

## **Nordlux: Rome & Judaea**

So, a new podcast with Black Sun Media and Zygarde. Hello there. Hello.

So, the topic of the podcast will be quite interesting and complicated relations between the Romans and the Jews, the parasitic tribe from the Middle East. Because the Roman Empire, not only the Empire, the Republic of Rome and even the founding of Rome. It's quite an extensive period of time.

My suspicion is that we will scratch the surface of most of the things. But we will add a little bit of knowledge from the founding of Rome to the first Jewish parasites that settled in Rome, to the fall of Rome, to, of course, the Eastern Roman Empire, aka Byzantium, and to the fall of Byzantium and the role of the Jews in the fall of Byzantium. So, Black Sun? So, I'd like to start with the founding of Rome and start at the beginning.

And I think an important concept to understand when you're looking at history, especially classical history, is the Greek idea of anti-psychosis. And this is the idea of the regression of the state. It begins with the divine monarch, and that establishes the kingship, and the kingship usually digresses into a tyranny.

And then the tyranny is overthrown and established an aristocracy, and that digresses into an oligarchy. And the oligarchy is overthrown, and democracy is established, and democracy turns into mob rule. So, that's a basic groundwork for how Roman history kind of went.

So, of course, before Rome was established by tradition, it starts with Troy being destroyed in the Trojan War, and Aeneas sailing from Troy to Italy. And there he met the king of a place called Laurentia, and his name was Latinus. And my main source on here is Livy.

But as a peace offer between the Trojans and the king, he offered, the king offered his daughter in marriage to Aeneas, and her name was Lavinia. And he named the settlement that his men built called Livinium. And he named it after his wife, of course.

He fought wars with the Etruscans to unite the Latins and the Trojans together into one people. And after he fought all these wars, he died. And he, according to Livy, lives buried by the Numicus River.

And Livy writes, was he man or god? However it be, men call him Jupiter Indigenus, or the local Jove. Ascanius was the son of Aeneas, and he was his heir. Although it is debated if, it's kind of weird, like, was he also Ulu, which was also the son of Aeneas, or are these two separate people, or are they the same person? No one really knows.

But he was the heir to his father, and he took charge of Livinium. But later he departed to build a new city called Avalonga. And his kingdom was so strong and full of clout

because of his father, the Etruscans didn't really attack him.

So he basically ruled in peace. And his successor was his son Silvius, and that name kind of means wooded, like the state Pennsylvania, the Sylvania, you know, it means wooded. And the kings of Elba, they kept that surname, Silvius.

So generations later, there were two brothers, Numitor and Amulius. Amulius, that's how you pronounce his name better, Amulius was the younger brother, and he wanted the throne, so he drove his other brother out, killed all his male children, and made his niece, Rhea Silvia, a Vestal Virgin. So she, you know, can't bear any children.

So this kind of puts us where Romulus is born. So Rhea was then impregnated by Mars, who is of course the son of Jupiter, and gave birth to two twins. The king, enraged, bound her and threw her in a jail, whilst condemning the twins to death by drowning them in the river.

Some stories say that the man tasked with this job, you know, had pity on them and, you know, made a little raft so they can float down. Some stories say that the river had pity on them and didn't drown them. But either way, a she-wolf, which in Latin, that's lupa, found them.

And of course, there's the classic image of them suckling on the wolf, which I'll get into the whole symbolism of that later. They were founded by a farmer family. The guy, his name was Faustulus, and his wife was Laurentia.

They named them Romulus and Remus and raised them to adulthood. Later, when they grew up, they got in some trouble, like raiding cattle or whatever, and when the push came to shove, they ended up overthrowing their uncle and establishing Numerator to his throne. So, yeah.

And... It's, I will add that there are a lot of very, I will borrow the phrase from Tsleil-Waututh, very Indo-European elements in the story, like twin brothers. The twin brothers presented in the Anglo-Saxon invasion in England. Twin brothers of the main two Bulgarian deities, Horst and Thor.

What else? They are twins in the mythology of the Vedicarians and the Iranian mythology. And not to mention that the role of the wolf also, like the she-wolf saving the heroes, this is also representing, it looks like it was represented in the Scythian mythology, because the Turkic tribes that received a larger part of the mythos from their Scythian, let's say, fathers, they also had myths that they're descendants of the wolves. That's why this supposedly fascist organization, the Green Wolves, the Great Wolves, the Turkish terrorist organization, they're using the sign of the Great Wolf, which look like, well, like a certain sign of the devil, whatever it's called.

So, anyway, let's continue. So, after they restored Numer Turtur's throne, they went off

to found their own settlement, tends to be a family tradition, I guess. And they, as commonly known, they started bickering over which hill to build it on.

Romulus wanted it on the Palatine Hill, and Remus wanted it on the Aventine Hill. Remus was thinking more of trade and things like that, so he wanted it right next to the river, while Romulus was thinking of defenses, so he wanted it a little farther away in a different position. He wanted the high ground.

So, they were looking for signs, and of course, Romulus, not Romulus, Remus was the first one who saw a sign. He saw six vultures fly over his hill, while Romulus then saw 12 over his hill. So, they started fighting over whose sign was better, and afterward, Remus, and this is important, Remus went and crossed his battle defenses, Romulus's battle defenses, on the Palatine Hill, so Romulus killed him.

Now, this is a very important moment in Roman law, because after he killed him, he said, so perish whoever crosses my settlements. This was the beginning of a concept that was known as the *Primarium*. So, it's kind of similar to the Germanic concept of *Ingarther* and *Utgarther*, inside the fence, outside the fence.

*Utgarther* is also known as *Jotunheim*, the land of giants, *Ingarther* is also known as *Midgarther*. So, inside the *Primarium*, it's not only Rome in the material sense, but in a religious sense, that is the center of the Roman world. That is where their king, who is the embodiment of God on earth, rules, and anyone who crosses that line, especially with arms, it's considered an invasion.

That's why when lictors would carry their fasces inside the *Primarium*, they wouldn't have axes on them, but as soon as they left the *Primarium*, they would put axes on their fasces. That's why as soon as you crossed inside the *Primarium*, you lost all military command, you were a private citizen. So, because you weren't allowed to have weapons across, you weren't allowed to have military or anything across the *Primarium*.

It's actually even funny, Pompey, during a triumph, which is the only exception for having weapons or armies or anything across *Primariums* during the triumph, he was trying to get two elephants through a gate because they were pulling his chariot. Generally, they would just use horses, but he was trying to use elephants to be more showy, but they couldn't get it through the gate, although they could have gone around the gate, but that's not even something that crossed their minds because that's just something you did not do in Roman culture. Do you know what was the shape of that secret area? Is it a circle? Yes.

Yes. So, in Bulgarian sacred tradition, this is called *Sarakt*. It's a perfect circle and it's a rather large area around the capital.

In that area, you must not enter with weapons, you must not basically, a certain

nationality is not allowed, for example, Jews, and also certain activities are prohibited, for example, trading. Does Sigurd have any thoughts on this? No, nothing really. I'm just listening in.

I'm not really too familiar with that Utgard concept, actually. I had no idea that was the case. Oh, okay.

Well, I'll continue then. Actually, there's a figure of Utgard Loki in the Edda, also something to do with like a giant or the giants, which maybe somehow are correlated with the Jews in some way, like the Titans. I'm not too sure about that, though.

Although, yeah, Utgard Loki, he's interesting because, yeah, he's a giant. I think he's the one that Thor was getting his hammer back from or either that or he's the giant that... It was the one that Thor was wrestling with, I think. Oh, yeah, yeah.

That was when Thor went on his adventures to the mountain or something of that kind. Oh, yeah, yeah. Loki was in the eating contest.

Yeah, that's it. Yeah, this is one of my favorite myths. It's actually kind of comical.

But yeah, Romulus, after he killed his brother and got all that done and over with, he sacrificed the hill. He made sacrifices to the gods. Because Romulus, he was a very religious man.

And actually, Romans, especially back in that day, were very religious people. Religion is a very Aryan thing. And the only foreign god, in quotes, that he did a sacrifice to was Hercules.

But that's because there was a myth about him around the area. So, one of his first acts as king was to make the Senate. He gathered 100 men, and they all came from what was called the Patres, which meant the fathers.

They were the head of their clans. And they would advise the king. What's interesting is between the government of the Roman Kingdom, is it really kind of also reminds me of Hitler's ideal of government.

With, you know, you have the Führer, you have your leader at top, and he's responsible for all the decisions. And you have a Senate, a group of people, but they are advisors. They don't vote, they don't make any decisions that way.

It is, you know, the leader's specific responsibility to do so. And I think that that's also an important point that should be made. Because, you know, in republics and democracies, you always have a problem with who's really taking responsibility for shit.

Well, so if you got one guy on top, you know whose fault it is, you know. But another issue that he had was Rome had too many men. It was a fucking sausage fest, basically.

And they needed women. So how do you solve that problem? Well, what they did is they, at first, they tried to do it peacefully, be like, you know, they sent messages to all the other towns around them saying, you know, you want to send some women here or whatever, you know. But they were all rejected, because I guess no one liked the Romans.

So what they did is they invited the towns around them to kind of a festival. And then on a queue, they just took the women. And this also notes kind of the Midas right attitude that our ancestors had.

They didn't do all this moral hand-wringing over bullshit. They did what they needed to do, because they needed to do it. Well, Rome wouldn't be able to have another generation if they didn't have more women.

So what did they do? They just went in and took the women. Which is interesting, because also, if you guys don't mind, I'm going to read from Livy a little bit, because he does get into this a bit. It's kind of fascinating.

The famous rape of the Sabinians. Yes. Okay, so quote, by this act of violence, the fun of the festival broke up in panic.

The girls' unfortunate parents made good their escape, not without bitter comments on the treachery of their hosts and heartfelt prayers to the god of those festivals. They had come in all good faith and in the solemnity of the occasion, only to be grossly deceived. The young women were no less indignant and fell for foreboding for the future.

Romulus, however, reassured them. Going from one to another, he declared that their own parents were really to blame, and that they had been too proud to allow intermarriage with their neighbors. Nevertheless, they need not fear.

As married women, they would share all the fortunes of Rome and all the privileges of the community, and they would be bound to their husbands by the dearest bond of all, their children. He urged them to forget their wrath and give their hearts to those whom chance would give their bodies. Often, he said, in the sense of injury yields the end to affection.

And their husbands would treat them all the more kindly, and that they would try, each one of them, not to only fulfill their own part of the bargain, but also to make up to their wives for the homes and parents they had lost. The men, too, played their part. They spoke words and vowed that it was passionate love which had prompted their offense.

No plea can better touch a woman's heart. And this also reminds me of David Lane's KD Rebel, because that's something he advocated in KD Rebel, was, you know, they'd go out and they would just kidnap white women and bring them back to their tribe. But when they were taken back, they weren't treated like shit, they weren't beaten, it wasn't

fucking white sharia, it was, they were still treated with respect, they were still treated kindly, because that's what's in the Aryan to do, is treat women kindly.

If I could just jump in and add, I think that it's pretty much an inevitability. Once things in, for example, North America Balkanize more, it's going to be like, you know, 10,000 warlords, like that Pastor Martin Linstead guy said, you know, it's gonna be neo-feudalism everywhere, and there's going to be having to be some type of eugenics prima nocte with the best men getting the most females, basically, because they'll have all the resources. Yeah.

And white people, you know, need to get into that Midas right mindset where you have to do things like, like this. Because if you don't, you know, you're going to your people aren't going to survive, you know, and that doesn't involve capturing women. I mean, our Viking ancestors who do it, the Romans, obviously, that's what I talked about, they did it, you know, it's something that's been commonly done throughout the ages.

Yes. And this is typical for all Aryans, not only for the Aryans, even the hominids practicing that you can read what Boko Haram is doing in Africa, they're kidnapping 300, 500 the girls from their schools with the school buses. So they obviously, they need girls for the fighters.

So this is a part of the game of in the earth, so to say, to procreate you need resources. And one of the resources, the people, men and women. So yeah, by the way, the modern feminist is purging, what about the rape of the Sabine women? Yeah, of course, there.

Well, this is funny, this copy of the early history of Rome, it's a it's a used copy and the person I can tell by the handwriting was some chick that owned it. And anytime that there's something to do with women or whatever, she's spurgung in the in the ledger lines. Like there's long paragraphs, like, maybe I can find one.

Something like, oh, so women are only good for reproduction, you know, stuff like that. I'm like, Jesus Christ, this is so retarded. I mean, there was a whole, I mean, around later history of Rome, of course, but there were a lot of rights of the women, especially from the noble families, of course, that they had a lot of rights, including a lot of duties, including a lot of duties, different ceremonial roles, of course, the role of the, how is it pronounced, matrons in the Roman society, the mothers of the family.

And of course, they had a special role in the religion, they had a special role, ceremonial roles, and of course, they were even taxed heavily, especially the noble matrons, especially the inheritance, were quite heavily taxed in the later stages. I believe Octave and August introduced this tax to finance the wars that followed. So, yeah.

Oh, this is some gold right here. So, it talks about how, you know, Rome was taking in, you know, people from the outside, because you need a population. And this chick wrote

in the margin, refugees contributed to greatness.

So, only if they're white refugees that they would ever contribute to greatness. Do you know anything about the Lex Apia, the law about marriage? There's something that Cato had written about that. Not off the top of my head, dude.

What do you know about it? I can't remember exactly, but I read an article or a speech of his, I think, yeah, Cato the Elder, for the maintenance of the Lex Apia. I guess the Lex Apia is the law of marriage, which was like the historical Roman law in its earlier form, and apparently it was changed in later time. Not too familiar with the details, though.

Okay, because I know Augustus was trying to, like, reform that, like, bring it back, bring a lot of those marriage morals and stuff like that back to the forefront. But, yeah, I'm not really familiar with that. I should look into it.

I attached the speech to the chat there, if you want to read it. It's not very long. All right.

I can't remember what substance was, though. All right. Yeah, I'll look at that.

Cato was, like, one of the more traditionalists. Like, he was a farmer who was involving himself in plowing and stuff like that. He was more like a Stoic, I guess, in the classical sense.

And I know that Seneca the Younger, who was a tutor of Nero, was always venerating Cato as a sort of archetype of, like, this masculinist, you know, traditional Roman. Mm-hmm. Yeah, I'm a fan of Cato the Elder.

I'm not really a fan of Cato the Younger, though. I'm not too sure. The Cato the Younger, he was alive around the time of Caesar.

And any time that, like, they had a—Caesar was having a conflict with Pompey. You know, Pompey wanted Caesar to step as proconsul of Cisalpine Gaul. But Caesar's like, no, you step down as consul, you know, first.

So they're going back and forth. They're bickering. And they almost came to a deal.

They almost came to a deal where both sides were agreeing on something. And then Cato had to fucking ruin it. And then after that, the Civil War started.

So, you know, he—I wish—was Cato the Elder his grandfather? I don't remember. But, you know, I wish he had his mentality more of. Yeah, I think pretty much everybody at this time needs a mentality of a Cato, more stoical.

Now they're having the capacity to detach yourself from all the insanity of this modern world. Yeah, yeah. Cato us.

Yeah. Yeah, especially because right now we cannot change the situation, at least for now. But on the other hand, the situation is changing even without our help.

It's deteriorating. And hopefully it will see the fall of the whole system during our lifetime. So, yeah, hopefully.

Oh, I'm terrified. I'm terrible. But, yeah, let's go.

Do you want to read the speech of Cato? Honestly, here, let me look at it. I can do that if you want. If you think that it's necessary.

I don't think it's that long. I think it's just a few paragraphs. Yes, yes.

Oh, I guess I'm back. I didn't realize I left. OK.

Oh, hi again. Hi. I don't know why it hung up on me.

Yeah, but maybe some kind of Internet connection. I mean, we're. Maybe.

No, I pulled up a screen saying only accept files from people you can trust. So I'm like, well, I don't think Loki's. I don't think Sigurd's fed.

So I think I can trust. OK, I think it might be people eavesdropping on the connection, actually. Eavesdroppers, man.

OK, so download. Oh no, it wants to give me seven days free. This is typical for the late Romans.

We are not rich. OK, it's almost downloaded. So.

Sorry. When exactly the Semitic parasites enter the story? Well, I know the I know are. The Jews entered Greece around.

I think it's the 300s BC. All right, I can't open it. It's saying I don't have the proper app.

I work off a Chromebook, so that's probably why it's because I have a shitty computer. I can always read it if you want. Yeah, if you want to read it, you go right ahead, man.

OK, it shouldn't take too long. I don't remember it being very lengthy. Yeah, I was just like paragraphs, and this apparently is from Livy's Roman History Book 34, one through four.

OK, if each of us Roman citizens had taken care to preserve the rights and dignity of a husband with regard to his wife, we would have fewer problems with women as a whole. But our freedom, after having been destroyed at home by the violence of women, is crushed and trampled on even in the forum. And for not having been able to stand up to each in particular, we fear them as a whole.

For my part, I regarded as a mythical tale and as a fiction the story according to which all the men of a certain island had been exterminated by a conspiracy formed by women. But there is not a category of people who does not expose you to the greatest dangers if you tolerate its meetings, its plots. And I have a hard time deciding what of the act itself or of the example it sets is the worst.

Our ancestors wanted that women could not deal with any business, even private, without the guarantee of a guardian, that they be in the hands of their parents, their brothers, their husbands. And we, great gods, we even suffer that they mingle in the government, that they interfere in the life of the forum, in the assemblies, and in the comitia. For today, what else are they doing by roads and crossroads than to support the bill of the tribunes of the plebs and to recommend the repeal of the law? Let go of the reins to frenzied natures and indomitable beasts and flatter yourself that they themselves put the brakes on their license, if you do not do it yourselves.

This defense is the least of those to which women suffer with difficulty from being constrained by customs or by law. What they want is full freedom, or rather, license. And if we have to call things by their name, if they win, what will they not try? Roman citizens, you have often heard me deplore the expenses of women and often those of men, not only of ordinary citizens but also of magistrates, and to complain that the state is undermined by two contrary vices, greed and luxury, scourges which destroyed all the great empires.

The better and more flourishing the situation of the state becomes, the more its domination extends. We have already penetrated into Greece and Asia, where one finds all the attractions of pleasure. We are already touching the treasures of kings.

The more I fear that we do not get hold of these things, but that it is they who get hold of us. It was for a hostile design, believe me, that the statues of Syracuse were brought into this city. I hear too many people bragging and admiring the ornaments of Corinth and Athens and making fun of the clay artifices of the temples of our gods.

As for me, I prefer these gods who are auspicious to us and will continue to be, I hope, if we leave them in their place. So in other words, the speech is basically an anti-feminist speech, and the women were basically trying to take over or were maybe being allowed to take over by perhaps Jewish infiltration or something, like in today's society, that they're using it as a disintegrative mechanism of the nation. Also, you can see that he was a Roman traditionalist and he was against the foreign influence in the architecture and in the religion, obviously.

So this is another thing that you can see like a repeating motif in most of the European history, that there are a group of people that are fighting for the traditions, that are trying to defend the traditions, and a group of people with a revolutionary spirit, of course, and they're trying to change the society to serve their goals. And I wonder what

Kato would say if he lived in the modernity, especially towards the women and their role in society. But anyway, let's go with the history of Rome.

There was actually something else I wanted to read from Livy too. It's on 42. This has to do with a sacrifice in the Jupiter.

And I think it's very interesting, especially when you consider the metaphysics of it. So the context is they're fighting a war because they just stole a bunch of women from these tribes and they're pissed about it. So the Romans pursued the routed enemy.

Romulus himself cut down their prince and stripped him of his arms. Then their leader, dead, took the town at the first assault. The victorious army returned and Romulus proceeded to dispose of the spoils.

Magnificent in action, he was no less eager for the popular recognition and applause. He took the armor, which he had stripped from the body of the enemy commander, fixed it on a frame made for the purpose, and carried it in his own hands up to the capital, where by an oak, which the shepherds regarded as a sacred tree, he laid it down as an offering to Jupiter. At the same time, he determined on the site of the plot ground to be consecrated to the god and uttered this prayer.

Jupiter. Such was the new title he bestowed. To you I bring the spoils of victory, a king's armor taken by a king, and within the bounds of the already clear to my mind's eye, I dedicate to you a holy precinct where in days to come, following my example, other men shall lay the spoils of honor.

Stripped from the bodies of the commanders or kings, killed by their own hands. And I find that interesting because when you look at the Roman triumph, what was the climax, what was the height of the Roman triumph? That was when the prisoners, for example, Caesar's triumph over Gaul, he had Vercingetorix and all the other combatants that had been imprisoned. And what they did is they would at the feet of the temple to Jupiter, which was on the Capitoline Hill, they would strangle to death their prisoners.

Now, of course, the Romans never called it human sacrifice, but that's very much obviously human sacrifice. Yeah. Yeah.

Which, I mean, what culture back then didn't practice it to some sort of extent, but... Basically, it's what happened to the captured Romans after the battle of the Teutoburg Forest. Yeah. There were sacrifices and that, but I assume they were tortured before the sacrifices, because there are some sources that claim so.

So, they were sacrificed, my suspicion is to God Votan. So, yeah, and this was a very typical behavior. Scythians also practiced these human sacrifices.

And also, there was a metaphysical element of the sacrifice of the bull in the Mithraism,

in the Northern Iranian polytheism, where in some cases the bulls are replaced by humans. So, that's why Mithra is killing the bull. But this is one of the several meanings, by the way, because some people said that this is the passing of the different zodiacal signs, like the sign of towers.

So, anyway, let's continue with the Roman history. Another thing I'd like to point out about that is during the triumph, the triumvir, the general who has been hailed as a triumphador, he would ride through the city dressed in a purple toga, which that's something a king would wear. Back then, of course, purple was a very expensive dye, very expensive color.

So, if you wore purple, they showed you had a lot of money. But if you wore a full purple toga, that was considered royal clothing, which, of course, in the Republic, that was a no-no, except for during the triumph. So, he would wear a purple toga, and his face would be painted orange, and he would have a diadem on.

And the purpose was to make him look like Jupiter. And that shows that the triumvir, the king, was supposed to symbolize Jupiter as embodied on Earth. Which leads into my next point.

So, Romulus, he fought a bunch of wars, won them all, kind of the Chuck Norris of his day. And then he ruled for about 40 years. Rome was very prosperous.

And then he had a very interesting death. And I'm going to go back to Livy for this one because he has a good description of it. Great though Romulus was, he was better loved by the commons than by the Senate, and best of all, by the army.

He maintained in peace as well as in war a personified personal armed guard of the 300 men, whom he called the Claeres, the swift. Such, then, were the deeds of Romulus, and they will never grow old. One day while he was reviewing his troops on the campus Martius, during the march of Capra, a storm broke loose and with violent thunder.

A cloud enveloped him so thick that it hid him from the eyes of everyone present. And from that moment, he was never seen again upon Earth. The troops who had been alarmed by the sudden storm soon recovered when it passed over the sun came out again.

And then they saw that the throne was empty and ready, though they were to believe the senators who had been standing at the king's side and now declared that he had been carried up on high by a whirlwind. They nonetheless felt like children bereft of a father, and for a long time stood sorrowful in silence. And I'm going to pause there and point out the relationship he had with his soldiers.

They felt like they just lost their father. That's how close he was to his men. Then a few voices began to proclaim Romulus's divinity.

A cry was taken up, and at last every man present hailed him as a god and son of a god and prayed to him to be forever gracious and to protect his children. However, even on this great occasion, there were, I believe, a few dissidents who secretly maintained that the king had been torn to pieces by the senators. At all events, the story got about through unveiled terms, but it is not important as all the admiration for Romulus's greatness had set the seal upon the other version of the son, which was moreover given further credit by the timely action of a certain Julius Proculus, a man, we are told, honored for his wise counsel on weighty matters.

The loss of the king had left the people in an uneasy mood and suspicious of the senators and Proculus, aware of this prevalent temper, conceived the shrewd idea of addressing the assembly. Romulus, he declared, the father of our city descended from the heavens at dawn this morning and appeared to me in awe and reverence. I stood before him praying for the permission to look upon his face without sin.

Go, he said, and tell the Romans that by heaven's will, my Rome shall be the capital of all the world. Let them learn to be soldiers. Let them know and to teach their children that no power on earth can stand against Roman arms.

However, having spoken these words, he was taken up again into the sky. So the Roman people made him a god. He was called Quirinus, that was his divine name, and he was part of the original Capitoline Triad, which was Jupiter, Mars, and Quirinus.

So, the wolf symbolism from earlier. The wolf is a sacred animal to Mars, and the vultures from earlier are sacred animals to Mars. And that shows that war, this idea of war, which is struggle, this eternal struggle between the forces of order versus chaos, because that's the Arian view of war.

It's a struggle between, you know, divine order and, of course, the chaotic element. That is something that they descend from. That's something that runs in their blood.

That's something that, hence, why Romulus and Remus, you know, suckled on the she-wolf, and, you know, vultures were the ones giving them their signs. But I also believe, you know, I think it's accurate to say Romulus was like the god-man. It symbolizes the god-man, kind of similar to Nietzsche's overman idea.

He was the divine king that started the cycle for Rome, that anticyclosus I was talking about earlier. Because, of course, at first, you know, it starts with the golden age. It starts when things are on top, things are great, and then it descends from there.

So, yeah, that's me wrapping up on that one. What are your guys' thoughts? I will say that this is typical. I will, of course, refer to the Roman Zoroastrianism with this.

It's not only Zoroastrianism. Every Aryan religion, and not only Aryan, I believe, in ancient Egypt, they also had some variant of that. It's always a struggle between the

forces of chaos and the forces of order.

So, for example, the greatest mystery of the Mithrani cult is the creation of the cosmos. And the creation of cosmos is always in the Mithraeum, which is basically a cave. And in the cave is Mithras, the solar god, the solar deity that is killing the bull.

And, of course, above Mithra, they always depict the seven planets. So, basically, the five known planets, like the sun and the moon. So, basically, you have Saturn, you have Mars, you have Mercury, you have Jupiter, obviously a very important planet, and you have Venus.

So, this is the five ancient planets. And this is what the ancient thinkers of the Persian religion. Let's say that the Roman Mithrani cult was Persian.

There are a lot of debates about that. Some people think that there are a lot of influences from the Oriental Middle Eastern religion. So, there are elements that are not very well researched, I think.

So, the astrology of the Hellenistic version took a part of the symbols of the mysteries. And, basically, there was some kind of representation, as above, so below. So, basically, as Mithra is killing the bull and creating the cosmos and creating this order, this cosmic order, the same thing must be represented on the Earth.

And there are, of course, a lot of symbolism with the symbols of the Mithranic traditions. And that's why, by the way, the Roman soldiers that took part in the mysteries had amulets, like these sacred animals. Like, for example, amulets of a dog, of a snake, usually... A wolf, too, probably.

What? A wolf, too, probably, right? Yeah, sometimes it could be, instead of a dog, you have a wolf. And, basically, they're licking the blood streaming from the wounds of the bull. Yeah, doesn't that represent the constellation of Taurus, which is where Orion is? Yeah, yeah, yeah.

This is one of the explanations. So, it might have something to do with, like, the cycles of time, like the yuga, whatever you want to call it. Exactly, exactly, exactly.

So, it's basically going into a new aeon from the killing of the Taurus, the bull, going to Aries. Yeah, and the last animal is the scorpion, which obviously could represent the constellation of Scorpio. So, yeah, this is just the thing that I could think of, of Mithraism.

But, as I said, this is the Roman Mithraism. There were a lot of differences between the original Mithraism that was practiced by the Scythian tribes, the Persian Mithraism. Usually, some people said that they were already influenced by the Persian Mithraism and the Roman version of Mithraism.

So, anyway, let's continue with Rome. Could I just add one comment? Yeah. You had mentioned the general, the Triumvir.

And the Triumvir, he dresses up with purple and orange, and those are supposed to be colors of Jupiter. So, he, I guess, represented Jupiter. And didn't Jupiter, like, kill Saturn or something? Yeah, Jupiter overthrew Saturn, same way Zeus overthrew Cronos, yeah.

So, that basically represents, like, again, that sort of aeonic change from the Golden Age to whatever the age that it was during the Roman times, which was like the Iron Age, maybe, or something? Or, well, what are you going to be called? Well, Cicero had an interesting idea. He considered the, so you have Uranus, you have Saturn, you have Jupiter. He considered them the same deity.

They're just three different faces of the same deity, of that Sky Father deity. But I think you're on the money there, too, because I think he might have said something like they change as the eras change. Right.

I guess he just represents, like, the outer region of the firmament. Like the further, whatever you want to call that, in, like, Gnosticism, where they have the Ogdoad, which is, like, the eighth sphere, or the last sphere, the, whatever, the seventh sphere, seventh heaven, which would be, like, Saturn or something, and then, like, that maybe becomes eclipsed by the spheres that are closer to the Earth, because the aeons are changing, or something? I don't know. Yeah.

It's difficult to understand. I'll also point out another correlation between Romulus and other Aryan ideas is Alfred the Great, for example. You know, a lot of my ancestors come from the West Side, so I'm a big fan of him.

His genealogy goes back to who? Photon, right? Or, I guess, in the Saxon tongue, it would be Woden. But a lot of Swedish kings trace their genealogy back to Sigurðr, right? Who is the son of Odin. So this idea of literally descending from the gods, you know, this is just a Roman version of it, you know.

Romulus was the son of Mars, who was the son of Jupiter, and that he was seen as their father, as their main ancestor, as their founder. And that there was a literal belief that divinity ran through your blood, that your blood is divine, and that's what makes you special, okay? You know, that your blood is divine. And it's a very common Aryan tradition.

Yeah, that's probably because we derive from the Anunnaki, or whatever entities. I don't think I've ever heard of them. Anunnaki? The Anunnaki? You mean like in Sumeria, right? Where they were called the Anunna, or the Anunnaki, the clans? That's probably right.

Yeah, I don't really know a lot about Sumerian mythology. If you want to talk about that for a second, I don't know what you're talking about. So yeah, go.

I don't know too much about it myself, but I know that there basically is a general conception like there's Enlil, who is pretty much Saturn, so far as I know, and he is basically like the deity who creates with the other Anunnaki, who creates humans through whatever genetic modification or something. And then he wants to destroy his creation because they're acting up or something, so he creates a flood. But then Enki, who is like the cognitive Lucifer or Loki, he wants to save humanity, and he does that through sheltering some of them so that they manage to survive.

So it's like a creation mythos where Enki is like the good god, which is like Lucifer. All right. Enlil is like Jehovah, and basically that... Like Jehovah as in, like, as the Christians see him or as we see him? More like we see him, so... Okay, so the Demiurge, the Ja Monster, as Giuliani likes to call him, the Ja Monster.

Pretty much, yeah. Basically, it's like the Demiurgic god of force and destruction, and that's very correlated with Saturn, the planet, and all the aspects which are typically associated with Saturn as a god of destruction or finitude or whatever. Well, how Cicero described him is more, he represented time as the reason why he swallowed his children.

It symbolizes, like, time swallows everything, time eats everything. He's that regression of time. Also in, like, how Savitri Devi talks about the progress of time.

Yeah, and that's all finitude. Since we are going into more exoteric stuff, do you know something about the cult of the Black Stone in Rome? Actually, no. Lapis Niger.

Supposedly, there was this Black Stone, which is in the ancient shrine in the Roman Forum. And it is Lapis Niger in Latin, exactly Black Stone. And it supposedly is dedicated to Vulcan now, Vulcan.

And of course, I must remind the listeners that Jehovah or whatever is one of the versions that he's the Vulcan demon, Vulcan god. Since when he was leading the Israelites through the desert, he's representing, like, basically, like, volcano eruption, like, white, what was white smoke during the night and black smoke during the day. So this is one of the interpretations.

So basically, this old part of the Forum, this was built around 7th or 8th century BC. And they suggest that this is the black marble paving from the 1st century BC that gave the name. But interestingly enough, we found out that there was a cult of Oriental goddess called Sibebe or Cybele in Latin, called Magna Mater, Great Mother.

And she originated in Anatolia. And it looks like this, and of course, it is connected with the tradition of the mother, which we talked a lot of times for that topic. But it is supposedly her name developed for religious practices associated with Sumerian queen called Kupa or Kubaba, which is quite close to Kabbalah and Kaba in modern Semitic

languages.

And the name of the goddess is called Born from Stone, Born from Stone. And it is supposedly is the mother of animals. It is the mother of nature.

So in a sense, she is also kind of transgender goddess. I will, of course, remind the people to listen to our podcast about Cybele and Attis. There was a very strange, weird transgender self-castration story about Attis.

At some point in the Republican era of Rome, they transferred the sacred stone of the great mother, Magna Mater. And this happened during the Second Punic War. So basically, you know what happened there with all the debacle, with the losses of Rome from Hannibal.

And they decided, they consulted the Cybelean Oracle and they decided that Carthage might be defeated if Rome imported the Magna Mater from Phrygia to Rome. And basically, they placed this black stone from Phrygia to the Black Stone of Rome shrine. So I won't expand to this, but this is another connection between the Romans and the Semitic or the Middle Eastern Black Stone worshippers.

Let's put it that way. Yeah, that is interesting. Yeah.

So it's during the imperial era, I believe August identified Magna Mater with the imperial order. So basically, he said that this is the cult of Magna Mater is connected with Pax Romana. So basically, this is the symbol of the Rome.

And the Roman Empire. So some people speculate that the Whore of Babylon is actually the Whore of Rome in the Bible. So this is what they said, because if I remember correctly, the Whore of Babylon was dressed in purple.

So yeah, this refers definitely to the Roman Empire. Of course, that's under Semitic construction though. Exactly, exactly.

Basically, they were sending encrypted messages for the Semites, the Jews spread across the empire to prepare for rebellion, which happened. They had several rebellions at that time, quite bloodthirsty people, these Jews. Who can imagine? Yeah, 9-11 is a perfect example of their technique.

They just give themselves an instant message saying, don't go to work today. And then they blast the buildings. And there you go.

Yeah, exactly. Did you see that news interview with that one Jew going, where did my son get the text then if that happened? Because no one cared about him, obviously. But I believe that there was a thing called the Juco.

They received the Juco. So someone was warned about the coming attack. I can see

them doing that in the future too, to all the whites and all the white nations.

They'll just give people a signal and then do whatever they're instructed to do. So anyway, let's continue with the story of Rome. So there were six kings after Romulus.

There is Numa Popilius, Tullus Hostilius, Ancus Marcius, Tarquinius Priscus, Servius Tullius, and Tarquinius Superbus. Now, the last one is where I'm going to pick up on Tarquin the Proud. That's what Tarquinius Superbus means.

Actually, just a moment. The kings in Rome, okay. The kings in Rome, they were chosen by the senate and the people.

So when a king died, they would elect someone called the interrex, meaning between kings. He would be in charge for like five days. And what his job was, was to find a candidate to be the new king of Rome.

So he'd find the candidate, the senate would vote on it. The senate voted, and then they'd bring in this guy in front of the people, and they'd vote yes or no on it. If they vote no, then they just repeat the process.

But if they voted yes on it, then they went to the priests, got the god's blessings, did their omens, and then he would approach the people again, and he would ask for imperium. Now imperium is important, because what imperium was, was to the sovereign right to lead Roman armies, to use the force of law. Because the Romans, unlike today, where people try to bullshit themselves about what law is, they saw what law it was.

It was the state using force. That's how they understood it. And they were giving him the permission to use the sword.

So, because that's what law is these days, is the upper class using force. So, that also gave him the command of armies, and the right to go and fight in defense of Rome. So back to Tarquin.

Tarquin was an Etruscan who became the king of Rome. He was a cruel and overly prideful king that he basically pissed every single Roman off. So this goes back to that cycle of anticyclosis.

The divine king, which was Romulus, now descended into the tyrants, which was Tarquin. So, I'm pretty sure it was his brother, or maybe a cousin, but his brother probably, raped a noble Roman woman. And Tarquin, of course, refused to take any action on it.

And she ended up killing herself from the shame. So, Brutus the elder swore vengeance on him, and to drive the king out. And that's what they did.

And they drove out the rest of his family. There was even one guy who had picked the

other side, who was tired of Tarquin, that was part of his family. But because he had the same name, he was thrown out of Rome too.

But he went more voluntarily because he knew it was bad PR. And Brutus became the first consul of the Republic. And this is the establishment of the noble aristocracy.

But Rome is a little bit more complicated than that, unfortunately. So, the next bunch of notes I have is on the Roman state. So, the Roman Republic was an aristocratic state at first.

The plebeians, which were the lower bourgeois caste and the proletarian castes, they at first had no political rights. But through the years of internal struggle between the patrician class and the plebeian class, the Republic developed a unique character, a mix between aristocracy and democracy. The patricians were representing the aristocratic element, of course.

And the plebeians represented the democratic element. These two elements of the state would devolve simultaneously through the coming centuries. The Tribune of the Plebs was eventually made to counterbalance the aristocratic senate for the benefit of the plebeian class.

Another thing that is important to understand about the Roman state is religion and civic duty were not separate things. Like, today, we have this concept of the separation between tribe and state. I know in Europe, you guys might not have as strong of a concept of that as in America, but in America, that's a big thing.

Anytime someone feels like, you know, like the whole abortion issue. Feminists and people who like murdering babies, they were like, well, you're not supposed to enforce your religious views on others, so you opposing abortion means that there has to be a separation of church and state, right? Back in Roman times, that was not the case. Actually, back in any society, that was not the case.

This is a very modern new thing, this idea of secularism in the state. So, religion and state affairs were just two sides of the same coin in Rome. Not only did they elect officials to have political power, but they also elected officials to have religious authority, like the Pontifex Maximus, which I'll talk about later.

It's also interesting to take note, Rome didn't really have government buildings like we have today. They did their government business inside temples, like they'd have the treasury and the Temple of Saturn, they'd have like, they would do their civic business inside temples, because in the Roman mind, there was no separation of what we would call church and state today. So, in the Senate, there was a thing called the cursus honorum, which is basically kind of like a step ladder of different offices.

So, to get in the Senate, you had to first be elected what's called a questor. There were

20 of them elected every year. They were the new inductees of the Senate, and 14 of them would be sent off to run provinces with governors.

Although they didn't call them governors, they were called either pro-consuls or pro-preachers. These were people who used to be consuls or used to be preachers, but after their term in office, they get sent out to govern some other part of the Republic. So, these guys were sent out there to basically be the number twos.

While they were out campaigning, they would run the state in that province, or if the pro-preacher or pro-consul decided, they could come out with them campaigning, but whatever. Two of them were assigned to the consuls directly, to the sitting consuls of that year, and the final four would be appointed to administer Rome's treasury. The next step was the aediles.

There were four of them elected each year. Each one of these terms was only a one-year term, and they were basically in charge of temple upkeep. The name means temple builder, but they didn't really build temples because anyone could build the temple in Rome.

If you're a private citizen, a government official, whatever, you could build a temple. They were in charge of upkeeping them, running the public baths, keeping up the aqueducts, and the grain supply. But most important, they were in charge of public festivals, which, as you know, they were very important in Rome, public festivals like Lupercalia, Saturnalia, etc.

The next step up were the preachers. There were eight of them elected every year. They were essentially, they were judges, which was a very important power of the king because when they established the republic, they just took the king's powers and kind of divided them amongst elected officials.

Well, they had the power of judging in court cases and stuff, but they also had imperium. They could be the number two to the consul if Rome was at war or something. The head of the state was called the consul.

There were two elected every year, and they would kind of hold *facies*. That means that consul was in charge, and they'd switch out months. So the guy who got the most votes would take the first month, and the next guy would take over the second month, and they just kind of flip-flop.

Unless they were out on campaign because these guys were the ones leading the armies, then they'd do it every single day. They would flip-flop. They were the head executives of the state.

Essentially, they took the place of the king during their term. I already talked about that. And they had the power to call the senate or public assembly for meetings in the

legislative agenda.

They would oversee elections. They had veto power. They could veto each other.

The only person that could veto them was the Tribune of the Plebs. They would read omens and assign public holidays, so they also had religious duties. And they had the ultimate command in the Roman army.

So pretty important post. What part of the Roman government was copied by the United States? Well, it's kind of hard because the United States had a lot of... They tried to mix Roman ideas with Enlightenment ideas. So I guess you could say the president is sort of consul-ish, but it's kind of hard to say.

When I was in school, they tried to tell the bullshit that the United States was based off the Iroquois Confederacy or some shit like that. Yeah, of course, yeah. But when the United States Constitution was written, they were thinking of government as separated into three different functions, legislative, executive, and judicial.

Now, Romans, they didn't have that concept. That was an Enlightenment concept. I think it was... I can't remember.

Loki, do you know which philosopher came up with that one? Came up with what? The idea of legislative, executive, and judicial branches to government. No, I think all of that probably just comes out of, like you were saying, the Enlightenment period. It must come out of some type... The origins of parliamentary democracy.

I don't know what those are exactly, but I'm pretty sure that's something maybe along the lines of John Locke with his... Yeah, I was going to say John Locke, but I didn't want to be incorrect. It seems sort of like the British empiricist type of thing there. It was like the proto-USA ideas, I guess, like Siegmund had talked about in one of his recent discussions about how it all traces itself back to America and so forth, traces itself back to England and then from there previously down the line even to the Holy Roman Empire and so forth, apparently.

Yeah, it was quite a good discussion. I'm planning to reupload it and to make some comments on that. Because from what I've known, the Founding Fathers being these wonderful masons, they were big fans of Romans, ancient Greeks and the Jews.

So, basically, from what I've seen from American symbolism, including the fascia, the architecture, obviously, and some parts of the organization of the armies and also the governments. But on the other hand, you have this federal principle, which is kind of different from Rome. That's why I was interested.

Yeah, the American Founders, they did take some things from Rome. A lot of these guys, they were intellectuals. They would read stuff like Cicero and Cato.

But I'd say it was more counterbalanced with English tradition, with English ideas of law, which were sort of based in Roman law because of historical precedence. But in its origin, didn't the Codex Justinianus, which is the basis of the common law, I think, of England, wasn't that something related to Jews, like they had somehow developed that? In ancient Rome, or at least were instrumental in its development? I don't think so. You said the Codex Justinianus, right? Yeah.

Didn't Emperor Justinian come up with that? Yeah, but I'm pretty sure somebody told me that there was some Jewish influence. I don't know if there would be Jewish influence because I know the Byzantines were a lot harsher on Jews than the Western Romans. It depends how you look at the Jews, like a tribe or like a religious group.

Like religious Jews, yeah, they were suppressed. But also, I must tell you that Eastern Romans were very, like the rest of the Romans, were very cynical. And in many cases, the principles were not, how to say, they didn't stick to their own principles.

But overall, saying if you were Jewish, you cannot hold high posts in the Byzantine Empire. But the Eastern Romans, they never called themselves Byzantines, but they were quite soft towards conversals. Apparently, they also, for the Jews, they also banned them from all banking and all teaching positions too.

Yeah, but... Make a distinction between religion and then race, and then just confine it to religion, then that enables crypto-Jews. Yeah, but also the situation in the Eastern Rome was that in the Imperial Idea, they believe this is much later, but maybe we will go to this moment. The emperor, the Vassileos or Vassileps, he was seen as the king of Zion on earth.

So basically, he was like a representation of Jesus Christ on earth, contrary to the Western European model, where the Pope is this representative power on earth, in the Byzantine model and in the rest of the Orthodox world, Bulgarian Empire, the Russian Empire later, and so on. So the head, the most important figure is not the patriarch, it's the tsar, it's the emperor. So basically, the Byzantines look at themselves like the chosen tribe of Israel.

That's why the Varangian guard actually had the Hebrew letters on their shields, because they are the guards of the king of Zion, of course, aka the Byzantine emperor. So of course, this also leads to the ideological idea that only the Byzantine Empire or the Eastern Roman Empire is the legitimate kingdom of heaven. So basically, the Frankish Empire was illegitimate, the Bulgarian Empire, there was a very long bloody wars to establish equal title of tsar, which is equal to the Vassileos or Vassilevs of the Byzantine Empire.

There were a lot of problems with that. So basically, there were a lot of problems with these, how to say, in the eyes of the Eastern Romans with the legitimacy of the Frankish

emperor, so the Bulgarian tsars. So anyway, so basically, long story short, if the Jews converted to Christianity, they could rise to the ranks.

If they were Jews, they were especially stubborn, they were suppressed. But I've missed the point that Khazars were very close allies of the Byzantines. Byzantines used the Khazars against the Bulgarians and also against the Arabs.

So take in mind that at that point, we're talking about the 7th century, the Khazars were supposedly not converted to Judaism at that point. They were so well treated, the Khazars in the Byzantine Empire, that there was a Byzantine emperor called Leo the Khazar. And also there was an elite guard unit, the personal guards of the emperor, the Khazarian Guard, that are not so well known contrary to the Varangian Guard, but basically they were their predecessors.

The Khazarian Guard were decimated in the beginning of the 10th century after one quite decisive battle against the forces of the Bulgarian Tsar Simeon, where he, being a quite spiteful and evil Bulgarian, he cut the noses of the captured Khazars, because we don't like Khazars, and sent them back to the Byzantine emperor. So this is more or less the situation with the early Eastern Roman Empire and the Jews in different forms. By the way, the Khazars, the Sephardi Jews, that of course they were prosecuted, restricted of trading, restricted entering certain cities, of course banned from a lot of activities in the Byzantine Empire.

This is true, this is true. But also a lot of registers with the converted Jews were lost, which is a very similar story to the conversals, to the marranos of the Spanish Empire and the Portuguese Empire. They somehow lost the registers with the bloodlines of the converted Jews.

So this obviously opened the gates for further infiltration of the parasites in these empires. In the case of the Byzantine Jews, they were very, especially the second wave of Jews that came from Venice, they infiltrated the Bulgarian Empire, they infiltrated the Byzantine Empire, and most likely they infiltrated the Serbian Kingdom. These Jews were supported by the quite mighty trading fleet of the Venetians, and of course the Byzantine Empire was a trading competitor to the Venetian trading empire.

So this caused a lot of struggle, a lot of conflicts. One of the theories is that the fourth crusade that attacked and captured Constantinople and established the Latin Empire was financed by the same Venetian families like Zawomon. By the way, Zawomon later became a German noble family, and there was a quite famous, based member of the Freikorps from the Zawomon family.

And of course, conspirator against Adolf Hitler, because Zawomon, they like to do that. This is the long story of the Eastern Roman Empire and the Jews. So basically, the Jews steadily managed to infiltrate the empire through several different ways.

One of the ways is obviously through the religion, through the orthodoxy, and there was a lot of things to be said about the iconoclastic movement, the destruction of these icons in the early centuries. One of the reasons for that, one of many reasons, is that the early traditions of making icons was to copy very ancient icons that were made under the descriptions or from the descriptions of early witnesses of Rabbi Yeshu and his followers. And of course, they didn't look very European, so to say, so usually these icons were destroyed with one or two exceptions that survived to these days.

And you can see what kind of people they look like, I mean, the chosen Israelites, my ass. But anyway... Shout out to the CI guys. Oh my god, oh my god.

This guy doesn't sound like a white man. Anyway, so basically, this was one of the ways through obviously to Christianity. The other ways were through the aliases of the Byzantines with the Khazars.

I must say again that there were certain castes of Khazars, the warrior caste, the upper Khazars, that were white people, described like red-haired warriors, quite tall and quite handsome, with blue eyes. And also the lower castes were, I don't know, maybe Turks, maybe Semites, it depends how you look, but they were described like darker than the Hindus. So this must say something.

So the Jews, the descendants of the Venetian Jews, there are a lot of sources that claim that they helped the Turks in the later years, the last years of the Eastern Roman Empire. And that actually Constantinople fell because the Jews helped the Turks. They financed the Turkish Sultan, they provided maps, they were operating like spies, which is not very surprising for the Jews.

And of course, they were doing the usual stuff like poisoning the wells, selling false information to the Byzantines. Meanwhile, in Bulgaria, the last Tsar was Mishlink, this is the official part of the history which caused the divide in the empire and the legitimate heir to the throne basically was separated with a very small part of the empire in the northern part of Bulgaria and a very small army, much smaller army than his illegitimate half Mishlink brother. And this guy led the Bulgarian empire to total disaster, maybe because he was incompetent or maybe because he was just a fucking Jew or Mishlink or whatever, and he just did the beating of the Jews.

And of course, his mother was a descendant of a very rich Venetian Jewish family. And of course, there was some semi-legendary story how the Bulgarian Tsar Alexander Shishman met this Jewish Sara, but interestingly enough, when she converted, of course, she converted to Orthodox Christianity, her tribesmen that were before that were not allowed to enter Bulgarian empire, they were allowed to enter a certain parts of the empire and to live in ghettos. And they committed a lot of crimes, including the boot labels, child sacrifices and other scams, and of course, the Black Death entered the Bulgarian empire with them, which just a cherry on the top, I suppose.

Yeah, these are the roles of the Eastern Jews in the Orthodox world, at least at the Balkans. So we may go with the Western Romans again. Before I continue, I want to point out something funny.

You said that the Varangian Guard had Hebrew letters on their shields, right? Yeah. And Pierce is who we are, he calls the Varangian Guard, quote, the SS of their day. Well, okay, okay, okay.

Let's say the Anglo-Varangians or Celtic Varangians had shields with Hebrew letters, most likely with the name of Yahweh. And also they had some kind of Hebraic text on their breastplates and whatever to say their loyalty to the Greek Vasilevs. But you can look at this book called the Varangian Guard from Osprey publishing.

And the good thing about them is that they're using surviving original depictions of the Varangian Guard. And on the page 18, you can see the original Byzantium painting, most likely in some church with the Byzantium Guard with the typical long Danish axis and with Hebraic letters on their shields. As simple as that.

So it's not coming from my ass. But of course, I must say that there were a lot of people that were part of the Varangian Guard. I mean, there were obviously Norsemen, they were descendants of the Vikings.

There were Taurovskitoi, basically Ukrainian Varangians that were descendants of, I don't know, half Viking, half Bulgarian, half Ukrainian, whatever. There were Keltovskitoi, Keltovskitoi, Keltov Varangians that are usually coming from Ireland or Scotland. And there are Anglo-Varangians, so descendants of the English or to the early Anglo-Varangians were Saxons that actually escaped the Norman invasions in 1066.

So there were even settlements near my village called Nova Anglia, so basically New England that were inhabited by Saxons that escaped the Norman conquest. So yeah, so yeah, it's just Varangian Guard. Very brave people, very efficient, but there were mercenaries, very good warriors, really.

But there were mercenaries, and they were indoctrinated in the enemy's religion, basically. So going back to the earlier Romans. The last position I'll talk about is the Pontifex Maximus, and it fits in because you were talking about the Pope and the Patriarch, because that's where those positions actually come from.

He was the highest elected religious official, and it was a life-term job. His job was to regulate public morality and regulate the morality of the Senate. He headed a group called the College of Pontiffs, which would basically, when they made laws, they didn't need the approval of the Senate or public assentably.

When they voted on laws that pertained to public morality and religious custom, they were law. They had the full force of law behind them. He also oversaw a group called the

Flamen.

Each one of them was the head of a specific cult. The cults to Jupiter, Mars, and Quirinus were the most prestigious, and he also appointed Vestal Virgins. The next part of my notes, a little lengthy, but it's about the evolution of the Roman Army, which I find is a fascinating subject.

During the time of the Kingdom in the early Republic, the Romans used the phalanx model. They adopted it from the Greeks, of course, but the main advantage they had was a lot of their neighbors were still fighting loose formations, like band and creed-style conflicts. When you have this phalanx, which is a tight square of shoulder-to-shoulder guys with spears and shields, they can mow over opposition like that very easily.

They're just very easy to flank because, yeah, they have the weight, but they're slow, and they only are really useful on level ground. So, when the Romans started expanding into central Italy, which is a lot more mountainous, a lot more hilly, they had to switch out for what they called the maniple system. It basically took these units, made them smaller, and then made it more flexible, so they can fight on uneven and hilly terrain, but they also divided the legion into three parts.

The first part was called the hastati. These were the youngest recruits. They were the front line of it.

They were issued a sword and shield, but were also fitted out with javelins, so they can be your unit too. The second line were the principes. They were more experienced.

They would have swords and shields, but they would also switch out with the hastati and vice versa during the battles so they can pace themselves. The last line were the triarii. They were the most experienced.

They were the elite troops, and they were more like the spearmen from the phalanx. They were more organized like a phalanx. They were only used when the battle was going really bad, and they needed it.

Like in the battle of, was it Lake Trasimene, or the Trebbio River, or one of the two, part of the Roman army had broken through, but instead of turning back to help their comrades over there, they just kind of kept going and going and going and going and like just ran off the map. But the other guys at the flanks were surrounded, and they were cut down, and Hannibal had a group of people hiding in some like tall grass, and then when they came out, it was the triarii, that last line that went and took them on, and they were the last ones standing in that battle. Later, Rome was fighting, you know, not just Carthage, not just in Italy anymore, but they were fighting everywhere from like Cisalpine Gaul to Asia, so they needed more of a uniformed professional military, so Marius came along and made some reforms, and that's what came out with the cohort

system.

And the structure of the cohort system, which the smallest unit was a group of eight guys called the contubernium. The guy who led it was called the decanus. Now, it's called the decanus, not the octanus, but the decanus because there was technically 10 people in here, just two of those people were servants, they were non-combatants, they were just servants.

He was chosen by his men to lead, though, so it was very bottom up on that one. The next unit was called the sentry, which is a group of 80 men with about 20 of those servants, those non-combatants, and the head of it was, of course, the centurion, who was promoted by higher officers. He also had a second command guy called the optio, who would march at the back of the formation, while the centurion would march at the front of the formation.

The next unit up was the cohort, which is about 480 men strong, six sentries in each cohort. This unit was led by a centurion with the most merit, so out of all those sentries, they would pick the centurion who has the most experience. And he was advised by the lesser centurions.

But this does not apply to the first cohort of every legion. The first cohort was different. The first was made up of five double-strength sentries, so 800 men total.

Every centurion in this cohort outranked all the other centurions, and the lead centurion was called the primus pilus. The next rank up from the primus pilus was the camp prefect. He was basically the top career soldier.

He essentially was also a quartermaster. He was in charge of supplies and the construction of the encampment and all that fun stuff. He was a former primus pilus, and therefore he was the highest-ranked career soldier in the Roman army.

He embodied the living legacy of the legion. Further up was the military tribunes. There were six of them, but five out of those six were thin-striped tribunes, and they basically were, like, think of the coffee boy at the company.

Like, they really didn't have any say or power. But one of them was called a thick-striped tribune, and he was important because he was in second command of the legion. This guy was usually a young aristocratic guy who was looking to join the senate.

That's actually the job most people would take before they were run for elections for quaestor, is they would become a thick-striped tribune. At the top, the head honcho was the legate. He was the general of the whole legion.

This guy was a senator, and he was appointed by the senate to lead the legion. So what do you guys think? The reforms of Gaius Marius. Gaius Marius was relative of Julius

Caesar, if I remember correctly.

Oh yeah, he was his uncle by marriage. Uh-huh. So the reform of Gaius Marius was forced because the Teutonic tribes basically smashed the Romans several times.

Yeah, yes. And especially in the last battle, the Romans claimed that they lost, what, 72,000 men? Kind of, I don't know, it doesn't sound realistic. Töteberg before Töteberg, you know.

Yeah, yeah, yeah, it's something like that. So basically, it is not like the Cimbrian War. So they, I believe that Gaius Marius was, at that point, was in northern Africa, and they basically summoned him into Rome to fix the whole chaos in the Roman army.

They had generals that, at first, you know, I can't remember what his name was, but this asshole, he talks to the Teutones, and he's like, okay, you guys want land, we'll allow you safe passage, whatever. Cool. And then as they're moving, you know, he goes and tries to ambush them, you know, like a dickhead, and they kicked his ass.

And that's kind of where it started, and they just kind of keep on kicking the Romans' ass, and then they went off somewhere else for a while, and then came back. And then, yeah, like you said, they had to grab Marius and say, hey, can you fix this? We kind of fucked up. Basically, from what I get, this is the Roman way.

I mean, they were not very, they were not keeping their promises too much. Yeah. In the later Republic, there was not as much honor as there was in the earlier Republic.

You must look at the history of East Rome to see what is going on there. It's a new, I mean, the earlier Romans must learn from the later Eastern Romans. Just they're making a contract with some country, and they're breaking the contracts.

But at the same time, they're hiring people to attack them in the back, and they're claiming, oh, we made a peace treaty with you. And at the same time, they're selling, for example, cattle that is infected with some disease and things like that. Sounds like the Jew in the woodwork there.

Yeah, yeah, yeah, exactly. So, in other words, the more Jewish it becomes, the more corrupt it becomes, basically, the general principle. Exactly.

Yeah. Do you know if Cleopatra was a Jew? I don't think she was a Jew. It wouldn't surprise me.

I mean, she did know how to speak Hebrew, but it would have surprised me if she was surrounded by Jews, but I don't think she was a Jew. Did you ever see a picture of her or her bust? It looks pretty Jewish. Hmm, I don't think I have.

She's got sort of like a weird long nose too, and sort of slanted. I think Greeks and

Mediterranean kind of have that big nose too. Yeah.

The guy who has the largest nose in the world is Italian. Really? Yeah. You got to smell that spaghetti from like a mile away.

I think that's what he used. I believe that in the case of Cleopatra, they are also a product of incest. So, yeah, that's true.

They kept this ancient Egyptian tradition, and they started to inbreed with their close relatives. I believe Cleopatra was married to his brother, which is kind of... That's what her father's will was, was her to marry her brother, but they got in a fight, and that's when Rome got involved at first with Caesar. Damn, that is a big nose.

Caesar showed up looking for Pompey, because he knew Pompey came down, and that's when they showed him the severed head of Pompey, and that's not what he was looking for, because he was big on the whole clemency shit. Egypt owed Rome a ton of money, and he's like, well, I'm here. What's going on with your debts? When are you going to repay them? They gave him the run around, and he basically sat around in the city for a minute, and then one thing led to another, and he has the king hostage, and there's warfare going on in the city.

To basically break that off, Cleopatra, there was some Sicilian dude, some really big Sicilian dude that threw her in a laundry bag and carried her into Alexandria, so she can consult with Caesar. Also, another big misconception I notice a lot of people have is that Caesar burnt down the library of Alexandria. Even Classen talks about this in his book, *Nature's Eternal Religion*, and basically, the Christians are the ones that did it, and I don't know why he didn't bring that up, because that'd be a perfect thing to attack the Christians for, but what happened was just part of it got burnt because there was a big fire, but it was accident, and it still ran, and it was still in service for centuries afterwards.

I thought that they basically, this was, of course, this was not his goal. I believe that Caesar was severely outnumbered in Alexandria. Oh, yeah, he was.

I believe he had only one legion or something, and the whole debacle with the Egyptian the Egyptians didn't like Romans at all, because they looked down on the Romans like upstarts, and yeah, I mean, this is what you got, and of course, the Romans needed Egypt because of the riches of the east or of the south or whatever, how you count the Egypt, and especially because the breadth of Egypt was very important for the Romans. Have you looked into the Egyptian bureaucracy during Cleopatra's time? No, what is the situation there? Well, you think the taxes in Europe are bad, so basically, if you're a farmer, you don't own the land. It was royal land.

You were basically hired on, essentially, to work, and they told you what produce you

had to sell, how much you had to sell it for. Of course, the government would scoop off the top for themselves too, and it's just all throughout every single process, and in the Egyptian economy, there was a tax on this. There was a tax on that.

It was a mess. Actually, I can send you a video. There's a guy who talks about it quite well.

My theory was, but this was for the earlier Egypt, for the dynastic Egypt, my theory was that actually, the Jewish socialism and communism originates exactly in these city states in the Middle East and later in ancient Egypt because basically, you have centralized, well, government is quite a strong word, but basically, the state is centralized around the god-king, in the case of the Egyptians, and basically, the god-king owns the land, and he's basically the citizens, the Egyptians. They own everything in the state. I mean, the organization, protection, the relations between the Egyptians and the gods, everything is centralized around the pharaoh.

So, this is the thing is similar to the quite centralized and autocratic state during the communism. So, maybe this is the situation with the Egyptians. Maybe this was traditional.

Yeah. Communism just follows Jews around wherever they go because it's just Jewish inherently. Rabbi Stephen Wise had said that communism is Jewish or something like that.

Communism is anti-Semitism. I'm pretty sure that's what he said verbatim. He also said, some call it communism, I call it Judaism, I think was the quote.

Yeah. So, yeah, I mean, this is the situation with these. And if you look at why Egyptians were organized like that, the whole reason was the River Nile.

I mean, the River Nile, you know that they're providing basically the whole, how to say, the whole region is quite arid. And of course, Nile is providing food and water. But you also must provide certain, what is the term? I forget the term, but basically you must organize because also their foodings, seasonal foodings from River Nile.

So, that's why the role of the pharaoh and even the role of the priests, very important because they're the people that organized the whole agricultural work, so to say. So, that's why they believe that he's also connection with the gods, because obviously the gods like Lazarus, they're providing the blessings and good harvests. So, yeah, this is the whole thing with the centralized power of the pharaoh and the ancient prototype, maybe this Egyptian and Semitic states, the ancient prototype of the modern Semitic communist states.

So, yeah. We don't know where it originated. I don't think it originated there though, or it was related to purely material factors.

I think that's just the nature of the Jews in terms of their consciousness. I think it was Nietzsche who was speaking about them, or maybe Heidegger is speaking about them as having world fear. He didn't necessarily refer to Jews specifically, but he referred to world fear and things like that.

And I think that that's a property of the Jewish consciousness, that they're weak, genetically hybridized and defective. And so they huddle together in a mass for protection against outsiders. And then they have to have a relationship with some sort of all-powerful deity to protect them, because they're too weak to be able to stand on their own two feet.

They have to submit before this god and so forth, this father god. It sounds logical. So, communism and Judaism are basically in a way the same thing.

The only sort of power structure that Judaism has, so far as I am aware of, is basically you have a priest caste and you have a tribe of whatever nomadic types who just roam around and involve themselves in trade. And the priests are like the ones who intermediate between the alleged gods that Jews adhere to, and then the masses. So it's all subordination and slavery before the god-man-priests.

So it's all just basically a slavish weakness before authority. And at the same time, a despotic man-godism and control freakism, which is itself in the minds of most of these priests probably still subordination towards the deities that they probably invented in the first place. So it's all this despotic, control freak slavishness is the whole consciousness of the Jews.

And that's probably all based in their self-protective weakness or something like that, maybe. Yeah, it reminds me of the whole slave morality versus master morality difference. That's why I think the term anti-race is perfect for them, because we have the idea of a god-man, but our idea is completely different from theirs.

Theirs is, as you said, subservient and, oh, look at me, I'm such a sinner, I'm such a worm, you know. But ours does, like as Nietzsche said, the kingdom of heaven is within us. It's something that's alive within us.

Right, yeah. We, our relationship to, and I think Ebola discusses this quite a lot, like our relationship to higher forces or deities is one of not submission or it's one of like detachment from the material plane while being involved in it and acting without acting. In the Eteoist phrase of wei wu wei, acting without acting, you're not affected.

That sort of gives rise to Stoicism, even though Stoicism was an Eastern conception in large part in its origins from Zeno of Elea in Syria, modern-day Syria. At the same time, it was adapted by the Romans under Seneca and various other types. Yeah, like in the Bhagavad Gita, it says, doing works but detached from their fruits or, you know.

Yeah, you're not affected by things because you can transcend it. That's imminent transcendence, that you're beyond, you're not affected by things. That's the sort of warrior spirit that accompanies pretty much all warriors into battle.

I would assume that you can, you know, you throw yourself into the midst of it, and that's sort of transcendent experience. Yeah, like Ebola spoke about that in the metaphysics of war to some extent also. Devoteo, yeah, he talked about Devoteo.

There's another thing he talked about here. I'll look it up. I got the book in front of me.

I can find it. I know there's the concept of the Jihad too. Yeah, yeah.

The greater war and the lesser war. Yeah, Islam probably was in its origins pagan, and it wasn't. It was just like, you know, Abrahamized under Jewish influence through Muhammad, who is probably a Jew himself.

But the general concepts of that, you know, like the sacrificing yourself to a higher, to higher states of being is, you know, sacrificing your lower self to your higher self, but not in this sort of self-immolation, like the Dionysian Semitic conception of, like, castrating yourself or becoming a eunuch. But it's something like, you know, you're just not, it's not in your consciousness to be, you know, you don't need to materially, you know, become a transgendered freak in order to transcend, you know, that sort of dualistic consciousness of masculine versus feminine or whatever lower states of consciousness. You can just, you know, over, you can assimilate the difference into yourself, you know, like the sacred feminine, you can assimilate that into yourself, but not let it, you know, sort of effeminize you.

Yeah, you have to have a balance. But it's even going beyond that, it's more like transcending that and affirming your proper nature. And once again, I will repeat the story of the priesthood of the Sibeli, called Galati, Gallii, or also called Kurubani.

These were bantees, weren't they? Yeah, they were eunuchs. They castrated themselves, supposedly repeating the story of Attis, the lover of Sibeli, and after the castration, actually Sibeli herself. So basically, you have these Semitic transgender cults that moved to Rome at some point.

So, very, very sad end here. Antiphobia, unfortunately. And the other thing is that if you look at who are the targets of these cults, basically, they established themselves in Phrygia, their priest were Galati, so basically they're descendants of these Anatolian cults, most likely, at least the first priests, and then they targeted the Roman Empire.

So, it looks like this Black Stone cult is quite ancient and quite esoteric conspiracy, which, of course, included the Jews. And because you mentioned Stoicism, well, I believe that there were a lot of philosophical debates, which is including in the Shakespearean literature about Stoicism, what is right to do to rebel against the whole world, which

supposedly we evil Nazis must do, or to stand and just to accept the, I'll say, the state of the world, which, of course, the Stoics were doing. Yeah, it's kind of... Yeah, that's definitely a contrast between more passivity and activity.

And Stoicism, yeah, Stoicism doesn't necessarily imply passivity, but I can see how it trends in that direction because of the Near Eastern influence. It's just too escapist. It's just a question of, like, turning the other cheek, for the most part, and ties into Christian morality.

So, a lot of Stoicism became incorporated into Christianity later. Yeah. I know Nietzsche criticized Stoicism, but I'm not sure on what he criticized it on.

Are you familiar with that? Um, not really, but I know a lot of the Christians, they give attributions, sort of, throughout history, they've given attribution to Stoicism as, like, one of their, you know, kosher-approved moralities, if you want to call it that. Sort of like, you know, how a lot of people like Thomas Aquinas, the St. Thomas Aquinas, who was a founder of sort of Catholic theology, or the expositor of it, they basically, you know, approved of it as a sort of, like, redeemable, so-called pagan, whatever, or had redeemable elements, because of that Christian relationship, which is that in-the-world, not-of-the-world type of mentality. Yeah.

Which could be interpreted in a positive way, with that way-woo-way Stoicism, or that Taoistic type of concept of imminent transcendence, but if you're just, if it becomes a Semitic escapism, then obviously that's where it deviates toward, you know, very undesirable direction. So basically, from what I can take from Stoicism is that you must basically endure the things in the world that you cannot change. This is the important thing.

Right. That's very similar to Epictetus in his book *The Enchiridion*, or *The Manual*, as it was called. Yeah.

Meanwhile, I think that everything could be changed if you have the will to change it. Well, you get it simply by existing, you're changing reality, so it's never a question of just ignoring reality or turning the other cheek, because that sort of morality is like the Christians of South Africa, right? They just turn a blind eye to everything and say, just pray to the Jew, pray to Sky Man. Yeah, exactly.

So, we can continue with the Roman history? Yeah, my notes ended there, so if you want to, we're at Marius, so that's Late Republic. Oh yeah, that's interesting, it's the Late Republic. So yeah, you have that civil war that was between Pompey and Caesar.

I'd like to know more about the Jews' influence in the Roman Empire, like when they started coming in, and then you can see how, you can probably see how, you know, the more they came in, the more corrupt it became. Yeah, I think they had a heavy hand in

the civil war too. So, Jews have been in like Greece area since at least the 300 BCs, I think, I'm pretty sure.

I can look it up real quick, but I'm pretty sure it's since the 300 BCs, they've been in Greece. I think it was probably before that, because the Phoenicians were probably largely Jewish, weren't they? I know they were Semitic, I don't think they were Jewish. They acted differently, because I mean, at least the Phoenicians built things like Carthage, and they had people like Hannibal, the Jews don't do that.

Yeah, but if I remember correctly in the Bible, the King of Tyre, and Tyre is basically a Phoenician city, Phoenician colony, he built the Jewish temple. So, they were very close together. All right, I was wrong, it was the 4th century BC that Jews entered Greece, at least according to a Jewish Wikipedia.

But of course, they would have probably spread from Italy, because the Greeks had control over southern Italy and a lot of Sicily too, at that time. And of course, a lot of that was trade and economic stuff, and that's what Jews gravitate towards. Is there anything that has to do with money or goods or, you know? Maybe we can develop the history in another podcast.

I mean, this... Like maybe College Jews in the Ancient World would be a good way to go. Yeah, yeah, yeah, yeah, because this is how this is developing. I mean, we can talk about the conflicts between the Romans and Jews and the increasing infiltration of the Jews in the Ancient World, which, by the way, we have a little bit more information about the Jewish infiltration in Rome than the Jewish infiltration in Greece, in Ancient Greece, and the Descendant Kingdoms after the fall of the Empire of Alexander the Great.

But I believe that the Diodotii, especially the Ptolemaic one, they were quite close with Jews, quite close to the Jews. I believe the Seleucids suppressed... They had a mixed history, actually. The Seleucids, at one hand, they were flirting with the Jews, at the other hand, they were trying to Hellenize the Jews and to suppress the Jews, which led to this revolt, this Jewish uprising, the Maccabean Revolt, the riot of the Hammer Brothers, of the Jewish Hammers.

So, yeah, this is part of the history of the Ancient World and the Jews that I'm planning to talk about in the future podcasts. That's basically like repeating the mistakes of the past with the Jews, when the Aryans always try to accommodate them and they try to assimilate them in some way or whatever, in a harmonious way, and then the Jews just backstab them in some way and set them up. Well, in the case of the Seleucids, it was harmonious at first.

Actually, I'm not absolutely sure. So, basically, a lot of Jews started to assimilate because, obviously, the Hellenic culture is far superior than what the Jews had. Basically, nothing to that point.

And a lot of Jews started to speak Greek, to wear Greek clothes, and to adore Greek culture. And this led to a separation between the Hellenized Jews and traditional Jews. And to this moment, from what I've known, a lot of European Jews have the names, like Greek names, like Alexander, for example.

So, yeah, this is a thing with the Jews and the Greek influence over them. And, of course, the Maccabean Revolt was part of the larger process of disintegration of the Seleucid Empire, which I believe was the largest empire that was formed after the death of Alexander. And they were in the constant war, almost a constant war, against the Ptolemaic line in Egypt, basically, the forefathers of Cleopatra.

My thought would be that Hellenism itself was possibly largely a Jewish phenomenon, and that's what gave birth to all those Gnostic sects around there. Well, there's a lot of theologians like to talk about when, like as Nord was just saying, when Jews started incorporating Greek ideas, they call it a Second Temple Period Jewish theology, where they were bringing in a lot of Greek ideas, like the ideas of demons, the soul, I think even their idea of Sheol, it was copied from the Greek idea of Hades. A lot of things like the idea of a messiah, you know, they adopted from the Greeks, a lot of platonic ideas they adopted from the, of course, from the Greeks, they, you know, and that's what led into Christianity.

Like when you read the Book of John, there's a lot of Greek concepts in there, like even the first verse, you know, and in the beginning, you know, the word was God, was with God, you know, blah, blah, blah, blah, blah, you know, a lot of Greek ideas. Sorry. It's a lot of borrowings from Babylon as well that the Jews have taken up to make their religion.

That's what they took from Babylon. I'm not too familiar with those. It goes into quite a lot of detail in the book, *The Great Jewish Mask*.

It's like a 60-page book that Jan Lamprak was reading in an audiobook format once. It's an anonymous South African author. Yeah, yeah, yeah.

Pretty good. But yeah, it's all sort of related in that whole region anyway. But yeah, the Jews basically are just synthesizers.

They just rip off and then combine it all together. It just seems like Gnosticism is more or less a product of their own insanity to me more than anything. Yeah, but also I must say that the Jews are incorporating a lot of beliefs and mystical practices from the Persians, actually.

They took the idea Yahweh is basically some kind of cutoff from the idea of Hura Mazda. But also some people, including me, believe that Zoroastrianism was influenced by the Semitic codes, including by the Jews. Since there was in the Babylonian empire, later

Babylon, I mean, there were certain, according to Georgianians, certain Semitic families, he said Babylonian families, that were priests in the temples of the Babylonian gods, for example, Marduk.

And these temples were used also for the first banks. And these families later started to become very prominent and influential families in the Persian empire. And basically, Georgianians said that these families were Jews, actually.

Contrary to the theory that the Jews were enslaved in Babylon, they were actually not enslaved. They had very high, they were high ranking in the Babylonian empire. And even though they betrayed the Babylonians to the Persians.

Yeah, they tend to claim that they've been slaves everywhere, don't they? Yeah, of course. We're slaves in America? I don't think they'll survive long enough to be able to make that claim. But anyways.

So, yeah, this is a story. So, how you prefer to develop this podcast? I mean, how to make, because basically what I wanted to hear, and maybe most of the listeners want to hear, is the Jewish infiltration in the Republican Rome and later conflicts with the Romans, including the rebellions of the Jews against the Romans, the Masada, the myth of the heroic Jews, which is total bullshit, and later spreading of Christianity in Rome and things like that. This was my idea.

So, maybe we can make another series, maybe one or two podcasts on that topic. Yeah, I think having another podcast, like a part two would be a good job. Yeah.

It would be a good idea. Yeah. Yeah.

So, any words for the end of the podcast? Well, I hope the listeners enjoyed it. Hopefully, they found it insightful, and wait for part two, I guess. And, of course, Heil Hitler.

Zieghert? Hello? Yes, I can hear you. Sieg Heil? Yeah, the A-D final words? Yeah, I'd say, instead of Sieg Heil, shouldn't it be like some sort of Roman? Aue Durks. Or whatever the phrase would be with the Romans.

Pax Romanum. Pax Romanum, okay. Pax Albus.

So, anyway. Delenda S. Judaica. Maybe, maybe.

Yes. Maybe. Maybe this is the correct phrase, especially here in Europe.

The situation is basically like a mutated transgender copy of the Roman Empire. In the final stages, of course. Oh, gross.

Yes, especially the final stages. But with that difference that the Romans were never, even in the later days, they were trying to be militaristic. And the European Union is just

pathetic and disgusting.

And I don't know. I don't think that there is any more faggotry pseudo country-like. The European Union.

So, anyway. With that being said, I hope that the future podcasts will be soon. And Hail Victory!