

THE MYSTERY
OF
HYPERBOREA

JULIUS EVOLA



TRADITION

The "Hyperborean Mystery".
Writings on the Indo-
Europeans (1934-1970)

Julius Evola

Compilation and foreword by Alberto
Lombardo Epilogue by Mario Giannitrapani

Editor's previous paragraphs

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Meditations of the Summits, by Julius Evola, was the first book published after the *affair* of July 8, 2003. It is exactly two years ago when I write these lines, without my personal situation having been resolved. Neither for the better nor for the worse. At this point in the *film*, I do not know whether I am a probated citizen or the most abject of the beings who walk the bull's skin. During all this time -as our clients and friends know- we have not renounced, however, to exercise our rights and, among them, the right to express ourselves freely, as the free beings we are: we have continued to publish books and we have continued to sell them.

As chance would have it, this unwanted and undesirable anniversary coincides with a second book by the Roman master. Despite the uncertainties, I can only describe it as a joyful event. It is, indeed, very gratifying that in the editorial fund of NmvA REPÚBLICA there is *The "Hyperborean Mystery"* and I believe, without fear of being mistaken, that it constitutes a real gift for our clients and friends.

Originally published in 2002, *The "Hyperborean Mystery"* was published by the Fondazione Julius Evola, Italy, in its highly recommended "Quaderni di testi evoliani". It is an accurate compilation by Alberto Lombardo -author also of the prologue that gathers ten essays -three as appendix-, in which Evola delves into the problematic on the origins of Europe and Europeans, some of them written at a time when the racial question reached its peak in Hitler's Germany and in other European countries -including Italy-. It closes, as an epilogue, with a timely essay by Mario Giannitrapani, entitled "Indo-European Protohistory", insofar as it brings the reader up to date with the latest contributions in this field. The excellent translation is by Javier Gómez, who has also decided to add some titles in Spanish to the original bibliography.

Finally, I am especially grateful for the disinterested collaboration of Enrique Ravello, president of the identity association "Tierra y Pueblo", who has helped this book go from design to project and from project to reality.

Who were the Indo-Europeans? We certainly do not know many things about these peoples, although we do know that they started from a common trunk that expanded in a geographic space that goes from India to the Scandinavian countries, the British Isles and the Iberian Peninsula. Several locations have been proposed in the course of research: Germany, Hungary, the Scandinavian countries, Lithuania, Anatolia, Armenia, the Black Sea region, the Russian steppes, etc., etc., from where they would head eastwards - until they reached India and even China - and westwards - until they reached all corners of Atlantic Europe. Hence, it is more appropriate to speak of Indo-European peoples than of Aryans, Indo-Aryans or Indo-Germans.

From the first studies carried out in the 19th century, linguists soon came to the conclusion that all languages classified as Indo-European were derived from a primordial language. The comparison between Sanskrit, Greek, Latin and Persian, carried out for the first time by Sir William Jones, corroborated the theory of a common language, or Pro-Indo-European, which implied the presence of a common race from which a good part of the peoples located in the great Eurasian region would derive.

Evola enters this fascinating cosmos from the watchtower of Tradition, which is to say from a position of *absolute autonomy*. Although his country lives under the iron rule of Mussolini and he himself does not cease to manifest an undisguised sympathy for Fascism, this does not prevent him from criticizing what we might call a *biological materialism* which, for obvious reasons, he neither could nor wished to share. In an essay published in 1934, entitled "Race and Culture" -collected in this compilation, pp. 49-5-, Evola dotted the *is* and crosses the *ts*, maintaining that the decline and death of a people is not so much due to its biological decline -which is immediate and substantial- as to its spiritual suicide. Let us read: "To understand race as perfectionism, selection or even as

formation of nature starting from a higher force and transmitted through biological and ethnic inheritance, to preserve and defend this same inheritance, but also - and above all to keep alive that spiritual-ritual tension or inner formative soul which raised matter to that concrete form. Hence the error of racists like Gobineau: the decadence of a civilization is not due - as they claim - to the result of the mixing of the original superior race with different races; the real cause is not its ethnic, biological or demographic decadence, but that races with a civilization of their own decline when their spirit decays, when the inner tension to which it owed its 'form' and its 'type' disappears: it is then that the race mutates or becomes corrupt, because it is corroded at the core of its own root".

Was Evola anti-racist? No. Was Evola a racist? No. Evola was critical, as Lombardo writes in the prologue that follows, both of "Latin anti-Germanism, aestheticizing and dreamy," and of "the pan-Germanist myths, which fall into the opposite error". Evola was, according to Giovan- ni Monastra, anti-egalitarian, which is quite different from the sterile racism/anti-racism clucking. For Evola the term *race* is synonymous with *quality*. To put it more plainly: there is much more *quality* - much more *race* - in a native African firmly rooted in his traditions and his environment, free from *Western glare*, than in a *homo consu- mans*, blond, with blue eyes and white skin, whose life horizon lies in amphetamines, the latest model car and sex on credit.... Evolutionary anthropology, writes Monastra, "does not aspire to be the product of an 'original' thought in the modern sense of the term, indivi- dualistic, but projects itself as a universal and perennial Wisdom, situated in an archetypal dimension".

But let us not remain in the anecdote, even if the anecdote is of calado: this volume is more, much more, than a *traditionalist reproach to biological materialism*. The main contribution of these pages is that Tradition, in Evola's hand, enters fully into a field that has been monopolized, practically without exception, by archaeologists and linguists, and over which politicians have hovered, whose footprint has not always been very healthy to say the least. Yesterday, by excess. Today, by default, immersed as we are in the era of *meltingpotism*.

With the liquidation of fascism in the mid-1940s, the democracies should have opened their doors wide to the world, and the world's most powerful countries should have been able to

and unrestricted to all ways of thinking. Since my childhood, I have never stopped listening to those tired litanies that talk about how one's freedom ends where the freedom of one's immediate neighbor begins, or how so-and-so should even give up his life for so-and-so so that he could express himself freely in the face of any threat. And I have even had the saintly patience to read some *John Dewey-like* apostles of libertarianism who, of course, point in that direction. However, we all know that things have not worked that way. Nor do they work that way. And I suspect that, with the exponential explosion of information technology and, therefore, of the increase in *social control*, it will not be that way in the future either. Pluriformity is not part of this world, memory continues to have a markedly selective - not to say rabidly and grotesquely sectarian - character, and dogma - as I have recently written - continues to be our daily bread. So much so that one does not even come to wonder how, even in countries of scrupulous democratic pedigree such as Sweden, a book of scientific research such as Randi and Haland's *Fra Bäckers Världshistoria* (1982) could not pass the filter of *political correctness* until it was mutilated of the chapters considered to be *uncomfortable*, chapters that spoke of.... about pottery!

I am aware, as more than a few friends have told me in detail, that Indo-European and Indo-European studies are tolerated very reluctantly in almost all Spanish intellectual and university environments, environments that should be

-I insist on being clear of all kinds of inquisitorial mists. It was in these fields, whose research and discoveries moreover hardly reach the *man in the street*, the simple fact of talking about issues related to our racial origins -with the racial origins of the Spanish and the rest of our European brothers- automatically sets off all the alarms, which is like saying all the prejudices, all the inquisitiveness and all the nonsense.

How to stop this kind of castrating and ecumenical masochism? By publishing books like the one you have in your hands.

Juan A. LLOPART

July 8, 2005

"The investigation of the Indo-European roots of the civilization of Europe has no mere historical or antiquarian value. It is the investigation of that which is related to us and that which is foreign to us, of that which is to be assumed and that which is to be rejected. It is the determination of the criteria according to which not all cultural currents can be accepted indiscriminately, but a selection will be made bearing in mind the spiritual form of European humanity. This is the duty whose fulfillment is demanded of us by the present need to provide a unitary myth for the European nationalism of tomorrow and, beyond the borders of Europe, of the entire white race.

It is the point at which the horizons of a new European tradition open up, a tradition in which a new European religious perspective with Nordic roots, a *Fråmmgkeit nordischer Artung*, also has its place".

ADRIANO RouuwDi, *The Indo-Europeans. Origins and migrations*, CEI, Barcelona, 2002, p. 137.

[Italian ed.: Ar, Padua, 1978, pp. 188-189].

Foreword
Julius Evola, the Indo-
Europeans and the
"Hyperborean Mystery".
Alberto Lombardo

The years from 1933 to 1943 were for Julius Evola a period of particularly intense divulgation activity. These were also the years of the first edition of *Rivolta contro il mondo moderno* (1934) [1], of *Il mistero del Graal e la tradizione ghibellina dell'Impero* (1937) [2], of *La dottrina del risveglio* (1943) [3] and of the essays on racial questions (*Tre aspetti del problema ebraico*, 1936; *Tre aspetti del problema ebraico*, 1936; *Il mito del sangue*, 1937 and 1942; *Sintesi di dottri di dottrio*, 1937 and 1942; *Sintesi di dottri dell'Impero*, 1937) [4]; *Il mito del sangue*, 1937 and 1942; *Sintesi di dottrina della razza*, 1941 and, for the German version, 1943, and *Indirizzi per una educazione razziale*, 1941) [4]. These are also the years in which a series of collaborations with numerous periodicals [5] began or, as the case may be, continued, among which the newspapers *Corriere Pagano*, *Il Regime Fascista*, *Roma* and *La Stampa* [6] the monthlies *Lo Stato*, *Bibliografia Fascista* and *La Vita Italiana*; the biweeklies *Augustea* and *La Difesa della Razza* [7], to which must be added numerous works in German language magazines [8].

In those years the traditionalist philosopher organically developed and completed a bundle of theses on the origins and development of civilizations of Indo-European origin. The studies and contributions that influenced his thinking are varied: from anthropology to linguistics, from archaeology to the examination of skulls and blood groups, although it was the data provided by myths, rites and traditional institutions that had the greatest influence on the consolidation of his positions. The method adopted in the investigation was that which, as stated in the first edition of *Rivolta*, consists in the fact that "everything that serves as a 'scientific result' here is valid only as an uncertain and opaque indication of the ways - of the occasional causes, we might say - through which the traditional realities may have manifested themselves" [9].

The result of this approach, which, despite the "distinctions" made by Evola, brings together the studies on the classical world of

Altheim, Piganiol, Otto, Kerényi and Bachofen; the theses of Hermann Wirth -*Aufgang der Menschheit*- which were later abandoned; the discoveries of a very young Dumézil, whose licentiate thesis is quoted by Evola in the first edition of *fiivo/fa* [10], and of Eliade; the studies on race, migrations and reciprocal influences which, although coming from different positions, had been developed by researchers such as Gobineau, Penka, Porsche, Vacher de Lapouge, Chamberlain, Mogk, Her- tel, Clauss, Wilser, Günther, Rosenberg; Guénon's traditionalism and, through him, the suggestive ideas of Tilak, and, of course, classical sources from different civilizations, from Indo-European to Egyptian, Peruvian and Chaldean, will make up the face of a polyhedral, rich and elaborate doctrine of origins, very current for its time, and at the forefront as far as the wealth of contributions is concerned.

1. The "traditional" method. Fabre d'Olivet, Guénon, Tilak. The study of Wirth

An important step in understanding Evola's approach to the various doctrines on origins can be found in the first eight chapters of *Il mito del sangue*, especially where he summarizes Wirth's theses [11]: "With reference to Fabre d'Olivet we have already said that the 'arctic', in itself, is rather more than one of many hypotheses of modern researchers: it corresponds, on the contrary, to a knowledge of a 'traditional' order, which has been preserved until now in certain 'esoteric' environments. It has, in sequence, value independently of the efforts of those who, like Wirth, have had of it only an obscure intuition, trying to justify it with modern 'scientific' methods, valid apart from the attempt of some racists and of Wirth himself to use it *ad usum delphini*, that is, for more or less circumstantial political purposes" [12].

Evola will take more and more cautiously the works of Wirth - rejected by scientific circles, not only because of his heretical theses but mainly because of some conclusions with a great load of fantasy and absolutely erroneous - but at the same time he will subordinate the scientific approach to what is traditional knowledge, knowledge that Evola maintains is transmitted by esoteric means, just as it is transmitted in an esoteric way, just as it is transmitted in an esoteric way, but at the same time he will subordinate the scientific approach to what is traditional knowledge, knowledge that Evola maintains is transmitted in an esoteric way, just as it is transmitted in an esoteric way, just as it is transmitted in an esoteric way.

detected in Fabre d'Olivet's *Historie philosophique du genre humain* [13]. "In 1824, with an evident polemical reference to the work (...) of Virey, a very interesting book by Fabre d'Olivet appears entitled *Historie philosophique du genre humain*, which contains a scheme of general racial classification, in addition to the attempt to individualize the influence that each race would have exerted, throughout different epochs, in a history that goes back to primordial times. The denominations are: red or southern race, yellow race, black or southern race, white or boreal race. The most important aspect is that Fabre d'Olivet, in relation to the white race, was the first to maintain a remote Nordic, boreal and hyperborean origin. But in this author, this thesis has both the character of a scientific hypothesis, and that of the exposition of a traditional teaching, which was still preserved in very closed environments with which he was in contact" [14].

Evola's judgment of Hermann Wirth, however, was never completely negative. In the Dutchman's method of work there was something not very different from Evola's: they shared "(...) the idea of an original Nordic-Atlantic tradition going back to the most distant antiquity and (the attempt) to reconstruct the paths followed by the protagonists of that tradition in their expansion through great prehistoric migrations. In addition, there was the attempt to systematize various phases or differentiations represented by the traditional symbolism as the historical times approached. (...) The positive contribution consisted in the fact that it was a positive contribution.(...) The positive contribution consisted in a broadening of horizons: the need to propose a philosophy of history based on the idea of a primordial tradition was thus delineated" [15], and it was this task that Wirth had tried to carry out with the help of results from various disciplines - "from philology to mythology and ethnology" [16]. Purpose and method were, therefore, related, although the substantial difference between Wirth and Evola consisted in the lack of a reference to Tradition in the former.

Evola's traditional approach came from René Guénon, although his method will prove to be very different from that of the French author. Guénon started from a point where he intended to construct an "anti-modern-science". Despite endorsing, albeit with some reservations, Tilak's ideas, and even supporting the "hyperborean" thesis, Guénon writes about the Indo-Europeans: "As far as we are concerned, we do not believe in the existence of an 'Indo-European' race, even if it is no longer called 'Aryan', which

It is significant that German scholars have given this imaginary race the denomination of 'Indo-Germanic', and have endeavored to make such a hypothesis plausible, supporting it with multiple ethnological and above all philological arguments" [17].

Evola's thesis differs from Guénon's by considering the problem of origin under a wider range of points of view. Scientific research does not have the preponderant part, but it can be used to give an organic sense to the Nordic-Arian thesis [18]. According to the traditional evolutionary method, the conclusions derived from studies on civilizations and migrations are tainted by evolutionism and materialism. Thus, for example, in the case of the interpretation of the transition from Cro-Magnon man to Neanderthal and Mousterian man [19]; in the suggestive theses about the displacement of the location of the Tradition from the original site - first phase of the civilization cycle - to the later Nordic-Atlantic site, and to the myth of Atlantis - second phase; in the critical positions towards the "lati- no" anti-Germanism, aestheticizing and dreamy, or of the pan-Germanist myths, which fall into the opposite error. All these intuitions found different forms of expression. In fact, Evola dealt with the Indo-Europeans, as we have already noted, under various aspects: anthropological, racial, mythical, traditional, and, of course, the study of migrations to which Evola attaches great importance [20].

2. Mediterranean prehistory. Bachofen

Mediterranean Prehistory is a work by Evola of 1934 which is of fundamental importance, although it has not been republished and has hardly been reviewed. It applies the "traditional" method to the study of ancient Mediterranean civilizations. Significant are the positive considerations on Cro-Magnon man and on those others that Darwinian anthropology has erroneously considered as his progenitors, the *Neanderthals* and the *Mousterians*. Despite its simplicity, Evola's anti-evolutionary principle is rigorous: the superior cannot derive from the inferior. Cro-Magnon man, therefore, can only be an *essentially* different type from the men who preceded him. Evola writes in this respect: "We willingly recognize ourselves as descendants of this type whose flattened forehead is full of nobility".

The ideas of J.J. Bachofen on the contrast between patriarchy and the archaic Mediterranean matriarchy were probably at the basis of the Evolaian vision of the spirit of indoeuropean peoples. Referring to the Swiss researcher's method, Evola notes: "It was (...) an exploration of the world of origins, although it was limited above all to the Mediterranean area and without going back to a prehistory as remote as the Hyperborean or Nordic-Atlantic. Fundamentally, Bachofen was based, in a certain way, on the historical category of 'Tradition' (...). He recognized the importance of myth, symbol and saga (...). Apart from this, Bachofen's most outstanding contribution has been that of a differentiated morphology of ancient civilizations. He has individuated two fundamental types of civilization, the uranic-virile type civilization and the telluric (or lunar) feminine type" [21]. On these general categories - eliminating from them the evolutionist premises - it would be necessary to add, according to Evola, more elaborate theses on the spirit of the Indo-European civilizations [22], the priority in this sense being the influence of studies in the German language [23].

3. The influence of Dumézil, Altheim and Günther.

It is interesting to analyze the question of the influence exerted on Evola by Georges Dumézil, considered - practically unanimously - the main Indo-European researcher of the century. There are not many, to tell the truth, the passages in which Evola quotes Dumézil: apart from the already indicated and surprising quotation of the French scholar's licentiate thesis in the first edition of *Rivolta*, Evola mentions Dumézil in the review, reproduced in this compilation, of *Jupiter Mars Quirinus*. Evola appreciates Dumézil's work, but questions two fundamental points of the Frenchman's text: that the trifunctional model often presents variations of a quadripartite character, and that this model has a normative character limited to Indo-European civilizations.

The latter is obviously not a criticism *strictu sensu*. As for the first point, the caste regime that Evola reminds us of to show the weakness of the Dumézilian cosmic and social structure does not, in fact, disprove Dumézil's thesis, because it is Evola himself who points out that it is the first three castes that represent the heritage of the Aryan invaders in India.

Apart from the recension to *Jupiter Mars Quirinus*, there are many points of contact between Evola's *Weltanschauung* and Dumézil's Indo-Europeanist vision. It is more difficult to clarify whether Evola reworked the theories of the French scholar. Christophe Bou-tin [24] has revealed, for example, the close affinity of the figure of the "warrior" about whom Evola writes with that of the Indo-European warrior in *Ventura e sventura del guerriero* [25]. Robert Steuckers [26] has correctly pointed to a more than plausible influence of Dumézil on Evola through the works of H.F.K. Günther, in particular *Främ-migkeit nordischer Artung* [27].

Evola wrote, in 1951, to Mircea Eliade: "Eventually I might get in touch with Dumézil, who is a friend of yours (...). Moreover, I now intend to become more familiar with this author, of whom I have read only a few things, because I have learned that he has made some useful contributions to a line of research in which I myself am particularly interested (warrior initiation)" [28]. About a year and a half later, on July 13, 1953, he wrote again to Mircea Eliade: "(...) I have become a sort of editorial advisor to Bocca for this September, and we are organizing an editorial program for next year. I have thought of Dumézil" [29]. Although the latter project will not come to fruition, the mentions of Dumézil in Evola's correspondence confirm the feeling that, rather than an "affinity in sentiment" with the French scholar, there may have been a direct influence of Dumézil on him. Bou-tin's opinion on the affinity on the theme of "warrior initiation" would be confirmed, because the book to which Evola alludes in the letter is undoubtedly *Fortuna y desgracia del guerrero*, and it is plausible that Evola, after 1951, would have read a text in which he was "particularly interested". It also seems plausible that the influence of Dumézil came through Eliade, who frequently alluded to the French researcher in his works [30], and Eliade, in turn, was widely quoted by Evola, translator into Italian, among other texts, of *Sciamanesimo e le tecniche dell'estasi* [31].

There were other affinities. Politically, Dumézil "was - and always remained, despite finding no encouragement in politics - a monarchist and a conservative (...). In a purely Maurrasian style, Dumézil was on his guard against German nationalism and against the

Hitler's mystique of race, against which he opposed the classism' and the spirit of moderation of Mussolini's fascism" [32]. Dumézil's position was very similar to that of Evola. In this regard, Adriano Romualdi points out: "Beyond the humanist rhetoric of the 'German bar-barre' and that of 'Roman formalism', Evola underlines the original unity of the Aryan lineages. Rome is not a myth for Italophile and Latinizing literates, but an expression of the same Nordic spirit that has created the Prussian style. Beyond the fable of a bureaucratic Rome invented for Neapolitan lawyers, and the Germanism practiced by helmeted Teutophiles, there are the realities of Rome, 'elitism, Olympian and heroic reality, order, light, pure virility, pure action', and the Olympian reality of the ancient Nordic world" [33]. Finally, in a letter of 1970, Evola advises the reading of Dumézil [34].

One scholar who exerted a notable influence on Evola's thought - greater than that of Dumézil - was Franz Altheim. Of him Evola wrote: "Professor Franz Altheim, of the University of Halle, is one of the most competent and enlightened scholars of ancient Romanity" [35]. From Altheim Evola reviewed [36] and used several books, and took into account the fundamental conception of the Indo-European contribution - "Dorian", in the text reproduced in the present compilation - to the birth of various civilizations. Altheim's influence, moreover, proved very fruitful. In Evola's early works we find the fundamental concepts of "solar" civilizations as opposed to the Mediterranean matriarchy. In *Il cammino del cinabro* Evola will not fail to highlight the contributions of Wirth, Guénon and Bachofen. There is no mention of Altheim, probably because he did not know the German's work until very early in the late thirties [37].

Another important contribution, as already noted, was that of Hans Friedrich Karl Günther (1861-1968), author of the well-known *Rassenkunde des deutschen Volkes*, as well as studies on Indo-European religiosity, on the decline of Hellenic and Roman civilizations, on the great "Aryan" families [38], on the Nordic-Indo-European influence in Central Asia, Iran, India and Afghanistan. As Steuckers [39] points out, another subject that brings Günther closer to Evola - although in a limited way, it must be said - is the interest in Buddhism, although the judgments of the two authors in this respect are quite different. Steuckers points out another point of affinity: a certain anti-celitism, typical of a common vision of Buddhism.

"This would separate Günther and Evola himself from authors such as Klages, Schuler and Wirth. Steuckers also correctly adds that both authors rejected "the idea of an evolution from original matriarchy to patriarchy" [40]. He points out a hypothesis, probably taken from Ernst Jünger's *Along the Wall of Time* [41], according to which Evola would have argued that "matriarchy and patriarchy represent two immutable psychologies, present since the dawn of time, and in permanent conflict with each other" [42]. To these considerations, it should be added that Günther did not only influence not only the Evola scholar of racist theories, but also the Evola traditionalist, if we may make such a distinction. In fact, in *Rivolta contro il mondo moderno* Evola quotes Günther twice - when he deals with the subject of Romanity - showing that he has assimilated the ideas regarding the Indo-European influence on the emergence of Roman civilization [43].

4. The Indo-Europeans in Evola's thought. The problem of racism. Java and *culture*

The vision that Evola had and pointed out about the Indo-Europeans was that of a group of peoples related by a shared feeling, by a common spiritual vocation, by an inclination to action and -even to a lesser extent- to a sense of contemplation, from a "solar" perspective, deprived of sentimentalism and "mysticism" [44], in the framework of a tendency that contrasts Indo-Europeans to non-Aryan peoples, peoples that would later be subdued. Evola would rework the Nietzschean dualism between the Apollonian and the Dionysian, from the perspective of a contraposition between different spiritual vocations [45]. "The non-Aryan and pre-Aryan world knew spirituality especially in the form of confused ecstasies, of Dionysian impetus impregnated with sensuality, of suffering and longing - as opposed to the calm superiority of the Aryan (...). Against the heroic vocation of the Aryan soul be heroes of light, winged Olympians, as in the symbol of the Doric Herakles, or of Paraçû-râma or of Mithra in the Aryan-Eastern civilizations-is the fatalistic feeling of naturalistic dependence prevailing in other races or, or, failing that, the titanic or Promethean drift, the emergence of elemental forces that, as in the ancient Norse-Aryan myth, seek to overthrow Asgard, the symbolic luminous seat of the 'divine heroes' up to

The symbolic Bifröst arch linking the sky to the earth can be brought down" [46].

Around 1930 Evola noticed that the Indo-European influence was decisive in the development of civilizations [47]. His study of Romanity, for example, bases its anthropological and even mythological premises on the study of the Indo-European spiritual *Koine*. The same can be said about medieval myths and the Germanic and Celtic civilizations [48]; about Eastern traditions [49], and even about alchemy [50]: in practically all areas of his thinking, the pan-Indo-European evolutionary *Weltanschauung* has a decisive weight in the development of his positions. A certain traditional "solar" vocation is identifiable in evolutionary thought, as an equivocal sign of Indo-Europeanism, and vice versa [51]. A significant example that can be given in relation to this question is that of the doctrine of imamism in the Islamic world, of which Evola will not fail to emphasize its Iranian origin [52]. He coined and made use on many occasions of the expression "hyperborean mystery", referring in this connection to the heritage of the populations that, from the original polar headquarters, brought with them the symbols and other elements of a spirituality that Evola felt particularly close to him.

In relation to the controversial and debated topic of Evola's racism, still used to reject his study, it is ignored that "Evola's racism was spiritual, and not biological; coherent in itself, and of a superior nature both 'à la Rosenberg' and that of the compilers of the *Manifesto* and the subsequent racial laws of 1938: this is what Renzo de Felice, Alberto Cavaglion and Sergio Romano have known. Also the well-known magazine *La difesa della razza* accused Evola of being anti-fascist and anti-racist" [53]. In his recent essay on Evola's racism, Francesco Germinario argues, among other things, that Evola would have proposed a critical confrontation "from within" Rosenberg's work [54]. This in no way means that racism did not play an important role in the whole of evolutionary thought. On the contrary, we must share the thesis of Professor Di Vona, according to whom "racism in Evola was not (...) a secondary and marginal theory of his thought, a collateral aspect that could even be marginalized, or even overlooked, without any significant consequences for geographical understanding" [54].

neral of his ideas. On the contrary, this issue was very important in vis-

The "theology of the Church is not only a question of the application to the civil, political and social world, of which Evola sought an integral renovation" [55].

Racism is different from Indo-European studies - understood as the science of the origins of civilizations of Nordic origin. Indo-European studies cover a wide field of research, including linguistics, ethnology, archaeology, history of religions, paleography, etc., etc., but they can also analyze - more in the past than at present - questions related to the delicate problem of "races". For their part, racist studies in the strict sense of the term have based their research and assertions on the sciences of origins, with particular attention to history and biology. These are, **in other** words, domains that frequently overlap, but have their own differentiating characteristics. Evola dealt with the fields by making important contributions, albeit under a "traditional" overview.

At the beginning of 1934 a fundamental work by Evola appeared: *Razza e cultura*. Anticipating the racial laws, the *Manifesto della Razza* and the racist fashion that spread among Italian journalists of the time - although the term "race" was often used in an absurd manner - Evola set forth in *nuce* his doctrinal positions, vigorously affirming the primacy of race as "culture", as opposed to the concept of race as "nature". It is a very dense and significant text - and, according to Evola, highly valued by Mussolini.

[56]- reasons that have led us to reproduce it.

5. Evola's later influence

Delimiting Evola's influence in this field is no easy task. His articles and books had a different diffusion, weight and significance before and after the Second World War. If *Sintesi di dottrina della razza* received the applause of Mussolini, *Mito del Sangue* could have two editions in little more than five years, *Tre aspetti del problema ebraico* was printed for "pedagogical" purposes, the influence of Evola's racism - like that of Evola's thought in general - was, in any case, limited. His theses were influential in an influential but very closed circle of people; in fact, Evola was one of the very few Italians who was able to meet Mussolini after his liberation from the Great War, and he was one of the few Italians who was able to meet Mussolini after his release from the Great War.

Sasso thanks to Otto Skorzeny [57]. This influence, in those environments, was not of great depth either [58], which will lead him to work on the project of the *Storia segreta delle società segrete* [59].

In the post-war period, Evola's work had an unforeseen and paradoxical actuality. Certain circles of the traditional right were those who recovered his studies and theses on origins. In particular, the most extensive work of rediscovery and analysis of the Evolian theses was that of Adriano Romualdi (1940-1973), who dedicated profound and qualified studies to the Indo-Europeans, works that earned him the recognition of the academic world. In addition to the translation and extensive introduction to the first Italian edition of Günther's *Indo-European Religiosity*, Romualdi devoted numerous works to the study of the origins of Indo-European civilizations, which were later collected by Giovanni Monastera in a posthumous volume that appeared in 1978: *Gli indo-europei. Origini e migrazioni* [60]. Romualdi not only approached Evola's work intelligently and thoroughly, on the basis of the writings of the "master" and of the research sources on which he had based himself, but he widened the radius by using all the sources of contemporary archaeological and anthropological research, especially - even if not **only** German. Beyond some limitations, which Monastera himself pointed out in the "Nota Introduttiva" to Romualdi's book [61], it was the first and most complete experiment of structuring, on the basis of Evola's extensive work, a "school" of interpretation of antiquity on traditional and even pan-Indo-European bases.

It has not been the only attempt. There are still, scattered throughout most of the world. In this regard, there are publications that, with better or worse fortune, refer to Evola's thought when dealing with the question of origins. Among these attempts, the recently reappeared journal *Antaios* [62], the publication that was founded and directed by Mircea Eliade and Ernst Jünger, in which Evola himself collaborated with five essays [63], stands out. In addition, the Evolian influence on Indo-European origins is perceived, perhaps mediated by third parties and thus mixed with other influences, in the so-called French New Right, especially in the German drift promoted by Pierre Krebs. Along with these and other editorial activities, texts of a certain rigor have emerged, in which a general vision of the "traditional" world and a certain assimilation of evolutionary thought are quite clear, even with the absence of references

direct references to Evola himself. The reference is *primarily* to the works of Professor J. Haudry and of what could be called his "school", formed at the University of Lyon III; but also to a series of texts that take up, from different angles, the idea of a Nordic-European location of the *Urheimat* [64]. In any case, it seems to us that Adriano Ro- mualdi's text remains the most significant work that the "evolutionary world" has produced in these decades.

The path to follow is, therefore, to take up again the fundamental legacy that Evola has left us also in this important field of origins, updating and applying the positions of the Tradition in the light of the new contributions of archaeo-anthropological research.

ALBERTO LOMBARDO

Notes

[1] J. Evola, *Rivolta contm il mondo moderno*. Hoepli, Milan, 1934 [English translation: *Rebelión contra el mundo moderno*, Heracles, Buenos Aires, 1994 (n. of the t.)].

[2] J. Evola, *Il mistero del Graal e la tradizione ghibellina dell'Impero*. Laterza, Bart, 1937. [*El misterio del grial*, José J. de Olañeta, Palma de Mallorca, 1996 (n. of the t.)].

[3] J. Evola, *La doctrina del risveglo. Saggio sull'ascesi buddhista*, Laterza, Ba- rt, 1943 [There is an English translation: *La doctrina del despertar*, Grijalbo, Méxi- co, D.F., 1998 (n. of the t.)].

[4] I. Evola, *Tre aspetti del problema hebraico, riel mondo spirituale, nel mondo culturale, riel mondo economico sociale*, Ed. Mediterranee, Roma, 1936; *Il mito del sangue*, Hoepli, Milano, 1937 and 1942; *Sintesi di doctrina della razza*, Hoepli, Milano, 1941; *Grundrisse des Faschistischen Rassenlehre*. Runge, Berlin, 1943; *Indrizzi per una educazione razziale*, Conte, Naples, 1941.

[5] Fundamental for examining Evola's dissemination activity in magazines and newspapers is the important work by M. Schwarz: *Julius Evola (1898-1974). Bibliographie*, Kshatriya, Vienna, 1999 (cf. especially pp. 15-61). This work is an update and extension of the work of R. del Ponte, "Julius Evola: una bibliografia 1920-1994", in *Luthero Presente*, 6, 1995, pp. 27-70 (especially pp. 39 ff.), which listed only the Italian titles, and also takes into account the further bibliographical information provided by

Ch. Boutin: *Politique et Tradition. Julius Evola dans le siècle (1898-1974)*, Kimé, Paris, 1992.

[6] Of Evola's contributions to *La Stampa*, only the article "Liberazioni" was known, which appeared on p. 2 of the Turin newspaper on November 3, 1943, and is reprinted on pp. 211-213 of the volume *Monarchia Aristocratica Tradizione* (Mizar, San Remo, 1986). Today we can state with a wide margin of certainty that this collaboration took the form of sixteen articles, most of which are very little known.

[7] In addition to the publication of books and articles, the translation and editing of various texts (Guénon, Meyrink, Malinsky, etc.) should be remembered from this period. In addition, beyond the divulgation and editorial aspects, it should be noted what Claudio Mutti has pointed out as a *latu sensu* diplomatic activity (see C. Mutti, *Julius Evola sul fronte dell'Est*, Ed. all'insegna del Veltro, Parma, 1998).

[8] In his *Bibliographie*, Martin Schwarz lists a total of 28 publications in which Evola collaborated with writings in German in the period between 1933 and 1943. Evola had previously contributed to three German-language journals, and from 1944 until his death in 1974, articles in German appeared in five other journals. However, nothing excludes that there were collaborations that we are still unaware of. Much more limited, quantitatively, are the works in French of the period examined, which are limited to only two journals.

[9] J. Evola, *Rivolta contro il mondo moderno*, Ed. Mediterranee, Rome, 1998, pp. 9-10; cf. also R. Melchionda, "Le tre edizioni di 'Rivolta'", in *apén-dice a la edición aquí citada de 'Rivolta...'*, pp. 449-464, and especially pp. 458-463.

[10] Cf. R. Melchionda, "Le tre edizioni di 'Rivolta'", cit.

G. Dumézil, *Le festin d'immortalité, Étude de mythologie comparée indo-Européenne*, Annales du musée Guimet, Paris, 1924. Dumézil later disavowed this book by stating: "after so much time I would save only a few fragments, none of the basic arguments"; cf. *Conversation with Didier Eribon*, Guanda, Parma, 1987, p. 18. Qui-zás Evola had assimilated elements of Dumézil's book by reading the review, signed by Ph. de Felice, in *Revue d'histoire et de philosophie religieuses*, 8, 1928, p. 576.

[11] Hermann Wirth's most extensive evolutionary analysis, *Der aufgang der Menschheit. Untersuchungen zur Geschichte der Religion, Symbolik und Schrift der atlantisch-nordischen Rasse* (Jena, 1928) is from the following year, and is found in *Krur*, III, 1929: Ea (pseudonym of J. Evola), "Sul simbolismo dell'anno successivo", collected in VV.AA., *Introduzione alla magia quale scienza dell'Io*. Ed. Mediterranee, Rome, 1972, vol. III, pp. 184-192. Cf. also J. Evola, "Nota

critica sull'opera di H. Wirth", in *Bilychnis*, XX, I, 1931, and in *Arthos*, 27-28, 1983-1984, pp. 41-43; J. Evola, *Il cammino del cinabro*. Scheiwiller, Milfin, 1972 [there is an English translation: *El camino del cinabrio*, Heracles, Buenos Aires, 1994 (n. of the t.)], p. 93, and the central paragraphs of *Il mistero dell'Artide pre-storica*. 'Thule, reproduced below in this compilation.

[12] J. Evola, *Il mito del sangue*, cit.

[13] Paris, 1824. On Fabre d'Olivet (1768-1825), an interesting Pythagorean esotericist, probably related to L.C. de Saint-Martin, cf. Pietro Negri (Ar-turo Reghini), "Della Tradizione Occidentale", currently in VV.AA., *Introduzione alla magia quale scienza dell'Io*, cit. For the identification of Reghini, cf. R. del Ponte, *Evola e il magico "Gruppo di Ur"*, SeaR, Borzano, 1994, pp. 22-23 and 180.

[14] J. Evola, *Il mito del sangue*, cit. pp. 19-20.

[15] J. Evola, *Il cammino del cinabro*, cit. p. 93.

[16] J. Evola, *Il cammino del cinabro*, cit. p. 93.

[7] R. Guénon, *Introduction générale à l'étude des doctrines hindoues*, Éd. Véga/La Maisnie, Paris, 1921. Guénon sustains such theses in the paragraphs entitled "L'infusso tedesco" of the fourth chapter ("Le interpretazioni occidentali"), in which he points out as negative the influence of German philology on the interpretation of the traditional world of India. Although any "scientific" approach is, in itself, limited in terms of intellectual horizons, Guénon did not speak German, which greatly prejudiced his knowledge - at least of an instrumental nature - of the impressive results that philological studies were producing. Slightly less hostile theses were expressed in the *compte rendu* to the first edition of the *Mito del sangue*, 1937, in *Études Traditionnelles*, 1937, p. 165, cf. A. Grossato, "Due recensioni 'dimenticate' di René Guénon", in *Futuro Presente*, 6, 1995, pp. 111-113. On the methodology of Evola and Guénon, confronted and commented, with particular reference to racial and political studies, cf. the magnificent work of P. de Vona, *Evola Guénon De Giorgio*. SeaR, Borzano, 1993, pp. 25-38.

[18] On the Nordic origin of the Indo-European Tradition, cf. B.G. Tilak, *The Arctic Home in the Vedas*, Poona, 1903 (ed. Italian: *La dimora artica dei Veda*, Ecig, Genova, 1994); *Arthos*, 27-28, 1983-1984, monographic issue on *La Tradizione artica*, with significant contributions, including texts by Evola, Tilak and Wirth; and the recent and revolutionary text by F. Vinci, *Omero riel Baltico*, 2^a ed, Palombi, Rome, 1998. Cf. also A. de Filippi, "La 'Patria Artica' degli ariani", in *Algiza*, 10, 1998, pp. 17-18.

[19] Renato del Ponte correctly referred on this subject (note 2 to J. Evola's article "La patria iperborea", in *Arthos*, 27-28, 1983-1984, pp. 6-7): "These evolutionary affirmations are taken today as a *grain of salt*, since Neanderthal man has turned out to be a little less 'ape-like' than we thought.

previously thought, although a relationship with the later Cro-Magnon man seems to be excluded".

[20] With regard to the theme of migrations, in addition to several indications that Evola provides in the writings of this compilation, we also note: "Esplorazioni precolombiane", in *Roma*, May 4, 1972 (collected in *Ultimi Scritti*, Controcorrente, N zpoles, 1977, pp. 90-95); "Le origini di Roma", in *La tradizione di Roma*, Ar, Padova, 1977, pp. 25-58. Remain as fundamental texts *Rivolta contro il mondo moderno*, cit., and *Il mito del sangue*, cit. In this matter, the fundamental influences on Evola's thought have probably been those of Franz Altheim and Hans G nther (cf. *infra* in the text).

[21] J. Evola, *Il cammino del cinabro*, cit. pp. 93-94.

[22] This opinion is also supported by G. Monastra in his "Anthropologie aristocratique et racisme: L'itin raire de Julius Evola en terre maudite", in *Politica Hermetica*, 2, 1988, pp. 76-77. 76-77, stating that Evola introduced into his own tripartite racist formulation (race of the body, race of the soul, race of the spirit) the last category thus completing "the 'traditional' knowledge according to the typology that had been established by the historian of religions and antiquity Johann Jacob Bachofen".

[23] On Romanity and significant for understanding the influences on his thinking, Evola wrote ("Sui rapporti fra razza e nazione e sulla 'storia patria'", in *La vita italiana*, CCCXXXIX, June 1941): "Curiously, not to Italians, but to foreigners, the most important contributions in the study of true and living reality are due: to Bachofen (Swiss), to W. Otto, to F. Altheim and to H.F.K. G nther (Germans), to Ker nyi (Hungarian), to Eitrem (Norwegian), to whom we can say that the most important contributions in the study of true and living reality are due. Otto, F. Altheim and H.F.K. G nther (Germans), Ker nyi (Hungarian), Eitrem (Norwegian), to which we can add Macchioro who, being an Italian citizen, is not of 'Aryan' origin".

[24] Chr. Boutin, *Politique et Tradition. L'oeuvre de Julius Evola /1898-1974* (thesis), Universit  de Bourgogne, Facult  de droit et de science politique de Dijon, Dijon, 1991, p. 112.

[25] G. Dum zil, *Ventura e sventura del guerriero. Aspetti mitici della funzione guerriera tra gli Indo-europei*, Rosenberg & Sellier, Turin, 1974.

[26] R. Steukers, "Evola, Duitsland en het Rassenprobleem," in *Dietsland Europa*, 6/7, 1985; see also, "Julius Evola, l'Allemagne et le probl me des races," in *Totalit *, 24, 1986, pp. 54-55.

[27] Jena, 1934.

[28] Letter of December 15, 1951 published in M. Mincu-R. Scagno (eds.), *Mircea Eliade e l'Italia*, Jaca Book, Milan, 1986, p. 253.

[29] *Mircea Eliade e l'Italia*, cit. p. 257.

[30] Cf., among others, the mention of Dum zil in the preface to M. Eliade, *Il sacro e il profano*, ed., Bollati Boringhieri, Tu n, 1984, p. 7: "Dum zil's success has encouraged me to try to emulate the same experiment".

[31] Ed. Mediterranee, Rome, 1974.

[32] A. Campi, preface to J.-C. Riviere, *Georges Dumézil e gli studi indoeuropei*, Settimo Sigillo, Rome, 1993, p.14.

[33] A. Romualdi, *Julius Evola, l'uomo e l'opera*, Volpe, Roma, 1968; see also, *Su Evola*, Fondazione Julius Evola, Roma, 1998, pp. 77-78.

[34] J. Evola, *Lettere 1955-1974*. Epistolario compiled, catalogued and annotated by Renato del Ponte, Ed. La terra degli avi, Finale Emilia, 1996, p. 97. The letter is dated November 2 and is addressed to Gaspare Canizzo; Evola misquotes the title of the Dumézilian work as *Jupiter, Mars e Giano* and as editor he indicates Boringhieri instead of Einaudi).

[35] In the appendix to Fr. Altheim, "Sulla concezione romana del divino," in *Il re-gime fascista* of July 26, 1942.

[36] Cf. J. Evola, "Sol Invictus. Encontres between East and West in the Ancient World", in *East and West*, 8, 1957, pp. 303-306, later translated into Italian under the title "Sol Invictus. Incontri tra Oriente e Occidente nel mondo antico", in *Oriente e Occidente*, Ed. Mediterranee, Roma, 2001, pp. 105-110 (this is the review of Fr. Altheim, *Der unbesiegte Gott. Heidentum und Christentum*, Rohwolt, Hamburg, 1957, Italian tr.: *Il dio invitto*, Feltrinelli, Milan, 1960).

[37] In fact, Evola's review of Altheim's work, "Ricerche sulle origini. La migrazione dorica in Italia", reproduced in this compilation, is, we believe, the first time Evola refers to Altheim. R. Melchionda ("Le tre edizioni di 'Rivolta'", cit.) points out that Altheim is quoted in *Rivolta contro il mondo moderno* only from the second edition (1951). In the third edition two quotations from the *Râmische Geschichte* (Frankfurt, 1953) are added to *Die dorische Wanderung in Italien* (Amsterdam, 1940).

[38] Ludwig Ferdinand Clauss had a similar or even greater influence on this subject than Günther. This is also pointed out by Giovanni Monastra ("Anthropologie aristocratique et racisme: l'itinéraire de Julius Evola en terre maudite", cit., p. 76).

[39] R. Steuckers, "La lecture évolienne des thèses du raciologue allemand. H.F.K. Günther", in *Vouloir* 2, 1994, p. 35.

[40] R. Steuckers, "La lecture...", cit. p. 36.

[41] E. Jünger, *An der Zeitmauer*, Klett, Stuttgart, 1959, Italian trans. by Carlo d'Altavilla (J. Evola), *Al muro del tempo*, Volpe, Rome, 1965.

[42] R. Steuckers, "La lecture...", cit. p. 36.

[43] J. Evola, *Rivolta contm il mondo moderno*, cit. p. 297 and n. 1 (cf. also p. 309 and n. 36). Evola cites in both notes the *Rassengeschichte des hellenischen und râmischen Volkes* (Munich, 1929). In relation to the spirit of Romanticism, a fundamental influence on Evola was also exerted by the Frenchman A. Piganiol.

[44] We attribute to this word the meaning given to it by Evola, contrasting it with "magic": "mysticism" would be, in this sense, a departure from the ordinary limits of the ego, but devoid of control and dominion.

[45] Obviously, this is a rather simplistic contraposition, which we refer to because it is useful to convey a general image of Evola's thought. One of the greatest values of symbols is that they can present different readings, even opposing ones, and this without creating conflicts: Evola himself in relation to the "Dionysian" expressed himself in other works also in a way quite different from that indicated here. In particular, on the Nietzschean Apollo/Dionysian contrast, which Evola (especially in the second post-war period) saw as forced and distorted, he expressed himself quite differently on other occasions. Cf. J. Evola, *Maschera e volto dello spiritualismo contemporaneo*, Ed. Mediterranee, Roma, 1990, pp. 156 ff; cf. also the article by A. Lombardo, "Saggio di osservazioni circa Evola e Nietzsche. Contatti e differenze", in *Algiza*, 2, 1995, pp. 6-12 (in particular pp. 6-7).

[46] J. Evola, "Importanza dell'idea ariana," in *La Stampa*, November 13, 1942.

[47] In fact, up to that date, in the Evolian writings the Indo-European positions seem to be still "latent" and *in nuce*: the author seems to privilege the Mediterranean-Western civilizations in general. Cf., for example, J. Evola, *Imperialismo pagano*, Atanór, Todi-Roma, 1928; and "Sul "sapienziale" e l' "eroico" e sulla tradizione occidentale", in *Ur*, II, 11-12, 1928, p. 321 (later reprinted in *Ur*, II, 11-12, 1928, p. 321). 321 (later reproduced independently with a preface by Renato del Ponte as *Sull'eroico, il sapienziale e sulla tradizione occidentale*, Ed. dell'Orsa Minore, Genova, 1979).

[48] Cf. J. Evola, *Il mistero del Graal*, Ed. Mediterranee, Rome, 1994, in particular pp. 83-91 [there is an English translation: *El misterio del grial y la tradición gibelina del imperio*, José J. de Olañeta, Palma de Mallorca, 1996 (n. of the t.)].

[49] Cf. J. Evola, *La doctrina del risveglio*, Ed. Mediterranee, Rome, 1995, in particular pp. 29-37 [there is an English translation: *La doctrina del despertar*, Grijalbo, Mexico, D.F., 1998 (n. of the t.)]. Regarding the "Aryanity of the 'doctrine of awakening'", cf. the pertinent observations of S. Consolado, *Julius Evola e il Budismo*, SeaR, Borzano, 1995, pp. 107-131.

[50] Cf. J. Evola, *La Tradizione ermetica*, Ed. Mediterranee, Roma, 1996, p. 33 [there is an English translation: *La tradición hermética*, José J. de Olañeta, Palma de Mallorca, 1997 (n. of the t.)]; cf. above all the contrast between Adam and Buddha.

[51] Naturally, this idea had important attenuations and "distinctions": see, for example and *in primis*, the pages that Evola dedicated to traditional Japan, to the pre-Columbian Central American civilizations, as well as to various aspects of Chinese, Arabic and even Hebrew culture. The other consideration he held in relation to the Indo-Europeans must be taken as a look at the roots,

without conflicting with an integrally traditional vision. Vice versa, a certain Guénonian "scholasticism" has often fallen into the opposite error, disregarding all racial considerations¹: in other words, if it is true that the racial element is subordinated in a traditional vision to the traditional element itself, it nevertheless plays a very precise role in the termination or at least in bringing out characteristics, including those that are properly spiritual.

[54] J. Evola, *Rivolta contro il mondo moderno*, cit. p. 293.

[53] These are the words of Gianfranco de Turrís in an interview with M. Brambilla, in-laws.

terrogatorio alle Destre, Rizzoli, Milan, 1995, p. 164.

[54] F. Germinario, *Razza del Sangue, razza dello Spirito. Julius Evola, l'antise- mitismo e il nationalsocialismo (1930-1943)*, Bollati Boringhieri, Torino, 2001, p. 54.

[55] P. di Vona, *Metafisica e politica in Julius Evola*, Ar, Padua, 2000, p. 43.

[56] J. Evola, *Il cammino del cinabro*, cit., p. 148. Evola erroneously recalls 1935, instead of 1934, as the year of publication of the article. This is neither the first nor the last time that Mussolini was interested in Evola; this interest began already in the times of the Ur group [a magical-esoteric group founded by Evola in the 1920s] (cfr. Evola, *Il cammino del cinabro*, cit. p. 88: "Mussolini for a moment came to believe that they wanted to act magically on him") and, later, in relation to the polemic unleashed after the publication of *Imperialismo pagano* (cfr. J. Evola, *Il cammino del cinabro*, cit., p. 81). Mussolini commented to Y. de Begnac [*Taccuini mussoliniani*, ed. by F. Perfetti, II Mu- lino, Bologna, 1990, pp. 647]: "contrary to what is generally thought, I was not bothered by the position taken by Dr. Julius Evola a few months before the 'Council', against a convergence of any kind between the Holy See and Italy" [Mussolini refers here to the Council or *Concordat*, with which the Fascist government finally reached an understanding with the Holy See, finally signed in 1929, and against which Evola tried to act, without success, with the publication in 1928 of *Pagan Imperialism* (n. of the t.)].

[57] Cf. J. Evola, *Diary 1943-1944*, SeaR, Scandiano, 1989, pp. 34-35.

[58] Among these environments, Evola mentions in particular that of the German embassy in Rome (cf. J. Evola, *Diary 1943-1944*, cit., p. 13).

[59] Cf. J. Evola, *Diary 1943-1944*, cit., p. 38, n. 2 (the note is by the compiler, R. del Ponte); e, *Il cammino del cinabro*, cit. H. Th. Hansen, "Julius Evolas politisches Wirken, in Menschen inmitten von Ruinen," Hohenrain, Tübingen-Zurich-Paris, 1991, p. 135.

65) and underlines an important indication contained in *Il cammino del cinabro*, cit., i.e. that the Italian philosopher probably had "access to the secret archives of the SS, who had seized the documents of several societies

esoteric, especially from various Freemasonic lodges. Evola never wanted to provide more data on such a question, but perhaps for this work he hid himself under a false identity". Hansen (*ibidem*) points out that also D. Rudatis, a famous al-Pinist member of the "Ur Group", confirmed to him that in Vienna Evola lived under a false name and false documentation.

[60] Ar, Padua, 1978. Apart from this significant text, Adriano Romualdi also devoted an extensive article, later published independently, to the history of Europe, in which he deals rather diffusely with the Indo-European theme: *Sul problema di una tradizione europea*, Ed. di Vie della Tradizione, Palermo, 1996 [there is an English translation: *El problema de una tradición europea*, Tierra y Pueblo, Valencia, 2003 (n.d.t.)].

[61] G Monastra, "Nota Introduttiva" to A. Romualdi, *Gli Indoeuropei. Origini e migrazioni*, cit. pp. 9-12. What Monastra seemed to reject from the author was a certain inclination of the latter to accept materialistic theses, such as those that give (or gave) much excessive weight to external factors such as cephalic capacity, "evolution" in the Darwinian sense, or even the role played by "crossbreeding" in the study of races.

[62] On the Italian collaboration in *Antaios* cf. H. Th. Hansen, "Julius Evola und die deutsche Konservative Revolution", in *Criticón*, 158, 1988, p. 16; also "Nachlese zum-Evola-Jahr", in *Criticón*, 161, 1999, p. 31, and also "Julius Evola-100 Jahre. Ein Umdenkungsprozess setzt ein, in Zeitschrift für Ganzheitsforschung", new series, 43, 1999, p. 92).

[63] Later collected in the volume J. Evola, *Über das Initiatische*, AAGW, Sinzheim, 1998.

[64] We will quote here three texts which, overcoming the myths so much in vogue in the Indo-Europeanism of the last decades, situate the original protopatria in the North, although starting from completely different premises and with completely different purposes. The first, the aforementioned *Omero nel Baltico*, by the engineer Vinci; the second, L. Filian, *Zum Ursprung der Indogermanen. Forschungen aus Linguistik, Prähistorie und Anthropologie*, Habelt, Bonn, 1988 (the ed. is from 1983), in which Adriano Romualdi's ideas seem to be clearly reflected, although without any direct reference; finally, an essay that, despite distancing itself from Evola, summarizes critically the positions of Guénon and Tilak, leaving a glimpse of a generic adherence to "Nordic-polar" ideas: G Costa, *Le origini della lingua poetica indoeuropea. Voce, coscienza e transizione neolitica*, Olschki, Florence, 1998.

The "Hyperborean Mystery".
Writings on the Indo-Europeans
(1934-1970)
Julius Evola

The Nordic-Atlantic cycle¹¹.

In the emigration of the boreal race, it is convenient to distinguish two great currents: one going from the north to the south and the other - posterior - from the west to the east. Bearing the same spirit, the same blood, the same system of symbols, signs and words, groups of Hyperboreans first reached North America and the northern regions of the Eurasian continent. After several tens of thousands of years it seems that a second wave of emigration advanced to Central America, concentrating in a single region, now disappeared, located in the Atlantic region, where it would have constituted a center in the image of the polar center, which would correspond to the Atlantis of the stories of Plato and Diodorus. This displacement and reconstitution explain the similarities of names, symbols and topographies that characterize, as we have seen, the memories related to the first two ages. It is essentially a Nordic-Atlantic race and civilization that should be discussed.

From the Atlantic region, the races of the second cycle would have spread to America (from there would derive the memories, already mentioned, of the Nahua, the Toltecs and the Aztecs concerning their homeland beyond the Atlantic, from where the white Quetzalcoatl would have arrived, a land that coincides, later on, with the paradise of their kings and heroes) [2], as well as to Europe and Africa. It is very probable that in the high Paleolithic, these races crossed western Europe. They would correspond, among others, to the Tuatha of Danann, the divine race arrived in Ireland from the western island of Avalon, led by Ogma grian-aineach, the "solar-faced" hero, whose equivalent is the white and solar Quetzalcoatl, who would have arrived in America with his companions from the "land beyond the waters". Anthropologically, this would be the Cro-Magnon man, who appeared, towards the end of the glacial period, in the west of Europe, specifically in the area of the French-Cantabrian civilization of the Madeleine, Gourdon and Altami-

The Cro-Magnon people are certainly superior, both from a cultural and biological point of view, to the aboriginal type of Glacial and Mousterian man, to the point that the Cro-Magnon people have been called "the Hellenes of the Paleolithic". As far as their origin is concerned, the affinity of this civilization with the hyperborean civilization, which appears in the vestiges of the peoples of the far north (reindeer civilization) is very significant. Prehistoric vestiges found on the Baltic and the cold-Saxon coasts would correspond to the same cycle, and a center of this civilization would have been formed in a region that has partly disappeared, the Doggerland, the legendary Vineta. Beyond Spain [3], other waves reached West Africa [4]; Others, later, between the Paleolithic and the Neolithic, probably at the same time as the races of purely Nordic origin, advanced across the continent from the northwest to the southeast, towards Asia, where the cradle of the Indo-European race is situated, and beyond, as far as China [5], while other currents traveled along the northern coast of Africa [6] as far as Egypt, where they reached by sea, the Balearic Islands and Cerdeña, as far as the prehistoric centers of the Aegean Sea. As far as Europe and the Near East in particular are concerned, this is where the origin of the -The megalithic civilization of the Dolmen, known as the "people of the battle-axe", remains enigmatic (like that of the Cro-Magnon people) for positive research. These processes took place entirely through great migratory waves, with ebbs and flows, growths and encounters with aboriginal races, or races already mixed or even coming from the same original lineage [7]. Thus, from north to south, from west to east, civilizations arose by irradiation, adaptations or dominations, civilizations that originally had, to a certain extent, the same imprint, and often the same blood, on the basis of a spirituality that resided in the dominating *elites*. Wherever inferior races linked to telluric demonism and impregnated with animal nature are found, memories of struggles have remained, in the form of myths, where the opposition is always emphasized against a dark type that did not come. In the traditional organisms constituted by conquered races, a hierarchy, both spiritual and ethnic, was established. In India, Iran, Egypt, Peru and many other places, there are very clear traces of the caste regime.

We have said that, originally, the Atlantic center must have reproduced the "polar" function of the hyperborean center, and that this circumstance is the

source of frequent interferences in the matter of traditions and memories. These interferences, however, should not prevent us from noting, in the course of a later period but always belonging to the highest pre-history, a transformation of civilization and spirituality, a differentiation that marks the transition from the first to the second era - from the golden age to the silver age - and opens the way to the third era, to the bronze age or age of the Titans, which, strictly speaking, could be called "Atlantean", since the Hellenic tradition presents Atlas, as the brother of Prometheus, as a figure related to the Titans [8].

Be that as it may, anthropologically speaking, it is important to distinguish in the following areas. Among the races derived from the original boreal trunk, a first Neolithic group differentiated by idiovariation, that is to say, by a variation without mixture. This group was vertebrated by waves whose 'arctic origin is the most direct and corresponds to the different filiations of the pure Aryan race; we must then consider a second large group differentiated by mixtvariation, i.e. by mixing with aboriginal races of the South, with protomongoloid and negroid races [9]. It is to this second group that the red race of the last Atlanteans (those who, according to the Platonic account, would have been separated from their primitive "divine" nature by reason of their repeated unions with the "human" race) belong to: it must be considered as the original ethnic stock of many later civilizations founded by waves moving from the West to the East (the red race of the Crepto-Egyptians, Eteikretes, Pelasgians, Lycians, etc.), the Egyptian kefti, etc.) [10] and perhaps also of the American civilizations, which kept in their minds the memory of their ancestors coming from the divine Atlantic land "seated on the great waters". The Greek name of the Phoenicians means precisely the "reds" and is probably another remembrance of the first Atlantic navigators of the Neolithic Mediterranean.

Just as from the anthropological point of view, from the spiritual point of view, two components, one boreal and the other Atlantic, must be distinguished in the vast matter of the traditions and institutions of this second cycle. One refers directly to the light of the North, and largely reflects the original Uranian and "polar" orientation. The other relates to the transformation that occurred after contact with the powers of the South. Before examining the meaning of this transformation, which represents, so to speak, the internal counterpart of the loss of the polar residence, the first alteration, a precision is necessary.

Almost all peoples have a memory of a catastrophe that closes the cycle of a previous humanity. The myth of the deluge is the form in which this memory appears most frequently, among the Iranians, the Mayans, the Chaldeans and the Greeks, as well as in Hindu traditions, among the peoples of the Atlantic-African littoral, from the Chaldeans to the Scandinavians. Its original content is, moreover, a historical fact: it is essentially the end of the Atlantic land, described by Plato and Diodorus. At a time which, according to some chronologies mixed with myths, is considerably earlier than that which, in the Hindu tradition, would have given birth to the "Dark Ages", the center of the "Atlantic" civilization, with which the various colonies must have maintained links for a long time before sinking into the waves. The historical memory of this center disappeared little by little in the derived civilizations, in which fragments of the ancient heritage were maintained for a certain time in the blood of the dominant castes, in the language, in a similarity of institutions, signs, rites and programs, although later, alteration, division and oblivion ended up imposing themselves [11]. The historical memory survived, however, in myth, in suprahistory. The West, where Atlantis was during its original cycle, when it reproduced and continued the most ancient "polar" function, constantly expresses the mystical nostalgia of the fallen, the *melior spes* of heroes and initiates. By means of a transposition of planes, the waters that closed over the Atlantic land were compared to the "waters of death" that the following post-diluvian generations, composed of already mortal beings, must cross initially to reintegrate into the divine state of the "dead", that is, of the vanished race [12]. The mystery of the "paradise" and of the places of immortality in general was joined by the mystery of the West (and even of the North, in some cases) in a *corpus* of traditional teachings, in the same way as the theme of those "saved from the waters" and those who "do not sink in the waters" [13]; from a real, historical sense - alluding to the *elites* who escaped the catastrophe and founded new traditional centers - took on a symbolic sense and appeared in legends concerning prophets, heroes and initiates. Generally speaking, the symbols of this race of origins reappeared enigmatically through a subway way until a relatively recent period, where traditional kings and dominating dynasties reigned.

Thus, among the Hellenes, the teaching that the Greek gods were "born" from the Ocean may have had a double meaning, since some traditions place in the Atlantic (or Nordic-Atlantic) West the ancient home of Uranus and his sons Atlas and Saturn [14]. It is also here, moreover, where the divine garden in which the Olympian god Zeus [15] is generally situated, as well as the garden of the Hesperides, located "beyond the river Ocean", and which was considered by some as the daughters of Atlas, the king of the western island. This is the garden that Hercules must reach in the course of his symbolic labors closely associated with the conquest of Olympian immortality, labors in which he had as his guide Atlas, the "knower of the dark depths of the sea" [16]. The Hellenic equivalent of the Nordic-solar way, of the *deva-yana* of the Aryans of India, is the way of Zeus, which, from the fortress of Cronus - located on the distant sea, on the island of heroes - leads to the heights of Olympus [17], an eminently western way. For the reason already indicated, the island where the blond Radamanto reigns is identified with the Nekya or "land of those who are no more" [18]. It is also to the West that Odysseus goes to reach the other world [19]. The myth of Calypso, daughter of Atlas, queen of the island of Ogygia, the "pole" - the "navel", Omphalos - of the sea, obviously reproduces the myth of the garden of the Hesperides and many others that we find among Celts and Irish, and where we also find the theme of the woman and that of Elysium, as Western island. According to Chaldean tradition, it is in the West, "beyond the deep waters of death," "those where no ford has ever been and which no one, from time immemorial, has ever crossed," that we find the divine garden where Atrachasis-Shamashnapishtin reigns, the hero who escaped the flood and who thus retains the privilege of immortality. Garden that Gilgamesh reached, following the western way of the sun, to obtain the gift of life, related to Sabitu, "the virgin seated on the throne of the seas" [20].

As for Egypt, it is significant that its civilization has not been a "barbarian" prehistory. It arose, so to speak, at a single stroke, and is situated, from the beginning, on a high level. According to tradition, the first Egyptian dynasties would have been constituted by a race coming from the West, called the "companions of Horus" -shemsu Heru-, under the sign of the "first of the inhabitants of the land of the West", that is to say of Osiris, considered as the eternal king of the "Fields of Yalu",

in the "land of the sacred Amenti", beyond the "waters of death" that break "in the far West", where the external light is extinguished and the spiritual light of the "land of triumph" [21] is lit, and which, precisely, alludes, at times, to the idea of a great insular land.

We have already mentioned, in connection with the Far-Oriental and Tibetan traditions, the "Western paradise" with "trees sprouting golden fruit as in the garden of the Hesperides", also called Ni-pan - the Nirvâna - where Midu, "glory", "illuminated light", reigns. Very suggestive is also, with regard to the mystery of the West, the frequent image of Midu with a rope, associated with the legend of "the one who brings [the souls] to the West" [22]. We find the same memory, transformed into a paradisiacal myth, in the Celtic and Gaelic legends already mentioned, concerning the "Land of the Living", Mag-Mell, Avalon, places of immortality conceived as Western lands [23]. In Avalon the survivors of the race "from above" of the Tuatha de Dannan, King Arthur and legendary heroes such as Condlá, Oisín, Cúchulainn, Loegair, Ogiro the Dane and others would have passed into a perpetual existence [24]. This mysterious Avalon is equivalent to the Atlantic "paradise" of which the aforementioned American legends had spoken: the ancient Tlapalan or Tolan, the "Land of the Sun", or "Red Land" to which, like the Tuatha in Avalon, both the white god Quetzalcoatl and the legendary emperors (e.g. Huemac, of the *Codez Chimalpopoca*) would have returned and disappeared. The various historical and supra-historical data find, perhaps, the best expression in the Mexican chronicle Cakchiquel, which speaks of four Tulan: one, located in the "direction of the rising sun" (in relation to the American continent, i.e. in the Atlantic) is called "the land of origin"; the other two correspond to the regions or centers of America, to which the emigrated Nordic-Atlantic races gave the name of the original center; finally, it speaks of a fourth Tulan "in the direction where the sun sets [i.e. the West proper] and it is here that the God dwells". The latter is precisely the Tullan of the supra-historical transposition, the soul of the "Mystery of the West". Enoch is also led to a western place, "to the end of the earth," where he finds symbolic mountains, divine trees guarded by the archangel Michael, trees that give life and salvation to the elect but which no mortal will ever touch until the day of the Great Judgment [25]. The last echoes

of the same myth reach through subterranean channels to the Christian Middle Ages, in the form of a mysterious Atlantic land, where the navigating monks of the monastery of St. Matthias and St. Alban would have found a city of gold in which Enoch and Elijah, the "never dead" [26], would dwell.

On the other hand, in the Flood myth, the disappearance of the sacred land that a dark sea - the "waters of death" - separated from men, can also be associated with the symbolism of the "ark"; that is, with the preservation of the "seed of the living" (living in a figurative sense) [27]. The disappearance of the legendary sacred land may also signify the transit towards the invisible, the hidden or unmanifested, of the center that preserves intact the primordial non-human spirituality. According to Hesiod, in fact, the beings of the first age "who have never died" continued to exist, invisible, as guardians of men. To the legend of the city, of the land or of the island swallowed by the waters, often corresponds that of the subterranean peoples or the kingdoms of the depths [28]. This legend is found in many countries [29]. When impiety prevailed on earth, the super-living of the preceding ages migrated to a "subterranean" - i.e., invisible - residence, which, by interference with the symbolism of "altitude" is often situated on mountains [30]. They will continue to live there until such time as the cycle of decay is completed, and it is possible for them to manifest themselves again. Pindar [31] affirmed that the way to reach the Hyperboreans "can be found neither by sea nor by land" and that it was only thanks to it that heroes such as Perseus and Hercules were given the chance to survive. Montezuma, the last Mexican emperor, could only reach Aztlán after having undergone magical operations and undergone the transformation of his physical form [32]. Plutarch reports that the inhabitants of the north could enter into relationship with Cronus, king of the golden age, and with the inhabitants of the extreme septuplet, but only while dreaming [33]. According to Lie-tsé [34], the wondrous regions - which refer to both the arctic and the western regions - "can be reached neither by ships nor by chariots, but only by the flight of the spirit". In the Lamaist teaching, finally, it is said that Shambhala, the mystical northern region, "is in my spirit" [35]. It is thus that the testimonies concerning what was the royal seat of beings that

were more than human, they survived and took on a supra-historical value,

serving simultaneously as symbols for states situated beyond life or else accessible only initiatively or "heroically", *sub specie interioritatis*.

Notes

[1] [This text corresponds to chapter IV of the second part of the first edition (Hoeppli, Milan, 1934, pp. 251-260) of *Rivolta contro il mondo moderno*. We have chosen to propose the first version of the text for a "historical" reason, because in it the terminology adopted by Evola is associated with terms such as "Aryan" or "Indo-Aryan" and in later editions they were modified and replaced by "Indo-European", and because it also allows us to perceive the author's original intuitions. But we will also add a reason of a "systematic" type; that is, dictated by the need to offer the reader a collection of writings that are as contemporary as possible, n. c.]

[2] [Cfr. Emanuela Monaco, *Quetzalcoatl. Saggi sulla religione azteca*, Bulzoni, Roma, 1997, n. del c.].

[3] The so-called Tartessos culture (the biblical Tarshish), of which remains have recently been found near the mouth of the Guadalquivir, can be considered as an Atlantic center. Cfr. A. Schulten, *Tartessos*, Hamburg, 1922.

[4] This is the legendary kingdom of Uphaz and the prehistoric African civilization reconstructed by Frobenius, who, confusing the partial center with the original headquarters (of which it was probably a colony), mistakenly identifies it with the Platonic Atlantis. Cf. L. Frobenius, *Die Atlantische Gätterlehre*, Jena, 1926 [id. *Erlebe Erdteile*, Leipzig, 1925]. Italian translation: *I miti di Atlantide*, Xenia, Milan, 1993.

[5] Very recent findings in China refer to the remains of a great prehistoric civilization, similar to the Egyptian-Mycenaean, probably generated by such waves.

[6] On the prehistoric centers of North Africa, present in the researches of Herrmann and Bochart, cf. A. Bessmertny, *Das Atlantisrätsel*, Leipzig, 1932, pp. 42 ff.

[7] In the reconstruction made by H. Wirth, *Der Aufgang der Menschheit. Untersuchungen zur Geschichte der Religion, Symbolic und Schrift der atlantisch-nordischen Rasse*, Jena, 1928 - cf. also I. Kadner, *Urheimat und Weg des Kulturmenschen*, Jena, 1931 - one can roughly glimpse the iti-neraries described above, by the displacements of the primordial races. No

We have limited ourselves to those absolutely general lines, which in Wirth himself may be susceptible to endorsement by traditional teachings.

[8] The legend of Atlas holding the weight of the world on his back is, under a first aspect, that of the sorrow of the titan Atlas who, according to some authors [cf. Servius, *Ad Aeneidem*, IV, 247; Hygin, *Fabulae*, 150] would have participated in the fight against the Olympians; under a second aspect it can be seen as a symbol to indicate the same "polar" regency, precisely the function of "pole" or spiritual "axis" that, after the Hyperboreans, would have been exercised by the Atlantean peoples. In his exegesis, Clement of Alexandria will write: "Atlas is an impassible pole, he can also be the immobile sphere and perhaps, in the best case, he alludes to the immobile eternity", an exegesis that can also be found in other authors (cf. L. Preller, *Griechische Mythologie*, Berlin, 1872, vol. I, pp. 463-464; A. Bessmertny, *Das Atlantisrätsel*, cit., p. 46).

[9] The latter probably contain the degenerated residues of the inhabitants of another prehistoric continent that has disappeared, located in the south, designated by some as Lemuria. Hence, some modern authors, such as Karsts, propose the hypothesis of two Atlantis (cf. Bessmertny, *op. cit.*, pp. 111 ff.). Cf. in the aforementioned work of Wirth the attempt to use, in order to define the two races derived from the same original root, the so-called Sanineoserological classifications.

[10] A. Mosso, *Le origini della civiltà mediterranea*, Milan, 1910, p. 332. It is also pointed out that the Greek name of the Phoenicians means precisely "the reds" and that in this element there is clearly a residual memory of the first Atlantean navigators of the Neolithic Mediterranean.

[11] Traditionally, the flood - the catastrophe of the Atlantic island - appears to be associated with the punishment of the Titans. For the moment we will only point out that, in the Hebraic tradition, the "titanic" theme of the Tower of Babel, which was punished by the "confusion of tongues", could allude to a period in which the unitary tradition was lost, the different forms of civilization were dissociated from their common origin, and it was no longer understood that the catastrophe of the waters closed the "titanic" cycle of Atlantic humanity.

[12] In the Egyptian traditions it is said that the first prehistoric dynasties were created by the "dead heroes", which is an allusion to the disappeared divine race of the West, to the Atlantic groups that came to Egypt. Cf. D. Mereshkowsky, *Das Geheimnis des Westens*, Leipzig-Zurich, 1929, pp. 200 ff. and *passim*, where many of the Atlantic references in the form of rites and symbols of antiquity are not without foundation. On the same basis, the aforementioned theme of the "island of the dead" can be understood in the same sense, i.e., as transformations of the memory of the sunken "island" of a vanished race.

[13] For example, Yama, Yima, Noah, Deucalion, Shamashnapitshiri, Romulus himself, the solar hero Karna of the *Mahābhārata*, the Christ in his aforementioned symbolic miracle, etc. It can also be pointed out that Manu son of Vivashvant, that is the heir of the solar tradition, survivor of the flood, and creator of the laws for a new cycle, has as his brother Yama (who is related to the wrathful Yima, solar king, also survivor of a flood), "god of those who are not dead"; Thus Minos, with whom there is an etymological relationship, often appears as the counterpart of Radamanto, who is the king of the "island of the blessed" or of the "heroes" (cfr. Preller, *Griechische Mythologie*, cit, II, pp. 129-13 I). In the Indo-Aryan tradition, of the *bramacharin*, that is, of the one "who practices Brahman", it is said: "On the back of the wave, in the sea, he is right practicing asceticism" (*Atharva-Veda*, XI, 5, 26) [Italian translation: *Atharva Ve-da*, UTET, Turin, 1992].

[14] Cf. Diodorus Siculus, *Bibliotheca Historica*, III, 53, 55, 60; V, 66 [Italian translation: *Biblioteca storica*, books I-IV, Sellerio di Giorgianni, Palermo, 1986].

[15] In many, if not all cases, the observation of Piganiol (*Es-sai sur les origines de Rome*, Paris, 1917, pp. 142 ff.), that the appearance of Olympian gods alongside female divinities of the earth was the result of the interference of cults of Nordic origin with cults of southern origin, is valid. This theme brings up a legend in which the western garden appears as the place of the nuptials of Zeus with Hera, nuptials which, as is known, were far from happy.

[16] Cf. Apollodorus, *Bibliotheca*, II, 5, 11 [Italian translation: *Biblioteca*, Adelphi, Milan, 1995]; Hesiod, *Theogonia*, v. 215 [Italian translation in *Esiod, Opere*, Einaudi, Tuñn, 1998].

[17] Cf. W.H. Roscher, *Die Gorgonen und Verwandtes*, Leipzig, 1879, pp. 23-24.

[18] Cf. Strabo, *Geographica*, I, 3; Pliny, *Naturalis Historia*, VI, pp. 202 and 202 ss. [Italian translation: *Storia naturale*. Vol I: *Cosmologia e Geografia*, books 1-6, Einaudi, Turin, 1982].

[19] W. Ridgeway (*The early Age of Greece*, Cambridge, 1901, pp. 516-518) gives a timely relevance to the fact that the belief in the western seat, where immortality reigns, is characteristic mainly of the peoples who used the essentially Nordic ritual of cremation, and not that of burial.

[20] Cf. *Gilgamesh*, X, 65-77; XI, 296-298.

[21] Cf. E.A. Wallis Budge, *Egypt in the Neolithic and Archaic Periods*, London, 1902, pp. 165-166. As among the Hellenes, the location in the north and west of the seat of the immortals often interferes, as well as in certain ancient Egyptian traditions the fields of peace - Sekhet Hete and the country of triumph - ta-en-mâ eru - where the divinized dead, in the solar sense, reach by crossing a passageway in the "mountain", and where "the great chiefs proclaim eternal life and power for him", also pointed in a septicular direction, and where "the great chiefs proclaim eternal life and power for him".

tion. Cf. Budge, *Book of the Dead*, cit. pp. CIV-CV.

[22] Cf. Réville, *La Religion Chinoise*, Paris, 1889, pp. 520-524. In particular, cf. Lie-Tse (c. III) on the journey to the West of Emperor Mu, who reaches the "monte" (the Kunlun) and meets the "Mother-queen of the West," Xiwangmu.

[23] Cf. C. Squire, *The Mythology of Ancient Britain and Ireland*, London, 1909, pp. 34-41; E. Beauvois, "*L'Elysée transatlantique et l'Eden occidental*", in *Rewie d'Histoire des religions*, vol. II, 1883, pp. 287, 315, 291 and 293; for Avalon: J. Husserius, *Britannicarum ecclesiarum Antiquitas et Primordia*, Dublin, 1639, pp. 524 et seq. 524 et seq. On the more recent Celtic legends on the subject of the ship of "heroes" sailing for Flath-Innis, the "noble island," the "green island" calm amidst the storms of the western ocean, cf. J. Macpherson, *Intmduction to History of Great Britain and Ireland*, London, 1772, p. 180.

[24] Cf. Alano da Lilia, *Prophetia anglicana Merlini*, Frankfurt, 1603, pp. 100-101, who compares the place where King Arthur disappears with the place where Elijah and Enoch disappeared and from which they would one day have to return. Referring to the land of the Hyperboreans, already in the classical world, he speaks of beings, often noble ones - e.g. Kroisos - "abducted" to that land by Apollo (cf. Pauly-Wissowa, *Real-Encyklopädie der classischen Altertumswissenschaft*, Druc- kenmüller, Stuttgart, 1893-1980, IX, pp. 262-263).

[25] *Book of Enoch*, XXIV, 1-6; XXV, 4-6. Enoch finds seven mountains in that land, and in Aztlan, where the high mountain Culhuacan is located, there are seven groups. Cf. Réville, *Les religions du Mexique, de l'Amerique centrale et du Pému*, Paris, 1885, p. 319.

[26] Cf. Goffredo da Viterbo, *Pantheon*, Regensburg, 1726, pp. 58-60; E. Beauvois, "*L'Elysée transatlantique et l'Eden occidental*," in *Revue d'Historie des Religions*, vol. VIII, pp. 681-682.

[27] In the Chaldean form of the myth, the gods order Atrachasis to save from dilution, by "burying" them, the sacred writings of the preceding epoch; that is, the purpose of wisdom: and such writings are conceived as the "residual bosom" from which everything, later on, will have to develop.

[28] In certain Norse legends there is, for example, a connection between the mountain on which an emperor disappears (a mountain equivalent to the "mountain of the fortune-teller", about which we have already spoken), and a sunken place or city (cf. J. Grimm, *Deutsche Mythologie*, Berlin, 1876, vol. II, pp. 819-820). According to tradition, King Yima builds a shelter -*vara*- which often appears as "sub-earthly", to save the seeds of the living from the winter and the waters (cf. *Vendidād*, II, 22 ff.; *Zarādusht-nāma*, v. 1.640 ff., for the idea of a carpeted cave or subway palace with iron walls cf. *Bundeshah*, XII, 20, and *Shanami*, IV, 196).

[29] On this, we refer, once again, to R. Guénon, *Le Roi du Monde*, Paris, 1927, chapters VII-VIII. VII-VIII.

[30] Thus, in the Irish sagas it is said that the Tuatha retired in part to the "western paradise" of Avalon, others chose subterranean dwellings - *sidhe* - from which the name Aes Sidhe derives; that is, "race of the sung heights" (cf. C. Squire, *The Mythology*, cit., p. 41). The two seats are symbolically equivalent to each other. In Mexican traditions, in the caves of Cha-putelpec is the entrance to the underworld, where King Huemac II disappeared and from which he will return one day to rebuild his kingdom (cf. E. Beauvois, *L'Elysée des Mexicains*, cit., pfig. 27). And so on.

[31] *índaro*, *Pythica*, X, 29 [Italian translation: *Le Pitiche*, Mondadori, Milan, 1995].

[32] Cf. E. Beauvois, *L'Elysée des mexicains*, cit.

[33] Plutarch, *De facie in orbe lunae*, § 26 [Italian translation: *Il volto della luna*, Adelphi, Milan, 1991]. It is known that, according to the ancients, sleep helped to silence the physical senses, awakening the inner senses, thus favoring contact with suprasensible forces and beings.

[34] Lie-tsé, chap.

[35] A. David-Néel, *La vie surhumaine de Guisar de Ling*, Paris, 1931, pp. XLII, LVII, LX [Italian translation: *Vita sovraumana di Gesar di Ling*, Ed. Mediterranee, Rome, 1990].

The mystery of the prehistoric Arctic: Thule'¹

It is very significant that in the heart of a series of very recent research on prehistory, ancient ideas, until yesterday considered as myths without further ado, are appearing.

One of these ideas refers to the legendary primordial land of the *Hyperboreans*. Leaving aside the presumed certainty that *only* an ape-like humanity would have lived in prehistory, and ready to face the problem of origins with a fresh and unprejudiced look, one can easily come to suspect that the Stone Age was the witness of a true and authentic civilization of a superior type. This idea has been taken up by some researchers today, who have made this idea a "working hypothesis", even if only as a symbolic-spiritual reality, and whose aim is none other than to arrive at a great historical synthesis. The primordial homeland of a highly civilized prehistoric white race, sufficiently civilized to be conceived as "divine" by the ancients, would properly have been the Arctic, the North Pole, the fabulous Hyperborea.

The paradoxical appearance of this thesis turns out to be not so paradoxical as soon as one remembers what physics teaches about the phenomena derived from the so-called "precession of the equinoxes". Because of the inclination of the earth's axis from epoch to epoch, there is a modification of the climate on earth. If fossil carbon has been found under the polar ice, this means that there was a time when that area was covered with forests (and subsequent fires). Freezing would not have come to the arctic region until a later period. One of the designations for *Asgard*, the seat of the "divinities" and the original homeland of the Norse royal stock, according to Scandinavian traditions, is the "green island" or "green land", in modern German *Grünesland*, i.e. *Greenland*. But this land, as its name indicates, even up to the time of the Goths seems to retain a lush vegetation, not yet being totally affected by the

freezing. But there is more: recently, in the region of the 'artificial' ice, the expeditions of the Canadian Genes, the Danish Rasmussen, Therkel and the American Birket-Smith have made some truly unique archeological discoveries: at the bottom, under the ice, they have found remains of a civilization of a much higher level than that of the Eskimos and signs of even older, prehistoric strata. Such a civilization has been given the name of *Thule* civilization. Thule is the name given by the Greeks to a region or island in the far north, which is often confused with the lands of the Hyperboreans, where the solar Apollo or, what is the same, the god of the Doric-Achaean races, who indeed came from the north to Greece, would have arrived. And of Thule Plutarch says that the nights lasted, for almost a month, *only two hours*: it is the "white night" of the boreal countries. And if other Hellenic traditions call the boreal sea *Mare Cronide*, i.e. the Sea of Cronus (Saturn), this is a significant indication, since Cronus was conceived as one of the gods of the golden age, that is to say of

the primordial age, the first age of humanity.

If we turn our gaze to America, to the Aztec civilizations of Mexico, we also find unique correspondences, even down to the names. In fact, the ancient Mexicans called their primordial homeland Tlapanlan and also *Tulla* (the Hellenic *Thule*). And as the Hellenic Thule was associated with the *solar* Apollo, so also the Mexican Tulla was considered as the "House of the *Soi*".

But let us confront such Mexican traditions with Celtic ones. If the very Celtic progenitors of the Mexicans would have arrived in America from a Nordic-Atlantic land, the Irish legends also speak of a "divine race", *Thuatha dé Danann*, who would have arrived in Ireland from the West, from a mystical Atlantic or Nordic-Atlantic land, Avalon. Both traditions could be conceived, therefore, as two forms of the same memory. The two civilizations would correspond to two different irradiations, one American, the other European, arising from the same center, from a single headquarters that has disappeared (myth of Atlantis), or has been frozen. But there is more, in the sense that, if we turn to the field of modern positive research, we find elements that could very well agree with these legendary echoes. On the European Atlantic coast (especially in the so-called culture of the *Madeleines*) there are very precise traces of a true civilization and of a type of humanity - the so-called "*Madeleine culture*".

Cro-Magnon *man* - which is far superior in development to the almost animal-like races of the so-called "Iceman" or "Mussulmans" then inhabiting Europe. The fragments that have come down to us from this civilization are of such a nature that, in the words of the researchers, the Cro-Magnon people could very well be called the *Hellenes of the Stone Age*. But might not this Cro-Magnon race, which appeared enigmatically in the Stone Age along the Atlantic seaboard among inferior and almost ape-like races, perhaps be the same thing as the *Tuatha dé Danann*, of the "divine race" coming from the mysterious Nordic-Atlantic land, spoken of in the above-mentioned Irish legends? And could not the myths concerning the struggles between the "divine races" and the races of "demons" or monsters be interpreted, perhaps, as fantastic echoes of the struggle established between those two races, between the Cro-Magnon men, "the Hellenes of the Stone Age", and the animalistic "Mousterian" men?

Returning to traditional memories, it is not only the Greeks and Amerindians who remember a primordial arctic seat. According to the Iranian memories of the *Avesta*, the original and mystical homeland of the Aryans, conceived as the "first creation of the God of Light" - the *aryanem vaéjô* - would have been a land in the extreme north, and it is even said that there, at a certain moment, winter began to last ten months of the year, just as it does in the arctic regions. It is, therefore, a very precise reminder of the freezing that occurred with the precession of the equinoxes in the boreal region: a reminder which, moreover, corresponds to that of the "terrible Fibur winter" unleashed at the end of a certain cycle, or "world", spoken of in the very ancient Scandinavian traditions. In India, too, an island or luminous land in the far north, the *çveta-dvipa*, and a race in the far north, the *uttara-kura*, are remembered; the same memory is preserved in Tibet, in the myth of the mystical northern city of Shambhala; in the far east Lie-tsé refers to the tradition about the land situated "at the northern end of the northern sea" inhabited by "transcendent men"; and so one could go on with many other references, so concordant, that one has to wonder if one can attribute to "chance" the presence of the common theme in peoples so different and distant from each other.

So much, then, for traditional memories. These ideas have now been taken up again in a truly massive scientific research that,

The results of various researches - such as those of Frobenius, Herrmann, Karsts, etc. - are brought together to force the question of a common origin. Following this line, we have to speak here of the consecrated work of the Dutch scientist Herrmann Wirth, specifically of the *Dawn of Humanity*. This is neither a "theosophist" nor an imaginative dilettante, but a scientist whose competence in the fields of philology, anthropology, paleogeography and related disciplines cannot be doubted.

The results of Wirth's research, summarized, would be the following: that in the highest prehistory - around 20000 B.C. - a great white unitary race, of solar cult, would have abandoned the polar region because it was uninhabitable due to its freezing, emigrating towards the South, to Europe and America, but above all to a land that has disappeared today, located to the North of the Atlantic. From that site, this race would have moved successively, in the Paleolithic period, towards Europe and Africa, in a displacement from West to East; emigration that would have reached the Mediterranean basin, founding a cycle of closely related prehistoric civilizations, in which the Egyptian, Etruscan-Sardinian, Pelasgian, etc. civilizations would be framed, as well as others, that new waves, that new waves of migration would have reached the Mediterranean basin, and others, which new waves would have been founded in their advance across the continent until they reached the Caucasus and beyond, until they reached India and China. Thus, what was considered to be the "cradle of mankind," the Pamir plateau, would be only one of the more recent centers of irradiation of a much older race. The Aryan and Indo-Germanic races, and *homo europaeus* in general, would be races derived from and, to a certain extent, mixed with older and purer, "hyperborean" stocks, to which the memories, symbols and even the prehistoric figurations on rock, concerning the "foreign conquerors with great vessels", equipped with "axe", with the "sun", and also represented as the "solar man with raised arms", refer. A mysterious unity would form the center of a group of great civilizations and ancient religions flourishing precisely where the animal-like cave man was supposed to have lived until yesterday.

In short, this is the strange and suggestive conception that, starting from the realm of myth, comes to light today: the Arctic, seen as the first country of mankind, even of civilization, in the highest, "solar" sense.

And since the symbol calls the symbol, to conclude, we will remember the following. In Roman times the idea of the northern region as a mystical country, inhabited by the "father of the gods", by the numen of the first age or golden age, together with the idea that the almost nightless arctic day is associated with the mythical representation of the perennial light that illuminates mortals was so vivid that, according to the testimony of Eumanzio, Constantius Chlorus would have led an expedition to the north of Britain, confused with the same legendary *Thule*, not so much for the desire of military glories, but rather to reach the land "which is closer to the blind than any other" and almost sense the divine transfiguration that heroes and emperors were believed to undergo at the moment of their death.

And these same regions, which would have witnessed the dawn of humanity, which held the mystery of a race of primordial white conquerors, whose symbol was the axe, reappear in the same Roman symbol of *fascism*; these legendary Nordic-Arctic regions, from Iceland to Greenland and even North America, are the same ones that yesterday the Italian wings flew victoriously over, in an enterprise that, enigmatically, has bequeathed something fateful in those places of vivid primordial grandeur [2].

Notes

[1] [This is an important article published in // *Corriere Padano* (Ferrara, January 13, 1934), in which, on the basis of Hermann Wirth's approaches, the author analyzes the physical and symbolic meaning of the Nordic origin of the Primordial Tradition. No other editions of this article are known to us].

[2] [The author refers to the Atlantic crossing by the squadron of 25 seaplanes, captained by the then Minister of Aeronautics Italo Balbo. It departed on June 1, 1933, and arrived on the 19th in New York, where Balbo was greeted with great **cheers** and received by President Roosevelt. On his return to Italy, on August 12, Mussolini appointed him air marshal. Shortly afterwards, on January 1, 1934, Balbo was appointed governor of the occupied Tripolitana and Cirenaica provinces, replacing Pietro Badoglio, n. del. c.]

Race and Culture.

The new importance which, as a result of the latest developments in Germanic political ideology, the *race theory* has acquired today is known to all. Discussions of various kinds have arisen about this theory and its implications. For some, racism is the symbol of a new spiritualism; for others, it represents the danger of a contaminating imipion of the biological element on the plane of higher values. There are those who consider that we are dealing only with a superstitious myth, since in our days the idea of race seems, to say the least, an extremely confused matter; and there are those who, on the contrary, consider that this theory represents the call to a new realism, understood as the recognition of the deepest substratum on which any organically creative action must rest. This being the case, it will not be superfluous to make some considerations and provide some clarifying clarifications: all the more so since it is not difficult to find connections, even if involuntary, between the theory of race and the very notion of nation as *lineage*, frequently assumed and accepted by many of the reactions that have arisen against the dangers of the late cosmopolitan civilization.

The premise of racism is decidedly pluralistic. There is no such thing as "hu- manity". There *are many races*, and each has special qualities and characteristics, which cannot be altered without incurring degeneration and decadence. To the inner, biological and morphological laws, to which each race is subject, corresponds a soul of its own, a truth of its own and a singular vision of the world; which may manifest themselves, or remain latent, but which in essence do not change with the passing of the centuries. Hence, a pluralism that is also cultural and spiritual. For so many races, so many "truths", so many conceptions of the world. This denies the possibility of being able to speak - in the absolute sense of the term - of the

justice, or even less of a certain vision of the world. One can speak of it only in relation to a given race, to the aims and the will of existence and power of that race; and even the truths which are healthiest for one race, because they are biologically innate in it and are suitable for the manifestation of its life, may in many cases represent for a different race not only a grave danger, but its own end. Racism means, therefore, re-knowledge of a certain differentiation of men: relationship between a certain group of men and a "type"; purity of the trunk or root of the lineage against foreign elements, whether ethnic or cultural; intimate adherence of the individual to the tradition of his own blood and to the "truths" that are intimately linked to the blood; elimination of any mixture.

This is the most recent form of the doctrine of race. Two elements are therefore recognizable. Race is not only considered as a biological concept, but also as a cultural concept. But what is the relationship between the one and the other? What is the common reference? To understand racism, to delimit the scope of its claims, to assimilate the positive aspects, it is necessary to address this problem.

Racism, understood as a reaction against an abstract universalism, against the enlightenment-rationalist ideal of "immortal principles valid for all"; as a demand for a differentiated and organic type of truth, capable of finding its echo in the deepest forces of our being; only under this aspect does racism certainly represent something positive and salutary. But just as clearly, however, it must be recognized that racism becomes an aberration wherever it is thought that an almost zootechnical defense and culture of race in its simply bio-logical and empirical aspect can *eo ipso* be equivalent to something creative or decisive. If the preservation or reintegration of the purity of the animal race can be everything, in man it may constitute a necessary condition in certain respects, but in no case sufficient: the "race" factor does not exclusively define man.

Nor does one go much further than this naive materialism when one speaks no longer of "race" but of the "spirit" of the race, thus passing on to a sort of *mysticism of blood*. In reality, the mystique of race characterizes the lowest types of human society; it is the quality of primitive societies of the *totemic* type. The *totem* is the mystical soul of the

tribe and the horde, elevated to *taboo* and conceived as the intimate vital force of the individual members of the clan, as the soul of their soul, as the primary element. This is undoubtedly the state in which the individual feels above any group, race or tribe, extracting from it his fundamental distinctive traits, not only biological but also psychic. There is also a racism which, as a mystique of blood mu- *tatis mutandis*, leads to such a level and thus, despite all appearances, to naturalistic and ultimately pre-personal forms of life: it constitutes a danger as serious as that of the universalism it combats. Race remains here as *nature* and each of its claims to the values of personality and culture has a prevaricating character.

In Germany, the racists do nothing but talk about *Aryanism*. But in reality they are far from understanding this concept, which could have led them to a higher vision. In fact, according to the original conception of the term, *árya* was synonymous with *dvija*, i.e. "regenerated" or "twice-born". A transcendent act - initiation - arrested his nature, and in the *Mánavadharmaçástra* (11, 172) it goes so far as to say that, if the *árya* does not practice such a rite, then he cannot really be differentiated from the *çúdra*, that is, from the element that constituted the dark and servant castes, originally formed by the aborigines subjugated by the Aryans. If we take "initiation" in its traditional sense (relating to inner horizons today almost completely forgotten) but in its analogical sense of *culture*, understood as an action by which the individual frees himself from his own naturalistic-material element, reacts against this element and imposes on it a higher law: only then do we have the fundamental premise for reaching a higher conception of the doctrine of race.

When a being owes every form and every basis of its life exclusively to instinct and blood, that being still belongs to "nature. In the case of a human being, he may develop on such a basis including superior qualities, but such qualities will always remain an expression of nature, never a clear domain of personhood: like the splendid racial traits that can be found, for example, in a tiger and in every "thoroughbred". One does not pass from the realm of *nature* to that of *culture* (in the above-mentioned, classical sense, and not in the modern sense of instruction, erudition, etc.) if not through the

manifestation of a different force, which is present in the simple element as the soul is in the body, formed in its image: the laws and instincts of organic nature are not the basis and principle of the spiritual faculties and of the truths proper to a given blood, but the other way around. Here we find a *style*, which is taken as raw material and vehicle of "nature", but without being reduced to it, while at the same time testifying to the presence and formative action of an element of a metabiological order. *Only this "style" forms an elevated sense, referring to man as man and not as animal, that is to say a "superior" being; only this can be called race.*

In the animal kingdom and in primitive social forms race is an element belonging to the biological plane, where it begins and ends, appearing only as a mere datum, detached from any creative initiative, and collectively predetermined; when we speak of man, "race" is no longer on this plane, although it can *manifest itself* there: It becomes visible through a typified and well-determined complex of qualities, attitudes, dispositions, sensibilities and interests which, however, in the final analysis, turn out to be only signs and symbols for a fact of a spiritual nature. *Culture as a deep substratum of race.*

When ancient traditions spoke of the "divine" origins of certain races; when in our classical antiquity the patriciate claimed its own dignity on the basis of having as its own a sacred heritage linked to that of blood, initiated by a "hero" or demigod founder of the lineage, and connected with a ritual tradition; also when *árya* was synonymous with "regenerated" or the Iranian-Aryan ruling castes defined themselves as particular forms of a "heavenly fire", etc., etc. In all these examples, and many others that we could give, we observe that, leaving behind the merely mythical and symbolic aspect, we really find the meanings of which we spoke before. And we arrive, therefore, at an opposition: the opposition between civilizations in which race means *culture* and civilizations in which race means *nature*. In approaching the problem of racial differences, beyond purely empirical race, it can only be solved by introducing the distinction between superior races and inferior races. As a man, who is all the more worthy of the name the more he knows how to give a form and a law to his character, to his tendencies and to his

actions (form and law that end up being reflected also in its external appearance); thus a race will be so much higher when ethnic tradition is accompanied by a dominating spiritual tradition, almost like body and soul, and the more indivisible is the union of one and the other element.

On the contrary, the current revival of the inferior and natural concept of race can only act negatively. In fact, today there are values of "civilization" which are not of spirituality, but of intellectuality and which, in contrast to the concept of civilization, are extrinsic elements, subordinate to the values of "blood" and "race". At the center of the question and as a *taboo* is then placed a purely accumulative and collectivist entity, which admits *culture* only as an instrument of *nature*, with the consequent subordination of all value, of all truth and of all dignity of the personality to the lowest will of existence and power of the race. In this line one inevitably arrives at a *radical irrationalism*, which is a very dangerous deviation for the elements of all true human greatness, a deviation as serious as that of the anti-racist and intemperate rationalism which it was intended to combat.

It is normal that within the framework of the naturalistic conception, the hygiene of race, the defense of simple ethnic purity against the outside, together with a basic rejection of all that is of "others", form a sort of universal panacea, although at this level, practically, it does not go beyond the stage of myth. If the true center is conceived as race as "nature", in the present state of race mixing it seems inconceivable to look for racial elements that can serve, because of their purity, as a solid basis for a racial hygiene, this will be nothing more than a hopeless undertaking. Possibly, it would be more useful to act in a *negative* sense, that is to say, preventing further mixtures; and not in a *positive* sense, that is to say, reintegrating creatively and in an individualistic and "civilized" way the original force of the blood in the whole of the altered and vacillating ethnic trunks. Nor would it be worthwhile, on the basis of the "mystique of blood", to draw on ancient traditions and ancient mythologies of the lineage: if we do not change the plan, it is only worthwhile as an emergence of the irrational and the primitive or, in other words, of elements inferior and not superior to the world of the common culture which, although it has ended up perverting itself in its deviations, it should not be forgotten that it contributed the

bases for the inner formation of western man.

Turning now to the other conception, that is, to the idea of race not as nature but as culture, we observe how the defense of race presents and implies a double condition. To understand race as perfectioning, selection or even as the formation of nature starting from a higher force and transmitted through biological and ethnic inheritance, to preserve and defend this same inheritance, but in addition to this, it is also necessary to understand race as a way of life, a way of life, a way of life, a way of life, a way of life, a way of life.

-And above all to keep alive that spiritual tension or inner formative soul which raised matter to that concrete form. Hence the error of racists like Gobineau: the decadence of a civilization is not due - as they claim - to the result of the mixing of the superior race in origin with different races; the real cause is not its ethnic, biological or demographic decadence, but that races with a civilization of their own decline when their spirit decays, when the inner tension to which it owed its "form" and its "type" disappears: It is then that the race mutates or becomes corrupt, because it is corroded within its own root. Then the ethnic and biological elements are deprived of their intimate connection with those which have held fast to the unity of a form, and any altering action will suffice to produce rapidly the degeneration and corruption, the decline or mutation not only morally, but also ethnically and biologically of that stock. In that case it returns to the plane of the simple forces of nature, subjected to the contingencies proper to that plane.

Certainly, we must take ethnic purity-wherever we can speak of correspondence with reality-as the most favorable condition for the "spirit" of a race to maintain its original strength and power, just as in the individual the health and integrity of the body are the guarantee for the full efficiency of the higher faculties. Just as a morally constituted man, with a strong will, never makes his own internal life dependent on the external. Similarly, when a race has as its soul and basis a true and full culture, the mere fact of its contact and intermingling with other races will not necessarily bring about its ruin. It may even happen that its spirit reacts like an invisible and irresistible ferment on the foreign elements, until it reduces them and includes them in its own type. It is not necessary to recall that there are many historical examples of this process, which really lies at the basis of the *very process involved in the passage from the idea of race to the idea of empire.*

And this is a very important element for the opposition to which I alluded earlier. There where the naturalistic idea can only lead to a limiting particularism, to a petty and envious exclusivism that equals, most of the time, to a fear of horizons before whose vastness one feels only impotence. Even so, as we were saying, in the superior idea of race is implicit the potentiality of the imperial function, which suggests the overcoming of both the leveling internationalism and the disintegrating racism. And precisely Mussolini writes that "the tendency to empire is a manifestation of vitality; while its opposite is only a sign of decadence". What truly and spiritually shapes a race also leads it fatally beyond itself.

Let us make one last consideration. It is implicit in its very concept, that every "return" to race as nature can only present a collectivist character and, in its political applications, a demagogic one; even if an attempt is made to disguise this demagogy under mystical forms or authoritarian structures. It is a return of the omnipotence of the pure *demos*, it is the advent of the "mass spirit", the reincarnation of the "primordial horde".

The "return" to the race according to the other conception means, on the other hand, a return to its internal tradition, and is closely connected to the idea of a *Duce* (of a guide, a leader) and of a *hierarchical order*. If the race is a formation from above, a triumph of "culture" over "nature," then the renewal of the primordial formative force that beats in its bosom cannot be effective in practice if not through a clear-headed *elite*, a firm yearning, an immovable superiority; an *elite* that will act in a double sense. First of all, through its function of order, authority, formation and articulation of the social whole, in the terms in which a State flees from entelechy; that is to say, the vital articulating principle that arises from within, in the heart of the nation. Secondly, acting as an *action of presence*. We mean that the chiefs, as eminent encarnations of the "type" of the race, present themselves as "ideals in action" and, as such, reactivate a deep latent force in the individuals, hence the magic of the enthusiasm and the spirit that they arouse due to a true recognition and a heroic and conscientious dedication, far from any passive collective suggestion. This is exactly the idea expressed by Mussolini when he spoke of the lineage not as a canti-naturalistic type, but rather as a "multitude", a collectivity or a unity of a naturalistic type.

The unified multiplicity of an idea", an idea that "in the people becomes an act in the form of the conscience and will of a few, or rather of One, who personifies the *ideal* acting in the conscience and will of all". It is then that the manifold forces of a lineage, fatally bound to alteration and disintegration when they are deprived of their inner self and abandoned to the contingencies of material, ethnic or even political factors in a restricted sense, find a solid and living point of unity through a galvanizing contact.

And this is the conclusive point: against the return of the mystique of the "primordial horde", of the racist ideology that subordinates everything to the right of a mere community of blood, land or origin, the *aristocratic* conception and tradition of race as a manifestation of a force of "culture" is opposed, a tradition that finds its natural coronation in the Roman idea of the *Imperium*.

Note

[1] [The present work was the first of Evola's writings to be positively and explicitly valued by Mussolini. Published in the journal *La Rassegna italiana* (Rome, 188/XVII, 1934), and as noted in the introduction, the Du- ce communicated to the editorial staff his congratulations, n del. c.]

Mediterranean Prehistory¹¹.

The very recent prehistoric finds from excavations in Sardinia and along the Ligurian coast have rekindled the need to shed light on Mediterranean prehistory. This region, which was to become a fateful melting pot of the most varied civilizations until the rise of the Roman Empire, what races did it harbor at the dawn of time? There are those who have even spoken of a Negroid Mediterranean race; those who have established a relationship between those "very ancient barbarians" Siculo-Ligurians, of whom Diogenes of Halicarnassus speaks, and the mysterious Pelasgians; and, finally, those who have brought into play proto-Mongoloid and, later, Iberian, Camitian and Indo-Germanic stocks. We will say, therefore, something in relation to this subject, to be able to orient the readers in this suggestive but complex matter, that day by day seems to be taking shape out of the dense fog of the origins.

Let us go back to the beginning. If we look at the most ancient traces of European mankind, we see that there are elements available which seem to corroborate the erroneous Darwinian hypothesis of the animal descent of man. These very ancient traces, arranged from multiple fragments, refer us to the so-called *Homo Neanderthalensis*, which preceded the relatively more recent type of *Homo Mousteriensis* of the Dordogne caves. Whether in one case or the other, it is a human type of exceptional morphological brutality, of a bestiality which cannot be made to correspond to any of the currently existing races, not even in Australia. When speaking of these cavemen, we place ourselves in the upper quaternary, at the end of the "glacial" period. And, in particular, the Mousterian "civilization", that is to say, the civilization related to this animal-like man, seems to have been present in a large part of continental Europe.

But in the Mediterranean we also find other indications, the so-called Grimaldi race. With it, unfortunately, it does not go much higher. It is a human type reconstructed on the basis of finds obtained in the Principality of Monaco and later located in other places; this type has been defined by many as being of Negroid origin, so much so as to suggest the existence of a Paleolithic civilization center located in southern Africa, from where it would have spread to the Mediterranean and the European continent in general, before the end of the Quaternary.

However, some elements provided to support this hypothesis are very uncertain. Thus, for example, the well-known female statuettes with a monstrous accentuation of the parts relating to fertility and maternity. Here, the element, not realistic, but symbolic, to which such figurations should refer, is overlooked. Precisely the idea of universal fecundation, and not an ethnic character, is what was intended to be represented by a sought-after deformation that, in itself, would be reminiscent of the negroid type. Even the Diana of Ephesus, with huge breasts, corresponds to such an idea: but surely no one, to explain it, would resort to a corresponding ethnic type. In any case, it is a widespread tendency to admit as an appendix to the "Mousterian" cycle a race, if not negroid, at least of short stature, rather brachycephalic, and whose characteristic type is embodied in the so-called Lau-gerian-Chaneclade man. But it is surprising how, suddenly, in the bosom of such inferior races an absolutely different civilization makes its appearance: it is the "Magdalenian" civilization of the so-called Cro-Magnon man. Thus, if before the reconstruction and representation of the *Neanderthalensis*, Mousterian and Negroid Abono, we feel repugnance when considering this animal type as belonging to our own geological line, this repugnance disappears before another human type, that of Cro-Magnon: We willingly recognize ourselves as descendants of this human type with a flattened forehead and full of nobility, whose face no longer shows the simian prognathism, and whose artistic remains, as a key piece of their civilization, are such that they have led an archaeologist to affirm that the Cro-Magnon could very well be called the *Hellenes of the paleolithic*: a Helad, therefore, fifteen thousand years before Christ!

On the other hand, the appearance of the Cro-Magnon in Europe constitutes a mystery. In fact, it is not possible to conceive of such a race as a product

of "evolution" from the preceding Mousterian races: the time span is too short for such a biological transformation to have been possible. Moreover, it must be taken into account that we cannot speak of a development, but of the practical disappearance of the Mousterian civilization: at a certain moment, almost as if it had exhausted its vital possibilities, the Mousterian race ceases to appear in the prehistoric remains. Where, then, did Cro-Magnon man, the "Paleolithic Hellenist", come from?

A silent clue to this exciting question comes from the fact that not only the most important traces of the Cro-Magnon themselves, but also that the other populations supposedly derived from them, are found mainly in the western Atlantic regions of Europe, even in Africa and, in general, in the Mediterranean, almost as if by a migratory wave that penetrated this region through the ancient "Colum- nas of Hercules". In this way, we arrive at the hypothesis of a western Atlantic race, which would have arrived from the sea, from the Atlantic, being the same and very ancient race, but appearing in Europe more or less when the cycle of the Mousterian civilization of the bestial man - and, therefore, very different from Cro-Magnon - was about to die out; and, in any case, subjugating or destroying the ancient European and Mediterranean-European aboriginal populations, or mixing, in some occasions, with them.

If this hypothesis is accepted as plausible, then, once again, the famous Platonic account of Atlantis comes to mind. The Cro-Magnons, the true progenitors of Western man, could have been waves of biologically superior and highly civilized populations arriving in Europe and Atlantic Africa from an Atlantic or Nordic-Atlantic continent that has now disappeared: Atlantis for some, Thule or Hyperborea for others. Not only the mystery of the new Paleolithic races, but also the same affinity positively verified between Cro-Magnon men and the Atlantic-Skimo races would be clarified, since the arctic zone would be a fragment of the dis-appeared Atlantic-Hyperborean continent.

On the other hand, if we go from prehistory to myth, we will have several elements in singular agreement with these ideas. Thus, for example, the very ancient Gaelic legends tell us of the "divine" race of the Thuata of Danann who, coming from the mysterious Atlantic or Nordic-Atlantic land of Avalon, would have arrived in Ireland, destroying there

the animalistic and "demonic" races of the Fumori, who formerly inhabited it: does not such an account spontaneously induce one to think of a memory of the arrival of the Cro-Magnon men and their struggles with the aborigines belonging to the bestial Mousterian man?

Many other legends of the same plot could be traced in the mythologies and folklore of the peoples of Europe and West Africa. Moreover, the recent investigations of Frobenius, carried out in our own colonies [2], are destined to open unsuspected horizons for us. On the other hand, like an echo, the memory, the nostalgia and the secret of a mysterious Western sacred land have survived until relatively recent times. To the West, "beyond the Ocean Sea", lies the garden of the Hesperides, where Heracles obtained the fruits of immortality. Western, according to the Hellenes, are the "fortunate islands" or "of the heroes" and, likewise, the Chaldean hero Gilgamesh goes to the West to obtain the plant of perennial life.

From the West the divine king Horus would have come to Egypt with his followers, and in the West the Egyptian traditions place the mythological aspect of "king of the Land of Triumph" of this god-king. To the western and Atlantic Mag-Mell, the "plain of delights," the Celtic heroes are attracted; and to cite many other forms of the same motif in European and Mediterranean peoples, there would be no more difficulty than to face the problem of a vast possibility of choice. In all of this could not perhaps be hidden the obscure memory of the original prehistoric homeland, the nostalgia for the origins among the descendants of the "Hellenes of the Paleolithic", the prehistory that becomes myth and that as myths is transmitted as an "enigmatic testimony"?

Aboriginal residues, "Atlantean" veins, other races of Asian origin, later new elements with an even more elevated culture, as well as those of a purer Nordic-Western origin: these are the main ethnic components with which the Mediterranean world presents itself at the threshold of historical times. After this, it would certainly be interesting to contemplate the role that, from the spiritual and religious point of view, as well as ethnic, has corresponded to these encounters or dis-encounters of primordial races in the Mediterranean, from the Pelasgians to Rome. But this is another question, which would lead us too far beyond the limits I have set for myself in these notes: although, perhaps, we or others will return to this path.

Notes

[1] [This article, published in *Il Regime Fascista* (Cremona, IX, March 21, 1934), is little known and presents some analogies with Evola's theses expressed in *Il mito del sangue* (Hoepli, Milan, 1942, pp. 162-165). However, in this book he polemicizes with Wirth's theses and some intuitions are missing, which are nevertheless developed here, n. c.].

[2] [Evola refers here to the colonies that Fascist Italy possessed at that time in Africa, n. of the t.].

Sense of the Nordic-Aryan thesis¹

In the manifesto of the Italian intellectuals that precluded the definitive position of Fascism in the face of racism and Hebraism, among other things, it was affirmed that the "Italian race" was of the Nordic-Aryan type. Unfortunately, after this affirmation, which has the value of a happy intuition, little has been done to undertake research or to draw general, historical and cultural frameworks on this thesis, suitable to confirm and clarify it. On the contrary, certain intellectual circles, among which racism is only very recent, have not only failed to take this thesis into consideration, but have often defended very different opinions in a dilettante manner, without apparently encountering any opposition or resistance. As a result, this environment certainly does not offer, to the outsider, the best example of unity or solidity of positions in the field of Italian racism.

As far as we are concerned, we are of the opinion that the thesis of the Nordic-Aryan origin of what is generally called "Italian race", is the thesis that must be maintained and sustained more than any other. However, it is necessary to draw attention to any possible misunderstandings by providing adequate clarifications.

The meaning of the thesis

First of all, it should be pointed out that the meaning of this thesis does not suppose that all the Italian people present a direct correspondence with the Nordic-Aryan physical and spiritual type. Instead, what it maintains is that among the various racial components present in the Italian stock there is also that of the Nordic-Aryan race, and that this component is the most important, because it has been the element that has allowed the action of

selection, purification and exaltation of the general Italian racial type and, therefore, deserves to occupy the most prominent place in the Italian racial typology.

But it can be objected that such a vision is anti-Italian or, in other words, by accepting the Nordic-Aryan thesis, the Italian people would recognize the alleged superiority defended by foreign peoples, especially Germanic, while undervaluing the Italian and, in general, Latin element. This objection is very frequent, but it derives either from a lack of interest in deepening the meaning we give to certain terms here, or from ignorance of the general problem of origins, today posed on very different bases from those of the preceding historical, prehistoric and anthropological research.

We will say, therefore, that for us "Aryan" and "Nordic-Aryan" are by no means synonymous with "Germanic" or "German". The Germanic races are but one of many branches of the Nordic-Aryan stock. And not only this: they were the latest to appear on the scene of great history - in the period of the so-called barbarian invasions - while other Nordic-Aryan strains have for centuries, or even millennia, already created and developed higher forms of civilization in India, Iran, the eastern Mediterranean itself, in the Hellas and in Rome. It is not, therefore, in any case, the idea, untenable in our opinion, of a direct derivation of the best elements of our people from Germanic races. The true meaning of the thesis in question is that the highest racial and spiritual heritage that has manifested itself in the properly Nordic civilizations, has also manifested itself in the Italian race, corresponding - with respect to the physical data - to the type that has been called by different researchers and by Sergi [2] himself "Mediterranean": dolichocephalic type, with the same proportion in the limbs, the same facial index and other characteristics of the Germanic and Nordic type, but the brown and not blond type prevailing. The Italian Mediterranean type would therefore be a different mode of appearance, depending on certain historical conditions and under the influence of a different environment, of the same Nordic-Aryan primordial nucleus, of which the Germanic breeds are also a derivation and manifestation.

Our thesis, then, far from signifying a submissive and humiliating acknowledgment of the Germanic races' claim to superiority,

is rightly aimed at criticizing such a claim, maintaining that the Italian race, in its most valid nuclei, has the full right to trace its origins back to the same origin, to qualify itself as Nordic-Aryan and, therefore, with the possibility of claiming for itself an identical mission of dominion and a superior historical direction.

It is only in order to make such assertions persuasive and documented that it is necessary to go back to historical times which, as we have said, are far removed from the studies currently being carried out in the field of racism. Thus, referring to pre-Aryan Italy, we will say, for example, that there were certainly non-Aryan populations there, but that not a few of the branches commonly considered as such in reality represented the remains or involuted and decadent forms of originally Aryan peoples and civilizations, but much older, settled in the Mediterranean as early as the Megalithic period: because of their antiquity, these Italic Aryan elements can almost be considered aboriginal, these population groups being found in our peninsula long before the penetration of those Celtic or Central Danubian elements, which many researchers want to consider as the only Aryan elements of pre-Roman Italy.

Rome, which in the purest and most virile forms of its spirituality, ethics and law shows an undeniable correspondence with the typical traits that in comparative research are typical of all Indo-European civilizations of Nordic-Aryan origin, must be considered as a kind of revival and rebirth of the archaic Aryan Italic heritage, although manifested by ways that are still enigmatic to us.

The invasion period

Let us now turn to the period of the invasions. Here, when referring to Germanic races, it is not quite accurate to pronounce *sic et simpliciter* "barbarians", to claim, like certain foreign racists, that it was only through these waves that pure blood and Aryan spirituality migrated southward to a "semi-itized" and decadent Mediterranean. We do not dispute that the Romanity of the lower Empire was composite both in race and in spirit. But it is also possible to speak of an involution in reference to the Germanic races; these abandoned in last place some dominions

which had been rendered uninhabitable by increasing freezing. This meant that, having been preserved from contact with other peoples (and thus from inevitable interbreeding), such races were able to retain a greater degree of physical purity. But, on the other hand, the adverse conditions of environment and climate, together with a continuous struggle, led them to a materialization and an involution of spiritual traditions and customs, which is why they could be seen as "barbarians". This is also the reason why the Germanic races in the first period of the invasions were not able to exert any notable influence on the Roman world, nor were they even able to put up a viable opposition to Christianity: instead, in many cases these races forgot their most original traditions and became rapidly Byzantinized. Only later, through a process of reciprocal integration of their blood and latent "barbarian" heritage with their Aryan heritage, did they succeed, in spite of everything, in recovering the symbol and tradition of Rome in the superior type of civilization of the Germanic-Roman Middle Ages and the Holy Roman Empire.

A few words, in conclusion, on "latinity". It would be convenient to make as little use as possible of this much abused and ambiguous term. It is clear that Rome exerted a formative action on the subordinate peoples - of very diverse races - who were most in contact with it: these are the so-called "Romanic" peoples, the group of which corresponds precisely to the term "Latinity". But here insufficient account is taken of what Romanity really meant, which, as is well known, also presented diverse aspects and gathered in itself different influences. Those who insist on Aryan or Nordic-Aryan Rome are therefore making a discrimination and believe that, with such terms, they can indicate the prevailing influence that manifested itself in ancient Roman history, which was by no means fully assimilated or adequately developed by all the peoples considered genetically Romanic.

Once things have been thus stated, the fear and suspicions regarding the Nordic-Aryan thesis present in our racism are revealed to us as unjustified, and a more objective investigation can thus be undertaken, giving each one his due.

Notes

[1] [This article, published in *Regime Fascista* (Cremona, XV, July 12, 1940), is the first to appear after the proclamation of the racial laws and Italy's entry into the war. Its tone is more inclined to emphasize and draw attention to the "heroic" and insists on giving greater relevance to the "Nordic-Aryan" spiritual heritage present in the Italian *ethos*. Soon after, Evola will begin to criticize Italian racism, criticisms first expressed in the article "La situazione del razzismo in Italia", in *La vita italiana* (CCCXXXVI, February 1941), n. del c.].

[2] [Of D. Sergi, an Italian author of racist tendencies, Evola knew: *Arii e Itafici*, Turin, 1893; *Origine e diffusione della stirpe mediterranea*, Turin, 1895; *Gli Arii in Europa e in Asia*, Turin, 1903; *Europa*, Turin, 1908; *L'uomo*, Turin, 1911; *Italia. Le origini*, Turin, 1919; *Da Albalonga a Roma*, Turin, 1934. Cf. J. Evola, *Il Mito del Sangue*, Hoepli, 2' ed., Milan, 1942, p. 303, and *Rivolta contro il mon- do moderno*, cit.]

The Latin Equivalent.

Until yesterday - that is, until Italy's entry into the war - the old myth of the antithesis between what is Latin and what is Germanic had as its logical counterpart the other myth of "Italian fraternity", of the fundamental unity of the civilization and spirit of the "Latin" peoples. And this last myth, in spite of everything, has not entirely lost its credence in certain intellectual circles.

But there is a great misunderstanding concerning this question, which needs to be clarified. What is really meant by the term "Latin"? And to which domain is this expression referring?

We have intentionally emphasized that the intellectual circles, in which the aforementioned myths are much appreciated and in which the antithesis between the Latin element and the Nordic or Germanic element is insisted upon, are composed of nothing but half-baked intellectuals and literati. In reality, as it is commonly used, the term "Latin", like that of "Latin civilization", has a certain meaning only on condition that it refers to an aesthetic, "humanistic" or literary level. It refers essentially, therefore, to the world of the arts and of "culture" in the most external sense of the term. "Latinity", here, is more or less a synonym for the "Roman" element: it refers, therefore, to the reflections of the formative action of ancient Rome preserved by certain peoples already included in the orbit of the Roman Empire, of the language of Rome or the Latin language.

But if one were to examine the question more closely, one would immediately realize that this "Latinity", a reflection of the ancient Greek-Roman, "classical" civilization, or whatever one wants to call it, is only something very external: we would say that it is almost like a varnish that strives uselessly to conceal differences, whether ethnic or spiritual, which - as history shows us up to the present day - can even be translated into

true internal antitheses. Unity, as we said, does not subsist outside the world of letters and arts, especially under a markedly "humanist" interpretation of them: it subsists also on the philological level, but there even in a very precarious way, after the indisputable belonging of the Latin language to the general trunk of the Indo-European languages has been fully accepted. Thus, to put it bluntly, the much-lauded "Latinity" does not attain any of the truly creative and original strengths of the peoples who would have it in common. It is only a façade, in no way essential, but an accessory. And there is more: it would be appropriate to review the meaning of that classical "Greco-Roman" world from which Latinity would have derived and to which humanists render a truly superstitious cult.

But there is still another point to be made: we will say that the "classical" myth is very similar to the "enlightenment" myth, which tries to make people believe that only with the "conquests" of the Renaissance and with the developments that, step by step, led to encyclopedism and the French Revolution were possible and that, after the "darkness" of the Middle Ages, the "true" civilization would emerge. This aestheticist and rationalist mentality is also at work in the classical myth. What counts as "classical" is a civilization which - whether we speak of Rome or Greece - in more than one respect, and despite its outward splendor, already presents itself to us as a form of decadence: it is the civilization that arose when the cycle of the previous heroic, sacred, virile and properly Aryan civilization, whether with respect to its Hellenic or Romanic origins, was on its downward slope.

It is important to underline that, if we go back to that world of origins, the term "Latin" assumes a totally different meaning, a meaning all the more different if we relate it to the myths already mentioned above. This is not the best occasion to expand on the most recent research concerning races and traditions of Italian prehistory. We will only say the following: the term "Latin" originally served to designate people whose racial kinship with the group of Aryan and even Nordic-Aryan peoples appears to be uncontested. The Latins constituted a migration - pushed as far as central Italy - of that other race whose people practiced the rite of cremation of corpses, which was opposed to the Osco-Sabin civilization characterized by the funerary rite of burial, and whose relationship with

Mediterranean and pre-Aryan Asiatic-Mediterranean civilizations is equally evident.

Among the most ancient traces left, almost like a stele, by the peoples from which the Latins emerged, those of the Valcamonica stand out. After analyzing these traces, we find a significant correspondence with the prehistoric remains of the Aryan-Atlantic (Altamira civilization) and Nordic-Aryan (Fossum civilization) races. And not only this: new affinities appear with respect to the civilization of the Dorians, who came to Greece from the north and founded Sparta: corresponding manifestations - Rome and Sparta - of the same spirit and of races of related branches, in turn connected to the Nordic-Aryan ones.

But to speak of the civilization of the first Romanity and of Sparta, evidently, we place ourselves in a world of unattenuated forces, of a rigid *ethos*, of a truly virile and soul-dominating essence, a world that will hardly be perceptible in the following so-called "classical" civilization, from which in turn one wants to derive "Latinity" and the "unity of the Latin family".

If, on the contrary, when we use the term "Latin" we refer to the origins, we will observe that there is a complete inversion of the "Latin" theory proper to the aforementioned intellectual and aestheticizing environments. The true, the original "Latinity" - which basically corresponds to what the Roman grandeur presented as properly "Aryan" - leads us to forms of life and civilization that are not opposed to, if not akin to, those that the Nordic-Germanic branches would later demonstrate, in the face of a world that, more than "Latin", was unfortunately "Romanic", in the decadent sense of the word. Beyond the aesthetic varnish, the pretended "Latinity" hides heterogeneous forces, capable of walking together only as long as they travel along more serious paths than those of the world of "letters and arts". Thanks to the presence of a "Roman" Italy, in the most austere and virile sense, and the denunciation of the fallacy of the Latin myth, the premises are laid for an encounter and an understanding between our race and the Germanic race, not only on the political level, but also on the level of higher vocations and the general vision of life.

Note

[1] [This article, published in *Il Regime Fascista* (Cremona, XVI, March 11, 1941), apart from the first two paragraphs and the last one, corresponds to chapter XIV of *Indirizzi per una educazione razziale* (Conte, Naples, 1941) which, in fact, compiles a series of articles reworked in an organic *unicuin*, n. of the c.]]

Did primordial populations inhabit the North Pole?"

The idea that in primordial times the Arctic region may have been inhabited, and not only by primitive populations, such as the present-day Eskimos, but also by the progenitors of the main Indo-European races, is not a new idea, but was already present in the work of certain authors, although with tendentious aims, even of a political nature, since this idea was frequently associated with "Nordic racism". This association is clearly hasty, as if one could establish without further ado a relationship between the present-day Germanic populations and human groups that belonged to the most ancient and mythical prehistory. Turning to the subject, in the circle of the above-mentioned authors, the most non-table work, although of very unequal interest, has been that of the Dutchman H. Wirth, published in 1924 under the title *Der Aufgang der Menschheit (The Dawn of **Humanity**)*, which defends the idea, already mentioned, of an original arctic or, better said, Nordic-Atlantic homeland. It is known that the long epoch, called glacial by geologists, had a rather dynamic character, with ups and downs, ebbs and flows of extreme temperatures, separated by intervals of temperate climate. The "arctic" period of a certain group of races should be included in one of these intervals. It should be added that several geophysical indications suggest that the present arctic region has not always been the realm of eternal ice, but that freezing occurred only after a certain period. Then, the races that inhabited it abandoned it, migrating to the south and southeast. Apart from the scientific data, the concordant data concerning these events preserved in the traditions of various peoples are very significant.

Even in the time of the Goths, Skåne, i.e. the Scandinavian region, was called *vagina gentium*, remembered as the matrix of peoples who later, after emigrating, would disperse. On the other hand, the name

an arctic land, Greenland, etymologically means nothing else than "green land", a very strange denomination, if it did not refer to a period in which in that region there must have still existed a luxuriant vegetation. Moreover, in recent "soundings", fossil coal has been found under the polar ice, and fossil coal, as is well known, comes from primordial forests.

At the beginning of this century a Hindu scholar, Tilak, published a work entitled *The Arctic Home in the Vedas*. Accompanied by a vast amount of scholarship, it showed that a great many elements of the *Veda* tradition (the sacred books of the Hindus), including calendar data, descriptions of constellations, etc., are incomprehensible unless reference is made to an arctic home where the progenitors of the races that later descended to India were to be found. And still today in India, but also in Tibet, the north is the "sacred direction": towards the north one must go to perform various rites (as Islamists pray towards Mecca), almost as if in memory of mystical origins.

If we turn from India to Persia, we find an even more precise memory. In the *Vendidad*, which is one of the traditional Iranian texts, the original homeland of the Iranian races is mentioned. This land is called *Aryanem vaLy*[^] and is conceived of as a region in the extreme north, and it is said that at a certain period, through the work of the anti-God, the adversary of the God of Light, the eternal winter descended, as a result of which ten of the twelve months of the year were winter and only two were summer. It is evidently a question of the conditions in the arctic regions.

But classical antiquity also preserves memories that lead us to the same conclusions. Among the Hellenes there was talk of the Hyperboreans, a mysterious people inhabiting the extreme north, whose main god would have been Apollo: Apollo who, indeed, historically was the most characteristic god of the original branches that descended from the north and founded Greek civilization, being venerated especially by the Dorians; Apollo, associated with the swan, a sacred animal, whose central symbol was preserved as an archetypal representation among the Scandinavian peoples, reappearing in that form on the Viking ships.

Finally, the memory in this regard in the Roman world is very significant. This recollection is based on the theory of the four ages - age

of gold, silver, bronze and iron, which, far from being a myth without more, reflects the effective sense of cycles of civilizations that followed one another since ancient times. The god, or king, of the first of these ages, the golden age, would have been Cronus. It is significant that the Romans called the Arctic Ocean *Mare Cronide*, sea of Cronus, and believed that Cronus, "sleeping", resided in the Arctic region: it is evident that this region was conceived as the land where the "golden age", also called "age of being" and "of truth" by the Hindus, would have taken place at the origin of time.

Would all these concordances, and many others to which we could refer, necessarily be coincidental? Or, on the contrary, does the "hyperborean mystery" hide a profound content of truth, which perhaps one day a properly oriented investigation will be able to bring to light?

Note

[1] [Evola deals here with the theme of the "hyperborean mystery", while dealing with the main works of Wirth **and Tilak and adding** considerations relative to the Nordic-polar origin of the Hyperborean Tradition. This approach has been corroborated by subsequent studies, among which are those cited in note 64 of the introduction to this volume. It was published in the Neapolitan magazine *Como* (October 22, 1952, p. 3), n. of c.].

Appendix

Research on origins: "Doric" migration in Italy".

Given the importance that racial ideas have acquired, the study of origins and, of course, that of prehistory in general, is destined to take on greater relevance; naturally, once it is reconstructed on the basis of new criteria, quite different from those of positivist materialism, until yesterday prevailing in this field. A study of such an endeavor, referring to the Italic land, is therefore particularly complex. Different forces, racial, spiritual and cultural, seem to have crossed, confronted and overlapped in our peninsula from very remote ages and in the same places where Rome arose. The investigation of this vein, which for us is essential and which led to the emergence of fundamental features of the great North American-type civilizations in Roman times, requires the prior clarification of a series of particular questions, which today await to be approached from a suitable point of view.

An important contribution in this regard is the recently published monograph by Franz Altheim and E. Trautmann entitled *Italien und die dorische Wanderung [Italy and the Dorian Migration]* (Leipzig, 1940). Altheim is one of the most acute and gifted scholars of the ancient Roman spiritual world, and the ideas he expounds in this monography complement, to a certain extent, those of the first volume of his notable *History of Roman Religion*. In summary, this is how Altheim approaches the question of the Italic origins.

In prehistoric Italy there were two great migrations of peoples, that of the Italics who practiced "cremation" and that of the Italics who, on the other hand, practiced "burial"; peoples, therefore, who were accustomed, the former to cremate their corpses and the latter to bury their dead.

Such habits, as Altheim rightly points out, are not the result of chance, but are connected with different conceptions

of the afterlife and, consequently, they form two different visions of the world and, ultimately, two different types of civilization [2]. Those who bury the dead think that man belongs to the earth and that he must return to the earth; and, eventually, that he will return to the earth in a cycle generated by the earth: for this reason, in such places the "telluric" divinities, that is, earthly divinities, especially in the form of feminine and maternal divinities, are placed in the foreground. On the other hand, the people who cremate their dead think that the human soul "goes beyond", a beyond that is foreign to the earth and to their own body, a body that is destroyed, burned, to facilitate this transit [3].

The wave of the Italic cremationists is the most antique: it spread in northern and central Italy, reaching the Albanian mountains; the Albanians could be considered as a residue or derivation of that wave. The first migration was followed by a second migration of Italic inhumers, almost a millennium apart, in areas that essentially coincide with those occupied by the ancient Sabine-Oscan peoples, and in some cases overlapping with elements of the previous wave. On the other hand, Celts, Etruscans and Illyrians constituted further branches, which later settled in our peninsula, in some cases absorbing and in others erasing the characteristics of the two preceding civilizations. Even in Rome, in the area of the Forum, remains of people who practiced cremation have been found in the oldest stratum, under a more recent stratum of buriers, while Etruscan elements and those of other mixed populations are clearly visible in the actual historical period of the city.

As for the racial problem, the opinions of researchers on the two most ancient Italic waves are not in agreement. Originally, Altheim favored the idea that both were Indo-Germanic, composed of related Aryan elements; later, he has had to recognize that, in spite of everything, the two groups must have been originally differentiated and that only with their contact in Italy will the two civilizations end up presenting many common traits. Even so, unless the term "Indo-Germanic" or "Aryan" is given a broad meaning, a distinction is necessary, especially in matters of a spiritual nature. For example, the affinity of the civilizations of the "inhumers" with that of various pre-Hellenic, i.e. Aryan, Mediterranean populations is indisputable, and Altheim himself considers

The Etruscans were rightly considered a non-Italian and non-Indogermanic people, having their origin precisely in those non-Hellenic populations of the eastern Mediterranean.

The new monograph by Altheim and Trautmann is very interesting because, based on new archaeological materials, it deals with the traces of the original Aryan-Nordic element in prehistoric Italy. These authors take as a basis what, in a state of special strength favored by favorable natural conditions, has been preserved in Valcamonica, especially in a series of cave paintings very important for their symbolic content. These are most probably remains from the *first* of the prehistoric Aryan-Italic waves.

Moreover, Altheim puts beyond doubt the very close analogy between these remains and the Nordic-Aryan vestiges found in the regions of northern Europe, including Sweden. And, what is important, there is a more than evident analogy that is manifested in a particularly intense way on the spiritual symbolic level: the same solar symbols are recurrent here, figures of sacred animals, such as the deer or reindeer, of men wielding the symbolic weapon of the Hyperborean races, the axe or the double-bladed axe, which will reappear in Rome as the priestly *sacena* and as the axe of *lfascio*. The "solar chariot" is also common and, later, men on horseback, the latter of great importance, because it shows how these prehistoric races knew the art of riding, while in the other peoples of the same period the horse was used only to pull chariots. Another characteristic feature: in such Italic vestiges are conspicuous by their absence those feminine figures or symbols to which we referred earlier, which predominate in the pre-Aryan Mediterranean civilizations and which, as has been pointed out, are closely related to the "telluric" civilization of the "inhumadores".

Moreover, from the point of view of style, the cave paintings of Valcamonica, according to Altheim, are reminiscent of the style of the Doric Helladic, and on this basis the central thesis of the monograph in question takes shape. In Valcamonica a race and a tradition manifested itself, which later moved towards central Italy. This emigration, like that of the Doric branches in Greece, was provoked by the pressure of the Illyrian peoples located in northeastern Italy. The races that, as properly Latin peoples, arrived in Latium, were originally, like the Dorians, from the north-eastern part of Italy.

Hellenic, of a closely Nordic-Aryan type and civilization. We can speak, therefore, of a migration and a "Doric" tradition not only Greek, but also Italic. And the result has parallel features. What for Greece was Sparta, creation of the Dorians, was for Italy Rome. In both centers of virile and "solar" civilization, the same spirit is reflected, the same power and the same clarity of common origin, linked to what we have agreed to call the "hyperborean mystery".

Notes

[1] [As we pointed out in the introduction to this volume, this is not the only review in which Evola has explicitly dealt with the work of Franz Al-heim: in particular we will recall the other review, appearing in the postwar period, of *Der unbesiegte Gott, Heidentum und Christentum*, Rohwolt, Hamburg, 1957; i.e., "Sol Invictus. Encounters between East and West in the Ancient World," in *East and West*, 8, 1957, pp. 303-306, later translated into Italian under the title "Sol Invictus. Incontri tra Oriente e Occidente nel Mondo Antico", in *Oriente e Occidente* (Ed. Mediterranee, Rome, 2001, pp. 105-110). In any case, this is probably the first instance in which Evola refers to the German scholar. The article was first published in *Il Regime Fascista* (Cremona, XV, November 1, 1940, p. 3), n. of c.]

[2] It is worth noting how the thesis of the "Aryanness" of the cremation rite was appropriately upheld - albeit with some simplistic exaggeration - in May 1924, on the occasion of the V International Congress of Philosophy sponsored by the Italian Philosophical Society at the Regia University of Naples, by Professor Luigi Valli, the well-known researcher of the symbolism of Dante's work, in a paper entitled *Il rito della cremazione e lo spiritualismo della razza ariana* (Naples-Genoa-Città di Castello, 1924).

[3] It was probably on the basis of this historical-religious conception of the afterlife that Evola was able to defend the doctrine of reincarnation, essentially non-esoteric (insofar as non-ary, obviously) and therefore foreign to the most authentic tradition of India: a thesis that in the latest edition of *Lo Yoga della Potenza* (Ed. Mediterranee, Rome, 1994) the introducer of the book, Prof. Pio Filippini-Ronconi, rejects with persuasive arguments (p. 15; Evola's thesis is set out on p. 15). Mediterranee, Rome, 1994) the introducer of the book, Professor Pio Filippini-Ronconi, rejects with persuasive arguments (p. 15; Evola's theses are set out on pp. 69-70).

Jupiter, Mars and Quirinus for the ancient Romans^[1].

The image that educated people have, in general, of ancient Roman civilization and religion is more or less that of an isolated phenomenon. According to the outlines that follow the current teachings and the method adopted by more than one specialist in the Roman subject, after a quick mention of the pre-Roman Italian civilizations and the Etruscans, the Roman cults and institutions are considered in isolation, even if the influences that doctrines from Greece and the East will exert on Rome are pointed out. This being the case, the publisher Einaudi has done very well to publish in our language the work of a well-known French scholar, G. Dumézil: *Jupiter, Mars, Quirinus* (Turin, 1955); a work that represents a different method - the comparative method on an "Indo-European" basis - for the study and interpretation of the Roman world.

This method is certainly not new. It dates back to the second half of the last century [2], through which we know that civilizations such as Hindu, Iranian, Greek, Roman, Celtic, Germanic and several others had a common origin. The thesis was demonstrated above all at the level of philology; that is, at the level of the inheritance of elements of an ancient original language. From this point of view, we moved on to that of race, trying to reconstruct the possible prehistoric migrations of groups of peoples of identical racial stock - the Indo-Europeans - who, possessing such a language, would have marked the aforementioned civilizations with their essential imprint. Finally, the problem of cults, divinities, institutions and juridical forms was tackled in order to establish other parallels and comparisons.

As was to be expected, the enthusiasm of the first moment led to one-sided views, errors and fantasies. It is only recently that the comparative method has been refined and perfected, and the Indo-European thesis has

has been formulated in a scientifically acceptable way. Dumézil is among the scholars who have made most use of this thesis, and he has been applying it to the study of Roman civilization for many years. The above-mentioned book comprises the main essays published in this line by the author between 1941 and 1948.

Written with extreme clarity and vivacity in spite of all the scholarly apparatus, the book is therefore interesting, first of all, in terms of method. New horizons are opened by considering the Roman question as a function of that broader cycle of civilization, of the Indo-European heritage which, in Rome, may certainly have had a particular and original formulation, but without ever entirely losing its essential features. On the contrary, it is only in this perspective that many Roman aspects reveal their most profound and original meaning.

Secondly, the book is interesting because Dumézil opportunely takes up the idea, already present in Vico and de Coulanges, of an internal, organic unity of the cults, social organizations, vocations, functions and institutions of ancient civilizations. In Rome, no less than in any other traditional civilization¹, all this was organized, at first, around a single axis.

We will now consider the specific aspect of Dumézil's research. The author argues that all Indo-European civilizations had their own tripartition of "functional divinities", which would be reflected in an analogous social-political tripartition. These would be, in the first place, divinities that incarnate the idea of sovereignty in its mystical and almost magical aspect (sacred power that asserts itself directly, that wins without fighting), or juridical; of warrior divinities, and, finally, of divinities of fecundity, of wealth, of productivity. The three divine types have their visible correspondence in three castes or functional classes: chiefs or chief-priests, warriors, bourgeoisie or herdsmen, landowners or farmers. Through complex and tenacious research, Dumézil demonstrates that this trifunctional structure, easily seen in the East, was not foreign to Rome; although here, early on, the principle of a uniform social unity based on the civic idea would prevail over the principle of the original hierarchical-functional articulation. The triad of the gods in Rome would have been that of Jupiter, Mars and Quirinus. The tradition of the highest Roman priesthood corresponded to it: the

of the Flaminians. Finally, the social counterpart would have consisted of the three ancient tribes of the Ramnes, Luceri and Thyatians. These remnants of the common Indo-European heritage would have survived in Rome until the moment when they became little more than simple inanimate archaic copies of the animating idea that had served as their basis.

In this essential aspect of his research, Dumézil has probably let himself be carried away by his own thesis, by wanting to include too many aspects in his closed schematism. Although this is not the place to enter into critical considerations, we will mention only two issues. First, instead of a social tripartition, we often find ourselves with a quadripartite scheme: sovereignty, labor, bourgeoisie and workers. And it is of little use for Dumézil to argue that in the East the fourth caste was not composed of the Indo-Europeans, but of the subjugated aboriginal peoples, because for Rome and the Norse the author admits that the tripartition was arrived at by association with originally heterogeneous and even enemy ethical groups. The second point is the following: is tripartition, or social quadripartition, really a characteristic of the Indo-Europeans and one might almost say a particular sign of them, or is it a scheme that has an intrinsic value, an internal necessity and even an analogy with the articulation of the human race? In spite of what Dumézil thinks, we believe that the second alternative is the correct one and that, at most, it can be said that the Indo-Europeans were peoples who, more than any other, knew how to recognize and apply the ideal of an organic-functional social hierarchy: an ideal that retains an objective and normative value and cannot be seen as a sign of a social hierarchy, but which, in the end, is a sign that the Indo-Europeans were a people who, more than any other, knew how to recognize and apply the ideal of an organic-functional social hierarchy as the casual creation of a specific human group.

The importance of this last point will not escape the reader, if he is able to recognize, apart from all that Dumézil's book can reveal to us about a Romanity studied from a new and broader point of view, that beyond all this, one comes to sense the perennial meaning that manifested itself in a whole group of great civilizations understood as an authentic order of social functions and referring to a State which, as Plato said, exists as an idea beyond history and precedes every particular, every more or less perfect realization.

Notes

[1] [This article, published in *Roma* (Naples, January 21, 1956, p. 3), is well known, since it has been reproduced both in J. Evola, *La tradizione di Roma*, Ar, Padua, 1977, pp. 119-123, by R. Lupo; and in J. Evola, *La "forza rivoluzionaria" di Roma*, Fondazione J. Evola, Roma, 1984, n. del c.]

[2] [The nineteenth century, obviously, n. of the t.]

Indo-European Religiosity'¹.

In the preceding period a demand was formulated, a just demand in principle and put forward by the movement that came to power in Central Europe, according to which a political struggle cannot be complete if, as a counterpart, it does not propose a new vision of the world. The later popularized term *Weltanschauung* [2] was used to designate man's general stance not only towards the world and life, but also towards ethical and spiritual values, enough to end up in conflict with religious approaches. And because of this opposition or struggle on a higher plane, it was thought that the best possible formula was that of a return to the origins, that is, to the recovery of the ideas and ways of feeling that were known, before they manifested themselves with all their power, as the factors that have shaped the ultimate civilization, leading it towards the Spenglerian (spiritual) "decline" of the "West".

But in many cases, this orientation had a "racist" character. There was talk of "Aryanness", of the Nordic-Germanic heritage and similar topics. The danger of a narrowing of horizons due either to racism or to a one-sided and biased use of ideas on a purely German basis was quite obvious. All this is expressed very clearly in a book that was widely distributed in the Third Reich, Alfred Rosenberg's *The Myth of the Twentieth Century*, which was basically nothing more than a compilation based on rather heterogeneous third-hand materials. Less reservations should be made about the research of a specialist, Professor Hans F.K. Günther, author of numerous works on ancient races and civilizations, including those of Greece and Rome. Worthy of note was an essay by Günther in which he attempted to define the fundamental worldview and religiosity of the ancient peoples.

Indo-European peoples, but keeping a distant distance from the

political contingencies. This essay has been republished (for the sixth time) after the war and has been published in an Italian edition (Edizioni di Ar) by Adriano Romualdi and Carlo Minutoli. Its original title was *Frömmigkeit nordischer Artung*, or *Religiosity of the Nordic type*; the Italian title is, instead, *Religiosità indoeuropea*, a modification that seems to us opportune and apt to avoid the reservations that might be raised at the use of the term "Nordic" in the author's theses. "Indo-European" is a much broader concept, encompassing the various branches and civilizations of the white race, including their Asian extensions (the Indo-Europeans of Iran, India, etc., etc.), considered by Günther, even if he maintains reservations against the thesis that considers them as part of an original generating nucleus of "Nordic" origin. It should be noted that this term (Nordic) is understood here in a particular way; that is, in reference to the migrations of primordial peoples, and not applied only to the Nordic-Scandinavian or North Germanic populations of more recent times; in such a way that all kinds of possible misunderstandings are clarified.

These misconceptions are also partly overcome by Adriano Romualdi's extensive "Essay on the Indo-European Problem" [3], which serves as an introduction to Günther's work and occupies more than twice as many pages as the German one. It is an authentic and complete bibliography, formulated in a serious manner and with a wide and varied documentation that summarizes all the philological, anthropological, ethnic, historical and cultural research that has been carried out on the problem of Indo-European origins, although the author maintains the Nordic thesis with a notable racial accent.

It seems more opportune, however, to stick to the proper breadth of the "Indo-European" concept, which is precisely related to the reasons that have led to the present Italian translation of Günther's essay. In fact, the aim of this translation is to restate the demand for a "struggle for a worldview" [41], but no longer in German-national-socialist coordinates, but in European ones. Indeed, Romualdi writes (pp. 12-13) [5]: "All of us, and in particular the members of the new generations, sense that we are at a historical crossroads. The old national perspectives, in which we were still educated, are breaking down on all sides. The Italian, French or German homelands -and with them the particular

Italian, French or German historical approaches - are no longer sufficient and can no longer do so. Nationalists without a nation, traditionalists without a tradition, we seek recognition in a larger homeland and tradition".

In this perspective, the Indo-European idea is redefined as a myth. The idea of common origins, either as an idea capable of acting as a soul for a European or Western unity that is not reduced to a formless conglomerate. In this respect the Nordic connotations, despite all possible precision, are detrimental. For, moreover, one can never generalize about concepts made up of multiple elements (in this case multiple peoples), especially when it seems that even the Nordic European peoples themselves (including, unfortunately, even the Germans) are currently the least concerned with making ethical demands of this kind or with embodying the world view or attitudes we are talking about.

Let us now turn to some of the issues in Günther's work. In general, it should be pointed out that in this essay it would have been more opportune to stick to morphological considerations, reducing racial factors to a minimum, i.e., to define only a certain form of values and of the way of feeling and behaving, and then to present it as "ideal". In fact, one could make a well-founded methodological objection to Günther, pointing out how often he moves in a vicious circle. Indeed, the author himself acknowledges that the sources for his research are not based on the materials of the Nordic peoples, since not even the Nordic mythology par excellence, i.e. that of the *Edda*, would be of little use as a true document of the "Nordic" spirit; instead, Günther considers that the best sources would be those coming from the ancient Hellenic, Roman, Iranian and, in part, also Hindu world, in which he nevertheless introduces a discrimination: He isolates certain elements of this tradition, while other elements, also present but which do not refer to the basically pre-conceived or a priori idea of the "Nordic" (or "Aryan" or "Indo-European"), are relegated to secondary and inferior aspects due to foreign influences, to alterations of the race due to mestisism, etc. The procedure which is equivalent to what in logic is called a plea of principle. Such an objection would lose part of its force only in the case of an approach, co
as we said, essentially "morphological". In addition, the arguments

Günther's ideas refer essentially to the *elites*, introducing as a postulate the idea that it is in the *elites* where the values of the original race, bearer of a superior worldview, would have been preserved. Thus, Günther writes (p. 116): "Much of what is presented to us as belonging to the Indo-European religion is nothing but the expression of lower castes who had learned to communicate in the Indo-European language", a quotation that shows us the a *priori* discriminating procedure mentioned above. There is no doubt, therefore, that much has been idealized and generalized by the author, placing outside the walls what did not fit his thesis.

As for the concrete characteristics, Günther points out that the notion of a transcendent creator God to whom one praises slavishly and fearfully would be non-Indo-European, as would the idea of a mere "creature" man. "Insofar as he is not the servant of a sovereign God, the Indo-European does not pray on the ground or on his knees, but standing, with his eyes directed heavenward and his arms stretched upward" (p. 122). The Indo-European has a feeling of connection and familiarity with the divine, with the "gods". For him, the world is not created, but eternal, "without beginning and without end". He does not conceive of a dualism between "this world" and the "other world," at least not that dualism whereby the former is undervalued in relation to the latter, and only in the other world is the spirit concentrated. The consequence of this conception is that no contrast is perceived "between perishable body and immortal soul, between flesh and spirit". Neither the idea of "redemption" nor that of sin would be present; redemption instrumentalized by a "Savior" versus "self-redemption of the soul that purifies itself and plunges into the depths of being" (this would be the orientation of Indo-European mysticism), as an overcoming of the passions in which the path of primitive Buddhism and also of Stoicism consisted. As for "sin" in the Indo-European feeling, it is replaced by the concept of "guilt", which entails the responsibility that a "noble soul" must and is capable of assuming.

* * *

The Indo-European would conceive the world as order and *cosmos*, as a whole shaped by a higher *ratio*. But in our opinion this characteristic does not seem to agree with another one, pointed out by the way

by Günther, referring to an "agonistic" conception of existence: the world as the arena of a perpetual struggle, in correspondence with "the hereditary and congenital vocation towards combat" of the Aryan or Indo-European. In fact, this second conception evidently presupposes a dualism, because it includes not only the sovereign vigor of a universal rational order but also the presence of something that is antithetical to that order, the *cosmos*, against which one fights. Even more reservations are raised by another idea of Günther's, in our opinion mistaken, according to which the Indo-Europeans "have always been inclined to see the force of *fatum* as something superior to the gods themselves, especially among Hindus, Hellenes and Germans" (p. 129). We do not see how such an idea can be founded; an idea that, at most, has prevailed in areas that are not considered as Indo-European (as in the late Etruscan civilization or in the Pelasgian and not Hellenic; Bachofen having already demonstrated the Pelasgian, and not Hellenic - Günther would rather say "non-Nordic" - origin of the aspects that in ancient Greece suffered most from the influence of that dark fatalistic idea). In any case, Günther sticks to his thesis, because it serves him to indicate, as another characteristic of Indo-European man, the acceptance of the fate of firmness and imperturbability in the face of destiny: "proud fierceness with which one accepts fate as the embodiment of one's own destiny, which he faces upright, thus remaining true to himself" (p. 131). Such a way of seeing was embodied in the recent past in the so-called "tragic heroism", which is known to have a strong romantic, Wagnerian and twilight imprint, being quite far from the line of that Olympian and victorious character manifested in Indo-European and classical antiquity.

On the other hand, Günther makes a serious cut in the heritage of Indo-European spirituality by denying or ignoring what we can call the "dimension of transcendence" in the human order no less than in the divine (where the Faerie would reign, and not a supreme freedom), intentionally disregarding multiple and univocal testimonies in the opposite sense. Fortunately, Günther has not insisted on a previous thesis of his, according to which the "Nordic" Indo-Europeans, and only once they had emigrated to Asia, found lands uninhabitable because of the climate and the environment, which would lead them to invert their original impulse of "affirmation of life", transforming it into an imposition, basically foreign to their race (*artfremd*) [6], tending to free themselves from life, understood as

"pain". In fact, a fundamentally Indo-European idea has been that of the "Great Liberation", of the attainment of the Unconditioned (for example, in primitive Buddhism), or of the exit from the "cycle of generation" (in the Hé- lade).

The reason for this attitude of Günther's is that he also had certain "racist" concerns which, in spite of everything, have marked his interpretations with a certain naturalistic tendency. Thus, for example, the fact that in the Indo-Aryan tradition the "way of the gods" (*deva-yana*), which leads to the Unconditioned, is already in contrast to the "way of the fathers" (*ipitri-yana*), precisely that of those whose destiny is to continue life in the coordinates of their racial roots, here below, is non-existent for him.

Here we see the consequences of the presumed indivisibility of body and soul, which will jeopardize any higher conception of immortality. In the end, Günther ends up reducing spiritual horizons to a "remnant immortality" (ephemeral), to an immortality understood as the perpetuation of the individual in the lineage and race of which he is a part, and which "in the order of the generations produces life in the end" (p. 147). Be that as it may, although with attempts to mitigate such positions, Günther ends up in pantheism; which, as we understand it, entails the denial of all true transcendence. Thus, Günther erroneously includes pantheism as a fundamental feature of "Aryan" religiosity (going so far as to speak of an "inspired naturalistic pantheism"), which is tantamount to degrading it arbitrarily, and even more so by proposing a suspicious "cult of life" as a counterpart. It should be borne in mind that one should not confuse with "pantheism" a sacralized conception of the world, which was typical of the origins, but which must be understood as traditional in a general sense, not acceptable as an exclusively "Aryan" or in-doeuropean prerogative.

It is within the framework of ethics that Günther pa-

The author speaks of the ideals of firmness and greatness of spirit, of a natural dominance of self, of an equally natural sense of distance and non-compromiscuity, of the distrust of the individual. The author speaks of the ideals of firmness and greatness of mind, of a natural self-possession, of an equally natural feeling of aloofness and non-promiscuity, of distrust of all abandonment of the soul and thus also of an unruly and yearning mysticism. In addition to all this, one should also include the natural feeling of honor, the disposition to fidelity and loyalty,

measured and conscious dignity (*humanitas* in its classical meaning), and love for truth and repugnance for lies. Freedom is an ideal, but in the sense of Goethe's maxim: "Everything that frees our spirit without elevating us to a greater mastery of ourselves corrupts us. The ethics that is articulated with reference to certain values, always according to Günther, would be "natural" in the Indo-European, not linked to external precepts or norms (Indo-European religiosity would be "natural", and not due to "revelations").

One can agree with this, but from the perspective of a non-racist conception of "race". Belonging to a "race", in a higher sense, naturally entails acting and behaving in a certain way, but without the need for external (physical) references. Therefore, it is not appropriate here to speak of the main characteristics of the Indo-European "race". Such natural ethical qualities of the "man of race", to give an example, are also manifested in other peoples (suffice it to refer to traditional Japanese nobility) and the reference to the "traditional" is not extrinsic, since in this connection one must pay attention above all to what becomes congenital thanks to the basis of a rigorous tradition. As far as "nobility" is concerned, we will mention in passing the curious fact that Günther frequently speaks of the spirit and noble ethics of a "*peasant aristocracy*" (when one could at best speak of a feudal aristocracy). Here it seems to us that Günther has picked up the echo of a "racial" *slogan* of Hitlerism, "blood and soil", using it in the name of "settlement" and of a certain policy, intending with this the liquidation of the preceding myth of the original Aryan races as those of the hunters and conquerors constantly migrating eager for great distances and distant horizons.

It has already been pointed out that, in order to isolate the "Nordic" elements in his theories, Günther has had to systematically attribute to racial contaminations due to miscegenation and exogenous influences that would denaturalize everything that in Indo-European civilizations, even though they are in fact present, does not correspond to the same values and behaviors. Again, this reveals the biological racist idea underlying Günther's thought, insofar as the author takes little account of the fact that mixing is by no means the only factor of alteration, because processes of involution, rupture and collapse are possible, even if they are still present in Indo-European civilizations, and even if they do not correspond to the same values and behaviors.

The original blood is not sufficiently intact. Precisely, already

At the outset we noted that the present-day mainly "Nordic" peoples, as such, are particularly insensitive to "Nordic" ideals as Günther defines them. In the historical field, it will suffice to recall only one example. Günther rightly considers the spirit of the Protestant Reformation as foreign to the "Aryan" line, because of its exasperation of the concepts of sin and the irremediably corrupt nature of man, having to surrender to faith alone, because of the necessity of the grace freely given by God to the human servant (*of servo arbitrio*). The Reformation struck a deep chord above all among the Germanic and Nordic peoples, while the peoples of the south and west, who were supposed to be more racially altered by intermarriage, were resistant to such an influence.

Toward the end of his essay (p. 172) Günther writes: "With the twentieth century, the Indo-Europeans begin to be eclipsed in the world of spirituality and history. Today, all that in music, art, literature (one should add: in the pre-dominant customs and political forms) of the *free West*' is praised as particularly *pro-gressive*', no longer reflects an Indo-European spirituality". This seems to us to be correct, but with the need to define first, as we have already said, positively what is Indo-European in essentially morphological and general terms, without narrow exclusively ethno-racial references. The same clarification should be made with respect to the complex of "Indo-European" values (having to overcome misrepresentations, misunderstandings, and unilateral or evidently idealized views such as those mentioned above) that serve as an *anima* for a new solidarity and supra-national Western unity; but given the current times, unlike Romualdi, we are rather skeptical: we do not believe that fertile ground can be found to obtain the proper resonance and christalization of these values.

As for the rest, an analogous sentiment can also be detected in Günther, if in the preface to the latest edition of his interesting essay (pp. 105-106), referring to the eventualities of "our time, in the age of the decadence of the West" (Spengler), he says: "Although if what

The feeling that the remaining Western European world would finally perish because of the lack of true Indo-Europeans of race, that is to say, of authentic Westerners, will in any case remain in a feeling rooted in the traditional Indo-European spirituality, that feeling that already lived among the Romans, *romanorum ultimi*, in a scarcely 'Roman' Empire, the feeling of firmness and unyielding in the face of destiny.... to which Horace exclaimed: *Quorcica vivite fortes, fortiaque adversi opponite pectora rebus!*

An idea likely to be inherited only by a few, it should perhaps be modulated in the sense of an outstanding impassivity; it would seem more realistic than that of a "nostalgic" background (in the negative sense of this term, in relation to certain aspects of well-known current Italian political trends), accompanied by the corresponding revocation of "Nordic" origins.

Notes

[1] [This work, originally published in *Il Conciliatore* (Milan, 15 August 1970, pp. 311-314), with the exception of the part devoted to the essay by Adriano Romualdi, constitutes the introduction to the Italian edition of *Religiosidad indoeuropea* (*Religiosità indoeuropea*, Ar, Padua, 1970); while Romualdi's essay (*Gli Indoeuropei. Origini e migrazioni*, Ar, Padua, 1978) has been re-edited several times as an independent volume. N. of c.]

[2] [German term equivalent in English to "vision" or "conception of the world"; that is, the worldview or general vision of life that a group or people has, but at the time in question the political aspect of the term was more relevant. Evola, on the other hand, will focus on the spiritual, religious aspect, to the point that a scholar of his work, Piero di Vona, says that this term is central to Evola's work. This term he would have taken from the authors of the German Conservative Revolution, only, according to di Vona, substituting the concept of *Weltanschauung* for that of *Tradition*, based on the reading of René Guénon. Cfr. Piero di Vona, *Metafisica e politica in Julius Evola*, Ar, Padua, 2000. N. of the t.]

[3] [This introduction by Romualdi was later published as a monograph and is translated into Spanish: A. Romualdi, *Los indoeuropeos. Orígenes y migraciones*, CEI, Madrid, 2002. There is also a Spanish edition of Günther's work: *Religiosidad Indoeuropea*, Colección Janus, 1997. N. of the t.]

[4] [Translation of the German expression "kampf in der Weltanschauung".]

[5] [A. Romualdi, *The Indo-Europeans. Origins and migrations*, cit. The paragraph in

The original Italian edition is on page 6.

[6] [In German, something that does not belong to its race or type. N. of the t.]

Epilogue
Indo-European Protohistory
Mario Giannitrapani

"Tibi serviat ultima Thyle".
VIRGILIUS, *Georgica*S, I, 30

The reconstruction of Indo-European culture cannot escape those characteristics of a "systemic" type, by virtue of which the singular elements that constitute it must not be analyzed and evaluated individually, but must be referred to in the general framework in which they exist [1].

Some, on the other hand, maintain that Indo-European culture is an "unprovable reality", since language and culture do not always go hand in hand and, therefore, have to be clearly distinguished from such elements as the concept of race, nowadays almost abandoned in the scientific field [2].

For some, the notion of "Indo-European" would concern exclusively the field of linguistic competence, although without neglecting the results obtained in other disciplines. The physical-anthropological and archaeological aspect of the question is the most delicate and controversial, a fact that can be seen in the current abandonment by science of "migratory" theories and racial studies, based largely on the measurement of skulls, which today are seen by many paleoanthropologists as inaccurate and lacking in many aspects, apart from lacking any statistical validity whatsoever. Craniometry" has gradually been replaced by more complex taxonomic studies, to the extent that in the past the skull was the main, if not the only, remains recovered from *isolated individuals*, while today the study of complete skeletons and neopopulations provides a greater amount of data on *entire populations* regarding anatomical (height, sex, age, pathologies), demographic and nutritional aspects that were previously little taken into account.

Craniological studies [3] were based on the contrast between the brachycephalic type, which would have predominated among European peoples before the Indo-European invasion, and the dolichocephalic type, characteristic of the invading peoples. Dolichocephaly [4] became, therefore, an incontrovertible testimony of the presence of Indo-European man, called "Indo-Dogermanic" by Broca [5]. Thus, the thesis [6] of the original European dolichocephaly was elevated to the category of scientific dignity, and it was rolled back to the general acceptance that associated the linguistic notion of European unity with physical characteristics. Then, after having deduced a presumed greater receptive capacity in the intellectual sense of the dolichocephalic skull with respect to the brachycephalic one (less powerful in intellectual capacity), the preeminence of the first ethnic type with respect to the second was ineluctably affirmed. The anxious search for the relationship between dolichocephaly and blond hair and light eyes subsequently accentuated the apodictic and almost absolute aspects of the thesis [7].

Ultimately, racial anthropology, *Rassenkunde*, has been almost "convincingly" discredited, but without totally denying it the ability of the new biological anthropology to develop methods with which to study the relationships and physical affinities of extinct peoples [8].

Today, in archaeology, at least for certain schools of thought, the terms of this dispute cover too vast a field of research, referring to cultures and/or races so broad in time and space that they end up constituting a non-problem, i.e., something that is simply not talked about. No one today can be a specialist in all the fields that are of direct and fundamental importance for a serious study of the Indo-European *koine*, although such an overview would be very useful for specialists.

Other archaeologists, on the other hand, more sensitive to linguistic data, have long been embarked on some Gordian knots of the *vexata quaestio* [9]. The formation of an Indo-European language would be an integral part of a very complex and long-lasting cultural sequence: obviously, there are periods of fluidity and periods of coagulation (and, therefore, of crystallization), which represent the successive formative moments of the Indo-European language.

tives.

Although increasingly updated studies have been published in recent years (also in the field of bibliography) [10], we cannot

We will stop delimiting some aspects and retrace our steps to make a brief review of some of the highlights of the debate led by some archaeologists since the beginning of the twentieth century [11].

Thus, Kossinna [12] was the first to establish an equation between population, prehistoric languages and ceramic types; he considered the possibility of the expansion (north-south-east) of a group of cordate and Indo-European-speaking ceramic craftsmen, who would be of Northeastern Germanic origin.

Gordon Childe [13] argued that the original Indo-European homeland should be located in the steppes north of the Black Sea, in what is known as the "Black Sea".

The period of time of the period between the end of the Neolithic and the beginning of the Bronze Age is approximately the same as that of the present-day Russia, and he established relations between linguistic notions and archaeological data concerning cordate pottery.

Bosch-Gimpera [14] considered the hypothesis according to which the development and articulation of the Indo-European language would have taken place along a series of ramifications from a single original root, as well as the possibility that such development would have taken place in "waves", waves that would annul the direct derivations, accepting the possibility of the meeting of two linguistic "waves" *centrum* and *satem*.

According to Gimbutas [15], from the second half of the 5th millennium BC, several "waves" or "infiltrations" of warrior, nomadic and semi-nomadic human groups, shepherds and horsemen (kurgans) can be detected, especially along the north-south and east-west direction, which will cause the elimination of Neolithic religions or their hybridization by syncretism with the new "ideology".

Makkay [16] compares the Neolithic *Linienbandkeramik* and *Notenkopf* (linear and musical note-shaped pottery) groups of the Danubian I period with the successors of the *Stichbankeramik* (laciform pottery) of Danubian II, as possible Proto-Indo-European.

Yakar has highlighted the impact of the Indo-Europeans on Anatolian cultural development: there are many occasions in Anatolia when cultural transformations interrupt the Chalco-Lithic sequence.

Thus, Mellaart [17] clearly points out three cultural areas: Yortan and Akhisar-Manisa, southeastern Anatolia, and the plains of Kenya and

Cilicia, which will disintegrate under the pressure of the "waves" coming from the region north of the Sea of Marmara.

The Sherrat brothers [18] favor a process divided into three periods (from before 4500 to 3000 B.C.). The first is based on the model of the four-petaled flower, whose center-heart, the central area of irradiation, would represent the P.P.I.E. (pre-proto-Indo-European), where agricultural civilization began.

The Zvebil [19], on the other hand, assume the existence of three stages (**from 6500 to 2500 B.C.**) from *Greater Anatolia*, in which the dispersion may certainly not have been a uniform and continuous process but rather in different phases, at different times and caused by different reasons.

Renfrew [20] has advanced the thesis that Archaic Indo-European, located in central Anatolia, could date back to the middle of the 7th millennium BC and have been transmitted by Neolithic Aryans in waves advancing 40 to 60 km. per generation.

Subsequently, Sergent [21] has specified the archaeological connections between the V-IV millennia B.C. that allow us to assimilate the origins of the Proto-Indo-European Kurgans to the Near-Eastern Mesolithic culture of Dzhebel, which knew agriculture through the influence of Namazga.

The stratigraphic correlation sequences between well-known excavations such as those of Beycesultan, Troy, Poliochni, the plains of Ko- nia, Cilicia and the Amuq area, were thus incompatible with what was then (1962) conceived as an "Indo-European invasion", which in the course of time became an event of great archaeological-cultural importance, especially in the light of the theories closer to "diffusionism".

Characterized by fire rites and a warlike ideology, these peoples were part of the "pan-European" movement of the late Neolithic, one of the common features of which was the use of bell-shaped vessels (around 2500 B.C.) and the use of miniature vessels, linked to intoxicating rites, conceived, mainly in Brittany, as "group-oriented chiefdoms" (central power expressed in the immense works of art of the late Neolithic period.), and the use of miniature vessels, linked to intoxicating rites, conceived, mainly in Brittany, as "group-oriented *chiefdoms*" (central power expressed in the immense monumental works) and distinct from the later *chiefdoms* of the ancient bronze period "of individual character" (luxurious utensils accompanying individuals of particular importance). The archaeological culture of

the bell-shaped vase has recently been attributed with the diffusion of the mythical-religious concepts that have inspired, in part, the extraordinary rock art heritage of Mount Bego, Fontanalba and the Valley of Wonders [22].

With respect to the previous explanation of migration/diffusion, we then spoke of "interaction between forms of equal degree" in which local communities interacted reciprocally, without any of them being superior to the others.

As for the model of an advanced wave [23] linked to agriculture, it has been considered by some as appropriate also to relate it to the transmission to the Balkans, especially with regard to the spread of early Danubian farmers, from *Band-keramik* (banded pottery), to the North Sea and its proximities.

Assuming, moreover, the possibility that mutations occurred before the spread of agriculture and, above all, questioning the advance wave mode and highlighting the resilience of the pre-existing Mesolithic populations (in addition to the long time taken for the process of "culturization"), I have come to consider the presence of large pockets of other local languages, preserved among the Indo-European languages brought by the farmers in their advance [24].

The hypothesis of archaic Indo-European languages already spoken in the 7th millennium B.C. has become for some authors the most plausible, especially thanks to studies [25] on the changes of consonants and a revised grammatical structure, which would lead us to the conclusion that the focus of the original area would be located precisely in central Anatolia.

There are also those who maintain that it would be necessary to go back to the Paleo-Mesolithic [26], in particular to the Magdalenian culture -a little more than 10,000 years BC- in order to find the necessary cultural unity of a land of origin.- to find the necessary cultural unity of a land of origin, these that seem to receive surprisingly curious con- formations even by some lexical-statistical retro-datings [27], which would make the antecedents of a possible Paleo-Indo-European language oscillate precisely up to 9-10,000 years BC; opinions obviously taken with much skepticism by linguists.

In support of the antiquity of the origin of the Indo-European language communities, seem to come all those literary sources, the importance of which has again been brought to the fore by researchers [28].

The sources seem to confirm not only a dwelling located in the extreme north, circumpolar or arctic, but also the reference to Orion in the most important cosmological myths [29]; a character whose main attributes include that of a hunter, hence the famous shape of the constellation.

If in the light of archaeoastronomical research [30] the side cycles confirm the Neolithic chronology for the fitting of the *Rg-Veda* in the Pleiades age (Taurus, 4000-2000 B.C.), the periods to which the hymns would refer would be earlier, as perhaps are the eras spoken of in the *Avesta* and *Odyssey*, in addition to a whole series of Norse poems.), the periods to which the hymns would refer would be earlier, as perhaps are the ages of which the *Avesta* and *Odyssey* speak, as well as a whole series of later Norse poems (*Gesta Danorum*, *Kalevala*, *Skáldskaparmál*) in which appears the mythical-sacral image of the mill and the act of grinding, a reflection of that multi-millennial movement of the equinoctial precession [31], seen as the dramatic replacement of an age that comes to replace another.

In this reading key [32], the progenitors of the groups in possession of Indo-European languages could be individualized, among other hypotheses, among the late-Pleistocene Cro-Magnon communities of the Upper Paleolithic, in one of the last interglacial phases, for example the isotopic *stage 3* (in which the Cro-Magnons "manifest" themselves prominently in Europe), which lasts until 24,000 years *Before Present* (BP), in relation to the cycle that develops in a period of approximately 26,000 years, marked by sensitive inter-glacial climatic improvements, ours standing out for the abrupt warming that began around 15,000 years BP and in the Allerød oscillation (10,000-8,000 BC) manifested in that climatic *optimum* [33] celebrated precisely by the multiple Paleoeuropean and Indo-Iranian sapiential sources.

Archaeology in Upper Paleolithic sites from the far east of Siberia - where it seems that Neanderthal predecessors were not present with the same intensity as Cro-Magnon [34] - to North America and central and northern Europe, seems to confirm not only the widespread "colonization" of *Homo sapiens sapiens* a. [nató- mically] m.[odern], but also the possibility that the latter type may become more systematic as we approach Arctic latitudes where precisely the presence of the latter type becomes more systematic as we approach Arctic latitudes.[natologically] m.[odern], but also the possibility that the presence of the latter type becomes more systematic as we approach the arctic latitudes where precisely paleontology has not yet been able to carry out exhaustive

investigations (Spitsbergen Islands, Greenland, Iceland) because of the obvious problems associated with the climate of these regions.

In a reduced regional framework, for longer chronologies (45,000-40,000 BP), a rapid imiption of Aurignacian groups (Cro-Magnon) has been observed towards the west, along the northern shores of the Mediterranean, apart from a later Aurignacian wave that also went north of the Alps. In the Iberian Peninsula, north of the Tagus River, there is a region of early Aurignacian penetration, while in the south, the Mouste- rian was maintained for much longer. These same distributive analogies also occur in other remote areas of northwestern Europe, with a large presence in the north of Aurignacian groups that will influence the industry and crafts of the Neanderthals (Castelperronian, Uluzzian), among which the Castelperronian sites should be highlighted [35].

Among the epigones of the Late Pleistocene groups of central-northern Europe, the *Magdalenians* (15,000-11,000 ca. BP) inhabited regions rich in precious flint, shells and amber, whose distribution marked the emergence of true social groups, even hierarchically structured [36] and with hereditary chiefs. Along with the former, the *ancient Scandinavian coastal* groups stand out, as well as a whole series of Baltic, Scots-Irish and Franco-Cantabrian groups, which may have constituted those cultures in which the memory of that polar or arctic dwelling first flourished, a legacy of the golden age that some authors, such as F. d'Olivet, R. d'Olivet, R. d'Olivet, R. d'Olivet, R. d'Olivet and R. d'Olivet, have described as the "golden age" of the ancient Scandinavian culture. d'Olivet, R. Guéron or J. Evola, did not limit only to a teaching of a "scientific" character -more evident in other authors such as B.G. Tilak, H. Wirth, W. Wilser and K. Pen- ka-, but which was not only limited to a teaching of a "scientific" character. Pen- ka-, but focus on a doctrine of traditional [37] and esoteric character.

* * *

The relationship of Julius Evola with Indo-European protohistory, although not characterized by a tenacious and continuous philological specialization, is, at least, captivating and suggestive, precisely because Evola was an expert who, with a vast knowledge of the sources, studied and contributed ideas on complex and ambitious subjects.

Although it is true that the various sources he consulted are nowadays considered to have been superseded by more recent studies [38] and discoveries, which have not only refuted certain theses, but have also opened new methodological research perspectives that were unimaginable in Evola's time [39], we must recognize his high regard for prehistoric disciplines in general, from whose study it was possible to obtain data of extraordinary and significant importance [40], although with the necessary and prior marginalization of the usual positivist and historicist apparatus.

It is not by chance that some of the most famous works with which our author achieved fame are essentially based on many elements derived from the scientific studies of his time, but considered under the perspective of a "spiritual light" quite different [41] from the still persuasive framework of modern science; discoveries that Evola was able to adequately rework, highlighting curious and interesting coincidences suitable to endorse the hyperborean mystery of the origins of Thule, which the ancients had already transmitted to posterity, sometimes in the form of myths [42].

The texts presented here in their original versions, fully testify to the marked interest especially in those distant epochs for which craniological, blood-serological, paleontological or phrenological studies in Evola's time had only very controversial results.

Critics [43] of the "racist" Evola have not objectively considered some of his theses:

-We will say, therefore, that for us *Aryan* and *Nordic-Aryan* are in no way synonymous with *Germanic or Alemannic*" [44].

-By *Aryan* we mean the element common to all the great Indo-European species" [45].

-With regard to the expectation aroused by the Nordic thesis, it must be pointed out that it is based on a misunderstanding. By sustaining such a thesis one cannot automatically affirm the Pangermanic myth..." [46]. [46].

In fact, these indications tend to free the Aryan-Indo-European question faced by the author from a banal and exclusive political-ideological and instrumental purpose; therefore, along with the most consistent and "official" writings, these theses should be recognized with equal dignity by

This historiography, still fully endorsed today, where scholars from other ideological fields have not been dis- fortunately divulged.

More ambivalent, however, is the recurrent use of terms such as *pure* [47], *superior, white race* [48], which, to the extent that they are used, denote the persistence of a lexical heritage that inevitably does not escape the ideological positions of its time.

But it is to the review *La Difesa della Razza* and the fascicles of *Ur-Krur* (1927-1929) that we must refer in order to glimpse the incubation of the thought that Evola would later dedicate to the hyperborean mystery of origins. *Il ciclo nordico-atlantico* (collected in the present anthology: *Il ciclo nordico-atlantico*) could reflect, in fact, some of the research developed in the article *L'aurora dell'Occidente* {*Krur*, no. 3-4, 1929), inspired by the work of Evola. 3-4, 1929), inspired, in part, by Wirth's ideas; just as one would perhaps have to refer to *Sulla Tradizione Iperborea* (*Ur, Av:vo* [49]) to find one of his first investigations on the "science of origins".

It is precisely this last article that is essential, from our point of view, to understand the coordinates in which the idea of a primordial Tradition was recovered and explained with appropriate historical and geographical references. The resulting point of view is above all that of a necessary replacement or revision of bibliography and "positive" research, as well as the consequent abandonment of the "evolutionary" paradigm, which is inadequate to explain the genesis and memory of peoples who never transmitted in their sacred literature the memory of an "animalistic past" [50].

The term "evolution" is evidently associated with "progress", although many evolutionists today insist that "evolution" should not be understood as belonging to the plane of so-called "economic" improvement or even "progress"; thus, the idea, which at that time was not rejected by academic circles, of a "man who went to caves to celebrate rites and not to live in them" is today a statement considered "peaceful" by many paleontologists.

But the arctic and polar idea as a precise esoteric-social teaching is almost completely endorsed. What is new in the view expounded by the one who hides behind the pseudonym *Arvo*, is that "this

The fateful concordance between symbol and reality was dissolved in the following times". With this mention, the author specifies a clear and well-determined coincidence between metaphysical symbol and reality, the latter being understood as an eminently temporal domain for the successive changes "of the climate, determined by the inclination of the earth's axis", and which occurred immediately afterwards. The same tilt of the axis, as a fact that occurred at the beginning of the last cycle, is therefore for the author the "cosmic consequence of a spiritual deviation of man".

After a synthetic distinction between the hyperborean headquarters and the later Atlantic headquarters, we arrive at the sources used to prove certain considerations of a metahistorical order or, better said, referring to that plane of supra-history in which symbol-myth-reality coincided, not having yet split into separate domains, as they are now presented in separate fields of study by the modern sciences.

The contrast between an Atlantic European and an Iberian-African civilization of Cro-Magnon man versus that of animalistic 'Mousterian' men is revealed to be totally inadequate, if not totally wrong, in the light of the most recent archaeological findings. In fact, the "brute" Neanderthal man has not been considered as such by prehistoric archaeologists for many years now; he is no longer regarded as an archaic great ape-like creature of the ice age [51]; paleoanthropology had already confirmed a close relationship between us and the Neanderthals, although more recent genetic discoveries seem to disprove it. In addition to several elements, among which the discussed "Lubiana flute" [52], together with, for example, symbolic-funerary ritualism, would testify to the possible existence of a high cultural and even musical sensitivity of the man of the culture of Le Moustier.

This certainly does not imply any idea of evolution or phylogenesis, since very ancient remains of Cro-Magnon man (?f. *archaic feed*) according to many stratigraphies seem to have preceded the coming of *Sapiens Neanderthalensis*. As for the plan of the "successive alterations of lunar or titanic type" of the originary tradition - mainly related in Evola to Wirth's thesis, the latter having fallen into the error of confusing the "bachofenian" civilization of the mother or of the earth with the original hyperborean cycle - it would be necessary to point out that the "bachofenian" civilization of the mother or of the earth is not the same as the original hyperborean cycle, but the "bachofenian" civilization of the mother or of the earth.

The fact that such a "process of degeneration (or fall)" seems to refer specifically to the cultures of the ancient Mediterranean world of the neo-lithic era.

In this regard, it is also necessary to remember that although most of the most significant cultural expressions such as ceramics, rock art, idolatrous plastic art, etc., may lead us to think of communities marked by the cult of one or more divinities with clearly feminine characteristics, it is also true that in these Neolithic cultures the prominent role of women is evident and not entirely secondary, may lead us to think of communities marked by the cult of one or more divinities with clearly feminine characters; it is also true that in these Neolithic cultures it is evident and not entirely secondary the prominent role played by iconographies of an undoubtedly solar, uranic, active and strongly virile character, being perhaps a confirmation of "those memories of the arctic cycle that are confused with those of the Atlantic cycle" [53].

Also *Rivolta contro il mondo moderno* [54] collects Evola precedent studies of accentuated prehistoric interest, either on the *waxes*, as a symbol far removed from the "presumed fetishism" of the cult of stones, understood profanely by modern researchers, or on the idea of center and stability (polar symbolism) that refers to the assumptions of a *sacred geography*.

It is this profound meaning that is always alluded to in the mentions of "stone as an expression of the hardness, spiritual firmness, virility, strength and at the same time iron, held by those *saved from the waters*". In the second part of the work we find the most interesting chapters to understand more clearly what the *north* refers to: "the north as the situation of an island, mainland or mountain, as a motif that simultaneously treasures a spiritual and a real symbol", which means that there is a reciprocal combination by which "history and suprahistory were two non-separate parts, overlapping one over the other".

It is the same author who specifies, on the basis of tradition, "an epoch of high prehistory" that would correspond, therefore, to the true age of being, a real region located in the north, exactly where "today the arctic pole of the earth is situated". It is interesting to note an allusion by Evola to the hypothesis of an origin not boreal but austral, taken from an article by R. Quinton [55], which would allude to the traditions referred to Le-muria [56] that, "connecting with such a remote cycle", seem to have had an extraordinary fortune in the continuous discoveries of human paleontology that were being made in

East Africa, which seem to provide the "undoubted" scientific certainty of the southern origin of man (*East and West Side Store*).

And to the south would correspond this "Lemuria, of which certain black and southern populations can be considered as the last crepuscular remains". We should also point out the interesting arguments referring to the *svastika*, conceived as a characteristic hyperborean-polar symbol, centered on the fixed point and not on the rotary movement; together with other forms of the prehistoric cross [57] and the well-known symbol of the circle with central point represented in many dolmens or *cromlech*; for all these elements would testify to Evola's attention to the spiritual interpretations that Guénon [58] had formulated on these ancient symbols.

As a symbol of the "original stage of the Nordic tradition", the Apollonian-hyperborean swan is also indicated, which, curiously, we find today in stylized forms represented in some neo-Lithic ceramics and, perhaps more significantly, in some iconography of the Serra d'Alto culture in central-southern Italy.

Returning to the subject of the Nordic-Atlantic cycle, relating it to an "emigration of the boreal race" and, therefore, one of the first expansions from "north to south and from west to east", reference was made to a lost land, the famous Atlantis of Plato, Diodorus and many others. But the connection between this cycle and the Cro-Magnon men [59] may not be so clear, presenting some problems.

Indeed, by underlining "the affinity of their civilization (Cro-Magnon) with the hyperborean", what implicitly results is that the extraordinary manifestations preserved (still under investigation) of the then defined as "French-Cantabrian civilization of the Madeleines", should be related to the Atlantic Tradition, which the author instead explicitly relates to characteristics of essentially Neolithic cultures, chronologically later. Thus, Evola writes: "Throughout the wake of the Atlantean colonizers we find almost exclusively female idols and, in the cult, more priestesses than priests, or, not infrequently, effeminate saints", also related to that cult or even more archaic diffusion of the famous and characteristic "venus" of the Upper Paleolithic; and the author even seems to have them in mind when speaking of the "Madeleines".

of "that goddess of the southern world (...), reduced almost to the pure, demeteric form that she already presented in the Brassempouy caves (...)", but often considering these statuettes as antagonistically belonging to the "coarsely naturalistic cycle of the coarse prehistoric feminine idols" as opposed to that purer feminine principle of the demeteric type opposed to the Afroditic one.

Then, perhaps the Cro-Magnon civilization also corresponded to a successive phase, identifying in the primitive golden cycle only a presumed race of which no remains of any kind would be preserved [60], it not being useful then to look for the golden beginnings in the not very noble (biologically) pre-sap'ens species of Europe (*Habilis*, *Erectus*). Evola also put in "relation the appearance of the Neolithic ha-cha peoples with the expansion of the most prevalent Indo-European peoples in Europe" [61], although he presents them in opposition to "demeteric, pacific, communitarian and priestly" forms that sometimes, or rather rarely, replaced those mentioned above, thus affirming once again his conception of the antagonistic dialectic in Europe [62].

tre solar and lunar or telluric civilizations of Bachofenian matrix.

The author's intelligence was precisely in interpreting some not entirely exhaustive data of official science, rectifying them with the help of traditional science [62]. So, only a higher synthesis of a spiritual order of this kind allowed a metaphysical reading of the origins; where one tends not so much to extract doubts or twisted theories, but rather to individualize certainties, quite different from those that seem to bring tranquility and security to modern man, convinced of having understood his most ancient history, contemplating it as a mechanical sequential succession of hunter-gatherers (Paleolithic), farmer-herders (Neolithic) and nomadic pastoralists (Enneolithic).

These hermeneutic parameters have in fact become for archaeology, rather than essential criteria, calm and comfortable classifications and subdivisions based on an evident and relaxed economic reading of the origins, once the scandal of the ape-like origin, which still conditions and facilitates the understanding of the alba of the times, has passed.

With this volume, therefore, and thanks to the research of Alberto Lombardo and Alessandro Giuli, the historiographic research on that "Hyperborean Mystery", which is voluntarily ignored, is launched.

63] by the official historiography or labeled as "meta-scientific" or "deviant" [64], with which, on the contrary, certain academic disciplines should be confronted, although we must warn that: "The idea of the hyperborean tradition does not belong to the domain of archeology, nor of anthropology, nor of contemporary racism; it only belongs to esotericism" [65].

Mario Giannitrapani

Notes

[1] E. Campanile, "La Religione degli Indoeuropei", in VV. AA., *Storia delle Religioni. Le Religioni antiche*, by G. Filoramo, Laterza, Roma-Bart, 1994, vol. I, p. 569.

[2] Cfr. G. Spedini, "L'evoluzione del concetto biologico di razza", in *tivista de Antmpologia*, LXVIII, 1990, pp. 37-50.

[3] Cfr. VV.AA., *Alle origini dell'antropologia italiana*, by F. Fedele and A. Baldi, Liguori, Naples, 1988, pp. 37-99.

[4] Cf. G. Sergi, "Dolicocephaly", in *Enciclopedia Italiana, ad vocem*, XIII, 1932, p. 101.

[5] P. Broca, in *Buletin de la Société d'Anthropologie de Paris*, 2, 1861, pp. 508 ff.

[6] Thesis presented in 1864 by D'Omalus D'Halloy at the Société d'Anthropologie de Paris.

[7] Cf. H.F.K. Günther, *Die Nordische Rasse bei den Indogermanen Asiens*, Munich, 1934; for a complete critical study of Günther, cf. J. Evola, "Religiosità Indoeuropea," in *Il Conciliatore*, August 15, 1970, pp. 311-314 [included in the present compilation, under the title *Indo-European Religiosity*, n. of the t.].

[8] Cfr. C. Renfrew, *Archeologia e Linguaggio. Il puzzle delle origini indoeuropee*, Laterza, Roma-Bart, 1989, pp. 3-11.

[9] In the Italian paleoethnological literature, one of the latest correlations established between archaeological cultures and linguistic data has been that between Eneolithic civilizations (in particular that of Laterza) and Indo-European language villages. In this regard, cf. F. Biancofiore, "Contributi alla conoscenza delle relazioni paleostoriche tra l'Italia sud-orientale e i Paesi Balcanici occidentali", in *Archivio Storico Pugliese*, XLIII, 1990, pp. 27-31. It is also worth quoting E. Castaldi, *Anonimi del Mediterraneo e dell'Egeo nella pri-*

ma età dei metalli, Urbino, 1996, in particular pp. 194-211, and A. Romualdi, *Gli Indoeuropei*, Ar, Padua, 1978.

[10] A. de Benoist, "Bibliographie chronologique des Etudes ludo-Européens 1930-1997", in n. 49 of *Nouvelle Ecole* dedicated entirely to the Indo-Europeans, Paris, 1997. Cf. also VV.AA., *Miscellanea Indo-Europea*, by E. Polomé, n. 33, Washington; VV.AA., *Antichi Popoli Indoeuropei. Dall'unità alla diversificazione*, by O. Bucci, Goliardica, Rome, 1992, in particular pp. 11-117. More concrete is K. Haoui, "Les Indo-Européens; une Bibliographie Française de la question", in *Travaux de Laboratoire d'Anthropologie et de Préhistoire des Pays de la Méditerranée Occidentale*, 1988, pp. 185-210.

[11] For an overview of the subject at the time of the early 1970s, cf. the anthology of writings by Kossinna, Hirt, Kuhn, Sulimirski, Pokorny, Trubetzkoy, Bosch Gimpera, Gimbutas *et alii*, in VV.AA., *Die Urheimat der Indogermanen. Herausgegeben von Anton Scherer*, Darmstadt, 1968. Cf. also, E. Crevatin, *Ricerche di Antichità Indoeuropee con saggi di P. Casola Guida e G. Stacul*, Trieste, 1979, in particular pp. 9-11 and 44-45.

[12] G Kossinna, "Die indoeuropäische Frage archäologisch beantwortet", in *Zeitschrift für Ethnologie*, 34, 1902, pp. 161-222.

[13] V. Gordon Childe, *The Aryans: a study of Indo-European Origins*, London, 1926.

[14] P. Bosch-Gimpera, *El Problema Indoeuropeo*, Mexico City, 1960.

[15] M. Gimbutas, "The First Wave of Eurasian Steppe Pastoralism into Copper Age Europe," in *Journal of Indo-European Studies*, 5, 1977, pp. 277-338.

[16] J. Makkay, "The Linear Pottery and the Early Indo-Europeans", in VV.AA., *Proto-Indoeuropean. the Archaeology of a Linguistic Problem. Studies in Honor of Marija Gimbutas*, Washington, 1987.

[17] J. Mellaart, "Anatolia and the ludo-Europeans," in *Journal of Indo-European Studies*, 9, 1981, pp. 135-149.

[18] A.G. and S. Sherrat, "The Archaeology of Indo-European: an Alternative View," in *Antiquity*, 62, 1988, pp. 584-595.

[19] M. and K.V. Zvelebil, "Agricultural Transition and Indo-European Dispersals," in *Antiquity*, 62, 1988, pp. 574-583.

[20] C. Renfrew, *Archeologia e Linguaggio*, cit. 1989, pp. 89-114 and 297-325.

[21] B. Sergent, *Les Indo-Européens, Histoire, langues, mythes*, Paris, 1995, pp. 394-434.

[22] R. Dufrenne, "La Vallée des Merveilles et les Mythologies Indo-Européens", in *Studi Comuni*, XVII, Capo di Ponte, 1997, in particular pp. 11-16 and 199-.... 202. Long considered to be of Iberian origin, the so-called Campaniform Vase culture is now considered by an increasing number of scholars to be of Central European origin.

[23] A.J. Ammerman and L.L. Cavalli Sforza, *La transizione neolitica e la genetica di popolazioni in Europa*, Boringhieri, Turin, 1986.

[24] C. Renfrew, *Archeologia e Linguaggio*, cit. 1989, pp. 298-299.

[25] T.V. Gamkrelidze and V.V. Ivanov, "The ancient Near East and the Indo-European Problem," in *Soviet Studies in History*, 22, 1983, pp. 3-52.

[26] H. Kuhn, "Herkunft und Heimat der Indogermanen", in *Proceedings of the First International Congress of Prehistoric and Protohistoric Sciences* (London, 1932), Oxford, 1934, pp. 237-242. 237-242; G Shwantes, *Die Indogermanen in der Geschichte Schleswig Holsteins*, Neumunster, 1958; cf. Seger, 1936, and T. Sulimirski who, in 1971, advanced the hypothesis of tracing Proto-Indo-European back to Mesolithic; cf. also L. Kilian, *Zum Ursprung der Indogermanen. Forschungen aus Linguistic, Praehistorie und Anthropologie*, Bonn, 1988, in particular pp. 29-59, 71-92 and 121-137; and A. de Benoist, *Bibliographie...*, cit. 1997, p. 96.

[27] J.B. Kruskal, I. Dyen Black, *The Vocabulary and Method of Reconstructing Language Trees. Innovations and Large Scale Applications*, Edinburgh, 1971, pp. 361-380. Statistical analysis has shown estimates in the region of

6,000 years, seriously inferior to the real ones, cf. L.L. Cavalli Sforza, *Geni, Popoli e Lingue*, Adelphi, Milan, 1996, p. 217.

[28] Cfr. O. Bucci, *Indoeuropei: il percorso della dottrina*, pp. 13-42, and "Airyana Vaejah. La dimora originaria degli arii e la formazione storica del principio dell'armonia cosmica", in VV. AA., *Antichi Popoli* cit. 1992, pp. 45-117. The author tends to identify in the Arctic glacial zone the original seat of the Aryans, basing himself more on the rediscovery of Indo-Iranian literary sources and criticizing those who, ignoring the latter, have been fascinated by the Indo-Iranian myth, which, in the light of the research carried out, "shows more and more its inconsistency" (cf. p. 73).

[29] B.G. Tilak, *La dimora artica nei Veda*, Ecig, Genova, 1986, in particular pp. 21-64 and 283-333; and *Orione, a proposito dell'antichità dei Veda*, Ecig, Genova, 1991, in particular pp. 155-182 and 223-262.

[30] G de Santillana, H. von Dechennd, *Il Mulino di Amleto*, Adelphi, Milan, 1989 (ed. consulted 1997), pp. 51-70 and 117-130.

[31] Cf. the 26,000-year precessional helio-geothermal calendar in the detailed study by J.C. Dragán, St. Airinei, *Geoclimate and History*, Naggard, Rome 1989, in particular pp. 178-192 and 226-246.

[32] M. Giannitrapani, "Paletnologia dell'Antichità Indo-Europee", in *Quaderni del Veliero-Kultur*, 2/3-4, Rome, 1998, pp. 246-260 and 84-106; and "Retroadattazioni glottologiche ed ipotesi paleolitica", in VV.AA. *Colloquio della Indogermanische Gesellschaft, Anatolico e Indoeuropeo* (Pavia, 22/25-10-1998), 1998.

[33] Current studies aim to verify the thesis of our African origin (cf. V. Formicota and M. Giannecchini, "Evolutionary Trends of Stature in Upper Paleolithic and Mesolithic Europe", in *Journal of Human Evolution*, 36, 1999),

The authors explain that the stature and somatic proportions of the Upper Paleolithic men are typical of people from tropical environments, a theory which, therefore, seems to reconcile very well with the hypothesis of a circum-Arctic preglacial origin.

[34] R.G Klein, *Il Cammino dell'Uomo - Antropologia culturale e biologica*, Zanichelli, Bologna, 1995, pp. 304-311.

[35] J.-J. Hublin, "Gli ultimi neandertaliani", in VV.AA., *Le origini dell'Umanità - Le Scienze quaderni*, Milan, 2000, pp. 89-95.

[36] This does not imply that we have to accept this without further ado, or at least generic sentences, such as that "the civilization of Cro-Magnon Man (...) was essentially patriarchal, this being a characteristic feature of all types of nomadic hunters (...) therefore, women appear as a marginal figure", in R. del Ponte, *Figuri*, Ecig, Genoa, 1999, p. 43; in fact, recent studies tend to gather most of the hunter-gatherer groups in bands or clans with an egalitarian structure where there are no formally recognized leaders. 43; indeed, recent studies tend to gather the majority of hunter-gatherer groups in *bands or clans of egalitarian structure* where there are *no* formally recognized *leaders*, as well as *no* economic or social *status* differences among their members, and the role played by women is not secondary, being more autonomous and free than in later sedentary communities. The beginning of the hierarchy (*ranking*) through different lineages, will appear in a more accentuated way only later (*chiefdom*). Also in today's nomadic-pastoralist cultures with a triarchal tendency (although there are also those with a matriarchal tendency), a certain parity between men and women is more evident than it seems at first sight (cf. VV.AA., *L'altra umanità*, Florence, 1983, p. 59).

[37] "Traditional man did not have the same experience of time as modern man: he had a supratemporal sense of temporality (. . .). Tradition begins where, with the attainment of a supra-individual and non-human point of view, it is possible to place oneself above all that (. . .)" (J. Evola, *Rivolta...*, cit., p. 59).

[38] For a more updated bibliography on the origins, see I. Tattersall, *Il Cammino dell'Uomo*, Garzanti, Milan, 1998.

[39] Cf., for example, the increasingly advanced techniques of molecular biology applied to the anthropological sciences of antiquity, R.R. Sokal, N.L. Oden and B.A. Thompson, "Origins of the Indo-Europeans: Genetic Evidence", in *Proceedings of the National Academy of Sciences U.S.A.*, 89, 1992, pp. 7.669- 7.673; VV.AA., *Il DNA nello studio dei resti umani antichi*, by F. Rollo, Palermo, 1999.

[40] Cf. J. Evola, *Il Mito del Sangue*, 1937 (ed. consulted 1995), p. 159.

[41] Cf. J. Evola, *Sintesi di dottrina della razza*, pp. 67-68, (ed. consulted 1995): "Nor can the investigation of fossil skulls bring us much, either because a race is not characterized only by the skull (. . .), either because

There is reason to affirm that for some of these races no fossils may have been preserved up to our time. In any case, his maxim is valid: "But all this can never be regarded as the last step.

[42] The island of Thule has sometimes been identified with the Shetlands, with Norway and also with Iceland; for ancient sources cf. Antonius Diogenes, *Incredibilem de Thule insula* (Photius, *Bibliotheca*), Aristeas of Proconnesus, *Arimaspea* (in particular, Herodotus, 4, 13-15, Colli); Pythias of Marseilles (in particular, Frr. 6 6c, 6g, 7a, 11b, 13a, Mette); Hecataeus of Abdera, *Sugli Iperborei*, Italian version (in particular, 264 F 7 (5a), Jacoby).

[43] See notes 63 and 64.

[44] Evola, *Senso della test nordico-aria*.

[45] J. Evola, "Panorama razziale dell'Italia preromana", in *La Tradizione di Roma*, (ed. consulted 1977), p. 16; an explicit ideological and instrumental use is still evident, cfr. "...in the sense of a pure reference for a first *discrimination* (...)", in *Sintesi*, cit., p. 177.

[46] Cf. *Sintesi*, cit. (*Le migrazioni nordico occidentali*). Later it will be one of Evola's main concerns "to define what is Indo-European in essentially morphological and general terms, *without limited ethno-racial references*", - cf. also *Religiosità Indo-europea*, cit.

[47] "Those Asian civilizations for us do not imply anything original and much less anything *pure*", cfr. *infra*, J. Evola, *La razza e le origini*.

[48] "Not Eastern, but Western and Nordic-Western is the origin of the most civilized of the *white races*", cf. *ibidem*. The first Europeans of Cro-Magnon, among other things, came from areas with a more temperate climate; presumably they should also have, by virtue of current studies, a darker coloration than is seen in current informative reconstructions.

[49] On the hypothesis that the pseudonym corresponds to Evola, which judging by the content would seem likely (Ur Group, *Introduzione alla Magia*, Ed. Mediterranee, Rome, 1972, vol. II, pp. 362-371).

[50] The term "animalistic", (*L'uomo animalco delle caverne*, cfr. *infra*, J. Evola, "Il Mistero dell'Arte preistorica: Thule" [collected in the present commentary], often seems to denote an inconvenient and negative reality, automatically establishing an evaluative dichotomy between man-superior and animal-inferior, often being a source of misunderstandings when one looks back to archaic cultures, where the limits - as we well know thanks to the study, for example, of the shamanic experience - between man and animal are susceptible to ambivalent interpretations.

[51] Only recently, after having long considered *Homo sapiens Neanderthalensis* as a close "relative" of ours, new research based on fossil DNA carried out by geneticists, seems to

to have redefined and resolved the question in a much less direct kinship, turning out to be a sort of "distant cousin" (sic).

[52] P. Paisano, "Il Flauto di Neandertal", in *Le Scienze*, 349, 1997, pp. 108-109.

[53] J. Evola, *Rivolta...*, cit.

[54] J. Evola, *Rivolta...*, cit.

[55] R. Quinton, "Les deux poles, foyers d'origine", in *Revue de métaph. et de mor.*, 1933, 1, cit. in *Rivolta...*, cit. p. 235.

[56] Disappeared continent considered by E. Haeckel (1884) as the cradle of mankind.

[57] J. Evola, *Rivolta...*, cit.

[58] Cf. R. Guénon, *Simboli della Scienza Sacra*, Adelphi, Milan, 1994, and *La Grande Triade*, Adelphi, Milan, 1997 [of both there are translations in Spanish: R. Guénon, *Símbolos Fundamentales de la Ciencia Sagrada*, Paidós Ibérica, Barcelona, 1996; and R. Guénon, *La Gran Triada*, Paidós Ibérica, 2004 (n. of the t.)].

[59] Evola points out that they could be "biologically superior and highly civilized" (cf. *infra*, J. Evola, "Preistoria mediterranea" [collected in this compilation]), but this type of definition can be misleading. In fact, by associating *civilization* - understood in a way that is quite different from any contemporary analogy - with *biology*, one establishes the premises of a standard of measurement that could prove to be quite ambiguous in certain cases. On the other hand, it was the same author who maintained that "the danger of a limitation of horizons due either to *racism* or to a *unilateral and tendentious use* of ideas exclusively for the German people was quite evident": see J. Evola, *Religiosità Indo-Europea*, cit.

[60] Cf. J. Evola, *Rivolta...*, cit.: "To maintain, as it is traditionally held, that in the origins there was (...) a more-than-man, and that already the highest prehistory has witnessed not a civilization, but a whole era of the dioceses" (cit., Cicero, *De Leg.*, II, 11).

[61] J. Evola, *Rivolta...*, cit.

[62] J. Evola, *Rivolta...*, cit., p. 283: "Whoever, starting from a particular traditional civilization, knows how to study and reconstruct it, freeing it from its historical and contingent aspects, must also place its generating and tempting principles on the metaphysical plane, where they are, so to speak, in a pure state..." (p. 13).

[63] Indeed, J.-P. Demoule ("Sur les traces des ludo-Europeanistes", in *Journal of European Archaeology*, vol. 1, 1993, pp. 197-200), referring to France, stigmatizes the ideological-instrumental use that still exists today in several intellectuals, "directement mêlés aux mouvements de l'extrême droite politique et intellectuelle" ["directly linked to movements of the extreme political and intellectual right"], affirming that the only "scientific" publications on the

The works on the subject are works of popularization that are not very different from those of National Socialist Germany. In our opinion, however, this situation should not prevent an objective evaluation just because of a certain ideological tendency, because if the same criterion were applied to the entire production of academics linked to European communist regimes and parties, a good percentage of the world's scientific repertoire would have to be wiped off the map.

[64] It is indeed unpleasant that Onorato Bucci, who has the merit of having made one of the most interesting rediscoveries of the Indo-Iranian sources on the Arctic dwelling, has later dedicated perhaps too hostile words, either on Evola's *fiivoffa...*, which he presents as "a canonically meta-scientific text, written under the rivers of Nazi Aryanism" (cfr. VV.AA., *Antichi Popoli*, cit. pp. 115-117), whether in the monograph 27/28 of the journal *Arthos*, or in the analysis of J. Remy, "Introduction e Origine polai- re de la tradition védique" (in *Arché*, Milan 1979), considered "of dissident approach", stating that "whoever becomes a champion of Tilak is the one who then professes doctrines that for science and for historiographical analysis are far from the approaches of Tilak himself". In short, the irritation is directed, among others, against the Germanic doctrines, which for those who have made Tilak's theses 'the fruit of magical, esoteric and symbolic research', thus the author forgets that, on the one hand, *Rivolta...* was a text thought out and written by Tilak himself. was a text thought and written before the advent of National Socialism and, on the other hand, that the Indo-Iranians themselves of a few millennia ago, faced with their subdivisions between magic and academic historiography, would probably have shown a broad smile at the artificial separations made (this time) by our deviant minds as modern Westerners.

[65] Arvo, *Sulla tradizione iperborea*, cit. p. 371.

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For the present bibliography we have taken as a basis the one reproduced in the Italian original of the present volume, including some of the translations into our language of the most relevant works, to which we have added, in addition, some works in Spanish on the subject, although of unequal value.

This bibliography is not intended to be exhaustive, but sufficient to provide an overview of the subject, focusing on the specific field of the Indo-Europeans and not on particular civilizations. A proportionally larger space has been reserved for the work of Georges Dumézil, because it is essential for anyone wishing to approach the subject of Indo-European studies, and for that of Franz Altheim, because of his influence on Julius Evola.

We ask the reader to excuse any possible gaps, and at the same time we encourage him/her to help complete it by sending us information on works and studies that could or should be included.

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