The race and the myth of the origins of Rome

Bruno Cariou on January 30, 2017 by Elements of Racial Education

In his Life of Romulus (I, 8), Plutarch writes that “Rome would never have attained such a power if it had not had, in some way whatever, a divine origin, such as it offers to men. something big and inexplicable. "

Cicero repeats the same thing ( De la nature des dieux , II, 3, 8) to then consider the Roman civilization as that which by the knowledge of the sacred surpassed any other people or nation: omnes gentes nationesque superavivums . Regarding the ancient Romans, Salluste uses the expression religiosissimi mortales (the most religious of mortals).

However, nowadays it is all fantasy or superstition to many "serious" people and many "critical" minds. The "facts" are the only thing that matters to them. The mythical traditions of the ancients have no value, or they only have value to the extent that it is assumed that, here and there, they are only confused reflections of real events, that is, historically. tangible. There is, in this, a fundamental misunderstanding which was already denounced, to some extent, by Giambattista Vico, then by Schelling, still more recently by Bachofen and, finally, by the more recent school of the metaphysical interpretation of myths, and by those little known today (Guénon, WR Otto, Altheim, Kerényi, etc.). According to all these writers,mythical traditions are neither arbitrary creations belonging more or less to the poetic and fantastic plane, nor deformations and transpositions of historical elements. Particularly with regard to origins, it has been correctly noted that symbols and legends, "if in a dramatized form, really and truly represent the history of the beginnings of a nation, but not the history. of events taking place materially on Earth, but rather of spiritual processes which gave birth to a new people alongside other peoples but culturally and civilizationally different: the history, so to speak, of his prenatal period.Particularly with regard to origins, it has been correctly noted that symbols and legends, "if in a dramatized form, really and truly represent the history of the beginnings of a nation, but not the history. of events taking place materially on Earth, but rather of spiritual processes which gave birth to a new people alongside other peoples but culturally and civilizationally different: the history, so to speak, of his prenatal period.Particularly with regard to origins, it has been correctly noted that symbols and legends, "if in a dramatized form, really and truly represent the history of the beginnings of a nation, but not the history. of events taking place materially on Earth, but rather of spiritual processes which gave birth to a new people alongside other peoples but culturally and civilizationally different: the history, so to speak, of his prenatal period.but rather of spiritual processes which gave birth to a new people alongside other peoples but culturally and civilization different: the history, so to speak, of its prenatal period.but rather of spiritual processes which gave birth to a new people alongside other peoples but culturally and civilization different: the history, so to speak, of its prenatal period.

Legend and history are closely linked; the first proceeds from an interiorization and is dispersed in images, while the second proceeds from an exteriorization as facts and events. These images are the result of living formative forces, the facts are organized by human thought. In the legends one is transported by formative forces; in the other, there is a premeditated organization of facts. But the legend is the invisible part and the root of the story; it is not poetry, it is rather a reality much larger than history. The threads of the destiny of a people which are visibly unraveled in the most diverse ways in its historical development, go back to the impulses, to the creative sphere, to which the heroes of its legends are linked. "

In a way, Bachofen revealed that even when accounts, recognized as myth, are rejected by secular history, they still constitute a testimony of the spirit of a people.

In this way, a study of mythical traditions, using a new criterion, can lead us to interesting conclusions from the point of view of a theory of race which is not defined only by the material aspect of the question, but also addresses the inner reality of the race.

On the occasion of the current anniversary of the birth of Rome, we want to illustrate this interpretive method, applying it precisely to the exegesis of the myth of origins. The legends which relate to the birth of Rome concentrate such a quantity of sensitive elements based on the general meaning of the civilizations and mythologies of the Aryan peoples that a particular work would be necessary in order to analyze them and clarify them adequately. We will therefore only pick up here the most notable themes, among which are: the miraculous birth, the theme of being "saved by the waters", of the "wolf", of the "tree", of the rival duo of twins.

The myth of the union of a god with a mortal woman, in this case of Mars with Rhea Silvia, from whom Romulus and Remus were born, appears in almost all traditions concerning the birth of "divine heroes". Zeus and Leto give birth to Apollo, Zeus and Alcmene to Hercules, Heracles being the symbolic hero of the Dorico-Achaean Aryan peoples, and Apollo having a link with the land of the Hyperboreans and with the primordial Nordico-Aryan races. An analogous origin, in properly Germanic traditions, is attributed to the heroic peoples of the Völsungs, to which Siegfried belongs.

In the ancient Egyptian royal tradition - the remote origin of which can rightly also be considered Aryan, Atlantic-Western (1) - it was believed that each sovereign had been begotten by a god uniting with the queen: this tradition in which the hidden meaning of the myth manifests itself, in the form of a miraculous birth without the help of a man, a human father, was imagined. Since the queen had her husband, the idea that her son is conceived by a god, being brought into the world by her husband, can only indicate that, not in his mortal part, but, so to speak, in his part eternal and "divinatory", it was believed to be a type of embodiment of a defining supernatural element that bestowed upon him royal dignity.

In the case of Rome, therefore, Mars is such an element of the top, which is the divine representation of the principle of warlike virility. Such a force thus stands at the origins of the eternal city and at the basis of its secret origin, veiled by legend: so that in certain traditions of the era of the Roman republic, it was directly conceived as the "son" Of March. And this force of "Mars" is associated with those who can be the keepers of the sacred flame of life; symbolically: to a vestal (Rhéa Silvia).

The twins Romulus and Remus are abandoned to the waters and are saved from the waters. Here again there is a recurring symbolic theme in many traditions: Moses is saved from the waters, the Indo-Aryan hero Karna is abandoned in a basket on the river and is saved from the waters, and so on. But the symbol contained in the oldest Aryan tradition is particularly important, ie the Vedic tradition, in which ascetics are portrayed as "supreme natures who stand on the waters". Analogous explanations and, therefore, the hidden meaning of such a symbol, can be clarified as follows: the waters have traditionally always represented the flow of time, that is, the fundamental element of mortal life, unstable, contingent, passionate, fleeting.The weak man is caught in the waters and carried away by the waters. The diviner or the hero, the ascetic or the prophet (2) is saved from the waters, or is able to stand on the waters, not to sink in the waters. Hence this symbol, in the myth of the origins of Rome, must once again characterize the “divine” element of the founders of Rome, their, so to speak, supernatural dignity.

The twins find refuge with the fig tree [ Ficus Ruminalis] and are suckled by a wolf. The term Ruminal contains the idea of ​​nourishing: the quality of Ruminus, linked to Jupiter, alludes to the quality of the “nourisher”, of the “god who gives food” in old Latin. But this is the most basic aspect of the symbol. In general, in the oldest traditions of the Aryan races, the tree is the symbol of universal life, it is the tree of the world or the cosmic tree. It is in the form of a fig tree that it appears in the legend of the origins of Rome, precisely as "fico indico" [banyan] - the Ashvattha - it is represented inverted in the Indo-Aryan tradition in order to 'express that its roots are above, in the "heavens". The idea of ​​mystical food coming from the tree is a theme that often appears: the myth of Jason, Hercules, Odin, Gilgamesh,etc. Naturally, according to the races and their spirit, this then presents various variations. We know from the Hebrew myth that taking and eating from the tree in order to render oneself as a god is considered the principle of guilt, abuse of power, and a curse. Things are conceived in a very different way in the myths of the Aryan races and even in the Paleo-Chaldean myth of Gilgamesh. In the legends of the Ghibelline Middle Ages, the heroic theme also prevails and the tree often appears as that of the universal empire, reaching it on the symbolic lands of the mysterious priest John means securing the same dignity as the ancient Iranian rulers. - Aryans associated with the title of "king of kings".We know from the Hebrew myth that taking and eating from the tree in order to make oneself like a god is considered the principle of guilt, abuse of power, and a curse. Things are conceived in a very different way in the myths of the Aryan races and even in the Paleo-Chaldean myth of Gilgamesh. In the legends of the Ghibelline Middle Ages, the heroic theme also prevails and the tree often appears as that of the universal empire, reaching it in the symbolic lands of the mysterious priest John means securing the same dignity as the ancient Iranian rulers. - Aryans associated with the title of "king of kings".We know from the Hebrew myth that taking and eating from the tree in order to make oneself like a god is considered the principle of guilt, abuse of power, and a curse. Things are conceived in a very different way in the myths of the Aryan races and even in the Paleo-Chaldean myth of Gilgamesh. In the legends of the Ghibelline Middle Ages, the heroic theme also prevails and the tree often appears as that of the universal empire, reaching it in the symbolic lands of the mysterious priest John means securing the same dignity as the ancient Iranian rulers. -arans associated with the title of "king of kings".Things are conceived in a very different way in the myths of the Aryan races and even in the Paleo-Chaldean myth of Gilgamesh. In the legends of the Ghibelline Middle Ages, the heroic theme also prevails and the tree often appears as that of the universal empire, reaching it in the symbolic lands of the mysterious priest John means securing the same dignity as the ancient Iranian rulers. - Aryans associated with the title of "king of kings".Things are conceived in a very different way in the myths of the Aryan races and even in the Paleo-Chaldean myth of Gilgamesh. In the legends of the Ghibelline Middle Ages, the heroic theme also prevails and the tree often appears as that of the universal empire, reaching it in the symbolic lands of the mysterious priest John means securing the same dignity as the ancient Iranian rulers. -arans associated with the title of "king of kings".reaching it on the symbolic lands of the mysterious priest John means securing the same dignity as the former Iranian-Aryan rulers associated with the title of "king of kings".reaching it on the symbolic lands of the mysterious priest John means securing the same dignity as the former Iranian-Aryan rulers associated with the title of "king of kings".

To return to the main subject, in the myth of twins at the origin of Rome, we thus have the allusion to supernatural food coming from the tree - but also from the wolf. The symbol of the wolf, considered in its entirety and in all the stories that refer to it, has an ambiguous character. Lucien and the Emperor Julian recall that, in the ancient world, on the basis of the phonetic resemblance between the two terms, the idea of ​​the wolf [ lupo ] and of the light [ luce ] are often associated: lykos , which in Greek means wolf, looks like lyke, light. But there are also representations of the wolf as an infernal animal, as a dark force. The wolf thus appears under a double aspect, symbol of a ferocious and wild nature and also symbol of a luminous nature. This duality is verifiable not only in Hellenic-Mediterranean prehistory but also in Celtic and Nordic. In fact, on the one hand, in the Nordico-Celtic and Delphic cults, the wolf is related to Apollo, that is to say to the hyperborean, Nordico-Aryan god, simultaneously conceived as the solar god of the age gold and significantly associated by Virgil with Roman greatness. On this basis, "son of the wolf" was a designation of warlike and heroic peoples of Nordic-Germanic origin, a designation that persisted even in the time of the Goths and the Nibelungen. On the other hand, however,in Edda, the "age of the wolf" means a dark age, marking the epoch of the rise of savage and elemental forces, almost of the power of chaos, against the forces of "divine heroes" or Æsir.

We can now also certainly relate this duality to the principle which, according to the legend of the origins, "fed" the two twins as we see it reflected in their very nature, namely in the antagonistic duality of Romulus and Remus, like this is brought back to us by the myth. As others have already noted, so is the theme of a single principle from which an antithesis is differentiated, whether it is described by the antagonism of two brothers or twins or, in general, of a couple, which is found again in many traditions, and not infrequently in relation to particularly significant moments in the origins of a given civilization, race or religion. For example,we remember that in the ancient Egyptian tradition Osiris and Seth are two brothers of discord - sometimes conceived as twins - and that one embodies the luminous force of the sun, the other an obscure, "infernal" principle, whose generation is called "son of the powerless revolt". Doesn't something similar show through in Roman legend? Romulus is the one who delimits the outline of the city by means of a sacred rite and a principle oflimit - of order, of law - having received the right to give its name to the city after the appearance of the solar number, the twelve vultures. Remus is instead the one who violates such a limit and is killed for this reason. One could say that the primordial force of the Roman origins is thus differentiated and destroys the “dark” power contained in itself, affirming in its luminous aspect of order, of Olympian domination, the purified warrior force.

There have been attempts to perceive in the contrast between Romulus and Remus a reflection of the contrast between Aryan racial forces, or of the Aryan type, and opposing non-Aryan or pre-Aryan types. This kind of research is undoubtedly interesting: problematic in its conclusions, if it intends to remain exclusively on the level of material facts or archaeological and anthropological evidence. It has greater possibilities if it also penetrates myth and legend in order to extract elements which integrate research in other fields. Naturally, in order to accomplish this, she must also draw a general framework of various aspects of ancient Roman society, considering, for example, with several authors,somewhat probable that the social caste system of ancient Rome corresponded to a racial substratum.

In this set, it is interesting to examine the connection between the two principles, whose symbolic representations could well be Romulus and Remus, and the two Palatine and Aventine mountains. The Palatine is, as we know, the mount of Romulus and the Aventine that of Remus. According to the ancient Italic tradition, on the Palatine, Hercules met the good king Evander (who significantly built a temple to the goddess Victoria on the same Palatine hill) after having killed Cacus, son of the Pelasgian (pre-Aryan) god of the underground fire : and Hercules conquered and killed in the cave of Cacus, located in the Aventine, and erected an altar to the Olympian god, to whom he was allied according to the Hellenic myth.Researchers like Piganiol argue that this duel between Hercules and Cacus - with the corresponding opposition between the Palatine and Aventine mountains - could be a mythical transcription of the struggle waged by peoples of opposing races.

The mythical legend of the origins of Rome is thus saturated with a deep meaning. The triumph of Romulus and the death of Remus is the key to the hidden origin of Romanity - and the first episode of a spiritual, social and racial struggle, outward and inward, dramatic, partly known, partly still contained in symbols or events not yet grasped in their most essential aspect - almost, shall we say: in relation to the "third dimension" (3). Through this secular struggle, Rome gradually rises and asserts itself in the world as the triumphal manifestation of a principle of light and order, of an ethics and a vision of the world which, in their original form and not corrupted, are the testimony of the Aryan spirit. And we know what is, according to the most widespread tradition,the conclusion of the legend of the origins: it is the apotheosis of Romulus, Romulus deified, "he returned from earth to heaven after his mortal part was destroyed by means of dazzling fire".

So what has been treated is neither fantasy, nor poetry, nor rhetoric. Similar explanations appear in the traditions of all peoples (4), according to a uniformity which should lead everyone to reflection. Also, concerning Romulus, the myth contains a confidence and a spiritual certainty: it is about the sense of a reality which, freed from the person and the symbol, was not only once but will always be, and will always be present. , in its greatness, beyond history, in the race that knows how to remember the "mystery".

Julius Evola, Le razze e il mito delle origini di Roma , translated from English by JB from <http://www.gornahoor.net/?p=7707> , <http://www.gornahoor.net/?p> = 7713 .

(1) It would indeed appear that this is the case. 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/> .

(2) There is nothing typically Aryan about divination and prophecy, on the contrary.

(3) J. Evola refers here to the “occult” dimension of history.

(4) At least of all the Aryan peoples.