

## **Nordlux: Thracian Horseman**

The topic of the podcast is something that is not very well known, at least in the America and Western Europe. It is the concept of the Thracian horseman, also called Thracian rider or Thracian hero. It is a very strong archetype of a heroic Aryan figure, obviously on a horse, very often accompanied in a company of dogs, hunting dogs.

It's a motif of a lot of cultures from the Thracians. Obviously, the name of the horseman comes from Thrace, and also it was worshipped by the Scythians. That's why I'm so interested in that.

One of the reasons that I'm interested in is that my name is connected, my real name I mean, is connected to the Thracian horseman, in one way or another. Sounds like you're killing yourself. Yeah, kind of.

The name of the horseman, Heros, obviously, it is connected with the Aryan, with the aristocrat from the Proto-Indo-European world, Arios, which means kinsman, but also means aristocrat, and basically means Aryan. From this, you can derive a lot of words like Eros, like Eron, like Heros, like Heron. Her means like Hera, like Hercules, Hercules means master, like in German, Her means master, but also means godly.

So, in a sense, the Heros is a godly archetype. Some people speculate that the Thracian hero is also representing of the Mitra in the real North Aryan or Northern Scythian tradition, not so much in the Roman Mitranic tradition. In the Roman Mitranic tradition, usually Mitra or Mitros is represented by killing a bull.

Meanwhile, in the Northern Mitranic tradition, we have this horseman that is riding in battle. This is connection between the sky, because sometimes the horseman is representing riding in the sky, similar to Odin in the wild hunt, and sometimes, as I said, it's represented riding on the battlefield or in a hunt. The Thracian horseman is depicted as a hunter, as I said, on the horseback, riding from left to right.

This is also important. Very often, the horseman is hunting boar. I will look at specifically in the case of quite a famous rock relief in Bulgaria called Mother Rider or Mother Horseman, which supposedly, I said supposedly because it's not well known, supposedly is created by the khanas of the first Bulgarian empire.

And represents a giant horseman that is hunting lion. Now, the lion most likely represents the Byzantium empire. Of course, they admit that in the scholarship, the origin of the relief is connected with the Bulgarian ethnogenesis, a semi-nomadic equestrian warrior culture from Eurasian steppe.

Others saw it in the relief resemblance of the Sasanian rock relief tradition. Yes, this Mother Horseman is very close to the Persian statues of similar symbolism. But I must

say that the Persian took this archetype from the Scythians, from the northern Aryan tribes.

And of course, this was adopted by the Turks much later. In some, it is sometimes considered the horseman represent or it's related to the deity of Tangar or Tangar, the sky god, the thunder god. Or it is related to the Iranian deity Mitra, which is also very likely.

Some people think that Mitra is one of the faces of or I would say representations of Tangar, the sky father. Some people suggest that this is the Thracian horseman, as I said before, and this is a very strong hypothesis. And it's a recurring motif of a deity in the form of a horseman in the Paleobalkanic mythology.

They say Paleobalkanic, but actually it's connected to the Aryan mythos. It's not connected with proto-pre-Aryan invasion of the Balkans. Pre-Aryan invasion symbolism is connected with the mother goddess.

After the Aryan invasion, you have these heroic sky fatherly figures. That's very similar to the Vedic tradition too, isn't it? Yeah. There's always this sort of like mud people, mother goddess religion, and then the Aryans come in there and then they conquer and then they establish their sky father religion on that basis.

I will say that I found making a research recently that the Indo-Europeans, they also had mother goddess, but they were represented in a different way. Different from these Middle Eastern mother goddesses that are obviously some fertility goddess that are usually quite disgusting looking, like fat. The mother goddesses, interestingly enough, in the Aryan mythology, from what I have from the time of the Aryan invasion, they're represented like bee queens or with masks of birds.

They're represented usually quite female figures, quite tall and quite fit, I will say, with masks of birds. It's very interesting, the different archetypes, even the motherly figure, they're connected with the sky. So this is interesting.

Contrary to the motherly figure that's connected with the earth in the, let's say, Semitic tradition. So maybe there, there's some kind of difference even there. Yeah, Julia Savola talks about that in the metaphysics of sex.

That same distinction, you know, they have a mother goddess, the Aryans, but it's very different from these Pelasgian mud people types from the Mediterranean and Near East. Yeah, yeah, yeah, there's something. But on the other hand, when I say Pelasgians, um, I'm not sure how to refer to them, because I think that the Pelasgians or Pelasgians, they're connected with the Egyptian culture, even genetically, I believe that there was some, some kind of connection.

That whole Mediterranean stock is basically, uh, in its proto form is probably like a

remnant of Lemuria or something of that kind. It's like a non-white form that was just intermixed in Egypt with the Aryan. Maybe, maybe my suspicion is that these northern part of the Aryan aristocrats of the northern part of the Mediterranean and the southern part of the Mediterranean had the family connections.

And at some point, they, when they were marrying each other, the aristocrats of the south were bringing their servants with them. So maybe this is also another, another reason for this migration, because I'm pretty sure that the Pelasgians were connected with Egypt. There was some ancient Greek myths that connected Pelasgians with Egypt.

They're compared with strokes, storks that are migrating from, from Egypt to, to Greece. But the other hand, we must not forget that these types were actually, back in the time, Egypt were much whiter skinned and obviously much smarter than today. So, so, uh, yeah, it's kind of complicated to... Even in ancient Greece, the, uh, the Pelasgian stock came at a, or intermixed at a somewhat later date during the time of Hesiod, because Hesiod apparently, as far as I remember, had lamented the lack of the blonde, you know, that it was passing away, the blonde type.

Yeah, but there was some, some theory behind that, because a lot of Aryan cultures, they were not... I mean, okay, some of the cultures that originate from the Yamnaya had a very high percentage of Bundism. I believe that the Corded Ware culture was amongst that percentage, but Andronovo culture, there were brunettes. So, this also must be... Well, I'm referring to the, uh, the loss of like the, uh, of any of the Aryan stock, how they'd become intermixed with the Pelasgians, who were like black haired, because even in, in the early Greece, after Hesiod's time, you see like all the amphora, uh, they're always black haired, depicted on the amphora.

Yeah, yeah. But also, I must say that they're depicted like that, because the background, the amphoras were just with black, uh, with black, uh, what's that, uh, black, black type of, uh, ceramics. So, maybe they're not exactly, but yeah, could be.

I don't think that could be the case, though. Yeah, yeah. Because I remember that I've watched an amphora of, uh, Achilles, that is known to be, uh, fair-haired, uh, and he was also with black hair, so... Yeah, I don't think that they would do that, though, but whatever, who knows.

The point is, there was, there was the elements of the Pelasgians who intermixed with Greece, and then it sort of led to the decay and disintegration of their racial purity, which led to the, you know, eventual mixture with Near Easterns and Hellenization and the collapse of that whole, whole civilization, which was historic in its origin. We agree that most likely they came from the southern part of the, uh, Mediterranean. Uh, my suspicion is that they, maybe back in the time, they were not, uh, so dark.

Maybe there was a later admixtures to, to, to them, uh, because I believe that Egyptians

were not so dark back in the time, right? Yeah, they were originally, there was even some who were blonde depicted on some of the more ancient wall paintings in Egypt, like Arthur Kemp's book, *The Children of Ra* depicts. Yeah, but I believe that these blonde types, they came from, uh, a stock very close to, uh, the Celts, uh, and there were R1B hub groups. So they, there was some, something there.

Uh, but we're talking about, and again, this is, uh, important to be noticed. We're talking about different castes of people. So, uh, these people, Horses were related to castes, especially with the Aryans and all their civilizations.

Yes, uh, the, the horses were very special status. They were sacred animals. They were very important for the mythos, but also they were, uh, sacrificed, uh, because there was a different, uh, different understanding of the sacred back in the time.

Um, actually, actually, some people claim that, uh, the Scythians, for example, they didn't, they expelled, uh, pigs from their areas. And this is one of the main arguments of the, uh, people that claim that Scythians were chosen tribe or whatever, which is kind of ridiculous because this is not only if it's true, because it's very, I'm suspicious of that because it's based on a basically, uh, Greek rumor about, uh, about Scythians. Let's put it that way.

Greeks didn't, didn't know much about Scythians. They were spreading rumors. Uh, the Scythians were quite close to the Greek influence.

The influence come, came much later in the areas like Crimea, like the southern part of modern Ukraine, there was a subculture exchange. That's why they have these examples of Hellenic and Scythian, uh, art there. Uh, but otherwise the Scythians, especially the Northern Scythian tribes, obviously in Central Asia, the Far East, they were under other cultural influences.

So a lot of these, uh, claims from the Greeks are based on misunderstanding or, or just rumors that the Greeks had, uh, about the, the Scythians. Um, uh, also there was, uh, as I said, uh, these, uh, uh, these, uh, archetype, uh, the motive of these archetype represent, uh, uh, composite figure, uh, which is, uh, of course, the Thracian horseman, possibly based on Rhesus. Uh, and this is that this is a Thracian king that, uh, that was, uh, mentioned in the Iliad.

Um, of course, Scythian and Hellenistic, uh, elements were, uh, added. A lot of these Thracian figures were, uh, a lot of these, uh, tablets, uh, stone tablets with these figures were found in Bulgaria. Uh, and in other parts of the Balkans, uh, these reliefs, uh, were found in Thrace in modern Bulgaria, in Moesia, which is Northern Bulgaria, in Macedonia, that was Bulgaria.

And they were dated from 3rd century BC to the 3rd century AD. At the end is the

Christianization of this, uh, inscriptions found in Romania identified the horseman as Heros, uh, which, of course, the modern word hero is derived from Heros. The word is originally Thracian, and it was adopted by the Greeks and by the Romans.

Uh, the Thracian horseman is depicted as a hunter on a horseback riding from left to right. I've mentioned that already. Um, between the horse, uh, hooves is depicted either hunting dog or a boar.

In some instances, the dog is replaced by a lion, which is the case of, uh, the, uh, Madara, uh, of the Madara rider or Madarski konnik. So, uh, the Madara rider, uh, Madara rider is east of Shumen, and it's close to the village of Madara, which is close to the old Pagan capital of the first Bulgarian empire. And around the, these, uh, uh, relief, there are a lot of Pagan, uh, sacred places and a lot of Pagan, um, amulets and talismans and symbols were found, like swastikas, like pantograms, like, uh, uh, these, uh, seven pointed stars that were, uh, used by the old Bulgarians.

Uh, they claimed that the monument is dated in the late 7th century, uh, or more often in the early 6th century. And it was during the raid of, uh, Bulgarian ruler Kanastervel. Uh, Kanastervel is the ruler that actually, uh, smashed the Arabs, uh, that besieged, uh, Constantinople.

So one of the suggestions is that he created the relief to, uh, commemorate the victory against the Arabs and against the Byzantium. Um, so what about the numerical date you were referring to of May 6th? The May 6th, usually, so basically let's, let's explain. So, uh, it's in the, uh, ancient Pagan calendar.

30th of April is, of course, Walpurgisnacht, right? The, uh, the evil forces, uh, gathering on Walpurgisnacht, uh, and for, uh, six days and seven nights, right? Uh, there are these in the Pagan, uh, myths that these struggle between the forces of evil and the forces of white. So on the 6th of May, usually, uh, it's suggested that these heroes, these, uh, heroic archetype, this Aryan rider is defeating the forces of evil, like, uh, St. George. That's why he's, uh, celebrated on 6th of May.

Also, if I remember correctly, Garuda, this, uh, bird man, this eagle man, he is destroying the snakes on the 6th of May. That's in the Vedic tradition, I guess. Yes.

Yes. So, uh, obviously, obviously it's, uh, also I can, uh, elaborate a little bit. So George, uh, like Gereus, uh, George, uh, is also derived from Helios, uh, from Heros, but also means, uh, farmer.

And this is also another interesting connection of the, uh, uh, of the horseman, uh, is the connection between Helios, the sun god, and Gaea, the, uh, mother goddess, the earth goddess. Yeah, Helios fertilizes Gaea somehow. Yes.

Yes. And this is the super man, the Arios, the Aryan, that is the product of the sky god

and the mother goddess. He's in between, he's riding on the, uh, under the sun, but on the earth.

And he's always, uh, taking part in some kind of, uh, manly warrior activity, like hunting or in war, because some people believe that he is going to, in war with the, his pets, lions and dogs, or even a boar. So, uh, this is- Go to war, you may as well have lions with you. Uh, yeah, yeah, yeah.

Uh, not to mention that, uh, maybe we, we said this before that the lion in some, mostly in the Middle East, it's considered to be the Aryan animal, maybe because it's the kingly animal. And, uh, if I remember correctly, in Hebrew, one of the words for lion is, uh, Arios. So, they made this connection between the Aryans and, uh, the, uh, the, uh, lions.

A lot of Third Reich publishers utilize the lion as a symbol as well. Yeah, yeah. Uh, of course, lion is the symbol of Bulgaria, triple lion, if I'm, uh, uh, if I must be correct, uh, there was a different suggestions why lion is a symbol of Bulgaria.

One of the suggestion was that, uh, in the medieval period, you can still find, uh, European lions, uh, on the Balkans, uh, white, uh, white European, uh, lions, actually. That, uh, one of the earliest, uh, figurines were found in Germany of a cave lion. So, this is, uh, also a thing.

Another, another possibility is that Bulgarians being from Iranian descent, they were using, uh, Iranian symbolism of a lion. That's why Persia used, uh, used, uh, the lion like a symbol of the imperial power. That comes from Babylon, doesn't it? Most likely, it comes from the Aryans and their understanding.

And maybe also there was a connection with the constellation of lion. Leo? Yeah. Isn't Leo June? Uh... Might have been different at that time in history, though.

Maybe it's different at that time of history. I'm not sure. But in any case, in any case, the lion had a very strong connotation of the proactive of male dominance, which of course referred to the Aryans.

Um, another thing is... Um, another thing is the twin horsemen. Twin horsemen is, um, uh, very often is a symbol, is a used symbol in many Aryan mythology. In, uh, Bulgaria, you have a twin, uh, twin brothers, horse and tour.

That's supposedly, uh, we don't know exactly, but most likely they are sons of Tanager or Tungur. Um, the twin horsemen, uh, in the Thracian mythology is related to Dioskuri. Uh, the motive... Mythology? The motive is called, uh, it's a Thracian mythology that was adopted most likely by the Greeks, like a lot of things, like a polo... Cross-pollinization.

Like a polo, like Dionysus was adopted, uh, like Ares most likely. Uh, Dioskuri motive is so-called Danubian horsemen, motive of two horsemen, uh, flanking standing, uh,

goddess. Uh, the motive of a standing goddess flanked by two horsemen identified as Artemis, flanked by Dioskuri as three, uh, entwined by a serpent flanked by Dioskuri on a horseback was transformed into motive of a single horseman approaching the goddess or the three.

Okay, um, apart from, uh, syncretism with other deities such as Asclepius, Apollo, Sabasius, the figure of the Thracian horseman was also found with several epithets, Carabasmus, Keiwadeus, Minimanus, Pyrmeroas, one of, uh, one in particular was found in Avren dating of 3rd century CE with a designation that seemed to refer horsemanship, uh, Oltaspios, um, and the variations Batespios. So, the motive of the Thracian horseman is not to be confused with the depiction of the rider slaying a barbarian enemy on a funerary stairway, uh, as the stairway of, uh, Dixileos interpreted as a depiction of a heroic episode from the life of the deceased. The motive of the Thracian horseman was continued in the Christianized form in the equestrian iconography of both Saint George and Saint Demetrius.

Uh, and there are a lot of, a lot of different depictions of, uh, of, uh, the horseman. Uh, so I guess Saint George was just a way that the Aryans had of preserving their tradition, you know, even in spite of the Christian despotism that was run by Jews. Yes, yes, uh, they managed to preserve the dates and the archetype to such extent, but it was subjugated to the Judeo-Christian God, uh, which is, of course, this position of inferiority is the beginning of the destruction of the whole, uh, archetype.

Uh, and we reached the position when basically this is, uh, I believe this, this, uh, tradition is preserved in, uh, Orthodoxy is preserved in Catholicism, uh, but is lost in, uh, Protestantism because they don't have saints, basically. Yeah, Protestantism is sort of like the low point of pseudo-spirituality. It's like the, uh, the total, uh, Kali Yuga version of Christianity.

So, uh, basically, uh, uh, basically, uh, this is, uh, this is, uh, why a lot of Protestants don't know about, uh, these archetypes and they must learn about archetypes from, uh, reading, uh, books connected to, uh, materialistic psychology instead of feeling the archetypes and celebrating the archetypes. The same, this is very interesting also, and I'll add this little bit, like, uh, this, uh, uh, this is also, uh, the day of Vidur. Uh, Vidur was a god of vengeance, which is some kind, sometimes it's represented like, uh, the thunder, uh, in the right hand of Is that like Vidur? It's like Vidur, yeah, yeah, and it's celebrated on the 15th of June or the 28th of June.

And that's probably during the, uh, the time of Leo, the constellation. Well, it is, it is considered to be, uh, basically the god of, of, uh, hail and thunder. Uh, and that's why it's, it's connected with thunder, right? Like being, uh, uh, this, uh, uh, deity of, uh, sky god and thunder god.

Um, I was thinking there might be some sort of correlation with lions there if it's at the

time of Leo. And that's also the, you know, the high point of the sun, I guess, sort of the warmest season. So it's more like a solar symbol.

So basically these, uh, this is, uh, god of vengeance, of divine vengeance, of divine justice. And, uh, it is often called until to this day, um, very often in Bulgaria, it's, it is said that it is the Vidur day is coming, right? The day of, the day of Vidur is coming. So, uh, uh, and also if I remember correctly in Western Serbia, it is also, uh, venerated.

Uh, interestingly enough, a lot of, uh, a lot of historical events, uh, uh, happened on the 15th of June. Uh, if I remember correctly, the Kosovo battle happened to the 15th of June, 1389, uh, the battle between the Murat the first and the Serbs. Serbs was the battle.

Uh, also, uh, Bulgarian, uh, a few years later, Bulgarian Tsar managed to defeat, uh, uh, the Turkish forces, elite Turkish, uh, Yanisari Corp on the battle of, uh, Sofia, uh, field. Unfortunately, because of the, uh, at that time, main Bulgarian forces were, uh, under the command of, uh, Mishlink. The Mishlink didn't support the, uh, victorious Bulgarian forces and, uh, uh, we did not manage to, uh, develop the, uh, defeat of the Turks.

It's interesting that it says here, uh, the Zodiac sign for June the 15th is Gemini, which is the twin. The twin horsemen. To, to, to, to some extent, uh, this reminds me of, uh, Hengist and Horsa.

And of course, Heng, a horse is very close to Bulgarian, uh, god horse, the Hengist and Horsa, and this is the divine twins. The divine twins are youthful horsemen, either gods or demigods who serve as rescues and healers of the Proto-Indo-European mythology, like Bulgarian mythology. The, the other figures found in the Indo-European myths, uh, the divine twins are not directly attested by archaeological written materials, by scholars of comparative mythology and Indo-European studies generally agree on the motive that they're reconstructed by a way of, uh, comparative methods.

So, they don't have direct materials most of the time. Uh, although the Proto-Indo-European name of the divine twins cannot be reconstructed with certainty, but most likely it's something with horse. I, this is my speculation, uh, with certainty based on the available linguistic evidence, the most frequent epithets associated with the two brothers in liturgic and poetic traditions are the youthful and the descendants, interesting, sons or grandsons of the sky god, Deus.

The well-accepted, uh, reflexes of the divine twins, the Vedic As, Aswins and the Lithuanian Asviani are the linguistic cognates ultimately deriving from Proto-Indo-European word for horse, uh, which is Hequos. Uh, they're related to Sanskrit as Asva, a Western Aspa, both from Indo-Iranian Aqua, Indo-Iranian is very close to Latin, uh, to old Lithuanian Asva, which all share the meaning of mare, uh, represented as young men recruit, uh, recruiting mortals from peril in battle or at sea. The divine twins role wrote



the steeds that pulled the sun across the sky and was sometimes depicted as horses themselves.

They shared a sister, the dome called Helsos, like, uh, like, uh, like, uh, uh, Hessos, uh, also portrayed the daughter of the sky god, Deus in the Indo-European myths. The two brothers are generally depicted as healers and helpers traveling in miracles vehicles and safe shipwrecked mortals. They often differ, uh, uh, they're often differentiated.

One is represented as a physically strong and aggressive warrior, while the other is seen as a healer who rather gives attention to domestic duties. Agrarian pursuits or romantic adventures. So basically in Bulgarian myth, uh, horse is this strong smith and, uh, and, uh, warrior, the, the, the iron father.

Meanwhile, Turk is this god of, of protection of, of mysteries, uh, and healing. There are even, uh, uh, female maidens that swore oath to, uh, to, uh, especially in the vulgar Bulgarian. So in the Vedic Greek and Baltic tradition, the divine twins similarly appear as the personification of the morning and evening star.

They're depicted as the lovers or the companions of the solar female deity, preferably the son, daughter, but sometimes also the dawn. In the majority of the stories where, uh, where they appear, the divine twins rescue the dawn from a watery peril in time, in time that emerged from their role as the solar states. During the night, the divine twins was set to return to the East in the golden boat, where they traversed a sea, uh, to bring back the rising sun each morning.

During the day, they crossed the nocturnal sky in the pursuit of their consort, the morning star in what seems to be a letter addition confined to Europe. They were set to take a rest at the end of the day on the isles, uh, isles of the, of the blasts, uh, and, uh, along sitting in the western sea, which possessed a magical apple, uh, orchards. By the Bronze Age, the divine twins were also represented as the coachman and horse-driven solar chariots.

Quite interesting, quite interesting. Do you think that that, uh, song by the Jim Morrison of the Doors, Riders of the Storm, is, uh, any connotation to the tradition? I must look at the text of the song. I know that he was ritually murdered.

He was, uh, he was exposing the Jews to some extent, and he was ritually murdered, but he looks a bit Jewish himself. His father was a, was a naval officer, like a commander of the Navy or something. It's kind of fishy, eh? It's kind of fishy.

But, uh, it's a very interesting concept that I think that we must research a little bit on that, uh, uh, concept for the, uh, for the, uh, uh, expanding our knowledge on the Aryan archetypes. I believe in the Norse mythology, there was a twin, uh, twin brothers, brother and sister, I believe. Yeah, there's Freya and Freya.

Yeah. So, uh. And Freya rode around in, like, a chariot that was pulled by, by wild boars, I believe.

Golden bristie or whatever, uh, golden bristles or something. Yeah, yeah. Um, uh, Ashwins are also known as Ashwini Kumara and Ashwinal are the two twin gods associated with medicine, health, dawn, and science in Hindu mythology.

In the Rig Veda, they were described as youthful divine twin horsemen traveling in a chariot drawn by horses and, uh, that are never wary and portrayed as guardian deities that safeguarded and rescued people by aiding them in a various situation. The Ashwins are generally mentioned as the sons of the sun gods. Suraya, which by the way, Suraya, there is a, there was a deity, usually at the beginning of every year in Bulgaria, they said Surva Surva Gudina, which means the, the year of Surva, which is very close to Suraya.

And then there's Suna, which is in Eda, I think. Yeah. Uh, and his, his wife, uh, Sanjna, I suppose.

Um, but there was some varying accounts. The goddess Suraya is described as the common wife of, uh, of the Ashwins and they were associated with the dawn goddess Ushas as their close companions in the epic of Mahabharata, the Pandava twins Nakula and Sahadeva were the spiritual children of Ashwins. Um, and of course they continue with the, uh, idea that they're related to the horses, they're riding, they're riding the sun chariots on the, uh, uh, they, uh, a lot of, uh, mythological aspects of the twins, which of course, uh, must, uh, connect the mythology with, uh, uh, for example, astral mythology with the phenomenon of biological twins.

Um, what else I can add about that? Uh, we can add a little bit of, uh. So this mythos around the 6th of May, May is sort of like the fertility month, right? Yes, it is. Uh, obviously back in the time, uh, maybe the winter was a little bit, uh, uh, longer.

So supposedly there's this battle between the forces of evil and darkness and the rising, uh, uh, the, uh, a longer, uh, longer, uh, white, uh, periods of the, of the year. So basically the, the sun, uh, is going stronger. So this, these, uh, horsemen, uh, this representation of Aryan archetype is defeating at the end, the forces of darkness of the 6th of May.

And interestingly enough in the Bulgarian mythos, uh, as mentioned many times before, uh, the 1st of, uh, uh, May is called, uh, uh, Irminden. So this is the day of the, of the sacred oak and the sacred oak is the, is the symbol of the thunder God. And, uh, uh, from Irminden, all these, uh, snake, uh, snake spirits, uh, these snake people, these demons called Yugi, uh, coming to the, to the world of men.

And they're trying to support their King called Yudin Tsar. So the Tsar of the Jews, the King of the Jews. Uh, so, and in the dramatic, in the dry, of course, the common, the

common folk, they're trying to support the, uh, forces of white.

They're, they're, uh, they're making these, uh, great bonfires in these, uh, nights until the 6th of May. And, uh, supposedly they're trying to support this solar, uh, deity in the, uh, uh, period of time when he's weaker. So during the night and on the 6th.

Did they have wicker man, uh, sacrifices at that time? Well, if, uh, they were burning snakes in some, in some periods of Bulgaria. So basically if this is a sacrifice, yeah, maybe this is a, this is kind of sacrifice. But, uh, traditionally speaking, traditionally speaking on the 6th of May in Bulgaria, usually you, uh, you have a feast with a wamp, with a roasted wamp.

So maybe this was the sacrifice. The Christians stole that and called that the sacrificial lamb or something. Yeah.

Yeah. Uh, and supposedly the blood of the wamp must fall on, on the, on the earth. So this is a part of the sacrifice, obviously.

Right. And then they took that and called that the blood of the lamb of their Christ man. Yeah.

Yeah. But, uh, in the Christ, in the case of Christ, it's a very passive self-sacrifice. And he just lets himself be killed or something like that.

Yeah. It's not a very Aryan in any way. Um, so yeah, this is, uh, uh, typical reversal of the Aryan tradition by the Jewish, uh, Semitic.

Yeah. So this is, uh, uh, this is the thing about, uh, about, um, about the horsemen, the motherly horsemen and the twin gods. Uh, any comments on that? Nothing that I can really think about.

Even today, though, it does seem like the horse is associated with status amongst white people. Like you have a lot of the farmers and people of that sort who always, uh, you know, look toward the horse as a sort of status symbol. Yeah.

Yeah. Uh, usually, usually most of the people, uh, in Western Europe, they associated horse riding with a high ranking, uh, because it's a quite expensive sport and especially the beauty of these, uh, modern beautiful courses, they're also quite expensive. So in the mind of most of the people, it's associated with a higher ranking.

Um, and of course, uh, back in the time and during the medieval period, the horses are usually, uh, associated with, uh, knighthood with aristocracy. Right. Just like in chess game, you have the knight being represented by a horse.

Yeah. It's represented by a horse and also the movement of the horse is L shape. Yeah.

If you connected the, uh, all four horses, uh, in the middle of the chess board, you'll receive what swastika. So it's, it's a basically, it's a basically another example, how the symbolism is implemented in every aspects of the, uh, in all aspects of the Aryan wife. Yeah.

Cause chess derived itself from India from a game called Chaturanga. Yes. Yes.

And it's a very interesting game and it's very beneficial for the, for the, uh, people that are playing chess to develop their, uh, strategical thinking. Um, that's why it is called, uh, uh, Shahmat. So basically death to the king.

Shah is in the Aryan, in the Iranian which means king or emperor. And Mahatma is death. So basically, uh, basically they, uh, most of the young Kings, the commanders of the army were, uh, supposed to play a lot of chess to know and to predict the, uh, future moves of their, uh, enemy.

It's a good idea to develop, uh, different chess games, chess variants and so forth that itself will expand your consciousness. So that's another, you know, good, uh, training device for people out there who, you know, want to develop themselves, develops your logical capacity, if you want to call it that, faculty reasoning. Yeah.

So, um, can you hear me? Yep. Because I'm afraid that, uh, my, uh, headset is going to die soon. Uh, so, uh, if you have something to add for the conversation, uh, basically is all that I would have to add to that.

Yeah. I think that, uh, we, uh, set enough for that topic. Maybe in the future we can continue to explore more of the Indo-European or I would say Aryan archetypes that was, uh, very typical for the, our forefathers and to try to, uh, to, to think of new ways to implement these, uh, archetypes in the modern life.

Because as I said before, the archetypes are reviving the soul of the race and they're very important for the communication with the forefathers and with, uh, uh, energies of the universe, if you want, uh, contrary to the Jews that, uh, destroying these, uh, archetypes and, uh, replacing the, uh, uh, replacing them with, uh, false archetypes. Um, like for example, the archetypes that they kidnapped in Christianity, like, uh, does the, on the place of the tradition heroes, you have, uh, St. George that is supposedly, um, Christian knight, let's say. So.

Yeah, it's all inversion. Everything is inverted on the part of the Jews. That's their strategy for destroying others.

Yeah, exactly. So, uh, with that being said, I will say Hail Victory and, uh, be like a real Aryan hero. Hail Victory.