

EPISODE #3 INITIATION OF THE HERO

Introduction

In this episode, we're returning to the ancient Indo-Europeans, and delving deeper into their everyday lives. We're going to be exploring the intricacies of their lifestyles, from their caste system to their economy, and of course their warfare – an art at which the Indo-Europeans would prove particularly adept.

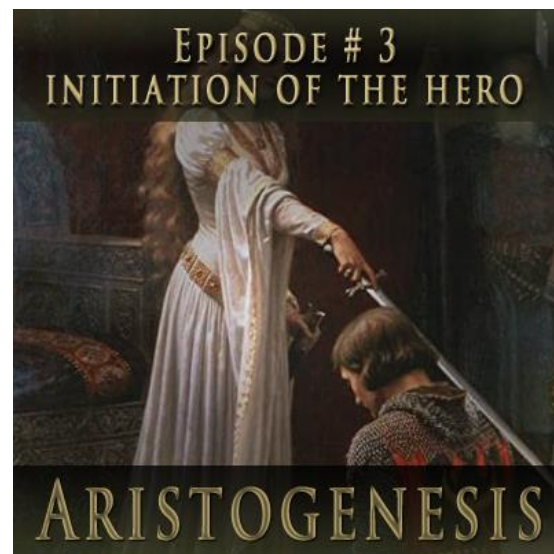
We're going to be looking into what it was that set them apart from all others, and what it took to make them rise above their enemies and conquer the known world. Time and time again, throughout their mythology, and throughout the mythologies of their descendants, known to us as the greatest empires the world has ever known, from Greece, Rome and Persia in times of antiquity, to the Nordic conquerors of the Viking Age, to the Colonial Powers of recent years. Throughout the tales of these people, both those they told themselves and those written of them, in esoteric myth or mainstream history, one thing ties them all together; the Hero. The man willing to risk life and limb for the greater good of his folk, honoured in the eyes of men and Gods alike. From Alexander the Great to Ivar the Boneless, from the Spartans at Thermopylae to the Battle of Rourke's Drift, their heroism still captures our love and utmost admiration to this very day. The hero is timeless and eternal, Demigods in their own right. And now more than ever it is imperative that we keep the memories of our Heroes undiluted, and come to understand what made them who they were, and who we must become.

We're going to begin by talking about the Ancient Indo-Europeans, what made them so special, and how they defined the Hero's Path. We're going to start off by discussing the economy of these ancient people, and look into how they traded with one another, and kept their communities self-sustaining. While on the outside, this may not seem as engaging or enthralling as their expansionist conquests, or their initiatory rites and Traditions, upon further inspection there are fascinating and sophisticated details and a real nuance to their economic system, that we in the modern day would do well to learn from.

Indo-European Economy

When looking at the economics of the Aryans, it isn't a stretch to say that it was essentially a non-capitalist one, with trade and bartering between kinfolk being the crux of their economy. Status and prestige was nigh-on impossible to achieve through purely economic means, as in the accumulation and hoarding of wealth – in fact, the opposite seems to be the case. Political rivals would attempt to 'out-generous' one another, competing by throwing huge feasts and banquets to please both their people and their Gods.

They may not have used currency, but this shouldn't be regarded as the custom of simpletons who couldn't create a form of coinage, as the Scythians, Indo-European contemporaries of the Ancient Greeks at the height of their power, known for their extreme adherence to the old Indo-European cultures,





deliberately shunned the use of coinage purely on principle, despite reportedly having vast quantities of gold jewellery of the finest craftsmanship.

These ancient Aryans knew well of trade within their own communities and kinfolk – and trade, as well as the economy in general, was based around cattle and agricultural goods. Of course, different communities had their own ways of sourcing such goods with which to trade; some being more inclined to farm, and others retained a nomadic, pastoralist lifestyle. As with any group that splits off into small communities in such a vast area of land, with such varying climates, temperatures and terrains, each community settled into a way of life that suited their environment. Even at this early stage, our ancestors were already showing their unique combination of fanatical devotion to their Traditions, and an environmental flexibility that would make them so successful as a collective. We are at once both steadfast and adaptable, and such early examples show that these unique and defining traits are in our very nature as a people, rather than coming about through any external force.

One thing certainly sticks out in terms of their trade with outside groups – one group of Indo-Europeans from the Northern Caucasus region, had a chieftain buried wearing Ancient Mesopotamian symbols of power, and the tribe had a number of Mesopotamian clay-spun pots in their possession. Trade is, of course, only the official explanation for such an odd discovery. Perhaps though, however unlikely, there could have been more between this humble tribe and the ancient Mesopotamians – whose own writings and records seem to hint at just that. But we will return to the Ancient Mesopotamians at a later date.

As mentioned in our earlier episodes, Indo-European society was built on a foundation of trust, bound by oaths taken before the Gods, and held together by ethnic, tribal ties. This attitude was applied to all aspects throughout Indo-European life, and thus their economic system became one of reciprocation. When warriors and explorers would have to travel huge distances with very limited supplies, men already established along the way would be expected to provide food and shelter to these weary travellers from amongst their kinfolk, with the expectation that their guest, now bound by sacred oath, would repay him one way or another, and this debt could pass down onto one's descendants if left unpaid – though repayment was typically not through mere commodities, and interest rates were an alien concept to these noble warriors. It's worthy of note that two men who entered into this host-guest oath would refer to one another as "Ghosti," the root word for both 'host' and 'guest' in English. This idea of a Host and Guest being one and the same links back with the aforementioned point of trade being the giving of mutual gifts. In fact, the words for "to give" and "to take" are also the same verb, which shows that there was a running theme of balance and reciprocation than ran throughout all aspects of their society.

After all, what is honour but reciprocation? When you are treated well, it is the honourable thing to repay such treatment. If you are attacked or betrayed, it is the honourable thing to repay such slights in kind.

This is why Indo-European civilisations have always offered sacrifices to the Gods rather than mere prayers, as it was seen as a way of entering into the Host-Guest relationship, called Xenia by the Greeks, with the Gods Themselves.

Now that we've established how important this idea of reciprocation was to these Indo-Europeans, how did it apply to their economic system?

Well, due to the aforementioned lack of any financial currency and the trading of goods being the chief form of currency, a system of bartering naturally developed. All trade was thought of as 'gift giving,' and all gifts would have to be 'repaid,' so to speak. What this means is the Indo-European system of honour and goodwill towards kinsman and their revulsion towards debt of any kind, governed their economic system, and trade strengthened the bonds within a tribe. The rich could not take advantage of the poor, as both parties could only exchange goods of equal value – but nobles, who were the guardians of their tribe, wouldn't ever have even considered such a dishonourable act as exploiting their own kinsman for the sake of material wealth.

Now, we in the modern day can only admire this system that was built around Traditions of the Aryans, that shunned material wealth, and instead promoted trade as a means to provide for the kinfolk, free from any dubious banking systems, or any capitalist oligarchs pulling the strings from behind closed doors. A system in which the kinfolk was more important than wealth, and wealth was used to provide for the kinfolk.

So, it would seem that even in the most mundane aspects of Indo-European life, there are still so many fantastic lessons for us to learn.



Lifestyle

We can see that the inner-working of their lifestyles created a stable foundation, but this alone couldn't have been responsible for their indomitable prowess on the battlefield. That came down to a combination of cultural, technological, and physical characteristics that were unlike any other group of people on the face of the Earth. In terms of physicality, it's obvious. The Indo-Europeans were, especially compared to their neighbours, huge. They were both tall and wide in stature, and full of muscle. This was a combination of genetics, lifestyle and diet. Genetically, we can see that historically up until the modern day, people in colder regions are generally taller, and these men, originally hailing from the far-North, were no different. Their bodies tempered by their hard lifestyles in the cold of the North and the heat of battle, they were bred into the greatest fighting force of their age.

In terms of their diet, it was almost exclusively meat and dairy – unsurprising for a culture of pastoral, cow-herding, semi-nomadic warriors. Their naturally large stature, coupled with their excellent diet made these men into nigh-on invincible killing machines.

Cows, being central to the Indo-European way of life, would naturally also become incredibly important in Indo-European myth. In fact, one of the earliest myths that we have been able to decipher involves a man called Triton, who is known as "the first warrior." His quest was to recover the theft of his people's cattle herd. He then brings the cows back and offers them to the priest in order to give them in sacrifice to the Gods. Triton's name appears to mean "the Third," and is emblematic of the trifold caste system of King, Priest, and Warrior.

This thereby establishes the sanctity of the cows as integral to their lives, as well as the connections between the Gods, the priests and the warriors, and the necessity of war, struggle and sacrifice to the Gods in order to protect one's own people. There are also a great many later Aryan myths involving cattle thefts, partaken by the crew of Odysseus, or the new-born Hermes, for example. These myths are thought to reflect the proliferation and significance of cattle-raiding, which was thought to have been integral to survival, at least at certain times.

In Norse mythology, it is a sacred cow that reveals the Gods trapped in the ice, and feeds Ymir. In Hinduism, Krishna grows up as a cow-herder. In Greek mythology, Apollo, the God of the Hyperboreans, has a flock of sacred red cows that were not to be touched. Curiously enough, I myself have visited the Temple of Mithras at Hadrian's Wall, and Mithras was often equated with Helios and Apollo as a Solar God. Surrounding the Temple, which lays in the middle of an open field, there is a herd of red cows that are incredibly friendly to visitors.

In India, of course, the cows are still famously held in reverence, and while beef is forbidden, milk and dairy products maintain very high popularity in dishes across India, despite the population being largely lactose-intolerant.

Unlike the Indian reverence for cows as a kind of untouchable animal, however, the Indo-Europeans used them in sacrifices to the Gods, as well for their meat and hides in a more general way.

Going back to the Indo-Europeans as people – in terms of their technology, perhaps their axes and spears may not have been anything particularly noteworthy, but all things pale in comparison to their most crucial of inventions – first came the domestication of the horse, a great feat in and of itself, but these horses were short and stocky, far from the purpose-bred forces of nature that would fill the battlefields of antiquity and medieval Europe. A little known fact regarding horses that should be more well-known given how obvious it is, is that they cannot be made to charge onto an infantry line. These creatures even now will spook at the slightest disturbance on the roads, so trying to get what was little more than a short, wide, wild animal to throw itself into the fray of combat would prove almost impossible. The horses, therefore, would instead be used to carry goods and people in a more civilian capacity, while warfare would be predominantly fought on foot.

All of that soon changed, however. One man, whose name is now tragically lost to history, had an idea that would change not only the future of his own tribe, but shape the entire world. And thus began the age of the war-chariot.



The Chariot

Both physically and throughout mythology, the chariot plays an integral role in the spread of the Indo-European people in their mighty conquest across Europe and Asia. The chariot, at the time of its invention, would have made its rider into an unstoppable juggernaut. The primitive weapons and tactics of their enemies, coupled with the flat lands of the Steppe, would have made stopping a chariot charge virtually impossible, especially for the relatively pacifistic people who inhabited their surrounding land.

When thinking of this, it is easy to imagine oneself as the noble Aryan, stood atop his chariot, covered in glory and Eternal Victory, victory won in the name of his people and in the name of his Gods. Who these Gods were, exactly, we will be covering in the next episode. These men are our ancestors, those who soaked the soil in the blood of lesser men.

It is harder, however, to imagine the sheer terror and pitiful plight of those doomed to face them in battle. To imagine seeing an army approaching on the horizon, the very Earth trembling as they draw near. To see these pale-skinned warriors, their chariots, their unstoppable war machine eradicating anyone foolish enough to stand in their way. These towering, invincible gods amongst men – unrelenting, unyielding forces of nature – it becomes easy to see how they reigned as masters of Europe and Asia, and why those they encountered would often rather bend the knee than face certain annihilation at the hands of these great men.

Chariots also retained their symbolic significance, even when they were no longer used in combat, phased out in favour of cavalry with horses that had finally been bred to be large and fierce enough so as not to require the accompanying chariot. In Rome, even when chariots were no longer used on the battlefield, chariot racing was still incredibly popular. In fact, the best paid athlete in all of human history is the Roman chariot racer Gaius Appuleius Diocles, who in a single day earned more than a Roman Procurator's annual wage. If he lived today, he would have been worth approximately \$16 billion.

The ancient Britons, however, were still using chariots as the main form of warfare for the nobility even during the Roman invasions, with Julius Caesar meeting with hundreds of them, offering fierce resistance to his landing.

Long before they were phased out, however these chariots were a symbol of near-immortality on the battlefield, and became associated with the Gods themselves. And this association stuck – even long after the use of chariots in warfare had passed, the Gods were still depicted in chariots. Apollo is once again the most famous example of this, with His chariot being drawn by horses across the sky as dawn breaks, but there are other Gods who are likewise said to ride chariots, such as Mars or Ares, Diana, Thor, Freya and others. There is also an obvious comparison to be drawn between Apollo and Dagr in the Norse Tradition, as well as Sol existing as a Solar Deity in both Roman and Norse religions, though the Roman Sol was a God, and the Norse Sol was a Goddess.

Chariots also appear in the Bible, during the war between Judah and its neighbours. For example, Judges 1:19 depicts Judean soldiers going to war with Indo-Europeans, and despite having the full backing of their god, the god of the Old Testament, they are still unable to overcome these chariot-mounted warriors.

The LORD was with the men of Judah. They took possession of the hill country, but they were unable to drive the people from the plains, because they had chariots fitted with iron.

This single passage alone raises many questions, as it seems that the god of the Bible himself is virtually powerless against these warriors, something that I am sure we will elaborate on sometime in the future.

The Hero

However, returning to the Indo-European perspective, these chariot-riders are perfect examples of heroes – men risking life and limb in order to expand the dominion of their people. The word "Hero" is derived from



the Indo-European word, "Heryos," which is also the root of the word "Aryan." Therefore, it is not too much of a stretch for us to say that Hero and Aryan are one and the same.

But is that all that makes a hero? Both hero and savage are capable of acts of war, so what is it that sets the hero apart from the rest?

It is more than mere bloodlust that sets him apart from the savage masses, it is his selflessness and bravery. But more than that, it is his commitment to his honourable duty. In the Vedic Tradition, a man is granted entrance to a warrior's paradise, akin to that of Valhalla or Elysium, if he dies in battle, regardless of his deeds in life. This was because, to the ancient Indo-Europeans, the greatest sin imaginable was to stand by and do nothing as your people fought and died. There is a quote incorrectly attributed to Dante Alighieri, the famous Italian poet and author of the Inferno, that "the lowest pits of Hell are reserved for those men who, in times of crisis, choose to retain their neutrality." While he didn't actually say, or even imply this, and the true source of the quote is unknown, the quote nevertheless accurately summarises that quintessential Indo-European warrior idea – that cowards are worse than villains.

Throughout mythology, heroes are men who go out and do their duty, and the Greek legends are a fine example of this. Whether to protect their kinsman like Theseus, to protect their family like Perseus, or atone for wrongdoings often out of their control, such as Heracles, or Hercules to the modern English speaker. There is a purpose and sense of duty to these men, who often times step up to meet the challenges of corrupt and cruel tyrants, and overcome whatever odds they face by bravery, might, and Divine Will.

We can, in a way, say that all heroes, whether mythical, purely historical, or a bit of both, were chosen by the Gods. In myth, there are men who have their journeys to glory began by order of the Gods. In history, we find time and time again the right man in the right place at the right time. If Augustus hadn't have arisen and overcome the trials and tribulations of post-Caesarian Rome, then I would not be speaking to you now, as the Latin alphabet would never have reached my country, and the English language would not exist, with its many influences from the great mother-tongues of Europe, Latin, Greek, and of course German. But, equally, if Arminius had not thrown off his Roman bonds and rebelled, then Germanic independence may well have been stamped out for good, and Germany would have become just another Latinised country, and I would likewise not be speaking to you now, as the circumstances of any of our respective births would never have come about, and neither of us would exist.

Like the Greek heroes, born in times of dire tragedy, we are born exactly when and where we are needed – even if that doesn't seem to be the case for us. Tragedies of the past have occurred so that even greater Empires might rise in the future, and history teaches us that even the greatest maladies of history might have a greater purpose in what the future holds.

The hero is an archetype that remains no less fascinating to us in the modern day than it was to our ancestors, though the expression of this fascination is unfortunately very different. For a start, the average modern man lacks any real heroes. His idols are typically useless, vapid celebrities who are being revealed more and more to have engaged in the most sickening acts of depravity. This is not only the case for the average modern consumerist, but our people as a whole – we seem to be severely lacking in heroes as a collective. With all of these recent occurrences across our world, of statues being torn down, we should ask ourselves, who in the modern era would we build statues of in order to honour their contributions to our people? Very few worthy men come to mind, besides perhaps a very fresh wound for many of us. With the despicable murder of Tommy Lindh, a man who stepped up to be counted amongst those few still willing to do their duty to their people, in his brave deeds we can see a hero. And yet, where are our people mourning for him, outside of nationalist circles alone? He did not die for any political belief or nationalist movement, he died doing everything he could to protect our people, and yet many of them may never knew he even existed, and others more vile treat his most noble sacrifice with scorn and contempt.

Clearly, our people are sick, sick in their very souls. It should not fall to a single man to take on the mantle of a hero, but rather it should be a quality alive within any healthy people as a whole. The attitude towards heroes, therefore, needs to become what it once was, and the heroic spirit must be cultivated amongst us as a collective. Men such as Tommy Lindh, a man whose name will remain in the hearts of heroes still yet to come, have proven that men of his calibre still exist. It is not the hero that is missing from our blood – we



as a people have simply forgotten how to pay due reverence to such heroes as our ancestors had always done.

This is due, in no small part, to our own heroes of our people's past having been rendered alien and often childlike to us. The Ancient Romans have become seen as either honorary Christians or a multicultural empire of Sub-Saharan Africans, the Vikings and Norsemen as irredeemable savages or play-pretenders dressed in leather biker gear, and perhaps the Greeks have suffered more than others in the common perceptions modernists have of their ancestors; with their Traditions being given the status of merely quaint fairy-tales for children, and their people, along with the Romans, now being hailed by the modern left as hotbeds for homosexuality and degeneracy. This is despite the fact that the Romans held to the Lex Scantinia, which made homosexual advances on a Roman citizen, as well as a Roman citizen voluntarily submitting himself to said advances, punishable by death, exile, or bankruptcy, depending on the severity of the offence. Alexander the Great's mother also feared that he would become "like a woman," due to him having more interest in military matters than in having sex as a teenager, going as far as to find him a woman who she deemed suitable, and homosexuality being punished by death under the constitutional laws of Lycurgus of Sparta. Across both Greece and Rome, accusing a rival of being a passive homosexual was the most grievous political slander.

A man in adulthood who idolises the Norsemen or the Greeks, who seeks to embody Hercules or Ragnar, is regarded as childish, and the respective desecrations of these figures through modern media portrayals have made it harder than ever to be sincere in your admiration for them. Our Gods and our stories have become products to be bought and sold to consumerists who spit on Tradition – those very same consumerists who attack us for seeing the ancient Gods and heroes as they were seen by the men who revered them properly, rather than the modernist Disney versions sold to us as "history."

Our heroes have been replaced with superheroes, also all owned by Disney, which have now become something socially acceptable for young men to not only be interested in, but shape their entire personality around. If the Inquisition were to return and scour Europe for those guilty of idol-worship, they would need look no further than the superhero fan. Where once our ancestors turned to ancient texts for guidance, such as the Romans and the Sibylline Books, the modern man likens his struggles to those of his favourite superhero, Star Wars movie or Harry Potter book. Pop culture has become a religion in and of itself in many ways, and has replaced our Traditions in the minds of the masses. Nowhere is this made clearer than in the Cult of JK Rowling, author of Harry Potter. Her cult is undergoing its first schism, as she has refused to support transgender rights, and her fanbase is now tearing itself apart, as if her personal views have somehow tainted their sacred book. I haven't read Harry Potter myself, but I hear that she made all of the bankers small, greedy, beady-eyed, hook-nosed goblins and I couldn't possibly imagine what her inspiration was on that one.

It's also worthy of note that in all of these dumb superhero films, the "hero's" job is always to work with the government and military-industrial complex, who are always good people with your best interests in mind, in order to maintain the status quo and save it from one of those evil villains who wants to put to right some problem that others refuse to address. Having now dipped my toe into being a media critic, I must digress.

Our society as a whole now has an idea of a hero as the complete opposite of what was once the natural and healthy ideals of a strong society. Now the terms "hero" and "victim" have become somewhat synonymous. It is not seen as positive now to be a victorious conqueror who imposes his will on the world, it is now only the victim who can be celebrated. One might look at the Native Americans as an example. The Aztecs were a brutal warrior culture that oppressed and conquered their neighbouring tribes, taking much delight in subjugating those who surrounded them and sacrificing them to the Gods whenever they would emerge victorious. However, when they were conquered by a rival empire, the Spanish under Cortes, who were actually backed up by countless native allies who wished to throw off the yoke of Aztec rule and live under the rule of Cortes, they suddenly become peaceful nomads who could do no wrong in the eyes of the modern man looking back on history. One conquering European empire had triumphed over a conquering Native American one, so clearly morality cannot factor into the situation. And yet still, it is wrong to celebrate the conquering Europeans, only the natives who lost the war.

We can see the same attitude when looking at the Zulu, who had expanded out of Zululand and into what is now South Africa, moving further and further out in their territorial conquests. In their expansion, they took



many slaves, often cannibalising them, subjecting the real natives of the land to barbarous cruelty. This expansion brought them head-to-head with another expanding Empire, the British, and a brutal war ensued, ending in British victory. Once again, two expansionist empires meet, and one can only celebrate the so-called "victim," rather than the victorious conquerors.

The Chieftain

The hero is often either in a position of leadership, or later has this position bestowed upon him for his deeds. It is fitting, therefore, for us to begin looking into two of the three key ranks of the Ancient Indo-Europeans; those being the Chieftain, and the Warrior.

The Indo-European Chieftain was expected to embody the virtues of the other high castes, having roles as generals and leaders on the battlefield, most often on the front lines in their chariots or cavalry. When off the battlefield, not only was he expected to govern his tribe politically, he was also to undertake the most sacred rites and religious duties, and provide feasts to his people in honour of the Gods. This position was so important that when the Romans threw out their last King and vowed to stay as a Republic, they still kept the position of the Rex Sacrorum, or Sacred King, but just removed all of the senatorial political power that came with the position, as these Kingly religious duties still had to be performed. As we discussed in our first episode, the Nordic Rig, cognate of the Latin Rex through the Indo-European word Hregs, was also a Sacred King, appointed by Baldr Himself, and shown the secret rites of the Runes so that he might both govern his people and revere the Gods in the proper manner.

In fact, contrary to popular opinion, very few Norsemen could read the Runes – only the truly worthy were initiated into this most ancient of Traditions. This wasn't uncommon – literacy rates across all ancient societies was very low – the literacy rate of the Romans was unparalleled for centuries, and only reached around 10% of the Empire's population. This was not, by any means, down to the general populations of Europe being stupid, but rather the fact that education was incredibly expensive, and writing was regarded as both a magical and creative art form, and only those who were worthy could be initiated into such Traditions. Even now, when the Norse Runes are more popular than they may have ever been, it is one thing to read them, it is another thing entirely to truly understand them. Only those who truly learn from them, those who are gifted the knowledge of the Gods, bestowed upon them by wise men who had likewise been initiated. The word "Rune" itself actually translated to "Hidden," "Mystery," or "Secret," and the name, like the Runes themselves are hiding something in plain sight.

Therefore, we can see that throughout both early and later Indo-European societies, the initiation of a leader was incredibly important, and a Chieftain would have to gain the favour of both his men and his Gods, before taking on the role of both the ruler and the High Priest, bridging the gap between the mortal and the Divine. This meant that the order of the Tribe was Divinely ordained, and even politics was a religious affair – something apparent in many later Indo-European societies.

"I am more fearful of an army of sheep led by a lion than an army of lions led by a sheep." So said one of the most famous leaders of all time, and a true embodiment of both a warrior and a leader, Alexander. He, in his earlier years was the embodiment of a true Indo-European chieftain, and yet in his later years, before his death, almost led his people into cultural and ethnic extinction, adopting the customs and women of the very people he and his men had conquered, while forsaking his own, and demanding his men do the same. A man such as Alexander is worthy of wider discussion, but for now he serves well as an archetype.

As we have just mentioned, the three main castes of Indo-European societies were the Chieftain, the Warrior and the Priest castes, and the ideal leader has historically embodied all three to differing degrees.

Throughout both myth and history, we see the warrior become King and rule with a just and righteous, but often ambitious hand. We can look to Caesar, Arminius, Ragnar and Horsa for examples, all of whom were cut down before their time, with both Caesar and Arminius, along with Romulus and many others, being betrayed by the jealous noblemen of their own peoples. When the ancients talk of these mythological figures who rose to greatness against all odds, with the blessings of the Gods, these tales should not be treated as mere stories, as we see time and time again these same archetypes arise across all Indo-



European peoples. Whether you believe that these stories have been embellished or not is up to you, though these embellishments are usually esoteric in nature.

The only reason that we as a people view the tales of men like Romulus and Ragnar as childish myths and fantasies, but the tales of Caesar and Eric the Red as historical fact, is because modern historians, and their Marxist-materialist interpretation of history, have removed any of the spiritual elements of the lives of these great men, and relegated any sense of the Divine that they could not erase to myth and fairy-tale, despite the deeds of these historic men being often times less believable to modern ears than any mythological event.

A logical mind, and I dare say even a purely materialistic one, should be far more inclined to believe the story of Ragnar, a Norse warrior becoming a King, and going out to foreign lands to raid and conquer like many Norsemen did, than they are to believe that Alexander and his men were dying of dehydration in the desert, and after praying to the Gods for water, two ravens, messengers of the Gods, appeared above him and circled around his head, before flying off. Alexander followed these ravens, who led him to an oasis, where his men could finally drink. The first of these is myth, the second is history, and the bias of the modern academic historian is very clear.

The Warrior Aristocracy

One common occurrence amongst Indo-Europeans that prevailed throughout the different places they travelled to, long after they had differentiated themselves, was that of a warrior Aristocracy, who were fanatically religious in their every undertaking. Every physical action that they took, whether on the battlefield, the parade ground, or anywhere else for that matter, they were steeped in Tradition and spirituality. The ancient Aryans believed that glory in warfare was the greatest way to please the Gods and earn immortality.

The earliest piece of Indo-European artwork we have, crafted sometime around 3000BC, is known as the Kernosovskiy Idol. It depicts a bearded man surrounded by bows, clubs, axes and other weapons. He is completely naked besides from his belt, implying that heroic nudity was an Indo-European concept in art depicting warriors for a very long time – as Nietzsche famously said, "a god should be ashamed of his clothes."

As we said in our first episode, the controversial term "Aryan" derives from the ancient Indo-European word for "Kinsman," and became a mark of nobility as only those descended from the conquering warriors would refer to one another as "kinsmen," and thus this term came into use amongst the lower, subjugated peoples to refer to their overlords. These men were, by nature of their conquest, members of the Warrior Caste, and their establishment as an elite would remain amongst European peoples for centuries. In Rome, you could not become a politician without first having served a substantial career in the military, and the tales of Nordic Kings like Harald Hardrada are full of warrior nobles who led from the front. This has obviously changed in the modern day, with politicians now being extremely wealthy through dubious means, and recruiting mostly the poor to go and fight their wars for them.

Because of this modern take, many now assume that this has always been the case, and that the words "nobility" and "aristocracy" are synonymous with "greedy" and "cowardly" and "soft," when history teaches that this was not always the case, at least not for our ancient ancestors.

For example, in the Roman Republic, before the Marian Reforms, only the land-owning middle and upper classes were permitted to serve in the army, and a man had to have a military career in order to be a politician. The Celts, likewise, had a strict caste system led by a chariot and later cavalry-mounted nobility. Only the richest of the Celts would be able to afford an ingenious Celtic invention – chain mail. Chain mail is expensive enough to produce even now with mechanised industry, and so mail was a mark of incredibly high status amongst Celtic culture.

Amongst the Greeks, the Spartans were the most obvious and extreme examples of a warrior aristocracy, with all Spartans being equal amongst themselves, trained as both living weapons, as well as adept philosophers and musicians, though these aspects of their society are rarely explored or depicted in popular culture. Athenians too, however, were all called to serve their country in its time of need. Some well-known men who are now less known for their military exploits include Socrates and Plato, and the Athenians were



directed in military matters by 10 noblemen called the Strategoi, such as Miltiades and Themistocles, who led the Athenians to victory against the Persians.

Amongst the Norse and Germanic peoples we hear time and time again throughout both myth and history of the warrior nobility of the Nordic peoples. Before becoming Kings, the well-known Norse Heroes were fierce warriors, a Tradition that continued for some time even after their conversion to Christianity. These men were sought after as bodyguards since the times of Julius Caesar, who surrounded himself with the Germanic cavalymen, who he would personally led in his famous cavalry charge against the Gauls at the Battle of Alesia. This initially somewhat informal mercenary organisation would later evolve into the more standardised force known as the Numerus Batavorum, due to their recruitment mainly stemming from the Germanic Tribe known as the Batavii, though other Germanic Tribes such as the Frisii and Ubii would also join. This bodyguard unit would be maintained by the entire Julio-Claudian dynasty, owing to their skill and fierce, unwavering loyalty, contrasted to the infamous, often treacherous and politically motivated Praetorians Guards. Even the most famous Client King of all time, Herod of Judea, employed a Germanic bodyguard, attempting to emulate the system that had worked very well for the Roman Emperor Augustus.

While these men are not exactly examples of a political nobility, they seem to routinely develop from a class of foreign mercenaries into a fiercely loyal and very skilful caste of warriors, consistently kept separate from the general population, as we see happening the exact same way with the Varangian Guards of Byzantine Empire.

However, the idea of Heroism was as much about an individual being prepared to do his duty no matter the cost as much as it was about being ruled by a collective made up of these individuals. The Heroic Spirit must exist in a people as a collective if they are to thrive, but even amongst cultures like the Norsemen, wherein Heroism is ingrained into the very fabric of everything they did, individuals can still be seen rising up to impossible odds.

The tale of the Battle of Stamford Bridge is an excellent example of just how vital these lone warrior heroes were to Indo-European peoples. One lone Norseman held back an army of up to 20,000 Anglo-Saxons on his own, the Anglo-Saxons only being able to defeat him by sailing beneath the bridge and stabbing him in the groin.

A related custom of self-sacrifice that I would like to mention is that of the Roman Devotio, from which we get our term "Devotion." The Devotio was an act of superhuman courage, performed by a handful of Roman generals over the years.

The Devotio was a ritual undertaken by the leading general of an army, who would have the priests anoint him as a sacrifice to Jupiter and Mars, in order to grant his people victory. After their anointment, the general would ride up and down the Roman lines, proclaiming his intentions to the soldiers serving under him. He would then plunge himself into certain death, so that his own self-sacrifice would grant his people the favour of the Gods.

One such event occurred during the battle of Sentinum in 293BC, during which the Romans were fighting against the Etruscans, Samnites and Gauls simultaneously. During this battle, the Roman general Publius Decius Mus, whose own father had also performed a Devotio in the decades before, was faced with a military disaster. His cavalry had been pushed back by Gallic chariots and crashed into his own infantry lines, routing the Roman soldiers and risking total annihilation at the hands of the Gauls and Samnites. Realising that his time had come to follow in his father's footsteps, he had himself anointed by the priests, and then rode up and down the Roman lines, delivering his final words;

"I carry before me terror, rout, carnage, blood and the wrath of all the Gods, those above and below! I shall infect the standards, the armour, the weapons of the enemy with dire and manifold death! The place of my destruction shall also witness that of the Gauls and Samnites!"

He then leapt into the thickest part of the enemy line, wherein the enemy threw javelins at him, cutting him down. Appearing before the Roman soldiers was the Lupus Martius – the Wolf of Mars, a sign that the



Gods had accepted his sacrifice. Seeing this, the routing Romans reformed, and pushed back the Gallic and Samnite lines - the battle was eventually won, against all odds.

His father before him, of the same name, had performed a similar rite during the Latin Wars, sacrificing himself by plunging into the enemy lines. He was said to have fought with such supernatural vigour that he singlehandedly forced the enemy to fall back, slay him with javelins from a distance and then reform their ranks.

There were of course other Devotios that were performed, but these were the most well-known example. For a man to disregard his own life and plunge himself into certain death, in order for his people to win victory, his courage and his reverence of the Gods granting him and his people Eternal Glory – he made the ultimate sacrifice, when he easily could have fled and returned to Rome, retiring on the riches that a general's wage provided. It is one thing to risk death, another thing to accept death, but another thing still to charge towards the enemy with the intention of dying, in order for the Gods to grant your men victory. Such occurrences like this pose questions for the Marxist ideas of history, in which all things are done for material gains, and the rich exploit the poor, using religion as an "opium of the masses." What material gains did Publius Decius Mus make from being dismembered by spears? It also shows that those who claim that the Ancients were not truly religious at all, and saw things only as metaphors for natural phenomena cannot be entirely correct.

The Mannerbund

It is also thought that there was a very specific rite of passage for all young men in Indo-European societies, one that is known today as a mannerbund. In order for boys to become men, they would have to join up into a band of young men of similar ages. Half of the year would be spent working as farmhands, the other half as raiders, going out into foreign territory and plundering the lands, earning fame and fortune. This way they would learn all that they needed to embody the masculine ideal – to tend and care and protect as farmers, and to fight and struggle and forage as warriors. This also might be why the God of War often also had agricultural associations, such as Mars for the Romans, or the Warrior God Thor for the Norse.

During these years, these men would wear the skins of animals – thus giving rise to the wolf-pelts of the Ulfhednir in Nordic Tradition, and the Velites and Aquilifers of the Romans. The famous Spartan Agoge also appears to be an extension of this ancient rite of passage, though the Agoge was far more formalised, whilst still retaining many elements of this custom, including time spent outside of society, being forced to learn how to forage and live off the land.

The Italic peoples also maintained this custom, calling it the "Ver Sacrum," and it was held in very high regard especially by both Samnites and Sabines alike. This was a practice in which young unmarried men would be initiated into a warband, and go out to plunder or conquer enemy settlements, much as the ancient Aryans had been doing for millennia.

It is thought that the legendary first King of Rome, Romulus, who was first outcast from his home as the son of a vestal virgin and raised by a she-wolf, then voluntarily leaving his life as a shepherd, was quite possibly undertaking this rite of passage. Once he had fought and plundered enough, waging war against the usurper Amulius, he then decided to build his own city, and open it up to other "outcasts," who are almost all given as being young, unmarried men – the exact demographic who would be undertaking this same rite of passage.

The myth of Romulus is steeped in esoteric meaning, but we cannot explore it without approaching wider Indo-European myths of Creation and the founding of peoples, which will be covered next episode.

Obviously, this similarity of the Ver Sacrum with the Nordic Ulfhednir and Viking raiding bands is evident, even down to wearing the same animal pelts. In fact, the Velites, the youngest members of the Roman army during the Republican period, were also known to wear little to no armour and be draped in wolf pelts, possibly as a continuation of this ancient religious Tradition, being reshaped so as to accommodate the Romans new approach to conquest and colonies in the Republican period. Wolf and bear pelts later became an honorific distinction amongst Aquilifers, bearers of the golden Eagle Standards of Jupiter. This idea of a religious warrior champion being dressed in the skin of a wolf or bear retains its distinction amongst both Romans and Nordics, two people who are often thought of being from different worlds.



Hero's Paradise

Of course, talking about all of these warrior Traditions would not be complete without us talking of the Hero's Paradise. As many will know, there are many afterlives within Indo-European religions, and access to each is granted depending on the actions one performs in life. This is both most clear and most well-known within the Norse religion, with the idea of Valhalla, a Warrior's Paradise in which Heroes go to drink and feast, fighting and training for the final battle at the end of the world. Valhalla is of course very well-known in popular culture, the most well-known of all Norse afterlives, and the reason for that is simple. Even in this modern day, with its wage slavery and its Marxist materialistic ideas of history, there is still something within Valhalla that still speaks to our very souls as Europeans. Not necessarily Valhalla itself specifically, but the idea that our fallen Heroes reside in paradise, a cut above all other mortal men. Even with the horrors of the last two great wars of the 20th century, our hearts yearn not only for a place in this heroes' paradise for ourselves, but for our ancestors. In fact, I would argue that the idea of an eternal paradise is, in many ways, less appealing than to live on in glory amongst ones descendants, and to have one's mortal memory become immortal throughout the histories.

The Greek and Roman afterlives can be somewhat complicated, as many of the ancients disagreed as to its nature. However, we may put this down to the innumerable philosophers of the time speculating on the myths to find the answers, each often coming to his own conclusion. However, we may say that the notion of death in battle for ones people was of the utmost importance, whether or not there was some glorious afterlife promised to those who fell. Take the words of the magnificent Homer, when he says in different parts throughout the Iliad;

"Without a sign, his sword the brave man draws, and asks no omen, but his country's cause."

"Any moment might be our last. Everything is more beautiful because we're doomed. You will never be lovelier than you are now. We will never be here again."

"Let me not then die ingloriously and without a struggle, but let me first do some great thing that shall be told among men hereafter."

Couple this with the Roman poet Horace's immortal line of poetry, "Dulce et Decorum Est, Pro Patria Mori" – It is a sweet and glorious thing to die for the fatherland, and you will see easily that this concept of a Warrior's Paradise reserved for those who met a glorious end in the defence of their people permeates throughout Indo-European peoples.

Interestingly enough, even the Old Testament seems to imply that there is a special part of the afterlife reserved for fallen warriors from amongst the uncircumcised. It says that the sons of Japheth fell in battle – this is, I believe, a copy of the Ancient Greek tradition in which they thought of themselves as descendants of the Titan Japetus, Japheth, originally pronounced Iapetos and Iapeth, an obvious transliteration from the Greek into the Semitic word.

Japheth is, to the Biblical Jews, thought to be the forefather of the European peoples, as opposed to Shem of the Semites and Ham of the Africans, but as we will tackle in a later episode, this is ultimately derived from the Greek myth of Oranos and Chronos.

However, there seems to be contempt for fallen warriors in general, with only two sons of Japheth being spared from eternal damnation. In Ezekiel 32:22, we can read:

"Assyria is there with her whole army; she is surrounded by the graves of all her slain, all who have fallen by the sword.

Their graves are in the depths of the pit and her army lies around her grave. All who had spread terror in the land of the living are slain, fallen by the sword.

Elam is there, with all her hordes around her grave. All of them are slain, fallen by the sword. All who had spread terror in the land of the living went down uncircumcised to the earth below. They bear their shame with those who go down to the pit.



A bed is made for her among the slain, with all her hordes around her grave. All of them are uncircumcised, killed by the sword. Because their terror had spread in the land of the living, they bear their shame with those who go down to the pit; they are laid among the slain.

Meshek and Tubal (sons of Japheth) are there, with all their hordes around their graves. All of them are uncircumcised, killed by the sword because they spread their terror in the land of the living.

But they do not lie with the mighty me, the fallen ones, the warriors of old, who went down to Sheol (the Semitic equivalent of Hades, meaning a general underworld), with their weapons of war--their swords placed under their heads and their shields resting on their bones--though these warriors also had terrorized the land of the living.

You too, Pharaoh, will be broken and will lie among the uncircumcised, with those killed by the sword. Edom is there, her kings and all her princes; despite their power, they are laid with those killed by the sword. They lie with the uncircumcised, with those who go down to the pit.

All the princes of the north and all the Sidonians are there; they went down with the slain in disgrace despite the terror caused by their power. They lie uncircumcised with those killed by the sword and bear their shame with those who go down to the pit.

For I spread terror in the land of the living; and he shall be laid to rest among the uncircumcised, with those who are slain by the sword, Pharaoh and all his multitude, declares YHWH."

Now, the original term for "Fallen Ones," referring specifically to uncircumcised, gentile warriors who died in battle, was Nephilim, but that's a whole other rabbit hole for a whole other episode. It would seem to imply that, other than these two, Meshek and Tubal, nephews of Shem, progenitor of the Semitic race, that the gentile warriors get their own special place in the afterlife, for better or worse.

The idea of this specific afterlife, be it Valhalla or Elysium, somewhere in which the fallen warriors might reside, is emblematic of how these warriors were seen in their own days, and even in ours to this day. After all, no one can imagine Ivar the Boneless in Heaven nor Hell, nor men such as Romulus or Alexander, who would all surely grow bored without anything with which they might struggle against and conquer. And to imagine such men burning in an eternal pit of torture is an equally disturbing thought – if men who conquered the known world can end up in a pit of torture for all eternity despite their glory, then what chance does the normal man stand?

In our hearts, no matter what kind of veneer we wish to place over it, we mortal men will only ever see our fallen heroes as a cut above the rest, including even ourselves. There will always be a place in our hearts, our folklore, and our myth, for the hero, and the glory of the hero is better than any heaven. As Evola put it best, the blood of the Heroes is closer to God than the ink of the scribes or the prayers of the faithful.