The change of race in ancient Rome

Bruno Cariou on February 18, 2016 by Elements of Racial Education

Editor's presentation

Martin Persson Nilsson (1874 - 1967) was a Swedish philologist and mythographer specializing in the Hellenistic, Greek and Roman religious systems. He received his doctorate from Lund University in 1900, with a thesis on the festivals of Dionysus in Attica. He was recruited as a lecturer in Greek language and literature by the same university, where he also taught archeology and began to take an interest in ethnology and ethnography. Between 1905 and 1907 he took part in the Danish excavations in Lindos, Greece. In 1909 he took on the new chair of classical archeology and ancient history at Lund. In addition to works on Greek religion and folklore, he published a number of works on Swedish folklore. Later,Nilsson became secretary of the Royal Society of Letters of Lund and an associate member of the Royal Academy of Letters, History and Antiquities of Sweden. In 1924 he was appointed a corresponding member of the Royal Prussian Academy of Sciences. In the 1930s, he taught at several US universities, including Berkeley.

His works, published in Swedish and German, were largely translated into English between the mid-1920s and his death. The only one that has been translated into French, according to its English edition, is so far Den grekiska religionens historia, under the title of Popular religion in ancient Greece (Pion, Paris, 1954) , in which are analyzed, on the one hand, the progressive disintegration of Hellenic piety from the 5th century BC to the 2nd century AD and, on the other hand, the conditions for the emergence new religious conceptions, linked to the rise of astronomy and astrology and the parallel development of occultism,however, the thesis is put forward according to which the orientalization of the Hellenic cult is not so much due to the importation of oriental doctrines into Attica as to the increasingly frequent and close contacts between the Greeks and the Semitic populations who lived on the outskirts of Greece, "a mixture of blood and ideas" which "produced a hybrid race which had no fulcrum neither in the nation of the father nor in that of the mother, but borrowed from both aptitudes and points of view ”(p. 109).

Hereditas is a scientific journal of genetic research that publishes articles in English on human and medical genetics, animal and plant genetics, microbial genetics, agriculture and bioinformatics. Founded in 1920 by Swedish writer and editor Robert Larsson and published by the Mendelian Society of Lund, it originally published articles in English, German, and French, on applied science, racial biology, and breeding. Plant. Herman Lundborg (1868 - 1946), director of the Swedish Institute for Racial Biology in Uppsala since 1922, was a member of its editorial board. Another was the eugenicist and friend of Martin Nilsson, Herman Nilsson-Ehle, who in 1920announced that the study he had just carried out on the consequences of the racial mixture of the three ethnic groups of northern Sweden, the Swedes, the Finns and the Lapps (<https://sok.riksarkivet.se/SBL/Presentation.aspx?id=8963> ; <http://onlinelibrary.wiley.com/doi/10.1111/hrd2.00073/pdf> ), proved that hybridization had negative effects on the cross products (it naturally fell to science to 'prove' what any person sane of mind and body knows instinctively). In 1921, Martin Nilsson published in Hereditas The race problem of the Roman Empire, whose thesis, advanced by Arthur de Gobineau five decades earlier in the Essay on the inequality of human races, is that the decline and fall of Rome were due to the almost general racial mixture of its inhabitants.

In 1939 he recanted in an article also published, but in German, in Hereditas (Über Genetik und Geschichte, vol. 25, p. 210 - 223): hybridization was no longer the root cause of decline and fall of Rome. What could have happened in the meantime? Did science, as usual, invalidate what it had first "proven"? The 1939 article, as far as one can judge from the confusing and sketchy account of it at <http://onlinelibrary.wiley.com/doi/10.1111/hrd2.00073/pdf>, tries to mobilize scientific "proofs" which were absent from that of 1921, but the veneer which they obviously constitute does not manage to conceal the true reason for the reversal of the author: his aversion to National Socialism, in power in Germany since 1933 and guilty, according to him, of having hijacked racial doctrines. Nilsson, back from the United States, took his role as an extra in the Allied Hollywood ideological super-production so seriously that he carried democratic coquetry so far as to substitute the word "race" for "variety" in the whole article and to regard the Aryans as a destructive element.

Foreword by the translator

Many authors have looked at the reasons for the Roman decadence. Some have explained it by the loss of Roman values; others, inspired by historical materialism, by purely economic and financial motives, some still by the progression of Christianity. Few have been lucid enough to realize an essential fact, which conditions everything else, namely that between the founding of Rome and the end of the Roman Empire, the racial substratum of its population changed. Hence the change in character of the Romans, the denaturation of Romanitas, the mutation of the Roman Empire and, consequently, the progress of philosophy and letters, of aphroditism, of Afro-Semitic cults and, finally analysis, the triumph of Christianity (\*).The most discerning will therefore see it as the fundamental cause of the collapse of the Roman Empire, which then became a degenerate ersatz of what Rome was (\*\*).

The fall of the Roman Empire is the greatest tragedy in history. States have been swept away and peoples crushed before and since, but the fall of the Roman Empire also meant the fall of the only great world culture that existed before the one to which we belong. Mankind returned to much more primitive social and economic conditions, not to mention education and culture.

Various causes of the rapid disappearance of the glory that was Rome have been investigated. There is no need to discuss it here. There is more than one cause and it would be difficult and misleading to narrow them down to one common formula. That there is also a biological problem was for the first time pointed out by Professor Seeck (1). His views are a result of popular Darwinism typical of the era in which he was writing. The emperors, by their cruelty and suspicion, eliminated and killed all the people who by their mental qualities, skills and energy raised themselves above the average. Through artificial and inverted selection, independence and originality were eradicated and a servile people engendered. The possibility of such a process cannot be denied, but,to be fully effective, it should have been carried out on a much larger scale and over a long period of time, since the population of the empire is considered to be around 100 million (2). Proportionally, the number of victims of the cruelty of the emperors was very low and their disappearance could have only a minimal effect on the strain of the population of the empire. In reality, Professor Seeck's thesis does not hold water. But the problem arises and I think it can be approached more reliably in the light of modern research.the number of victims of the cruelty of the emperors was very low and their disappearance could have only a minimal effect on the strain of the population of the empire. In reality, Professor Seeck's thesis does not hold water. But the problem arises and I think it can be approached more reliably in the light of modern research.the number of victims of the cruelty of the emperors was very low and their disappearance could have only a minimal effect on the strain of the population of the empire. In reality, Professor Seeck's thesis does not hold water. But the problem arises and I think it can be approached more reliably in the light of modern research.

There are great innate differences between the races of humanity: some have more natural faculties than others. It has sometimes been fashionable to deny it and to claim that a people with all its peculiarities is the result of its environment, the environment and the country. The facts clearly show the contrary. What was the American continent before its discovery and what has become of it since its occupation by the peoples of Europe? The surroundings of Hebrew are much the same as the surroundings of Axius, yet the Macedonians created a great empire, while the Thracians were barely able to form a state, although Herodotus asserts that the Thracians and the Indians were the greatest peoples of his time.The natural peculiarities of southern Italy and Sicily are very similar to those of Greece, but the original inhabitants of these countries did not create any culture: the Greeks brought it to them. The Greek people and not the Greek country created the culture which is and always will be the basis of Western civilization (3).

The hereditary dispositions of the different races are very different, although we cannot yet grasp these distinctions in detail. There are hereditary dispositions of greater or lesser value. There are provisions that allow a people to organize a state and create a culture. In ancient times the Greeks and Romans did this and they alone did it on a grand scale. They were the peoples who created the ancient civilization and the Roman Empire; the fate of these depended on them.

There is no need to discuss civic or cultural issues here. We know that the different rights of the inhabitants of the empire were leveled down and that the Greco-Roman culture spread to all the provinces. The question is whether the Romans raised the provincials to their level and assimilated them, or whether they were assimilated by the provincials, which would imply a leveling of culture to the bottom. During the first two centuries, this was generally the first process that was at work, it was reversed in the following centuries. All this should not be confused with the superficial diffusion of the Latin language, which ends up being adopted by the whole of Western Europe. For a review of this question,I refer the reader to my forthcoming book on the Roman Empire (4) and I now come to the biological problem, which is at the root of the problem of cultures.

If the Romans wanted to assimilate the provincials, it was above all necessary that they themselves multiply, that is to say that their birth rate be sufficiently high. The Romans once carried out a similar task on a smaller scale - the Romanization of Italy. The Roman colonies were scattered throughout the country, the Roman people multiplied in great numbers, the almost unlimited supply of soldiers from the colonies that Rome had available gave it the victory over the superior strategy and genius of Hannibal. After the social war, the Osque-Umbrian tribes, relatives of the Romans, and soon after the Celts of the Po Valley, merged into the Roman nation, enlarging it and invigorating it. The new task, the romanization not of a single country, but of the empire, of a world,was gigantic and required a proportional birth rate.

But this project failed. Nowadays, we observe that the fall in the birth rate begins in the upper classes and spreads shortly thereafter to the lower classes. This decline seems to be common to all the great cultures, at least the same phenomenon appeared among the civilized populations of the empire, the Greeks and the Romans. As for Greece, the declarations of Polybius and Plutarch are known. Polybius wrote in the middle of the second century BC that childless marriages were common and the population was declining, while neither the plague nor the war had put a brake on its increase. Plutarch, at the end of the first century AD, declares that all of Greece would not have been able to raise the 3,000 soldiers that the small town of Megara had sent to the battle of Salamis.

With regard to Rome and Italy, many are the testimonies which show that the birth rate there was in decline during the first years of the empire. In the countryside, the fall in the birth rate dates back to the Republican era and was linked to agrarian problems. The small farming class, from which Rome had once drawn its irresistible armies, were driven from its land because of the formation of large estates cultivated by slaves. This is one of the most famous peculiarities of this time.

The bonds of marriage had loosened, the birth and education of children was seen as a burden. In the past, parents had the right to expose children they did not want to educate. This practice is excusable among “primitive” peoples who do not have a lot of food. In a civilized people in which economic selfishness has destroyed the natural feelings of parents, it is nothing but legalized infanticide. This stain on ancient culture, however, had no significant influence on the number of the population. Most of the babies on display were taken in by slave hunters; they lived, even in the inferior condition of slaves. A more important feature was that the educated classes were decimated in this way.The ancients also knew of other, less revolting means of controlling the birth rate, the effect of which it can be assumed was far greater. These expedients are often mentioned in the medical literature of the time, and many seem to have viewed them in the same light as some current extremist feminists (5).

A curious circumstance shows how infertility was common among the upper classes. It was the race for inheritance, which moralists satirized and condemned in vain. It was not just a literary commonplace, but a very real evil. The philosopher Seneca writes to a mother who had lost her only son that at that time infertility contributed to a person's importance rather than depriving him of it. Laws were even made to fight against this scourge (6).

Much more important are the legal means used to promote an increase in the birth rate. The first emperor, Augustus, in spite of fierce resistance, promulgated the famous laws which required any Roman of noble birth between 25 and 60 years of age to be married, or at least engaged (7). Ironically, the two consuls who gave their names to the law were not married. Parents of three or more children, especially those who were senior officials, had significant prerogatives. Unmarried people were deprived of the privilege of going to the circus and the theater and could not receive bequests, legatees without children were deprived of half of their inheritance. These means were more draconian than any that have been imagined in our time, but they had no effect.

The fall in the birth rate started in the upper classes and Augustus had perhaps thought that, if stopped there, the example would influence the lower classes. But he also tried to help large poor families. He offered them 1000 sesterces per child. An inscription from the small town of Atina in Lazio indicates that a certain Basila donated to the town a fund of 400,000 sesterces so that the children of the inhabitants could be fed with cereals and that, at the age of the puberty, they each receive a sum of 1000 sesterces to allow them to start in the life. This is the first example of the means by which subsequent emperors attempted to increase the birth rate of the people in Italy. In reality,This measure made it possible to transfer the cost of feeding the children of married couples from parents to public funds. Emperors Nerva and Trajan in particular implemented this device on a large scale and private individuals who were patriots contributed to it with large donations. Pliny the Younger, for example, donated half a million sesterces to his hometown of Comum for this purpose. The emperors of the second century carried out the work with determination and created a team of supervisory agents (8). It must be recognized that the authorities identified the evil and did their best to deal with it. In proportion to the finances of the time, the use of these funds intended to promote the increase in the birth rate of the Roman population is the largest social measure ever seen in history. However,she failed. During the difficult times that Rome went through in the third century, the funds dwindled, only to disappear completely.

In some cases, it is possible to show where the men who took the place of the Roman elements of the population came from. The ancient Roman nobility had been put to the test during the proscriptions of the end of the Republic. Auguste seriously tried to save what was left, but without success. The old families died out in the first century AD (9). The correspondents of Pliny the Younger do not bear the old illustrious names. In their place the provincials enter the Senate, first those of the most Romanized provinces, the south of Spain ( Baetica ), the south-east of France ( Gallia Narbonensis), then, later, those of Africa (Tunis) and Asia Minor. The first consuls from Spain appeared in the later years of the Republic and were followed by several others during the first century AD The first native consul of Gallia Narbonensisis found during the reign of Tiberius. The first consuls from Africa and Syria respectively under the reigns of Vespasian and Domitian. From Trajan, even the emperors were provincials. Trajan and his successor Hadrian were Spaniards, Antoninus the Pious was from a Gallic family and Marcus Aurelius from a Spanish family, Septimius Severus was a native of Africa and his successors were Syrians. It was difficult for a man from the Greek part of the empire to reach a high position, because, in order to do this, knowledge of Latin and Roman law was necessary and it was not widespread in Orient, which boasted of its own ancient culture. However, after the reign of Hadrian, many Orientals appeared in important positions; the Western world seems almost exhausted.

The army was not large in proportion to the population of the empire - during the first two centuries, about 300,000 men, while the number of inhabitants of the empire is considered to be 70 / 100 million - but it played a very important role in the population change. Augustus ordered that half of the army, the legions, should be recruited from among the Roman citizens, the other half, the so-called auxiliary troops, from among the provincials, who, when demobilized, obtained citizenship. It was in this way that many provincials and their descendants became Roman citizens. In addition, Augustus decided that the legions should be recruited from Italy and from the oldest colonies of Roman citizens in the provinces,elite troops - the Praetorians - in parts of central Italy, where the purest Roman blood had been preserved. This principle, however, could not be maintained. In the first century, more and more citizens of the provinces entered the legions, and recruits from all parts of Italy became Praetorians. The old recruiting regions were less and less sufficient. Hadrian reversed the principle of recruiting legions: from his time, they were recruited in the regions where they camped, that is to say the borders of the empire, where civilization, only represented by the army, was at its lowest. Septimius Severus dissolved the old Italian praetorian body and created a new one, recruited from the legions. It was thus that the army barbarized itself and, in the third century,it was only through the army that it was possible to access an important function (10). From the time of Maximinus Thrax, the emperors were barbarians, many of them Illyrians; in all probability, they belonged to that refractory people that we know today as Albanians (11). They turned the empire upside down in the third century, but the strength of these emperors at least allowed order to reign. The shortage of recruits, however, was not entirely due to the decrease in the number of civilized people in the population: here the profound pacifism of the time was also felt; he vigorously contributed to the interference of barbarians and provincials in the governing classes. From the time of Diocletian,the best corps of troops were recruited from among the Germans inside and outside the borders of the empire.

The hybrid character of the population of the capital is attested by many ancient authors. We can hardly imagine the scale of the mixture: only Constantinople, the most cosmopolitan city in the world at the time, can give us an idea. Cicero describes Rome as a city created by the confluence of nations; Four centuries later, the Emperor Constantine was astonished at the haste with which all the peoples flocked to Rome. Lucan, the poet and friend of Nero, writes that Rome was populated not by its own citizens, but by the rejects of the world. The oriental element seems to have been very visible. A famous passage from Juvenal affirms that the poet cannot love this Greekized Rome, but that the Greeks were in the minority in this scum: the Syrian Orontes flows into the Tiber,with foreign customs and languages.

The Jewish population was considerable. In the year 4 BC it is said that 8,000 Jews accompanied a delegation to the emperor. Tiberius chased them away and deported 4,000 to Sardinia, but when Claudius, a few years later, wanted to do the same, they had become so numerous that the plan could not be implemented. In the eastern provinces, the Jews were very numerous; in Egypt they are considered to form one seventh or one eighth of the population; in Cyrenaica and Cyprus they were killed by the hundreds of thousands in pogroms; in Asia Minor and southern Italy they were numerous; in Africa, Spain and the south of France, they were no less. But after the fall of Jerusalem and the great rebellion under Hadrian's reign, the Jews separated from the rest of the population;that is why they did not have a great part in the mixture of races.

In ancient times, the Jews were not merchants and bankers as they are today. This function was occupied by the Syrians. In the last two centuries BC, we note the presence of many Italian merchants in the East. They were mainly bankers and merchants of slaves and grain and their trade depended on the power of Rome. But when the abuses in the provinces were suppressed by the emperors, the Italians disappeared and their place was taken by the provincials. The merchants as such were now the Syrians, who had important factories in Italy and who appear in all the provinces. They were numerous in Gaul, where, by the sixth century, they had formed into separate Christian churches, at least in Paris and Orleans.Salvien evokes the crowds of Syrian merchants who invade all the cities and think only of lying and deceiving. The merchants of Italy were not Romans by birth. They were freed slaves, who had thus obtained citizenship (12).

The liberation of slaves is a very important cause of this deterioration of the population; it took place on a large scale. It was a point of honor for a noble or rich Roman to free his slaves, at least at the time of drawing up his will.

Augustus regulated the postage. The number of slaves that were allowed to be freed was determined by the number of slaves a man possessed, but in no case should it exceed a hundred. The freedmen had lower social status, but their descendants became full citizens and their grandsons could even become senators. A discussion that took place in the Senate during the reign of Nero is very illuminating. It is said that freed slaves were numerous, they swarmed in the comitia and occupied a large number of posts of minor civil servants, most of the knights and many senators were descendants of freedmen. If the freedmen had been driven out, there would not have been enough free citizens.

The freedmen formed a very important part of the population in the first centuries of the empire. Knowing where they came from is a burning question. A preliminary question is which slaves were freed. These were naturally those who took personal care of their master and were in charge of his affairs. Slaves on farms were hardly esteemed more than beasts of burden and had little hope of being freed. A simple barbarian was not worthy of taking care of a master and managing his affairs; a certain culture, such as that which could be found among capable Orientals, was required.

An examination of the testimonies of the inscriptions concerning the nationalities of the slaves attests to this. They corroborate the old saying that the Syrians were a people of born slaves. The most numerous after the Syrians are the Greek inhabitants of Asia Minor and the Jews. More than half of Italian pottery workers have Greek or Oriental names (13) and the names of those who worked in other crafts give the same impression. Next in numerical importance are the Egyptians and the Ethiopians, but, in the case of these peoples, the external differences were so great that they never became as dangerous as the other races mentioned. In Europe, no people were predestined for slavery, although some slaves, but not many, came from European countries.Rather, the barbarians of Europe entered the army. For example, only two Pannonians are mentioned as slaves: the men of this race rushed into the army (14). The importation of slaves and the emancipation concerned more particularly the Orientals and this explains why Orientalism was an important characteristic of the end of the Empire.

The alteration of the stock of the people has yet another source, which did not have such an immediate effect as the emancipation of slaves, but which in the long run must have been of considerable importance, and that is, transplantation. in the empire of entire tribes beyond the northern borders. The general of Augustus, Agrippa, had already transplanted the Germanic tribe of Ubiifrom the right bank to the left bank of the Rhine. A few years later, 40,000 Sugambrians and Swabians settled in Gaul and 50,000 Dacians were brought to Thrace from the northern regions of the Danube. During the reign of Nero, great hordes of chieftains, women and children - perhaps 100,000 in number - were brought from the same regions. After Marcus Aurelius had defeated the Marcomans and Quads, he established these peoples in great numbers. in the empire - in Dacia, in Pannonia, in Mysia, in Roman Germany, and even in Italy.

These settlers did not obtain citizenship; they became a kind of serfs and, at a later time, contributed considerably to the army.

Professor Seeck argues that this Germans invasion caused an important change (15). The western part of the empire was Germanized and the birth rate began to rise, he writes. In the wars of the third century, no mention is ever made of a lack of recruits, as in earlier times. He refers to Ammien Marcellin's description of the Gauls in the fourth century to show that they were Germanized; they had warlike virtues, blue eyes, blond hair, and were of tall stature. But our ideas about the Celts go against this ancient testimony (16). As long as the government wanted to recruit the army from the civilized population, there was a lack of recruits; that recruitment must have been difficult during the great wars of Marcus Aurelius is understandable,since the plague was ravaging the empire. As soon as the emperors decided to recruit the army from among the provincials (Pannonians, Illyrians, Africans, etc.), it no longer lacked recruits. In earlier times, the minimum height required for the army was very small, 1.48m; in 367 after J. - C., it was on the contrary very large, of 1.63m; and this is believed to prove a shift in recruiting. But the first figure concerns voluntary recruits, who were never redundant at that time, while the last corresponds to the recruits that the landowners were required to provide among their serfs. They were no less anxious to supply men as mediocre as possible than the government was to obtain the best men. There is no indication that the blood change was rapid,but the importance of the Germans who were transplanted into the empire should not be underestimated in this regard. They made an important contribution to the barbarian population and paved the way for the Germanic occupation at the end of the empire.

What has been exposed so far may give the impression that an upside-down selection occurred and, in fact, more or less is what happened. The peoples who had created ancient culture and the Roman Empire were decimated and the resulting void was filled by the provincials. This process caused a wreckage of culture proportional to the ousting of former citizens by less civilized individuals than the provincials and weakened the cohesion of the empire, which depended on the people who created it. But, here, we do not have to take this question into consideration. The process concerns us directly as the old races were ousted by less valiant races. This fact may have been important, but, in view of their later history,it would be risky to assert that the Semites and the Germans, two peoples from which the main currents which changed the stock of the population originated, were less capable races (17).

The crucial problem is quite another, and it is one which was inherent in the empire to a far greater extent than has arisen so far. The Roman Empire was a mosaic of peoples, races and languages. This fact has been somewhat obscured, because, in the West, the ancient languages ​​were replaced by Latin and disappeared without leaving a trace (except Basque). But this is an ancillary question. The races which spoke them subsisted and participated in the mixing of peoples, even though they had changed their language. It is of the utmost importance to get a concrete idea of ​​the variety, extent and importance of these differences (18).

At the beginning of the empire, the population of Italy was rather homogeneously Roman. It had been Romanized during the last centuries of the Republic, but the old races had not disappeared, they made their contribution to the population. The Osque-Umbrian tribes were closely related to the Romans and spoke dialects of the same language, but there had once been many other peoples of different races in Italy, the northern Celts, the northeast and the south. -is Illyrian tribes, in the south of the Greeks, in addition to the many native tribes, such as the Oenotrians, the Sicanes, the Sicules, etc., whose race we do not know. The Etruscans played an important role, but they remain an enigma. Their art shows that they had a very distinctive and very particular physique.We can read their language, but we cannot understand it, all our efforts to relate it to another language having failed; it disappeared at the beginning of the empire. In the north-west of Italy and the south-east of Gaul, we find the great people of the Ligurians, who, until the imperial era, preserved in certain regions their freedom and their very primitive way of life. The Ligurian language is lost, the links of this people with other races, if they had any, are not known (19). The most likely hypothesis is that the Ligurians were the original inhabitants of these regions and that they were supplanted by the Celts who invaded the Po valley around 400 BC.Some researchers have tried to show that the people and the language of these regions which were once Ligurian have retained particularities believed to be the last traces of this extinct race.

Gaul, that is to say France and the Po Valley, takes its name from the race that was in power there, the Gauls, also called Celts. In ancient times, Celtic was the common language of the inhabitants and was spoken even by noble families. Irenaeus must have preached in Celtic in Lyons, around 200 AD; Celtic was allowed to be used in wills. The language survived at least until the fifth century. The Gauls had to go to great lengths to learn Latin.

In France also the Celts were conquering immigrants, who had settled more particularly in the north of the mountainous region of the center. In the south-eastern areas lived the Ligurians, in the south-west the Iberians. Another non-Aryan people which remains an enigma, even if it seems that the Iberians were the first inhabitants of these areas of France and Spain. Small Celtic hordes had entered Spain, mingled with the Iberians, and formed the Celtiberian tribes. In the north-west of Spain, the Basque language still exists, the only vestige of the pre-Aryan languages ​​of Europe. Its grammatical structure and vocabulary are totally different from those of other Indo-European languages. It is tempting to relate it to the Iberian language, but the Iberian inscriptions, although not interpreted,do not seem to corroborate this supposition. This is why certain researchers have linked the Basques to the Ligurians, who perhaps also inhabited certain regions of Spain. Others have tried to relate Basque to the Berber language, but the Ligurians are, as to the language, an unknown quantity and no tangible proof exists of their supposed connection with the Berbers.

In the British Isles the Celts are immigrants. Therefore we can expect to find many remains of the Aborigines there. Such were, for example, the fierce Picts of Scotland, whom the Romans never subjugated. There is a big difference between the two peoples who still speak Celtic languages ​​- the Irish, who are often fair-skinned - and the Welsh, who are usually short and dark. The assumption that immediately arises is that the Welsh are Celts only in language and not in race. This theory was put forward by English scholars who tried to find additional links between them and the Iberians and the indigenous races of North Africa, but without finding absolutely certain evidence (20).This theory of course goes against the common idea that the Celts were a swarthy people of small stature, an idea deduced from the assumption that the modern Frenchman is the true descendant of the ancient Celts. It conflicts with all the testimonies of ancient literature and art. If we wish to know the physical type of the ancient Celts, we must follow these indications and they unanimously show that the Celtic type was much more related to that of the Teutons - blue eyes, fair hair and fair complexion, tall stature, ferocity. If the facts speak for themselves, it must be admitted that the Celtic type in France generally blends in with the original inhabitants, which is quite natural. It is the usual fate of a conquering people, even if it is capable of imposing its language on the conquered.

Celtic tribes had also entered Pannonia and the Balkan Peninsula, but were too few in number to play an important role. The inhabitants of Pannonia appear to have been mainly Illyrians. In Dacia and in the eastern Balkan Peninsula lived the Getae or Dacians, who belonged to the Aryan race, although they never had considerable historical importance. We have very little information on them and they do not allow us to make the slightest assumption about the type of inhabitants who might have lived in these regions before them.

The last province in the western part, Africa, is better known to us. The Punic language survived during the imperial era. Most of Saint-Augustin's listeners understood Punic: it was spoken by the peasants. The Church had its difficulties with their language; it was difficult for someone who did not know Punic to be appointed bishop. In the interior of the country lived the Berber tribes, which still retain their particular language and racial type.

In the East, the situation is simple and clear, except in the case of Asia Minor. In Egypt and in the Semitic East, the Greek culture and language had never been more than a thin varnish, which soon left. The ethnic makeup of Asia Minor was extremely heterogeneous. No land had been subjected to invasions as much as it (21). The Hittite empire had been crushed in the twelfth century BC by conquering Aryan tribes, the Phrygians, but the race survived. It is assumed that it merged with the Armenians and perhaps partially with the Jews. The Lydians, Carians and Lycians have left inscriptions. Without much success, attempts have been made to establish a link between the language of the last nominated and the Aryan languages. The Lydian language seems to be distinct from the others (22). Later,other Aryan tribes invaded the country, the Thracians at the beginning of the first millennium BC, the Celts in the middle of the third century BC The interior of the country, Galatia, takes its name from the Celts . Hellenization was generalized; but, in spite of this, the ancient languages ​​survived more vigorously than is generally assumed, which also proves that the ancient aboriginal races had survived. The Mysians, who seem to have been a mixture of Thracians and Lydians, still spoke their own language at the beginning of the fifth century AD. The same was true of the famous Isaurian bandit tribes at the end of the sixth. This was also the case in Laconia; the Phrygian language survived there at least until the fifth century (23). The surface appears to be Greek, but, below,great racial differences remained, which found expression in the Christian sects of Asia Minor; their stronghold was the native population of the country.

Our information is scattered and the search is difficult, but the broad outlines which have been sketched above will suffice to give a concrete idea not only of the multiplicity of races, peoples and languages ​​which were contained in the Roman Empire, but also of the radical differences that separated most of them (24). Modern Europe is likely to give the wrong impression. With the exception of a few unimportant peoples of other races (Finns, Hungarians, Turks and a few others), it seems to present the image of an Aryan population separated into different peoples, but nevertheless originating from the same source. This is only true for languages. Related languages ​​cover great racial differences, although new races have developed out of the old mixture of races.The heated debates over the origin and fractionation of the Aryan language have confused understanding of Europe's earlier racial situation. The dominant idea is (at least unconsciously) that a differentiation, a splitting up of an original unit occurred in ancient times. With regard to the first inhabitants of Europe, we must imagine, instead of a unity, a multiplicity of different races and languages; these were replaced by the language of the conquering Aryan tribes and disappeared, the races apparently merged into that of their conquerors. The victorious diffusion of the Aryan languages, related to each other, put an end to the multiplicity of previous languages ​​- Etruscan, Ligurian, Iberian, etc. This process was already very advanced under the empire;southwestern Europe, which until this time had spoken non-Aryan languages, was assimilated. But the enigmatic Basque language still survives, a memory of a distant past.

It is from this angle that the racial problem of the Roman Empire must be viewed. As long as the peoples of western Europe retained their primitive and independent way of life, their situation was rather stable. The Greek colonists were few in number and the peoples on whose coasts they had founded their cities were often openly hostile to them. In Italy, the Latin and Osque-Umbrian tribes increasingly drove out the original inhabitants. The links between Greece and the East were few. The conquering Celtic tribes caused unrest, but these tribes settled in some areas. In southwestern France and much of Spain, the ancient races were not disturbed. However, the invasion must have resulted to some extent in a mixture of races,as evidenced by the name of Celtiberians. But the culture was underdeveloped, relations were rare, intruders were not able to absorb the old races, they were consolidated within somewhat narrower borders. The tribes were independent and hostile to each other. This could have prevented a mixing of races on a larger scale, even if the conditions for such mixing had existed.

Such were the conditions which created the Roman Empire. The peace of the Roman emperor, imposed by the Roman government, swept away the old borders. The different tribes were subjected to the same administration and had access to the same culture. The excellent Roman roads fostered relationships, while culture, commerce and the needs of the empire strengthened them. The mixing of the different peoples and races of the empire began and intensified because of all the reasons that make the inhabitants of a civilized state move within that state. We have previously indicated some of these reasons. Men who in other times had lived, had children, and died within the borders of their own people, mixed, so to speak,in a crucible as extensive as the limits of the empire and the peoples who lived beyond the borders met the same fate. This is the fundamental fact, the importance and consequences of which we must examine.

The problem can be said to be whether the less civilized peoples would merge with the civilized - the Romans and Greeks, to whom the empire owed its culture and cohesion - or whether the civilized would be absorbed by the less civilized. As we have seen, the circumstances were not favorable. The effects on civilization were very significant: the bankruptcy of civilization and the decline in the general level of culture during the trials and wars of the appalling third century destroyed more than all the cruelties of the emperors. But our task here is not to study this point. The mixing of races leads not only to a problem of civilization, but also a biological problem, to which we must now return.I think it can be understood in light of recent research on genetics.

The human species is extremely variable, very few other species are more so. Each race is the product of historical development, although the history of its development belongs to a distant time, to which there is no evidence. The condition for a race to develop is that a group of men, who can number in the thousands or millions, live for a very long time in at least relative isolation, in order to keep alien disturbing elements at bay. Assuming that this group originally comprised a motley mixture of interior and exterior dispositions, the natural conditions under the influence of which the group lives will be favorable to some of these dispositions and unfavorable to others.Natural conditions have the same effect as a breeder's conscious attempt to produce a given breed of an animal species, although they act slower and weaker. The effect will be all the more pronounced as the group is small and the inbreeding is strong. The result of this selection depends much less on the external environment than on the dispositions which originally existed and which, in the development of the race, gained the ascendancy over the others. It is difficult to understand why some races are excellently adapted to the natural conditions of life of their country and yet are unable to achieve higher intellectual and political development and why other races are able to create culture and political organization.It is an enigma and it is enclosed in the most obscure of enigmas, the human mind, the variability of intelligence and will, because they too are properties which vary according to the races. We cannot understand it.

The primitive conditions are favorable for the reproduction of races. The population is small and is separated into small groups. Relationships are rare. The tribes are hostile or at least foreign to each other and each occupy a defined territory. A fact of deep importance for the development of society and races is the claim of the tribe to own the territory in which it lives; it seems to be anchored in human nature, as well as in certain animal species. Foreigners who enter the territory of the tribe are expelled or killed. The tribe preserves its purity from foreign elements until the development of the culture produces slavery, which primarily concerns women. Under primitive conditions,the mixture of races favored by slavery was of little consequence. Neighboring tribes are often related.

Under primitive conditions, therefore, a multiplicity of characteristically different races is to be expected, although the varying capacities of different races to survive in the struggle for life and in battles against other races cause a certain race to fall into place. spread over a larger territory, while migrations, which originate in overpopulation and an innate desire to wander, introduce a foreign race into a country. If we take these two circumstances into account, we have the situation in Europe and Africa before the Roman conquest. In Africa, we find the Berbers and Punic immigrants, in western Europe the Iberians, Ligurians, Celtic immigrants and many other races of which we do not have sufficient knowledge.The ethnic composition of Italy appears to be more varied; here we have more information. Apart from the ancient inhabitants and the Aryan immigrants, there were the enigmatic Etruscans, who cannot be linked to any other people. The Balkan Peninsula and the lands south of the Danube were inhabited by Aryans and possibly by the survivors of an older population. Asia Minor had long been a melting pot of many different races. Syria was inhabited by Semitic tribes, which the policy of the Assyrians had transplanted in this country and which it had pushed to mix. In Egypt, the ancient race, solid, survived (25),but the mixture with the foreign masters and the immigrants caused here also a mixture of races which undoubtedly contributed largely to the troubles and the decline which the country knew at the end of antiquity.

When, protected by Roman peace and Roman administration, all these races - those mentioned above are only the most important of the known races - mingled with each other, a total racial mixture resulted. Racial mixing carries dangers that cosmopolitanism does not recognize, but which modern science has proven to be real. Race is a group of men with definite hereditary dispositions who, through natural selection described above, have become to some extent stable and fixed. There are more or less valuable races. The hybridization of two races which differ from each other to a greater or lesser extent leads to the deterioration of the better of them. Aversion to mixed marriages,that is to say the marriages between Europeans and negroes, is therefore genetically correct. The danger is even more insidious, if the races, on the one hand, are so different from each other that hybridization can only lead to the deterioration of both and, on the other, they cannot do not differ outwardly enough for an aversion to mixed marriages to be felt. This aversion is however a very weak defense against the mixing of races and its strength depends on the mentality of the time.they do not differ outwardly enough for an aversion to mixed marriages to be felt. This aversion is however a very weak defense against the mixture of races and its strength depends on the mentality of the time.they do not differ outwardly enough for an aversion to mixed marriages to be felt. This aversion is however a very weak defense against the mixing of races and its strength depends on the mentality of the time.

The crossing of races, by which a superior race is replaced by an inferior, is however neither the only danger nor the greatest. A pure race at least to a certain degree is physically and psychically of a fixed type which, precisely because of the stability and firmness of its dispositions, is capable of creating something to which its dispositions predispose it. If these arrangements are such as to enable the race to achieve a superior culture or organize a state, as was the case with the Greeks and Romans, some form of culture and state will result, shaped according to fixed laws and customs. The result of the hybridization will be a motley mixture of the different hereditary dispositions of the races which are crossed.Simple chance unites the different dispositions of different races in combinations of almost infinite variety. But this is not enough. Arrangements that were previously unspoken, latent in either cross breed will manifest and make the crossbreed product even more disparate and undefined. The unity and harmony of the race and the individual will be destroyed, the personality will lose its balance. Individuals that are born from this cross will not succeed in actualizing a fixed and solid type. Psychically, they have no precise direction and hesitate between contradictory and unrelated hereditary dispositions. They can frequently possess great intelligence, but lack moral strength. This situation, due to biological factors,gets even worse, when - as was the case in the Roman Empire - mental life loses its stability and is transformed, all at the same time.

The bastard races have a bad reputation. From the moment one mentions the Levantines, Eurasians, Mestizos, etc., everyone feels how deep the opposition they arouse. People have a habit of saying that this bad reputation and moral weakness of bastards is due to the unfavorable conditions in which they were born and raised, usually illegitimate and neglected children, disowned both by their father's family and the family. from their mother. But this does not explain everything. This explanation is superficial; fundamentally it is the destructive effect of hybridization on the personality that is in question. The Roman Empire filled more and more bastards. Nowhere was the racial mixture so visible as in the main country, Italy,where people flocked from all corners of the empire and it was more visible in the upper civilized classes than in the lower classes, who did not move as frequently (26). But the army, commerce and general relations were the cause that the four corners of the empire were affected by the racial mixture. The speed of the process is not surprising. While a breed grows slowly, racial mixing makes itself felt from the first generation, but it is evidently amplified by crossing bastards. The extent to which it leaves its mark on the people depends only on the extent of the process and it has been shown that in the Roman Empire it went to its conclusion.who did not move as frequently (26). But the army, commerce and general relations were the cause that the four corners of the empire were affected by the racial mixture. The speed of the process is not surprising. While a breed grows slowly, racial mixing makes itself felt from the first generation, but it obviously amplifies by crossing bastards. The extent to which it leaves its mark on the people depends only on the extent of the process and it has been shown that in the Roman Empire it went to its conclusion.who did not move as frequently (26). But the army, commerce and general relations were the cause that the four corners of the empire were affected by the racial mixture. The speed of the process is not surprising. While a breed grows slowly, racial mixing makes itself felt from the first generation, but it is evidently amplified by crossing bastards. The extent to which it leaves its mark on the people depends only on the extent of the process and it has been shown that in the Roman Empire it went to its conclusion.the racial mixture is felt from the first generation, but it is obviously amplified by the crossing of bastards. The extent to which it leaves its mark on the people depends only on the extent of the process and it has been shown that in the Roman Empire it went to its conclusion.the racial mixture is felt from the first generation, but it is obviously amplified by the crossing of bastards. The extent to which it leaves its mark on the people depends only on the extent of the process and it has been shown that in the Roman Empire it went to its conclusion.

A racial mixture of this magnitude results in the mixing of the higher races and the lower races into a disparate and indistinct mass with no definite mental or moral characteristics. This is enough to explain the decline and fall of ancient culture and the Roman Empire. But even if the bastardization and intermixing of races leads in their immediate effects to chaos, this is not the ultimate consequence. New races may emerge from the chaos and be able to rebuild what was destroyed. We know the conditions of such a process. Racial mixing must stop and the people must isolate themselves, so that the mixture has the opportunity and the time to stabilize and purify itself. These are the conditions for the development of a new race from the motley mixture, the nature of which will depend on the circumstances.

The conditions mentioned above came true at the beginning of Antiquity. The peoples of ancient culture, the Greeks and Romans, invaded from the outside what was to become Greece and Italy respectively and settled among the aboriginal peoples of foreign races who lived there. The Greeks and Romans in history are the product of a mixture of races. Our knowledge of the early Romans is very incomplete. It does not matter that the oldest population of Rome was a mixture of Latins and Sabines, because these tribes were already very closely related. But it is certain that the Etruscans ruled Rome for a time, towards the end of the royal period, and that their culture exerted a profound influence on the city. They lived in the neighborhood, on the other side of the Tiber,and it can be assumed with certainty that a considerable amount of Etruscan blood mixed with Roman blood.

Greece is better known to us than Italy and its history allows us to follow the process more closely. Recent discoveries have revealed to us the wonderfully large culture of the early and middle second millennium BC known as the Minoan and Mycenaean culture. It is certain that the people who created this culture were not Aryan; he may have been related to some peoples of Asia Minor, although others claim that his ancestors are in northern Egypt. The conquering Aryan tribes established themselves among the original inhabitants of Greece in the same second millennium and eventually destroyed the ancient culture. The centuries between the disintegration of Mycenaean culture and the beginning of the historical epoch remain a mystery.We only know that the Mycenaean culture was reduced to nothing. The small regions of Greece were isolated from each other. This is indicated by the geometric style of vase painting of the ninth and eighth centuries BC. The style of Mycenaean vase painting is the same wherever Mycenaean vases have been found, in Greece or outside of Greece. Geometric style, on the contrary, has very different characteristics: it is quite easy to determine on which island or in which province a vase or even a shard was made. The ancient cities were small, the regions small, and the inhabitants were not very numerous. Each of these cities was fully independent and sovereign, constituting a state with its own laws. Usually the most bitter enemy was the neighbor.The people lived and married in this narrow framework. Therefore, inbreeding was the rule and was strongly accentuated by the small size of the population. In Athens, at a later time, the law imposed it; no one could become a citizen if both parents were not citizens of the city. This isolation and consanguinity created the race to which ancient culture and the foundations of our own culture are due. Italy, which finally conquered the world and organized the empire, followed the same process.This isolation and consanguinity created the race to which ancient culture and the foundations of our own culture are due. Italy, which finally conquered the world and organized the empire, followed the same process.This isolation and consanguinity created the race to which the ancient culture and the foundations of our own culture are due. Italy, which finally conquered the world and organized the empire, followed the same process.

The process was repeated, but on a larger scale, after the disintegration of ancient culture, the fall of the Roman Empire and the installation of foreign conquerors in its provinces. Letters and education, as far as they survived, were limited to a small number. The disintegration of material civilization changed and hampered the lives of even the poorest classes. To perceive it, we can compare, for example, the time of Hadrian to that of the Merovingians. Relations ceased. The ancient Roman roads, on which the peoples of the empire had penetrated in all its parts, were abandoned, demolished and served as quarries, or were covered by vegetation and trees. The company split into small independent and autonomous units,- this is the feudal system - the inhabitants quickly took root in the countryside. Here therefore reappeared the primitive conditions which made every man bring his wife into his home (27). In this isolation, small groups, new races, and new peoples developed during the Middle Ages from the chaotic human mixture of the empire. These are the peoples of modern Europe and the culmination of their racial instincts can be seen in the national states of modern Europe, whose borders form to some degree an effective barrier against such a destructive racial mixture. than the one who was the most active cause of the disintegration of ancient culture and the fall of the Roman Empire.The nemesis of history made the consequences of victory fatal to the victors, who merged and disappeared into the vast masses of the conquered races.

Martin P. Nilsson, The race problem of the Roman Empire , Hereditas, vol. 2, p. 370–390, 1921, translated from English by JB

(\*) Regarding the Negro-Semitic and Jewish roots of Christianity, see respectively Dorothy Murdock, The ZEITGEIST Sourcebook , <http://www.stellarhousepublishing.com/zeitgeistsourcebook.pdf> ; Christ in Egypt: The Horus-Jesus Connection , <http://www.balderexlibris.com/index.php?post/Murdock-DM-Christ-in-Egypt-The-Horus-Jesus-connection> ; Thomas Doane, Bible Myths And Their Parallels In Other Religions , <https://archive.org/details/DoaneTWBibleMythsAndTheirParallelsInOtherReligions1882> ; Kersey Graves, The World's Sixteen Crucified Saviors or Christianity Before Christ ,<https://archive.org/details/TheWorldsSixteenCrucifiedSaviorsOrChristianityBeforeChrist1875-KerseyGraves> ; Timothy Freke, Peter Gandy, The Jesus Mysteries: Was the Original Jesus a Pagan God? ; Kenneth W. Howard, Jewish Christianity in the Early Church: How the Church Lost Its Jewish Roots , <http://www.saintnicks.com/upload/Book/Jewish%20Christianity%20in%20the%20Early%20Church.pdf> ; Jeffrey J. Harrison, The Jewish Roots of Christianity , <http://www.totheends.com/Jewish%20Roots%20of%20Christianity–Lecture%201.pdf> ; Louis Israël Newman, Jewish Influence On Christian Reform Movements , <https://archive.org/details/in.ernet.dli.2015.191337> .

On the other hand, one can consult the following books by Edwin Johnson, which constitute the first critical works of the historiography of the origins of Christianity:

Antiqua Mater: A Study of Christian Origins , <https://archive.org/details/> antiquamaterast01johngoog ; The Rise of Christendom , <https://archive.org/details/riseofchristendo00johniala> ; The Pauline Epistles: Re-studied and Explained , <https://web.archive.org/web/20110719074724/http://www.radikalkritik.de/PaulEpistles.pdf> .

(\*\*) See also Tenney Frank, Race Mixture in the Roman Empire , <https://archive.org/details/jstor-1835889> ; Ernest L. Martin,The Race Change In Ancient Italy , <http://www.giveshare.org/babylon/racechange.html> ; Arthur Kemp, March of the Titans: The Complete History of the White Race , Appendices, <http://www.amazon.com/dp/1105328740#reader_1105328740> ; Arthur Kemp, The Fall of Rome: The Triumph of the Slaves , <http://cnqzu.com/library/Solar%20General/fall-of-rome-the-triumph-of-the-slaves.pdf> ; Arthur Kemp, From Slaves to Emperor: The Racial Shift in Roman Society , <http://www.solargeneral.org/wp-content/uploads/library/from-slave-to-emperor-the-racial-shift-in-roman> -society.pdf ; Arthur Kemp, Race and Ancient Rome: New Scientific Study Confirms Racial Shift, <http://marchofthetitans.com/2017/06/27/race-ancient-rome-new-scientific-study-confirms-racial-shift/> .

(1) Otto Seeck, Geschichte des Unterganges der antiken Welt, t. 1, JB Metzler, Stuttgart, 1921, chap. “Die Ausrottung der Besten”.

(2) Julius Beloch, Die Bevölkerung der griechisch-römischen Welt. Duncker & Humblot, 1886.

(3) Idem, Griechische Geschichte, t.1, 1², KJ Trûbner, Strasbourg, 1912, p. 66.

(4) Martin P. Nilsson, Den romerska kejsartiden, t. 2, Norstedts, Stockholm, 1921, chap. 4.

(5) Johannes Ilberg, Zur gynäkologischen Ethik der Griechen, Archiv für Religionswissenschaft XIII, 1910, p. 1 and sqq.

(6) Ludwig Friedländer, Darstellungen aus der Sittengeschichte Roms, 18, S. Hirzel, Leipziz, 1912, p. 419 and sqq.

(7) See lex Julia de maritandis ordinibus and lex Papia Poppaea.

(8) For references, see, for example, W. Kubitschek, Alimenta. In Pauly-Wissowa (eds.), Realencyklopädie der classischen Altertumswissenschaft, t. 1, p. 1484-9.

(9) Matthias Gelzer, Die Nobilität der Kaiserzeit, Hermes, vol. 50, 1915, p. 395 and sqq.

(10) Alfred von Domaszewski, Die Rangordnung des römischen Heeres, Bonner Jahrbücher, 1908, p. 117; H. Dessau, Die Herkunft der Offiziere und Beamten des römischen Kaiserreiches, Hermes, vol. 45, 1910, p. 1 sqq.

(11) If everything indicates that the Illyrians were a so-called “Indo-European” people, this is not the case for the Albanians. (NdT)

(12) Vasile Parvan, Die Nationalität der Kaufleute im römischen Kaiserreich, Diss., Breslau, 1909.

(13) Herman Gummerus, Romerska krukmakar stämplar, Eranos, vol. 16, 1916, p. 176.

(14) M. Bang, Die Herkunft der römischen Sklaven, Rheinisches Museum, vol. 25, 1910, p. 225 and sqq. ; Nachtrag, ibid., Vol. 27, 1912, p. 189 and sqq.

(15) Otto Seeck, op. cit., p. 385 and sqq.

(16) See p. 380.

(17) The founding peoples of Rome having been, like the Germanic populations, Nordics, the arrival of the latter could only revive the Roman Empire which had already entered, mainly because of its Semitization, in a phase of degeneration and dislocation.

Concerning the Nordic Romans, see, among others, Wilhelm Sieglin, Die blonden Haare der indogermanischen Völker des Altertums: Eine Sammlung der antiken Zeugnisse als Beitrag zur Indogermanenfrage ; Karl Earlson, Nordic Italy ,<https://www.theapricity.com/earlson/history/italy.htm> ; Pigmentation of the Early Roman Emperors , <http://www.theapricity.com/earlson/history/emperors.htm> ; Europa Soberana, The Face of Classical Europe , <https://cienciologia.wordpress.com/category/were-the-greeks-blond-and-blue-eyed/> ; <https://www.youtube.com/watch?v=_MaMFo7K3Fc> ; <https://www.youtube.com/watch?v=fvizgGrgjBY> .

The last name on the list is Commodus, and this is understandable, since, after him, most emperors, starting with Pertinax, emperor for three months in 193, were of Semitic stock. However, Trajan and Hadrian were of Spanish extraction. The father of Titus Antoninus was a native of Nemausus (now Nîmes) in Gaul. “It is true that these emperors were born in the Roman colonies, and were elevated to the rank of citizens by birth. But it is highly probable that they would have been embarrassed to prove their descent from their ancestors the true Romans. (JBL Crevier, The History of the Roman Emperors, vol. 8, 1814) It is interesting that Petrarch completes the chronicle of the Roman Empire with Titus, that is, with emperors who were descendants by the blood of patricians,in his first work "Africa", to then extend the circle of Roman rulers not only to the following emperors, from Trajan to Marcus Aurelius, but even up to Theodosius, in his later works. (LoE)

(18) See the classic work by H. d'Arbois de Jubainville, The first inhabitants of Europe² (1889). For a more recent review see Herman Hirt, Die Indogermanen: ihre Verbreitung, ihre Urheimat und ihre Kultur, vol. 1, KJ Trübner, Strasbourg, p. 34 and sqq.

(19) Some authors, following d'Arbois de Jubainville, consider that the Ligurians were an Aryan people, but the evidence put forward is extremely fragile.

(20) See, for example, John Beddoe, The Races of Britain. Arrowsmith, Bristol, 1885.

(21) See my text Den stora folkvandringen I det andra artusendet f. Kr. In Ymer, 1912, p. 455 sqq. On the languages ​​of Asia Minor, see Paul Kretschmer, Einleitung in die Geschichte der griechischen Sprache, Vandenhoeck und Ruprecht, 1896, p. 289 t sqq.

(22) Enno Littmann, Sardis, Publications of the American Society for the Excavation of Sardis, vol. 6: Lydian Inscriptions, EJ Brill, 1916.

(23) Karl Holl, Das Fortleben der Volkssprachen in Kleinasien in nachchristlicher Zeit, Hermes, voI 43, 1908, p. 240 t sqq.

(24) The anthropological school of Professors Sergi, Ripley and others tried to show that there were three races in ancient Europe: the blond dolichocephalic Nordic race, the brachiocephalic alpine race with dark hair and gray eyes, the dark-haired dolichocephalic Mediterranean race, and that, despite all invasions and crossbreeding, these races still persist in their respective regions. I cannot examine this theory here, as it would also involve an examination of the meaning of the term "race". (For my point of view on this question, see my text cited above in Ymer 1912, pp. 465 ff). I just want to stress that the theory mentioned above may not be incompatible with the point of view that is advanced here.The signs by which these three races recognize each other are purely physical. Here it is primarily a question of psychic differences. It may be that the physical properties persisted as a whole, but the psychics changed in the formation of the new races which developed from the mixture of races in Europe (from a doctrinal point of view, this fundamental assumption, which is to be put in relation with the concept of "race of the body", "race of the soul" and "race of the spirit" developed by Julius Evola almost thirty years later, saves a study of the postulates of biology evolutionist and relativism. [Ed.])but that the psychics have changed in the formation of the new races which have developed from the mixture of races in Europe (from the point of view of the doctrine, this fundamental hypothesis, which is to be put in relation with the concept of "race of the body ”,“ race of the soul ”and“ race of the spirit ”elaborated by Julius Evola nearly thirty years later, saves a study of the postulates of evolutionary biology and relativism.but that the psychics have changed in the formation of the new races which have developed from the mixture of races in Europe (from the point of view of the doctrine, this fundamental hypothesis, which is to be put in relation with the concept of "race of the body ”,“ race of the soul ”and“ race of the spirit ”elaborated by Julius Evola nearly thirty years later, saves a study of the postulates of evolutionary biology and relativism.saves a study of the postulates of evolutionary biology and relativism. [LoE])saves a study of the postulates of evolutionary biology and relativism. [LoE])

(25) The Egyptians at the time were far from having formed a stable ancient race. See Arthur Kemp, The Children of Ra: Artistic, Historical, and Genetic Evidence for Ancient White Egypt ; March of the Titans: The Complete History of the White Race , chapter 8: Nordic Desert Empire - Ancient Egypt , <http://marchofthetitans.com/2013/03/05/nordic-desert-empire-ancient-egypt/> ; Ancient White Egypt: “March of the Titans” Proven Right , <http://marchofthetitans.com/2013/08/11/ancient-white-egypt-march-of-the-titans-proven-right/> ; DNA and Ancient White Egypt , <http://marchofthetitans.com/2017/06/09/dna-ancient-white-egypt/> . (Editor's note)

(26) Cp. the dates given above (p. 384 et seq.) for the provincial origin of emperors and senators.

(27) Allusion made to the ritual of the patrician marriage, the confaerratio , at the end of which the groom, after having removed the bride from his mother's arms, took her in his own to make her cross the threshold of his house.

Regarding women, the white woman and the feminine "man" are inwardly much closer to non-whites than to the inwardly Aryan white man. Which explains the infra-human attractions of these, as well as their parricidal and genocidal instinct (in the etymological sense of the term), whereas a white man internally Aryan would never betray his race.

Under the pretext of diverting from marriage his friend Posthumus, an old libertine bachelor, Juvénal depicts a picture of the customs of Roman women of his time; and a variety of types, either funny and ridiculous, or obnoxious and sometimes frightening, pass before his eyes. These types represent, for some of them, slight weaknesses or minor shortcomings, peculiar to contemporary Roman women, and, for others, abominable vices and crimes, inherent in the nature of women in general, some or the nation, the race to which they belong. Despite the natural tendencies of satire to excess, there is nothing in his work which is not confirmed by Tacitus, Suetonius, Martial, three other descriptors of Roman corruption.

One of the main vices of Roman women was a fondness for a variety of ceremonies and practices imported from abroad, especially from the Near and Middle “East”. Juvenal makes fun of the credulity of women eager to know, through divinatory practices, the secrets of the future, and the impudence of charlatans who take advantage of their credulity. The most impudent of these were, according to Juvenal, the priests of Cybele and those of Isis. The ministries of these goddesses, posing as intermediaries between man and "divinity", as directors of conscience capable of imposing pilgrimages and absolving guilty pleasures, fascinated and dominated the weak mind and the exalted imagination of women. Then came the Chaldean astrologers,the old Jews revealing to young women of good family the will of the Olympian gods, the Armenian diviners predicting lovers and great inheritances. Most of the regulars of these charlatans, of these fortune tellers, of these palm readers, were women, who seemed to live off their superstition. The wives of the patricians consulted with such individuals, coming from the credulous and mysterious "East"; the women of the plebeians went to see second-class augurs, which gave consultation in the circus or in the open air.The wives of the patricians consulted with such individuals, coming from the credulous and mysterious "East"; the women of the plebeians went to see second-class augurs, which gave consultation in the circus or in the open air.The wives of the patricians consulted with such individuals, coming from the credulous and mysterious "East"; the plebeians' wives went to see second-class augurs, which gave consultation in the circus or in the open air.

Another major vice of the patricians' wives, closely linked to their taste for the exotic, is wittily noted in the following lines: “Present the potion yourself without worrying about what it is; for if your wife would allow a child to make his widened sides tremble painfully, who knows if you would not find yourself the father of an Ethiopian, who should not be less inscribed in your will. »(Juvenal, Satires , VI)

Of course, what is dysgenic here is not the recourse to abortion. On the contrary, abortion was absolutely necessary in these cases. Not all matrons had recourse to it, as the following epigram (VI, 39) shows from Martial: "Seven times Marulla made you father, but you do not have, Cinna, a single child of free race. : for none of them is from you, nor from a friend, nor from a neighbor; all conceived either on beds, or on mats, betray by their physiognomy, the infidelities of their mother. The one who, with frizzy hair, advances like an African Moor, thus admits that he is the offspring of the cook Santra. The second, with a short nose and thick lips, is the whole portrait of the wrestler Pannicus. "(LoE)