Greeks to the Jews of that city is particularly well-attested historically, and is explained in the article as primarily reflecting a rivalry for dominance between urban élites:

“Particularly in Alexandria, the commercial and cultural metropolis of the eastern Mediterranean, the ruling classes contested the claim of the local Jewish community, probably the largest in the world, to Alexandrian citizenship.”

Encyclopaedia Britannica, *Anti-Semitism*, 14th Edition, 1965 printing

In contrast, Professor Grabbe's account of Alexandrian "anti-Semitism" tells another story:

“When Egypt was taken over by the Romans, however, the Jews favored the winning side...Therefore, the Jews were seen - rightly or wrongly - by the Greek citizens of Alexandria and elsewhere in Egypt to be on the side of the Romans and, conversely, the enemies of the Greek community. Then, when Jews began to agitate for Alexandrian citizenship or similar rights, smoldering resentment and hatred burst into full flame...”

Lester L. Grabbe. *Judaism from Cyrus to Hadrian Vol.2*, 1992, p.411

The article *Anti-Semitism* quoted above has now been completely re-written by the Jew Berenbaum, a former director of the Washington Holocaust Museum. In the *Encyclopaedia Britannica 2002* article *Anti-Semitism*, any reference to hostility to Jews in the Greco-Roman world is simply omitted! The first subsection of this revised article is entitled, *The origins of Christian anti-Semitism*, thus disposing of a whole chapter in the history of Aryan resistance to Jewry.

Holocaust propagandist Berenbaum thought it better that modern readers not know the opinions of eminent Greeks and Romans concerning his people. Where the Jew fails to convince, he strives to suppress. In my *Stormfront* post *Race-Consciousness in the Roman Empire (2) - Death by Multiculturalism* (see link below), I elaborate further on the ideologically motivated revision of articles in the *Encyclopaedia Britannica*.

It is refreshing that a specialist in ancient Judaism, Professor Grabbe, has resisted attributing hostility to Jews as arising primarily from commercial, political or religious considerations. Another courageous academic, Professor Kevin MacDonald, (California State University-Long Beach), has published extensively on 'anti-Semitism' as a defensive response by host societies to exploitative Jewish non-reciprocity (3). It is to be hoped that the example of these two scholars will encourage others to deal with the Jewish Question with equal honesty.

NOTES

(1) Lester L. Grabbe. *Judaism from Cyrus to Hadrian Vol.2*, 1992, pp.410-411

(2) The article *Apion*, by a different author, gives a more objective account of this eminent Alexandrian :

“Greek grammarian and commentator on Homer...is the original source for the story of Androcles and the lion. He was head of the school at Alexandria and led a deputation sent to Caligula (in A.D. 38) by Alexandrians to complain of the Jews.”

Encyclopaedia Britannica, Apion, 14th Edition, 1965 printing

(3) See summaries of Professor Kevin MacDonald's major writings at:

<http://www.csulb.edu/~kmacd/books.htm>

Race-Consciousness in the Roman Empire (4) – Ancient Italy as a Nation State

Whereas the ancient Greeks never achieved [even avoided achieving] an effective and enduring political unity, Rome succeeded in forging a single state incorporating all the cities and communities of Italy. In this and in forthcoming posts, I will trace the development of,

challenges and alternatives to, and the ultimate failure of the Romano-Italian proto-nation state.

Italy and Greece both form mountainous peninsular and island extensions of Europe projecting into the Mediterranean Sea. Into these lands, during the second millennium B.C., came speakers of Indo-European languages ancestral respectively to Ancient Greek and the Italic languages of ancient Italy.

With the major exceptions of Etruscan and Greek, the peoples of Italy during early Roman times spoke languages, such as Oscan, Umbrian and Latin which shared a common descent within the *Italic* branch of the Indo-European language family. Cultural similarities reinforced a sense of a common Italic kinship, which made a unitary Italian state possible. Yet Rome's unification of Italy would prove a bloody and protracted process, completed well after Rome, with the aid of her Italian allies, had already achieved an overseas empire.

In Greece, as in Italy, speakers of an Indo-European derived language had, as noted above, established themselves in the second millennium B.C. By classical times, Greek dialects were universal or almost universal throughout Greece (1). These dialects had diverged much less among themselves than had the Italic languages of Italy. Greeks shared a strong sense of kinship vis-à-vis the outside world, yet, as among the Italic peoples, intra-racial antagonism did exist and ran counter to attempts to promote Hellenic unity (2). Leading *poleis* (city-states), such as Athens, Sparta and Thebes, contended with one another for primacy, and sought hegemony over smaller cities and less urbanized communities. These conflicts gave rise to alliances and confederations of *poleis*, which also formed in response to external threats such as that of the Persian Empire. Yet, in general, the citizen rolls of Greek cities never grew, as they did in Rome, by the inclusion of allied and defeated peoples. No one state achieved hegemony in Greece, nor, despite notable experiments, did a pan-Hellenic federal government emerge. Ultimately, the *poleis* of Greece exhausted themselves and came to be dominated by the kingdom of Macedonia, which in turn became subject to the power of Rome.

Unlike the overseas colonizing activity of the Greeks, which created independent cities, Rome favoured founding colonies within Italy itself which, together with her network of roads, consolidated her military hold on the peninsular and accelerated the process of Romanization. Rome reinforced her military dominance over neighbouring peoples by treaties of alliance which, while granting a range of Roman political rights, restricted the relations which these communities might maintain among themselves – thus lessening any effective resistance to Rome's growing hegemony in Italy. The allies were obliged to assist Rome in her military campaigns. Even the spectacular successes of the Carthaginian general Hannibal, who had led his army over the Alps into Italy (218 B.C.), were unable to sufficiently disrupt Rome's Italian confederacy. Hannibal's fifteen-year campaign in Italy ended in failure. The same Roman/Italian military machine which won an empire in Sicily, Sardinia and Spain from the Carthaginians, went on to conquer Greece and Carthage herself (146 B.C.). Rome's consolidation of Italy's military strength had been spectacularly successful, political consolidation would prove much more difficult to achieve.

Fulvius Flaccus, consul in 125 B.C., proposed granting Roman citizenship to all the Italian allies who desired it, but the measure failed to gain sufficient support within Rome. Some were jealous

of sharing the political and economic privileges of Roman citizenship, others may have felt that the peoples of Italy were still too culturally diverse to be incorporated into one state – after all, even the use of the Latin language was by no means universal throughout Italy. A generation later similar proposals would succeed, but Rome’s hand would be forced by urgent necessity. The highlanders of central Italy had risen in revolt and were gaining support elsewhere in Italy. A new Italian confederacy was formed as an alternative to Roman Italy. Rome’s offer of citizenship to those communities who had not yet taken up arms forestalled the spread of the rebellion, but by the end of the conflict, known as the Social War (*socius* = ally), all in Italy, even those who had continued the struggle and had been ruthlessly suppressed, were granted Roman citizenship:

“The war was over, but at a terrible cost in human lives and suffering... Nevertheless the political unification of Italy was an immense step forward: Romans and Italians could now grow into a nation, and men learn to reconcile their local loyalties with a wider national citizenship. A man could now remain a loyal son of the town in which he was born and lived and yet enjoy the benefits of membership of a large sovereign state. Without destroying the extraordinarily varied individual pattern of life in the different parts of Italy, Rome now made it possible for all to belong to a single society, membership of which was guaranteed by the *civitas Romana* [‘Roman citizenship’ – Gn]. Within a few years all the city-states and tribal areas were organized as *municipia* with *quattuorviri* as magistrates: semi-Celtic settlements in the north, old and proud Etruscan cities, cities of Latium, the Greek cities of the South, and the wilder Bruttian tribesmen, all now found in Rome their *communis patria* [‘common fatherland’ – Gn]. As Cicero said (*de legibus*, 2.2.5): ‘omnibus municipalibus duas esse censeo patrias, unam naturae, alteram civitatis’ [‘I think all the communities (of Italy) have two homelands, one by birth and one by virtue of their Roman citizenship.’ (translation: Gneisenau)].”

Scullard H. H., *From the Gracchi to Nero – A History of Rome 133 B.C. to A.D. 68*, 1959, p.70

Rome had successfully combined force with flexibility. Italy was now a unitary state which governed and drew tribute from the provinces. Grants of Roman citizenship to non-Italians were as yet an unusual and conspicuous anomaly. Yet, from its conception, the proto-nation state of Roman Italy was fatally compromised by its imperial legacy. The Italians had achieved an empire before putting their own nationhood on firm political foundations. Italy was already flooded with foreign slaves and foreign grain. Attempts to prevent racial (3), economic and cultural decline were ultimately defeated by the forces of cosmopolitanism.

In language chillingly reminiscent of modern multiculturalists (4), the Emperor Claudius (A.D. 41–54) argued for the admittance of Gauls into the senate. By 193 Rome was ruled by a North African, Septimius Severus, who had learned Latin as a foreign language and was overtly hostile to Romans and Italians. In the fourth century Christianity, imported from Asia, would become the official religion of the Roman Empire. Christianity, a proxy religion of Jewry, inverted the exclusivistic values of Judaism and was partly a symptom and partly a cause of the erosion of Roman and Greek national consciousness. The national cause in ancient Italy was lost. When Rome finally fell, it was the Jews, not Romans or Greeks, who would survive with a viable race-

political programme.

Endnotes

(1) A pre-Greek non-Indo-European language may have survived in the Balkans area into classical times. See the *Wikipedia* article 'Pelasgians':

“Ancient Greek writers used the name "Pelasgian" to refer to groups of people who preceded the Hellenes and dwelt in several locations in Anatolia, the Aegean and mainland Greece, as neighbors of the Hellenes. Pelasgians spoke a language different from the Greeks...Herodotus, like Homer, has a denotative as well as a connotative use. He describes actual Pelasgians surviving and speaking mutually intelligible dialects”

- at Placie and Scylace on the Asiatic shore of the Hellespont
- near Creston on the Strymon; in this area they have "Tyrrhenian" neighbors (*Persian Wars* 1.57).

“...Further, scholars have attributed a number of non-Indo-European linguistic and cultural features to the Pelasgians...”

Available on-line at: <http://en.wikipedia.org/wiki/Pelasgians>

(2) On intra-racial antagonism among the Greeks:

“There was also a strong race antipathy between Dorian and Ionian, manifested particularly in the Peloponnesian War, in which Athens and Sparta were the protagonists. Each was inclined to regard the other as not fully Hellenic. The Ionians claimed that the Dorians were descendants of non-Greek population of the Peloponnese. The Dorians asserted that the Ionians were pre-Greek or Pelasgian, standing much in the same relationship to true Greeks as do the Welsh and other Britons to the Anglo-Saxons.”

Encyclopaedia Britannica, *Ionians*, 14th edition, 1964

(3) Cf. my post **Race-Consciousness in the Roman Empire (1) - The Emperor Augustus**

(4) "During his censorship (47-8) Claudius outlined his policy in a speech to the Senate which is partly preserved in an inscription (the so-called Lyons Tablet found at Lugdunum) and also in the version given by Tacitus in the *Annals*. Drawing on his knowledge of Rome's history Claudius emphasized that the Republic had flourished because it had welcomed foreign elements into the citizen body and because it had adjusted the constitution to meet each fresh need. Thus he persuaded a reluctant Senate to proclaim the right of all Roman citizens in Gallia Comata to stand for office in Rome."

Scullard H. H., *op.cit.* p.309