

VOLUME 2



DECODING THE DELUGE

and finding the path for civilization

By David
Huttner



DECODING THE DELUGE
AND FINDING THE PATH FOR CIVILIZATION

Volume II
Of Three Volumes

by
David Huttner

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CHAPTER 21: SCANDINAVIAN (GERMANIC) MYTHOLOGY

I once heard a lady describe the pleasure it gave her to think that she “could always cuddle up to God.” --William James.

Detecting *Homo erectus* and the veterans of the Species War within Scandinavia mythology is not even a challenge. They're all one finds! Scandinavian mythology is so open and transparent that, frankly, I am astonished that no one cracked it before I did. Apparently, human psychological resistance knows no bounds.

For able specialists to introduce us to this literature I have Mrs. H.R. Ellis Davidson and Mr. Kevin Crossley-Holland. They are two of the scholars who have done the very difficult work of synthesizing Germanic mythology. They and countless others (especially translators and archaeologists) have made what I am doing possible and easy. In this chapter, we shall base our interpretations chiefly on Davidson's *Scandinavian Mythology* and Crossley-Holland's *The Norse Myths*. For Germanic mythology from A to Z, to read all of it, you can browse to <http://www.germanicmythology.com/index.html>.

Before digging into it and to get a better understanding of Scandinavian mythology, let's obtain a basic understanding of the Norwegians, Danes and Swedes who last lived and breathed it.

The majority consisted of small free-holders who lived by the sweat of their own brows, farming as need be, hunting and fishing when possible. The god the freemen propitiated and identified with was Thor.

Thor was the god of thunder and lightning, the equivalent of Donar, Thunar and Thunor among other Germanic peoples, the Hindu Indra, the Greek Zeus and the Roman Jupiter. Thor controlled the rain and made his presence known in the roll of thunder and the flash of lightning. He was a red-bearded giant whose *minni* (toast) was drunk to the prosperity of the cornfields. (Grimm: 177) He was immensely strong, had an enormous appetite and increased his strength by wearing a special belt of might. (Cf. Davidson: 57.) He wore great gloves for grasping and shattering rocks. He rode across the sky in a wagon pulled by he-goats. Scandinavia still has mountains and rocks bearing his name.

Mr. Jacob Grimm made an important observation about Thor. Grim devoted his life to the collection and study of myths and folklore. A consummate linguist, he tried to do what we're doing now, to reconstruct the pagan religion of our Indo-European ancestors. Christians of the fifth

through the eighth centuries made his task very difficult. Inspired by their first two commandments, they did to Europe what Muslims and Jews did to the Mid-East.¹ With fire and sword, they violated every manner of free expression to totally extinguish every manifestation of our earlier religious heritage. By the eighth century, every physical trace of paganism had disappeared from Central Europe. If any German tried to record the ancient creed for posterity, his efforts were in vain. The only surviving knowledgeable and contemporary accounts of Central European, Teutonic religion are those of Tacitus Germanicus (first century A.D.).

In an effort to reconstruct the primitive creed of his ancestors, Grimm became fluent in most of the Indo-European languages. His discoveries of European language, folklore and folk custom and their implications convinced him that the religion of all the Germanic (Teutonic) peoples was virtually identical.

Fortunately, one of the branches of that religion survived long enough to be recorded in Iceland in the tenth through the thirteenth centuries.² Iceland's remoteness and the ferocity and tenacity of the Norse ruling class and their vassals (the Vikings) saved Scandinavian mythology -- and Teutonic mythology *per se* -- from extinction at the hands of Christian proselytes.

Using the various explicit and implicit sources of information, Grimm, a good detective, inferred something about Thor's relationship with the *elves* (*dwarfs*, *albe*, *alpen* or *alps*). (This is an important detail for which you would otherwise have had to accept the opinion of an obscure New York City taxi-driver.) From a Latin text, Grimm inferred that the elf-spirits were in Thor's employ or under his command (Grimm: 180). This conclusion is consistent with everything else that we know about the elves. The elves were famous for making tools. They made for Thor his famous hammer, *Mjollnir*, which kills giants and returns to Thor's hand after being

¹ The first three Judeo-Christian-Muslim commandments are: "Thou shalt have no other gods before me"; "Thou shalt not make any graven image" and "Thou shalt not take the name of the Lord thy God in vain."

² The six principal sources of Scandinavian mythology that Mr. Crossley-Holland synthesized are: 1) the *Elder Eddas* (poems); an anthology of different poets of different times and places; 2) the Scaldic Poems; 3) the *Prose Edda* of Snorri Sturluson, an outstanding historian, statesman and man of letters; 4) the first nine books of the *Gesta Danorum* by the 13th century Dane Saxo or Grammaticus; 5) over 700 Icelandic sagas written by known and unknown, 13th century Icelanders and 6) the accounts of a few historical observers, especially Tacitus.

thrown. We shall confirm below what the alert reader should already anticipate about this hammer. For now, suffice it to say that Thor (Thunor, Thunar or Donar and like Indra, Zeus or Jupiter, *etc.*) was a symbol for or mythological commander of the *Homo sapien* army of the Species War.

The downtrodden of Scandinavia (and Europe) were the serfs. Theirs was a life of squalor and misery. In the “Song of Rig,” *Heimdall*, the god who guards the entrance to *Asgard*, the kingdom of the gods, mythically creates Norse society. Heimdall accomplishes this, begets the progeny that form the principal three social classes, by playing the cuckold to three couples that exemplify these classes. The enserfed couple lived in a “turfed hut... [T]he shack was so rickety that it looked as if it might collapse if the eagle-giant Hraesvelg gave one flap of his wings.” Stooping to get under the lintel, “It took Heimdall a moment to adjust to the rank, smoky gloom; his eyes smarted and he retched” from the effects of the usual array of barnyard animals found within the hut. (See Crossley-Holland: 18.) Children of the serfs (*thralls*) who did not succumb to the squalor at an early age were, for the most part, doomed to continue in it.

Though it’s doubtful that many Norsemen were conscious of it, the heavenly reflection of the serf, the god with whom they identified and with whom they were encouraged to identify was *Loki*. Loki was not a fighter. His weapon was guile. He was the trickster and the author of most of the mischief among the gods. In tale after tale he gets gods into trouble with giants and then resorts to some ignoble trick that helps to kill the giant and extricate himself and his divine colleagues. Like the Near Eastern Jinn, whom we’ll meet later, Loki had the ability to change himself into other animals. He often changed himself into a fly to pass through keyholes and make himself effectively invisible. Like the trickster in every mythology, he symbolized all that is ignoble and deceitful in man. *He represented the fleet-footed archer of the Species War who could strike Homo erectus without being seen and disappear without being caught.* Like the serf’s ox, Loki bore a terrible burden, Species War guilt. He was blamed for the creation of all the monsters and the horrible fate that is destined to overwhelm us at *Ragnarok*, the end of *Homo sapiens* and our world. *Ragnarok, like all religious conceptions of Armageddon or the end of the world, embodied symbols of Homo erectus exacting revenge in kind. Yet the fear of Ragnarok is not nearly as irrational as you might think because it embodies more than just fear of Homo erectus. It embodies our very real fear of each other, of the ongoing element of our Fraternal Complex, fear of population collapses brought about by unrestrained genetic competition.*

This very real fear is an inevitable ingredient of “Ragnarok,” “Armageddon,” and similar scenarios prophesied by most of the world’s religions. (Switching to clean, renewable sources of energy and undertaking all the lesser reforms to preserve the environment, lessen our throughput of resources and prevent pollution are essential if we are to avoid another ice age or a population collapse from any of several other impending disasters. But all these measures will be for naught if we fail to reduce and control our population, fail to minimize the K and R class struggle as described in the Conclusion.)

To be sure, the serfs would have closely identified with *Freyr and Freyja* also. These *brother and sister gods* were the chief fertility gods. Freyr's symbols were his ship *Skidbladnir* and the boar *Gullinbursti*. Like Thor, Freyr had a wagon that in many places was loaded with his image and paraded through the fields to make them fertile. Davidson relates a late story that seems to have been told to poke fun at the credulous Swedes. Swedes observed pagan superstitions after Norway had abandoned them for the Christian counterparts.

According to the story, a young Norwegian who had fled to Sweden because of a disagreement with King Olaf Tryggvason, was invited by a priestess, called the ‘wife’ of the god Freyr, to accompany the wagon of the god on its autumn progress round the Swedish farms.

She was an attractive young woman, and Gunnar was very willing to go, but when the wagon was stuck in an early snowstorm on a mountain road, Freyr himself came out in anger and attacked Gunnar. The hero appealed to the Christian god of King Olaf, and overthrew the heathen deity. He then put on the robes of the god and took his place when they visited the autumn feasts. The Swedes were most impressed to find that Freyr could eat and drink, and even, as subsequently became apparent, get his wife with child. They held this to be a splendid omen, and so increased their offerings to the god. At this point, King Olaf, hearing what was going on, summoned Gunnar home, and he escaped taking with him his wife and child and carrying off a large amount of treasure. --Davidson: 83

Norwegian Christians were especially proud of Gunnar because he willed his entire fortune to a televangelist. Joking aside, this story

graphically illustrates the former power of the pagan faith and the sexual receptivity of Freyja. Beautiful Freyja, Freyr's sister, was always ready to take any god as a lover and even slept with four lowly dwarfs who agreed to express their appreciation by making her a necklace.

As we would expect of westerners who had traveled far and had a traumatic deluge experience, the Norse had several fragmentary creation myths. (The Irish, whose mythology is at least as good as that of the Scandinavians', didn't leave any creation myth.) Snorri Sturluson pieced together three of them. (Were they Danish, Swedish and Norwegian?) They're at the top of Crossley-Holland's book. The one most consistent with Scandinavian mythology is "The Sons of Borr."

This Scandinavian myth that I introduced earlier, that appears in Donnelly, is neither a Species War (second sin) myth nor a creation (original sin) myth. It combines both. As will become obvious from Greek, Mesopotamian and Egyptian mythology that we will examine below, the eldest son of Borr and the killer of the primordial father is himself a *Homo erectus*. This fellow is carried over into the Deluge as the principal victim. This killer of the primal father becomes a symbol for his subspecies. "His" original sin becomes an excuse for "his" elimination, for the Deluge. That's excellent drama. In Scandinavia, this fellow's name was *Odin* (*Wodan*, *Woden* or *Wotan* to various other Germanic peoples; and, as you'll see, Saturn to the Romans, Cronus to the Greeks, An or Anu to the Sumerians and Seth to the Egyptians).

As Neanderthal chief or prototypical Neanderthal, Odin was associated with death, battle, and --like all Neanderthals --with number nine. Number nine (0,1,2,3,4,5,6,7,8,9) represents *the end of the line*. He was the patron of the Scandinavian aristocrats, the god with whom they consciously identified. They believed that Odin wintered as they did --feasting. Nightly, he welcomed into his hall half of the dead warriors. Freyja hosted the others. They feasted on pork from a boar's leg that never gave out and drank copiously of mead. "In the literature, the reason given for Odin's hospitality was that he was collecting a mighty host from among the noble dead to follow him in the last great battle [H *Ragnarok*]" (Davidson: 28). Freyja's motive is left to our imagination.

Odin was said to wear a blue cloak and a broad-brimmed hat pulled low over his one eye. As I explained earlier, the face of "God" is not to be looked into; but why the one eye? We'll discover the answer in Chapter 25. Odin's spear was said to never miss its mark and from his chair he could see everything and hear everything in the world.

The *Homo sapien* Species War chiefs everywhere dethroned Neanderthal chiefs such as Odin. This occurred as *Homo sapiens* became more impressed with their civilization and as the wilderness disappeared, the wilderness wherein surviving *Homo erecti* were feared to be at large. This transition was a gradual one, for sacrifices -- both animal and human -- continued in Odin's name. Odin remained a powerful aspect of the Germanic godhead. As a symbol for the parent species, he became a major part of "God," the father most feared and, as we'll see, the transmitter of the agents who were the most feared.

Human sacrifices, usually war prisoners, were most often made to Odin. Horse sacrifices, which appear to have been common among all the Indo-European peoples, were also made to him. One of his nicknames was *Yggr* (the terrible one). The world tree, *Yggdrasil*, which was thought to extend through all the worlds of the Norseman's cosmology, meant "the horse of the terrible one" or (figuratively) Odin's horse. Odin's victims (and representatives) were usually hung by the neck from a tree and simultaneously speared to death.

Odin's horse was the world's fastest, a horse like no other. *Sleipnir* was acquired in a comical episode involving Loki. Davidson notes (p. 45) that Sleipnir could bear the dead to Valhalla; and in a Hindu myth, the eight-legged steed is associated with the funeral bier that is carried by four men having eight legs. I suspect that, at one time, *Sleipnir* was thought to bear all the dead warriors to Valhalla; but then the beautiful Valkyrie maidens were invented, and they beat the horse out of a job.

It should be obvious to you why the horse became a symbol for Neanderthal. The symbolic meaning of the tree is a bit more difficult. I'll explain both in Chapter 34, on sacred symbols, below.

Like the Celts, the Scandinavians also made prolific votive offerings to their gods --especially to Odin. "The peat has preserved many of the objects laid down in bogs or thrown into pools; and while some of the offerings were associated with agriculture and fertility, there seems no doubt that part of them consisted of plunder from dead armies. Swords and shields have been found in abundance, as also have coats of mail, spears and bows and arrows, war-canoes like the *Hjortspring* boat filled with warriors' equipment, along with clothes, ornaments, metal vessels and other valuable possessions..." (Davidson: 33). Many of these offerings were left right out in the open but on "holy ground" where others would recognize it as property of the gods and not dare to touch it. Of such plunder, the "bay men" or "fighting men" or "settling men" -- the Vikings -- had more than enough.

The Vikings were Scandinavia's aristocrats. These Odin cultists terrorized Europe from 780 to 1070, when they made a remarkable three-pronged thrust south, east and west (Crossley-Holland: XIV). There were two major reasons for this expansion. First, Scandinavia was overpopulated, and the system of primogeniture forced younger sons to try their fortunes abroad. Secondly, expanding trade and communications routes, especially to the Frisian Islands and over the Rhine, attracted Viking merchants and pirates (*Ibid.*).

These ventures, undertaken in superbly built ships, enabled "nobles" to lead relatively sumptuous lives -- drinking and feasting during the off-season. Their children enjoyed fine homes that were unlike the huts of the thralls. In "The Song of Rig," after first cuckolding serfs and free-holders, Heimdall visits a Viking home:

Its wide doors faced south, and on one of the posts was a great wooden ring, intricately patterned. The god knocked and entered. He strode through the long passageway into the hall where the floor was newly strewn with rushes.

In this spacious, gracious room, the god saw Fathir and Mothir... They sat gazing into each other's eyes; then they touched, just finger ends [*H as Updike would say, "flowers from which the sun was withdrawn"*]. Unaware of their visitor standing and watching, Fathir then busied himself twisting a new bowstring, sharpening arrows, and working at the shape of the carved elm bow shaft itself.

Mothir, meanwhile, sat and considered her slender arms. She smoothed her pleated chemise and drew the sleeves down to her wrists. Her dress had a train. She wore a flowing blue cape, and a charming cap, and on her breast, were two oval brooches. This lady was pale-skinned: her brow was fair, her breast gleaming, and her neck was whiter than new-fallen snow.

"Am I welcome?" asked Heimdall.

"What is your name?" asked Fathir.

"Rig," said Heimdall.

"You are welcome," said Mothir.

So, the god joined Fathir and Mothir. He spoke honeyed words, as he well knew how, and in no time, he had won the best position by the fire. Mothir lost no time. She took out an

embroidered linen cloth and laid it over the table. She brought white loaves of finely ground wheat; bowls worked in silver filigree, full to the brim with cheese and onion and cabbage; well browned pork and horse and lamb; nicely turned partridge and grouse. The pitcher was full not of mead or ale but wine, and the goblets were made of solid silver. Then the three of them sat to eat. They ate and drank and talked until after dark.
--Crossley-Holland: 22

Everything that sells has gotta have some. And why shouldn't the nobles have enjoyed opportunities unavailable to others. All over the world they were the most adamant in tracing their descent from the gods, from gods who--however unconscious and compromised their identities had become--were Neanderthals. In Scandinavia and the British Isles, this identification of the "nobles" with *Homo erectus* was particularly strong. The aristocrats even tagged themselves with a name that had been reserved for Neanderthals --"the gentry" (meaning "the good people" or "the people of peace") (Cf. Evans-Wentz: 285 *et seq.*). In a coming chapter, I'll show you graphic confessions of this close identification of the "nobility" with Neanderthals.

As the semi-conscious descendants of Neanderthals, the nobles were entitled to inherit all the land. Everyone else was a relative newcomer of unknown descent and, by right, a tenant! Yet, as edifying and self-serving as this clever ideology proved to be, the tendency was for those on top to suffer *psychologically* even more than those on the bottom. Extraordinary guilt and self-hatred accompanies unconscious obsessional fear. Guilt gives rise to fatalism such as that for which the Vikings were famous. Does this sound familiar? Their identification with *Homo erectus* was just a conscious reaction formation. Unconsciously, the "gentry" identified with Neanderthal's killers even more closely than did others. Listen to Crossley-Holland summarize the Scandinavian cosmology that the "gentry" played no small role in creating. Crossley-Holland is an expert in Norse mythology. You're hearing it from him, not your taxi-driver. I didn't just make this up to support my theories. To keep my interpretations distinct but timely, I'll italicize and bracket them within the mythographer's expert testimony. Here, *per* Mr. Crossley-Holland, is the Norse (Germanic) worldview:

The Norsemen visualized the universe as a tricentric structure --like three plates set one above another with a space between each. [H *This tricentric structure shows the influence of trade and the beginning of modern religion with its heaven, Earth and hell paradigm.*] On the top level was Asgard, the realm of the Aesir or warrior gods. This is where the gods and goddesses had their halls... This, too, is where *Valhalla* was situated, the huge hall that housed all the *Einherjar*, the dead warriors who fought each day and feasted each evening, awaiting Ragnarok, the battle at the end of time between gods and men, giants and monsters; and this was the site of that all-consuming battle, a vast plain called *Vigrid* that stretched one hundred and twenty leagues in every direction. [H *Again, children attempt and Paleolithic men attempted to resolve their ambivalence toward the competing parent and the other elements of the godhead, respectively, by displacing the negativism onto a totem animal. Neolithic men reconfigured totem gods back into hominid form. They retrained the negative side of their ambivalence onto "giants," "demons," etc. (Homo erecti believed to be at large). Modern religion condensed the negative giants, Fomorians, demons, tricksters, etc.-- symbols for people with whom men could neither work nor trade -- into the "Devil."*] But the Aesir were not the only inhabitants of this highest realm. On this level also lay *Vanaheim*, where the *Vanir* or fertility gods lived; ... and *Alfheim*, the land of the light elves, was here too.

The second level was *Midgard*, the middle world inhabited by men. It was surrounded by an ocean so vast that, as our most important source, the thirteenth-century Icelander Snorri Sturluson says, "to cross it would strike most men as impossible." *Jormungand*, the terrifying World Serpent, lay in this ocean; [H *There's the serpent again!*] he was so long that he encircled *Midgard* and bit on his own tail. The world of the giants, *Jotunheim*, lay either within *Midgard* (in the mountainous eastern part along the coast) ...or across the ocean; sources do not agree on this point... [H *Jotunheim, "the home of the giants," was the home of the Homo erecti "still at large." Although guilt and wishful thinking caused most people to believe that some survived, they couldn't be sure where. The*

Balder Myth, below, supported the belief that they were across the ocean.]

At this level, too, in the north of Midgard, there were dwarfs; they lived in *Nidavellir* (Dark Home) in caves and potholes, while somewhere below was *Svartalfheim* (Land of the Dark Elves). No valid distinction though can be drawn between the dwarfs and dark elves; they appear to have been interchangeable. [H *Later chapters will show us that elves originated as non-heroic participants of the Species War. The light elves originated as Homo sapiens and the dark ones as Homo erecti. With the Neolithic, the apotheosis of the Species War victors, the approach of modern religion, the extension of ethical reciprocity and the repression of the gods' species identity; these lesser gods would have started to undergo the same regrouping that the major gods underwent. The bad ones of either subspecies went to heaven. The bad ones went the other way.*]

Asgard and Midgard were connected by a flaming rainbow bridge called Bifrost (Trembling Roadway). Snorri Sturluson wrote in "Gylfaginning," which is a part of the *Prose Edda*: "You will have seen it but maybe you call it the rainbow. It has three colors and is very strong, and made with more skill and cunning than other structures." [H *There's the "rainbow" again. This one just happens to be the bridge connecting the fallen gods of the Species War and still-living Homo sapiens, -- and it just happens to be "made with more skill and cunning than other structures." We certainly don't need Sherlock Holmes or Sigmund Freud to solve this one, do we!*] We know from the Eddaic poem *Vafthrudnismal* that the River Iving, which never iced over, constituted the boundary between Asgard, the world of the gods, and Jotunheim, the world of the giants; in some myths, moreover, gods and giants made an overland journey direct from Asgard to Jotunheim without passing through Midgard. How can they have done so? It would seem physically impossible unless we tilt the Asgard- and Midgard-levels so that, at one point, they intersect! This kind of problem demonstrates the limitations of logic in trying to define precisely where the worlds stood in relation to one another... [H *Again, this contradiction reflects the fact that our Germanic*

ancestors could never be entirely certain if Homo erecti were still at large (in Midgard) or if all were in an afterworld (e.g. "Asgard" or "Niflheim").]

On the third level, lay *Niflheim*, the world of the dead, nine [H the number for death] days' ride northwards and downwards from Midgard. Niflheim was a place of bitter cold and unending night; its citadel was *Hel*, a place with towering walls and forbidding gates presided over by the hideous female monster, half white and half black, of the same name... The Norsemen may have distinguished between the worlds of *Hel* and *Niflheim*; in *Vafthrudnismal*, it seems that evil men passed through *Hel* to die again in the world of *Niflhel* or *Hiflheim* (Misty Hel) ...

The axis of the three levels and nine worlds was the mighty ash tree, *Yggdrasil*... [H See pages 168-9 for more on *Yggdrasil*.] This timeless tree, which seems to have had no known origin and which will survive Ragnarok [H the end of the world], is so vast that, as Snorri says, "Its branches spread out over the whole world and reach up over heaven." *Yggdrasil* had three roots. One sunk into *Asgard*; under this root was the Spring of *Mimir*... [H wisdom or memory], and its waters were a source of wisdom. Odin sacrificed one eye to drink from it... [H Too much wisdom is threatening to neurotics, it can undo repression. But wisdom does not take away our eyes or other bodily functions. You might think that this loss of an eye refers to hysterical neurosis. In the times before the mass media provided a steady stream of diversified neurotic fantasies, hysterical neurosis often resulted in the loss of body functions or limbs as a compromise for the fantasizing of obsessive, repressed desires. Later, we'll discover that the image of one-eyed *Homo erectus* was the result of a universal and obsessional fear.] and *Heimdall*, watchman of the gods, is said to have left his horn there until he needed it at Ragnarok. [H Again, the reference to the horn makes use of synecdoche, substitution of a part for the whole, and is repetition compulsion for the bow, which was originally made with horn and which our German ancestors feared would be turned against them at Ragnarok.] The third root plunged into *Niflheim*; under this root was the Spring of *Hvergelmir*. This was the source of eleven rivers; and nearby, the dragon

Nidhogg and other unnamed serpents gnawed at the root of the ash Yggdrasil. [*H Try to figure this out. I've assured you that the serpents, snakes and the snake-like dragon are all symbols for Homo erectus. I'll explain why that is so and what the trees represent in the chapter on sacred symbols, Chapter 34.*]

The nine worlds were, then, Asgard, Vanaheim and Alfheim; Midgard, Jotunheim, Nidavellir and Svartalfheim; and Hel and Niflheim. If Hel and Niflheim comprised one world, however, the ninth world may have been *Muspellheim*, the land of fire. [*H Now we come to the best part of the Germanic worldview! With all that we've learned about psychoanalysis and obsessional fear, you should be able to see what fire indicates here about our prehistory. Come on. I'm cheering for you. Unless you've got ten PhDs, you can do it.*] This region had no place in the tricentric structure of the universe and we can do no better than quote Snorri Sturluson: The first world to exist, however, was Muspell in the southern hemisphere; it is light and hot and that region flames and burns so that those who do not belong to it and whose native land it is not, cannot endure it. The one who sits there at land's end to guard it is called Surt; he has a flaming sword, and at the end of the world he will come and harry and will vanquish all the gods and burn the whole world with fire. --Crossley-Holland: XX-XXIII

Now that we know something about Germanic mythology, we are ready for another real plum. Here is *the* Scandinavian Deluge myth (one without a flood). It is skillfully pieced together by Crossley-Holland from Sturluson's *Ynglinga Saga* and *Voluspa*. Crossley-Holland correctly puts this myth right after the creation myth(s). My interpretive remarks are in italics and brackets. Here it is, "The War of the Aesir and Vanir." You'll be as surprised as I was by what we learn from it:

Odin did not extend a friendly welcome to the witch *Gullveig* when she came to visit him. In his hall, the High One and many other Aesir [*H Aesir=Homo erecti*] listened with loathing as she talked of nothing but her love of gold, her lust for gold. [*H "Gold" was originally some other material reward, perhaps food.*] They thought that the worlds would be better off

without her and angrily seized and tortured her; they riddled her body with spears. [H *On this subject, the Irish, and even the Hebrews and Greeks, were more honest. Homo erectus desired our women and would have been unlikely to kill even the homeliest opportunists. This tale was told to keep Hilda at home.*]

Then the Aesir hurled Gullveig on to the fire in the middle of the hall. She was burned to death; but out of the flames she stepped whole and reborn. Three times the Aesir burned Gullveig's body and three times she lived again. [H *With this use of numbers, the Norsemen's unconscious minds are exposing the lies of their conscious minds: 3 (male organs: two testicles and a penis) + 3 (female organs: two breasts and a vagina) = 6 (six: sex--this is the logic that unconsciously caused many peoples to agree upon a word for the concept of 6 that sounded and looked like their word for sex). Our Germanic ancestors are really saying that Neanderthals enjoyed some of their Homo sapien women.*]

Then wherever she went, and she went everywhere, into every hall, Gullveig was given another name. [H *Some of our women sexually enjoyed Neanderthal men and sought them out.*] The awed Aesir and their servants called her *Heid*, the gleaming one. [H *Whore and strumpet are synonyms. Loose Homo sapien women were adored by Neanderthals and became powerful owing to their ability to manipulate men of each camp.*] She was a seer; she enchanted wands of wood; she went into trances and cast spells; she was mistress of evil magic, the delight of every evil woman.

These manipulative and disloyal women could have acquired intimate and secret information about either camp and would have been able to treacherously provide it to the other side. After these women were burned for their duplicity, later generations, struggling with the ambivalence that they felt for them, compromised their identities, deifying them as "witches," prehistoric models for sexually manipulative women. Earthly power became "spiritual."

Yet the real power of these witches was only political and short lived. It lasted only while they could move freely between separate Neanderthal and *Homo sapien* camps. That was possible only during the period when the

military power of the two sides was -- or appeared to be -- balanced, when neither side could force women to remain in its camp, when neither side could restrict the “witches” freedom of movement, of which flying on a broom is symbolic.

Additional evidence for this is also in at least one Irish myth about a “witch” and at least one other Irish myth about a wicked stepmother (ongoing witch). The sentence that neutralizes these women is one that requires them to stand in one place. See for example *Irish Mythology: Passageway to Prehistory* or page 272, below, where the “witch” must stand with one foot on top of the castle (be at home) and one foot on a hilltop in County Mayo (or be where everyone can watch her).³

All the “witches” were associated with *Homo erectus*. Like the evil giants, their color is black. Their pointed hats were symbolic of Neanderthal's slanted forehead. This much is easy. The puzzling question is, “What fraction of the ‘witches’ actually were *Homo erectus* women?” Obviously, once the Species War had been effectively decided, *Homo erectus* women would have been the people of lowest social status or rank; and *Homo sapien* men would have enjoyed the highest social status or rank. *Homo sapien* men would have been reluctant to publicize their relationships with *Homo erectus* women. I know of only one explicit reference to this type of relationship. It's in my *Irish Mythology*.⁴ Given the low social rank of *Homo erectus* women, none of the men (of either subspecies) would have been likely to fight over them. Moreover, after the start of the Specie War, male *Homo erecti* would have derived political advantages from the union of *Homo sapien* men and *Homo erectus* women. They would have encouraged these relationships. Accordingly, our men would have referred to friendly *Homo erectus* women as “good witches.” Yet the most puzzling question remains, “To what extent did our men have relations with their women?” Was it rare? Or was it commonplace behind closed doors -- like the relations between white men and black women in the USA prior to the 1960s? Was my analysis of Figure 33, *Walam Olum* Glyph II12 correct?

The plight of the neutral, hybrid woman (the hybrid witch) during the Species War, was especially tragic and pitiful. Most of these women would have had *Homo erectus* fathers and a genuine and involuntary attraction for *Homo erectus* men.

³ Mayo has Ireland's highest sea cliff and at least one of its highest hills, at Mweelrea.

⁴ My *Irish Mythology* will convince you that some “witches” weren't even female.

Ironically, the evil potions that *Homo sapien* “witches” stirred within their cauldron/wombs would have been unwanted hybrid babies.⁵ Yet the hybrid males tended to ally themselves with *Homo sapiens*. I listed reasons for this above: the hybrid’s greater affection for Mamma; his wanting to be among those who were more capable of verbal communication, abstract learning and cultural development; his wanting to be with the possessors of the bow and arrow. These hybrids, these “heroes of old” (mostly “witches” babies) would have been -- like most hybrids -- superior specimen. Mules are stronger, bigger and smarter than horses. The support of hybrid men would have been critical -- not only in protecting fledgling *Homo sapiens*, but also -- in tipping the balance of power and putting an end to Mamma's relations with the enemy. Moreover, because the hybrids were incapable of having children and capable of penetrating both societies, they would have been more likely to have contributed intellectually to our culture.

So, this is who the witches originally were. Before we leave the subject, let me remind you that it was *not* for their polygamous natures that these women were hated and often burned alive. Polyandry and polygamy were the norm in pagan times. The “witches” were despised for what was thought to be the politically opportunistic use of their sex appeal, for *sleeping with the enemy*. In a coming chapter, we’ll discover that, during the modern, monogamous era, these witches became the “Earth Mother” or the “Great Mother” or simply “Mother” goddesses. Did we meet in previous chapters any goddess who seems to have behaved like a witch? As a hint of whom I have in mind, notice that these ladies who consorted with both subspecies would have been pregnant all the time. They would have been extremely *fertile*.

Please excuse the interruption and continue Mr. Crossley-Holland.

When the Vanir [*H Vanir*=*Homo sapiens*] heard how the Aesir had welcomed Gullveig, they were incensed as the Aesir had been by Gullveig’s gold lust; they swore vengeance and began to prepare for war. [*H Read “gold” as sex, procreation, territory and food: the ultimate pleasure, long-run survival and short-run survival, the motives for the Species War. Gold was*

⁵ Several myths in my *Irish Mythology* show that the cauldron symbolized a *Homo erectus*’ or collaborating *Homo sapien* witch’s womb. Ditto for the *Mabinogion* myth, v1-footnote 125, page 303, wherein placing a dead man in the magic cauldron (having sex with a witch) restores him to life, except for his speech (creates a baby).

probably substituted for one of these in late pagan times when the gods were thought to have become rich from the money thrown to them in lakes and streams.] But there was nothing that escaped Odin when he sat in his high seat in Valaskjalf; the Aesir, too, sharpened their spears and polished their shields. Very soon the gods moved against each other and Odin cast his spear into the host of the Vanir. That was the beginning of the first war in the world [H Emphasis mine. The Species War was at least the first memorable and most important war ever fought.]

At first the Vanir gained ground. They used spells and reduced the towering walls of Asgard to rubble. [H *Could our immediate ancestors shoot flaming arrows even then?*] But the Aesir fought back and surged forward and caused no less damage in Vanaheim --the world of the Vanir. For a long time the battle raged to and fro, and the longer it lasted the clearer it became that neither side was likely to win.

Then the gods on both sides grew weary of war. Talk and truce seemed better than such turmoil. So, leaders of the Aesir and the Vanir met to discuss terms. They argued about the war's origins and whether the Aesir alone were guilty of causing the war or whether both sides were entitled to tribute. The end of the discussion was that the Aesir and Vanir swore to live side by side in peace and agreed to exchange leaders as proof of their intentions. [H *This truce is symbolic of the sacred, final stage of Species War mythology. Feelings toward Homo erectus evolved from negative to positive to ambivalent, and that ambivalence completely transferred to the Homo sapien killers. Much of the original negativity felt for Homo erectus transferred to the hypothetical Homo erecti still at large, "giants." By the beginning of modern times, when this sacred stage in a people's Deluge mythology had been attained, when the ambivalence toward Homo erectus had come to the fore in myth, Species War belligerents on both sides had become amalgamated and then re-divided into individuals of unidentified species who were either wholly positive or wholly negative. "Giants" embodied most of the Homo erectus evil. Tricksters embodied Homo sapien wrongdoing. In Scandinavian (Germanic) mythology, the giants and Loki the*

*trickster continue to disturb the peace in Asgard and Vanaheim with evil or mischievous deeds. It was convenient for a single Homo sapien scapegoat to bear away all Homo sapien guilt, so tricksters are supremely guilty. Simple-minded? Yes, but good drama.]*⁶

So, two leading Vanir, Njord and his son Freyr, made their way to Asgard. Njord's daughter, Freyja, journeyed with them, and so did Kvasir, wisest of the Vanir. The Aesir welcomed and accepted them, much as they disliked the fact that Freyr and Freyja were the children of Njord by his own sister. They appointed Njord and Freyr as high priests to preside over sacrifices, and Freyja was consecrated a sacrificial priestess. She soon taught the Aesir all the witchcraft that was well known and in common use in Vanaheim. [*H Once Freyja had taught the Neanderthal gods our magic, magic was no longer effective against them. This is a mythological explanation for the decline in the belief in magic, especially as of Neolithic times when gods started to become more powerful but more remote. Also, as we'll discover in Chapter 26, primitive, warring peoples did exchange hostages as part of their peace agreements.*]

For their part, the Aesir sent long-legged Honir and wise Mimir to live in Vanaheim. Honir was well built and handsome, a figure of substance. [*H This is reaction formation to the fear of having insulted the Neanderthal gods by detesting their heads and faces, short legs and lesser capacity for abstract reasoning and speech.*] The Aesir thought he would make an enviable leader in war and peace alike. Mimir, like Kvasir, was held to be second to none in his understanding and wisdom. [*H Here, Neanderthal is perhaps also being remembered for his substantial contributions to human survival and culture, but the*

⁶ The practice of exchanging leaders/hostages may have been universal at one time. A 1959 expedition led by Dominique Gaisseau and Gerard Delloye across unexplored parts of central New Guinea witnessed and documented such a ceremony and may have discovered some of its common details. In this ceremony, the leader/hostages that were to be exchanged were garbed and decorated to look like babies and passed through the legs of a woman of the other tribe to which they were newly "born into." See the 1987 Lorimar Home Video documentary, "Sky Above Mud Below."

alleged expectation of future Homo erectus contributions is disingenuous.]

The Vanir welcomed and accepted them. They at once appointed Honir to be one of their leaders, and Mimir stood at his right hand, always ready with shrewd advice. Together they were unfailing. [*H This mythical truce was therapeutic. It symbolized our ancestors' wish to have peacefully resolved our differences with Homo erectus.*] When Honir was separated from Mimir, though, things were rather different. Standing alone in a council or meeting and asked for his opinion, Honir's reply was always the same: "Well, let the others decide."

The Vanir began to suspect that the Aesir had tricked them and that they had got very much the worse in the exchange of leaders. And soon their suspicion turned to outright anger and thoughts of revenge. They seized wise Mimir and threw him to the ground and hacked off his head. [*H "Despite their earlier contributions to us, the Neanderthals really weren't very smart and could not have survived indefinitely in competition with us."*] They told one of their messengers to take it [*H the head*] back to those who had so thoughtfully sent it: Odin and the Aesir.

Odin took Mimir's head and cradled it. He smeared it with herbs to preserve it, so that it would never decay. And then the High One sang charms over it and gave back to Mimir's head the power of speech. [*H A wishful belief in magic and the power of "the gods" to control life and death is expressed.*] So, its wisdom became Odin's wisdom--many truths unknown to any other being. [*H This procurement of wisdom from Mimir's head may be a mythological explanation for the tendency of dumb Neanderthal gods to grow in power and knowledge as they assimilated lesser gods, often of lesser peoples. It's also repetition compulsion for cannibalism, especially of the brain, a preferred part of the victim.*] --Crossley-Holland: 7-8

Again, myths don't reach their popular and enduring form, don't become sacred, until the identities are thoroughly compromised and emotions toward the ambivalent "gods" become balanced. That being so, it's understandable that the men of the tenth through the thirteenth centuries, who composed and recorded the poems, would

have been unaware of the Vanir or Aesir origin of some of the individual gods.

Due to this obscurity of identities and their lack of familiarity with my works, our source authors --who did such an outstanding job of synthesizing the poems --each made a blatant error of interpretation.

Davidson states (p. 74) that Thor was originally an Aesir. This is a likely conclusion if one misses the larger context. He was said to have been Odin's son and would seem then to have been born Aesir. But remember: Odin is not just an individual leader of the Neanderthals. He is a symbol for *Homo erectus per se*, spanning their history from the first to the second sin. Thor is his *Homo sapien* counterpart, the very embodiment of the Vanir (*Homo sapiens*). *Homo erectus* gave birth to *Homo sapien*. This is the only sense in which Thor is Odin's son.

If this isn't clear enough, look at Figure 44. Thor's famous hammer, Mjollnir, was regarded as the greatest of all Asgard treasures. Thor and his hammer protected them from the giants and monsters, the enemies of gods and men. While Odin's main adversary was the wolf, Thor's was the World Serpent, another terrible child of Loki, which lay curled around the earth in the depths of the sea, and waiting to come out against and overwhelm the world, as it was to do at *Ragnarok*. (Cf. Davidson: 57.)

As my *Irish Mythology* shows, our ancestors used dogs as sentries and to track Neanderthal. Neanderthal's two biological advantages, physical strength and superior sensory perception, had to be overcome. The superior mobility of our ancestors coupled with the bow and arrow (a weapon of greater range than *Homo erectus'* spear) compensated for Neanderthal's superior strength. The dog compensated, at least partially, for his superior sensory perception.

Now, the wolf (not the dog) symbolizes *Homo erectus*. Dog is to wolf as we are to Neanderthals. Apparently, the superegos of our German ancestors wouldn't permit the dog to be openly named as Odin's enemy. That risked divulging his Neanderthal identity and the Species War theme to everyone, piquing all the related guilt, fear and pain. So, the wolf is substituted here for the dog. Take my word for this. In the pages

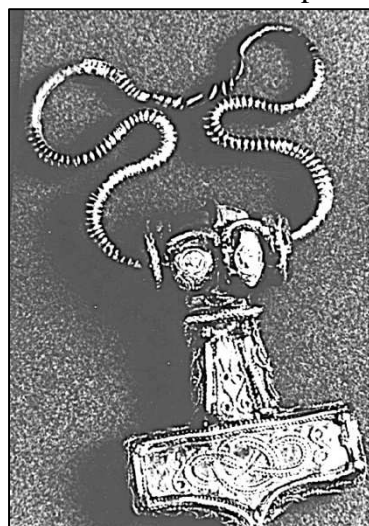


Figure 44: Silver Amulet of Thor's Hammer
After Davidson and the Antikvarisk-topografiska
arkivet, Stockholm.

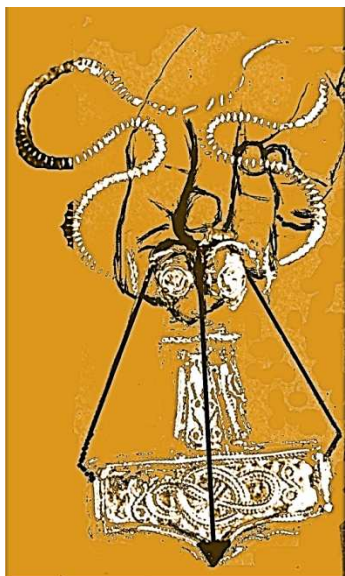


Figure 45: Now can you see what Figure 44 and "Thor's Hammer" are dream symbols or 'compromise formations' for?

ahead, you'll see several references to "wolf" that decode to "*Homo erectus*." The wolf was an object of obsessional fear not to Neanderthals but to our immediate ancestors.

This revenge-seeking snake is "one of the terrible children of Loki" because "Loki caused the Species War" and the anger of the *Homo erectus* gods. This serpent, Thor's opponent at the end of the world, is, as we've seen, a universal symbol for *Homo erectus*. So, Thor must be a Vanir. He can't be an Aesir (Neanderthal) because that would make his own people the object of his obsessional fear.

Moreover, look again at Mjollnir, Figure 44. This greatest of all treasures was alone able to protect the gods against the giants. When the elves were forging it for Thor, Loki harassed them into leaving it too long in the

fire; they botched the job. But despite having a handle that was too short, "it was their masterpiece" (Grimm: 180). Arrows are "shorter" than spears. This "hammer" is a neurotic symptom, a compromise formation. It's the myth equivalent of a manifest dream element. This "hammer" is just another compromised bow and arrow. Look at Figure 45 and have no doubt as to whom the Vanir were and who their leader was! Had Thor been a Neanderthal, the bow and arrow might have been overtly displaced onto him; but in that case, it would not have been disguised or compromised. What was silver is now gold!

Crossley-Holland also makes an important error of interpretation. He states (p. XXVII) that Heimdall, the watchman at the entrance to Asgard, is a Vanir. Mr. Crossley-Holland, how could you! Admittedly, Heimdall's identity in the "Song of Rig" is an ambiguous one. Classes are a relatively modern (Neolithic) phenomenon, so Heimdall's role in this one myth does seem open to various interpretations. But because Heimdall is depicted herein as the god/creator of all the various human classes, the likelihood is that he represents our father species.

Fortunately, other data on Heimdall clarifies his species identity. Only *Homo erecti* had the perceptual ability that our ancestors attributed to him:

Listen! Who can hear the sound of grass growing? The sound of wool on a sheep's back growing? Who needs less sleep than a bird? Who is so eagle-eyed that, by day and by night, he can see the least movement a hundred leagues away? Heimdall and Heimdall and Heimdall. --Crossley-Holland: 18.

Irish mythology is replete with similar hints that Neanderthal had super-sensory ability. Irish characters like "Hearing Ear" can hear grass growing. (Cf. Curtin, 1894: 161: "Dyeer-mud Ulta and the King in South Erin".) Irish giants frequently walk into a room and "smell the blood of an Erinach" (Irishman). Mythology here and elsewhere confirms the conclusions made from our neurological speculation of v1-223 *et seq.*, above: *Homo erectus* had super-sensory abilities.

While we are in the business of correcting false interpretations, we may as well correct one of the oldest bloopers. Probably because of his great mobility --his wagon and his horse, the fastest in the world --the Romans believed that Odin (Woden *et al.*) corresponded to their messenger god, Mercury (Grimm: 368). Now, I'm not an expert on anything but taxiing you around. I always thought Mercury was a pizza deliveryman in Oslo. No? --A bank truck driver in the Bronx? Be that as it may, I can assure you that Odin did not correspond to Mercury.

Odin corresponded to Saturn. The Romans were confusing attributes with essences. Saturn and Cronus, the Roman and Greek Neanderthal rulers, became less powerful than their *Homo sapien* counterparts (Jupiter and Zeus) and less powerful than their *Homo erectus* counterparts in western and northern Europe. This may have contributed to some of the confusion as to Odin's identity. The relative weakness of the dead Roman and Greek *Homo erectus* chiefs is probably due to 1) Mediterranean civilization having risen earlier to a higher, more powerful and impressive plateau and 2) the southern Europeans' greater distance from the wilderness where *Homo erectus* was unconsciously feared to be still at large.

Before leaving Scandinavia, there's one more very important myth that I want to show you. It's another Species War myth without a flood.

According to Frazer, the following myth provided the impetus for the most important rites of the Norsemen. Listen to Frazer's account, beginning on his page 619, of the "Myth of Balder":

A deity whose life might be said to be neither in heaven nor on earth but between the two was the Norse Balder, the good and beautiful god, the son of the great god Odin...

As the chief of and embodiment of the Neanderthals, Odin was also the Norse father of the gods, god of art, culture, war and the dead. He was apparently the counterpart of the Greek Cronus and even the Kwakiutl Cannibal-at-the-North-End-of-the-World (gods whom you will meet below). He may indeed have been a chief of the Neanderthals. The description of his son as beautiful, as the opposite of the way he must have appeared, is a reaction formation whereby the ego, under pressure from the superego, reverses its evaluation. Balder's alleged suspension between heaven and Earth is incorrect and pure naturist speculation on Frazer's part. As you'll see, Frazer wanted to believe that the god Balder was inspired by and synonymous with mistletoe.

[He was] himself the wisest, mildest, best beloved of all the immortals. The story of his death, as it is told in the younger or prose Edda, runs thus. Once on a time Balder dreamed heavy dreams that seemed to forebode his death. Thereupon the gods held a council and resolved to make him secure against every danger. So, the goddess Frigg took an oath from fire and water, iron and all metals, stones and earth, from trees, sicknesses and poisons, and from all four-footed beasts, birds, and creeping things, that they would not hurt Balder.

Animating the weapon shifts responsibility from the murderer to his weapon. Prior to the invention of the bow, Balder (Neanderthal) was seemingly invulnerable. He had no predators. Neanderthal's only mental equals were the physically-inferior *Homo sapiens*, and notice that only "four-footed beasts" took the oath not to hurt Balder.

When this was done Balder was deemed invulnerable; so, the gods amused themselves by setting him in their midst, while some shot at him,

"Shot" in primitive times can only refer to the bow and arrow. In the murder scene that we are being eased into, the bow and arrow has been thoroughly compromised but not expunged.

Others hewed at him, and others threw stones at him. But whatever they did, nothing could hurt him; and at this they were all glad. Only Loki, the mischief-maker, was displeased, and he went in the guise of an old woman to Frigg, who told him that the weapons of the gods could not wound Balder, since she had made them all swear not to hurt him. Then Loki asked, "Have all things sworn to spare Balder?" She answered, "East of Valhalla grows a plant called mistletoe; it seemed to me too young to swear."

The bow and arrow was even younger, much younger than mistletoe. Like mistletoe, the arrow existed between heaven and Earth; and the bow and arrow came into Europe from the east. Also, the bow and arrow was not a "weapon of the (Neanderthal) gods." Continuing:

So, Loki went and pulled the mistletoe and took it to the assembly of the gods. There he found the blind god Hother standing at the outside of the circle. Loki asked him, "Why do you not shoot at Balder?" Hother answered, "Because I do not see where he stands; besides I have no weapon." Then said Loki, "Do like the rest and show Balder honor, as they all do. I shall show you where he stands, and do you shoot at him with this twig." Hother took the mistletoe and threw it at Balder, as Loki directed him. The mistletoe struck Balder and pierced him through and through, and he fell down dead.

Although I couldn't find "Hother" in Swedish or Icelandic dictionaries, it sounds and looks very much like the English "other." Interpretation: others who were blind in the sense that they did not know the whereabouts of Neanderthal (blind Hother was standing at the "outside of the circle") came into Scandinavia with the new weapon.

In Icelandic, a Norse language, one of the meanings of "loki" is "valve." In very primitive times, a valve would have corresponded to our "floodgate." So, the trickster Loki (the floodgate) led the bow and arrow armed newcomers to Neanderthal and urged his elimination.

Notice again that the reference to the bow and arrow has been compromised by the superegos of our ancestors: "shoot at him with this twig" and "Hother...threw it at Balder." Attributing the holocaust to the

accidental machinations of a joker and a blind man and identifying only a single victim reduced the trauma in scale and severity.

Mistletoe is a parasite that grows in the boughs of oak trees. Mistletoe, which hangs in the air, kills oak trees just as arrows -- that also are suspended in the air -- killed the gods (Neanderthals); and oak trees were sacred almost everywhere. Indo-European peoples unconsciously but strongly associated them with the gods. You'll see why and that this myth was an unconscious allegory as I have described it when we come to Chapter 34, "Oak Trees and Other Sacred Things."

And that was the greatest misfortune that ever befell gods and men. For a while the gods stood speechless; then they lifted their voices and wept bitterly. They took Balder's body and brought it to the seashore. There stood Balder's ship; it was called Ringhorn and was the hugest of all ships. The gods wished to launch the ship and to burn Balder's body on it,

Can you guess what significance there might be to Balder's ship, "the hugest of all ships"? With respect to the big picture of our prehistory, this is the most important message of this myth. Here's a hint: "the hugest of all ships" is a condensation for a lot of ships. Have you got it now? You'll find out what the ship signifies momentarily.

If Balder had been so precious to the gods, they would have wanted to keep his body entombed nearby! It is the killers (the Norsemen themselves) that want to be permanently rid of all trace and memory of their victims (the Neanderthals).

Notice too that ringhorn is mentioned. If the early Norse mythmakers had known how to hollow out animal horns for (noise-making) horns, then it is likely that they knew how to use this same material as the laminate for bows. In that event, the reference to ringhorn is another displaced reference to the bow and arrow.

[B]ut the ship would not stir. So, they sent for a *giantess* [*H Bingo!*] called Hyrrockin. She came riding on a *wolf* [*H Bingo!*] and gave the ship such a push that fire flashed from the rollers and all the earth shook.

Here is another displaced but unmistakable symbol. It leaves us no doubt about the original scene: it took one giant to push another giant's boat.

The giant riding on the wolf is symbolic of our link with the animal kingdom--*Homo erectus*. The Neanderthal victims were inflated into giants, and Neanderthal was to the wolf as we are to the dog.

Then Balder's body was taken and placed on the funeral pile upon his ship. When his wife Nanna saw that, her heart burst for sorrow and she died. So, she was laid on the funeral pile with her husband, and fire was put to it. Balder's horse, too, with all its trappings, was burned on the pile.

The suggestion is that Balder was the last of his kind --not because *Homo sapiens* killed the others but --because they all died of grief or shipped out. Notice also that, as everywhere among the Indo-Europeans, the horse is associated with *Homo erectus*. Finally, "Nanna" was apparently a *Homo erectus* goddess that the Scandinavians brought all the way from Mesopotamia where "Nanna" or "Uranche" was the protector deity of Ur. (See Figure 114, v3-284.)

To prove my Balder thesis by contradiction, ask, "What other event in the prehistory of the Norse could have created this Balder myth and given rise to the solemn and elaborate rites that surrounded it?"

Whether he was a real or merely a mythical personage, Balder was worshipped in Norway. On one of the bays of the beautiful Sogne Fiord, which penetrates far into the depths of the solemn Norwegian mountains, with their somber pine-forests and their lofty cascades dissolving into spray before they reach the dark water of the fiord far below, Balder had a great sanctuary. It was called Balder's Grove. A palisade enclosed the hallowed ground, and within it stood a spacious temple with the images of many gods, but none of them was worshipped with such devotion as Balder. So, great was the awe, with which the heathen regarded the place, that no man might harm another there, nor steal his cattle, nor defile himself with women. But women cared for the images of the gods in the temple; they warmed them at the fire, anointed them with oil, and dried them with cloths.

Why were the keepers of Balder's temple exclusively female? Because Neanderthal males, *Homo erecti*, would have wanted it that way; and the

Homo erecti had become gods and “giants” and the ultimate source of fear. The obsessional fear that these gods might exact vengeance or that their relatives might return dissuaded people from committing additional crimes while in Balder’s sanctuary.

Now we also know how the custom of kissing under mistletoe started. It started after the Myth of Balder was invented, at a time when many adults were still conscious of its real meaning and understood “mistletoe” to be a symbol for the arrow. At this time, they would have spelled it more nearly as we say it, “missiletoe,” a missile being a weapon that flies through the air. “Missile” referred to the weapon that enabled us to liberate ourselves from stronger *Homo erectus* men who took our women or corrupted them into becoming “Gullveigs.” “Mistletoe” (arrows) made it possible for *Homo sapien* men and women to enjoy each other as mates and lovers. But lingering, unconscious, obsessional fears required our ancestors (as it still requires religious fundamentalists today) to improve their relations with the dead Neanderthal spirits and to solicit their love and protection. That’s why “missiletoe” had to be compromised into “mistletoe” and why the myth of Balder had to be compromised almost beyond recognition.

Although we can’t hope to interpret all the Norse myths in a work of this scope, we’ll discover still more evidence of a strong Germanic-*Homo erectus* connection in later chapters. In one of these chapters, I’ll refer you to the most famous mythology of the Norsemen, the series of short, heroic and poetic songs (lays) that constitute the second part of the *Elder Edda*, the *Volsunga Saga*. This series describing the exploits of the Volsung family, supplied the material for the German epic, the *Nibelungenlied*, and for Wagner’s operas. We’re going to discover what you need to know to see right through this seemingly bizarre and lengthy epic.

CHAPTER 22: NEW GUINEA TEES

To receive is blessed, to give divine --almost.

Homo erecti were probably in the Malay Archipelago in greater numbers than what the archaeological record (and Figure 16a) suggests. This is one of Eurasia's great cul-de-sacs where they would have been trapped. Moreover, the moisture and the abundance of insects and micro-organisms in the tropics decomposes all organic matter more rapidly than elsewhere, and this would account for the very sparing fossil record for *Homo erectus* in this part of the world.

The ethnographic record for these peoples and their eastern neighbors in Melanesia and (further east in) Polynesia has more of what we're looking for. Their myths and rituals include tell-tale obsessions that we can associate with "the Deluge." Writing in the last century, Herbert Spencer found plenty of evidence from this part of the world to confirm his observation that the original gods were ancestors. In his 1991 work on Melanesian Religion, G. W. Trompf summarizes their religious traditions in terms that will be perfectly clear to my readers:

According to various Melanesian traditions, beings (of human form and qualities but with supra human powers and abilities) were abroad in the land during primordial time, bestowing on a given groups' ancestors "the skills of warfare, food production and other technologies," and even establishing certain features of the environment. These figures then went away or died, although there can be consensus expectation that they may return or be re-contacted. --Trompf: 17

You have already seen similar reverences or awe for the "heroes of old" of Hebrew mythology and for the "giants" and "witches" of Germanic mythology. In coming chapters, you'll see that superhuman ancestors were described in similar terms by aboriginal peoples throughout Australia, Siberia, India, Ireland and the Americas. Most are references to *Homo erectus* or hybrids.

Scattered instances of initiation rites usually begin with the summoning of ancestors. Ancestors are summoned with *bullroarers* and *churingas*. Both appear among these peoples. We shall discover the common meaning of these objects when we come to the Australians.

Although he didn't recognize it as a deluge myth or understand the meaning of the Deluge, Trompf found a very well preserved Deluge myth among the Zia speaking Seragi. The Seragi were a hunter-gatherer group from the Papuan highlands that has recently lost its identity due to being relocated and amalgamated with other peoples:

“About five generations ago at Dubiti” it begins (and the time-depth of traditional Melanesian myths is characteristically limited), “a snake was captured after it had stolen sugar cane in the gardens. The adults hung it in a net bag. However, after a while they went for firewood, leaving only the children in the hamlet. The serpent then turned into a proud dancing warrior, who warned the children that, once the catch was cooked, a great catastrophe would occur, so that they should persuade their parents to flee to the mountains. Only one family heeded the warning,” and when the snake was cut and placed in the (earthen) oven, “there was a thunderous landslide” that carried the hamlet and surrounding land away “into the Ilamba and Beuva rivers, destroying all the people with it.” --Trompf: 18

Of course, this myth refers to the Great Flood. It says that the flood was brought by the *Homo erectus* gods (snakes) as punishment for their own mistreatment. Frazer will, below, unwittingly provide us with even stronger evidence that “the Deluge” swept over the Malay Archipelago.

Nevertheless, what is perhaps most interesting about the Malay Archipelago and Melanesia is the widespread incidence of ritualized gift giving -- that *resembles* potlatching. Potlatches are ceremonies wherein people give gifts to other people -- and often to the gods. The practice may have been universal among archaic societies. At least one North American (Pawnee) myth describes gift giving as an essential, transitional phase between pagan and modern life. (See Grinnell: 45-66 or Hardin, Terri: 201-208.) Even Irish mythology makes at least one veiled reference to it. (See the myth-tale of “Kil Arthur” in my *Irish Mythology*.) We shall discover that there is always a historical, religious aspect to the potlatch. Ancestral gods are invoked and their favors solicited. (See for examples Mauss: 20, 30-33.)

Yet the meaning of this religious and prehistoric aspect of potlatching would never have been discerned if we had only the religious data of the Malay Archipelago and Melanesia with which to work. In this part of the

world, the recorded heritage of myth and ritual is very spotty. As Trompf admits, “[W]e will be disappointed if we seek many better attempts at definitions because formal, doctrinal instructions into the nature and attributes of the spirit-powers have been rare in Melanesia” (Trompf: 14). The data here bears only a shadowy resemblance to the full-color, high-definition pictures that ethnographers acquired of potlatching in the Pacific Northwest Coast. I can discern three possible reasons for the relative poverty of religious data in this area.

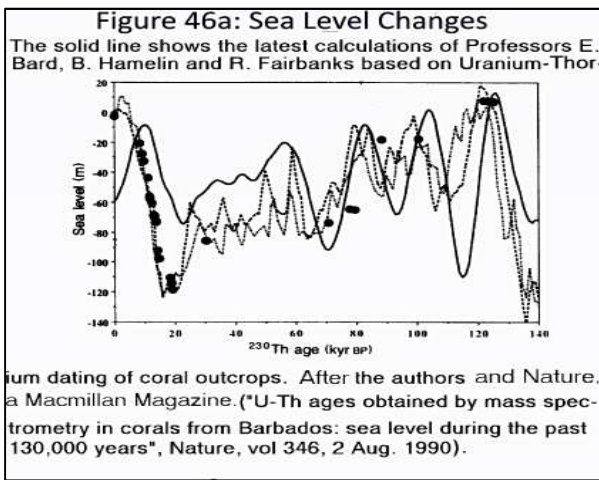
First, most of these peoples would have done some island hopping since taking part in the elimination of *Homo erectus*. Migration would tend to have a disruptive effect upon traditions by mixing peoples and their traditions and by removing seasonal and geographic cues and associations with traditions.

Second, the small population of island communities would render myths and rituals more susceptible to revision due to the influence of zealous or charismatic individuals. Their dreams and wishful thinking (defense mechanisms) can rapidly alter traditions. This ongoing process, which has been amply observed by anthropologists in this region, operated upon oral history from the primal deed to the advent of the written record. It caused most of the original news reports to be extinguished or distorted beyond recognition:

Leadership, and the experiences that might lead one to lay claims to it, were of obvious consequence for the resilience and adaptability of Melanesian societies. It is quite inadmissible, indeed, to pass off primal cultures as “static” and susceptible only to the most limited changes. As my own and others’ oral historical investigations have revealed, basic alterations in ritual usage are now known to have been accepted by whole tribes --such changes occurring independently of white contact or else with only the vaguest knowledge of the “white phenomenon” on the horizon. Such shifts in practice, as well as of belief and outlook, needed to be vouchsafed by contact with extra-mundane dimensions. Dreams, visions, numinous encounters and other special occurrences, then, were of determinative importance for taking a group in new directions -- to embark on trading expeditions, such as the *Motuan Hiri* (allegedly begun after well-known Edai Siabo saw the spirit-world), or to orient life afresh around a particular item of

food (as with the Taro cults among the Papuan Orokaiva). So-called “cargo cults,” in fact, are adjustments in the face of intrusions and rapid change, which reflect the time-honored indigenous reliance on spirit-sanctioned attempts at innovation and new departure, since such movements usually issue out of dreams, visions, spirit-possession, supernatural intervention, the revelation of mythic truths, or the divulging of a great secret. For significant changes of direction, the role of individual leaders and purveyors of spiritual insight was fundamental. --Trompf: 25-26

as



Third, and most importantly, the great rise in the ocean level between 20,000 and 10,000 B.C. (which, we'll see, included the Great Flood) and the large and rapid loss of dry land within this area would have tremendously increased crowding

and the rapid extinction of large mammals. (See Figures 46a, above, and 71 and note that 46a is not accurate and detailed enough to reveal what we'll later infer from Figure 10b.) This increased survival pressure probably accounts for the continuance of cannibalism within the region. A starving man has no conscience; and until very recently, they never had a respite from trauma in which to reflect upon homicide and cannibalism as anomalous. *Within such a context, the elimination of the primal fathers and Homo erectus per se and the Great Flood, the great traumatic milestones of our prehistory, the events that imparted a religious dimension to most peoples' ongoing ambivalence vis-à-vis their genetic competitors and competing parent, would have been of little gravity and memorability.* Accordingly, the peoples of the Malay Archipelago and Melanesia apparently conduct their ritualized gift giving only to befriend potential contemporary enemies. This, as we'll see, is the difference between

ritualized gift giving and potlatching. The former has either lost or never developed a powerful historic, religious dimension.

A similar dynamic probably accounts for the scarcity of deluge myths from Sub-Saharan Africa. Here rampant cannibalism continued into colonial times owing to climatic vagaries, debility and disease that restricted the size and productivity of the human population. See Reader's pages 240-48, on sleeping sickness, bilharzia, hookworm, malaria and climatic vagaries. Yet contra Frazer and others, African peoples provided us with about two dozen fragmentary tales that may once have been deluge myths.⁷ (See Baumann for these.)

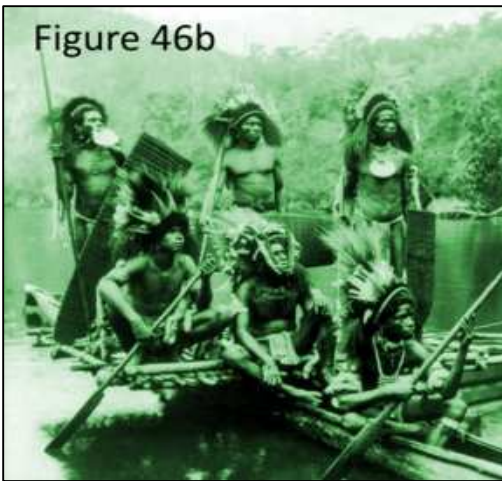
In New Guinea, the most obsessional ritual among the inland tribes is the ritual exchange of pearl shells and, especially, pigs. Again, these exchanges, such as the *tees* of the Mae Enga and *mokas* of the Melpa people, distinctly differ from the potlatches of the Pacific Northwest Coast peoples whom we shall investigate in the next chapter. The New Guinea *tees* and *mokas* are less motivated by obsessional fears derived from Paleolithic trauma and more concerned with recent traumas, still extent threats of cannibalism and tribal warfare –with ongoing fraternal ambivalence. These *tees* and *mokas* are relatively new to the region. It was only 200-300 years ago that the sweet potato was introduced to New Guinea (Feil: 230). The sweet potato led to an enormous increase in pig production. Prior to its introduction, the islanders had only taro, a starchy tuber, as pig fodder. Pigs, the basic non-human source of protein for the inland people, did not go hog-wild over taro; and so, they were raised only with great difficulty. Prior to the introduction of the sweet potato and expanded pig production, the inland people of New Guinea were, perhaps uniformly, cannibals. Incidents of cannibalism were still occurring among the Gebusi people of the south-central rainforest as of 1985 (Knauff). Cannibalism has been extinguished for barely a quarter of a century among the Tauade, a people who live in an eastern, mountainous district 200 miles north of Port Moresby in Padua, New Guinea (Hallpike). Cannibalism in this part of the world has always been fundamentally different from that which persisted until the conquest in Mexico. There professional priesthoods organized it. Here it is random. These peoples could maintain a mythological record of

⁷ By the way, although population control and equal opportunity are essential parts to the solution of every social problem; folks concerned about species extinction in Africa, the tropics and elsewhere may want to consider contributing to the Nature Conservancy. They're online at tnc.org.

the Deluge about as easily as a daily shock therapy victim can remember what he ate for breakfast thirty years ago. (See Figure 46b, a photo of New Guinea warriors in an outrigger canoe circa 1919, below.)

For a close look at ritual gift exchange we turn to the Mae Enga *tees* and the remarkable work of D.K. Feil, *Ways of Exchange: the Mae Enga Tees of Papua New Guinea*. His data shows the Mae Enga *tees* to be obsessional. They result from *ongoing*, fraternal ambivalence, the negative side of which is largely conscious.

When we had no pigs and couldn't make tee, men slept in the bush like wild animals; we didn't gather to see other people.
--Pimbiki, a Mamagakini Clan bigman (Feil: 237).



Tees are prestations (performances of acquired obligations, the public satisfaction of debts) simultaneously and ceremoniously made by all the men of a sub-clan. Sub-clans are circumscribed by the named neighborhood in which men live and share the same tee ground. Clans are patrilineal and, traditionally, exogamous. The traditional item of exchange and all-important commodity was and

remains for the Enga, the pig. The sub-clans “make their tee” in a fixed sequence.

Traditionally, one prevented jealousy and maintained the unity of his clan and sub-clan and most-increased his own and his group’s security by exogamous marriage to a woman from a hostile neighboring clan or tribe. It mattered not if the first gifts were bride wealth (as is usually the case in New Guinea) coming from the groom or marriage payments coming from the bride’s family. What was important traditionally was that the gifts be the start of tee connections with the hostile, enemy people.⁸ Inseparably linked

⁸ In prehistoric North America, trade and peace often commenced with the exchange of *wampum*, disk-shaped wooden beads or perforated shells. Other first uses for wampum

to this practice of intermarriage with tribal foes, the tee was, in the beginning, a means of securing military allies through gift giving and thus securing one's territory. (Cf. Feil: 196, following Meggitt, 1972: 116; 1974: 70-71; 1977: 9.)⁹ It was also a means by which a clan might reconnoiter the military strength of a potential aggressor or victim. Once tee partnerships were so formed, the tee served as a guarantor for the emergency loan of pigs to families desperately in need of protein. In so functioning, the tee eliminated one of my negative conditions (#4) that, in combination, necessitate cannibalism. (See v1-189, above.)

Traditionally, and still within Enga society and the 200,000 or so people with whom they have tee connections, a man's wife became his inroad to exchange relations with another family and through them another clan or sub-clan. "Gifts" are expected to be returned whenever the debtor's sub-clan makes its tee. One's status is determined by his reliability in paying his debts at tee time and his number of tee connections or what amounts to the same thing --the number of pigs that pass through his hands. Connections are important because of the general mistrust and refusal of everyone to extend credit to anyone who is not a clan member or an in-law. Women are the ultimate guarantors of debts between their husbands and their maiden families.¹⁰ In Enga society women are powerful because the land and the means of starting a pig herd are available to every individual willing to do the hard work. Women are also powerful because divorce means the immediate and automatic severance of all tee relations and debts with the wife's family. If the husband initiates the divorce, he forfeits also the bride wealth.

were for: ornamentation, tribute, bribes for murder, ransom, compensation for crimes, fines, incentives for war, presents, recompense for shamans' services, bridewealth, and conciliation for bereavement and insignia for chiefs. The Iroquois League that formed circa 1570 and traded the Great Lakes Region made extensive use of wampum and probably invented some of the early myths about it, myths that --of necessity-- associated it with bird feathers and the gods. In colonial times, manufactured beads replaced the native-made varieties. Although the Indians were reluctant to call it money and to appear to be following the white man's path, that is what it was and what they did. See Speck.

⁹ In Chapter 31, Celtic ancestors will articulate what our Germanic ancestors only suggested: the false belief in intermarriage with the gods played a major role in pagan mythology and the pivotal role in feudal class ideology.

¹⁰ Here is an example of oriental women moderating the Fraternal Complex. It supports the Atkinson model of female-mediated Oedipal conflict that, according to Atkinson, characterized the primordial East.

Each clan and sub-clan within the clan makes its tee, individuals of the sub-clan paying their debts to all their outside creditors, in a fixed sequence. One to five years later, that sequence is reversed. If one values his relationship with a tee partner, he tries to increase the amount of pigs, pearl shells or other goods that are passed to him at each tee.

As of the early 1980s, clan warfare has disappeared. Individuals form their own tee partners, independent of clan considerations. One can marry anyone. Trade with Australians and Europeans has steadily increased for some time, especially at coastal cities.

Yet the Enga people produce a large surplus of pigs that are not brought into the market economy. There seems to be a single reason why the transition to the market economy has not been swifter: the Enga prefer to devote their pigs to ritual exchange. The Enga male virtually lives, schemes, calculates whom to befriend and what to borrow from whom, *etc.*, for one reason --for the opportunity of standing up before his male lineage, fellow sub-clan members and in-laws at the next tee in front of the longest possible row of pigs tethered to stakes and boasting of his reliability, self-worth and importance as a man as he “gives” these pigs away or receives them. Listen to a typical speech of a “bigman” addressing fellow clansmen after a tee:

I’ve been to see my friends in the Sauli and Kirapani clans and have taken all their pigs. Is there any man here who can do as I’ve done? Some men say they will make a big garden but never do. Some men say they will be big in the tee but where are they now? Look at all these pigs. Do you see them? My name clings to this tee, yours has been lost. –Kepa, a Mamagakini Clan bigman (Feil: 164)

I’ve picked on Big Brother enough to be able to give this poor fellow a break. Right?

Before we leave Papua New Guinea, note that its coastal people appear to have better-preserved their religious myths and rituals. At some of the coastal areas, communication and trade apparently increased prosperity, promoted ethical reciprocity and abolished cannibalism at a much earlier date. This enabled coastal peoples of the Malay to formulate and retain deluge myths and rituals. These coastal people will recapture our attention in Chapter 30, “The Big Picture.” Then we shall return to the Malay Archipelago and analyze a ritual that Frazer reported as being pervasive among the coastal peoples here. It is a ritual that is at least as incriminating

as any smoking gun that any prosecutor ever laid before a jury. Of course, Frazer failed to correctly interpret that ritual. The remarkable thing about James George Frazer, aside from his intellectual integrity and determination to maintain a consistently scientific point of view, was that his intuition as to what was important was as unerring as his interpretations of those phenomena were erring.

Those of you who read Appendix B, on the Australian Aborigines, will become even more convinced that the Species War must have swept over the Malay Archipelago. Its impress is clearly stamped upon all the Australian rituals.

In the next chapter, you will see fraternal ambivalence that is clearly rooted in its historical model, fraternal ambivalence that is religious. Our understanding of “the Deluge” events and the Fraternal Complex might enable us to do what anthropologists have been trying to do for as long as there have been anthropologists. We just might be able to understand the religious aspect of the potlatch. We just might discover what the original potlatches were all about.

CHAPTER 23: POTLATCHES OF THE PACIFIC NORTHWEST AND OTHER NORTH AMERICAN NOTES

They still know what we have forgotten. --The epilogue to John Boorman's 1985 film, The Emerald Forest.

William Halliday served as the Canadian agent to the Kwakiutl People in British Columbia and lived with them for thirty-eight years. He tells us that *potlatch* is a Chinook word that means *gift*. The original Kwakiutl word for the potlatch, according to Halliday, was *passapa*, which means a gift with an elastic string attached to it.

To state the matter briefly, the potlatch was to a certain extent the law and regulations of the Indians. All matters of business were settled at these gatherings; and as they had no written records, all transactions were made in public, so that the common people were witnesses of the business done, or arrangements made or provided for. The negotiations were often commenced secretly; but before the conclusion it was necessary for the principals who were participating to give something away to the rest of the people who were present, in order that they might witness the sealing of the contract. The gifts might be large or small, according to the means of the people or the magnitude of the question involved; but the more they gave away, the more they rose in their own estimation and hoped to rise accordingly in the estimation of the public.
--Halliday: 5

Although four different language families of Indians, language families with different lineage and marriage preference laws, inhabited the

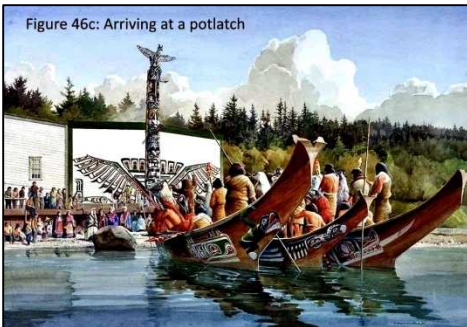


Figure 46c: Arriving at a potlatch

Northwest Coast, all analysts have considered the area a unified culture area. This is due to the central unifying feature of the Northwest Coast cultures: the potlatch and its related phenomena. (Cf. Rosman and Rubel: 6.)

These Indians of the Northwest Pacific Coast tended to potlatch on

all those special occasions when poorer and more primitive peoples would make sacrifices. The construction of new buildings, marriages, funerals (dead men's journeys to another world), successions to tribal offices, elevations in rank and initiations were the sorts of events calling for a potlatch. (The Canadian government banned slavery among the Indians.)

The Kwakiutl People who lived on Vancouver Island and the nearby coastline were the dominant tribe in the region. They had the richest ceremonial life and were the principal subjects of Franz Boas, a genuine giant in the field of ethnography.

If you have ever been in the region and are familiar with the geography, you will agree that the Kwakiutl were probably the first or one of the first Amerindian fishing groups to enter the continent via the coastline. They would have wandered until coming to Vancouver Island and Bay. Original migrants in a wide-open continent would have stopped right there. There is no more beautiful area. It would have been even richer than it is today in rainfall, timber, game and salmon. The Kwakiutl would have contributed any founder effects to the region. In pre-contact times, their Wakashan language was limited to Vancouver Island, the Puget Sound area and the British Columbia coast (Wikipedia).

The Kwakiutl held their potlatches in lodge-type houses that, due to the abundant timber, trade and communications facilitated by the coast, were often inhabited by only one nuclear family. These huge houses were usually circular, one room, one story, cedar and of post and beam construction. They had an open fire on the dirt floor in the middle and a smoke hole in the center of the slightly pitched roof. (*Cf.* Halliday: 9.)

One's affines (in-laws) were always invited to potlatches and were usually the principal rivals. Other ubiquitous rivals were the heads of clans. The greater the rivalry at a potlatch, the greater was the display, which consisted of the extravagant and wanton destruction and giving away of both food and property. See Figure 46c, above.

Every recipient of a "gift," unless of definitely lower status (poor, aged or destitute and therefore entitled to freeloader in return for serving as a witness to "gift-giving"), had to return it later in double quantity or else acknowledge his inferiority and submit to scornful taunts. (*Cf.* Halliday: XVI.) This was the "string" that was attached to the passapa.

Yet if prestige had been their main motive, the prestige they sought to acquire was not just in the handsome interest rate that they expected as a return. The major source of prestige appeared to be the giving in itself, the display of altruism. Food was always cooked and served in great abundance.

Special rich foods were reserved for chiefs. The standard government-post-contact items, money and blankets, were distributed in copious amounts. Coppers, ladles, wooden bowls and the dishes for the feast itself were also distributed. A potlatch host wanting to “go all the way” and meet with the highest approval of the onlookers then reduced himself to absolute penury by disassembling his house and giving away the planks. (Cf. Rosman and Rubel: 179-80.)

Now, the studies that have been made and the volumes written on these peoples could fill a small library. Scholarly ethnographers and cultural anthropologists such as Rosman and Rubel know minute details about their social organization that even the peoples themselves don't know! But the wealth of esoteric detail has been produced because scholars, confounded by the pursuit of the all-important Why, have been side-tracked and forced to settle for What, When, Where and How.

They're like the rookie taxi-driver who, ignorant of his car's mechanics, represses the idea that something may be wrong, converts it into, “It's only the tires,” and wastes 20 minutes *per* day at the air pump.

Near their book's end, Rosman and Rubel admit to the problem:

The potlatch of the Northwest Coast has interested several generations of anthropologists because it seems to defy explanation. It appeared to bear witness to human characteristics that were considered perverse. What made people destroy goods to shame a rival? What made them expend in such excess that they were left totally without material resources? What kind of social structure demanded that an individual reduce himself to proclaim his greatness? The answers offered by earlier analysts who focused upon these features -- of the Kwakiutls...took the following form.

By far the most famous was Benedict's answer, which emphasized rivalry, competition, and destruction of property. She said: “In Kwakiutl institutions, such rivalry reaches a final absurdity in equating investment with wholesale destruction of goods. They contest for superiority chiefly in accumulation of goods, but often also, and without a consciousness of the contrast, in breaking in pieces their highest units of value, their coppers, and making bonfires of their house planks, their blankets and canoes.” --Rosman and Rubel: 176; quoting Benedict, 1934 [1959]: 215

Guilt, obsessional fear and paranoia are horrible things, aren't they? Stay tuned; we're coming to the good part.

Benedict's conclusion was that Kwakiutl behavior reflects a megalomaniac or paranoid personality type (Benedict, 1959: 223). To Benedict, the paradox was that those most fully endowed with this personality type were the leaders of the society. --Rosman and Rubel: 176

There's nothing unusual about that paradox. Leadership positions being hereditary, chiefs are the people most likely to inherit the paranoia, guilt and obsessional fear for past decisions. Yet Benedict is on the right track, and Rosman and Rubel know it. What they don't know is who the original object of obsessional fear, guilt and paranoid love is.¹¹ All anthropologists are equally at a loss to explain the strange behavior of these Northwest Coast Mongoloid Americans as resulting from reaction formation to guilt or as obsessional fear. The problem is always the same: what was the original experience; who was the original object?

If you have read the foregoing chapters of this book, you are already way ahead of all the experts. You have probably already guessed the correct answers. We need now to find and examine the ethnographic data that proves our case. But first, Rosman and Rubel still have some significant intellectual history to provide.

Benedict and Herskovits drew the parallel between potlatch behavior and conspicuous consumption of modern, especially American, people as pointed out by Thorstein Veblen. --Rosman and Rubel: 177, following Herskovits, 1952: Chapter 21; and Benedict, 1934, 1959

But,

The underlying assumption of these theories was that the environment of the Northwest Coast was characterized by a superabundance that enabled accumulation of goods in great

¹¹ Recall that megalomania, "I love myself," is the paranoid's conscious restatement of repressed unconscious love for someone else. See v1-253.

amounts, whose only use was in conspicuous display.
--Rosman and Rubel: 177

This is interesting. The parallel drawn between our conspicuously consuming society and theirs is a good one, but their origin of conspicuous consumption is way off the mark. Conspicuous consumption is not an automatic consequence of "super abundance" (which is hard to imagine in a world where every good is scarce somewhere, trade is conducted everywhere and, no one is fully satisfied anywhere). The conspicuous consumption *in both our society and theirs* is a reaction formation to self-hatred and paranoia and a replacement idea for obsessional fear.

After reviewing Barnett's work, which appears to only talk around the question, Rosman and Rubel introduce a trendy new potlatch theory:

Within the past decade, several ecologically oriented theorists studied the potlatch, explaining it as a part of a self-regulating system. (Suttles 1960; Vayda 1961; Piddocke 1965) Taking the environment as a determining variable, they propose that the potlatch is a mechanism to equalize variations in food supply and productivity for particular social entities within an area. Two propositions underlie this ecological approach. The first is that the environment was not characterized by general superabundance but that scarcity and even starvation occurred in various places at various times; thus, the redistribution of the potlatch provided a necessary counter to scarcity. The second proposition that follows from this is that potlatch behavior is not irrational but is intelligible only in terms of the ecology. --Rosman and Rubel: 177

Focusing upon the ecosystem is a very positive trend, but here that focus is misdirected. Anyone who has ever been to this part of North America knows that the Northwest Coast is still, today, oil slicks and all, as pristine and ecologically abundant as any part of the continent. It has been as such for as long as the warm currents of the Western Pacific Ocean have moved northward, providing the northwest coast with copious rainfall and warm temperatures. Halliday, who lived among the Kwakiutl for thirty-eight years before writing his book, had this to say: "Salmon provides the British Columbia coastal tribes with food throughout the year. The cedars provide timber for dwellings, canoes, and household utensils, and

with bark for clothing and mats” (Halliday: XVI). Cedar is a beautiful hardwood that is water resistant.

Moreover, people in the Vancouver area probably started the use of the shell money by Mongoloid Americans all along the Pacific Coast as far south as Baja California, over most of the Great Plains and the Rockies, along the banks of the Great Lakes, the Saint Lawrence Seaway and throughout Alaska. Mollusk money held its value because it came from a very limited area; and the Ehattesaht and Quatsino people on the west coast of Vancouver Island harvested the very best of these 2-inch long, fang-like *dentalia*. (Nuytten and Doubilet’s beautifully illustrated article shows how these peoples created and used cedar brooms to gather the dentalia from the sea floor and how the shells were used for ornamentation.) The peoples of the Northwest Coast were not only blessed with a hospitable climate and the finest building material and food. They also had the equivalent of a money tree!

So, while it is probably true that if one searched hard enough, he could find evidence of starvation among these peoples, it is also true that individuals died of starvation and malnutrition in the United States throughout the 1950s. So what? It is the norms and the *relative* material conditions of these people *vis-à-vis* other aboriginal peoples who did not potlatch that we must consider --if we are to consider them at all. Early ethnographic accounts all agree that these peoples, the only peoples of North America who have continued to potlatch into modern times, were the richest of the various Mongoloid Americans. How could scarcity have motivated the richest of the Mongoloid tribes to potlatch when the poorer tribes were not so motivated? Moreover, if scarcity were the motive, why were copious quantities of food and property destroyed at potlatches? Why was the food at potlatches cooked and rendered un-preservable rather than salted or pickled and taken home and stored as a hedge against starvation? (Cf. Rosman and Rubel: 180.)

That’s enough. You’re ready for it. Here’s an early rite evincing Kwakiutl involvement in and obsession with the Deluge. In Halliday’s time, this rite was practiced only by a secret cult. Rosman and Rubel confirm the existence of many secret cults among Northwest Coastal Peoples. This one reveals the potlatch’s prehistoric, religious aspect, the source of the guilt, fear and paranoia and the identity of the spirits that haunted them:

In connection with the feast that accompanied the giving away, more particularly during the winter months, they had

what was known as the *Hamatsa* or the “Wild Man.” This seemed to be a sort of secret society, each family or clan having representation, and part of their ritual consisted of dancing, and the initiation consisted in the candidate keeping himself hidden away in the woods for at least 30 days without shelter, food, or clothing; the only nourishment allowed being what he could pick up for himself in the woods, such as roots of trees or the inside of the bark of some of the trees.¹²

When the time came for him to appear he usually came through the roof at night, during the performance of a certain dance, and immediately, as he was a wild man, would dart around here and there and bite pieces out of the spectators of the dance. The wild-man dance became toned down considerably in later years, but most of the older Indians bear scars due to the bites of the *Hamatsa* during these proceedings. --Halliday: 9.

Interpretation: (Most of it is by now self-evident to you, but let’s try not to miss anything.) The “Wild Man” is symbolic of *Homo erectus*. He symbolizes the incarnate *Homo erecti* who might still be at large. (He lives in the wild and bites people.) He’s also the dead *Homo erectus* spirits in heaven. (He comes in through the roof.)

The fear of *Homo erectus* was continually fed by the ongoing fear of genetic competitors. Guilt resulting from the repression of negativity regarding these (prehistoric and the ongoing) objects of their Fraternal complex caused them to keep these rituals and their societies secret.

Another reason why this *Hamatsa* or Wild Man ritual belonged to a secret society is that, as Halliday said, it slowly lost its popularity among the tribe as a whole. Over time, the Kwakiutls, who were in contact with other tribes all along the coast to the north, realized that there were probably no *Homo erecti* left in the world. Yet men continued to suffer and die. So, they modified their beliefs and developed at least one new ritual to replace this one. We’ll review this ritual that combines the first and second sins in chronological order.

¹² These initiation rites separated the young person, the novice (usually male) from his mother and taught him myths and rituals that unconsciously communicated his people’s ambivalence toward the primordial father and *Homo erectus* and their ongoing correspondents. With that understanding, he passed into adult society.

But first, notice that the mystery cults suffered the same fate. Modern religions displaced them. Mystery cults all preserved and practiced fragments of the archaic rituals of tribal peoples. These were synthesized into and eclipsed by the modern religions. The latter, especially Christianity, better synthesized our prehistory, allayed fear and balanced ambivalence while deploying methods and doctrines that were consistent with the expansion of communications and trade. Modern, *analytical* neurotics *had to suppress the most transparent pagan traditions and gods because to fully understand them is to understand our ambivalence for the ongoing elements of the godhead (i.e. the competing parent and genetic competitors), and savages are still unwilling to adopt the civilizing reforms that will end the negative side of that ambivalence and fully apply the Golden Rule to our relations with one another.*

In their day, the Kwakiutl inventors of the *Hamatsa* were nearly the equals of the “Apostle” Paul. They were mystic and intuitive geniuses. Their devises for dealing with Species War guilt are ingenious. The young cult initiate is made to suffer just as his ancestors made *Homo erectus* suffer by banishing him from their arctic campfires.

Then Jesus was led out into the wilderness by the Holy Spirit, to be tempted there by Satan. For forty days and forty nights he ate nothing and became very hungry.

--Matthew 4: 1-2.

Do you see yet who the “Holy Spirit” represents? You will soon. The initiate accepts punishment for his guilt.¹³ Then, descending from heaven (through the roof), as a *Homo erectus* cannibal, he punishes the other guilty *Homo sapiens*. The novice, posing as *Homo erectus*, allows *Homo erectus* to have his revenge by eating *Homo sapiens* just as the tribe’s *Homo sapien* ancestors once ate *Homo erecti*. By identifying with his ancestors’ victim, the novice assuages his own guilt, temporarily allays his fear of *Homo erectus* and mollifies the *Homo erectus* spirits. See Figure 46d, below, a Kwakiutl “Wild Man” emerging from the woods. The photo was taken by E. Curtis and first appeared in Rohner, their page 108.

¹³ The guilt of the mythical Jesus had to be compromised as mere “temptation” in order for it to remain as unconscious as the believer’s own guilt and, thereby, facilitate the believer’s identification with and love of “Jesus.” Paul was a slick operator.

The “Wild Man Ceremony” gave the initiate and cult members the punishment their guilt demanded. Thus avenged, the *Homo erectus* spirits let the Indians go on living, neurotically, until the same time next year, when, in keeping with the great cycles of nature and the planet, the Kwakiutls were once more compelled to repeat the performance and ritually cathart all their repressed hostility, guilt, paranoia and fear.

It would be a sacrilege to write about the Northwest Coast Indians without turning directly to the works of Franz Boas. He authored or co-authored at least thirty-two highly original ethnographic works on these peoples and developed several of their written languages. He taught George Hunt, a native Kwakiutl speaker, to use the written language that he (Boas) had developed. Hunt transcribed several volumes-worth of the recollections of elderly Kwakiutl people that Boas later translated into English. One of these works, *The Religion of the Kwakiutl Indians* (*Columbia University Contributions to Anthropology*, Volume 10), will describe the rites that replaced the Wild Man ritual and will provide the specific data we need to



connect *Homo erectus* with the Kwakiutls and the potlatch. With more research, I could sift at least a volume’s-worth of *Homo erectus*-related material from the works of Boas and Hunt. But for our purposes, that research won’t be necessary. It will suffice for us to analyze just one of the many ceremonials, myths and rituals of Boas’ Volume Ten.

In their annual “Winter Ceremonial” the Kwakiutls represented both the original and the second sin. In the “Winter Ceremonial,” the two complexes closely followed one another in their historical sequence. To find “the Deluge” material, one needs only to look for the creation myth (the symbolic references to the primal murder) and follow it as closely as I have followed Freud. First let’s consider the first sin (primal deed) rites, pages 60-74 in Boas.

A ring of dyed red, cedar bark was cut into pieces and distributed among the onlooking “sparrows” and “those who have dances.” It symbolized the “supernatural power.” This was, of course, symbolic of the eating of the primordial father. Indians didn’t partake of it because the primal fathers were killed in the time of *Homo erectus*. The “sparrows” and dancers were members of numerically limited and prestigious secret societies that retained an authentic recollection of primal traumas by retaining the names of the original characters and electing individuals to

play the roles of these characters. At some early time, the soul of the original ancestor was thought to inhabit the body of whoever was chosen to fulfill the ancestor's office. *Realize too that the original, primal deed rituals, like this one, and our earliest totem religion could only have been learned from Homo erectus people.*

Hunt's Kwakiutl narrator explained that before one who mimes him could magically materialize the supernatural power, the four sons of the chief, including “This-Who-First-Came-Down-On-Earth,” (Gil'ge maxes), must disappear. Wow! Look at this name in parentheses!

Doesn't it look one hell of a lot like “Gilgamesh”? We must strongly suspect (due to our analysis of the Tower of Babel myth, v1-390) that the Kwakiutls, like every other Eurasian, *Homo sapien* group, emanated from the same Mesopotamian center after the opening battle of the Species War. This explains how they acquired the name of a Near Eastern primordial male, the same heroic male after whom an early Sumerian king and an epic myth were named. Although I concluded that “Jinns” in Rafinesque’s translation of the *Walam Olum* was probably modern contamination, if the word was an early name for *Homo erectus*, then the Lenape carried it all the way from Mesopotamia too!

Either Gil'gemaxes was the leader of a brotherhood that killed a primal father, or (as tended to become the case everywhere) he was a Species War leader that mythologically absorbed the *Homo erecti*. Either would explain him having to be absent before the “supernatural power” (the primordial father) can make his entrance, before the supernatural power can descend from heaven. As we saw in the very confused Gilgamesh Epic, Gilgamesh was cast in both roles.

Next, the four children of the Head Wolf (who could only be a *Homo erectus* chief) were symbolically killed, decapitated and thrown in the river by a mink and a deer and other people symbolizing different (non-carnivorous) totem animals who gather in the house. All this was done to please the “supernatural power,” the primordial father.

Here the animals represent the Species War victors. They are telling the primal father that they have avenged his murder by killing his sons.

Next, all the actors rubbed their faces with a tallow that the supernatural power was believed to have entered.¹⁴ This was done to remove their secular faces and to simulate faces smeared with blood and fat,

¹⁴ The “supernatural power” suggests that they were beginning to amalgamate the primal father and the *Homo erecti*. “The Great Spirit” was being created.

by which they acknowledge that they are cannibals. Then the spirit entered crushed charcoal, prompting all to blacken their faces and acknowledge their guilt from not just “throwing the Head Wolf in the river” but killing and eating him and all his *Homo erectus* people. (Cf. Boaz 10: 60-74.) Next the ring of red cedar bark is brought in, cut, and distributed, symbolizing the killing of the primal father.

Now the great red cedar bark is apart, this great supernatural one who makes us all happy, friends, our respected one.¹⁵ [*H The primal father bears no grudge against Homo sapiens.*]

Then follows dancing and feasting before, midway through the ceremonial, the second sin is dealt with in detail in the Cannibal Pole Ceremony (p. 105-108 of Boas):

It is four days before the time when they are going to surround the cannibal who has disappeared; the one who had been obtained by marriage from the Rivers Inlet Tribe...

The speaker is recalling that the Kwakiutls initiated, into their tribal and religious ways, a man from the (probably matrilineal) River's Inlet Tribe who had married a Kwakiutl woman and joined their ambilateral tribe. This same individual, a former stranger, was cast in the most prominent role of the Cannibal Pole Ceremony. (I omit the speaker's reminiscence of the ceremonial variations in the decorations, variations introduced by guest-performers from the neighboring tribe.)

Now I shall talk about the one that was first brought from the Rivers Inlet Tribe; the cannibal who owned a cannibal pole that belonged to the late *A'wade*. Now *A'wade* had disappeared and after four days was the time for surrounding him.

A'wade is the Indian name given to a different *Homo erectus* spirit who was thought to have visited the Indians annually. The title also passes annually to the Indian actor who is selected to mine and magically

¹⁵ I deleted Hunt's page numbers and line marks. They're in Boas. See Boas, page 68.

manipulate *A'wade*. *A'wade*, the actor, is surrounded, befriended and persuaded to return up a “cannibal pole” to heaven.

Then the cannibals of the River’s Inlet Tribe all went into the “emptied house,” the one called by the Kwakiutl speaking tribes “the winter ceremonial giver’s house.” Other people call it the “house of happiness.”

Extras in this drama (“sparrows”) are in the house as are four River’s Inlet tribesmen who are in the role of the *Homo sapien* cannibals and Species War victors. They say the house is “empty” to discourage any unexpected visits by angry spirits. As the Indians acknowledge, all the Species Warriors were cannibals; but this drama requires only one *Homo erectus*, an annual male visitor, *A'wade*.

When all the cannibals were inside, the oldest of the cannibals spoke and said, “Welcome, friends, in this winter ceremonial house of the winter ceremonial maker.” This is the saying of *Cannibal-at-the-North-End-of-the-World* to our distant grandfathers about the reason why we came into this winter ceremonial house, you winter dancers (sic). I mean this, we have been told by *Cannibal-at-the-North-End-of-the-World* to go into the woods to look for a smooth cedar tree for the cannibal pole of the novice cannibal which is *seven* fathoms long and five spans around ...

The number *seven* (“7”) repeatedly appears in a Fraternal Complex context. Try to figure out why before I’m forced to tell you.

Cannibal-at-the-North-End-of-the-World is the *Homo erectus* chief. His name reflects uncertainly as to whether he is alive in the wilderness or in heaven.¹⁶ The actors have come to occupy the empty house and make ready the return to heaven of *A'wade*, the *Homo erectus* cannibal (the River’s Inlet Tribe actor). *A'wade* was thought to be a novice *Homo erectus* cannibal sent annually to engage the Indians as the major part of their (*Homo erectus*) initiation rites, their trial exposure to past Species War ordeals. Kwakiutl youths were annually subjected to the same trials and

¹⁶ Germanic ancestors were similarly uncertain when describing an intersection of the earthly and the heavenly planes somewhere in giantland, “Jotunheim.”

made party to the same (unconscious) secrets. Through homeopathic magic, the River's Inlet man in the role of *A'wade* will induce the real *A'wade* and any other earthly *Homo erectus* novices to follow his example, to climb the pole and return to heaven.

I mean this, "Go now and let be called four cannibals of the Kwakiutl to come and sit among us," he said. Immediately one man whose name was *Laughing Woman*...went through the rear door of the winter ceremonial house, and secretly he called *Heaping-Full-of Property-in-the-World* and *Only-One-Eater-in-the-World* ...and *Deserted-Among-a-Crowd* and *Being-Suspended-from-his-Body*.¹⁷ It was not long before they came through the rear door of the winter ceremonial house and sat down in the rear of the house. Immediately *High-in-the-Middle-in-the-House* spoke and said, "Now you have come, friends; you have come among us to see what we are doing, we River's Inlet Tribe, when we try to get the cannibal pole to come out of the woods at the same time when the novice cannibal is surrounded, for this is most difficult to go into the woods [sic] searching for a smooth cedar, the supernatural one."

High-in-the-Middle-in-the-House is in the role of the magician- priest who invented this ceremony. This River's Inlet man is instructing the Kwakiutls on his tribe's variation of this widely and well-established rite. They enter and leave through the rear door of the house to avert danger. They are fearful. Their names are self-deprecating to not offend the spirits of the vanquished *Homo erecti*.

The "supernatural cannibal pole" is a condensation of four universally sacred objects. A sacred object is anything that is closely associated with the gods. It is not to be profaned through contact with the ground or other profane things. Can you see why this is so and what the cannibal pole represents? Two of the sacred objects that the cannibal pole symbolizes are the primordial weapon (a club) and the tree of life. Have you discovered the positive, symbolic significance of the tree? Its function here should give

¹⁷ I have omitted the many phonetic marks for these funny Kwakiutl names, with which they efface themselves in the presence of their gods.

you a clue. Souls of the dead ascend to heaven in supernatural trees. If you don't yet fully see the meaning of the tree of life, you will in Chapter 34, "Oak Trees...And Other Sacred Symbols."

"Therefore, I wish that you should come, friends, that you may observe all we are doing when we find it. If you should make a mistake in what is seen by you, what we do in our way, then your life will be made short by the supernatural power of the cannibal pole," said he.

Gods and sacred objects have powerful, highly charged souls --like the lightning bolts that tall trees attract and absorb. Ordinary people who come into direct contact with them risk immediate death.

Now never replied the four cannibals of the Kwakiutl for not one of them owned a cannibal pole [sic].

Our narrator is offering a credible excuse for the Kwakiutls not betting the ranch on anything High-in-the-Middle-of-the-House says.

Then High-in-the-Middle-in-the-House asked all his cannibals and the four cannibals of the Kwakiutl to go all through the rear door of the winter ceremonial house and to go into the woods. Generally, they find at once a smooth cedar. As soon as they found it they all sat down on the ground. Now only High-in-the-Middle-in-the-House was standing up on the ground. Then he spoke again and said, "O friends, now we have good luck, for we have found at once this supernatural one, this winter ceremonial pole. Now I shall pray to him, friends," he said. Then he said, "Now we have come, Healing-Woman, you Long-Life-Maker, you winter ceremonial pole."

They are calling the cannibal pole "Long-Life-Maker" because they are associating it with the primordial father, who is in the highest heaven. As Egyptian, Sumerian, Polynesian and other mythologies will show us, of the four original and universal objects of the godhead, the primal father is the least negative. "He" had no grudge with us because his *Homo erectus* sons

killed him.¹⁸ If anything, he preferred us for killing his killers. That's why the Kwakiutls appealed to him, "Long-Life-Maker," for long life. He is not, as Freud suggested, the historical *half* of a father-son duality that was to become "God." Instead, as I have insisted, he is part of a historical *quartet* that became a quintet that everywhere separated into gods and demons (later, God and Devil). Recall that "God," the first recorded conception of monotheism of which we know, was not invented until circa 1400 B.C. (in Egypt). "God" was revolutionary in "His" day. (Cf. Freud, 1937: 21.) This was roughly 30,000 years after the last major battles of the Species War. At the time of the recording of the first deluge myths of which we know, circa 3200 B.C. in Sumer, "God" was still a "council of gods."

They are calling the cannibal pole "Healing Woman," associating it with a mother goddess (an ex-witch who – due to her sexual activity and fecundity -- became identified with the regenerative power of nature) because conifer trees in general and Western, Red Cedars, in particular, had great medicinal properties. (See, for example, <http://www.naturalmedicinalherbs.net/herbs/t/thuja-plicata=western-red-cedar.php>.) Once the supernatural cannibal pole is up as instructed by "Cannibal-at-the-North-End-of-the-World," the Kwakiutls can communicate directly with the other great spirits. Both spirits, the primal father and the mother goddess, are, of course, intimately associated with this "cannibal pole" and the tree of life's trunk.

What, you don't get the connection? Even after our discussion of Yggdrasil, in Chapter 21, you don't *know* the tree of life! all your primitive ancestors knew about the tree of life! *Every* witch doctor knows at least one tree of life intimately! We'll cover it in Chapter 34.

We engage you that you may be put into the house, your winter ceremonial body into the winter ceremonial house of our friend Going-to-the-End-in-the-House, who is giving the winter ceremonial.

The host, "Going-to-the-end...", the poor guy throwing this bash, is not expected to get away with his shorts.

And now our great friend Cannibal (*Ta'nis*) has disappeared. "Now you will be the cannibal pole of his great

¹⁸ In mythology, the many fathers condense into one.

supernatural power. I mean this, you will just protect us, friend,” said he.

They are about to surround their “great friend cannibal *Ta’nis*.” “Surrounding him” is moderated repetition compulsion for the original eating of *Homo erecti*. As we’ll see, there are other more important reasons for not killing and eating *Ta’nis*. He is a very special *Homo erectus*. *Ta’nis* (“twin”) is *A’wade*. Once surrounded his name changes because they’ve (hopefully) befriended him and changed his character. Also, by battling *Homo sapiens* symbolically, he has now completed his initiation; he’s an adult *Homo erectus*; he’s earned a new name.

Curiously, Robert Graves, who wrote about Greek mythology, informs us that “tanist” is the Irish name for “twin” (Graves: 14). The name “tanist” was applied to the new king/lover/fertilizer of the Great Mother goddess who was chosen after the autumnal equinox when the old king/lover/fertilizer was thought to be (like the sun) declining in his powers. Since *Ta’nis* was considered the good twin of *A’wade*, there is no chance that these two words do not derive from the same word of an earlier common language (of the Indo-Europeans in central Asia or of the proto-*Homo sapien* group in Mesopotamia).

As soon as four days had passed the Kwakiutl had their bringing back ceremony of the novices at night.

Were the Kwakiutls economizing on their rituals? Why were they initiating young men while they were staging a larger and more important ceremony? Was High-In-The-Middle-of-the-House a non-union witch doctor? No. The point is that magic induced the *Homo erecti* to initiate their young men while the Kwakiutls initiated theirs, during a symbolic commemoration of the Species War.

At that time, the cannibals carried the cannibal pole out of the woods and put it down not far from the rear of the winter ceremonial giver’s house. As soon as the bringing back ceremony was over, all the sparrows went out. At that time, the cannibals took the cannibal pole and laid it down in the left-hand corner (outside) of the house and covered it over with mats, so that it could not be seen. The top of the cannibal pole is to go in first. As soon as daylight came in the morning all the

Head Sparrows arose early and went and knocked at the doors of the houses waking up the real sparrows, and the sparrows and the sparrow women and the sparrow children so that all should go into the winter ceremonial giver's house. Four times went about the Head Sparrows and all came in. Then a man of the Rivers Inlet tribe spoke and said,

“Now you have all come in, friends, into this house that has a name that is different, for now it has the name ‘emptied house’ and now it is no longer called winter ceremonial giver's house.”

As soon as the novice Kwakiutls were initiated, *A'wade/Ta'nis* was (via sympathetic magic) initiated too and ready to return to heaven. Immediately thereafter, the house was made ready for the cannibal pole. The name of the house was changed to prevent unexpected *Homo erectus* visits. Renaming the house “emptied house” was intended to further deceive *Homo erectus* spirits that might want to find them. Names, intangible like the spirits themselves, were thought to have the power to summon or inform spirits (Frazer). Out of humility and respect for the feelings of vanquished gods, the extras, bit players in the Species War, are named after the most timid of birds --sparrows.

“I mean this, take care, all you friends, for we are going to surround the cannibal who often causes to die those who disobey the words of Cannibal-at-the-North-End-of-the- World regarding the manner of surrounding (the novice). I mean this; now just take care, friends,” said he.

Here's the other function of the novice cannibal, A'wade/Ta'nis. He was Cannibal-at-the-North-End-of-the-World's agent of death. Now we know why the in-law from another tribe was chosen for this key role. As a stranger and object of greater fraternal ambivalence, he was more feared and better suited to play the part. He was typecast.

Cannibal-at-the-North-End-of-the-World, the *Homo erectus* chief, was a symbol for *Homo erectus per se* and one of the objects of ambivalence, the original “Great Spirit,” that was becoming “God.” He was thought to use a novice *Homo erectus* as an agent for carrying out his will. After all, the novice's initiation would have required him to combat *Homo sapiens* anyway. His agency served a double purpose. He carried out Cannibal-at-the-North-End-of-the-World's will as death messenger and

simultaneously “paid his [*Homo erectus* initiation] dues.” He satisfied the Fraternal Complex of others and became a full-fledged member of the spirit world --or so the Kwakiutl believed. [See “Kol Tibichi” (Curtin: 1899) for similar, Wintu beliefs in the “spirit arrows” that take lives.] The ultimate killer, the taker of Indian lives, *A’wade’s* commander, was Cannibal-at-the-North- End-of-the-World, the chief (or condensation) of the *Homo erecti*.

Now that I have shown this to be the case for the Kwakiutls and suggested that, for them (as for most other peoples), the primal father was a relatively benign figure, do you think that the same holds true for your own modern religious tradition, for Judaism, Christianity or Islam (which as we shall see are all rooted in Sumerian religion)? Are we “moderns” essentially different or essentially the same as these primitive savages who wandered into the Americas from Asia? Place your bets now. (Winners will ride free; losers pay me double the meter for the tour.) Meanwhile, back in Vancouver...

Each time someone died of unknown causes, the Indians believed that Cannibal-at-the-North- End-of-the-World had an agent among them who was implementing his will and killing whomever displeased the Boss. If, after the Cannibal Pole Ceremony, Indian People continued to die, it was not because the rite failed. It was because Cannibal-at-the-North-End-of-the-World, the *Homo erectus* chief, had sent a *new* novice cannibal agent to bring death to those who displeased him or mistreated his novices. This belief was the conscious counterpart of the unconscious memory of the murder of *Homo erectus* and the obsessional fear that he would take revenge. It was also the projection of their repressed fraternal ambivalence. Naturally they would have to “take great care” in coaxing this “great supernatural power,” “Cannibal *Ta’nis*,” alias “*A’wade*,” up the cannibal pole.

Now went out of the house all the head sparrows and the real sparrows and the sparrow women and the sparrow children after the dance owners, for they are the leaders of those who surround the cannibal. There is not one of the Cedar-Bark-Boxes, I mean the cannibals, for they are the ones who put up the cannibal pole. As soon as all the sparrows had gone out of the “emptied house,” the door was barred and then all the cannibals took hold of the cannibal pole and put up the thin end and pushed it through the opening at the left-hand side

of the inside of the door of the house. Then one of the cannibals of the River's Inlet tribe took hemlock and tied it together with narrow split cedar bark. Now the hemlock represented a man as it was hung up on top of the cannibal pole in this manner. As soon as this was done the cannibal went up to the roof of the house, carrying the man made of hemlock and tied it to the top of the cannibal pole. As soon as this was finished the cannibal sat down on the roof near to the man made of hemlock that had been tied on, then he said praying to it,

"Oh, great, real, supernatural one, now your dress has all been put on you, Long-Life-Maker. Now you will help each other, your cannibal pole and Cannibal-at-the-North-End-of-the-World who is sitting on top here. Now you will protect our great friend here when the cannibal comes in, that nothing evil may happen when he comes into the 'emptied house,'" said he.

Perhaps some of the sparrows, the "real sparrows," were members of a sparrow clan. As birds or men with bird-like powers, they were the first ones to spot *Ta'nis*. The "Cedar-Bark-Boxes" who put up the Supernatural Cannibal Pole are insulated with the same material (cedar bark) that insulates the sacred, highly charged tree.

The rest is straightforward. The River's Inlet man, in the role of Cannibal-at-the-North-End-of-the-World, gets onto the roof and, fixing the primal father (Long-Life-Maker/the Hemlock branches) to the top of the cannibal pole with stripped, cedar bark (Healing Woman) to magically summon them, urges the pole and the primal father to help him protect the people. It is hoped that both Cannibal-at-the-North-End-of-the-World and Long-Life-Giver will cooperate in calling *Ta'nis* up the pole and back to heaven without any further harm being done to Indians. *A'wade* was thought to come to people's houses to take their lives because that is where people most often died; and for primitive people, all deaths from unknown causes were murders, the external result of projected, unconscious, ongoing hostility and "the revenge of the gods." Listen to a pioneer's account of Shoshoni intimations of the "little people" or "Ninnimbe":

If a Shoshoni becomes ill, if his horse becomes lame, if his wife runs away with another man, or if his horses get loose--each of these misfortunes is the result of a *Ninnimbe*

shooting his invisible arrows... Every sudden death is due to his arrows, and to meet him anywhere means sudden death.
--E.E. Clark: 182

Here comes the bottom line that should resolve whatever remains of the potlatch mystery:

Now he told the cannibals to go ahead and to push up the cannibal pole so that it should stand up. Immediately the cannibals pushed it up and now the cannibal pole stood up straight. Now it was ready when the new cannibal should come in.

The pole is upright and through the smoke-hole for *Ta'nis*, ready to enable his return to heaven.

Then also all the cannibals [*H Homo sapien cannibals, ancestors of the River's Inlet and the Kwakiutl tribes*] were ready to get excited when meeting the new cannibal when he would come to the beach in front of the "emptied house."

Again, the house is full. They changed the name to evade spirits.

As soon as those came who had surrounded the cannibal on the beach in front of the "emptied house," then all the cannibals of the Rivers Inlet tribe and the cannibals of the Kwakiutl became excited inside the "emptied house," and they all went out of the house to meet the new cannibal. As soon as the cannibal arrived the song leaders sang the new song of the new cannibal and all the cannibals of the Rivers Inlet tribe and the cannibals of the Kwakiutl danced. This is called "meeting in a dance the cannibal who has been surrounded."

As soon as they finished singing, the cannibals went first into the "emptied house" and then the new cannibal ran up the beach and went into each house of the Kwakiutl. At that time those who surrounded the cannibal said, while they were beating time on the time-beating boards,

"Oh, it is great; you will make poor everybody by your supernatural power. Woai', woai'."

Is everything clear? *The potlatches were the Indians' way of making reparations payments to Homo erectus and dissuading him from taking their lives.* It wouldn't have done any good to kill or, in keeping with the past, cannibalize A'wade because he was only the personator of the agent of a boss. Moreover, even if A'wade, the spirit, could be killed, Cannibal-at-the-North-End-of-the-World, A'wade's boss, would have sent a fiercer agent of death to take his place.

So, the Indians surrounded him and entertained him with song and dance while each person was given a chance to glad-hand him, to ingratiate himself or herself with him and co-opt him.

Then he was escorted to every home in the village where residents, proclaiming what is emboldened above, said in effect, "We are going to impoverish ourselves for your benefit, in order to keep you happy. Because you're such a great guy, we're going to actually enjoy doing it."

Another paragraph follows in Boas (p.108) where the speaker says that if anyone had recently died, *Ta'nis*, and through him Cannibal-at-the-North-End-of-the-World, was further propitiated by *Ta'nis* being permitted to carry the dead body around.

Remember how the Delaware referred to *Homo erectus* as "dead-keeper," *Nihaulowit*, in Figure 25, v1-278? As you'll see in Appendix B, *Orunchas*, the devil-men of the Australian Aborigines, are also believed to carry around their victims on their horns until they have finished eating them. *Homo erectus* probably made a habit of holding on to the corpses of his dead --especially as he began to sense his own impending extinction. Guilty *Homo sapien* eyes witnessed this and saw a *Homo erectus* god who takes our lives.¹⁹ Most generally, of the five universal elements of the godhead, *Homo erectus* (the Species War victims) is the one with the most reasons to be angry with us.

After learning the meaning of the potlatch from this protracted and detailed myth, I found other mythical references to potlatching that are so dilute or vague, that they'd escape the notice of anyone who didn't already

¹⁹ This role of *Homo erectus*, as the bringer of death, is also implied in Deuteronomy 2, 16: "When at length death had put an end to all the soldiers among the people, the Lord said to me, [H Midianite Moses]" to resume the genocidal campaign against the still-living *Homo erecti*. This is a psychological insight by the maker of the myth. He believes, as we shall confirm below, that the Lord, in this case the "Spirit" (of *Homo erectus*) is calling to heaven his own people *and those who take their lives.*

know their full meaning. See if these lines from “Feasts” of the Chippewa people don’t confirm what the Kwakiutls have just told us:

After the spring trade... the traders would start with their furs and peltries for their homes. The old Chippewa men would take a frolic (at this time, their young men never drank). When this was ended, the next thing to be done was to bury their dead (such as had died during the year). This is a great *medicine feast*. The relations of those who have died give all the goods they have purchased, as presents to their friends --thereby reducing themselves to poverty, *to show the Great Spirit that they are humble, so that he will take pity on them.* --Hardin, Terri: 141, *H emphasis mine*

Similarly, on February 8th, the day before their New Year, the Chinese people burn piles of play money in the hope that it will bring them good fortune and prosperity in the coming year. At an earlier time, these ubiquitous *Shao Jings* probably destroyed real money and other valuables in reparation to the gods. One of the characters in “Kil Arthur,” a myth tale contained within my “Irish Mythology,” also refers to throwing a great dinner for *Ri Fohin*, the god beneath the sea.

At some early time in our prehistory, potlatching may have been universal; and this is what it was all about.

OTHER NORTH AMERICAN NOTES

Well, we know that “the Deluge” includes the annihilation of *Homo erectus*. We’ve seen hints of this in the Deluge myths of many peoples. We are doubly sure of this in the case of the Hebrews and the Mesopotamians. We know that the Norse (and presumably all Germanic peoples) worshipped *Homo erectus* as the focus of the developing godhead. For the Northwest Pacific Coast Indians, he was, at the very least, the one who took their lives.

Have I merely been lucky so far in my selection of subjects and data? Are these Indian tribes a kinky, unrepresentative anomaly? Have I turned to some far-out weirdoes merely to prove a far-fetched and one-sided theory or make a name for myself? Will we never run out of Trobriand Islanders? Or were the Delaware and the Kwakiutls simply among the first people to

cross the Bering Strait and the ones most traumatized by some of the first and fiercest battles with *Homo erectus*?

Jeremiah Curtin, another giant in the fields of anthropology and mythology and of whom we shall learn much more below, informs us that the basic mythology of all the North American Indians was very similar. (Cf. Curtin, 1890: 21-23.) Elsewhere Curtin adds:

The same view of the origin of things prevailed everywhere, and that view, judging from what we have obtained so far of Indian ideas, was substantially the same as that which the earliest aggregations of men held on the eastern hemisphere, whether they were Aryan or of other stocks...²⁰ Those various tribes had philosophies of life, accounts of the origin of things, and systems of religion that resembled one another closely, but that were still greatly varied in detail, that is, the underlying ideas were mainly the same, but the working out and treatment varied from tribe to tribe. –Curtin, 1940: 501

The belief that the gods had changed themselves into animals, totemism, was probably stronger in America than it ever was in other parts of the world. I say this because North Americans seem not to have realized that *Homo erectus* didn't make it across the Bering Strait and into the Americas. When the Indians crossed over into "Snakeland," after having fought fierce battles with *Homo erectus* and after eliminating most of the large game in Asia, they must have been pleasantly surprised to find an abundance of game and no Snakes (*Homo erecti*). Amerindians, who compromised the gods as animals in their dreams and totem religion and prayed for more animals as food, would have concluded that their prayers had been answered by the Snakes and their *Homo sapien* conquerors having changed each other into animals:

Long ago, in the days of the animal people, Sweat House was a man. [*H The Indians made saunas with heated rocks. Saunas were sacred due to their poorly-understood health benefits.*] He foresaw the coming of human beings, the real

²⁰ "Aryan" is a more concise name for Indo-Europeans. The latter displaced the former owing to Hitler's racial misuse of the word "Aryan" and the negative associations that it conjures in the minds of those who still remember the Nazis.

inhabitants of the earth. So, one day he called all the animal people together, to give each one a name and to tell him his duties.

In the council, *Sweat House* stood up and said: “We have lived on this earth for a long while, but we shall not be in our present condition much longer. A different people are coming to live here. We must part from each other and go to different places. Each of you must decide whether you wish to belong to the animal beings that walk or that fly, that creep or that swim. You may now make your choice.” --From a Nez Percé tale (E.E. Clark: 37).²¹

The next one includes Aboriginal African Americans as “animal people” and ascribes their tall stature and dark skin to having been swallowed by the snakes (*Homo erecti*) and having escaped through the snake’s anus. In a reversal of historical reality, Coyote, the Mongoloid trickster, saves them. As we’ll see, the universal prejudice against dark skin is a product of “the Deluge” and the Second Mask.

Near the mouth of the Jocko [*H River*], Meadow Lark warned Coyote of a powerful monster, a huge rattlesnake monster that swallowed everyone who came its way... Meadow Lark told Coyote [*H the trickster, symbolic of the ignoble aspect of the Species War victors*] how to guard himself against the strength of the monster, how to destroy it, and how to let the people out of its stomach. All the animal people escaped, but some were changed [*H in size and shape*] by the struggle [*H to escape the snake’s various orifices*]. --From a Salishan tale. (E.E. Clark: 82)

Or for yet another example:

A long, long time ago, when the world was very young, there were only a few stars in the sky. Now they are countless. Some of them are campfires that *Amotken*, the Creator, lighted for the spirits of Indians. Others are transformed animals or

²¹ The Nez Percé, “pierced noses,” were so dubbed by French explorers and traders because of the dentalia that they wore in their noses.

people from the earth world. --A Salishan tale (E.E. Clark: 104-105, *H emphasis mine*)

Without knowing the Why of it, contemporary scholars share Curtin's view of the basic similarity of all primitive religion: "In fact, under all Indian religions of North America there is a substratum, a layer of basic beliefs and practices, that unites them all" (Underhill: 12).

"Of the characters who we commonly meet in Indian mythology, of those characters who inhabit the earth throughout the age of myth and prepare it for the day-to-day needs of humans, many are deliverers who rid the world of man-eating monsters. These stories are commonly referred to as the monster-riding cycle" (Bierhorst: 15).

"*Transformer* is another term widely applied to the culture hero, whether he is a provider or a deliverer. Strictly speaking, it refers to the kind of hero who does not create or release food supply but transforms myth-age 'people' into game animals; and rather than killing monsters, he reduces their size or changes them into stones. The classic transformer cycles belong to the Northwest Coast and Plateau regions" (Bierhorst: 15). *There's a link between Homo erectus and large stones.*

"Most culture heroes, including transformers, combine the attributes of the provider and the deliverer..." (Bierhorst: 15). The transformer, sometimes the propitiated and "co-opted" chief of the dead *Homo erecti* but sometimes, more realistically, someone from a "different family," a hybrid or a "trickster" -- kills the *Homo erecti* ("snakes" or "monsters") and transforms them into the animals and plants that the Indians need for food.

These transformer myths are a version of the creation of totemism and a metaphor for the Species War and the genocide of Aboriginal African Americans. These macrocosmic dreams employed three kinds of wishful thinking. They disguised the Species War, satisfied the guilty desire for *Homo erectus*' return and expressed the wish for the perpetual reproduction of the game animals needed for food. *Impichiuma* rituals of the Australian aborigines (Appendix B) function identically.

In Part I, before you knew who "the Deluge victims" were, I explained totemism theoretically. My analysis was hard to follow. You might want to review it now. Substitute *Homo erectus* for "deluge victims" and Species War for "deluge" when rereading v1-100 to v1-103.

Notice too that the Species War victors had well-developed digital language. They could talk about shared experiences and to remain conscious of the anthropomorphic identity of their victims. Yet most of the

succeeding generations of these hunter-gatherers preferred to transform (reincarnate) the Species Warriors and later Aboriginal African American victims into animals -- animals that could then be amalgamated with the earliest totem representations of the primal father and -- wishfully -- increase the food supply. Naive? Yes, but not that unrealistic when you realize that *Homo erectus* was more like the other apes than we are and that expunging our memory of him, severing our link with the animal kingdom, created dark-skin racism.

I have already told you that the original hominid identity of the gods was restored during the Neolithic and that this reconfiguration was made possible by the accuracy of the allegories of the totem myths and rituals. In Chapter 26 and Appendixes B and C, I'll introduce you to Paleolithic, totem rituals of the Australians that will be as transparent to us as other Paleolithic totem myths must have seemed to their Neolithic revisionists. The *transformer* type of myth must also have greatly facilitated this reconfiguration of the totem gods into hominid form. All these referred to the earlier transformation of hominid gods into animals, monsters or stones or described "animal people" who could change in and out of their skins. These myths represent a compromise between ids and superegos, between enlightened minorities that wanted to keep the truth about the origin of the gods alive and the more repressed and unconscious majority.

Here is an example of such a transformer myth. This one is an epic, a concatenation of myths that have been edited so as to attribute all the adventures to a single character. In it we see the same process of syncretism that we observed in the Near East. Here, in North America, the primal father is no longer detectable. Bierhorst tells us that Henry Tate, a bilingual Tsimshian man, compiled this epic shortly before his death in 1914. Follow it closely and you will see that a *Homo erectus* chief (a "Cannibal-at-the-North-End-of-the-World") who takes men's lives is suggested here too. My remarks are italicized within brackets:

The world was still dark at the time. [*H Early on, the hero of this story steals daylight. I once thought that this was a non-religious, rational wrinkle that had been appended to the epic. Ultimately, the frequency of daylight stealing in Indian myths and the universal references to the sun and sun gods led me to discover the connection between "stealing sunlight" and the Species War. We'll cover it when we get to the Hindus and begin to understand solar mythology.*] The animal people [*H*

most of them Homo erecti] were living in a town at the southern tip of Queen Charlotte Islands. These people had a chief whose son --an overprotected boy --fell sick and died. The boy's parents wailed day after day, insisting that everyone else join in their grief. One morning however, the mother went to the loft bed where her son's body had been lying and saw a young man bright as fire. [*H For reasons that you'll discover, anon, fire associates with the gods.*] "Heaven was annoyed by your constant wailing," he said, "so He [*H the positive aspect of the godhead, the evolving "Great Spirit"*] sent me down to comfort your minds."

The parents were overjoyed, believing their son had returned to them. But after a while they began to worry because the shining youth refused to eat. The mother was afraid that without food he would die again. Although it seemed that no one could awaken his appetite, the young man had noticed two slaves in his father's house that ate great quantities of food, and it made him curious. These slaves, male and female, were named Mouth-At-Each-End.

"Don't desire to be as we are," [*H mortals of an enemy people*] warned the female. But the male, when it had been explained that the slaves whetted their appetites by tasting scabs, scraped a scab from his own leg and served it to the young prince in a dish of whale meat [*H Cannibalism*].

After that, the boy did nothing but eat until the town's store of provisions was nearly used up. [*H This reminder of his culinary past kindled his appetite.*] Ashamed, the chief called his son to him, gave him a raven skin to wear, and named him Wigyet (giant). [*H Giving him a raven's (black bird's) skin to wear is a compromised way of saying that either he had lots of dark body hair (was Homo erectus or hybrid) or was Negroid. Transformed Homo erecti, "animal people," are no longer uncivilized like their forbears or the "giants" and "monsters."*] Then he handed him a bladder filled with seeds and told him to fly to the mainland and sow berries on the hillsides and fish eggs in the streams, so that he would always have plenty to eat. [*H Wigyet/Raven is credited with creating nature's bounty, but it was the killing of Homo erectus and Aboriginal African*

Americans (the males) that availed that bounty to Amerindians.]

He also gave him a round stone to use as a resting place in case he should be tired. [*H Take note. Here's the fifth reference we've seen to Homo sapiens associating large stones with Homo erecti. Azag, in the Mesopotamian rhapsode Lugal-e, was renamed "stone." Deucalion and his flood-surviving wife "re-peopled the earth by throwing behind them 'bones, namely stones' that changed into men." Three pages above, Bierhorst told us that the culture heroes of North American transformer myths change the first people or monsters into stones. We'll discover at least two such references in the Bible and find that the first settled Neolithic men built crude stone monuments to Homo erectus--all over the world. And yet despite this worldwide array of monuments, the relevant prehistory has been a total secret for many thousands of years.]*

Our ancestors associated large stones with Homo erectus because they were to be found in uncultivated, wild places, places with which Homo erectus was associated. Also, like the remains of his bones, stones are partially in the ground, and we use stones to mark graves. Some stones are even shaped like the heads of men. Indeed, this probably accounts for the similarity of the two words stone and bone in English and stein and bein in German.] On the way over, Giant dropped the stone on the water and it became a large rock, where he rested before continuing his flight... [*H This may refer to an actual stone that projects from the water somewhere, a stone sacred to the Haidas. Why would a stone in the water be especially sacred? Recall that glyph II, 7 of the Delaware's Walam Olum depicts a snake and a secret in the water. I told you that this had a double meaning. Utnapishtim also told Gilgamesh that the plant that he needed for immortality was at the bottom of the sea.]*

In the final story, Chemsem/Raven/Giant invites all the monsters to a feast on a distant island, where he changes them into stones. He himself becomes a raven-shaped stone. In an epilogue, however, it is suggested that *Chemsem still lives somewhere beyond the mountains to the east and will give food to the wanderer who stumbles upon his lair.* [*H Modern religion would adapt this by having God use*

Raven/Chemsem/Giant as his instrument to retire all the bad Homo erecti (those that were still at large) by changing them into stones.] --Bierhorst: 28-32, H emphasis mine

Everywhere, *Homo erectus* was associated with birds, especially black birds and water birds. You already know the connection with the black birds, but why waterbirds? What's the connection with the water?

The mythmaker is very clearly telling us that the *Homo erectus* gods were transformed in men's minds from men to totem animals to giants, monsters [*H and demons*] and stones. This is the basic sequence that prevailed throughout most of the world. These transformations could be interpreted either literally (by the more infantile, repressed and neurotic members of the tribe) or figuratively (by those with stronger egos who knew these transformations to be purely symbolic).

Look again at the last sentence of the above myth. It says much. Raven, a *Homo erectus* or hybrid, lives in the east. Because he has killed all the monsters (bad *Homo erecti*) that were at large and because he is a friend, co-opted by manipulative magic and propitiatory blood sacrifice and no longer a cannibal, *Homo erectus* no longer needs to be feared.

This myth also teaches us something else that is new. In European mythology, the land of the Titan giants, Tir-na-nOg, the "land of the dead," one of the "Jotunheims," and "Atlantis" are all supposed to be in the far western world. Many mythologists, most notably Campbell, have attributed this to the course of the sun from east to west. They are largely incorrect. The early Europeans almost unanimously believed that the land of the gods and the demons or the giants was in the far west because the Species War in Europe moved westward as bow and arrow armed *Homo sapiens* came out of the Middle East. Similarly, the ancient Egyptians said that the gods were in the east because most of the *Homo erecti* that survived the Species War in Eastern Africa fled across the Sinai Peninsula. In Asia, *Homo erectus* was pursued eastward. That's why the Delaware referred to North America as "Snakeland." That's why, in this Haida myth, Raven is said to still be in the east. That's the reason why the Mesoamerican god, Quetzalcoatl (who appears either as a plumed serpent or a black [*H Negroid*], bearded man wearing a grotesque, red buccal mask with a beak-like nose), was said to

have fled to the east.²² That's why the Indian Americans almost invariably thought that the first white men, who sailed in from the east, were gods.

Note also that Raven is said to be in his "lair." All over the world, *Homo erectus* was also associated with the lion and the bear. The reason is obvious. Like the late *Homo erectus*, these animals are hairy, very powerful and dangerous infighters.

Another type of myth, like the transformer myth and equally effective in preserving the original hominid identity of the gods, is one that describes a battle between two men or groups of men. There is always a clear winner, but both convert each other into food animals after the battle is over. These are simply Deluge myths without the deluge. See if Curtin's comments about this type of myth and its popularity don't validate what I've been telling you. Keep in mind that Jeremiah died in 1906, *seven* years before Freud's *Totem and Taboo* and eighty-four years before the creation of this work. So, like most of our ancestors, he was unable to distinguish between true creation myths and deluge myths. He used the former term to describe each. This mistake is quite common because, as I've said, many of the effects that the second sin and the elimination of *Homo erectus* had upon humanity were like those produced by the original sin and the elimination of the primal fathers. (These distinctions will become more obvious to you as we proceed --especially when we come to Appendixes A and C.) These mistakes notwithstanding, what you are about to hear is expert testimony from a man who spent virtually the whole of his adult life studying mythology and languages. Curtin worked for many years for either the United States Department of State or the Smithsonian Institution's Bureau of Ethnology. He spent eight full years working on North American mythology alone. The following is *his* expert testimony and not my imagination at work in support of my theories:

According to the earliest tales of North America, this world was occupied prior to the appearance of man, by beings called variously "the first people," "the outside people" [*H people who had no houses*], or simply "people" ... These people, who were very numerous, lived together for ages in harmony. There were no collisions among them; no disputes during that period, all were in perfect accord. In some mysterious fashion, however,

²² This Quetzalcoatl myth, as Brundage suggests, appears *not* to have been invented after the arrival of Cortez, as many people believe.

everyone was changing imperceptibly; an internal movement was going on. [*H Again, the "First" or "Outside" people is an amalgam of their victims. Especially after the invention of the bow, the overpopulation of the supreme animals at the top of the food chain, of the hominids that no longer had any natural predators, resulted in their consumption not just of income (of the yearly, natural increase in the herds) but of environmental capital. Over killing gradually led to the extinction of the Pleistocene mammals.*] At last, a time came when the differences were sufficient to cause conflict, except in the case of a group to be mentioned hereafter, and struggles began. These struggles were gigantic, for the "first people" had mighty power; they had also wonderful perception [*H e.g. Heimdall*] and knowledge. *They felt the approach of friends or enemies even at a distance [H emphasis mine];* they knew the thoughts in each other's heart. If one of them expressed a wish, it was accomplished immediately; nay, if he even thought of a thing, it was there before him. [*H In myth making, the facts most widely accepted became the most exaggerated, and individual characters embodied the power of the groups they symbolized. The omniscience and omnipotence of the gods and God is only an exaggeration of prehistoric fact and synecdoche. Do you begin to see how absurd is the view of the naturists that the gods were arbitrarily invented as personifications of inanimate nature?*] Endowed with such powers and qualities, it would seem that their struggles would be endless and indecisive; but such was not the case. Though opponents might be equally dexterous, and have the power of the wish or of the word in a similar degree, one of them would conquer in the end through wishing for more effective and better things, and thus become the hero of a higher cause; that is a cause from which benefit would accrue to mankind, the coming race. [*H Homo sapiens, the opponents with the better tool-making, communication and abstract-reasoning abilities, "wished for better things," bore the hope of a better future for Man.*]

The accounts of these struggles and conflicts form the substance of the first cycle of American tales, which contain the adventures of the various living creatures, plants, elements, objects, and phenomena in this world before they became what

they are as we see them... According to popular modes of thought and speech, all this would be termed the fall the gods; *for the "first people" of the Indian tales correspond to the earliest gods of other races, including those of the Celts* [H *emphasis mine*] ... In the theory of spiritual evolution, worked out by the aboriginal mind of America, all kinds of moral quality and character are represented as coming from an internal movement through which the latent, un-evolved personality of each individual of these "first people," or gods, is produced. Once that personality is produced, every species of dramatic situation and tragic catastrophe follows as an inevitable sequence. There is no more peace after that; there are only collisions followed by combats that are continued by the gods till they are turned into all the things --animal, vegetable, and mineral --that are either useful or harmful to man [H *The abilities, weapons and tactics of the two subspecies differed. There could be no peace because the hybrids were sterile. They will continue to haunt us and be associated with all things positive and negative until we civilize our world by minimizing the associated negativity we feel toward one another as unrestrained genetic competitors.*] ... The Indian lives in a world prepared by the gods, and follows in their footsteps, --that is the only morality, the one pure and holy religion [H *the universal form of obsessional neurosis*]. The struggles in which creation [H *the Homo sapiens world*] began, and the continuance of which was creation itself, were bequeathed to aboriginal man; and the play of passions that caused the downfall the gods has raged ever since, throughout every corner of savage life in America..." In the struggle between these "first people" or gods, there were never drawn battles: one side was always victorious, the other always vanquished; but each could give one command, one fateful utterance that no power could resist or gainsay. [H *All the combatants in the Species War were wishfully "transformed" into the animals needed for food.*] The victor always said to the vanquished, "Henceforth you'll be nothing but a--" and here he named the beast, bird, insect, reptile, fish, or plant that his opponent was to be. That moment the vanquished retorted and said, "You'll be nothing but a--" mentioning what he was to be. Thereupon each

became what his opponent had made him, and went away over the earth. As a rule, there is given with the sentence a characteristic description; for example: "The people to come hereafter will hunt you, and kill you to eat you;" or "will kill you for your skin;" or "will kill you because they hate you."
--Curtin, 1894: X-XIV

All over the Americas, religion decodes identically. The prehistory that formed our religions is just as apparent in Mexican mythology:

"The [*H pre-Columbian*] document, however, that gives the most valuable information," says Lenormant, "as to the cosmology of the Mexicans is one known as *Codex Vaticanus*, from the library where it is preserved. It consists of four symbolic pictures, representing the four ages of the world preceding the actual one. They were copied at Cholula from a manuscript anterior to the conquest, and accompanied by the explanatory commentary of Pedro de los Rios, a Dominican monk, who, in 1566, less than 50 years after the arrival of Cortez, devoted himself to the research of indigenous traditions as being necessary to his missionary work."

There were, according to this document, four ages of the world. The first was an age of giants who were destroyed by famine... [*H Here Donnelly questions parenthetically if the great mammals are being referred to. But the great mammals weren't destroyed by famine. Nor were primitive men ashamed to say that they had killed other animals.*] The second age ended in a conflagration; the third age was an age of monkeys. Next comes the fourth age, Atonatiuh, "Sun of Water," whose number is $10 \times 400 + 8$ or 4008. It ends by a veritable inundation, a veritable deluge. All mankind is changed into fish, except for one man and his wife, who save themselves in a bark made of the trunk of a cypress-tree... This flood is represented as the last cataclysm that devastates the earth. --Donnelly: 100

Incidentally, there is some disparity between these ages, as described in the *Codex Vaticanus*, and the more obtuse, five ages of the "official," more modern, priestly version of the Aztec myth described by Brundage in his book *The Five Suns*. We'll examine the latter in Chapter 35. This disparity

offers a good example of how religious myths and rituals, especially among pre-literate populations, were, like neurotic compromise formations *per se*, the fluid products of the ongoing struggle between the expressive (id-like) and the repressive (superego-like) forces in the amalgamation of our prehistory.

Due to modern men's ever-greater analytical ability, the maintenance of obsessional neurosis (religion) and the continuation of the priesthood into the modern era required myths and rituals to be ever-more obscure, ever-more distorted in the expression of underlying impulse and history, ever-more stripped of definite images (as demanded by the first two commandments). Failure to see through these priestly shell games and the failure to abandon their own religiosity and embrace science wholeheartedly is what renders many authors, who are quite scholarly as mythographers, incompetent as mythologists. They can recite mythology, but they can't even begin to interpret it.

Although it took me many years to learn about the Aboriginal African Americans, once you see them and know psychoanalysis, this myth is transparent. The age of "giants" refers to *Homo erectus*' era. The age of "conflagrations," as we'll see, refers to the Species War. Or have you already figured out the significance of fire? The age of "monkeys" refers to Aboriginal African America (before Amerindians conquered it). Finally, the age of "sun and water" refers to the Holocene and the Great Flood, which, as you'll see, came in the early Holocene (present, interglacial). Racial prejudice and exaggeration notwithstanding, this summarizes the Amerindians' past up to the coming of the white men.

Look now at my Figures 47 and 48. These are figures that Bierhorst has found on posts at the Whale House and Raven House respectively of the Tinglits at Kluckwan, Alaska. Notice that these figures embody three features that are found within our *Homo sapien* population; but when found in combination, these features unmistakably identify *Homo erectus*. They have almost no forehead, no chin and heavy, almost continuous eyebrows. These eyebrows suggest *Homo erectus*' thick and prominent supra-orbital ridge.

Even where it was possible for our ancestors to begin gardening, storing food, accumulating surplus value and dividing their labor; many were reluctant to assert real property claims. Our Stone Age ancestors were still working very much with the tools and knowledge of nature that had been passed down to them by *Homo erectus*. They remembered that "the gods" had owned the earth. We'll see that in central Australia, aboriginal

people were long confined to the desert, the food that it will support and the *Old Stone Age* (the *Paleolithic*). There, *Homo erectus* haunted their every move. *Aboriginal peoples still remember what we have forgotten.*

It certainly looks as if *Homo erectus* became part of the godhead for all the North Americans. We'll have to examine the mythology of a few more peoples and parts of the world before we can say as much for mankind in general. But before we take leave of North America, I have some interesting questions for you.

Is potlatch insanity unprecedented, or are there parallels as Benedict, Veblen and others have suggested within modern North America? Does our conspicuous consumption bear any resemblance to potlatching?

Do you remember the sort of cars that we drove in the 1950s and 1960s? Our oil dependence "could turn out to be even more fleeting than the two-hundred-year age of coal that preceded it."²³ Yet even with the relative



Figure 47 (left): Woodworm House Post from the Whale House, Kluckwan, Alaska.

Figure 48 (right): The face of Raven, the transformer, on a Raven House post, also in Kluckwan, Alaska. Notice that all of these faces comprise the most distinctive features of *Homo erectus*.

Both figures originally appeared in Charles Marius Barbeau's *Totem Poles*, 2 vols. National Museum of Canada.

decrease in U.S. consumption rates, the American *per capita* petroleum consumption rate is almost five and one half times the world average. (Cf. Brown, Lester: 24.) Do you centrally air condition a house that has more rooms

than you can occupy at one time? How much are you willing to pay for a cup of Starbucks' coffee?

It is true that our "modern religions" paved the way for enormous advances in the world's economy. By eliminating blood sacrifice, the "modern religions" advanced the Golden Rule enough for us to trade and work together. They allowed regional and international communications to develop. Cooperation, the division of labor, material comfort, the forces of production, science and technology advanced far beyond anything that might have been possible for our tribal and pagan ancestors. The savage acquired fancy gadgets and donned a silk suit.

²³ Brown: 22; citing the United Nations' *World Energy Supplies*, 1950-1974, N. Y., 1976; and the United Nations' *1988 Energy Statistics Yearbook*, N. Y., 1990.

But two millennia into the modern era, civilization (if we can call it that) faces challenges for which “modern religions” and the angry and loveless, latent homosexual K class are anachronistic. The Catholic Church is still telling the faithful that birth control is sinful, telling them to be fruitful and multiply! In the strife-torn Mid-East, one of the most over-populated parts of the planet relative to a carrying capacity that was long ago reduced to a minimum, Judaism and Islam are providing the inspiration for hate mongers and crazies on both sides. Christians are living in a world of make believe, many of them welcoming Armageddon (“the rapture”) in expectation of being flown up to heaven by angels! Fearful of alienating religious voters whose world views are millennia out of date and in an age when we are already swimming in garbage, preyed upon by doctors who are little better than witchdoctors, destroying every province of the environment and running out of every resource; economists are prescribing and politicians are still promising economic growth! Our world is a runaway train with only Big Brother at the controls – and he’s screaming, “Faster, faster.”

Worst of all, the proportion of Big Brothers is growing. Ever-increasing differences in wealth and income create ever more pressure for monogamy – by default, which increases the homophobia that causes all the people with same-sex siblings who can hide their love for their own sex to do so, to grow up wearing a mask, to become Orwellian “Big Brothers,” consummate savages that dominate the world more thoroughly every year. They compound megalomania with their anger (homophobia is unfair), their inability to enjoy adult, sexual love, their selfishness, their compulsion to breed and their dread fear of change (associating all change, as they do, with the removal of their masks). Angry and unable to love, they might as well be cannibals; for it is inevitable that they will prey upon other people!

Why have we tolerated Big Brother’s grotesque mask, a mask that lies about something as basic as which sex he (they) is (are) able to love? *We tolerate it because during the puberty years, when most of these masks are being put on, all of us have already acquired two lesser masks of our own!* The incomplete transitions to exogamy (caused by the primal deed) and monogamy (caused by the Neolithic) developed the First Mask, which masks our greatest love, our love for our siblings and opposite-sex parent. It pretends that we are more capable of exogamy and monogamy than we really are. The Second Mask is a product of the Species War and masks our animal/great-ape being. Given all this deceit, who can feel privileged to complain about Big Brother’s Third Mask? What additional, 5th or 6th masks might be in store for us if we don’t get real with ourselves about

ourselves? (Trans-sexual people, homosexual folks who internalize homophobia, pass on the Third Mask in favor of a more bazaar but creative Fourth Mask that masks their gender but enables them to love.)

All the masks must come off, and we must get real with ourselves about ourselves to get off the suicide course that humanity is on and get onto a civilized and sustainable path. That path is one whereon everyone can love; no one is ignorant of our prehistory and basic psychology; whereon we cultivate the best and cull the worst of both tribal (R) and class (K) society by minimizing the K and R strategies (maximizing population control and equal opportunity, take full responsibility for our world and extend the Golden Rule to every aspect of our lives). Turning our world into the paradise that we have always dreamed of requires an additional step: inaugurating the *Stage II* system of marriage and child-rearing that is described in the supplement to this work.

As for our economy, a sustainable one requires us to disperse and diffuse resources no faster than other animals, plants, geological forces and our own efforts re-concentrate them. This means shrinking, not growing, our economy and population. Technology is no substitute for population control. Occasional technical improvements in design and new materials do create ecological opportunities for new births, but increases in longevity eliminate those opportunities just as quickly. Our world doesn't need more people, and our genes are so much alike that nobody's need to be reproduced. What our world needs is more love.

A global, 20-30-year moratorium on new births may be required to eradicate homophobia and all other forms of prejudice, reduce the global population to a manageable level, educate and integrate the peoples, use the Stage II software to provide everyone love with the ideal partner(s) and create equal opportunity for everyone. These measures would truly bring peace on Earth and the most rapid acceleration of our evolution. Isn't this what our common gods – the gods who accomplished the first revolution in our social behavior and the gods who won the Species War -- would have wanted us to do?

Those of you who bet that the Kwakiutl "Grim Reaper" is different from our own, who think that the roots of their religion are different from ours or that they were crazier than we are, are due for a surprise. Don't we still tend to locate our cemeteries around churches? And isn't the modern "God" believed to be present at all burials and funerary services? If you think that our American Indian ancestors were any crazier than we are, then you are simply unable to abstract from your prejudices and develop an

objective overview of our society. The potlatch Indians alternately despoiled and gave away their private property. Increasing our population and inequality of opportunity as we do, we are destroying our social and our natural environment. As fundamentalists are fond of saying, "The end is near;" but we have only ourselves to blame for it.

In our search for evidence indicting our *Homo sapien* ancestors for the murder of *Homo erectus*, we have implicated the ancestors of many peoples who created deluge myths. The Scandinavians (Germanic peoples) and the North Americans --especially the Delaware and the potlatch Indians --have given us what amounts to confessions. I have promised to show you rites of the people of the Malay Archipelago that amount to equally candid confessions. Our study of the Hebrews and the Mesopotamians leaves no doubt about the skeletons in their closets.

Yet surely myth and ritual is not the only sphere of life in which the "deluge," the most decisive series of events in the history (and prehistory) of man, left its impress. We can say of it what Freud said of the primal deed, "An event such as... [this] must inevitably have left ineradicable traces in the history of humanity, and the less it itself was recollected, the more numerous must have been the substitutes to which it [*H this repressed, unconscious trauma*] gave rise" (Freud, 1913: 155).

In coming chapters, we will uncover not only mythological and ritualistic evidence but also architectural and literary evidence. What about customs for bodily adornment, mutilation and distortion? Surely *Homo sapien* must have developed some kinky customs that betray his violent past. To search for them, let's turn to Donnelly. He might come through for us again.

CHAPTER 24: DONNELLY TO THE RESCUE

Tyrant custom. –Anonymous

You will recall that Ignatius Donnelly wrote the classic work on “Atlantis.” He believed in the literal meaning of the myth. He believed that a fabulously rich civilization had been the cradle of all others; and that, after being defeated in battle by the Greeks, a series of volcanoes or earthquakes caused Atlantis to sink beneath the sea. The civilizations of the Old World were, for Donnelly, colonies of Atlantis. Survivors of the cataclysm who had drifted to other shores founded the younger civilizations of the Americas. Although we laugh at Donnelly's hypothesis today, it was not so unreasonable during the late 1800s, when the ocean floors were still largely unexplored.

Moreover, one has only to substitute “*Homo erectus*” for “Atlanteans” for many of the corollaries of Donnelly's hypothesis to be correct. For example, Donnelly seems to have understood that “God” or “the gods” had a hominid origin: “The tendency to attach divine attributes to great earthly rulers is one deeply implanted in human nature. The savages who killed Captain Cook firmly believed that he was immortal, that he was yet alive, and would return to punish them. The highly-civilized Romans made gods out of their dead emperors” (Donnelly: 285).

Pursuing ancient traces of “Atlanteans” as I have of *Homo erectus*, Donnelly made Herculean efforts to uncover practices that widely separated peoples held in common. He observed that there are many religious ideas and rituals that are virtually universal. The similarities that he discovered in the tools of disparate peoples are not particularly convincing because form tends to follow function and the functional needs of primitive agrarians were everywhere much the same. But close similarities in words and in the alphabets of the Near Eastern peoples with peripheral peoples do impress me. (See Figure 49 and Table 2.)

Campbell cites numerous instances of both the particulars and the general trends within myths and religions appearing to have been exported. I reviewed one such instance, from Campbell, in the Chinese myth of the Great Yao (connecting it with the Sumerian king list). We also discovered *Gil ge maxes* and *Ta'nis* in the Winter Ceremonial roles of the Kwakiutls, *Nanna* in the Scandinavian Balder myth and (possibly) “Jinn” in the chants of the Delaware.

Yet it was another discovery of Donnelly's that was, for our purposes anyway, a most brilliant one. Donnelly noticed that many peoples all over the world developed the custom of flattening the upper front of the head to virtually erase the forehead.

Figure 49: The Alphabet (after Donnelly)

	Maya	Maya Intermediate Forms (?)	Stone of Moab 950 B.C.	Archaic Phoenician	Phoenician & Carthaginian	Old Greek	Old Hebrew	Samaritan	Ethiopian	Irish	Later Greek	H. Egyptian
A	Ⓜ	Ⓜ	d	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
B	Ⓜ		c	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
G	Ⓜ		d	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
D				Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
HE	Ⓜ		Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
V	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
Z	Ⓜ		Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
CH	Ⓜ		Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
T	Ⓜ		Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
I	Ⓜ		Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
K	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
L	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
M	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
N	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
SSX	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
O	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
P	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
Q	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
R				Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ
S				Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ	Ⓜ

You and I will immediately make the connection between this forehead flattening and *Homo erectus*. But Donnelly wrote of this observation six years before Eugene Dubois discovered the first *Homo erectus* skull in Java, Indonesia in 1894, six years before there was any evidence to suggest that the Neanderthal remains found in 1856 in the Neander Valley (Germany) were representative of a sub-species that once dominated the planet! To quote Mr. Donnelly:

An examination of the American monuments shows [*H See Figure 50, below.*] that the people represented were in the habit of flattening the skull by artificial means. The Greek and Roman writers had mentioned this practice, but it was long totally forgotten by the civilized world, until it was discovered, as an unheard-of-wonder, to be the usage among the Carib Islanders, and several Indian tribes in North America [*H Chinooks, Kalispels, Choctaws, Muskogean, Mayans and Toltecs*]. It was afterward that the ancient Peruvian skulls, depicted in Morton's "Crania Americana," were found. It is still in use among the Flat-head Indians of the northwestern part of the United States. --Donnelly: 268

It shouldn't surprise you to see two Northwest Coast tribes (Chinooks and Kalispels) on this list. After we've studied Mesoamerica, you won't be surprised that the Mayans and Toltecs are on it too.

Table 2: Words That Survived Global Migration
(Chiapenec is a Maya dialect. This is published after Donnelly and Mexican archaeologist José Melgar.)

English meaning	Chiapenec	Hebrew
Son	Been	Ben
Daughter	Batz	Bath
Father	Abagh	Abba
Star in Zodiac	Chimax	Chimah
King	Molo	Maloc
Name applied to Adam	Abagh	Abah
Afflicted	Chanam	Chanan
God	Elab	Elab
September	Tsiquin	Tischiri
More	Chic	Chi

Rich	Chabin	Chabic
Son of Seth	Enot	Enos
To give	Votan	Votan

In 1849, a remarkable memoir appeared from the pen of M. Rathke, showing that similar skulls had been found near Kertsch, in the Crimea, and calling attention to the book of Hippocrates, “De Aeris, Aquis et Locu,” lib. iv., and a passage of Strabo that speaks of the practice among the Scythians. In 1854, Dr. Fitzinger published a learned memoir on the skulls of the Avars, a branch of the Uralian race of Turks. He shows that the practice of flattening the head had existed from an early date throughout the East, and described an ancient skull, greatly distorted by artificial means, which had lately been found in Lower Austria. Skulls similarly flattened have been found in Switzerland and Savoy. The Huns under Attila had the same practice of flattening the heads. Professor Anders Retzius proved (see “Smithsonian Report,” 1859) that the custom still exists in the south of France, and in parts of Turkey. “Not long since a French physician surprised the world by the fact that nurses in Norway were still giving the children’s heads a sugar-loaf shape by bandages and a tight cap, while in Brittany they preferred to press it round. No doubt they are doing so to this day” (Tylor’s *Anthropology*, p.241). Professor Wilson remarks:

Trifling as it may appear, it is not without interest to have the fact brought under our notice, by the disclosures of ancient barrows and cysts, that the same practice of nursing the child and carrying it about, bound to a flat cradle-board [*H see Figure 51, below.*], prevailed in Britain and the north of Europe long before the first notices of written history reveal the presence of man beyond the Baltic or the English Channel, and that in all probability the same custom prevailed continuously from the shores of the German Ocean to Bering’s Strait.
 --*Smithsonian Report*, 1862, p.286

Figure 50:
Stucco bass-
relief of
Maya flat-
heads at the
palace of
Palenque.

After
Donnelly



Dr. L.A. Gosse testifies to the prevalence of the same custom among the Caledonians and Scandinavians in the earliest times (Donnelly: 269-70).

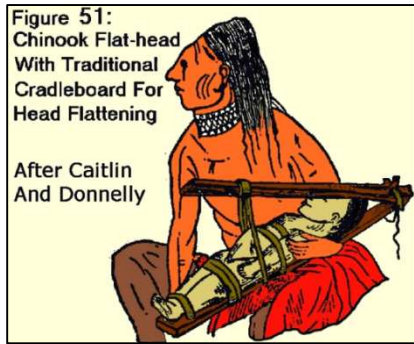
We already know enough about the Scandinavians!

[A]nd Dr. Thurman has treated of the same peculiarity among the Anglo-Saxons (*Crania Britannica*, chap. iv. p. 38).

Here, then, is an extraordinary and unnatural practice that has existed from the highest antiquity, over vast regions of country, on both sides of the Atlantic, and that is perpetuated unto this day in races as widely separated as the Turks, the French, and the Flat-Head Indians.²⁴ Is it possible to explain this except by supposing that it originated from some common center? --*Ibid.* 270

Figure 51:
Chinook Flat-head
With Traditional
Cradleboard For
Head Flattening

After Caitlin
And Donnelly

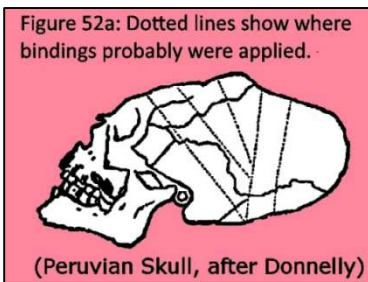


It did originate due to relations with a common people, Mr. Donnelly; and I wish that you were alive to hear about them. In more recent times we've learned that the Toltecs also flattened their heads, but please continue:

²⁴ I once thought that the best-known flatheads, the Chinooks, were the "Mystery People" in Salishan Kalispels myths. Trading parties of stocky, fine-featured "Mystery People" paddled up the Columbia and taught the Kalispels head flattening, meat and fish cooking and Neolithic skills. (Cf. E.E. Clark: 92-95) But head flattening says *Homo erectus*. See Fig 51. "Fine-featured" says aboriginal African Americans. Recall that they preferred the warmer south and more abundant east. They would have played a minimal role in the lives and mythologies of Northwestern Amerindians.

The annexed cut [H *not shown*] represents an ancient Swiss skull, from a cemetery near Lausanne, from a drawing of Frederick Troyon. Compare this with the illustration given... [H *my Figure 52a, below*] that represents a Peruvian flat-head, copied from Morton's "Ethnography and Archaeology of the American Aborigines," 1846. This skull is shockingly distorted. The dotted lines indicate the course of the bandages by which the skull was deformed.

The following heads are from Del Rio's "Account of Palenque," copied into Nott and Gliddon's "Types of Mankind," p.440. They show that the receding forehead was a natural characteristic of the ancient people of Central America. The same form of head has been found even in fossil skulls. We may therefore conclude that the skull flattening, which we find to have been practiced in both the Old and New Worlds, was an



attempt of other races to imitate the form of skull of a people whose likenesses are found on the monuments of Egypt and of America... [H *These are also Homo sapiens imitating Homo erectus.*] Hippocrates tells us that the practice among the Scythians was for giving a certain aristocratic distinction...

--*Ibid.* 272, H emphasis mine.

Again, those who most strongly identified with Homo erectus were (or tended to become) members of the dominant class everywhere, the class that consciously believed in its own right to inherit the earth. At least some of these people who practiced head flattening did so out of admiration for our parent species, for those who shared with us their fire, their totem religion, their knowledge of the natural world and their language.

Amedee Thierry, in his "History of Attila," says the Huns used it for the same reason; and the same purpose influences the Indians of Oregon (*Ibid.* 272).

Donnelly proceeded to graph the degree of artificial skull deformity of various peoples. He included other pictures of Egyptian and Peruvian

royalty --and especially Egyptian priests, all with similarly deformed heads. He might have added that the religious practice of marking the forehead, usually with a dark spot and for avoiding evil or pleasing the gods, was also somewhat universal. Hindus and Christians (during Lent) weren't the only ones to do this. Numerous European peoples (as you will see in the chapter on the Fire Festivals) also did it, and the Seneca of North America did it to their children when they went out at night. (Curtin, 1940: 469)

Before ending the chapter, Donnelly makes --for his time and minimal archaeological information --a positively brilliant insight:

We have but to compare these lines with the skulls of the Egyptians, Kurds, and the heroic type of heads in the statues of the gods of Greece, to see that *there was formerly an ancient race marked by a receding forehead; and that the practice of flattening the skull was probably an attempt to approximate the shape of the head to this standard of an early civilized and dominant people* (Donnelly: 273, H *emphasis mine*).

I could not say it better myself. Our ancestors felt more than just hatred and obsessional fear toward *Homo erectus*. They also --at least in the earliest times and long after his "disappearance" --loved and respected him. These practices of entire peoples and the emotions that they indicate are surer evidence of that love and respect than any declaration ever could be. These practices evince the positive regard that was repressed during and after the Species War and led to the first projection of *Homo erectus* spirits.

To summarize, at least three emotions must have related to this bizarre and complex practice of head binding. First, removed from a context in which famine was rampant and cannibalism was necessary for survival, *Homo erectus* was probably as much a *mensch* as was our immediate ancestor. Indeed, without this high regard for him, there is no ambivalence, no need to repress our memory of murdering him, no projection of *Homo erectus* spirits and no religious (historical) component to our Fraternal Complex. But there obviously was, at least initially, a high regard for *Homo erectus*; and once the Species War started and that high regard had to be repressed, the basis was laid for the paranoid delusions that each generation of us inherits and the most-repressed, latent homosexual men personify.

Second, after *Homo erectus*' extermination, the memory of crimes committed against him had also to be repressed. This resulted in guilt felt toward "the gods." *Head binding was, in part, a form of self-punishment.*

Finally, were the emotions felt toward the *Homo erecti* vaguely felt to be still at large, *Homo erecti* whose “existence” would eventually become repressed and who would ultimately absorb the negative aspects of their murdered relatives and be compromised as “demons.” *Head binding also became a form of protection from their retaliation.* As explained on v1-381-2, marking foreheads and turban and yarmulke wearing are also protective measures rooted in the same obsessional fears. Ongoing fraternal ambivalence and organized religion assured that the fear of those demons remained long after repression had succeeded in erasing consciousness of who the “demons” were. As guilt, obsessional fear, paranoia and the memory of *Homo erectus* gradually subsided; the impulse to head-bind would have been consciously defined as feelings of inadequacy.

Look at the extreme measures that our ancestors took to deal with their psychic garbage! Legions of generations tortured themselves and their children by binding their heads like this! And head binding is only one of a rich variety of forms of self-deformation, self-mutilation and auto-sacrifice practiced by our primitive ancestors. I have brought head binding to your attention because it is perhaps the most universal and obviously-Homo-erectus-linked form of physical self-abuse. We’ll come across others when we get to Mexico, Polynesia and the works of Homer. Should we not be asking ourselves some penetrating questions?

We now recognize such practices as crazy, and we’ve stopped committing them. But might guilt, obsessional fear and paranoia remnant of the Species War still be unconsciously motivating us to punish others and ourselves? People in the male-dominated West are unable to marry the right partner because women are insecure and powerless, a tradition born at Ur at the start of the Species War. People of the female dominated East are robbed of their creativity and imagination by monstrously difficult code and character languages like Mandarin Chinese, a tradition also born at Ur. (See Chapter 13, and I hope that you will someday be able to see my screenplay epics, “Genesis I” and “Genesis II.”) Ask yourself, “Isn’t modern man’s psychological torture comparable to his ancestors’ physical self-torture?” Isn’t the underlying cause, the Fraternal Complex (the Species War and our ongoing and unrestrained genetic competition) the same in either case? What could possibly be more important than eradicating that complex? What else but equal opportunity and population control could suffice as the renunciation and the compensation necessary to resolve our fraternal hostility? What higher priorities could we possibly have than replacing

religion with anthropology and (as I'll argue in the conclusion) the K and R strategies with equal opportunity and population control?

Donnelly was, of course, incorrect in thinking that it was "Atlanteans" that head-flatteners all over the world were imitating. They were imitating *Homo erectus*. The common details of our cultures spread out not from Atlantis after the flood but from an original settlement in Africa and from Ur after the start of the Species War. We are all closely related. (See v1-231.) We all descend from a single African woman. Donnelly's faith in Atlantis encouraged this belief and helped him mount a reaction formation to his early career as a speculator in newly stolen Indian lands. That was a heavy burden of guilt, especially for a fatherless second-generation Irish-American who had to know what oppression was about. His reversal and transformation into a politically progressive scholar was most impressive.

Rafinesque also believed literally in the Atlantis myth. How else could 19th Century men hope to explain the far-flung spread of cultural details? Rafinesque [who died one year before the publication of the first popular work on materialist philosophy (Feuerbach's *Essence of Christianity*, 1841)] contributed his own earth-shaking linguistic discovery, one that is being suppressed even to this day!

In his second letter to Champollion, the Frenchman who deciphered the Rosetta Stone, he announced that he had found the Old-World progenitor of the alphabet of the glyphs found on a temple at Otolum:

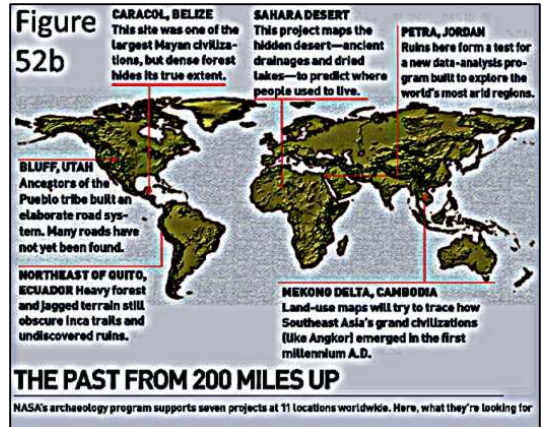
When I began my investigation of these American glyphs and became convinced that they must have been groups of letters, I sought for the elementary letters in all the ancient known alphabets, the Chinese, Sanskrit and Egyptian above all; but in vain. The Chinese characters offered but few similarities with the glyphs, and not having a literal but syllabic alphabet, could not promise the needful clue. The Sanskrit alphabet, and all its derived branches' including even the Hebrew, Phoenician, Pelagic, Celtic and Cantabrian alphabets were totally unlike in forms and combinations of grouping. But in the great variety of Egyptian forms of the same letters, I thought that I could trace some resemblance with our American glyphs. In fact, I could see in them the Egyptian cross, snake, circle, delta, square, trident, eye, feather, fish, hand, *etc.*, but sought in vain for the birds, lions, sphynx, beetle, and a hundred other signs of Egypt.

However, this first examination and approximation of analogy in Egypt and Africa was a great preliminary step in the inquiry. I had always believed that the Atlantes of Africa have partly colonized America, as so many ancient writers have

affirmed. This belief led me to search for any preserved fragments of the alphabets of Western Africa and Lybia, the land of the African Atlantes yet existing under the names of Berbers, Tuarics, Shelluhs, *etc.* This was no easy task. The Atlantic antiquities are still more obscure than the Egyptian. No Champollion had raised their veil; the city of Farawan, the Thebes of the Atlantes, whose splendid ruins still exist in the mountains of Atlas, has not even been described properly as yet, nor its inscriptions delineated.

However, I found at last in Gramay, (Africa Illustrata,) an old Lybian alphabet, which has been copied by Purchas, in his collection of old alphabets. I was delighted to find it so explicit, so well connected with the Egyptian, being also an acrostic alphabet, and above all, to find that all its signs were to be seen in the glyphs of Otolum, the American city. Soon after appeared, in a supplement to Denham and Clapperton's *Travels in Africa*, another old and obsolete Lybian alphabet, not acrostical, found by Denham in old inscriptions among the Tuarics [*H Tuaregs*] of Targih and Ghreat, west of Fezan: which, although unlike the first, had many analogies, and also with the American glyphs.

Rafinesque had to self-publish this earth-shaking discovery and his chart of the relevant data in his book, "American Nations." Not only did the ruling class refuse to say "Boo" about it, but the Mexican government closed off the site and is hiding Otolum from the public! Moreover, as of this moment (3/26/2015), NASA's only use of satellite imaging for archaeological research in Mesoamerica is at a Mayan site. (See Figure 52b, above.) In Rafinesque's third letter to Champollion, he told him that



Otolum was 15 miles southwest of Palenque and that “Captain del Rio,” who (reporting for *Family Magazine*, No. 34, p. 266, for 1833) said that it was a “stone city, of no less dimensions than seventy-five miles in circuit; length thirty-two, and breadth twelve miles, full of palaces, monuments, statues and inscriptions; one of the earliest seats of American civilization, about equal to Thebes of ancient Egypt.”

Yet, as of this day, November 25, 2016, the name Otolum is unlisted among archaeological sites. It’s not even on Wikipedia’s list of Olmec sites. Aside from these reports of Rafinesque and Captain del Rio, the only references I found to it are in *Rambles in Yucatan or Notes of Travel through the Peninsula*, the 1843 chronicle of Benjamin Moore Norman. Getty Image includes some Otolum photos, but they are mixed in with Palenque photos. Getty doesn’t distinguish between the two sites. There is a stream at Palenque that has been named Otolum, but Rafinesque insisted that Otolum was being falsely confused with Palenque. As of 2005, the Palenque that has been uncovered and opened for public view is only one square mile in area. The Mexican Government admits that this is only 10% of what was once the Mayan city of Palenque. In a recent YouTube video, Ivan van Sertima reports from Mexico that extensive excavations at La Venta, which (we’re told) succeeded San Lorenzo as the Olmec capital from roughly 900 to 400 B.C., are being carried out under great secrecy. The latent homosexual (Orwellian) white ruling class is apparently afraid of what might be found in Maya country and terrified of what might be found further south in Olmec country. That has been the state of affairs since Rafinesque tried his best to show the world Figure 52c, below.

As will be suggested by numerous stops upon our prehistoric tour of the world, all conquerors tended to invent false histories and pedigrees. The present day American ruling class is certainly no exception. We have already seen how the Greeks did this, and you are beginning to see how strenuously the aboriginality of Black Americans has always been suppressed. *But if our best naturalists and paleo and social scientists are to be persecuted and systematically replaced in academia by scoundrels and toadies, then the most radical Muslims have a compelling argument for burning books and outlawing western education.*

As for the larger issue, the Deluge, it’s possible that this taxi-driver has stripped his gears. Perhaps you suspect that my decoding of the Deluge, the Species War, the Fraternal Complex, the quartet of groups at the core of the godhead, the East-West cultural divide, the source of our animal alienation and all the other concepts that I’ve been throwing at you are parts of a grand

illusion? Is all the evidence that I have presented coincidental? Have I simply lucked out in stumbling upon it?

I've already shown you many subtle references to the bow and arrow within "deluge" mythology. In the Mesopotamian deluge myth, we saw, "Let these be thy raging weapons and let them go at thy sides." As the archaeological record for Mesopotamia reveals, the symbol for Marduk, a sun god, was an arrow. Genesis equated the rainbow of the Noah's Ark myth with "God's bow," and bow-shaped figures within the glyphs of the Delaware's *Walam Olum* appear to be repetition compulsion for the traumatic use of the bow and arrow. We've seen the compromised outline of the bow in Thor's "hammer," and we've analyzed the "mistletoe" in the Balder Myth as another symbolic substitute for the arrow. We've seen how the bow and arrow's appearance circa 35 kya (thousand years ago) would explain *Homo erectus*' sudden disappearance and the equally sudden, dramatic and simultaneous revolution that produced the Upper Paleolithic (Aurignacian) tool kit. I've also described how the elimination of *Homo erectus* everywhere promoted totemism and gave rise to demonology, gigantomachy (the struggles between the giants and the gods) and strange customs.

But I have yet to show you what happened to the corpses or how *Homo erectus* gods ascended to heaven. Will my seemingly-bazaar theoretical edifice collapse for want of these necessary structural supports? Do my wild-sounding theories apply to the exemplars of western culture? Shall we take a close look at the Greeks?



CHAPTER 25: WITHIN THE BROAD OUTLINE OF GREEK MYTHOLOGY

[M]yths, though difficult to reconcile with chronology, are always practical: they insist on some point of tradition, however distorted the meaning may have become in the telling.
--Robert Graves, *the Greek Myths*, p.20

We have already analyzed Deucalion, the best-preserved Greek flood myth. The Greeks had at least one other flood myth, that of Ogygian, the story of which has not been preserved. We know too that, during the mid to late Species War, Greece lay between what were the two population centers: Central and Western Europe (for *Homo erectus*) and the Near East (for *Homo sapien*). Wouldn't we expect Greek religion to have been profoundly affected by the Species War and our relations with *Homo erectus*?

Let's look at the broad outline of Greek mythology. My major source is what has been called the modern dictionary of Greek Mythology, *The Greek Myths*, by Robert Graves. Graves, who died in 1985, said that Greek mythology is a "disorganized corpus...that contains importations from Crete, Egypt, Palestine, Phrygia, Babylonia and elsewhere" (Graves: 11-12).²⁵ This may be the understatement of all time, and you'll be surprised to learn of the "elsewhere" that most profoundly influenced Greek mythology.

For now, suffice it to say that numerous invasions of the Greek peninsula, during the second millennium B.C., and the subsequent working over of the myths to synthesize them and accommodate new gods, provided numerous opportunities for myth makers to apply their own imagination and more modern experiences to primordial myths. We'll discover in coming chapters that every royal pretender had to invent a divine genealogy. The imported "Greek" gods were prime candidates for inclusion in these frauds, frauds that took their toll upon the "commoners" and upon our oral history.

The confused mythology that emerged, Greek mythology, is distinguished in another way. There is no *ongoing* cosmic struggle between dead *Homo erectus* gods and *Homo sapien* conquerors on the one hand and the demons and the giants on the other. The various peoples who invaded

²⁵ I shall generally refrain from citing Graves' ancient sources. He was meticulous in sticking to these sources and generally tells us when he injects interpretations of his own.

and settled in Greece were apparently well traveled and confident enough to know that the demons were no longer at large. Moreover, this ongoing cosmic struggle, so topical for other peoples, was, for “Greeks,” overlaid by what was, after the Species War, the Second World War. We’ll have more on this anon.

Let’s follow Greek mythology chronologically as Graves did. He tells us that the Olympian gods overthrew the Titans, a race of giant deities. (This should immediately turn some lights on.) The Titans were as much a symbol for Neanderthal, as the Olympian Gods started out to be for the Greeks themselves. In the earliest *Pelasgian* creation myth, Eurynome, the Goddess of All Things, created the Titans before she created men.²⁶ After birthing sun, moon, planets, rivers, trees, herbs, and living creatures, Eurynome gave birth to the Titans before giving birth to men. The Titan brother and sister who were to marry and become their king and queen were Cronus and Rhea.

In two other “Philosophical Creation Myths,” Prometheus, the Titan who gave man fire, creates man out of clay. (Cf. Graves: 33-34.) These myths make our evolution even more clear: Neanderthal (or more generally *Homo erectus*) was our forefather, and he gave us fire. To my knowledge, no paleontologist contests this. Graves also saw the connection here with what appears in Genesis; but he failed to realize who the “Titans,” “giants” or “earth-born men” were.

“Greek philosophers distinguished Promethean man from the imperfect earth-born creation, part of which was destroyed by Zeus, and the rest washed away in the Deucalion Flood... [*H As we’ll see, “the Deucalion Flood” refers literally to the Great Flood.*] Much the same distinction between the ‘sons of God’ and the ‘daughters of men,’ whom they married, is found in Genesis vi, 2-4” (Graves: 35).

In their dictionary of classical mythology, Grant and Hazel confirm this distinction. They inform us that “giants” means “earth born men,” as opposed to the more perfect humans made by Prometheus. Moreover, many Greeks believed that the giants had serpent tails. That leaves us absolutely no doubt that “giants” means Neanderthals. “Giants,” “Titans” and “earth-born men” were all *Homo erecti*.

²⁶ In late Greek mythology, the Pelasgians were believed to be the prehistoric first people of Greece, Asia Minor and the Aegean Islands and were, as we shall see, unconsciously associated with *Homo erectus*. We’ll find that the classical Greeks had completely forgotten from whence the “Pelasgians” had originally come.

The next myth in Graves shows that the murder of primordial fathers did indeed occur in *Homo erectus*' time. The first line says that victims and the perpetrators were all *Homo erecti*:

Uranus fathered the Titans upon Mother Earth, after he had thrown his rebellious sons, the Cyclopes, into Tartarus, a gloomy place in the Underworld that lies as far distant from the earth as the earth does from the sky; it would take a falling anvil nine days to reach its bottom... --Graves: 37.

Tartarus and the Cyclopes associate with the number "9," with the end of the line, with death and extinction. References such as the one to the falling anvil have prompted Graves and Campbell to identify the Cyclopes with a guild of Early Helladic bronze smiths. (Cf. Graves: 32-33.) The bronze smiths, they say, were conceived as one-eyed, like the mythical Cyclopes, because they often shielded one eye from flying sparks. Some myths depict them as ugly and hateful because their trade was closely associated with warfare and the limitless cruelty of Bronze and Iron Age Indo-Europeans who overran defenseless, Neolithic societies. Campbell (1962) has a lengthy exposition. Campbell and Graves say this passage expresses the popular wish for revenge against these villains who made weapons from metal.

We shall discover the anvil to have been a much later insertion into what was originally a Paleolithic myth. The Cyclopes did no bronze or metal working and were characters in the Deluge mythology of another people. The Greeks also seem to have confused the Cyclopes with another group of deluge characters from a third people's mythology, the *Curetes* of Cretan mythology. But we're getting ahead of our story.

Suffice it to say for now, that tens of thousands of years after the primordial murder here described, the "Cyclopes," on whom the Greeks had planted the Deluge weapon, were inserted as accomplices in the original sin too. This interchangeability of "giants," "earth-born men," "Titans" and "Cyclopes" is justified insofar as all were Neanderthals.

In revenge, Mother Earth persuaded the Titans to attack their father; and they did so, led by Cronus, the youngest of the *seven*, whom she armed with a flint sickle. They surprised Uranus as he slept, and it was with the flint sickle that the merciless Cronus castrated him, grasping his genitals with the

left hand (which has ever since been the hand of ill-omen) and afterwards throwing them, and the sickle too, into the sea by Cape Drepanum.²⁷ But drops of blood flowing from the wound fell upon Mother Earth, and she bore the Three Erinnyes, furies that avenge crimes of parricide and perjury --by name Alecto, Tisiphone, and Megaera. The nymphs of the ash-tree, called the Meliae, also sprang from that blood.

The Titans then released the Cyclopes from Tartarus, and awarded Earth's sovereignty to Cronus. --*Ibid.*: 37

Again, this is quite obviously a primal deed myth. The characters are all *Homo erecti*. The Furies are projections of guilt and obsessional fear. Notice too that the Titans release the Cyclopes from Tartarus (Hell). Rescinding their banishment from the primal horde almost forces us to interpret "Cyclopes" as "other sons of Uranus." This interpretation of the Cyclopes is consistent with the earlier description of the Cyclopes as the rebellious, banished (*Homo erectus*) males. It is also consistent with Homer's contention in the *Odyssey* that the Cyclops blinded by Odysseus was a son of Poseidon because, after the ban of the Titan cult in Greece, Poseidon supplanted Cronus as a symbol for the Titans, *per se*. Lastly, the above myth says that the behavioral revolution that followed the last of the primal deeds and enabled the primal fathers to be remembered launched civilization and "awarded the sovereignty of the earth to Cronus" (exogamous *Homo erectus*).

However, no sooner did Cronus find himself in supreme command than he confined the Cyclopes to Tartarus again together with the Hundred-handed Ones and, taking his sister Rhea to wife, ruled in Elis. --*Ibid.*

This line suggests that the transition to exogamy was a very bloody and protracted one. The Hundred-handed Ones, hundred-armed and fifty-headed giants, were Cottus, Briareus and Byes. They were sons of the

²⁷ This mythological reference to the left hand makes no sense within this myth. What difference does it make which hand one uses to kill someone? This is probably a mythological explanation for negative associations with the left hand --associations derived from desert life. Among peoples of the desert, where water and vegetation is scarce, the left hand is used with sand to scour one's self after defecating.

Earth Mother (Gaia, Gê or Eurynome) and Uranus, sons that Uranus refused to allow out of her womb. It was not only for the sake of the Cyclopes but also for these Hundred-handed Ones that Mother Earth induced Cronus to kill Uranus. (Cf. Grant and Hazel.) In his notes to another myth, Graves suggests that the “Hundred-handed Ones” refers to war bands of one hundred men who guarded Greece from the “Titans” in the west and continued a Titan cult describing a far western paradise and Atlas’ support of the firmament. (Cf. Graves: 43.) The fifty heads and one hundred hands of these three giants must be symbolic of a band of 50 awesome archers who can see their targets and launch their arrows in every direction simultaneously. Moreover, ten (10), symbolic of wholeness or perfection, times ten emphasizes that their hands were perfection raised exponentially. Their fifty heads, one for every two hands, also symbolizes that they are highly skilled and productive. [Five (5), as in the five fingers of the hand, symbolizes work. Five times ten is perfect work.] Yet how can the Hundred-handed Ones be giants (*Homo erecti*) and have perfect hands and be in possession of the bow and arrow? Every flood myth that we have analyzed has clearly put the bow exclusively in the hands of *Homo sapien*. Other myths have assured us that *Homo erectus*’s hands were flawed. Stay tuned!

Before moving on, notice another thing about the terse passage indented above. Once in command, Cronus returned the Cyclopes and the Hundred-handed Ones to Tartarus and married his sister. Monogamy and exogamy can never be satisfying or sexual relations harmonious while we continue to be reared with siblings and our biological parents.

Graves’ note to “The Castration of Uranus” illustrates his tendency to confuse Bronze Age events with Paleolithic prehistory, with the core of mythology that was degraded into dream-like myths by tens of thousands of years of oral transmission and wishful thinking:

Hesiod, who records this myth, was a Cadmeian, and the Cadmeians came from Asia Minor... probably on the collapse of the Hittite Empire, bringing with them the story of Uranus’ castration... Hesiod’s version may reflect an alliance between the various pre-Hellenic settlers in Southern and Central Greece, whose dominant tribes favored the Titan cult, against the early Hellenic invaders from the north. Their war was successful [*H The Hellenes succeeded.*] ... But they thereupon

claimed suzerainty over the northern natives, whom they had freed. --Graves: 38

“The Castration of Uranus” makes no mention of anyone who is overtly not a member of Uranus’ nuclear family. This myth depicts the primal deed, and we’ll see that it probably came from “Atlantis.”

Let’s follow the history of the Titans in Greek Mythology as Graves recounts it. With perhaps one exception (“The Giants Revolt”) that Graves recognizes as a “post-Homeric story, preserved in a degenerate version” (Graves: 132), I can interpret the whole of that mythical history without contradicting what we know or surmise about the history of *Homo erectus-Homo sapien* relations. This itinerary takes us next to “The Dethronement of Cronus” (Saturn to the Romans):

Cronus married his sister Rhea, to whom the oak is sacred.²⁸ But it was prophesied by Mother Earth and by his dying father Uranus that one of his own sons would dethrone him. Every year, therefore, he swallowed the children whom Rhea bore him: first Hestia, then Demeter and Hera, then Hades, then Poseidon. --Graves: 39

Do you see the Species War in “The Dethronement of Cronus”? Both it and the preceding “Castration of Uranus” depict father-son conflict. This can cause confusion between a second sin myth and an original sin myth. Internal chronology can help. We expect it to conform to the chronology of prehistory. Here in Greek mythology it does.

When distinguishing between first and second sin myths, we should ask, “Does it refer to the horde (symbolized perhaps by a single family), or to a community of different subspecies (symbolized perhaps by different ethnic or national groups or different families)?” There’s nothing in “The

²⁸ The oak tree was sacred to Aryan peoples and many other peoples too. Primeval Europe and much of Asia were covered with these trees. As you will see, Posidonius speculated that the barbarian peoples worshipped the oak. Frazer suggested that the oak was worshipped because lightning struck it more often than other trees. He noted that mistletoe, which seemed to have been worshipped by many Aryan peoples, often grows in the canopy of oak trees. Some peoples (e.g. the Scandinavians) appeared to worship the ash or the birch for similar reasons. *These interpretations, questioned by only a few and accepted by everyone else, are mistaken.* We will put an end to this confusion in Chapter 34, “Oak Trees, Snakes, Sun Gods and Other Sacred Symbols.”

Castration of Uranus” to suggest that Uranus, Rhea, Cronus and the Titans are not all of one family. The same is not true of “The Dethronement of Cronus.” Here, Cronus resolves – based on only a prophecy -- to kill any children that he has by Rhea. The behavior and personalities of the intended victims is immaterial. Such an unconditional prophecy and attempted infanticide is likely to suggest speciation. Two subspecies are suggested, and the family of Man is the only family that they have in common. In the era of his dominance, *Homo erectus* would have given *Homo sapien* males few chances to mate. When the first *Homo sapien* babies were produced, *Homo erectus* would have been very likely to cannibalize them, as this myth suggests. Similarly, as noted on v1-356 *et seq.*, myths like that of Senechoros (Acrisios, Herod, Pharaoh, Balor, *et. al.*) may remind us of Oedipal conflict; but that’s not the main message. In all these, as in “The Dethronement of Cronus,” the father’s fear of the son precedes the son’s sexual maturity, any negative conduct by the son and often even the son’s birth. The message in all these is that genetic incompatibility made the Species War inevitable. When you see infanticide in a myth, it is a strong clue that it is a second sin myth. The Oedipal Complex only motivates fathers to circumcise their babies, not to kill them.

Relying on later recensions of the Gilgamesh epic and the more recent Marduk mythology, which had no doubt been subjected to the editing of countless Babylonian priests, Campbell saw the Middle Eastern parallels with the Titans. (*Cf.* Campbell, 1962: 72-85.) These and others confirm that the Titan history refers to the Species War:

Rhea was enraged. She bore Zeus, her third son, at dead of night on Mount Lycaeus in Arcadia, where no creature casts a shadow and, having bathed him in the River Neda, gave him to Mother Earth; by who carried him to Lyctos in Crete and hid him in the cave of Dicte on the Aegean Hill. Mother Earth left him there to be nursed by the Ash-nymph Adrasteia and her sister Io, both daughters of Melisseus, and by the Goat-nymph Amaltheia. His food was honey, and he drank Amaltheia’s milk, with Goat-Pan, his foster-brother. Zeus was grateful to these three nymphs for their kindness and, when he became Lord of the Universe, set Amaltheia’s image among the stars, as Capricorn. He also borrowed one of her horns, which resembled a cow’s, and gave it to the daughters of Melisseus; it became the famous Cornucopia, or horn of plenty, which is

always filled with whatever food or drink its owner may desire.
--*Ibid.*

Here's the horn again. Animal horn -- not in noisemakers but laminated bows -- did enable our immediate ancestors to "acquire a horn of plenty," to inherit the earth!

Around the infant Zeus's golden cradle, which was hung upon a tree (so that Cronus might find him neither in heaven, not on earth, nor in the sea) stood the armed Curetes, Rhea's sons. They clashed their spears against their shields, and shouted to drown the noise of his wailing, lest Cronus might hear it from far off. For Rhea had wrapped a stone in swaddling clothes, which she gave to Cronus on Mount Thaumasion in Arcadia; he swallowed it, believing that he was swallowing the infant Zeus. --*Ibid.*

Here's another reference to two different subspecies: Zeus is wrapped in swaddling clothes. Swaddling was a modified form of head binding. Perhaps, as this myth may suggest, *Homo erectus* started head binding *Homo sapien* babies to press their foreheads and noses into ones resembling his own! ("She [*H Mary*] wrapped him in swaddling clothes and laid him in a manger" [Luke 2, 7].)

Also, the Curetes are said here to be the sons of Cronus and Rhea. They must differ in some way from the rebellious Cyclopes, *Homo erectus* sons whom Uranus and Cronus banished to Tartarus in the earlier creation myth. These Curetes who save the baby Zeus from his murderous father may be, like "Manu" and "the Heroes of Old," hybrids. The only genealogy of the Curetes that may be consistent with this myth and my hybrid speculation is that given by Diodorus (III.61). Diodorus tells us that the Curetes, of the "Atlantean" mythology, were the ten sons of Uranus' brother, the elder (and less renowned) Zeus. (Ten symbolizes unity and perfection.) As such, they would have been Cronus' cousins.

Finally, observe that Baby Zeus' cradle is suspended from a tree. Can you see why being "up in the air" was (is) associated with divinity? I'll tell you when we get to the "Oak Trees and Other Sacred Symbols."

Nevertheless, Cronus got wind of what had happened and pursued Zeus, who transformed himself into a serpent and his

nurses into bears: hence the constellations of the Serpent and the Bears. –*Ibid.*

Everywhere, serpents, lions, horses, waterfowl, black birds, wolves and bears symbolized *Homo erectus*. Zeus disguises himself as a serpent and his nurses as bears to make all of them look like *Homo erectus* and to escape Cronus' notice. The children's toy, "Teddy bear" and the Graeco-Roman bear (Ursa) constellations were probably so conceived due to association with Zeus Cronides or one of his foreign precursors.

Although at least one Greek, the pseudo Eratosthenes, authored works on astrology and although at least one expert, Theony Condos, believed them to have been original; a mountain of evidence suggests that most Greek mythology and astrology was second hand. As Langdon observed, "Greek astronomical and astrological systems were almost entirely borrowed from Babylonia" (Langdon: 304-305). Moreover, Diodorus (III.56) cites the "Atlanteans" who --as you'll see --were indeed overthrown, as having been the advanced astronomers of their age. Certain world-renown Neolithic monuments support Diodorus' contention, so I suspect that "Greek" astrology was also borrowed mostly from the "Atlanteans." We'll have more on astrology later.

Zeus grew to manhood among the shepherds of Ida, occupying another cave; then sought out Metis the Titaness, who lived beside the Ocean stream. On her advice, he visited his mother Rhea, and asked to be made Cronus' cupbearer. Rhea readily assisted him in his task of vengeance; she provided the emetic potion, which Metis had told him to mix with Cronus' honeyed drink. Cronus having drunk deep, vomited up first the stone, and then Zeus' elder brothers and sisters. They sprang out unhurt and, in gratitude, asked him to lead them in a war against the Titans, who chose the gigantic Atlas as their leader; for Cronus was now past his prime. --Graves: 40.

If any myth refers to the original *Homo sapien* settlers of Greece, who lived with the Titans until others invaded from the north, it is this one. The *Homo sapiens* and hybrid subjects of Neanderthal would be the brothers and sisters who are vomited up by Cronus once the conflict begins. Again, Oedipal conflict may be in here; but the main theme is the Species War, "a

war against the Titans.” There is another apparent reference to the original sin before the Species War account resumes:

The war lasted *ten* years [*H* “*ten*” meaning either that it had a unifying effect upon the victors or that it was a fight to the finish], but, at last, Mother Earth prophesied victory to her grandson Zeus, if he took as allies those whom Cronus had confined in Tartarus; so, he came secretly to Campe, the old gaoleress of Tartarus, killed her, took her keys and, having released the Cyclopes and the Hundred-handed Ones, strengthened them with divine food and drink. The Cyclopes thereupon gave Zeus the thunderbolt as a weapon of offence; and Hades, a helmet of darkness; and Poseidon, a trident. After the three brothers had held a counsel of war, Hades entered unseen into Cronus’ presence, to steal his weapons; and, while Poseidon threatened him with the trident and thus diverted his attention, Zeus struck him down with the thunderbolt. The three Hundred-handed Ones now took up rocks and pelted the remaining Titans, and a sudden shout from Goat-Pan put them to flight. –*Ibid.*

The captives in Tartarus were the hybrids and *Homo sapiens* still living within Neanderthal society. Clearly, in all these myths, Tartarus implies banishment or being outside of the dominant group. Campe, the “old gaoleress of Tartarus” has apparently prevented the “Cyclopes” and the “Hundred-handed Ones” from fighting *Homo erectus*.

Those strengthened with food and water before they can be of use as allies might also refer to invaders equipped with the bow and arrow. The Hundred-handed Ones, the people with such great hands and heads would almost have to have had the bow and arrow. What about the Cyclopes? How does having one eye associate with the bow and arrow?

The Cyclopes are an import from another people’s mythology. In both Homer’s *Iliad* and in one of the best Irish myths collected by Jeremiah Curtin, they are described as one-eyed giants. Surely the “Cyclopes” that the Titans released from Tartarus in “The Castration of Uranus,” an original sin myth, were *Homo erecti*. In this Greek myth, they have given Zeus the thunderbolt, Hades the helmet of darkness, and Poseidon the trident. Alliance with them won the Species War.

Who are these one-eyed monsters? Do the Cyclopes, as Graves and Campbell suggested, merely reference the Bronze Age? Are they a dream displacement of early blacksmiths who sometimes protected one eye with a patch? Are you going to let Graves and Campbell take you for a ride? The Bronze Age is 30,000 to 28,000 years removed from the European phase of the Species War, the subject of this myth.

The image of the one-eyed giant, the Cyclops, developed out of obsessional fear of Homo erectus returning as an archer. Archers typically close one eye as they aim and fire their weapons! Archers appear to be one-eyed to anyone viewing them from the line of fire. These *imaginary Homo erectus archers* must have terrorized our ancestors throughout the Upper Paleolithic.

This is why Odin and Balor (the Irish king of the Fomorians, the bad Neanderthal king whom you'll meet later) each had one eye. (We'll find that the single eyes of Odin, Balor [the Irish Odin] and the Cyclopes have still another significance.) Obsessional fear of Neanderthals, fear that they would exact revenge in kind, caused our ancestors to conceive of them as archers. Dreams compromised them as men with one eye.

Here the "Cyclopes" introduce the weapon from the east and fight with the *Homo sapiens*. Either they are *Homo sapiens* archers and not "giants" like the other Cyclopes; or our myth-making, Greek ancestors are falsely attributing the creation and spread of the bow to their victim. Either possibility begets contradictions. Which one is it, and why?

But hold everything! Forget the psychoanalysis and the detective work. The Cretans told us that *Homo sapiens* had the bow and arrow during the Species War! Unlike the Greeks (who descend from some unsavory characters and had to lie to cover up the past), the original Cretans were apparently a very simple, rustic, farming people with a large agricultural surplus that formed the basis for their highly successful and pioneering development of Mediterranean trade. In addition to their agrarian life-style, the size of the island may have contributed to its civility. One needs to think twice about committing crimes in a land that can be traversed on foot in just a few days. The simple Cretans were so peaceful and naive that they apparently built no defense walls around their rich and flourishing palaces and towns. (Cf. Cadogan: 33.) They were so guilt-free and naive, that, unlike every other people under review here, they held their initiation rites

in public and free to all who wished to have a more intimate and personal awareness of the “gods.” (Cf. Diodorus Siculus: V.76.4 to 77.3.)²⁹

Diodorus Siculus cites a Cretan myth that attributes the invention of the bow to the Curetes (Diodorus Siculus V.64.7-66). According to this early, Cretan mythology, the Curetes were nine sons of Rhea who with the din of their war dancing drowned out the wailing of the baby Zeus when murderous Cronus was trying to find him. Number nine symbolizes the end of the line (0,1,2,3,4,5,6,7,8,9). It symbolizes death. These men, who saved the baby Zeus and fought with the *Homo sapien* victors but were nevertheless doomed to be the end of their genetic line, would have been the hybrids. Notice that in the “Atlantean” mythology, in Diodorus III.61 that was cited earlier, the Curetes are said to be ten in number. This is because the “Atlanteans,” as you’ll see, identified more closely with Neanderthal and claimed to carry on his race.

In any case, it is evident that “Greek mythology” is a mixture of the mythology of many peoples, and this accounts for most of the confusion in it. Depending upon which Greek or Roman source you want to believe, the Curetes, the Cyclopes or Apollo invented the bow and arrow. (As you’ll see, Apollo was a *Homo erectus* sun god. Like all sun gods, he was the leader of one of the two groups of Species War belligerents.) The one thing that the classical Greek sources agree upon is that our immediate *Homo sapien* ancestors *did not* invent the weapon!

²⁹ Tribal initiation rites made young people more conscious of their ambivalence for the prehistoric and ongoing objects of the godhead. The young person became more understanding of the experiences of his ancestors, more fearful of his competing parent and his genetic competitors and what they might do if he violated their sexual rights. Most rites involved physical pain and psychological torment. Thus, the young person learned the rules of his society and became steeled to adversity. Once initiated, he was an autonomous, adult member of society, responsible for his own actions and free to mate. As private property, communications, commodity production and trade grew, the secular state replaced the tribal council and the nuclear family replaced the tribal family. Tribal initiation rites ended. A mere semblance of them reappeared within the religious mystery cults of the ancient world. These cults were social clubs that restored some of the fraternal bonds between clan and tribal members, bonds that the secular, class society had broken. Sexual practices, when included in cult initiation rites, tended to be comedic. Mostly what survived of the old rites were the dramatized exposures to symbols of the primordial father and *Homo erectus*. The initiated, “born-again” cult member felt closer to God and rebalanced his ambivalent emotions for the elements of the godhead. (See Angus, or better still, Burkert.)

This suggestion that *Homo erecti* or hybrid allies invented the bow and arrow is inconsistent with the earliest Mesopotamian flood myths, which associate the bow with Ninurta/Marduk and say that the Species War started there with a surprise attack. Nor is a *Homo erectus* invention of the bow and arrow consistent with common sense. After all, we won!

The lengthy confinement of the “Cyclopes,” the alleged inventors of the bow and arrow, to Tartarus, a confinement that preceded the Species War, could realistically represent what remains of the oral account of the lengthy period of the weapon's development. The first crude prototypes would have been like little-kids' toys. Its developers were *Homo sapiens* who were oppressed members of Neanderthal society. These tinkers were probably objects of scorn and ridicule. They probably were among the men least capable with the spear. (Recall that Trinkaus told us on v1-228 above that *Homo erectus*' pectoral muscles were more than twice as wide as ours.) The oppression of such tinkers would have motivated them to develop and perfect the weapon, and a desire for vengeance would have caused them to jealously hide its development. Once the hardwood bow became horn-laminated, it could penetrate the ribcage of large mammals. That's when *Homo sapien* archers became the masters of war.

Return to the last, indented passage quoted from Graves, and take a close look at the weapons that the “Cyclopes” are said to provide for Zeus and his brothers. Zeus gets the “thunderbolt.” Awesome in its deadly power, the arrow became associated with lightning. Zeus' thunderbolt was a symbol for the arrow. We might have thought the thunderbolt to be a symbol for the spear, which is also a missile. But the context, especially the connection with the one-eyed Cyclopes, confirms that it is the bow and arrow that is being symbolized.

Look at the other two weapons that “the Cyclopes” give Zeus and his brothers: the “helmet of darkness” and the “trident.” See anything? The “helmet of darkness,” protection like that provided by darkness, is afforded by the bow and arrow's range and silence. Also and unlike the spear, arrows can be fired repeatedly, without breaking cover, until the prey or enemy is hit. Read “helmet of darkness” as “bow and arrow.”

Can you see what the trident is? Imagine its bearer holding it horizontally, by the middle part of the center bar, with the “handle” extending outward; and you'll see in the trident a compromised bow and arrow! Myth creation, like dream work, compromised it. It's possible that this instrument or something like the trident may have been used to spear fish. Yet as a weapon against large animals it is practically useless. Against

a human opponent who could grab the bars connecting the outer spikes with the center shaft, it would be almost as dangerous to the bearer as to his opponent. In this myth, the trident is like an element in a manifest dream. It is a compromised bow and arrow. *Homo sapiens'* bow and arrow, the great equalizer, enabled them to overcome physically superior Neanderthals.

The ultimate proof that the trident is a compromised bow and arrow, the weapon with which our ancestors murdered *Homo erectus*, is their placement of this murder weapon with the one who is the source of all evil deeds, with the condensation of the demons, with the negative aspect of our monotheistic godhead --“the Devil.”³⁰ “The Devil” would have no need of a trident for spearing fish in hell. It was not the “trident” but the bow and arrow that were a source of guilt. It was not the “trident” but the bow and arrow that our ancestors feared would be turned against them by the Cyclopes, the demons or the giants (later the Devil).

Might the devil’s prop also be something else? When we get to the chapter “Oak Trees and Other Sacred Things,” we’ll discover that the trident is more than just a transmogrified bow and arrow. It is an amalgamation of several objects both sacred and taboo, a neurotic symptom and an object embodying our ambivalence. It is a composite of the bow and arrow plus two other things.

So, all three of the weapons that the “Cyclopes” gave Zeus and his brothers, weapons to combat Cronus, are symbols for the bow and arrow. Three different symbols for the bow and arrow had to be devised for three Homo sapien deluge victors because these polytheistic Greeks, surrounded as they were by water, conceived of three realms: heaven (Zeus's domain), the sea (Poseidon’s domain), and the underworld (home of Hades). As you’ll see, Homo erectus haunted all three of these realms because these are the realms to which the Homo erectus gods were, or were thought to have been, “retired.” Moving on in Graves:

The gods rushed in pursuit. Cronus, and all the defeated Titans, except Atlas, were banished to a British island in the farthest west (or, some say, confined in Tartarus), and guarded

³⁰ The trident is also prominent in eastern mythology. Crediting Heinrich Zimmer for the observation, Campbell pointed out that the headdress of the Indian seated yogi among the beasts and the early symbol for Buddha, his doctrine, and his followers is a sort of trident. India’s great Lord Shiva, the Hindu god of reproduction and destruction, also possesses the trident. (Cf. Campbell, 1959: 436.)

there by the Hundred-handed Ones; they never troubled Hellas again. --Graves: 40-41

With each new defeat, Neanderthal was driven further to the west, toward the British Isles.

Further indication that Cronus, Saturn, Ruler of the Titans, was a Neanderthal and that his giants were Neanderthals is provided on page thirty-eight of Graves. The totem animal associated with Cronus was the crow. Crows are very black, closely related to ravens and symbolic of the "black-headed people," especially after they became largely extinct and their souls had, like the birds, taken to the air. You'll see momentarily why souls were thought to have risen into the air.

Here's another mythical allusion to the "Hundred-handed Ones." Now do you see why these three giants with one hundred hands and fifty heads were armed with the bow and arrow and later said to guard Greece from Titans still at large? What probably started out as an image resulting from obsessional fear, a Neanderthal or hybrid whose head and hands were even better than ours, was named and deified, propitiated with blood sacrifice, manipulated with "magic" and "converted" by wishful thinking into an ally. It was this same process that first put the bow and arrow into the hands of the Cyclopes and then made them allies of *Homo sapiens*. By the time of the Bronze Age, belief in these fictional objects of obsessional fear was so widespread that they were even (falsely) inserted into a primal deed context (e.g. page 91, above).

So, now that we recognize the Cyclopes and the Hundred-handed Ones as latter day inventions of obsessional fear, new questions about the Titan War (page 97, above) force themselves upon us. Who were the original people Cronus had confined and that "the old gaoleress, Campe, had to release from Tartarus for Zeus to win the Titan War? Who was this Campe whose name appears several times in Greek mythology? Here's a possible answer for you to keep in mind: if all early *Homo sapiens* had been forced to have at least one *Homo erectus* marriage partner, as I surmised on v1-245, then the support of the *Homo sapiens* in mixed marriages and their hybrid children would have been very important. Then "the old gaoleress Campe" would represent the *Homo erectus* wives of these men. These wives would have exerted a pacifist--or even traitorous--influence upon the men with whom they cohabited. Moreover, relatively unattractive, *Homo erectus* women are likely to have been characterized as "old Campes" (literally "old fields," mother earth, wherein seeds grow), and marriage to them would

have been hell. So far, the only definite references we've seen to mixed marriages were the references to the daughter of Manito, v1-283-284, and Hamor's plea to the Israelites to "Intermarry with us" in the "Rape of Dinah," v1-395, above. If we find more than a few references to these relationships in the pages ahead, then I say, "Equate the original releasees from Tartarus with the male consorts of *Homo erectus* women." Of course, there would have been plenty of *Homo sapien* women in mixed marriages too; but they weren't needed as warriors, were more useful as spies, and their hybrid sons all tended to side automatically with mother's people. Continuing in Graves, we come to "Zeus and Metis":

Zeus lusted after Metis the Titaness, who turned into many shapes to escape him until she was caught at last and got with child. An oracle of Mother Earth then declared that this would be a girl-child and that, if Metis conceived again, she would bear a son who was fated to depose Zeus, just as Zeus had deposed Cronus, and Cronus had deposed Uranus. Therefore, having coaxed Metis to a couch with honeyed words, Zeus suddenly opened his mouth and swallowed [H *cannibalized*] her, and that was the end of Metis, though he claimed afterwards that she gave him counsel from inside his belly. In due time, he was seized by a raging headache as he walked by the shores of Lake Triton, so that his skull seemed about to burst, and he howled for rage until the whole firmament echoed. Up ran Hermes, who at once divined the cause of Zeus' discomfort. He persuaded Hephaestus, or some say Prometheus, to fetch his wedge and beetle and make a breach in Zeus' skull, from which Athena sprang, fully armed, with a mighty shout. Graves: 46

Ask and you shall receive! Here's another reference to *Homo sapien* men consorting with *Homo erectus* women. Of course, the important result of this affair is Athena. Notice that she is a sterile hybrid. This fact was to determine her identity as sister/mother/daughter in the neurotic fantasies of the heterosexual Greek male (as noted earlier in "The Myth of Matriarchy"). Athena is everything *but* the childbearing wife. Moreover, as those of you who read Appendix E will see, and irrespective of "Homer's" description of her love for Odysseus, Athena's hybrid genealogy is really what determined her choice of sides in the Trojan War. But let's return to the above account.

Graves offers a possible meaning of Athena's parthenogenetic birth. Does she, as he and Campbell suggest, represent women's struggle for equality and freedom from domination by males armed with the metal weapons of the blacksmith-Cyclopes (Campbell, 1962: 153)? Hardly, for Neanderthal Metis is older than that.

There are at least two subtle messages to this birth. One is to be gleaned from Zeus's troubled relationship with Metis and the warnings about the problems to expect from the offspring. The subtle lesson here is the same one that is repeated time and time again in the Pentateuch: *Homo sapiens* should not mate with *Homo erecti*.

The other parthenogenetic birth message was an insight into our psychology: "Although *Homo erectus* is long gone, it is only with the greatest difficulty that we are able to get him out of our heads." Indeed, even banning the Titan cult did not erase the unconscious memory of *Homo erectus*. The *Homo sapien* gods were much too closely identified with the Titans for them to be forgotten. Zeus became "Cronides," and Poseidon often became Zeus' (*Homo sapien*'s) nemesis.

Now we'll temporarily skip Graves' "The Gods of the Underworld." It contains the best of our Greek data. For now, pick up the trail of the Titans with the myth of Typhon. Those of you who read one of my other books will see that this is another myth that the Greeks borrowed from the people who were, for them, "the Atlanteans." Graves tells us (his p.135) that *Typhon* means "stupefying smoke":

In revenge for the destruction of the giants, Mother Earth lay with Tartarus, and presently in the Corycian Cave of Cilicia brought forth her youngest child, *Typhon*: the largest monster ever born. [*H Here, Mother Earth is spared Homo erectus women. Tartarus is their men in hiding.*] From the thighs downward, he was nothing but coiled serpents, and his arms which, when he spread them out, reached a hundred leagues in either direction, had countless serpent's heads instead of hands. His brutish ass-head touched the stars, his vast wings darkened the sun, fire flashed from his eyes, and flaming rocks hurtled from his mouth. When he came rushing towards Olympus, the gods fled in terror to Egypt, where they disguised themselves as animals: Zeus becoming a ram; Apollo, a crow; Dionysus, a goat; Hera, a white cow; Artemis, a cat; Aphrodite, a fish; Ares, a boar; Hermes, an ibis, and so on. *-Ibid.*

As we'll see in Appendix C, Typhon (Seth) did not flee to Egypt. He is one of several gods that the Greeks borrowed from the Egyptians. Seth, like his brother Osiris and many *Homo erectus* gods, had been a totem snake during the Paleolithic. But the gods going to Egypt and disguising themselves as animals refers to the fact that, in Egypt, the identity of hominid gods with their totem equivalents was long acknowledged by depicting them as half hominid and half animal.

Athena alone stood her ground, and taunted Zeus with cowardice until, resuming his true form, he let fly a thunderbolt at Typhon, and followed this up with a sweep of the same flint sickle that had served to castrate his grandfather Uranus. *–Ibid.*

The sickle is a primordial weapon, a weapon used to kill a primal father. In most mythologies, the primordial weapon is a club or a pole.

Wounded and shouting, Typhon fled to Mount Casius, which looms over Syria from the north, and there the two grappled. [*H The last Homo erectus survivors hid in the mountains.*] Typhon twined his myriad coils about Zeus, disarmed him of his sickle; and, after severing the sinews of his hands and feet with it, dragged him into the Corycian Cave [*H a huge cavern on the slopes of Mount Parnassus in Greece*]. Zeus is immortal, but now he could not move a finger, and Typhon had hidden the sinews in a bearskin, over which Delphyne, a serpent-tailed sister-monster stood guard. --Graves: 134

Read “severed Zeus’ sinews” as “took away his bowstring.” Read “couldn’t move a finger” as “couldn’t let fly his arrows.” This interpretation is confirmed by the displaced word, “twining.” You twine sinew to make a bowstring. As always, the bear (“bearskin”) and the serpents (“serpent-tails”) symbolize *Homo erectus*. Typhon *literally* refers to the last *Homo erecti* still at large and their desperate attempts to fight back. What does Typhon, “stupefying smoke,” *figuratively* represent? Hint: he’s something that paralyzes rather than kills.

The news of Zeus’ defeat spread dismay among the gods, but Hermes and Pan went secretly to the cave, where Pan

frightened Delphyne with a sudden horrible shout, while Hermes skillfully abstracted the sinews and replaced them on Zeus' limbs...

Zeus returned to Olympus and, mounted upon a chariot drawn by winged horses, once more pursued Typhon with thunderbolts. Typhon had gone to Mount Nysa, where the Three Fates offered him ephemeral fruits, pretending that these would restore his vigor, though they doomed him to certain death. He reached Mount Haemus in Thrace and, picking up whole mountains, hurled them at Zeus, who interposed his thunderbolts, so that they rebounded on the monster, wounding him frightfully. The streams of Typhon's blood gave Mount Haemus its name. He fled towards Sicily, where Zeus ended the running fight by hurling Mount Aetna upon him, and fire belches from its cone to this day. *—Ibid.*

Get it? Typhon, “stupefying smoke,” represents guilt. It was hard to kill the last of them owing to guilt. Guilt paralyzes us, as if our ligaments, tendons and bowstrings had been stolen or severed.

Like the fruit that the Fates give Typhon, he is ephemeral. These ephemeral fruits that doom Typhon (*Homo erectus*) are a hint of a rationalization that appears in several other mythologies. Recall that the Furies were created from the blood of Uranus to avenge crimes of parricide and perjury (page 92, above). Here, as in several other myths, the Furies turn their wrath upon *Homo erectus* for the parricide of Uranus (and perhaps *Homo habilis*). This is the hypocritical projection of *Homo sapiens* guilt for the same crime.

I've identified mountains and remote places as the last refuges for *Homo erectus*. The myth makes this doubly clear: “streams of Typhon's blood gave Thracian Mt. Haemus its name, ‘bloody mountain.’” Hindu and Mexican mythology will confirm this information.

Athena stands up to Typhon because, as an unmarried female, she has taken up weapons only in self-defense. Her sex shoulders less responsibility and guilt for the Deluge. Most importantly, Athena is a hybrid who was born *after* the major battles of the “Titan” (Species) War. Her father, Zeus, succeeds, at least temporarily, by making the usual response to guilt: he buries it. He hurls Mt. Aetna upon Typhon.

Yet repression in and of itself creates guilt. It continues to burn within us like the fire in Mount Aetna. With the negative side of his ambivalence

buried, periodically traumatized by the violent eruption of those impulses, man struggles onward --clinging to his neuroses.

Typhon informs us of another aspect of the “Deluge” and its continuous effect on us. As Freud said, repression not only generates guilt, it also requires a continuous expenditure of energy to keep painful awareness buried and similar ongoing impulses from connecting with it.

Guilt (self-hatred) paralyzes by depriving us of our will (to live and achieve). Repression paralyzes by depriving us of our mental energy.³¹ It ties up energy that could otherwise be devoted to problem solving and achievement. It has a stupefying effect upon us. That’s why the wise ancestors who wrote this psychological myth referred to the enemy of the Deluge victors as Typhon, “stupefying smoke.”

The “Deluge” myths, which have so uniformly and universally compromised our violent prehistory, are a part of a system of repression that also restricts awareness of our hostile impulses for one another as genetic competitors. Full realization of either the ongoing impulse or the prehistoric model for it tends to lift the lid on its associated relative, exposing the Fraternal Complex as a whole. Healing ourselves, ending this insanity, requires us to take responsibility for our world and to end our savagery *by applying the Golden Rule to every aspect of our lives.*

Still on the Titan trail in Graves’ *Greek Mythology*, we come again to *Deucalion*. Graves, expert on the ancient Greek texts, has valuable information to add as to the alleged cause of the Deucalion flood:

Deucalion’s flood...was caused by Zeus’ anger against the impious sons of Lycaon, the son of Pelasgus. [*H Pelasgus was the eponymous ancestor of the “Pelasgians,” people whose Species War involvement was covered up with claims that they were the first prehistoric Greeks.*] Lycaon himself first civilized Arcadia and instituted the worship of Zeus; but he angered Zeus by sacrificing his son [*H the boy Pelops*] to him. Lycaon was therefore transformed into a wolf, and his house struck by lightning. Lycaon’s sons were, some say, twenty-two in number; but others say fifty.

³¹ For example, the energy of spontaneous laughter derives from the repressive forces, anticathexes, which are creatively and unexpectedly defeated by the joke, by the gag line that surprisingly circumvents them. See Freud’s *Jokes and the Unconscious*. Whenever we eliminate repression we liberate mental energy and become smarter.

Confirm that this latter-day version of Deucalion still covers the Species War: the religious founders of civilization are destroyed by “lightning” (the bow and arrow); they (*Homo erecti*) are associated with wolves; the evil sons (minus the cannibalized good son, the idealized son) number 3x7 (sexual beings times the number symbolizing ongoing genetic hostility) or 7x7 (ongoing genetic hostility raised exponentially). Can you see yet why the number *seven* is a symbol for ongoing genetic hostility or fraternal ambivalence?

Graves tells us (his p.140), that this portion of Deucalion was supported by Apollodorus: iii. 8. I, Pausanias: viiil 2. I, Scholiast on Caesar Germanicus' *Aratea* 89, and Ovid: *Metamorphoses* i. 230 ff. hb. Here's an even newer *Deucalion* wrinkle that was supported by three of these ancient sources:

News of the crimes committed by Lycaon's sons reached Olympus, and Zeus himself visited them, disguised as a poor traveler. They had the effrontery to set umbel [*sic*] soup before him, mixing the guts of their brother Nyctimus with the umbels of sheep and goats that it contained.³² Zeus was undeceived and, thrusting away the table on which they had served the loathsome banquet -- the place was afterwards known as Trapezus -- changed all of them except Nyctimus, whom he restored to life, into wolves. On his return to Olympus, Zeus in disgust let loose a great flood on the earth, meaning to wipe out the whole race of man [except] Deucalion... (Graves: 138-139)

When we get to Homer's *Iliad* in Appendix E, an extraordinary linguist, Mr. Iman Wilkens, will inform us that the Pelasgians were the first inhabitants of the North Atlantic lowlands. For them to be the victims of this modern Deucalion deluge and for Zeus (a symbol for the Species War victors) to bring it on tells us that its subject is not the Species War but a most recent *Great Flood*. Also, and as Appendix H will confirm, a flood myth that blames the flood on cannibalism can only post-date the start of the Neolithic; for prior to it, men knew of no alternative to cannibalism. Here is the etiology of this myth that refers to a Great (literal) Flood: *intelligent people vaguely understood that the Flood was caused by the widespread use of fire for land clearing and claiming at the beginning of the*

³² *Offal* is probably intended. *Umbels* are assemblages of little flowers on short stalks.

quickly-spreading Neolithic. Farming was blamed for the Flood and aborted until its inevitability and this myth's argument that blamed the Flood on cannibalism, farming's converse, were accepted. We'll uncover the precise date of the Great Flood in Appendix H.

This new Deucalion version enjoyed widespread support for several reasons. First, it makes only veiled associations with *Homo erectus* and thereby helped them to forget him. ("Zeus brought the Flood, not the *Homo erectus* gods, and the only victims mentioned, Pelasgians, were *Homo sapiens*.") Second, it discouraged cannibalism, murder and violations of the Golden Rule, the modern ethos. Finally, it restarted the Neolithic, supported the transition to farming.

Still on Graves' Titan trail, we come to "Atlas and Prometheus":

Prometheus, the creator of mankind, whom some include among the *seven* Titans, was the son either of the Titan Eurymedon or of Iapetus by the nymph Clymene; and his brothers were Epimetheus, Atlas and Menoetius.

The next passage in Graves confirms other myths from around the world. Prometheus, the giant, is symbolic of Neanderthal who learned to make fire--probably before the first *Homo sapiens* appeared. For Atlas to be Prometheus' brother suggests that Atlas also lived before *Homo sapiens*'s time. Yet Graves also reviews Plato's Atlantis tale wherein Atlas is a son of Poseidon and fought with his brethren Atlanteans. Homer, Hesiod and Hyginus said that Atlas and Menoetius escaped the Atlantis battle and flood with their lives and joined Cronus and the Titans in their unsuccessful war against Olympus.³³

Here again, the Greeks show the confusion that resulted from borrowing and trying to amalgamate the mythology of so many different peoples. The Species War is the earliest of the four events that condensed into "Atlantis." (Take my word for this until we analyze the B, C and D clues in Appendix F.) So, "Atlas" couldn't possibly satisfy both statements. He couldn't both predate *Homo sapiens* and have fought in the Species War, but the contradiction is only apparent.

Diodorus of Sicily solves this paradox for us. He refers us to the main "Atlantean" mythology. (As we shall see, most of the "Atlanteans" were

³³ Graves: 145, citing Homer: *Odyssey* i. 52-54; Hesiod: *Theogony* 507 ff.; Hyginus: *Fabula* 150.

from two other places and contributed the largest part of what became “Greek mythology.”) Atlas and Cronus were brothers and two of the forty-five sons of Uranus (Diodorus III.60.1-4).

To be a brother of Cronus suggests that “Atlas,” like Cronus, spanned *Homo erectus*’ time on Earth. They were symbols for *Homo erectus per se* (Uranus and the Mother Earth, their parents, notwithstanding). Plato’s *Atlantis* tells of another Atlas, the first born of the five pairs of male twins of Poseidon by Cleito (v1-47-48). All these twins were meant to reinforce the association of Poseidon and his realm -- Poseidon brother of Zeus, *Homo sapiens* species war victor, ruler of the seas -- with *Homo erectus* as he was driven toward the Atlantic Ocean and, especially, after the Titan cult was banished in Greece.

Did you figure out why *Homo erectus* was associated with the water, why the snake was feared to be in the water as was “Manito’s” daughter in the *Walam Olum*, why the biers of Balder and his wife were put on a ship and shoved out to sea? *The water was used to kill many Homo erecti (by holding their heads under it) and to dispose of their bodies.*

Plato’s *Atlantis* tale proceeds to tell us that Poseidon made Atlas the king and eponymous ancestor of the island kingdom of “Atlantis.” Therefore, “Atlas” and the first born of every pair of twins born to Poseidon and Cleito symbolized the *Homo erecti* from “Atlantis” -- from the place where most of the “Atlantis” events occurred. The second born of each pair of twins progenerated the *Homo sapien* population of “Atlantis.” Now can you guess what island Atlantis was? Stay tuned!

Diodorus also told us, v1-336, that Zeus battled the giants in Pallene. Pallene is in Northeastern Greece, on what is still known as the Phlegraean (fiery) Peninsula. *Homo erectus* skulls dated to 78 kya have been found there. The area is a source of much mythology. Chapter 29, “The Fire Festivals,” will leave you no doubt of what happened there.

Now we are ready for Graves’ “The Gods of the Underworld” and Greek *eschatology* (theories about death, judgment and afterlife). In his commentary to this section Robert Graves says:

The mythographers made a bold effort to reconcile the conflicting views of the after world held by the primitive inhabitants of Greece. One view was that ghosts lived in their tombs, or underground caverns or fissures, where they might take the form of serpents, mice, or bats, but never be reincarnated as human beings. Another was that the souls of

sacred kings walked visibly on the sepulchral islands where their bodies had been buried. A third was that ghosts could become men again by entering beans, nuts, or fish, and being eaten by their prospective mothers. A fourth was that they went to the Far North [*H in one of the directions that Homo erectus was driven, the direction of "Cannibal-at-the-North-End-of-the- World"*], where the sun never shines, and returned, if at all, only as fertilizing winds. A fifth was that they went to the Far West [*H Neanderthal's other direction in Europe*], where the sun sets in the ocean, and a spirit world much like the present. A sixth was that a ghost received punishment according to the life he had led. To this the Orphics finally added the theory of metempsychosis, the transmigration of souls, a process that could be to some degree controlled using magical formulas. --Graves: 123.

Despite the great appeal of these theories of afterlife, another eschatology enjoyed the greatest consensus of belief. This one was the most popular among the classical sources. Here's Graves' account of it:

When ghosts descend to Tartarus, the main entrance to which lies in a grove of black poplars beside the Ocean stream, pious relatives supply each with a coin laid under the tongue of its corpse. They are thus able to pay Charon, the miser who ferries them in a crazy boat across the Styx.

Note that regardless of the conscious meaning attributed to putting the coin under the corpse's tongue, unconsciously, the Greeks were mounting a guilty reaction formation to 1) ambivalent (especially negative) feelings toward the dead one and 2) the perennial custom and long-lingering desire to eat the corpse. Cannibalism had been renounced and souls were said to travel to another world and no longer be, along with their mana, incorporable. As we have seen (v1-190), this new attitude toward cannibalism and mana resulted from the agricultural revolution and evolving moral philosophy. Continuing:

This hateful river bound Tartarus on the western side, and has for its tributaries Acheron, Phlegethon, Cocytus, Aornis, and Lethe. Penniless ghosts must wait forever on the near bank;

unless they have evaded Hermes, their conductor, and crept down by a back entrance, such as at Laconian Taenarus, or Thesprotian Aornum. A three-headed or, some say, fifty-headed dog named Cerberus, guards the opposite shore of Styx, ready to devour living intruders or ghostly fugitives.

Tartarus' first region contains the cheerless Asphodel Fields, where souls of heroes stay without purpose among the throngs of less distinguished dead that twitter like bats, and where only Orion still has the heart to hunt the ghostly deer. None of them but would rather live in bondage to a landless peasant than rule over all Tartarus. Their one delight is in libations of blood poured to them by the living: when they drink, they feel themselves almost men again.

Beyond these meadows lie Erebus and the palace, as one approaches it, a white cypress shades the pool of Lethe, where the common ghosts flock down to drink. Initiated souls avoid this water, choosing to drink instead from the pool of memory, shaded by a white poplar, which gives them a certain advantage over their fellows [*H making them, like Odin, more knowledgeable of and closer to their ancestors*]. Close by, newly arrived ghosts are daily judged by Minos, Rhadamanthys [*H a son of Zeus and Europa who was thus rewarded for showing exemplary justice*], and Aeacus [*H a king of Aegina*] at a place where three roads meet. Rhadamanthys tries Asiatics and Aeacus tries Europeans; but both refer the difficult cases to Minos [*H the eponymous first ruler of the Minoan Empire (Crete) toward which Greeks were supremely guilty due to having overrun and plundered it*]. As each verdict is given the ghosts are directed along one of the three roads; that leading back to the Asphodel Meadows, if they are neither virtuous nor evil [*H the original Christian purgatory*]; that leading to the punishment-field of Tartarus, if they are evil; that leading to the orchards of Elysium, if they are virtuous. --Graves: 121

Here's the influence of moral philosophy: "You will be treated in the hereafter as you treat others, so do unto them as you would have them do unto you." We continue to develop ethical standards that seek to minimize the violence of the 'doing undo's. We must continue to adopt such standards as befit our increased consciousness and changing environment.

Civilization continues to exact from us more renunciations of immediate instinctual gratification and to grant compensations. But the most important renunciations and compensations will be those relating to our genetic competition. Without these, ethics and law are transitory. Humanity must soon inaugurate population control and equal opportunity or suffer another catastrophic population collapse.

Freud said that the religious doctrine of reward and punishment in the afterlife refers to the substitution of the *reality principle* for the *pleasure principle*. The reality principle preserves the self and works for surer, pain-free gratification; the pleasure principle mindlessly seeks instant gratification. What some of us call the “influence of moral philosophy” is just the obverse, outward and collective expression of Freud’s individual, psychological substitution of “principles.”

The eschatology that Graves is here reporting was only one among many, albeit perhaps the most popular one. No people have ever been homogeneous in their religious beliefs. Now here comes the shocker:

Elysium [*H fields of orchards, “paradise”*], ruled over by *Cronus*, lies near Hades’ dominions, its entrance close to the pool of memory, but forms no part of them; it is a happy land of perpetual day, without cold or snow, where games, music, and revels never cease, and where the inhabitants may elect to be reborn on earth whenever they please. --Graves: 121, *H emphasis mine*

Cronus, Titan leader, Saturn to the Romans, the symbol of *Homo erectus*, ruled paradise. His status among the Greeks (whose civilization constituted the most influential current within Western Civilization and whose religion was a major force within Christianity) was almost as great as was Cannibal-at-the-North-End-of-the-World’s status among the Kwakiutls. Obviously, this king of paradise was, as I have insisted, a component part of the amalgam that was to become “God.” He is a major part of “God.” *He’s the father most feared. He’s the transmitter and director of A’wade and all the other agents of death that evolved into death messengers and – ultimately – the “Holy Spirit” or “Holy Ghost.” (They’re interchangeable.)*

Now you see him. Except for the Babylonian Creation Epic’s contribution to Paul’s Jesus myth, a contribution that we will examine in

Chapter 36, the basic chain that links our idea of the Godhead with that of the savage is now, as Frazer predicted, one and unbroken.

I hear some of you screaming, “Wait just a minute! Who are Graves’ sources for calling Cronus (or *Chronus*) the king of Elysium?”

They are Plato: *Gorgias* 168; Pindar: *Olympian Odes* ii. 68-80; and Hesiod: *Works and Days* 167 ff. Do you want a fourth opinion?

Warden informs us (p. IX) that the most important of the sacred writings of Orphism was the so-called *Rhapsodic Theogony*.³⁴ (Most Orphic works were anonymously written and ascribed to “Orpheus.”) From this source, Warden pieced together Orphic mythology, “and a strange one it is, a sophisticated amalgam of primitive ingredients.”

It appears to this unsophisticated, taxi-driving savage that the cult’s most distinguished feature was its creation by and its appeal to male homosexual savages. Yet don’t be prejudiced by that. Don’t think that we all cannot learn from these gentlemen. Listen to Warden’s synopsis. Note the alienation from our animal being that follows the defeat of the “Titans,” that follows the elimination of our only near relative within and link with the animal kingdom:

In the beginning was water and slime, and out of the water and slime was born Chronus (Time), brooding over the universe, a serpent with the head of a bull and a lion at the side and the face of a god between. --Warden: IX³⁵

This is of course a very incomplete and incoherent attempt at synthesis. Here comes what we’re looking for:

Of this Chronos [*H Cronus*], the ageless one...was born Aither [the bright shining air]. --Warden: IX

Chronos – Titan -- Titan leader -- symbol for the Titans -- symbol for Neanderthal -- produced the “aither,” the “bright shining air” that looks golden at sunset. As we’ll see in a coming chapter, the “aither” was thought

³⁴ Warden, editor of *Orpheus: Metamorphoses of a Myth*, says, “See Otto Kern *Orphicorum fragmenta* (Berlin 1922); the translations are taken from W.K.C. Guthrie *Orpheus and Greek Religion* (London 1935) 137-42.”

³⁵ The serpent, the bull and the lion were ubiquitous sacred symbols and totem animals. I’ve explained why *Homo erectus* was often symbolized as a snake or a lion. The bull’s association with the father (primal, biological and father species) should be obvious.

to consist of ghosts. In other words, the “Holy Ghost,” “Ruach,” “breath” in the Hebrew Old Testament, “Holy Spirit” usually in the King James Version, (interchangeable names for the agent of “God”) was made largely of burned *Homo erectus* bodies. Continuing in Warden:

[A]nd a great yawning gulf and in the “divine aither great Chronos fashioned a silvery egg.” The egg splits open, and from it hatches Phanes, the first creator deity who is called Erikepaios, Eros (love), Dionysus, Zeus, or Protogonus (first born). Phanes is the shining one, the revealer; he has “four eyes looking this way and that...golden wings moving this way and that...and he utters the voice of a bull and of a glaring lion.” He is “the key of mind” who “cherishes in his heart swift and sightless Love.” He is bisexual... (Warden: IX.)

[B]eyond difference, a “very whole animal.” As “female and father” he brings forth Night; darkness and light unite to produce Heaven and Earth (Uranus and Gê). --Warden: X

Warden continues to explain how normal (Warden’s word) “Hesiodic” mythology then takes over with the tale of the mutilation of Uranus, the birth of the Titans, and the struggles of Zeus with Cronus. Then, after defeating the Titans [*H Neanderthals*], Zeus establishes himself as ruler and in a rather remarkable manner re-creates the world. This is the... “Swallowing of Phanes.”

Engulfing the might of Erikepaios, he held the body of all things in the hollow of his own belly; and he mingled with his own limbs the power and strength of the god. Therefore, together with him all things in Zeus were created anew. –*Ibid.*: X

With Neanderthal gone, Zeus (the Greeks and *Homo sapien* civilization per se) wanted to forget about him and everything that he did for us. The Titan cult became outlawed in Greece. Then:

Zeus begets Dionysus, whose birth ends the process of *Theogony* [*H creation or genealogy of the gods*]. The Titans [*H defeated but not yet eliminated*] of the generation older than Zeus, jealous of his power and of his son, beguile the young

Dionysus with toys and mirror, and while he is thus distracted they tear him apart. His heart is saved by the goddess Athena, and from it Dionysus is brought back to life. --Warden: X

Homo erectus had less cause for quarrel with *Homo sapien* women. He desired them and didn't see them as genetic competitors --despite inability to blend his genes with theirs in more than one generation of offspring. Ditto for Athena, a hybrid born after the Species War.

The Titans who ate the flesh of Dionysus are burnt to cinders by the thunderbolt of Zeus. From their ashes man is born. Repeat the Deucalion message: "*Homo erectus* begat us and we incorporated his remains."

Man, then, is two-fold in nature, Titanic and Dionysian, the earthly and the divine. The aim of the Orphic life is by purification, asceticism, and ritual to purge away the Titanic part of us and to prepare ourselves to become fully divine. The body is the source of evil and contamination. It is a tomb from which the soul of the Orphic initiate will finally be released to find the true life. --*Ibid.* X

A keener revelation of the source of a neurosis, of self-alienation, of alienation from our animal being and the natural world, of the need to repress the whole of the id and its instinctual pursuit of organic need, will never be found. *This Orphic doctrine makes the origin of our self-alienation and alienation from nature perfectly clear. Our ancestors (and all of us who still share their obsessions) had to deny all awareness of our animal (biological) being and identify solely with our intellect because our animal being reminded them (reminds us) of Homo erectus. He was less intelligent and more similar in appearance to other apes. He was our link with the animal kingdom and nature.*

Our success at tool making and manipulating nature encouraged this alienation. The Book of Genesis perfected its expression, turning totem religion upside down. Instead of men being descended from other animals (simpler life forms), modern (especially *western*) religion proclaimed that an anthropomorphic (male) God had "created" (not "given birth to") the universe. "He" "created" the animals. He created man separate and distinct from other animals in "His" image.

This animal alienation obviously explains much of our readiness to destroy our environment. It is also one of the two root sources of racism, of

prejudice toward those of us whose skin color still testifies to our ape ancestry.^{36,37} Less obviously, it explains the other East-West difference that I promised in Chapter 3 to show you. It explains the eagerness with which western man acquired his “refined” sugar and refined grain habits. “Refining” converts these perfect products of nature into the dead, nutrient-leaching poisons that progressively weaken and destroy the body, rendering us susceptible to most of the ailments for which the venal health industry invariably seeks a microbial culprit --a “germ.” (For a revelatory chronicle of our dietary suicide and the complicity of the medical profession and government with predatory industry, see William Dufty’s *Sugar Blues*.) This animal alienation also explains our eagerness to continue to eat other animals when cleaner, healthier, vegetable sources of protein are available. The “germ” theory of disease (as opposed to holistic health maintenance and avoidance of crises that activate the “Special Biological Systems” discovered by Dr. Ryke Geerd Hamer) is also fostered by our alienation from nature. For if we were created separate from the rest of nature, then any breakdown of the barrier between “us” and “them” is certain to harm everyone except the orthodox, quack physicians who profit from our ignorance.

Notice too that this alienation from nature is another reason why, in *Homo sapien* dreams (myths), *Homo erectus* is often symbolized in green or as an animal. Once extinct, he was even more likely to be symbolized as a wolf. The wolf is of course the domestic dog’s link with the animal kingdom. The greater part of the totem gods of our *Homo sapien* ancestors represented not the primordial fathers (as Freud suggested) but *Homo erectus per se*. We can be certain of this now that we know how “highly” the Greeks thought of Cronus and Rhea.

Most importantly, the attempt to bury every trace of our *Homo erectus* ancestors was a lie of immense and unprecedented proportions. It was a lie so basic that it encouraged --often necessitated --every other kind of lie. It is the historically-Second Mask that I referred to in Chapter 4. As we approach puberty, all of us have acquired this mask and the First Mask

³⁶ Racism’s other root is ongoing and political: our unbridled genetic competition, the predatory character of our world, which motivates us to victimize each other arbitrarily. Thus, racism is rooted in both aspects of the Fraternal Complex. It is rooted indirectly in the prehistoric, religious aspect and directly in the ongoing, political aspect.

³⁷ Melanin (skin pigment) protects one from the sun’s ultra violet rays. Less of it aids in the production of vitamin D, which is much needed in colder upper latitudes. Those of us whose ancestors lived in the upper latitudes lost most of our melanin.

remnant of our imperfect transitions to exogamy (after the primal revolution) and monogamy (beginning with the Neolithic), the one that masks our love for our siblings and opposite-sex parent. The universality of these masks forces us all to tolerate an even more grotesque, Third Mask, the mask of folks with same sex siblings (Big Brother), the one that masks homosexuality and prevents its wearers from loving. The perpetuation of the Second Mask put us at war with the rest of nature and ourselves. In the myth-tale, “Shaking-Head” (that is within my *Irish Mythology*) our Irish ancestors say this with symbolism that is ingeniously creative, colorful and powerful. Again, the main point is that expunging our memory of *Homo erectus* severed our link with the animal kingdom, created the Second Mask, made us very, very crazy, made us the monsters of the natural world.³⁸

I have yet to systematically explain *Homo erectus*' elevation to the heavenly throne and shall partly do so now. The soul, the invisible little self within the man that moved the man and survived him, had been thought by all our most primitive ancestors to escape with the dying breath. One of the main rationales for cannibalism had been that it was a way of capturing the mana or power of the dead person's soul.

Once the agricultural revolution came to various parts of Eurasia and non-human protein could be regularly obtained, cannibalism became a social ill. It detracted from the trust and cooperation necessary for communication, commodity production and trade. Religious doctrine had to change accordingly. It did so by relegating the soul of the dead person to another world or identifying it with fire. (A live body is warm and a dead body is cold. There is a still more important reason why the soul became identified with fire. We will discover it when we get to our chapter, “The Fire Festivals.”) Religion slowly and reluctantly abandoned human sacrifice (ascribing the wrath of “God,” the negative side of the amalgamated elements of the godhead, to the “Devil”). Religion replaced blood sacrifice with evolving moral philosophy, obsessional gestures, votive offerings and creative ideologies that explained why God no longer required blood. At first, the afterworld was thought to be the “underworld” (e.g. in Mesopotamia, Egypt and Greece) because the sun, which as we'll see became the focus of obsessional fear during the Neolithic Age, was thought to be pulled down below the horizon each night and into the ground (the “Underworld”). Earthquakes and volcanoes seemed to confirm activity

³⁸ For an excellent film, dramatizing our alienation from the animal kingdom and disrespect for the environment and other resultant insanity, see *Greystoke Tarzan*.

from this quarter. Most peoples replaced cremation with burial as the proper treatment of the dead probably because not burning the body discouraged cannibalism. Also, moral philosophy and the ideals of just reward and punishment preferred the utmost separation between the afterlives of the wicked and the righteous. Conveniently, it was noticed that the upper atmosphere often had a brighter sheen to it. Also, people became more aware of the universal association of the sky with flying, (unconsciously) with having sex. (There is still another *more important* reason why the soul was thought to go into the sky and why cremation was for so long --and especially for warriors --the proper treatment of the corpse. We have already seen a hint of this on page 115 *et seq.* where, in the *Rhapsodic Theogony*, the Orphics state that, "Of this Chronus, the ageless one...was born Aither... [the bright shining air]." We shall discover the reason in another chapter.) For all these reasons, the court of popular opinion chose the sky, heaven, as the final abode of the righteous. Compare my analysis with the findings of Cantor and Hodge:

There seems to be little doubt that the accounts of aer and of aither found in the Ionian philosophers of the sixth century B.C. derived partly from a commonplace picture of the world already reflected in the poetry of Homer. That picture was primarily a religious one; it dramatized the destiny of the soul. In it the sky is a solid hemisphere, a bowl, a canopy covering a round flat earth. Between the earth and the sky is aer, misty air. Beyond this aer is an upper part, a higher aer, the aither. This higher air is shining, blazing, even fiery. Brilliant and pure, it is akin to men's souls. Indeed, it may be a kind of soul, a form of life itself. A human soul could achieve immortality by joining this everlasting heaven after release from the body at death.

Appropriately, Socrates' contemporary, Aristophanes, has Euripides, in *The Frogs*, pray to Aither as to a god... Heraclitus by contrast seems to have associated soul not with air but with fire. --Cantor and Hodge: 3; citing Kirk and Raven: 10-14; Guthrie, 1950: 207-8, 263, 324; Guthrie, 1962: 270-3; Gilbert: 17-65, 662-701

So, Homo erectus became the Aither that became the "Holy Spirit" or "Holy Ghost." As we're seeing, the *Homo erecti* became eclipsed everywhere during the Neolithic by the victors in the Species War, their

Homo sapien counterparts (e.g. Thor, Marduk, Zeus). The entry of the *Homo sapien* victors into pantheons fashioned a Holy Spirit or Holy Ghost that was less ethnic and fearsome than A'wade, less equivalent to death. Yet, as we'll see, the A'wades remained the fearsome nucleus of the "Holy Spirit;" and *Homo erectus* was much too powerful to disappear, despite the banning of his cult in Greece. Could it be otherwise? *Homo erectus* and *Homo sapien* gods derived their notoriety from the same events. They were opposite but inseparable sides of the same Species War coin, of which *Homo erectus* was now the dark side. He merely receded into the background, becoming the king of heaven. The demotion was minor. As you'll soon see, his association with the Aither, which determined his new domain, was determined by his sepulchral treatment.

The Catholic rite of *Ash Wednesday* confirms much of this. Jesus was sacrificed to redeem man for his sins not only against the primordial father, as Freud intuited, but also and most importantly, against the father species. As such, Jesus is more than just a symbol for the primal brotherhood and the victors of the Deluge. He is also *Homo sapiens per se*. The extermination of *Homo erectus* caused most of the historical guilt, obsessional fear and paranoia that is passed from generation to generation through religion, especially western religion.

We would be remiss, at this point, if we did not consider baptism. The Bible always refers to the "Holy Spirit" when referring to Baptism. Baptism discouraged sacrifice and cannibalism in several ways. First, it established a public record of the existence of babies. The parents could then be held accountable for them and this would discourage infanticide (P. Tierney). But secondly, and more importantly, *once baptized, the devotee contracts a fiery soul, a soul that has been symbolically punished, cultivated, immunized by and filled with the "Holy Spirit."* (Mark 1:8; John 1:33; Acts 1:5; Acts 8:15-16; Acts 11:16; etc., etc.)

Can you see why water or fire has always been used for baptizing? Can you see the meaning of *Ash Wednesday*? Have you figured out the meaning of fire and water? Once baptized, a person becomes filled with the spirit of *Homo erectus*. The need to fill oneself or, especially, one's baby with the spirit of *Homo erectus*, with a "fiery" soul, is a conscious replacement idea for an unconscious obsessional fear that all men have inherited since "the Deluge." We still fear that *Homo erectus* will return to eliminate us as we eliminated him. The "Holy Spirit" remains, essentially, the fearsome spirit of *Homo erectus*.

Surely *now* you can guess what happened to most of the *Homo erectus* corpses? If not, you'll find out when I tell you during the next five chapters. Brace yourself.

CHAPTER 26: LULLABY OF LIAMALAND

The fear of stopping in unknown places finds expression frequently in Indian tales and arises from the fact that the visitor does not know what spirits inhabit them. --Jeremiah Curtin, 1894: 552 ff

The pre-conquest³⁹ culture group of the Andean Cordillera left behind many religious monuments, a few fragmentary myths and rituals, many graphic images on textiles and pots, numerous geoglyphs (the designs of which can be discerned only from mountain peaks and airplanes) and the evidence of many human sacrifices. All these have remained a mystery with respect to their meaning and interconnection. They have remained a mystery for several reasons, general and particular. First, like peoples everywhere, the Andean peoples lost consciousness of the real meaning of their religious obsessions. Second, the Church tried to extinguish the pagan belief system because it was competitive with Christianity, and it tended to undo modern men's repression of the negative aspects of their neurotic complexes. Third, in the Cordillera, it was especially necessary for the European conquerors to extinguish every aspect of the aboriginal culture because it reminded the Spanish of the illegitimacy of their claim to these lands, of the astounding amount of gold, silver and copper stolen by the conquistadors and of the inhuman exploitation of the more native people. They were enslaved to disgorge the Andes of their remaining mineral wealth.⁴⁰ Fourth, warfare, disease and the furious tempo of the conquest era took an enormous toll upon the participants. The few who were literate were mostly too distracted to record events for posterity. Fifth, the *quipus*, or cords with many knotted strings hanging from them, and the keepers of these cords were so thoroughly destroyed that to this day we are not sure what information they recorded. Sixth, and finally, the looting of graves and

³⁹ In 1532, Spanish adventurer and royal emissary Francisco Pizarro and 260 well-armed mercenaries conquered the Inca Empire. Prior to the smallpox holocaust, which carried not a "virus" but trauma on the winds of their advance; this may have been the world's largest nation.

⁴⁰ Pizarro and his men received the bullion equivalent of 50 million contemporary U.S. dollars as ransom for the Inca whom they had ensnared with peace overtures. After obtaining the ransom, they garroted him and proceeded to Cuzco, his mountain capitol. They dismantled the House of the Sun, the temple of Inti, of the sun god whose symbol was gold. The inside of this temple was plated with gold. The houses within the temple and all of their accoutrements were also made of it.

temples, which the Spanish carried out systematically and which continues to the present day by the local population, has stripped most of the archaeological sites of most of their potential value to science.

For all these reasons, a general understanding of the religion of the Cordillera, a region that sustained an enormous population and a rich and varied culture group about which mountains of details have been accumulated, has continued to elude us. Before we examine and start to piece together that religion, let's try to acquire a general overview of the environment and the history of human adaptation to it.

Let's start by recognizing that, whether due to plate tectonics (the old geology model) or the uneven expansion of the earth (*per* Mark McCutcheon's Expansion Theory), the Andes are growing. The Andes, the western hemisphere's tallest mountain range, grow several millimeters higher every year. The continental divide or watershed in the Andes keeps shifting toward the Pacific coast. As it does so, the drainage on the Pacific side of the mountains is ever less; and the westward-flowing rivers cut ever deeper into the rising mantle as they descend to the ocean. Laborious irrigation works of coastal peoples have had to be periodically re-dug at lower altitudes and closer to the coastline. Making matters worse, "coastal rivers discharge more than 75% of their runoff between February and May, after which small drainages are dry... [T]he flow of large rivers can vary between 500 and 2,500 million cubic meters within a ten-year period" (Moseley: 126). The apogees of coastal rainfall result from the periodic visits of *El Niño*. The recurrence of this storm system is evinced in millennia of sediment layers in the ice core of the *Quelccaya* glacier south of Cuzco. *El Niño* results from seismic activity beneath the Pacific Ocean especially around Easter Island. This activity raises water temperatures, weakens the trade winds, permits the eastward flow of warm equatorial waters and reverses the southern Pacific coast current from its usual northward to a southward direction.⁴¹ *El Niño*'s devastating rains follow this periodic reversal and have been known to last up to 18 months without cessation and to destroy entire coastal civilizations. In normal, non-*El Niño* years, this coastal current is a cold, nutrient-laden one that rises from the ocean depths and spawns the hemisphere's richest fisheries.

⁴¹ See Broad's article reviewing geophysicist Daniel A. Walker's deep-lava theory.



Figure 53: Huaca del Sol (Pyramid of the Sun)
 Neg. No. 334913, courtesy Department Library Services, American Museum of Natural History.

The northern part of the Cordillera coast has richer fisheries and better water resources. The Andes become progressively higher as they stretch toward Chile; and their Pacific drainage decreases, supporting smaller coastal populations. Archaeologist Helaine Silverman observed that *Cahuachi* platforms of the south were the

minimized-labor- investment counterparts of the massive northern mud-brick platforms. This exemplifies the essential difference between corporate (large, public) religious phenomena north and south. (Cf. Moseley: 187.)

In the north, ceremonial platforms were enlarged into colossal monuments, the largest of which, *Huacha del Sol*, was the seat of the former Moche Empire. It succeeded what presently appears to be the oldest American civilization, that of Norte Chico. Norte Chicans also built platform mounds. (See Figure 53.) Before being hydraulically mined for its riches by the Spanish, this mud-brick Moche platform was probably three times its present size or three times 340 x 160 meters by 40 meters high. Some speculate that in the earliest times, these platforms started out as clan and tribal storage rooms for food. (See Figure 54 below.) If so, they would have been centrally located and controlled by magician-priests. Others think that --from the start—they doubled as temples for sacrificial offerings. If so, this would explain why peoples began to bury their dead in these platforms. (As the rooms were filled in with rubble and corpses and platforms were built on top of them and similarly enlarged outward and upward in pyramid fashion, the population grew even faster and burial in the platforms became reserved for elites.) As the Kwakiutls have shown us, primitive peoples believed the gods took their lives. Accordingly, every human death was also a sacrifice, and the remains would have been most properly stored near the sacrificial altar. Building platforms on top of the filled rooms and pyramiding them had several benefits. Libations could be poured through the platform to feed gods and ancestors *simultaneously*. Owing ultimately to this practice but also to the water coming from the mountains and originally to other more universal reasons that we'll discover,

all but the first Andean peoples believed the gods to be either under, in or above the mountains (in heaven). In Appendix H, we'll figure out who built all the first pyramids and mounds and why.

In traditional Andean belief, mountain peaks are often seen as dwelling places of supernatural beings who are both protectors and destroyers of mankind. --Haddingham: 248.

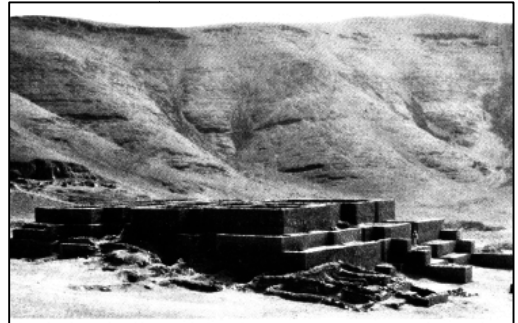


Figure 54: Early, Preceramic Platform With Storage Rooms At El Paraiso. After Michael E. Moseley.

Beliefs in mountain spirits, subordinate to the supreme, creator god ...

Are still widespread in almost every part of the Andes. Though the name given to the mountain spirits varies from one region to the next, the same characteristics emerge. Their personalities are always ambivalent, since they are both nourishers and punishers; they cause the herdsman's cattle to multiply, yet deride him by echoing his shouts.

In certain villages of highland Peru, the supernatural life of the surrounding peaks is visualized in great detail. Each mountaintop is identified according to a hierarchy, with offices such as mayor, deputy and judge, exactly like those of the human world. Deep underground, every mountain is said to conceal a city endowed with great riches and often populated by innocent children who have strayed in through its magical gates. In addition, the mountain lord keeps his own flocks pastured there. Foxes and pumas are thought to be his dogs and cats, while condors are his chickens. [H *Homo erectus* is to *Homo sapien* as the wild animals are to the tame ones.] The most fearsome animal in his retinue, however, is another of his cats, the flying feline known as the *Ccoa*.

The *Quechua* [H *the dominant people of the former Inca Empire*] often describe the *Ccoa* as being somewhat larger than a domestic cat, with gray fur and black stripes on its winged body. Many farmers make daily offerings to appease its vicious

temper. When the Ccoa strikes, it spits hail, urinates rain and hurls lightning or hail from its phosphorescent eyes...The *Aymara* of Bolivia ...visualize this creature as both a protector and a destroyer; it is such a powerful and important supernatural animal to them that they believe it represents one aspect of their supreme creator god. --Hadingham: 248-249

Before we finish this chapter, you'll discover why innocent children were thought to inhabit the inside of the mountains; and we will confirm that Ccoa was indeed one aspect of their supreme god. He was symbolic of the victims toward whom everyone was ambivalent: mostly *Homo erecti* but also Aboriginal African Americans.

By building their temples atop ever higher and larger platforms, the coastal peoples believed that their sacred rites could be conducted closer to heaven and from an edifice that simulated the mountains and magically summoned their sacred spirits. For the same reason, many of these platform temples are U-shaped, always with the altar at the bottom of the U and its open end toward the mountains. Appropriately, these amphitheaters for the gods are called *audiencias*.

Now look at the embroidered picture of Ccoa in Figure 55. It is typical of images that have been found throughout the Andes. They are especially prevalent in the artifacts from the southern coast. (Many of the cities of the southern desert were totally depopulated by the time of the conquest, which is why the Spanish and Christian "expurgation" did not destroy their artifacts and geoglyphs.) Listen to Hadingham's detailed, expert description of this composite of *Homo erectus* symbols, of "Ccoa;" and note that Hadingham knows nothing of my theses:

The motif is stitched in wool and shows an ornately-clad being apparently flying. This being has clawed feet and a face that seems part human and part animal. From its chin, a



Figure 55: Detail of embroidery of the "monster being," Ccoa. Ccoa flies and possesses numerous severed heads and a sunbird badge. He is a composite of the monkey, the wild cat and serpents, all of which are, as you'll see, symbols of the deluge victims. The Textile Museum, Washington D.C. T. M. object 91.217

snakelike streamer leads to a small winged creature with a similar face. Both these beings have a kind of winged badge on their foreheads, as

well as exaggerated whiskers resembling masks. (These no doubt represent the actual ornaments and masks of sheet gold that have been discovered in some of the bundles.) The tail of the large being ends in an unadorned feline face with a protruding tongue.

Perhaps the most striking feature of the design is the profusion of disembodied heads that appear everywhere on parts of the large being's birdlike costume. Tiny heads are even worked into the corners of the whisker mask. The being holds the clearest of all these head designs in its right hand: the head is obviously human, and the being is grasping it by the hair.
--Hadingham: 146

This "part human" face looks more like a monkey face, like a lower primate of which our father species, *Homo erectus*, was and Aboriginal African Americans (owing to dark skin racism) were thought to be. Like the wild cats, *Homo erectus* was also a fierce fighter. The "winged badge on the forehead" of Ccoa is a Neolithic addition to this Paleolithic god. It is a sunbird or a soul flying to join the army of the sun. We shall learn more about solar mythology and the transitional stages of religious belief from Paleolithic to Neolithic to Bronze and Iron Age times in later chapters and in Appendix D. For now, suffice it to say that the experts are correct in their observation that this *Ccoa* became an Andean sun god and was later transformed into their supreme being. Toward the end of the chapter, I'll show you the mythology that proves this. For now, note that like many totem, late-Paleolithic gods, *Ccoa* could change in and out of animal form. We'll discover *Ccoa*'s hominid successor shortly. *Ccoa* was also the storm god, the one capable of bringing the rain upon which all lives depended; and *he was a hurler of thunderbolts*. He is depicted as such in many of the earliest Peruvian images. (Cf. Hadingham: 249-250)

Does any of this sound familiar? Now, in the southern part of the Cordillera coast, there are three ultra-rich sources of information about pre-conquest, religious belief. One source is the 429 garment-wrapped mummies found in 1989 near *Paracas* by Peruvian archaeologist Julio C. Tello and his American colleague Samuel K. Lothrop. Another is the brilliantly colored pottery that is widespread but concentrated further down the coast near *Nazca*. The last major source is the world-renown geoglyphs, the greatest concentration of which is also to be found around *Nazca*. The geoglyphs are large images made on the ground by removing the burnt

desert rocks to expose the lighter clay and calcite below. These images are too large to be discerned except from the mountains or from airplanes in flight.

Consider first the mummies. Amazingly, Tello and Lothrop found the shafts that had been dug through clay and granite, shafts leading to chambers containing the mummies, *without* any awareness of popular Peruvian folktales or legends. These folktales and legends proved to be what remains of the oral history of this vast mausoleum. Here is one:

One of the folktales of the Peruvian coast concerns a rose-colored granite hill overlooking the Bay of Paracas, about 100 miles north of Nazca. During the night of the waning moon, a spectral woman descends from her dwelling place among the rocks. She is clad in such brilliantly colored clothing that she will blind even the bravest man who glimpses her on the beach. With her animal helpers --the fox, the owl and the condor --she watches over the fields, protecting them against any danger.
--Hadingham: 143

Instead of looking for a rose-colored, granite hill or pursuing other mythological leads, Tello and Lothrop stumbled upon this cavern near Paracas when they spotted the craters left by local *huaceros*, thieves who make an avocation of finding and looting graves and temples. The mummies are “clad in brilliantly colored clothing.” The unwrapped ones date from 600 to 150 B.C. and consist of layer after layer of “superb textiles, embroidered with such skill that their quality has rarely been matched by the weavers of any other civilization” (*Op. cit.*: 145).

The images on the garments of these Paracas mummies are of the same figures found on the brilliantly colored Nazca pottery: Ccoa, severed heads and animals (falcons, condors, sharks, killer whales, foxes, snakes and sea-birds) that either prey upon man or compete for his fish, game and domesticates. Primitive men believed that the souls of the victims of the Deluge became the stars in the sky and the game animals that men needed for food and the predatory animals that competed with men for that food. When we get to Mesoamerica (Chapter 35), our Mayan ancestors will clearly tell us this.

Similar are the findings of Bernabe Cobo, a priest born in 1609. He combined his post-conquest observations with the written but unpublished 1559 report of Juan Polo de Ondegardo. According to Cobo, Peruvians also

believed that the group of small stars known as the Pleiades served to preserve and increase each of the animal species.

Foxes merit special attention. They were universally detested --even more so than mountain lions, hawks and other animals that prey upon farm animals. Recall that in Chapter 14 (v1-277) our Arabian ancestors told us, via Professor Langdon, that Jinn ride on ostriches and foxes. Here's a Nez Percé myth that reveals the connection between *Homo erectus* and the fox:

Coyote was always saying, "A new race of people is coming."

Sometimes the animal people would ask, "What will become of us then? Where will we go?"

When coyote felt sure that the new people were coming soon, he called a gathering of the animal people.

"We will pick out names for us," said Coyote, who was the first chief. "And we will decide how we will make our living, what we will do, and where we will live when the new people come." ...

"Who will be a buffalo?" asked Fox, *who was second chief*.
--E.E. Clark: 42 [*H emphasis mine*]

Do you see what our Nez Percé ancestors were saying? The fox is like but smaller than the coyote. The fox was therefore the logical animal to represent the "second chief," the leader of or condensation of the *Homo erectus* Species Warriors. Return to Paracas...

The same totem figures consistently appear and reappear in the Paracas textiles, the Nazca pottery and the geoglyphs. However, archaeologists have detected a very clear and progressive change in the artistic *style* in which the images are represented:

[T]he designs on Late Nazca pottery suggest a radical break with the past. The surfaces of the vessels are supercharged with restless patterns, mainly in the form of unpleasant-looking creatures intertwined with each other's bristling tongues and curling hair. The potters seem to have hated blank spaces; they filled each corner with curling scrolls and jagged rays. Nothing could be more remote from the pure lines of the early, realistic animal images than this late, baroque style...

[T]he Nazca art style itself grew less and less realistic. Even the details added on to the monster's body must have kept their meaning: the face ornaments, severed heads and animal emblems are still recognizable, though reduced to abbreviated, "shorthand" forms.

Perhaps the most notable aspect of these frenetic late designs is the abundance of killer whale jaws and severed heads, which may indicate a deepening preoccupation with death and killing. Had Nazca society become more violent or militaristic, as some researchers have argued? --Hadingham: 158-159

As we've already noted, the Cordillera coast, especially in the south, lost its life-carrying capacity as the Andean peaks continued to rise and their Pacific drainage diminished. *Ayllus*, the social work groups, the remnants of the tribal moieties,⁴² did their utmost to conserve and divert water for irrigation --even channeling it through underground aqueducts; but their efforts were insufficient. By 600-700 A.D., the southern coast had become almost completely depopulated. *The depopulation was accomplished not by lowering the birth rate but (as always in the savage prehistory and history of man) by increasing the death rate, by feuding and human sacrifice.*

This environmental deterioration impacted their art exactly as it has been impacting our art – globally -- over the last several hundred years since the start of the industrial revolution, since the invention of technologies that enabled us to live at the expense of our environmental capital as never before. In the late Twentieth Century, the degradation of our music has become obvious to all but the very young. The history of our visual art, from realism to impressionism to cubism and post-impressionism to the wholly abstract modern art, evinces the same trend of decreasing realism and increasing frenzy. The logic and inevitability of artistic decadence is simple. Frenzied activity reflects the desperate struggle to survive. As for the content, nature cannot be represented because it reminds people of the dying environment. People cannot be represented either because --owing to increasing survival pressure and interpersonal hostility --we don't wish to see or hear each other. So, if neither nature nor humanity can be valued and represented, what else is there? Answer: the

⁴² As explained at v3-159, moieties, marriage groupings of clans, came into being as a peace-making limitation upon our genetic competition.

listener/viewer in isolation with only his confused and undirected feelings or --worse still --nothingness, nihilism, abstraction that ultimately becomes devoid of all meaning.⁴³ As civilizations decline, the ruling Ks, in particular, become desperate to maintain the status quo and will neither patronize *nor even tolerate* relevant art, art that symbolically deals with the taboo subjects, with the critical contradictions in our lives.

Now, consider the totem animals that appear repeatedly on the Paracas textiles and the Nazca pottery: “Ccoa”, falcons, condors, sharks, killer whales, foxes, snakes, seabirds feeding on fish, hummingbirds, monkeys, spiders and lizards. The same animals are depicted by enormous geoglyphs located throughout the Cordillera but concentrated around Nazca. The monkey is an obvious compromise formation for our more ape-like ancestors and the Aboriginal American victims of dark-skinned racism. The snake universally symbolized *Homo erectus* --for numerous reasons already mentioned. The lizard and the hummingbird are ethereal --like the “souls” of our ambivalent ancestors.⁴⁴ The spider is a wild analog of the human weaver, and --like the people of this arid area --both spider and lizard are highly sensitive to weather changes and rain. The other animals all prey on their more domesticated counterparts or compete with humans for their prey. They symbolize the wilder ancestor whom we obsessively fear.

These animal geoglyphs (see Figure 56) and remarkably straight lines called *ceques* (seek’ees) are commonplace in the Nazca area, but they appear throughout the Cordillera coast and were created at different times. *Ceques* connect various *huacas* (sacred shrines); and, in the South, always terminate at one end on a mountaintop.⁴⁵

The uncovering and preservation of pre-conquest geoglyphs, now in a zone protected by the Peruvian government, is owed to the life-long struggle of Maria Reiche, a reclusive German intellectual who immigrated to the area in 1946. Maria always believed that the lines had astronomical significance. Although this thesis is difficult to *disprove* due to our incomplete knowledge of the constellations that Andean sky watchers

⁴³ The enduring art, literary and visual, that fascinates large numbers of people tends to symbolize taboo subjects. Art of this enduring variety generally remains precious only for those who remain unconscious of the taboo.

⁴⁴ In Mesoamerica, we will discover another reason why hummingbirds were sacred within the New World.

⁴⁵ The *huacas* were named after idols that were named after the first men (Alexander: 227, citing Avila). Read this as *Homo erectus* and the aboriginal, African Americans.

thought they saw in the heavens, Harvard astronomer Gerald Hawkins abandoned this thesis after arduous attempts to prove it.⁴⁶

The astronomical calendar hypothesis...does not fit the computer findings of Gerald Hawkins on a one-line one-object basis. A few lines point to the winter and summer sun. The Great Rectangle [*H a geoglyph*] might point to the Pleiades. Some lines might have been built to point in the general direction of constellations and other celestial objects perhaps including such features as the Magellanic Clouds, but these are large-angle, vague targets, and exact coupling cannot be proved mathematically. --Morrison: 229



Figure 56: Geoglyphs Still Cover The Coastal Desert Near Nazca, Peru. Animal figures are overlaid by lines (ceques) that intersect or terminate in cleared areas (e.g. upper right). Spirals such as the "cup and ring" or "ring markings" of Figures 80 and 81 (below) often appear near clearings. Photo by William Shawcross.

Moreover, while it would have been necessary to synchronize the sowing with the right position of the sun on the horizon, only two points are needed to determine this alignment; and the choice of one of those points would have been a prominent natural object. This necessity did not require the great expenditure of labor that went into the

geoglyphs.

Astronomical belief is not, essentially, a *cause*. Instead, and as everywhere, the designation of constellations and the creation of geoglyphs and the making of sacrifices and rites of all kinds were obsessional *effects* of unconscious guilt, paranoia and fear with respect to the "gods." Gods were

⁴⁶ Andeans saw different constellations than did Europeans. As part of Orion, for instance, they saw a pelican (*Cf.* Hadingham: 106). Although the Spanish disparaged their enthusiastic findings as nonsense (e.g. see Bernabé Cobo), modern scholars are discovering from present-day Quechua people what may have been their vision of the universe. That vision is remarkably keen and complex. It is worth noting that, in addition to totem animals and crosses, they see a "rainbow serpent" (Hadingham 107, after Urton and others, *H emphasis mine*).

deemed responsible for all events that brought men loss or gain, which in the Cordillera meant drought or rain.

In addition to rescuing the geoglyphs from destruction, Maria Reiche made at least one important theoretical contribution. She noticed that the spiral designs, of which she uncovered more than one hundred, resemble *coiled snakes*. One double spiral at the edge of the Ingenio Valley even had, at its middle, an upright stone sixteen inches high, engraved with the design of a serpent and a severed head (Hadingham: 82). (See my Figures 97 and 98 in Volume 3 for examples.)

We know, of course, that the presence of the snakes means that these sacrifices were made with *Homo erectus* in mind. There is an additional meaning for these spirals. They appear also in Mexico and in Europe, where they often appear as indentures in horizontal surfaces and are called “cup and ring markings.” We’ll discover this other meaning in Appendix D; but here’s a hint: they are always found in places where burnt offerings were made.

Maria also observed that most if not all the animal figures lie next to large triangular or trapezoidal clearings. Another bingo! These clearings were the labor-saving counterparts of the northern platforms. As Bernabé Cobo said in 1653, these were ceremonial grounds. American historian, Paul Kosak, the first modern man to report the existence of the geoglyphs, seconded this observation (Morrison: 129).

That these “ceremonies” involved a spate of bloody sacrifices there can be no doubt. Severed heads are among the most common artifacts of the Cordillera, and they are everywhere depicted in Cordillera art. (*Cf.* Hadingham: 56, *et seq.*) To this day, the *Jívaro* Indians of the eastern slopes and the rainforest are notorious for their passion for shrunken heads. The *Aymara*, a southern highland people located around Lake Titicaca, still make animal --and occasionally human --sacrifices. They also build a great bonfire at their mid-winter festival and burn the bones after sacrifices are made. (See P. Tierney.)

Does any of this sound familiar?

The Incas held festivals on each day of the full moon, the day on which their lunar months began. The December moon marked the beginning of the New Year in which sixteen-year-old men were initiated into manhood. At some of these lunar festivals the bones of previous sacrifices, “were ground and mixed with coca, chili pepper, salt and burnt peanuts, flowers of many colors and *chicha*, the maize beer” (Morrison: 149). This exotic repast was poured into a river to be enjoyed by the creator god, *Viracocha*. (I’ll

introduce you to Viracocha momentarily.) Young, beautiful virgins were selected as *acllas* and trained by *mamacunas* (mothers) to make the maize beer and to sacrifice it and other offerings to the gods. (Cf. Morrison: 160.)

Direct evidence of the sacrificial nature of the “ceremonies” at the clearings is low stone heaps surrounded by pottery shards. These are found at the ends of many clearings. Many of these heaps have depressed basins in their tops where libations could have been made and offerings burned. Local people still make offerings at these *huacas*.

Finally and most convincingly, note that most clearings were near cemeteries at the edges of various valleys. Human remains once filled these burial grounds along the walls of the great Nazca valley. (Cf. Morrison: 109, 232.) Victims were apparently garroted and burned after being bound to large stakes. The stumps of wooden poles are still buried in the ground at some of these clearings.

At *Le Estaqueria* (“place of the snakes”), two miles downstream of *Cahuachi*, a virtual forest of six-foot-high, *algarroba* tree trunks were aligned in a platform overlooking the Nazca River. These were, as late as the 1920s, twelve rows of 20 trunks each. A westerly extension of the adobe platform for these trunks supported at least one row of twelve-foot-high trunks. (Cf. Hadingham: 159.) Use your imagination and guess the nature of the rites at this site. In Appendix D, I’ll describe in detail similar rites that were held at rock monuments.

Without seeing the connections, Hadingham describes a current, Quechua ceremony that leaves us no doubt about its connection with the implanted poles and ceremonies at the clearings and the connection of both ceremonies with the Species War. He says that as a *sacred area, the chuta, was cleared* for the Festival of Saint Peter in *Pacarigtambo*,

Other members of...[this] particular, landholding and ceremonial group (or ayllu) appeared in the plaza. Together they began to erect a temporary altar at one end of the strip... They wedged tall upright timbers into the ground, then lashed wooden cross beams to the uprights to form a lattice-shaped framework. Into the middle of this scaffolding they hoisted a shrine containing an image of Christ, surrounded by a boldly patterned mosaic of red and silver foil. Meanwhile, a second work party drawn from a different ayllu began raising another, almost identical altar beside the first... --Hadingham: 181.

There is no image on this second crucifixion altar. Hadingham absurdly speculates that these twin structures represent the joint effort of the two ayllu groups sponsoring the festival. Ha! *The second altar commemorates Indian lives lost to the Spanish. The same logic that nails “Jesus” to the first cross requires a Spaniard (real or fictional) to be nailed to the second one. That cross remains blank because modern men are still unwilling to admit to their crimes vis-à-vis aboriginal people.* In confirmation of this interpretation, a Quechua band next plays a parody of a colonial Spanish tune and dancers in clownish costumes mock the conquistadors until they and the spectators are themselves mocked by encircling dancers called *ukukus*, *Homo erecti* dressed as bears.

In the Andes and throughout the Americas, European conquest was first felt to be the realization of a “deluge” obsessional fear. Although largely unconscious, this obsessional belief was much better remembered by primitive peoples than it is by modern men. The myth of the giants who arrived on the coast in ships (v1-302), the pre-Columbian Mesoamerican belief that the god Quetzalcoatl would return by sea from the east on a raft made of serpents (page 311, herein) and the widespread Cordillera belief in a culture hero --an old man with a flowing white beard who had brought culture to the people and would return one day by sea --are typical examples. Here’s the Cordillera myth:

The story, as Salcamayhua tells it [*H Salcamayhua*: 70-72], begins with the remote *Purunpacha* -- the time when all the nations were at war with each other, and there was no rest from tumults. [*H Wow, just look at that!*] “Then, in the middle of the night, they heard the Hapi-ñuños [harpy-like daemones] disappearing with mournful complaints, and crying, -- ‘We are conquered, we are conquered, alas that we should lose our bands!’” [*H Can you see for what the harp was a compromise formation and who the harp-equipped angels originally were? I’ll tell you in one of the Appendices.*] This Salcamayhua interprets as a New-World equivalent of the death-cry of Old-World paganism, “Great Pan is dead!” -- for from their cry, he says, “it must be understood that the devils were conquered by Jesus Christ our Lord on the cross on Mount Calvary.” [*H Salcamayhua was correct with respect to the mythological Jesus and at least 30,000 years off the mark for the fraudulently-historical Jesus.*] Sometime after the devils

departed, there appeared “a bearded man, of middle height, with long hair, and a rather long shirt. They say that he was somewhat past his prime, for he already had gray hairs, and he was lean. [*H He was a leader of the “good gods” who drove out the evil demons. In the next myth, we’ll meet another Cordillera god, cut from the same pattern.*] He traveled by aid of a staff, teaching the natives with much love and calling them all his sons and daughters. As he went through the land, he performed many miracles. The sick were healed by his touch. He spoke all languages better than the natives.” They called him, Salcamayhua says, *Tonapa* or *Tarapaca* (“*Tarapaca* means an eagle”), associating these names with that of Viracocha [*H by Inca times, the Homo erectus “supreme being” in the Cordillera*]; “but was he not the glorious apostle, St. Thomas?” [*H Brilliant, eh?*]

Many tales are told of the miracles performed by Tonapa, among others the story that Avila narrates of Pariacaca [*H the Amerindians that overthrew Aboriginal African Americans*], of the overwhelming by flood of a village, the inhabitants of which had abused him; and similar legends in which the offenders were transformed into stones. [*H Even Catholic priests knew that “the flood” and “the changing of beings into stones” long preceded the time of the “apostles,” but Christening Indian gods as apostles won converts.*] “They further say that this Tonapa, in his wanderings, came to the mountains of Caravaya, where he erected a very large cross; and he carried it on his shoulders to the mountain of Carapucu, where he preached in a loud voice and shed tears.” [*H The Catholic priests were deliberately confusing and merging the Indian gods as a means of eliminating them and facilitating the sale of “Jesus.” Their literal belief in their own competing religion caused them to disrespect Indian religion and prehistoric truth.*] In 1897 Bandelier visited the village of Carabuco, on Lake Titicaca, and there saw the ancient cross, known for more than three centuries, which tradition associates with pre-Columbian times. [*H As you’ll see, Christians did not invent the cross. It’s a universal symbol for the torturing and killing of Homo erectus.*] --Alexander: 238-239.

Here are some fragments that tell us at least as much about the recorders as the recorded:

Avila's narrative describes how, "In the most ancient period there were 'certain huacas, or idols... [that were] supposed to have walked in the form of men. [*H Easter Islanders also claimed that moai statues had walked to their marae platforms. This is a mythological way of saying that they represent actual, prehistoric beings.*] These huacas were called Yananamca Intanamca; and in a certain encounter they had with another huaca, called Huallallo Caruincho, they were conquered and destroyed by the said Huallallo, who remained as Lord and God of the Land. [*H The Aboriginal African Americans won the Species War in America – or so the Amerindians believed.*] He ordered that no woman should bring forth more than two children, of which one was to be sacrificed for him to eat, and the other --whichever of the two the parents chose --might be brought up. [*H Can you see how the Inca's controlled their population? Can you see what this chapter, "Lullaby of Llamaland," is leading up to?*] It was also a tradition that, in those days, all who died were brought to life again on the fifth day; and that what was sown in the land also sprouted, grew, and ripened on the fifth day [*H The proud and confident (#5 associates with five fingers and work) discoverers of horticulture could do anything!*]; and that all these three provinces [Huarochiri, Mama, Chacila] were then a very hot country [*H Worldwide slashing and burning to claim possession of the land after the discovery of horticulture caused a huge spike in atmospheric carbon, deforestation and global warming.*], which the Indians call Yunca or Ande." The last allusion probably refers to some recollection of a migration from the coast, for the Huarochiri region is in the highlands drained by the Rimac and Lurin rivers. [*H No.*]

The story goes on to record the overthrow of Huallallo by another hero-god, Pariacaca... [*H The Amerindians overthrew the Aboriginal African Americans.*] Cataclysmic events that apparently followed the deeds of the Demiurge were a five-day deluge [*H Emphasis mine, the Deluge was remembered as "5 days" by those who suspected that it was brought on by*

agriculture.] in which all men were destroyed save one who was led by a speaking llama to a mountain height where he was safe; [*H “This ‘speaking llama’ was the only eye-witness to “Huallallo’s” annihilation of the first people (idols). But for him, we Amerindians wouldn’t have known anything about it.”*] and a five-day darkness, during which stones knocked together, while both the stones with which they ground grain and the animals of their herds arose against their masters. [*H Here’s the other, religious interpretation of the Flood: the angry H. erectus gods brought it.*] It was after these cataclysms, in the days when there were not yet kings that five eggs appeared on a mountain, called Condor-coto: round them a wind blew, for until that time there had been no wind. [*H The breath/spirit of God was in and around them.*] These eggs were the birthplace of Pariacaca and his four brothers... [*H Pariacaca comes forth after the Species War and the Flood. He and his people, Amerindians are hatched from eggs. They’re unconnected with the earlier perpetrators –innocent! This hatching of people is characteristic of the late Paleolithic (Mesolithic) or early Neolithic. Later Neolithic people would have laughed at this device.*] --Alexander: 227-230

Returning to the geoglyphs, Hadingham observed that usually it is the narrow end of the triangular or trapezoidal “clearing” that connects with animal figures, spirals or lines radiating outward. Often the point of connection also has a “conspicuous bend or kink just as it dwindles and starts to turn into a straight line” (Hadingham: 81). These clearings for sacrifices were shaped to funnel the spirit and food of the sacrificed victim to the totem animal or hominid mountain god.

Pottery shards found around the animal designs date to circa 0 A.D. (the classic period) and earlier. Artifacts associated with the lines date to circa 1100 A.D. This is the period of Chimú agriculture. The Chimú Empire was centered at Chan Chan near present-day Trujillo. The Incas overthrew the Chimú in 1470. The lines are also brighter and appear to overlay the old animal figures. This transition from animal glyphs to lines accompanied the reconfiguration of totem gods in Neolithic times.

The lines invariably lead to mountaintops where the gods were thought to reside. “In fact, during their 1984 season, the team (led by Gary Urton and Anthony Aveni) worked its way along the plateau overlooking the

Nazca Valley, locating a starburst of lines on virtually *every* promontory or headland” (Hadingham: 126). Always on or adjacent to each line is a clearing, a spring, cave, stone pile or other *huaca* at which sacrifices were made.⁴⁷ (Cf. Hadingham: 122-3, *et seq.*)

In recent times, during festivals, villagers from the Bolivian highlands have been known to walk in ceremonial procession along these lines before and after making mountaintop sacrifices in appeal for rain. (Cf. Hadingham: 256-7.) Due to such sacrifices and ceremonies, the propitiated, “good” gods would have been thought to be magically drawn to these ramrod-straight lines. Therein, as Morrison has observed, is the origin of the biblical admonitions to, “Walk in the way (or the path) of the Lord.” Out of the myriad of such passages, the one that leaves us the least doubt that our primitive Semitic ancestors also built *ceques* is this one: “Prepare ye the way of the Lord, make straight in the desert a highway for our God” (Isaiah 40:3).

Mythology usually decodes to give us the clearest record of the prehistoric past. In one of the early Spanish accounts,

*A local magistrate, Luis de Monzon, recorded a tradition that could conceivably refer to the lines and clearings on the pampa [H “flat place,” the area around Nazca], though it has the air of a half-remembered fairy tale. Apparently, in the 1580s, old people near Nazca used to speak about the “ancient times” before the Incas ruled over them, when “there came to that land another people they call viracochas, not many of them, and they were followed by Indians who came after them listening to their word, and now the Indians say they must have been saintly persons. And to them they built roads that can be seen to this day, as wide as a street and enclosed by low walls from one side to the other.”*⁴⁸

By now, none of my readers should share this disdain for “half-remembered fairy tales,” disdain that is so popular within the scientific community. All over the world, similar prehistory and similar ambivalence toward the same five groups of ancestors and relatives and

⁴⁷ Rare exceptions appear to be recently constructed lines (*ceques*) originating in local homes, where, presumably, the gods are welcome dinner guests. (Cf. Morrison: 232.)

⁴⁸ Piles of stones removed from the roads’ centers line, *ceques*, on either side.

similar neurotic tendencies resulted in similar obsessions: similar myths, rituals, monuments, sacrifices and (as you will see) literature and even sports. Here's a summary of what's been recorded about the Viracochas. As I've said, Viracocha was developing into the Supreme Being until he was eclipsed by his *Homo sapien*, Species War counterpart:

They [the *Collas*] [*H a Quadroon people*] tell of how in ancient times the land was dark, it was without light or day. [*H Literally warmer and happier times for H. sapiens began with the Species War. It brought the sun and daylight.*] In those times, there lived a people who owed allegiance to an overlord whose name they no longer remember. [*H We're trying to forget the bad Homo erecti.*] In those days of darkness there came forth from a lake in the district of *Collasuyu* a lord named *Con Ticci Viracocha*, bringing with him a certain number of people, though they do not know how many. [*H Here's more Homo erecti in the water! Why?*] After emerging from the lake, he went to a place nearby, they call it *Tiagunacu*. While he was there, he suddenly made the sun and the day and commanded the sun to follow the course it does follow. [*H Good Homo erecti (Viracochas) killed the bad Homo erecti, ended the ice age and brought light into the world.*]

Then he made the stars and the moon. [*H Free of Homo erectus, we could love and marry each other.*] According to the same legend, *Con Ticci Viracocha* had risen from the lake once before and "he had made heaven and earth and left everything dark." [*H Earlier, Viracocha had eliminated the primal fathers, but we weren't around for this and it didn't have much effect on us.*]⁴⁹ --Morrison: 174

⁴⁹ Alexander also studied many North Andean tribes and other peoples of the Chibchan culture that was centered at Bogotá and stretched as far as Costa Rica in the north and northern Ecuador in the south. "The worship of mountains, serpents, and lakes was implied in many of the Chibchan rites" (Alexander: 198). Moreover, "There are many striking parallels between the Columbian tales and those of the Pueblo tribes of North America --the great underworld-goddess, the serpent and the spider as subaqueous and subterranean powers, the return of the dead to the realm below, the importance of birds in cosmogony, the cult of the rainbow; and along with these are tales of a culture hero and a pair of divine brothers such as are common to nearly all American peoples" (Alexander: 200). Although most of the Cordillera peoples regarded Lake Titicaca and the lakeside monuments at

As in many other myths, the second sin has been displaced onto some of the victims. The solar mythology herein is like that of the transformer tale of “Chemsem/Raven/Giant” on page 64, above.

Viracocha and his people --and not the wicked “giants” whom (by other accounts and like Chemsem) they turned to stones --are depicted in stone monuments around Lake Titicaca. These monuments and statues, sculpted from enormous stones, are thirteen to fourteen thousand feet above sea level. The same conclusion as that reached by Mohen and his colleagues with respect to the dolmen at Bougon, France must be applied here. These Tiahuanaco monuments were constructed with labor conscripted from a large, surrounding region. (See v3-213 *et seq.* for Mohen’s experimental findings.) Alexander refers to a tradition, derived from an Indian *quipu*-reader and recorded by Oliva, that the real Tiahuanaco is a subterranean city, in vastness far exceeding the one above the ground. (*Cf.* Alexander: 235.) Such a tradition would suggest that these monuments were sacred to many of the Cordillera peoples. Other attempts to explain their construction on the sparsely populated altiplano are not credible. (See for examples Alexander: 232-233.) The central monument at Tiahuanaco is a carved, monolithic gate, now broken. “Above the portal is the decoration, a broad band in low relief; while a central figure, elevated above the others, is a divine image--the god with rayed head and with wands or bolts in each hand, whose likeness is met in the Yunca region and on the Chavin stele” (Alexander: 233-234). This would be Viracocha, the supreme god of the early Neolithic Age throughout most of the Cordillera. He was both sun and rain god. “On either side [*H of him*], in three ranks of eight each, are forty-eight obeisant figures... All are winged and wand-bearing. Those of the middle tier are condor-headed, while the wand and crest and garb of each are adorned with heads of condor and puma and fish” (*op. cit.*). These are Viracocha’s people. The totem animals are his Paleolithic counterparts. The number of people unconsciously represents the negative side of our

Tiahuanaco, Bolivia to be the site of creation, the Chibcha had their own sites. In one Chibchan myth (Alexander: 199), Chiminigagua, the supreme god, imprisoned the light and gave it first to “*huge black birds.*” Shortly after these birds released it to the world, a woman named Bachue or Turachogue (“the good woman”) emerged from Lake Iguaque not far from Tunja with an infant boy. When the boy became a man, she married him and they peopled the earth before returning beneath the water, enjoining the peoples to keep the peace, obey the laws and worship the gods, and assuming “*the form of serpents,* in which they were supposed sometimes to reappear to their worshippers.”

immediate ancestors' ambivalence toward *Homo erectus*. Forty-eight plus one, forty-nine, *seven times seven*, represents fraternal ambivalence raised exponentially. (Have you figured out yet why the number *seven* is symbolic of our fraternal ambivalence?)

They all have large ears, large, round eyes and either no forehead or foreheads that are covered by headdresses.⁵⁰ As you'll see in later chapters, these large ears and round eyes are dead giveaways for *Homo erectus*. The idols of the sun god at the Temple of the Sun also wore large earplugs and thick woolen headbands. (Cobo: 26.)

A myth recorded by Avila and Alexander shows the connection between Viracocha and the condor, the lion and the fish:

In ancient times *Coniraya* [*H* another name for *Viracocha*⁵¹] appeared as a poor Indian, clothed in rags and reviled by all. Nevertheless, he was the creator of all things, at whose command terraces arose to support the fields and channels were formed to irrigate them--feats that he accomplished by merely hurling his hollow cane. He was also all wise with respect to gods and oracles, and the thoughts of others were open to him. This Coniraya fell in love with a certain virgin, Cavillaca; and as she sat weaving beneath a lucma tree, he dropped near her a ripe fruit, containing his own generative seed. Eating the fruit unsuspectingly, she became with child; and when the babe was old enough to crawl, she assembled all "the huacas and principal idols of the land," determined to discover the child's father; but as, to her amazement and disgust, the infant crawled to the beggar-like Coniraya, she snatched it up and fled away toward the sea. "But Coniraya Viracocha desired the friendship and favor of the goddess; so, when he saw her take flight, he put on magnificent golden robes, and leaving the astonished assembly of the gods, he ran after her, crying out: 'O my lady Cavillaca, turn your eyes and see how handsome and gallant am I,' with other loving

⁵⁰ Many of the new style, moai statues on Easter Island are similarly equipped with "pukao" headdresses that conceal their foreheads, thereby concealing the most obvious physical idiosyncrasy of our archaic ancestors.

⁵¹ Synonyms for Viracocha were titles meaning "of divine origin" or "Creator of the World" etc. (Cobo: 22-23).

and courteous words; and they say that his splendor illuminated the whole country.” But Cavillaca only increased her speed, and plunging into the sea, mother and child were transformed into two rocks, still to be seen. Coniraya, distanced, kept on his quest. He met a condor, and the condor having promised him success in his pursuit, he gave the condor the promise of long life, power to traverse wildernesses and valleys, and the right to prey; and upon those who should slay the condor he set the curse of death. Next, he met a fox, but the fox told him his quest was vain; so, he cursed the fox, telling it that it must hunt at night and be slain by men. The lion next promised him well, and he gave the lion power over prey and honor among men. The falcon was similarly blessed for fair promises, and parrots cursed for their ill omen. Arrived at the seaside, Coniraya discovered the vanity of his pursuit, but he was easily consoled; for on the beach he met two daughters of Pachacamac. In the absence of their mother, who was visiting Cavillaca in the sea, they were guarded by a great serpent, but Coniraya quieted the serpent by his wisdom.⁵² One of the maidens flew away in the form of a dove, --whence their mother was called Uрпиуасhас, “Mother of Doves”; but the other was more complaisant. “In those days, it is said that there were no fishes in the sea, but that this Uрпиуасhас reared a few in a small pond. Coniraya was enraged that Uрпиуасhас should be absent in the sea, visiting Cavillaca; so, he emptied the fishes out of her pond into the sea, and thence all the fishes now in the sea have been propagated.” --Alexander: 228-229

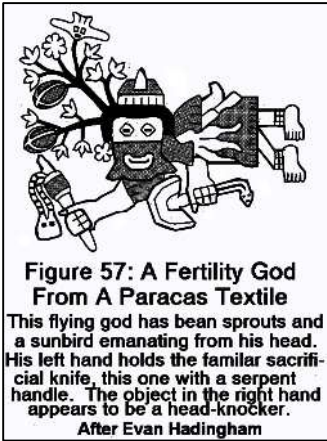
Of course, Coniraya’s (Viracocha’s) unhappy pursuit of Cavillaca and the demise of her and her child refers to *Homo erectus*’ inability to produce fertile offspring by *Homo sapiens*. The rest of the myth sounds strange. *Why should it matter what the various animals predict of Viracocha’s success in amorous adventures? Answer: because this was the non-pictorial means of associating the newly reconfigured hominid gods (e.g. Viracocha) with*

⁵² Serpents are wise not just because they detect men before men detect them. They are wise because they are universal symbols for *Homo erectus*, our parent species, the heroic bestower of culture in all the world’s culture myths. For another example, see “Maurice Griffin the Fairy Doctor” in Jeremiah Curtin’s *Irish Fairy Tales*.

their totem forerunners. Notice that the animals associated with Viracocha --his friends the falcon, the condor, and the lion or puma --amalgamate to form Ccoa. "Viracocha" was the Neolithic, hominid successor of "Ccoa." Just as Ccoa was a condensation of the "good," Paleolithic, *Homo erectus*, totem gods, Viracocha was a condensation of the "good," Neolithic, *Homo erectus*, hominid gods.⁵³

The Tiahuanaco statues said the same thing pictorially. During the Neolithic, when animals were losing their mystery and independence; priests were converting the gods back into hominid form and the Species War victors were being elevated to the pantheon. The myth above shows how they divided the totem gods into positive and negative groups (corresponding to the "good" [dead and propitiated] and the "bad" [unknown and possibly still at large] *Homo erectus* gods).

The belief in the *Homo erectus* gods, Viracocha and his viracochas, remained so powerful and unshakable that as the desertification of the southern Cordillera coast caused its almost total depopulation between 600 and 700 A.D., Viracocha's priests rarely if ever lost control of the depopulation process. The excavation of southern coastal towns has revealed few fortifications, and the population and ceremonial structures appear to have been evenly distributed among these towns. (Cf. Hadingham: 155-7, citing Helaine Silverman's unpublished work.)



Moreover, Figure 57, the image of a fertility god from a *Paracas* textile suggests not only that the priests were the executioners but also that victims went *willingly* to their deaths. The god's left hand holds a sacrificial knife.

⁵³ "Avila says that the tradition is rooted in the customs of the province: the people venerate the condor, which they never kill, as also the lion; they have a horror of the fox, slaying it where they can; 'as to the falcon, there is scarcely a festival in which one does not appear on the heads of the dancers and singers; and we all know that they detest the parrots, which is not wonderful considering the mischief they do, though their chief reason is to comply with the tradition'" (Alexander: 229-230). We'll discover the same dislike for the parrot in Mayan mythology. It probably derives from their ability to talk and the subsequent preference for them as substitutes for human sacrifice. The hate of chicken-stealing foxes is universal and may descend all the way from Mesopotamia where, as we saw on v1-277, "Jinn" ride on foxes at night.

The knife is familiar in Mesoamerica and was used for splitting chests so that hearts could be grasped and torn out. In his right hand, he's carrying what appears to be a head-knocker. Victims were probably supplied by the *ayllu* moieties (that may have assumed their proportionate share of more than just work). Victims needed only to be knocked unconscious before having their hearts torn out.

Many of the survivors of the southern coast probably migrated to *Tiahuanaco*, to cultures centered at *Huari* or to the mountains, especially the flat Puna and the Lake Titicaca basin that lie between the Andean peaks. If the Chimú Empire relocated peoples as the Incas are known to have done later, then southerners would have been moved to the northern coast.

In the mountains, people learned to domesticate llamas and alpacas. These could graze at the higher elevations and provide meat and transport manure downward and cultivars upward (most cultivars could not grow at the higher elevations). These peoples developed many, many new cultivars; and others were imported from what is now Argentina and Mexico. Prodigious amounts of land were moved to where there was water and warmth, and water was diverted to terraces. Many of these terraces are un-worked today and line the lower elevations of the mountains as monuments to a richer, bygone era.

Some of the most successful of the moieties that adapted agriculture and animal husbandry to the highlands replaced the tribal system of rotating leadership with the *ayllu* system of hereditary leadership. Known generally as *Karakas* in the Cordillera, these hereditary leaders rapidly accumulated means of production and formed the insipient K class of the region. (See the first four pages of the Conclusion for the definitions of the K and R classes.) One of these families of hereditary *ayllu* leaders produced the line of Incas (divine rulers) who ultimately overthrew the Chimú Empire of the northern coast. By the time of the arrival of the Spanish, the Incas had conquered most of the Cordillera.

The creative adaptation of mythology was essential to the success of the Incas. They definitely had their act together. Like many Neolithic peoples and very much like the Mesoamericans, they supervised the apotheosis of the *Homo sapien* Species War victors from whom the Incas claimed to directly descend. Markham and Alexander judged Sarmiento's version of the Incas' origin to be the most authentic:

Tampu-Tocco was a house on a hill... with three windows,
named Maras, Sutic, and Capac. [*H House with windows is to*

Homo sapiens as cave is to Homo erecti.] Through the first of these came the Maras tribe, through Sutic came the Tampu tribe, and through Capac, the regal window, came four Ayars with their four wives -- Ayar Manco and Mama Ocllo; Ayar Auca (the “joyous” or “fighting” Ayar) and Mama Huaco (the “warlike”); Ayar Cachi (the “Salt” Ayar) and Mama Ipacura (the “Elder Aunt”); Ayar Uchu (the “Pepper” Ayar) and Mama Raua. The four pairs “knew no father nor mother, beyond the story they told that they came out of the said window by order of Ticci Viracocha; and they declared that Viracocha created them to be lords” [*H of course*]; but it was believed that by the counsel of the fierce Mama Huaco, they decided to go forth and subjugate peoples and lands. Besides the Maras and Tampu peoples, eight other tribes were associated with the Ayars, as vassals, when they began their quest, taking with them their goods and their families. --Alexander: 248-249, citing Markham, ch. iv. and Sarmiento, x-xiii

The three youngest brothers, all except Manco Capac, became sacrificed. Ayar Cachi was immured in a cave and subsequently governed earthquakes and volcanoes (a major concern in the Andes). Salt and Pepper Ayars were transformed [*H in imitation of Homo erectus*] into stones; and of these two, one --a native American Jesus figure --voluntarily sacrificed himself and received the rainbow promise of peace in return. (*Cf.* Alexander: 249-250.) Confirm the pattern for the creation of kings, as Frazer, Freud and I described it in Chapter Three.

Manco Capac was the first ruler of the dynasty of the oldest emperors, after the god Viracocha himself. In other words, “Manco Capac” became the Cordillera symbol for the *Homo sapien* Species War victors. “The myth of the Ayars would then hark back to the Megalithic Age [*H Paleolithic boundary*] and to the cosmogonies associated with Titicaca, while their connection with the Incas, after the dynasty of Tampu-Tocco, would be, as it were, but a natural telescoping of ancient myth and later history, adding to Inca prestige” (Alexander: 252).

Thus, the *Homo sapien* leaders of the Species War, “the immediate ancestors of the Incas,” rose to the pantheon. They came out of the windows of a house, instead of a lake or a cave. They were man-made, not “earth-born” like *Homo erectus*. *Homo erectus* seemed “earth-born” to our ancestors because they never knew his parent species (*Homo habilis*). The

“regal window” of the Ayars suggests that they were reincarnations of the *Homo erectus* gods. This accords with “Viracocha ordering them to go into the world as lords,” and the alleged sacrifice of Manco Capac’s brother-Ayars. (Sacrifice was the fate of the first kings.)

The Incas had another mythological asset working for them. Something else made the family of the Incas “special”:

Manco Capac carrying with him, as a palladium, a falcon, called Indi, or Inti --the name of the Sun-god --bore also a golden rod that was to sink into the land at the site where they were to abide; and Salcamayhua says that, in setting out, the hero was wreathed in rainbows, this being regarded as an omen of success. --Alexander: 249

The family of the Incas literally staked out their claim to some of the richest lands of the altiplano. Their totem, the falcon, was identified with the sun. Inti, the falcon, the sun and Manco Capac were interchangeable. (Cf. Alexander: 245.) The source of Earth’s energy is vital to the plants, to agriculture and to life *per se*. The sun was the symbol of the Neolithic Age. The “children of the sun,” the Incas, could claim the leading role of that age, could represent its creed and way of life. One of the uncles of an Inca quoted “his father the sun” as follows:

“I do good to the whole world, giving light that men may see and do their business, making them warm when they are cold, cherishing their pastures and crops, ripening their fruits and increasing their flocks, watering their lands with dew and bringing fine weather in proper season. I take care to go around the earth each day that I may see the necessities that exist in the world and supply them, as the sustainer and benefactor of the heathen. I desire that you shall imitate this example as my children, sent to earth solely for the instruction and benefit of these men who live like beasts; and from this time, I constitute and name you as kings and lords over all the tribes that you may instruct them in your rational works and government.”⁵⁴
--Alexander: 243, citing four post-conquest sources

⁵⁴ At the time of the conquest, it was Inti whose temples were all over the land. The Incas had officially designated him as the supreme god, and Viracocha was said to have walked

No doubt he also lowered the crime rate and cleaned up the city.

The Incas probably began to believe in their own mythology and to feel that they were indeed bringing culture to the neighboring peoples. Neighbors had to submit to vassalage and to abandon their own “vain and evil sacrifices and bestial customs” in favor of the Inca counterparts therefore (Alexander: 244, citing Garcilasso and the third Inca, Lloque Yupanqui). The Incas sought to erase the memory of other cultures that preceded them and to describe their new and fledgling empire as timeless. Yet most of the culture reviewed here was developed long before them. Cultivation in Peruvian sites date to 10,000 B.C.!

Nevertheless, they were remarkably adept at synthesizing the cultures of Cordillera peoples. According to Bernabé Cobo’s accounts, they had ceques radiating from their central Temple of the Sun to the surrounding mountain peaks. The ceques radiated from four main roads that led to the capitol.⁵⁵ There were over three hundred fifty official huacas along ceques (including a few at the main Temple of the Sun) in the Inca capitol of Cuzco alone. Sacrifices of shells, garments, cocoa beans, food and animals were made at the huaca altars. *Children were sacrificed at -- at least -- thirty-three Cuzco huacas.* (Cobo: 47-84)

The people of Cuzco also divided themselves into *ayllus* or *parcialidades*, each of which assumed a share of community responsibilities proportionate to its population. The Incas perfected (and may have adopted) this and three other remarkably adaptive practices.

First, they removed the young lords of conquered peoples to their mountain capital of *Cuzco*. There they inculcated the hostages with Inca culture and law and gradually integrated them into the ruling class. Thus, the Incas also assimilated the best elements from the defeated cultures.

across the western sea leaving the prophecy that he would send his messengers once again to protect and teach his people. But Viracocha was still remembered as the undisputed creator and bringer of early culture. According to Salcamayhua, Viracocha was still represented in the temple of the sun at Cuzco by an oval plate of fine gold above the symbols of the heavenly bodies. (Cf. Alexander: 238.) And several of the Incas themselves expressed their belief that Viracocha remained the supreme god. (Cf. Alexander: 247-248.)

⁵⁵ Dr. Tom Zuidema, an anthropology professor from the University of Illinois whose many works are cited in Morrison, has observed that the mysterious Inca recording system, the *quipu* cords with knotted strings hanging from them, resemble the *ceques* radiating from single points or clearings and dotted with *huacas*.

Secondly, the Inca taxation system, labor taxation, was extremely effective. The local community (*ayllu* or *parcialidade*) was the taxable labor unit. Such taxation required the accurate inventorying of people and their environmental potentials. Three types of labor tax were extracted: agricultural tax, *mit'a* service and textile tax. Agriculture tax was based on the division of all conquered lands into three equal parts belonging to the gods, the Inca and the subject people. The product of the gods' lands was dedicated to the priests, the huacas and the festivals. The Inca's produce fed his court, his administration and soldiers and --in times of emergency --the people. Great stone warehouses were erected at prominent locations to hold grain and tubers and insure the security of their state. The herds of commoners were similarly divided and taxed.

Mit'a service was for public works (roads, monuments and irrigation works) and military service. Only males paid it.

Women were subject to textile taxation. Textile taxation provided the Inca with exotic garments of the highest quality and a means of rewarding subordinates. (*Cf. Moseley: 65-72.*)

The third innovation that the Inca and his Cuzco ruling class seem to have perfected was child sacrifice. In pre-conquest Peru, as hinted above (page 137, *et seq.*), whether Indians were conscious of it or not, child sacrifice provided the most important means of population control. *Child sacrifice was the critical link in this innovative social system. This practice seems incredibly grisly and cruel to modern men. The Inca Empire was, as Patrick Tierney has concluded, no "Amerindian Eldorado." Nevertheless, the Inca social system was one of the most civilized that the world has ever seen. For in any human society that lacks either the technical means or the will to rationally control reproductive competition, child sacrifice or infanticide is the most rational alternative.* Children cannot put up a struggle, and they have not yet been fully invested with the cultural learning necessary to make them productive.

Back up to see how child sacrifice would have been rationalized and connected with religious beliefs. In the subsection on cannibalism above, we outlined the extent of cannibalism in pre-Columbian Mexico, attributing it (after Harner) to the lack of a domesticated herbivore and the need for protein and population control. Though it probably never assumed such proportions anywhere else as it did in Mexico, the archaeological and mythological record suggests that human sacrifice was performed universally prior to the agricultural revolution.

Yet sacrifices not only satisfy ongoing genetic competitors (by controlling population). They also satisfy the historical elements of the godhead (by relieving unconscious obsessional fear, guilt and paranoia toward the “spirits”). In some cases, the latter motive may have been dominant. Listen to Jacob Grimm summarize the primitive logic:

The motive of sacrifice was everywhere the same: either to render thanks to the gods for their kindnesses, or to appease their anger; the gods were to be kept gracious, or to be made gracious again. Hence the two main kinds of sacrifice: *thank-offerings* and *sin-offerings*. When a meal was eaten, a head of game killed, the enemy conquered, a firstling of cattle born, or grain harvested, the gift-bestowing god had a first right to a part of the food, drink, produce, the spoils of war or of the chase (the same idea on which tithes to the church were afterwards grounded). If on the contrary a famine, a failure of crops, a pestilence had set in among the people, they hastened to present propitiatory gifts. These sin-offerings have by their nature an occasional and fitful character, while those performed to the propitious deity readily pass into periodically recurring festivals. There is a third species of sacrifice, by which one seeks to know the issue of an enterprise, and to secure the aid of the god to whom it is presented. *Divination* however could also be practiced without sacrifices. --Grimm: 41

The sacrifices made on special occasions were only a special form of the *enterprise sacrifice* -- the reign, the life, the stage of life, the afterlife *etc.* being viewed as an enterprise. Sacrificial killing was everywhere the principal business of the priesthood.

Now, let's go back to Chapter 25 and reread a paragraph of the Orpheus myth. This time, read it very slowly and listen to what the unconscious mind is saying:

Zeus begets Dionysus, whose birth ends the process of Theogony [*H genealogy of the gods*]. The Titans, of the generation older than Zeus, *jealous of his power and of his son* [*H emphasis mine*], beguile the young Dionysus with toys and mirror, and while he is thus distracted they tear him apart. His

heart is saved by the goddess Athena, and from it Dionysus is brought back to life. --Ward: X.

Do you hear what the Orphic author is saying? He's putting himself in *Homo erectus*' position and telling how *Homo erectus* (alias Titans now Aither, soon to become the Holy Spirit that is materialized only in "Heaven") must feel when he sees our children.

I'll tell you another secret, just between you and me, taxi-driver to passenger: the Incas sacrificed the later-born and most beautiful children of their empire by leaving them to die of exposure in Andean mountain-top sanctuaries --see Tierney, P., Reinhard or Schobinger and Besom --in order to placate the spirits of jealous viracochas (*Homo erecti*). They were especially jealous of *Homo sapien* children because *Homo sapiens* had caused them to become extinct, had robbed them of the right to enjoy children and leave progeny on Earth. These Inca children were entombed still alive so that *Homo erectus* could capture the children's souls and enjoy them. (See Figures 58 and 59 below.)

The Incas would have felt compelled to sacrifice children whenever *Homo erectus* gods or spirits needed to be propitiated. Such occasions would have arisen whenever this unconscious and obsessional fear was activated. These occasions would have included the conquest of new localities, conquests that unconsciously reminded the Incas of our annihilation of *Homo erectus*. Moreover, the ruling caste would have had to set an example for the commoners to follow. The most beautiful children of the lords had to be the most prominent victims --had to be sacrificed on the highest peaks and at the most important festivals.

Compare this interpretation of these Inca sacrifices and the Fraternal Complex that I have already defined and described for you with

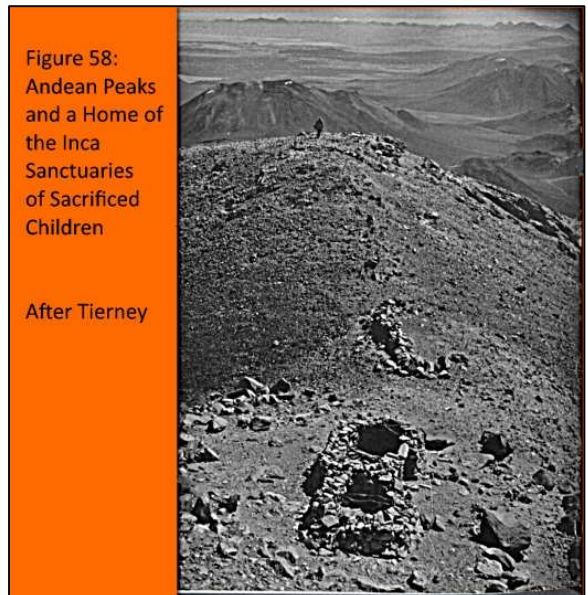




Figure 59:
Mummified
Victim of
Inca
Mountain-top
Sacrifice

After P. Tierney
And Courtesy
Of the
Chilean
National
Museum

Freud's description of obsessive acts:

The analysis of obsessive acts has already given us some sort of insight into their causes and into the network of motives that bring them to effect.

One may say that a sufferer from compulsions and prohibitions behaves as if he were dominated by a sense of guilt, of which, however, he is ignorant -- an unconscious sense of guilt, as one must call it despite the apparent contradiction in terms. The sense of guilt has its origin in certain early psychological occurrences, but is constantly revived by temptations that are renewed at every present opportunity; it gives rise, moreover, to a state of anxious expectation, or anticipation of misfortune, which through the idea of punishment is linked with the inner perception of temptation.⁵⁶ When the compulsion is first being formed, the patient is conscious that he must do this or that lest misfortune occur, and as a rule the nature of the expected misfortune is also recognized in consciousness. But the relation between the occasion that gives rise to this anxiety and the danger to which it refers is already hidden from him, though it is always capable of demonstration. Thus, *a ceremonial begins as an act of defense or security -- as a protective measure.*

The protestations of the pious that they know they are miserable sinners in their hearts correspond to the sense of guilt of the obsessional neurotic; while the pious observances (prayers, invocations, *etc.*) with which they begin every act of the day, and especially every unusual undertaking, seem to have the significance of defensive and protective measures. --Freud, 1907: 22-23

⁵⁶ As Freud noted elsewhere, the process of repression in and of itself causes guilt; and any idea or impulse that threatens to cause pain is a good candidate for repression.

Every new conquest, every expansion of the empire, every sort of new beginning and all nature's windfalls and disasters piqued the Incas' unconscious memory of *Homo erectus* and their guilt toward him. Guilt gave rise to the expectation of punishment, to the unconscious idea that *Homo erectus* would take revenge by taking Inca children. This in turn gave rise to the idea that *Homo erectus*' thirst for revenge must be slaked, which consciously translated as, "We must sacrifice our children." This obsession, originally intended as a sin-cleansing ceremony, grew into a grisly but effective means of population control.

This comes as a great surprise and sounds strange, right? Social scientists have been intrigued by these Inca child sacrifices right up to the present moment. Yet similar sacrifices that were carried out earlier and all over the world had the same motive. Jacob Grimm provided us with ample evidence that that was in fact the case. He was very close to discovering what I just told you. He seconded Plato's observation that sacrifices are indicative of great crimes that were once committed:

Human sacrifices are from their nature and origin expiative; some great disaster, some heinous crime can only be purged and blotted out by human blood. With all nations of antiquity, they were an old-established custom... [H *Two pages worth of examples are given, many of them in other Indo-European languages in which Grimm was fluent.*] As a rule, the victims were captive enemies, purchased slaves or great criminals; the sacrifice of women and children by the Franks on crossing a river reminds of... [H *Here a Greek word is given and the footnote reads: "Hence in our own folk-tales, the first to cross the bridge, the first to enter the new building or the country, pays with his life, which meant, falls a sacrifice."*]; the first fruits of war, the first prisoner taken, was supposed to bring luck. In folk-tales we find traces of the immolation of children; they are killed as a cure for leprosy; they are walled up in basements; and a feature that particularly points to a primitive sacrifice rite is, that toys and victuals are handed to the child, while the roofing in is completed. Among the Greeks and Romans likewise the victims fell amid noise and flute playing, that their cries might be drowned, and the tears of children are stifled with caresses. --[H *very*] Grimm: 44-45

So now you shouldn't be surprised when I show you traces of the same obsessional fears within our own breasts. Listen to a few of the echoes from within our own Judeo-Christian tradition. Our conscious, modern, replacement idea is less fatal than the Incas'; but the underlying, unconscious fear (that *Homo erectus* will take our children) is the same:

I have baptized you with water;
He will baptize you with the Holy Spirit.
-Mark 1:8

On whomever you see the Spirit come down and remain,
He is the one who will baptize with the Holy Spirit.
-John 1:33

Now when the apostles in Jerusalem heard that
Samaria had accepted the word of God,
They sent them Peter and John,
Who went down and prayed for them,
That they might receive the Holy Spirit,
For it had not yet fallen upon any of them;
They had only been baptized in the name
Of the Lord Jesus. --Acts 8:14-16

Can you see why, in most places, exposing the initiate to fire or dunking him in a river performed *baptism*? Recall that "Viracocha" and his people also were said to have risen from a lake. I told you the meaning of the water. Have you figured out yet the significance of fire?

Compare these baptismal obsessions with another well-known Christian obsession. Listen to the Christian Benediction, the invocation of "divine" blessing. Listen and for the first time hear it for what it really is. It is the Christian's prayer that the mythical Jesus, the primordial father, the biological father *and –especially --the father species, the victims of the Deluge will forget the wrongs done to them* (or wished for them). It is the Christian's prayer that all these fathers will accept the sacrifice of a symbol for the amalgamated sons (Jesus) as compensation, and it is the Christian's pledge to continue to hold these once-all-powerful Lords in the highest esteem.

Glory be to the Father
And to the Son
And to the Holy Ghost
As it was in the beginning
Is now and ever shall be
World without end
Amen, Amen

Well the Greeks have never had a full deck to play with; the Amerindians are all crazy; the Malaysians are probably all crazy; the Scandinavians and the Germans are cuckoos; the Hebes and the Arabs are nuttier than bedbugs; and all the other owners of these Deluge myths have got to be deranged. This taxi-driver understands them so well because --by his own admission --he's crazy too! But thank God, the rest of us Europeans are all OK.

Is this what some of you are thinking? If you really believe this, I'll warn you right now: DON'T TURN THE PAGE. Don't even peak at the next three chapters.

But you'd still like to know the meaning of fire and the other, most important reason why *Homo erectus* souls ascended into the upper atmosphere. You'd still like to know what happened to the bodies. After all, Richard Leakey is still insisting that his client is innocent.

Moreover, I've promised to provide you with more proof that the first Americans were Black folks who came to the Americas directly from Africa at least 65 kya. I also promised to show more reasons why the Amerindians were able to sweep away their 55,000-year-old civilization within just a few thousand years after starting to arrive in the Americas.

Oh, go ahead. Be brave. Turn the page.

CHAPTER 27: PAGAN EUROPE GOES CHRISTIAN

Time is the father of truth.

--Niccolo Machiavelli.

Of the European peoples, we have surveyed the mythologies of Scandinavia (Germanic mythology) and Greece. Although we have yet to deal with the richest European mythology (Irish mythology) and although Greek mythology is thoroughly confused and eclectic, we have already obtained a wealth of clear and convincing evidence. It is evidence that is like that from other parts of the world, evidence that incriminates our ancestors for the extermination of our parent species, *Homo erectus*.

In some of the folk customs that were most pervasive throughout Europe and the world, we shall soon discover what we yet need to know. We shall discover what, in a court of law, would enable us as prosecutors to obtain an indictment of our *Homo sapien* ancestors for the murder of *Homo erectus*. I dare say that, before an unbiased jury, we would even obtain a conviction --that is if the defendant were not able to cop an insanity plea.

James George Frazer collected most of the evidence that we shall now examine. His analysis of the implied and false logic of magic notwithstanding, Sir James was an unconscious, intuitive genius – but a conscious bungler. With radar-like precision, he could lock onto everything that is most revelatory about our prehistory and religious development. Yet his conscious analyses of these phenomena were almost totally incorrect or upside down.

Sir James was apparently unable to free himself from the conventional wisdom, the traditional religious assumptions and lies that have been developed by our superegos to obscure and compromise all that is most painful and unpleasant about both the present and the past. Before I present Sir James' data to you in the coming chapters, we need to know a bit more about the history of religious lies and cover-up that led Sir James astray. Once I show you just how far off base Frazer was, you should consent to my presentation of the data, stripped of his commentary.

The oppression of and lies about paganism by Christians from the fifth through the eighteenth centuries helped to mislead many investigators in later attempts to scientifically understand our primitive ancestors. The mistaken interpretations and misinformation that Churchmen provided and Frazer elaborated fall generally under the rubric of naturism. I have already described naturism as the false belief that the gods were willfully invented.

An equally false corollary of naturism says that all the gods' characteristics were determined arbitrarily or by the department of nature that they personified. This logical corollary of naturism doesn't square with the facts. Of course, our ancestors wanted the gods to regulate nature beneficently and even assigned them to the departments of nature that they hoped the gods could control. Yet they did not have to invent gods for this or any other purpose. Their traumatic prehistory and psychological ambivalence provided an abundant supply of candidates.

I'll focus my criticism upon Christians and the Roman Catholic Church in particular, but the same criticisms could be leveled at Judaism or Islam in different periods and places.

Christians had themselves been intermittently thrown to lions, imprisoned on Mediterranean islands, stripped of their property and civil rights and subjected to every form of persecution under various Roman emperors for refusing to recognize the pagan Roman gods.⁵⁷ Obdurate western emperors refused to recognize a benign Christian God that loved his Roman and barbarian children as equals. The West paid a terrible price for its intransigence. Rome was stripped of its provinces, sacked by Visigoths in 410 AD and Vandals in 455 AD; and Germanic chiefs deposed the last of its emperors, the infant Romulus Augustulus, in 476 A.D. "Dark Ages" followed inevitably in the West.

Christians, vaguely mindful of their historical mission, were undeterred by the violence. In the first three centuries A.D., their numbers swelled. *Bishops* that succeeded the apostles and were thought to have divine authority efficiently administered church business and ideology. Christianity's turning point came at the beginning of the 4th century A.D. when Emperor Constantine removed himself to the fortress city of Byzantium. He delegated full military and administrative responsibilities to his governors and converted to Christianity in time to tame the long-plundered and resurgent "barbarians." Soon thereafter, in both halves

⁵⁷ For more details, see Chapter 13 of Gibbon's *Decline and Fall the Roman Empire*. Gibbon indiscriminately equated civilization with technological advancement, the increased division of labor and social organization required for complex and large-scale undertakings and the periodic abatement of open warfare. His conception was insufficient. A truly civil social organization maximizes the rates of technical and economic progress and minimizes actual *and potential* conflict. In order to minimize conflict, we must undergo fundamental reforms that amount to removing our masks and "God" and applying the Golden Rule to every province of our lives. Nevertheless, Gibbon's classic work is to be valued for its wealth of historical insight and detail.

of what had been the Empire, the Church overcame all obstacles and blossomed.⁵⁸

Once in possession of state power, the Church changed its nature. “Born again Christians” proved to be stamped with the birthmarks of nature’s womb and not transformed by a being that dropped in from outer space. The “born again” (popes included) proved to be as violent and savage as their pagan predecessors. Within fifty years of the conversion of Constantine, the persecuted were doing the persecuting. The newly established Church began its legacy of squashing all rival religions and using the police power of the state to punish heresy. It will never change within the era of class (K and R) society.

For nearly a thousand years... the Catholic Church presided over the total life of Christendom and animated its laws, institutions, customs, literature, art, and architecture with its faith in Jesus Christ, God and man. Its Popes gradually established their supreme authority over the whole of western Christendom. These powerful papal monarchs...controlled vast ecclesiastical machinery that regulated in minute detail the moral and social behavior of medieval men -- kings and princes as well as peasants and townspeople. --Bokenkotter: 10

Methods used by the Church to achieve its religious monopoly and suppress European paganism have been described as follows:

There can be no reasonable doubt that these cults were very flourishing when Christianity came to Europe, for kings, popes, and church councils issued edict after edict condemning them. [*H Evans-Wentz: 427; citing Bruns, Canones apostolorum et conciliorum saeculorum, ii. 133*] The second Council of Arles, held in about 452, issued the following canon: “If in the territory of a bishop, infidels light torches, or venerate trees,

⁵⁸ Rome had also been sacked and most of its citizens killed circa 387 B.C. During this Hallstadt time, the Celts came streaming down out of their central European homeland. There appears to have been a general collapse of agriculture all over Europe, a collapse that may have been precipitated by rapid climatic change that was magnified (if not caused) by overpopulation, deforestation and topsoil erosion.

fountains, or stones, and he neglects to abolish this usage, he must know that he is guilty of sacrilege. If the director of the act itself, on being admonished, refuses to correct it, he is to be excluded from communion.” [*H Ibid.*] The Council of Tours, in 567, thus expressed itself: “We implore the pastors to expel from the Church all those whom they may see performing before certain stones things that have no relation with the ceremonies of the Church, and those who observe the customs of the Gentiles.” [*H Evans-Wentz: 427-8; citing F. Massen, Concilia aevi merovingici, p. 133*] King Canute in England and Charlemagne in Europe conducted a most vigorous campaign against all these pagan worships. This is Charlemagne's edict: “With respect to trees, stones, and fountains, where certain foolish people light torches or practice other superstitions, we earnestly ordain that this most evil custom detestable to God, wherever it be found, should be removed and destroyed.” --*Ibid.*; citing Boretius, *Capitularia regum Francorum*, i. 59 and referring for each of the above to Jubainville, “Le culte des menhirs dans le monde celtique,” *Revue Celtique*, XXVII, 317

The result was a curious one. It was too much to expect the eradication of the old cults after their age-long existence, and so one by one the new religion absorbed them. In a sacred tree or grove, over a holy well or fountain, on the shore of a lake or river, there was placed an image of the Virgin or of some Saint [*H a slightly-renamed pagan god*], and unconsciously the transformation was made, as the simple-hearted country-folk beheld in brilliant images new and more glorious dwelling places for the spirits they and their fathers had so long venerated.” --Evans-Wentz: 427-428

When influential individuals obstructed the conversion process, whether they were pagans or heretics, Christian kindness was likely to go out the window:

After the conversion of Clovis [*H first king of the united Franks*], Gregory, the bishop of Tours, records murders in the cathedrals with churchmen as assassins; and he says he might have told worse had he not feared to be thought to speak ill of his brethren. --Bainton: 18

Of course, in the most exceptional periods (e.g. consolidating power after New World conquests, the Inquisition in Spain or when slaughtering whole cities of Huguenots in France) Christian soldiers were indistinguishable from the most violent pagans.

Within this social milieu, a milieu that for 1000 years was totally mortifying to any alternative and potentially competitive religious belief, the old belief system could be preserved only as a dead letter, as a system that was denied professional priests, traditionally-sacred meeting places and universal gods of the sort that might effectively minister to guilt, obsessional fear and paranoia, gods of the sort that might compete with "Jesus."

The organized Celtic priesthood, the Druids of Western Europe and the British Isles, had once been exterminated everywhere where Roman legions were victorious. The Church didn't need to kill most of them. As Rolleston has told us, the wholesale appropriation of Irish druidic colleges in the fifth century by Christian missionaries indicates that the Church already understood the tormented psychology of the pagan priest and could convert the last of these folks *en masse*. And that is what they did. They converted whole nations from the top down.

Within the Old World, where pagan people were in contact with the market economy and its ethos, blood sacrifice had already begun to fall out of favor --even without organized efforts aimed at religious conversion. Because blood sacrifice was the main order of business and provided the sustenance for the pagan priesthood, these priesthoods would have accordingly become seriously weakened even before the Christians arrived. This explains why, for example, "The heathen faith was indeed in a weak position when it came up against the organized strength and deep convictions of the teachers of the Christian faith in the eleventh century in Scandinavia. The pagans had no central organization, no fixed creed, and no firm beliefs for which men would be prepared to die." (Davidson: 137)

Once the missionaries arrived, Christian scribes were in an exclusive position to rewrite pagan mythology in such a way as to strip it of whatever power and rationality it once possessed. If the heathen priests were in possession of their own records and system of writing, as was the case in Celtdom, Mesoamerica and Peru, almost every trace of that system and those records was destroyed. As an example of how important this was for the brainwashing of peoples, you will see (in our chapter on Celtic mythology) how a very creative Irish myth that treated guilt, obsessional

fear and paranoia in a novel way was neutralized to eliminate all competition with Jesus.

Christianity, itself an economic and creative synthesis of the most universal pagan myths and rituals, decapitated rival priesthoods, perverted or censored alternative ideologies and punished nonconformists who dared to insist upon their right to free expression. “Not only the rude bloody sacrifices, but the sensuous pleasure-loving side of heathenism was to them [H *the Christians*] an abomination. And what their words or their wonder-working gifts would not affect, was often to be executed against obdurate pagans by placing fire and sword in the hands of Christian proselytes” (Grimm: 5).

Of course, the fascist intolerance, with which over-zealous modern believers persecuted the pagan peoples of Europe and the Americas, was rationalized by the first two commandments. (See v1-162, if you forget what they are.) For the over-zealous, the violation of this Mosaic Law threatens to invoke God’s wrath upon everyone tolerant of and proximate to the violator. The avoidance of this damnation necessitated any and every means. Such was the logic of the, “zealous Christians who did not at all concern themselves to understand or faithfully portray the paganism they were assailing, whose purpose was rather to set up a warning against the grosser manifestations of its cultus as a detestable abomination” (Grimm: 100). “That not a single image of a Teuton god has escaped the destructive hand of time and the zeal of the Christians, need surprise us less than the total disappearance of the heathen temples. Why, even in the North where the number of images was greater and their destruction occurred much later, there is not one preserved; all the Lethrian, all the Upsalian idols are clean gone” (Grimm: 112).

The over-zealousness with which modern believers extinguished paganism was indicative of more than the desire of priests to consolidate power and influence. It exceeded even the needs of the new, commercial ethic. Much of it derived from the subjective fears of modern believers. Just as “Big Brother” still fears and automatically opposes all change (associating change, as homophobic, latent homosexuals do, with the removal of their masks); proselytizers feared what they might learn about themselves from forthright pagan creeds. The first two commandments express the modern neurotic’s fear of his unconscious mind. Recall the Tinglit images of “Raven” (*Homo erectus*) in Figures 47 and 48? Images this suggestive could only survive on the remote margins of “civilization.” Equivalents are rarely found.

Unlike Frazer, Mueller and other naturists, Ignatius Donnelly was only a layman who made no pretensions of being an expert. Yet he was aware of the repressive tendencies of obsessional neurotics and the toll that the modern neurotics have taken upon our primitive heritage: "Their religion [H in *Mesoamerica*] possessed so many features like those of the Old World, that the Spanish priests declared the devil had given them a bogus imitation of Christianity to destroy their souls. 'The devil,' said they, 'stole all he could'" (Donnelly: 351).

Christian priests had to either condemn paganism as a bogus imitation or begin to realize that Christianity, far from being a gift from another world, is but a link in a neurotic chain that enslaves this world. Of course, the churchmen adopted the former view; and throughout the Twentieth Century, mainstream social science fashioned and embraced naturism as an accommodation to the prejudices of modern believers.

Here are the logical corollaries of naturism that, according to Frazer, distinguish primitive from modern religion:

1. No special class of persons is set apart for the performance of the rites; in other words, there are no priests. Any one, as occasion demands, may perform the rites.

2. No special places are set apart for the performance of the rites; in other words, there are no temples. The rites may be performed anywhere, as occasion demands.

3. Spirits, not gods, are recognized. (a) As distinguished from gods, spirits are restricted in their operations to definite departments of nature. Their names are general, not proper. Their attributes are generic, rather than individual; in other words, there is an indefinite number of spirits of each class, and the individuals of a class are all much alike; they have no definitely marked individuality; no accepted traditions are current as to their origin, life, adventures, and character. (b) On the other hand, gods, as distinguished from spirits, are not restricted to definite departments of nature. It is true that there is generally some one department over which they preside as their special province; but they are not rigorously confined to it; they can exert their power for good or evil in many other spheres of nature and life. Again, they bear individual or proper names, such as Demeter, Persephone, Dionysus; and their individual characters and histories are fixed by current myths

and the representations of art. [*H Frazer didn't dare demote these Greek gods to his "primitive spirits" category. Their rites were too widely known.*]

4. The rites are magical rather than propitiatory. In other words, the desired objects are attained, not by propitiating the favor of divine beings through sacrifice, prayer, and praise, but by ceremonies that, as I have already explained, are believed to influence the course of nature directly through a physical sympathy or resemblance between the rite and the effect that it is the intention of the rite to produce. --Frazer: 476-77

I don't know whom else Frazer included within his category of "primitives," but the Celtic and Germanic pagan peoples, to whom he alludes, did not fit this description. Considering what we have already seen of our ancestors' religious belief and practice, some of these statements should strike you as wildly absurd. Regarding number 1, Frazer's claim that European pagans had no priesthood, listen to Rutherford's description of the Druids, the priests whom we know from ancient accounts and Irish myths to have dominated every aspect of Celtic life:

What would have been no less remarkable to these foreign observers was the penetration of religion into spheres so long secularized in their own societies that their real origins were forgotten.

Outside of their central role as theologians and ministers, the Druids were to some extent, as we have already seen, calendarists, seers and mythologues. From the Posidonian sources, we know them also to have been their society's jurists.⁵⁹ --Rutherford: 78.

In addition to arbitrating all legal cases, the Druids were the first Celtic doctors and poets. The close parallels between Druidic, Scythian, early Chaldian and Brahman religious practices; numerology, astrology,

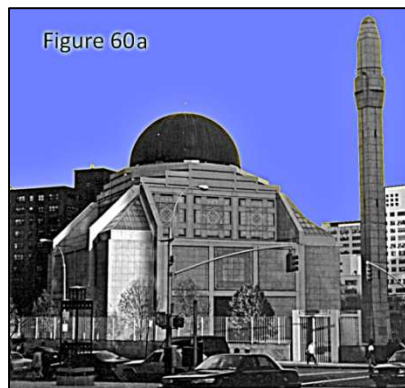
⁵⁹ Posidonius was a Syrian Greek who, in the late second century B.C., traveled and wrote the *Histories*. These contain --again quoting Rutherford-- "the most balanced and complete account of Celtic life, including its religion ever produced." Later ancients who wrote about the Celts and their Druidic priests (e.g. Strabo, Caesar and Diodorus) borrowed freely from Posidonius.

herbology and alchemy (which were respectively to become the sciences of anthropology, mathematics, astronomy, medicine and chemistry) have convinced many modern scholars of the common origin of these Indo-European peoples within or near the basin of the Caspian Sea. (Cf. Rutherford: 57 and elsewhere.)

Like witchdoctors (tribal magicians) everywhere at one time or another, the Druids slowly lost their hegemony over the various departments of Celtic life. The surviving Druids specialized as conventional priests after Julius Caesar conquered Gaul and Britain in the first century B.C. and exterminated them. Yet they are known to have earlier appointed and sacrificed kings. Greek and Roman reporters confirmed what is said in an ancient Irish legend, *The Cattle Raid of Cooley*. The legend says that, “In Ulster no man spoke before [H King] Conchobhar, and Conchobhar would not speak before the three Druids.”

Regarding Frazer's Point 2, our ancestors' earliest religious rites were generally held in groves, caves and other places that reminded them of *Homo erectus* and the other ambivalent elements of the godhead. Temples were built not because the gods had been invented but because growth in population and trade had created cities. City-dwellers learned to build and centrally locate shrines that exceeded caves and oak trees in representing our ancestors. (This is a powerful hint of what the coming chapter “The Oak Trees and Other Sacred Things” says about them.) Does this beautiful, newly constructed mosque and prayer tower on Manhattan's northeast side embody any symbols of our ancestors? Does the mosque not resemble the womb, its dome the breast and its prayer tower a circumcised penis? (See Figure 60a, below.) Although Muslims are even more serious and literal than Jews and Christians in enforcing the second commandment and prohibiting not only “graven” but also all images, they *unconsciously* recognize the hominid origin of the gods in their architecture, which depicts the ancestors' most essential parts. Is there not also a religious aspect to our skyscrapers, an aspect that endears them to us?

While not a great military leader like his father King David, Solomon was known for his business and commercial acumen. Do you think for a moment that he spared no expense in building the temple at Jerusalem without knowing that it would attract people and promote the city as a commercial center? It was owing to expediency, the development of artistic and building skills and commercial considerations that man-made temples



replaced the outdoor temples --promontories, caverns, lake-sides and oak groves --as religious shrines. *In no way does this change of temples suggest that the gods had been arbitrarily invented.* Figure 60b shows the still-standing temple of Athena Parthenos, patron goddess of Athens, atop the Acropolis. Incidentally --and for the benefit of any Christians who might have gotten a good chuckle from the mosque analysis --the classic, gothic cathedrals of Europe were designed to look like caves. Buttresses and spires were designed to look like stalagmites; hanging lights to look like stalactites. Caves and caverns had been *Homo erectus* homes, and our archaic ancestors continued to be associated with caves.



After three pages of etymological analysis of Indo-European expressions, Grimm, a linguist's linguist, concluded:

Temple then means also wood. What we figure to ourselves as a built and walled house, resolves itself, the farther back we go, into a holy place untouched by human hand, embowered and shut in by self-grown trees. There dwells the deity, veiling his form in rustling foliage of the boughs; there is the spot where the hunter must present to him the game he has killed, and the herdsman his horses and oxen and rams... I am not [claiming that] this forest- worship exhausts all the conceptions our ancestors had formed of deity and dwelling-place; it was only the principle one. Here and there a

god may haunt a mountaintop, a cave of the rock, a river; but the grand general worship of the people has its seat in the grove. (Grimm: 69)

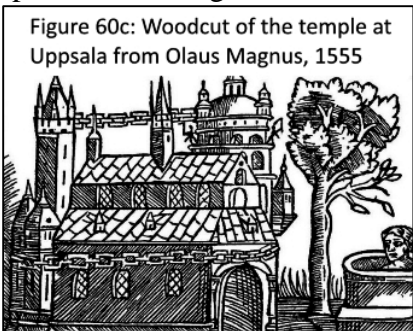
Although northern Europeans were slower than people of the commercial Mediterranean and Near East to build temples, pagan Teutons built temples from the first through the fourth centuries. Grimm cites nine pages of evidence for this and concludes that the first temples were built in sacred groves and that most of Europe's churches were erected on the sites of these first temples or sacred heathen groves. The first tribunals (assizes) were also held at these places (Grimm: 79-87). Go to <http://www.germanicmythology.com/works/uppsalatemple.html> for a webpage dedicated to the Uppsala Temple, and see Figure 60c, below. Crossley-Holland seconds: "The eleventh-century historian Adam of Bremen records that he saw many human bodies hanging in the sacrificial grove at Uppsala near the temple that housed idols of Odin, Thor and Freyr." (Crossley-Holland: 187).

Regarding Frazer's Point 3, this researcher has seen nothing to indicate that spirits were any more confined than living humans are. They "inhabit" various places, but so do we. Exceptions may have arisen in cases wherein spirits were "manipulated" by magic. (See P. Tierney.) But these were likely to have been named. If there is any general distinction between spirits and gods, it is this: "gods" are "spirits" (projected ambivalence toward the ongoing elements of the godhead) that have been displaced onto the prehistoric elements of the godhead (the latter having been magnified, condensed and named due to magic, propitiation and myth-making).

Irrespective of how unconscious and unidentified a spirit might be, it does not follow that it is "impersonal." Just the opposite is true. Everywhere among primitive people, we see human food sacrificed. Not only do the spirits eat and fight with men, they breed with them too. How much more

"personal" could they be!

Frazer's Point 4 is also nonsense. In *Irish Mythology: Passageway to Prehistory*, I show you a myth that reveals – unmistakably -- that our primitive Irish ancestors knew that the magic of their forbears had been directed at the same gods (later "fairies") that they were propitiating. Recall that our



Scandinavian ancestors implied the same, when they suggested (on page 19, above) that witchcraft (magic) ceased to be effective against the Aesir (*Homo erectus* gods) because Freyja (a *Homo sapiens* witch) had taught them all that she knew of it. Indeed, as we have already begun to see (especially with the Kwakiutls), it was the sharing of myths and the repetition of efforts by our ancestors to magically manipulate *and propitiate* the spirits *of their most universal victims* that caused these spirits to begin to become “gods,” “gods” who would protect them from the malicious demons or *Homo erecti* “still at large” that were working to hurt and defeat men and were responsible for every human suffering, want and humiliation.

Here is the conclusion, the Point 5, toward which Frazer’s arguments were leading. It summarized and advanced the naturalist argument, an argument that Frazer held to the end:

If then we consider, on the one hand, the essential similarity of man's chief wants everywhere and at all times, and on the other hand, the wide difference between the means he has adopted to satisfy them in different ages, we shall perhaps be disposed to conclude that the movement of the higher thought, so far as we can trace it, has on the whole been from magic through religion to science. [*H Magic is play science. Religion and the science of our savage, K and R world are both loaded with it.*] In magic man depends on his own strength to meet the difficulties and dangers that beset him on every side. He believes in a certain established order of nature on which he can surely count, and which he can manipulate for his own ends. When he discovers his mistake, when he recognizes sadly that both the order of nature that he had assumed and the control that he had believed himself to exercise over it were purely imaginary, he ceases to rely on his own intelligence and his own unaided efforts, and throws himself humbly on the mercy of certain great invisible beings behind the veil of nature, to whom he now ascribes all those far-reaching powers that he once arrogated to himself. -Frazer: 824

Now you’ve seen Frazer’s entire argument. Insofar as his first three points describe development as generally proceeding from the simple to the complex, they do describe man’s transition from religion to science--notwithstanding the modern amalgamation of the gods.

But the decline of magical manipulation did not create a great spiritual void that was filled by invented gods. As Freud and I have insisted, spirits were created the first time a father forcefully separated an infant from his mother (Freud) or when the first hominid to hit a second hominid over the head began to feel remorse (Donnelly). Only violent events that were universally similar could have created universally similar spirits with similar attributes. Similar spirits from the same events amalgamated into the historical elements of the godhead. Freud and I have told you what those similar spirits and events were. These became (and for each new generation *become*) associated with the ongoing and universal elements of the godhead to produce pagan gods and demons or the modern God and Devil.

Neither did magic decline mostly due to people learning of its inefficacy. As I explained above (v1-78), savages who no longer believe in their own magic now believe in the magic of experts. *Magic still flourishes in the dogmas and practices of the “modern” institutions in which the poor savage places his faith – including every department of academia wherein magic takes its place beside Big Brotherism, bigotry, cronyism, jealousy and venality in determining who teaches what to whom.*⁶⁰ *If you guessed in Chapter 3 that magic is still alive and vibrant, you guessed right.*

In the quotation above, when Frazer referred to “certain great invisible beings,” his bid for a comprehensive and scientific understanding of the history of religion relied upon naturism and failed. Although this reliance was politically astute during naturism’s academic heyday, naturism was always a bankrupt theory. The naturist view, elaborated by Mueller, Mannhardt, Frazer and others, and still to some degree accepted or resorted to by most intellectuals, was to anthropology what the theory of spontaneous generation was to microbiology.⁶¹ It was nothing more than a mantle for ignorance, an empty suit, verbiage camouflaging ignorance, ignorance and unconsciousness that have always characterized man’s religious views.

⁶⁰ Mark McCutcheon, Ryke Geerd Hamer and I have been the leaders in physics, medicine and social science respectively since before the start of this (21st) century. In our respective fields, ours are the theories that best satisfy Ockham’s razor (provisionally accept as true the theory that best accounts for all the facts without adding unnecessary embellishments). But academia continues to ignore us, causing millions of (mostly young and relatively innocent) people to be mired in theoretical errors or struggling with long-settled issues.

⁶¹ *Spontaneous generation* held that living, microscopic organisms regularly originate in inorganic matter. It was a precursor of equally fraudulent virology.

Imagine the dilemma that the myth of Balder posed for Frazer and the naturists. Here is a myth (page 24, above) that is obviously prehistoric in origin. It is dream-like and hallucinatory. According to the naturists it should refer to some awe-inspiring object of nature that has been invested with an invented god of this very hominid-sounding name. So, Frazer interpreted “Balder” as referring to the spirit of the oak tree! His argument runs as follows: mistletoe grows in oak trees; it stays green in winter when the tree appears to have died; primitive people believed that the oak deposited its soul in the mistletoe;⁶² like Balder, the oak was vulnerable only to mistletoe. Clever! Primitive people did associate the oak and other hardwood trees with deities.

But now I’ve shown you what the Myth of Balder was all about (page 24, above, *et seq.*) and explained to you that many of the *Homo erecti* were thought to have inhabited the water because many were drowned in water or their corpses disposed of in water, can any of you believe the naturist nonsense?

Before we dispense with this general treatment of paganism and the conversion to modern religion, I have one more observation that should interest you. As the modern religions, especially Christianity, succeeded in supplanting paganism and promoting commerce, the pagan belief system was --as Grim, Rolleston and others have said --demoted to the realm of folklore and children’s tales. The awesome pagan gods became ever more emasculated and benign. As this was happening, as commerce and modern religion conquered virtually every corner of the known world, a creative myth evolved that stripped the pagan gods of their power forever, and replaced paganism’s priesthood with paganism’s nemesis --commerce. Here are the historical details and components of the myth. See how fast you can recognize it.

Saturn, Cannibal-at-the-North-End-of-the-World, Odin and presumably all the pagan gods were annually invited to descend the tree of life (“cannibal pole”, Yggdrasil, *etc.*) during the winter solstice. Shamans pantomimed this descent all over the temperate zones, to solicit the gods’ assistance in “changing the course of the sun” and reviving nature. Of course, soliciting the gods meant quenching their thirst for blood. Many of the grisliest sacrifices were made at this time, and those who died of natural

⁶² In *Irish Mythology: Passageway to Prehistory*, I show that this “depositing of souls outside of the owner” was completely misinterpreted. What we have here is two false theories supporting each other.

causes would also have been thought to be victims of “A’wade” and other *Homo erectus* agents of death. Only gradually, as men became more confident in their ability to cope with the weather, did the obsessional fear at solstice time begin to abate. The increase in communication, trade and the advent of ethical reciprocity and the modern religions did still more to force priests to abandon blood sacrifices during the solstice.

However, the merry-making that traditionally followed the propitiation of the angry gods was never entirely forsaken. In Rome, the bloody Saturnalia (see Appendix A) gave way to the joyous festival of Kalends wherein citizens elected consuls, revelers feasted and paraded about in animal skins, and children received gifts. The most popular rival and precursor of Christianity during its early centuries was Mithraism. By the time of the Mithra Cult, believers had ceased to associate the solstice with obsessional fear of *Homo erectus*. They associated the solstice instead with the birth of Mithra the Savior, with the victors and the positive aspects of the Primal Dead and the Species War. The turning point for the sun had become associated with the two major turning points for man. Paul incorporated these positive aspects of Mithraism (the festiveness, the supernatural birth and the winter-solstice birth date) into the Christian myth to produce Christmas. Thus, the most dreaded time of the year was turned into its opposite.

Hark now hear the angels sing,
A new king born today,
And man will live forever more,
Because of Christmas Day.

In the town of Myra, on the coast of Asia Minor, a Bishop whose first name was Nicholas imitated “the three wise men” that gave gifts to the Christ-child by giving out gifts to the children of his diocese. Although this practice may not have ingratiated the good bishop with his more traditional colleagues (who expected gifts to flow in the other direction), after his death in 326 A.D., the populace dubbed Bishop Nicholas “Saint Nicholas.”

And why not? Annual celebrations, holidays, whether rationalized with a myth or not, provide a yearly occasion on which the greatest joys of childhood can be remembered. Annual celebrations allow us to forget, however temporarily, that we are one year older and one year closer to death. Owing to its similarity to repetition compulsion, we might dub this obsession *anticipation compulsion*. It is the same unconscious logic that is

at work in the minds of virginal women who, anticipating and somewhat dreading their defloration, pierce their own ears. (With holidays, we ameliorate our anticipated death; and in piercing her ears, the young maiden ameliorates the death of her virginity.)

Intermediate and spanning the gap between the blood sacrifices of pagan times and the modern trend to celebrate, Germanic peoples developed some unique cultural innovations. “Across most of the north, Yule (Scandinavian for pre-Christian midwinter festivals) was the season when the ghosts of Valhalla were released to roam the countryside looking for evil-doers. Odin himself was thought to lead a terrible, demonic hunt -- known in Britain later as *Herlathing* -- that swept howling through the wintry nights in a roar of wind, carrying off naughty children” (Harrison: 8). Of course, the Germans, loving their wagons as always, equipped most of these gods with wagons led by teams of animals. Moreover, as we’ve seen in Germanic mythology, both groups of gods were thought to have “elves” (*alpen*) in their employ. (We’ll find counterparts of these skilled, tool-making “elves” in the mythology of the Mesoamericans and the Hindus and confirm their Species War progenitors.) Well, eventually, chimneys were substituted for the tree of life; the wagon became a sleigh drawn by wild reindeer; the *Homo erectus* chief (“Odin,” “Cannibal-at-the-North-End-of-the-World,” etc.) became progressively more civilized and (like Bishop Nicholas) brought gifts to children instead of taking the spirits of the dead and sacrificed; the elves (formerly underlings of the principal gods and tool-makers for “Thor”) were deployed in his workshop for the making of the toys; and *voilà!* --“Saint Nicholas,” the Dutch “Sinter Klaus” or “Santa Claus” --the mythical master of the modern commercial solstice celebration came into being.

If any of you question this analysis of Santa’s origins, just note that his uniform and physical appearance are dead giveaways. They’re full of compromise formations for *Homo erectus*. Santa’s fat compromises *Homo erectus*’ powerfully-built body; the red suit and hat substitute for some of *Homo erectus*’ bloodier habits; and the hat and full beard mask *Homo erectus*’ receding chin and forehead.⁶³

⁶³ Recall me telling you in Chapter 26 that the monuments around Lake Titicaca, monuments of the “Viracochas,” also show all these people with their foreheads covered. Now look again at the fertility god in Figure 57. He too wears a mask, hiding what were once probably a typically broad and flat *Homo erectus* nose and a broad and chinless *Homo erectus* mandible. The headdresses on the Easter Island moai statues of Chapter 36 and Figure 68 serve the same purpose.

Frazer and the naturists would have a terrible time trying to describe Santa as the personification of some awe-inspiring aspect of nature. I can't imagine what they'd come up with. Yet you could count on the most repressed people to embrace anything that covered up the truth. The lies that support repression can live for a long time --but not forever --because time is the father of truth.

In summary, just imagine how profoundly naive and philistine it was for Frazer and other latter-day commentators to waltz through nineteenth century Europe proclaiming that our pagan ancestors had never had priests, temples and hominid gods whom they feared and propitiated! Well, you are about to discover that the twentieth and twenty-first century anthropologists and archaeologists who ask, "Where are all the *Homo erectus* bones" --are every bit as naive and philistine.

If we can account for the bones and *Homo erectus*' route to heaven, then what remains of the basic skein of religious mysteries will have come entirely undone for us. We will know that our immediate ancestors annihilated our ancestral species, our link with the rest of the animal kingdom. We shall have a more profound understanding of the crazy world that man created and of ourselves, and we should be able to more clearly formulate the challenges that lie ahead for civilization.

Fortunately, James George Frazer made our task a relatively simple one by collecting all the necessary folklore. Frazer intuited that the key to understanding the Europeans lay in their Corn Spirits and their Fire Festivals.⁶⁴ Let's take each phenomenon, one at a time.

Fasten your seatbelts; we're going to the country!

⁶⁴ Europeans use the word "corn" to refer to every type of grain.

CHAPTER 28: THE CORN SPIRITS

Fear follows crime and is its punishment.

--Voltaire, *Semiramis*, Act V, sc 1

As you can well imagine, our ancestors believed that the emotionally charged gods had to be in control of all the good and ill fortune, of all the highly charged and momentous events in their lives. Included in such events were the basic processes of grain production. Only the providence and proper performance of these gods could guarantee fertility and a successful harvest. Knowing this, you'd expect them to have made rich sacrifices at the time of *sowing*, and they did:

The Indians of Guayaquil, in Ecuador, used to sacrifice human blood and the hearts of men when they sowed their fields. The people of Can(y)ar (now Cuenca in Ecuador) used to sacrifice a hundred children annually at harvest. The kings of Quito, the Incas of Peru, and for a long time the Spaniards were unable to suppress the bloody rite. At a Mexican harvest-festival, when the first-fruits of the season were offered to the sun, a criminal was placed between two immense stones, balanced opposite each other and was crushed by them as they fell together... This sacrifice was known as "the meeting of the stones." ...

The Pawnees annually sacrificed a human victim in spring [at sowing time]. The sacrifice was believed to have been enjoined on them by the Morning Star, or by a certain bird that the Morning Star had sent to them as its messenger. The bird was stuffed and preserved as a powerful talisman. They thought that an omission of this sacrifice would be followed by the total failure of the crops of maize, beans and pumpkins. The victim was a captive of either sex. He was clad in the gayest and most costly attire, was fattened on the choicest food and carefully kept in ignorance of his doom. When he was fat enough, they *bound him to a cross* in the presence of the multitude, danced a solemn dance, then cleft his head with a tomahawk and shot him with arrows. According to one trader, the squaws then cut pieces of flesh from the victim's body, with which they greased their hoes; but this was denied by another trader who had been

present at the ceremony. [After the sacrifice, they planted their fields.] --Frazer 501, *H emphasis mine*

A West African queen used to sacrifice a man and woman in the month of March. They were killed with spades and hoes and their bodies buried in the middle of a [newly tilled] field... At Lagos in Guinea it was the custom annually to impale a young girl alive soon after the spring equinox to secure good crops...

The Bagobos of Mindanao, a Philippine Island, offer a human sacrifice before they sow their rice. The victim is a slave, who is hewn to pieces in the forest.

The natives of Bontoc in the interior of Luzon, one of the Philippine Islands, are passionate headhunters. Their principal seasons for headhunting are the times of planting and reaping the rice. In order that the crop may turn out well, every farm must get at least one human head at planting and one at sowing. --Frazer: 502

Knowing what we know, we might also expect them to have made sacrifices just prior to the various stages of crop development; and indeed, many did. In Mexico, for example, victims sacrificed to the corn were of various maturities that corresponded to that of the corn crop.

Sacrifices were profuse at harvest time. Frazer wanted to characterize these harvest sacrifices as magical and manipulative in support his naive belief in naturism. This severely tested the old boy's imagination because at harvest the crops are in; the gods have already performed as requested. Most sacrifices at this time would have been propitiatory thank offerings. Look closely at the following "corn spirit rites," and I think you'll agree that these rites that came during and after reaping were *originally* thank offerings to the Species War gods, who were *originally* *Homo erectus* gods. In the modern era, the corn spirits were these same *Homo erectus* harvest gods, ridiculed.

Frazer devoted thirteen pages to describing the corn spirit beliefs and practices within northern Europe alone. Here are the first four of those pages, reproduced at length to convince you that these beliefs were universal and virtually identical among Indo-Europeans. Many other peoples, especially in America and the Malay Archipelago, had similar rites and beliefs. Frazer acknowledges that the puppet "Corn Mothers" are

modern substitutes for what were once sacrificial victims. The similarities of these rites to others worldwide leave no doubt as to their original, bloody character. *Notice how many of these obsessions relate to reaping.*

In Germany, the corn is very commonly personified under the name of the Corn-mother. Thus, in spring, when the corn waves in the wind, the peasants say, "There comes the Corn-mother," or "The Corn-mother is running over the field," or "The Corn-mother is going through the corn." When children wish to go into the fields to pull the blue corn-flowers or the red poppies, they are told not to do so because the Corn-mother is sitting in the corn and will catch them. Or again she is called, according to the crop, the Rye-mother or the Pea-mother, and children are warned against straying in the rye or among the peas by threats of the Rye-mother or the Pea-mother. Again, the Corn-mother is believed to make the crop grow. Thus, in Magdeburg it is sometimes said, "It will be a good year for flax; the Flax-mother has been seen." In a village of Styria, it is said that the Corn-mother, in the shape of a female puppet made from the last sheaf of corn and dressed in white, may be seen at midnight in the cornfields, which she fertilizes by passing through them; but if she is angry with a farmer, she withers up all his corn.

Further, the Corn-mother plays an important part in harvest customs. She is believed to be present in the handful of corn that is left standing last on the field; and with the cutting of this last handful she is caught, or driven away, or killed. In the first of these cases, the last sheaf is carried joyfully home and honored as a divine being. It is placed in the barn, and at threshing the corn-spirit appears again. In the Hanoverian district of Hadeln the reapers stand round the last sheaf and beat it with sticks to drive the Corn-mother out of it. They call to each other, "There she is! Hit her! Take care she doesn't catch you!" The beating goes on till the grain is completely threshed out; then the Corn-mother is believed to be driven away. In the neighborhood of Danzig, the person who cuts the last ears of corn makes them into a doll, which is called the Corn-mother or the Old Woman and is brought home on the last wagon. In some parts of Holstein, the last sheaf is dressed in woman's

clothes and called the Cornmother. It is carried home on the last wagon and then thoroughly drenched with water. The drenching with water is doubtless a rain-charm. [*H No, it's symbolic of drowning the "Corn-mother."*] In the district of Bruck in Styria the last sheaf, called the Corn-mother, is made up into the shape of a woman by the oldest married woman in the village, of an age from fifty to fifty-five years. The finest ears are plucked out of it and made into a wreath, which, twined with flowers, is carried on her head by the prettiest girl of the village to the farmer or squire, while the Corn-mother is laid down in the barn to keep off the mice. In other villages of the same district the Corn-mother, at the close of harvest, is carried at the top of a pole by two lads. [*H You'll see what this signifies in Chapter 35 and Appendix B.*] They march behind the girl who wears the wreath to the squire's house, and while he receives the wreath and hangs it up in the hall, the Corn-mother is placed on the top of a pile of wood, where she is the center of the harvest supper and dance. [*H Here's a very strong hint of what the next chapter is all about.*] Afterwards she is hung up in the barn and remains there till the threshing is over. The man who gives the last stroke at threshing is called the son of the Corn-mother; he is tied up in the Corn-mother, beaten and carried through the village. The wreath is dedicated in church on the following Sunday; and on Easter Eve the grain is rubbed out of it by a *seven-year-old* girl and scattered amongst the young corn. At Christmas, the straw of the wreath is placed in the manger to make the cattle thrive. Here the fertilizing power of the Corn-mother is plainly brought out by scattering the seed taken from her body (for the wreath is made from the Corn-mother) among the new corn; and her influence over animal life is indicated by placing the straw in the manger. Amongst the Slavs also the last sheaf is known as the Rye-mother, the Wheat-mother, the Oats-mother, the Barley-mother and so on, according to the crop. In the district of Tarnow, Galicia, the wreath made from the last stalks is called the Wheat-mother, Rye-mother, or Pea-mother. It is placed on a girl's head and kept till spring, when some of the grain is mixed with the seed-corn. Here again the fertilizing power of the Corn-mother is indicated. In France, also, about

Auxerre, the last sheaf goes by the name of the Mother of the Wheat, Mother of the Barley, Mother of the Rye, of Mother of the Oats. They leave it standing in the field till the last wagon is about to wend homewards. Then they make a puppet out of it, dress it with clothes belonging to the farmer and adorn it with a crown and a blue or white scarf. *A branch of a tree is stuck in the breast of the puppet, which is now called the Ceres. [H Emphasis mine. That "mistletoe" just keeps popping up everywhere!]* At the dance in the evening the Ceres is set in the middle of the floor, and the reaper who reaped fastest dances round it with the prettiest girl for his partner. After the dance a pyre is made. All the girls, each wearing a wreath, strip the puppet, pull it to pieces and place it on the pyre, along with the flowers with which it was adorned. Then the girl who was the first to finish reaping sets fire to the pile, and all pray that Ceres may give a fruitful year. Here, as Mannhardt observes, the old custom has remained intact, though the name Ceres is a bit of schoolmaster's learning. *[H No! Everywhere, the grain gods commemorated **historical**, Homo erectus people. Naturists couldn't admit to their historicity.]* In Upper Brittany, the last sheaf is always made into human shape; but if the farmer is a married man, it is made double and consists of a little corn-puppet placed inside of a large one...

Sometimes the last sheaf is called, not the Corn-mother, but the Harvest-mother or the Great Mother. In the province of *Osnabrueck*, Hanover, it is called the Harvest-mother; it is made up in female form, and then the reapers dance about with it. In some parts of Westphalia, the last sheaf at the rye-harvest is made especially heavy by fastening stones in it. They bring it home on the last wagon and call it the Great Mother, though they do not fashion it into any special shape. In the district of Erfurt, a very heavy sheaf, not necessarily the last, is called the Great Mother and is carried on the last wagon to the barn, where all hands lift it down amid a fire of jokes. *[H Here's a fourth subtle reference to Homo sapien male/Homo erectus female sexual relations.]*

Sometimes again the last sheaf is called the Grandmother and is adorned with flowers, ribbons and a woman's apron. In East Prussia... the reapers call out to the woman who binds the

last sheaf, "You are getting the Old Grandmother." In the neighborhood of Magdeburg, the men and women servants strive for who shall get the last sheaf, called the Grandmother. Whoever gets it will be married in the next year, but his or her spouse will be old; if a girl gets it, she will marry a widower; if a man gets it, he will marry an old crone. [*Here's a fifth subtle reference to Homo sapien male/Homo erectus female sexual relations. The rest of this passage is loaded with them. In Appendix E, we'll discover this to be a major theme of a classical, epic tale.*] In Silesia, the Grandmother -- a huge bundle made up of three or four sheaves by the person who tied the last sheaf -- was formerly fashioned into a rude likeness of the human form. In the neighborhood of Belfast, the last sheaf sometimes goes by the name of the Granny. It is not cut in the usual way, but all the reapers throw their sickles at it and try to bring it down. It is plaited and kept till the autumn. Whoever gets it will marry during the year.

Often the last sheaf is called the Old Woman or the Old Man. In Germany, it is frequently shaped and dressed as a woman, and the person who cuts it or binds it is said to "get the Old Woman." At *Altisheim*, in Swabia, when all the corn of a farm has been cut except a single strip, all the reapers stand in a row before the strip; each cuts his share rapidly, and he who gives the last cut "has the Old Woman." When the sheaves are being set up in heaps, the person who gets hold of the Old Woman, which is the largest and thickest of all the sheaves, is jeered at by the rest, who call out to him, "He has the Old Woman and must keep her." The woman who binds the last sheaf is sometimes herself called the Old Woman, and it is said that she will be married in the next year. In *Neusass*, West Prussia, both the last sheaf--which is dressed up in a jacket, hat and ribbons--and the woman who binds it are called the Old Woman. Together they are brought home on the last wagon and are drenched with water. In various parts of North Germany, the last sheaf at harvest is made up into a human effigy and called "the Old Man"; and the woman who bound it is said to, "have the Old Man."

In West Prussia, when the last rye is being raked together, the women and girls hurry with the work, for none of them likes

to be the last and to get "the Old Man," that is, a puppet made from the last sheaf, which must be carried before the other reapers by the person who was the last to finish. In Silesia, the last sheaf is called the Old Woman or the Old Man and is the theme of many jests; it is made unusually large and is sometimes weighted with a stone. Among the Wends, the man or woman who binds the last sheaf ... is said to "have the Old Man." A puppet is made from the wheaten straw and ears in the likeness of a man and decked with flowers. The person who bound the last sheaf must carry the Old Man home, while the rest laugh and jeer at him. The puppet is hung up in the farmhouse and remains till a new Old Man is made at the next harvest.

In some of these customs, as Mannhardt has remarked, the person who is called by the same name as the last sheaf and sits beside it on the last wagon is obviously identified with it; he or she represents the corn-spirit that has been caught in the last sheaf; in other words, the corn-spirit is represented in duplicate, by a human being and by a sheaf. The identification of the person with the sheaf is made still clearer by the custom of wrapping up in the last sheaf the person who cuts or binds it. Thus, at *Hermsdorf* in Silesia, it used to be the regular practice to tie up in the last sheaf the woman who had bound it. At *Weiden*, in Bavaria, it is the cutter, not the binder, of the last sheaf who is tied up in it. Here the person wrapt up in the corn represents the corn-spirit, exactly as a person wrapt in branches or leaves represents the tree-spirit.

The last sheaf, designated as the Old Woman, is often distinguished from the other sheaves by its size and weight. Thus, in some villages of West Prussia the Old Woman is made twice as long and thick as a common sheaf, and a stone is fastened in the middle of it. Sometimes it is made so heavy that a man can barely lift it. At *Alt-Pillau*, in *Samland*, eight or nine sheaves are often tied together to make the Old Woman, and the man who sets it up grumbles at its weight. At *Itzgrund*, in Saxe-Coburg, the last sheaf, called the Old Woman, is made large with the express intention of thereby securing a good crop next year. Thus, the custom of making the last sheaf unusually large or heavy is a charm, working by sympathetic magic, to

ensure a large and heavy crop at the following harvest. [*H You're incorrect again, Sir James. The weight of the last sheaf symbolized a Homo erectus who once hid in the corn, most likely in the last sheaf.*]

In Scotland, when the last corn was cut after Hallowmas, the female figure made from it was sometimes called the Carlin or Carline, that is, the Old Woman. But if cut before Hallowmas, it was called the Maiden; if cut after sunset, it was called the Witch, being supposed to bring bad luck. [*H Witches go out at night.*] Among the Highlanders of Scotland, the last corn cut at harvest is known either as the Old Wife (*Cailleach*) or as the Maiden; overall, the former name seems to prevail in the western and the latter in the central and eastern districts. Of the Maiden, we shall speak presently; here we are dealing with the Old Wife. The following general account of the custom is given by a careful and well-informed inquirer, the Rev. J. G. Campbell, minister of the remote Hebridean island of Tiree regarding "The Harvest Old Wife (a *Cailleach*)": in harvest, there was a struggle to escape from being the last done with the shearing, and when tillage in common existed, instances were known of a ridge being left unshorn (no person would claim it) because of it being behind the rest. The fear entertained was that of having the 'famine of the farm' (*gort a bhaile*), in the shape of an imaginary old woman (*cailleach*), to feed till next harvest. Much emulation and amusement arose from the fear of this old woman... The first one done made a doll of some blades of corn, which was called the 'old wife' and sent to his nearest neighbor. He in turn, when ready, passed it to another still less expeditious, and the person it last remained with had 'the old woman' to keep for that year."

In the island of Islay, the last corn cut goes by the name of the Old Wife (*Cailleach*), and when she has done her duty at harvest she is hung up on the wall and stays there till the time comes to plough the fields for the next year's crop. Then she is taken down and on the first day when the men go to plough, she is divided among them by the mistress of the house. They take her in their pockets and give her to the horses to eat when they reach the field. This is supposed to secure good luck for the

next harvest and is understood to be the proper end of the Old Wife. --Frazer: 463-68

Frazer gives nine more similar pages of corn-spirit data from northern Europe. He insisted that humans were invariably sacrificed only as representatives of corn or vegetation spirits that needed to be magically revitalized. Again, he was promoting the naturism belief that these spirits, like all others, were invented solely out of a need and desire to wishfully control nature. *In other words, per Frazer and the naturists, there were no prehistoric hominid antecedents to these spirits.* If you've had your thinking cap on while reading this chapter, then you know how laughable that suggestion is; and you may jump to the last three pages of this chapter. For those of you who still don't see the the historical phenomenon and the victims that gave rise to "corn spirits," switch on your imagination as you read these last few examples.

It has been already mentioned, ... [*H by*] Diodorus, that in ancient Egypt the reapers were wont to lament over the first sheaf cut, invoking Isis as the goddess to whom they owed the discovery of corn... (The reapers chanted) over the cut corn as a dirge for the death of the corn-spirit (Isis or Osiris) and a prayer for its return. --Frazer: 492-3

As you'll see in Appendix C, Osiris was a primordial father (a dominant male of a horde) and victim of the "original sin" who became a symbol for *Homo erectus per se* in Egypt. He became the focus of enormous guilt and obsessional fear. Continuing in Frazer, page 493:

In Bithynia, a ... mournful ditty, called Bormus or Borimus, was chanted by Mariandynian reapers. Bormus was said to have been a handsome youth, the son of King Upias or of a wealthy and distinguished man. One summer day, watching the reapers at work in his fields, he went to fetch them a drink of water and was never heard of more. So, the reapers sought for him, calling him in plaintive strains, which they continued to chant at harvest ever afterwards.

Whether they hoped to manipulate the corn spirits or to propitiate them by sacrificing "Borimus," either way, the obsession was the same. The

Homo sapien gentry were symbols for the original, *Homo erectus* gentry, about whom our ancestors felt extremely guilty, and this guilt was piqued during reaping. The victim's status as a rich man's son no doubt increased the reapers' resentment and motivation to kill him.

In Phrygia the corresponding song, sung...at reaping and at threshing, was called *Lityerses*. According to one story, Lityerses was a bastard son of Midas, King of Phrygia and dwelt at Celaenae. He used to reap the corn and had an enormous appetite. When a stranger happened to enter the cornfield or to pass by it, Lityerses gave him plenty to eat and drink, then took him to the cornfields on the banks of the Maeander and compelled him to reap along with him. Lastly, it was his custom to wrap the stranger in a sheaf, cut off his head with a sickle and carry away his body, swathed in the corn stalks... Lityerses used to throw the bodies of his victims into the river... There are some grounds for supposing that in these stories of Lityerses we have the description of a Phrygian harvest custom in accordance with which certain persons, especially strangers passing the harvest field, were regularly regarded as embodiments of the corn-spirit and as such were seized by the reapers, wrapt in sheaves and beheaded, their bodies, bound up in the corn-stalks, being afterwards thrown into water as a rain-charm. --Frazer: 494

It is reasonable to suppose that such customs eventually caused people to stay away from the cornfields at harvest time. As that happened, the reapers and binders would have had to choose a sacrificial victim from among themselves. Herein lays the original meaning of all these latter-day European customs whereby the slowest worker is designated as the corn-spirit, crowned, wrapped in corn stalks, *etc.* The "blackened faces" and the "witch" in the next rite leave us absolutely no doubt that the "corn spirits" (originally fertility, corn or vegetation Gods) were *Homo erecti*.

In the East Riding of Yorkshire, a custom called "burning the Old Witch" is observed on the last day of harvest. A small sheaf of corn is burnt on the field in a fire of stubble; peas are parched at the fire and eaten with a liberal allowance of ale; and the lads and lasses romp about the flames and amuse

themselves by *blackening each other's faces*. --Frazer: 497, *H emphasis mine*

Credit Frazer with a partially correct interpretive comment:

Plainly, therefore, these spring and harvest customs are based on the same ancient [*H unconscious*] modes of thought and form parts of the same primitive heathendom that was doubtless practiced by our forefathers long before the dawn of history. --Frazer: 476

But “based on” is not specific enough. The customs are based on Species War violence that gave rise to the spirits. These corn “spirits,” as the peasants in Frazer’s passages called them, were but dim, degenerate recollections of a once-vital European paganism. If I tell you that Demeter, the Greek vegetation goddess, was the daughter of Cronus and Rhea or that her Roman counterpart, Ceres, was the daughter of Saturn and Ops; then, by combining this with the fact that Cronus (Saturn) and Rhea (Ops) were the Neanderthal rulers of Elysium, you know that these vegetation gods were also powerful *Homo erecti* (or, later, their *Homo sapien* counterparts in the Species War, counterparts onto whom *Homo erectus* ambivalence had rubbed off).

Grimm seconds my interpretation. He says that right up to his day, in lower Germany, people still left corn in their fields for Woden (Odin) and his horse. “It was not Woden exclusively that bestowed fertility on the fields; Donar, (Thor) and his mother the earth, stood in still closer connection with agriculture” (Grimm: 157).

Now you’re way ahead of the experts in interpreting European folklore. The gods of departments of nature were not willfully invented. They arose from our violent prehistory, ambivalence felt for the victims, repression, spirit projection from the unconscious struggle between competing emotions, propitiation and ritual reenactment of their death and the perennial displacement onto these “gods” of similar repressed ambivalence felt toward ongoing genetic competitors.

But why was it that reaping, as opposed to sowing or other stages of the agricultural cycle, stimulated such inordinate obsessional fear (and in the era of modern religion, ridicule) of Homo erectus? We can’t claim to really understand these corn gods and the corn rituals until we are able to answer

this. Before I give you the answer in Chapter 30, try to figure this one out. I'm going to give you two clues.

The first clue comes from pre-Columbian Mexico and the rites pertinent to the god *Camaxtli*. *Camaxtli* was the principal god of the people of *Heroinic*, one of the unconquered kingdoms east of Mexico proper (Tenochtitlan, what is now Mexico City). *Camaxtli* was also worshiped by the Tlaxcalans and was an early Chichimec god of the hunt. Other Aztec ancestors of the nomadic Chichimecs knew him as *Yemaxtli* or *Mixcoatl* ("Cloud *Serpent*").

The god's idol was "a man with very long hair, *his forehead and eyes black*. [He's part Aboriginal African American.] On his head, he wore a *crown of plumes*, and his *nose was pierced with a beryl stone*. [H Nostrils were pierced and spread to make the nose look *Homo erectus*.] On his arms he wore silver bracelets, in the fashion of knotted cords, *with arrows set into them*, three on each arm. From his armpits hung rabbit skins like the stole of a priest. In his right hand, he carried a net basket that contained the food he carried to the woods when he went hunting. In his left, he bore his *bow and arrow*. His breechcloth was highly adorned, and he wore shoes on his feet. His entire body was striped from top to bottom with white stripes." (See Durán, 1971: 143.)

In Appendix B, the Australian Aborigines will leave us no doubt that white stripes designate people as being long dead, as being people of the "Dreamtime." Everything about him, except his black color, especially his "serpent" status says he's *Homo erectus*. His rite further reveals the original *Homo erectus* identity of this god. It's a Species War rite that should clearly reveal the connection between the cornfields and the gods. Listen carefully as Durán describes it:

When dawn came, before the men from the city arrived, all these noblemen and hunters arrayed themselves in the following way. First, they painted a black circle around their mouths, and they did the same to their eyes; [*H they were guilty*]; they feathered their heads and ears with red plumes; they encircled their heads with bands of red leather [*H red to indicate the accomplishment of bloody deeds*]⁶⁵; and in the knot

⁶⁵ Recall that the Kwakiutl sacrament, symbolic of the body of the primal father was a ring of cedar bark that was dyed red (page 48, above). The Aztecs undoubtedly also intended the grotesque red buccal mask that was worn by a black bearded man representing

or bow made by the leather at the nape of the neck was tied a bunch of feathers from the eagle and other [birds], which hung down their backs. They smeared their bodies with stripes of white paint. All were nude except for their beautifully adorned breechcloths.

When the man representing *Quecholli* [*H another name for Camaxtli*] appeared, the men came out to meet him in good order. Having received him, they led him to the place where the hunt was to be. An idol, together with a bower, had already been set up on this site, the summit of the hill. [This bower] was finely constructed of flowers, feathers and cloth and bore the name *Mixcoateocalli*, which means Sacred Place of Mixcoatl [*H Camaxtli*]. Mixcoatl means Cloud Serpent [*H Homo erectus in heaven*].

When [the men] arrived, they surrounded the woods in wing formation, leaving the hill with the shrine, or bower, in the center. *They surrounded it with a cordon.* [*H Emphasis mine*] This accomplished, a warning was given and was heard by the leaders and the captains of the chase. They set out for the hill with such cries and shrieks that it seemed that the mountain might collapse. *The men went in such good order, so close to one another, that a mouse would have found it impossible to escape. And in this disciplined form they finally arrived at the shrine on the crest of the hill.* [*H emphasis mine*] Before them fled all the game and creatures of the woods, which, seeing themselves surrounded, struggled to escape. The killing, the shooting with arrows, took place now, together with the catching of deer, hares, rabbits, pumas, mountain lions and other beasts, squirrels, weasel and snakes. They captured alive all the game they could. Great honors were awarded to those who caught or killed the largest number of animals. They were granted new and fine gifts of mantles, splendid loincloths, featherwork and other things.

Quetzalcoatl (their chief personification of *Homo erectus* and *Aboriginal African American victims*) to indicate cannibalism and other bloody deeds. The Incas painted their faces red for religious ceremonies, painted the bodies of some of their human sacrifices red and carried red clay to at least one of their mountaintop shrines so as to make a red floor for the girl who was sacrificed thereon (Reinhard: 75).

After the hunt the game was placed before the idol, where it was sacrificed and slain *as if it had been human*. [H *emphasis mine*] The oblation terminated, all descended to the plain, where they split into two paths. There they spread a great deal of grass (the place was called *Zacapan*, which means On the Grass), and all sat down. Then they took the tinder, flint and other instruments for kindling fire from the case, and the priests lighted a new fire, blessing it with certain ceremonies. They built great bonfires to roast all the game, and this was eaten with much reverence and pleasure, together with *tzoalli* bread, which --as I have remarked --is a bread made of amaranth seeds, much like our own rye bread. On this day, they all remained in the woods until the following morning. But at dawn they returned to the hunt, and if [animals] were taken, they repeated the actions of the previous day. [H *They repeated this style of hunting until all the "animals" (symbolic Homo erecti) had been killed.*] After having eaten, they returned in the same good order with which they had come, carrying with them the image of the god with much reverence. --Durán, 1971: 146-148⁶⁶

Now do you see the connection between the reaping and the gods?

The second clue is one that is observable universally. This all-important clue that Frazer overlooked is simply this: *reaping was one of those undesirable and menial tasks that members of a clan, commune or a work team distributed equally by forming and moving forward in a cordon*. Apparently, Sir James never worked on a farm --too bad for him. If a workingman's Ph.D. had been among his many credentials, he might have been able to put it all together.

If this clue hasn't already enabled *you* to put it all together, to see why reaping piqued the Species War guilt of those who did this type of work; then keep it in mind as we investigate the Fire Festivals.

⁶⁶ Although this type hunt may have lost most of its religious significance for the Peruvians, Cobo tells us that they also practiced it whenever the Inca or one of his governors gave permission. For these "*royal hunts*" or *chacos*, the Inca would order "ten or twenty thousand Indians to assemble, or as many as he thought necessary, according to the size of the area that they were going to encircle" (Cobo: 241).

CHAPTER 29: THE FIRE FESTIVALS

*Ring around the Rosie, a pocket full of posies,
Ashes, ashes, we all fall down. –Anonymous*

Every man of us has all the centuries in him. --John Morley

It was the biggest fire that I had ever seen; and it impressed me as no other ever will. At the top of the three-story-high bonfire orange tongues licked the black October night and cast an orange sheen upon the neighboring “Village Hall” and the tract houses in the distance. The occupants of these houses had been drawn like metal filings to a giant magnet and now formed a dense ring of humanity encircling the flames. Like most of the young boys, I flirted with it and taunted it; but the infernal heat forced me to maintain a respectable distance. Its crackles and groans held conversation to a minimum. My constrained mind wandered back to preceding weeks when I had seen fathers and children lugging their contributions of scrap wood to the community pile. I had thought at first that the bonfire was to burn all the village garbage. I was wrong. Only wood was to be immolated. This was some kind of religious custom. My parents and our neighbors, second and third generation Americans living in a Chicago suburb in the early 1950s, were observing this custom in imitation of their European forebears.

“What’s the bonfire for Dad?”

He answered, as had countless generations of parents before him, “I don’t know.”

Not until a few days ago did I ever imagine that I would rediscover the meaning of this 65-70-thousand-year-old custom, a custom that was once practiced all over Eurasia and parts of North Africa and is still practiced all over India. But I have rediscovered its meaning!

Again, we are indebted to Frazer for archiving the data. Almost 60 pages of his abridged summary of *The Golden Bough* are devoted to fire festivals. As you will see, there is good reason why I must reproduce this data at length and impress upon you the extent and the intensity of this custom. Let’s listen to Frazer on the Fire Festivals of Europe.

All over Europe the peasants have been accustomed from time immemorial to kindle bonfires on certain days of the year and to dance round or leap over them. Customs of this kind can

be traced back on historical evidence to the Middle Ages, and their analogy to similar customs observed in antiquity goes with strong internal evidence to prove that their origin must be sought in a period long prior to the spread of Christianity. Indeed, the earliest proof of their observance in Northern Europe is furnished by the attempts made by Christian synods in the eighth century to put them down as heathenish rites.
--Frazer: 705-6

How ironic it was for the Church to condemn, as “heathen” or “pagan,” rites that are like the earliest Hebrew rites and refer to prehistoric events that are the principal stuff of all religions. Between Frazer’s accounts of the Fire Festivals, I’ll intersperse Old Testament passages that are similar in their meaning and should help you to get the picture--if you haven’t got it already. Continuing in Frazer, page 706:

Not uncommonly effigies are burned in these fires, or pretense is made of burning a living person in them; and there are grounds for believing that anciently human beings were actually burned on these occasions. A brief review of the customs in question will bring out the traces of human sacrifice and will serve at the same time to throw light on their meaning.

The seasons of the year when these bonfires are most commonly lit are spring and midsummer; but in some places, they are kindled also at the end of autumn or during the winter, particularly on Hallow E’en (the thirty-first of October), Christmas Day and the Eve of Twelfth Day...

The custom of kindling bonfires on the first Sunday in Lent has prevailed in Belgium, the north of France and many parts of Germany. Thus, in the Belgian Ardennes for a week or a fortnight before the “day of the great fire,” as it is called, children go about from farm to farm collecting fuel. At Grand Halleux, *anyone who refuses their request is pursued next day by the children, who try to blacken his face with the ashes of the extinct fire [H emphasis mine]*.

By now, the significance of what I have highlighted should be obvious to you. If not, you are reading too fast and not deliberating as a good detective must. Continuing:

When the day has come, they cut down bushes, especially juniper and broom and in the evening great bonfires blaze on all the heights. It is a common saying that *seven* bonfires should be seen if the village is to be safe from conflagrations. If the Meuse happens to be frozen hard at the time, bonfires are lit also on the ice. At Grand Halleux, they set up a pole called *makral*, or “the witch,” in the midst of the pile, and *the fire is kindled by the man who was last married in the village.* --*Ibid.*, H emphasis mine

Considering all that the collective mythology indicates and what we can infer about early *Homo erectus-Homo sapien* sexual relations, the meaning of this italicized practice should also be transparent. Originally, the newly married man chosen to light this fire that burned the witch (an opportunistic collaborator and consort of *Homo erectus*) was giving his bride a warning not to consort with enemies. More:

At Paturages, in the province of Hainaut, down to about 1840 the custom was observed under the name of *Escouvion* or *Scouvion*. Every year on the first Sunday of Lent, which was called the Day of the Little Scouvion, young folks and children used to run with lighted torches through the gardens and orchards. As they ran they cried at the pitch of their voices:

“Bear apples, bear pears and cherries *all black to Scouvion!*”
[*H emphasis mine*]

At these words the torchbearer whirled his blazing brand and hurled it among the branches of the apple-trees, the pear-trees and the cherry-trees. The next Sunday was called the Day of the Great Scouvion, and the same race with lighted torches among the trees of the orchards was repeated in the afternoon till darkness fell. --Frazer: 707

The italicized command assures us that this rite once included burnt (propitiatory) offerings. The Bible preserves a record of such offerings:

When the sun had set and it was dark, there appeared a smoking brazier [*H pan for holding hot coals*] and a flaming torch, which passed between those pieces [*H the divided*

animals that Abraham's vision of the Lord had said to sacrifice]. It was on that occasion that the Lord made a covenant with Abraham. --Genesis 15: 17-18

Continuing in Frazer:

In Germany, Austria and Switzerland at the same season similar customs have prevailed. Thus, in the Eifel Mountains, Rhenish Prussia, on the first Sunday in Lent young people used to collect straw and brushwood from house to house. *These they carried to an eminence and piled up round a tall, slim beech-tree, to which a piece of wood was fastened at right angles to form a cross. [H Emphasis mine --the bark of the Beech tree is white and would have contrasted dramatically with the color of the being who was originally bound to it and burned.]* The structure was known as the "hut" or "castle." Fire was set to it and the young people marched round the blazing "castle" bareheaded, each carrying a lighted torch and praying aloud. Sometimes a straw man was burned in the "hut." People observed the direction in which the smoke blew from the fire. If it blew towards the cornfields, it was a sign that the harvest would be abundant. --Frazer: 709

The Roman crucifixions suffered by Paul's Jesus and countless anonymous but historical others were reenactments. They magically manipulated and propitiated angry gods who had suffered a more violent but similar fate. The Bible provides us with dilute but similar material such as:

Thereupon Abraham took the wood for the holocaust *and laid it on his son Isaac's shoulders*, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham. "Father!" he said. "Yes, son," he replied. Isaac continued, "Here are the fire and the wood, but where is the sheep for the holocaust?" "Son," Abraham answered, "God himself will provide the sheep for the holocaust." -Genesis 22: 6-8

And:

In the daytime, the cloud of the Lord was seen over the Dwelling [*H that housed the “ark of the covenant” that, considering all that we have discovered, symbolizes Homo erectus’ promise not to seek revenge*]; whereas at night, fire was seen in the cloud by the whole house of Israel in all the stages of their journey. -Exodus 40: 38

Here’s another one that threatens wives and thieves with the fate of...someone we’re getting to know...

At Cobern, in the Eifel Mountains, the lads make up a straw man on Shrove Tuesday. The effigy is formally tried and accused of having perpetrated all the thefts that have been committed in the neighborhood throughout the year. Being condemned to death, the straw man is led through the village, shot and burned upon a pyre. They dance round the blazing pile, and the last bride must leap over it. –Frazer: 711

There an angel of the Lord appeared to him in fire flaming out of a bush... God called out to him from the bush. -Exodus 3: 2-4

Here’s a protective rite reminiscent of potlatching:

Another occasion on which these fire-festivals are held is Easter Eve, the Saturday before Easter Sunday. On that day, it has been customary in Catholic countries to extinguish all the lights in the churches and then to make a new fire, sometimes with flint and steel, sometimes with a burning-glass. At this fire is lit the great Paschal or Easter candle, which is then used to rekindle all the extinguished lights in the church. In many parts of Germany, a bonfire is also kindled, by means of the new fire, on some open space near the church. It is consecrated, and the people bring sticks of oak, walnut and beech, which they char in the fire and then take home with them. Some of these charred sticks are thereupon burned at home in a newly kindled fire, with a prayer that God will preserve the homestead from fire, lightning and hail. Thus, every house receives “new fire.” Some

of the sticks are kept throughout the year and laid on the hearth-fire during heavy thunder-storms to prevent the house from being struck by lightning, or they are inserted in the roof with the like intention. Others are placed in the fields, gardens and meadows, with a prayer that God will keep them from blight and hail. -Frazer: 712

The archaeological record unequivocally informs us that “Prometheus,” who gave us fire and suffered so much at the hands of “Zeus” (*Homo sapien*), was *Homo erectus*. Frazer cites numerous examples of rites such as the one above wherein fire is made in some special way after all other fires are first extinguished. These commemorate *Homo erectus* giving us fire. All other lights must first be extinguished to promote the symbolism of the ritual fire as the first fire. The Greeks and the Romans of antiquity shared the same obsessions. Here’s an account of the Romans:

We have remarked that the numen of the hearth was the goddess Vesta. In the larger family of the state, the same holy principle was honored throughout the history of pagan Rome in a circular temple, where a pure flame was attended by six highly revered women. The flame was extinguished at the end of each year and re-lighted in the primitive way, with fire sticks. The dress of the Vestal Virgins resembled the gown of a Roman bride; and on assuming her vow, the dedicated nun was solemnly clasped by the *Pontifex Maximus*, the chief priest of the city, who said to her: *Te Amata, capio!* “My Beloved, I take possession of thee!” The two were symbolically man and wife. And if the Vestal broke her vow of chastity, she was buried alive. -Campbell, 1964: 321

Continuing in Frazer:

All over Northern and Central Germany, from Altmark and Anhalt on the east, through Brunswick, Hanover, Oldenburg, the Harz district and Hesse to Westphalia the Easter bonfires still blaze simultaneously on the hilltops. As many as forty may sometimes be counted within sight at once. Long before Easter the young people have been busy collecting firewood; every farmer contributes, and tar-barrels, petroleum cases and so

forth go to swell the pile. Neighboring villages vie with each other as to which shall send up the greatest blaze. The fires are always kindled, year after year, on the same hill, which accordingly often takes the name of Easter Mountain. It is a fine spectacle to watch from some eminence the bonfires flaring up one after another on the neighboring heights. As far as their light reaches, so far, in the belief of the peasants, the fields will be fruitful, and the houses on which they shine will be safe from conflagration or sickness. —Frazer: 712-713

How similar are the above rites to the Cannibal Pole rite of the Kwakiutls! The fears have multiplied and become more specific; but the underlying, prehistoric object of fear, *Homo erectus*, is the same. By no means were the Fire Festivals confined to the continent:

In the Central Highlands of Scotland bonfires, known as the Beltane fires, were formerly kindled with great ceremony on the first of May, and the traces of human sacrifices at them were particularly clear and unequivocal. [H *The sacrifices were intended to propitiate you-know-whom.*] The custom of lighting the bonfires lasted in various places far into the eighteenth century... And in the middle a pile of wood or other fuel was placed, which of old they kindled with *tein-eigin* -- forced-fire or *need-fire*. Although, for many years past, they have been contented with common fire, yet we shall now describe the process because it will hereafter appear that recourse is still had to the *tein-eigin* upon extraordinary emergencies.

The night before, all the fires in the country were carefully extinguished; and next morning the materials for exciting this sacred fire were prepared. The most primitive method seems to be that which was used in the islands of Skye, Mull and Tیره. A well-seasoned plank of oak was procured, in the midst of which a hole was bored. A wimble of the same timber was then applied, the end of which they fitted to the hole. But in some parts of the mainland the machinery was different. They used a frame of green wood, of a square form, in the center of which was an axletree. In some places three times three persons, in others three times nine, were required for turning around by turns the axle-tree or wimble. If any of them had been guilty of

murder, adultery, theft, or other atrocious crime, it was imagined either that the fire would not kindle, or that it would be devoid of its usual virtue. As soon as any sparks were emitted by means of the violent friction, they applied a species of agaric that grows on old birch-trees and is very combustible...

Haven't you heard something like this in the Bible? Listen:

During this time, Aaron's sons, Nadab and Abihu, took their censers [*H containers for burning incense*] and, strewing incense on the fire they had put in them, they offered up before the Lord profane fire, such as he had not authorized.

Fire therefore came forth from the Lord's presence and consumed them, so that they died in his presence. -Leviticus 10: 1.

The next sentence was written not by me but by Frazer. Frazer knew nothing of my theories. He thought that the Fire Festivals were "employed...as a cleansing agent, which purifies men, animals and plants by burning up and consuming the noxious elements, whether material or spiritual, which menace all living things with disease and death" (Frazer: 751). Nevertheless, he observes:

This fire had the appearance of being immediately derived from heaven, and manifold were the virtues ascribed to it (Frazer: 716).

A biblical passage says as much:

Understand then today that it is the Lord, your God, who will cross over before you as a consuming fire... --Deuteronomy 9: 3.

In the parish of Callander, a beautiful district of Western Perthshire, the Beltane custom was still in vogue towards the end of the eighteenth century. It has been described as follows by the parish minister of the time: "Upon the first day of May, which is called Beltan, or Baltein day, all the boys in a township

or hamlet, meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground, of such circumference as to hold the whole company. They kindle a fire and dress a repast of eggs and milk in the consistence of custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black. They put all the bits of the cake into a bonnet. Everyone, blindfolded, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit is the devoted person who is to be sacrificed to Baal, whose favor they mean to implore, in rendering the year productive of the sustenance of man and beast. --Frazer: 716-17, H emphasis mine

Irrespective of the struggles of the radical Elijah with the priests of Baal, the greater part of Baal appears to differ from *Homo erectus* (Cf. Huttner.) and the Hebrew God (Cf. Rogerson and Davies.) in name only. This rite further confirms both conclusions. Evidently, the "Sea Peoples" ("Philistines" to the Hebrews), who overran the Eastern Mediterranean in 1450-1100 B.C., brought "Baal" with them. Note also in the rite above that he who draws the black portion becomes both the magical representative of and food for *Homo erectus*.

I'm skipping many similar examples, rites that employ references to *Homo erectus*, black or brown ashes, specially made fires, sacrificial and fertility rites. Here's a twist:

But the season at which these fire-festivals have been most generally held all over Europe is the summer solstice [*H after which the sun begins to recede on the horizon and primitive men fear its desertion as days shorten*] ... A faint tinge of Christianity has been given to them by naming Midsummer Day after St. John the Baptist, but we cannot doubt that the celebration dates from a time long before the beginning of our era. -Frazer: 720.

While they surely did not recognize the “Holy Spirit” as representing *Homo erectus*, by renaming “Midsummer Day” “St. John the Baptist Day,” the Church fathers showed remarkable understanding. Baptismal rites and fire festival rites shared a common purpose: to infuse persons, plants or things with the “Holy Spirit” that would protect them and to infuse the organism so baptized with a “fiery soul” that would lessen his vulnerability. This infusion amounted to a combination of magical manipulation and propitiation. If the meaning of “fiery soul” is not already clear, it will be shortly.

The fire festivals had Paleolithic precursors. I challenge you to guess what they were between here and the next chapter. It’s incredibly simple. If you haven’t got it by now, psychological resistance is holding you back. More:

In Denmark and Norway also midsummer fires were kindled on St. John’s Eve on roads, open spaces and hills. People in Norway thought that the fires banished sickness from among the cattle. Even yet the fires are said to be lighted all over Norway on Midsummer Eve. They are kindled to keep off the witches, who are said to be flying from all parts that night to the Blocksberg, where the big witch lives. -Frazer: 724

Blocksberg, the fabled home of the witches, is on a mountaintop in Germany.

In Sweden, the Eve of St. John (St. Hans) is the most joyous night of the whole year. Throughout some parts of the country, especially in the provinces of Bohus and Scania and in districts bordering on Norway, it is celebrated by the frequent discharge of firearms and by *huge bonfires, formerly called Balder’s Balefires (Balder’s Balar)*, which are kindled at dusk on hills and eminences and throw a glare of light over the surrounding landscape. -Frazer: 724; *H emphasis mine*

This identification of Balder with the *Homo erectus* fire-festival further confirms my interpretation of the Myth of Balder. See pages 24 *et seq.*, above; and recall that Balder’s ship was set afire as it was shoved out to sea with his corpse, his wife and his horse upon it. Bear with me through still more fire-festival data. *It is essential that you understand that this type of*

rite was apparently universal among our ancestors. Here's a rite that tells the whole story. If you don't get the picture from this one, your repressive forces are working overtime:

At Jumieges, in Normandy, down to the first half of the nineteenth century, the midsummer festival was marked by certain singular features that bore the stamp of a very high antiquity. Every year, on the twenty-third of June, the Eve of St. John, the Brotherhood of the *Green Wolf* chose a new chief or master, who had always to be taken from the hamlet of Conihout. On being elected, the new head of the brotherhood assumed the title of the Green Wolf and donned a peculiar costume consisting of a long green mantle and a very tall *green hat of a conical shape* and without a brim. [*H Witches' hats and the ubiquitous "dunce caps" were all originally associated with Homo erectus' sloped forehead.*] Thus arrayed, he stalked solemnly at the head of the brothers, chanting the hymn of St. John, the crucifix and holy banner leading the way, to a place called Chouquet. Here the procession was met by the priest, presenters and choir, who conducted the brotherhood to the parish church. After hearing mass, the company adjourned to the house of the Green Wolf, where a simple repast was served up to them. At night, *a bonfire was kindled to the sound of hand-bells by a young man and a young woman, both decked with flowers.* Then the Green Wolf and his brothers, with their hoods down on their shoulders and holding each other by the hand, ran around the fire after the man who had been chosen to be the Green Wolf of the following year. *Though only the first and the last man of the chain had a hand free,* their business was to surround and seize thrice the future Green Wolf, who in his efforts to escape belabored the brothers with *a long wand that he carried.* When at last they succeeded in catching him they carried him to the burning pile and made as if they would throw him on it. [*H Each year they captured and killed a Homo erectus male. His spirit was thought to pass into a wolf. Over the course of a year, this wolf was propitiated and co-opted to become the "green wolf."*] This ceremony over, they returned to the house of the Green Wolf, where a supper, still of the most meager fare, was set before them. Up till midnight a sort of

religious solemnity prevailed. [*H The last, much-hounded Homo erecti would have suffered terribly. Once the “green wolf” had been immolated, guilt was assuaged by eating a meager fare. The suggestion is that hunger and desperation led our ancestors to kill and eat Homo erectus. Solemnity is also a response to guilt.*] But at the stroke of twelve all this was changed. Constraint gave way to license; pious hymns were replaced by Bacchanalian ditties and the shrill quavering notes of the village fiddle hardly rose above the roar of voices that went up from the merry brotherhood of the Green Wolf. Next day, the twenty-fourth of June or Midsummer Day, was celebrated by the same personages with the same noisy gaiety. -Frazer: 728-29, *H emphasis mine.*

Can you see what the holding of hands by the men who corner the wolf symbolizes? In Chapter 34, “Oak Trees and Other Sacred Things,” you will discover the positive aspect of the wand. You already know that, on the negative side, it symbolizes a primordial weapon. You know, of course, who the “Green Wolf” is. Slightly less compromised, he was known as the “Green Man.” The Green Man was perhaps the most popular of the European “savages,” “woodmen” or “wildmen.” “His image permeates every form of medieval art, from architecture to heraldry; and in the latter, he is often shown as a supporter of an armorial shield.” (Shackley: 25) Now here’s the proof of the identification of the “nobility” or the “gentry” with Neanderthal, the proof that I promised you in Chapter 21:

Over 200 European families have wildmen as heraldic emblems and many more as supporters [*H of those emblems*]. Any nude figure in heraldry is called a “savage,” “wildman” or “woodman,” and the terms are quite interchangeable. There is little variation in the way they are portrayed, leafy decorations and a club being the rule. Many members of the English nobility have a coat of arms that includes such figures, and that of Earl Poulett has a male and female “savage” (the only example known where both occur together). --Shackley: 25

How could the “nobles” not have *Homo erectus* pedigrees? The nobles were close friends or family of the king, and the king was originally a magical surrogate for the supreme god (*per* Chapter 3). *This fraudulent*

*identity of a whole class was just the extension of an older fraud concerning its leader.*⁶⁷ Recall how we described the first kings in Chapter 5 as the supreme magic acts of magician-priests. Wherever the experiment proved successful, it was only natural for the superstitious populace to believe literally in what began as sham. Moreover, because tribal peoples remembered that the land had all belonged to “the gods,” the first claims to real property would have been only as credible as the alleged *Homo erectus* pedigrees of the claimants.

To Lenin’s insight that the nuclear state (standing police, military and law-making system) was the invention of early claimants of real property and to Marx’s insightful aphorism that capital came into the world, “dripping from head to toe and every pore with blood and sweat,”⁶⁸ we can now add another. Real property paraded into the world draped in lies, water-logged by the Flood and courted by guilt, fear and wishful thinking. Continuing with the fire festivals,

In the Vale of Glamorgan (*Wales*), a cartwheel swathed in straw used to be ignited and sent rolling down the hill. If it kept alight all the way down and blazed for a long time, an abundant harvest was expected. -Frazer: 730

A burning disk or cartwheel, rolling down a hill, would look rather like the sun, wouldn’t it? Have you figured out yet why the Deluge gods became associated with the sun? Earlier I gave you one reason: material, marital and reproductive prospects improved enormously for *Homo sapiens* after the Species War. But there are at least two more reasons why Species War warriors became associated with the sun.

⁶⁷ The nobility’s claim to privilege and power was also based upon their military prowess and leadership. They protected men who were meeker or of lesser fighting ability. But the external threat was generally from the same “noble,” loveless and angry latent homosexual Ks. Without the aggravating influence of homophobia and latent homosexuality, the K and R class struggle could not have become as violent and extreme as it did. This struggle can only be minimized by multinational agreement, which has had to await modern telecommunications, means of birth control and social science. See the Conclusion and my other works, *Stage II of the Nonviolent Rainbow Revolution* and the *Hutner Orwell Treaty Amendment*.

⁶⁸ Most men must become dispossessed of all means of production before they will sell their labor to others.

The practice of lighting bonfires on Midsummer Eve and dancing or leaping over them is, or was till recently, common all over Spain and in some parts of Italy and Sicily. In Malta, great fires are kindled in the streets and squares of the towns and villages on the Eve of St. John (Midsummer Eve); formerly the Grand Master of the Order of St. John used on that evening to set fire to a heap of pitch barrels placed in front of the sacred Hospital. In Greece, too, the custom of kindling fires on St. John's Eve and jumping over them is said to be still universal. -Frazer: 731

If your hometown escapes my list, don't think that you're off the hook. The late comedian Ernie Kovaks would have loved the next one.

One reason assigned for it is a wish to escape from the fleas. According to another account, the women cry out, as they leap over the fire, "I leave my sins behind me." In the island of... X [*H I'm kinder than Ernie*], the fires on St. John's Eve are usually lighted by threes; and the people spring thrice over them, each with a stone on his head, saying, "I jump the hare's fire, my head a stone!" In the island of... Y, the midsummer fire is supposed to ensure abundance in the coming year as well as deliverance from fleas. The people dance round the fires singing, with stones on their heads and then jump over the blaze or the glowing embers. When the fire is burning low, they throw the stones into it; and when it is nearly out, they make crosses on their legs and then go straightway and bathe in the sea. -*Ibid.*

Just imagine, --throwing stones that had set on their heads into a fire and then compulsively making the sign of the cross and bathing. It can't get any clearer than this. Either this ritual is repetition compulsion for the Species War; or some successful, Manhattan psychiatrists have been on the island to conduct therapy groups.

Nor was the fire-festival limited to Europe and the peoples who were to become Christianized. The following North African rites incorporate all the beliefs above and suggest the involvement of the ancestors of Islamic peoples in identical prehistoric, traumatic events:

The custom of kindling bonfires on Midsummer Day or on Midsummer Eve is widely spread among the Mohammedan peoples of North Africa, particularly in Morocco and Algeria; it is common both to the Berbers and to many of the Arabs or Arabic-speaking tribes. In these countries, Midsummer Day (the twenty-fourth of June, Old Style) is called *l'ansara*. The fires are lit in the courtyards, at crossroads, in the fields and sometimes on the threshing-floors. Plants that in burning give out a thick smoke and an aromatic smell are much sought after for fuel on these occasions... -*Op. cit.*

And thou shalt offer the whole ram on the altar, a whole burnt offering to the Lord for a sweat-smelling savor; it is an offering of incense to the Lord. -Exodus 29: 18

[A]mong the plants used for the purpose are giant-fennel, thyme, rue, chervil-seed, chamomile, geranium and penny-royal [*H despite this part of the world having long been desperately in need of what little vegetation it has left*]. People expose themselves, and especially their children, to the smoke and drive it towards the orchards and the crops. Also, they leap across the fires; in some places, everybody ought to repeat the leap *seven* times. Moreover, they take burning brands from the fires and carry them through the houses to fumigate them. They pass things through the fire and bring the sick into contact with it, while they utter prayers for their recovery. The ashes of the bonfires are also reputed to possess beneficial properties; hence in some places people rub their hair or their bodies with them. In some places, they think that by leaping over the fires they rid themselves of all misfortune and that childless couples thereby obtain offspring. Berbers of the Rif province, in Northern Morocco, make great use of fires at midsummer for the good of themselves, their cattle and their fruit-trees. They jump over the bonfires in the belief that this will preserve them in good health, and they light fires under fruit-trees to keep the fruit from falling untimely. *And they imagine that by rubbing a paste of the ashes on their hair they prevent the hair from falling off their heads.* In all these Moroccan customs, we are told the beneficial effect is attributed wholly to the smoke, which is

supposed to be imbued with a magical quality that removes misfortune from men, animals, fruit-trees and crops... [H *emphasis mine*]

The celebration of a midsummer festival by Mohammedan peoples is particularly remarkable because the Mohammedan calendar, being purely lunar and uncorrected by intercalation, necessarily takes no note of festivals that occupy fixed points in the solar year; all strictly Mohammedan feasts, being pinned to the moon, slide gradually with that luminary through the whole period of the earth's revolution about the sun. This fact of itself seems to prove that among the Mohammedan peoples of Northern Africa, as among the Christian peoples of Europe, the midsummer festival is quite independent of the religion that the people publicly profess and is a relic of a far older paganism.⁶⁹
-Frazer: 732.

The principal fire-festivals of the Celts, which have survived, though in a restricted area and with diminished pomp, to modern times and even to our own day, were seemingly timed without any reference to the position of the sun in the heaven. They were two in number and fell at an interval of six months, one being celebrated on the eve of May Day and the other on Allhallow Even or Hallowe'en, as it is now commonly called, that is, on the thirty-first of October, the day preceding All Saints' or Allhallows' Day. [H *The Celtic fire-festivals also bear unmistakable signs of what were once human sacrifices.*]
-Frazer: 733

Bravo, Sir George! This is a critical point that confirms what we will later conclude: the fire festivals long pre-dated solar mythology. In Appendix H, my analysis of the Wiltshire monuments will suggest these celebrations to have been organized on a nationwide scale!

In modern Christendom, the ancient fire-festival of the winter solstice appears to survive, or to have survived down to

⁶⁹In Appendix H, I'll set narrow limits on Frazer's fire festivals in Northern Africa and debunk his claim that the lighting of lamps at Saïs, Egypt (described in Herodotus, Book II, Chapter 62) was a modified fire festival.

recent years, in the custom of the Yule log, clog, or block, as it was variously called in England. The custom was widespread in Europe, but seems to have flourished especially in England, France and among the South Slavs; at least the fullest accounts of the custom come from these quarters. That the Yule log was only the winter counterpart of the midsummer bonfire, kindled within doors instead of in the open air because the cold and inclement weather of the season, was pointed out long ago by our English antiquary John Brand; and the view is supported by the many quaint superstitions attaching to the Yule log, superstitions that have no apparent connection with Christianity but carry their heathen origin plainly stamped upon them. But while the two solstitial celebrations were both festivals of fire, the necessity or desirability of holding the winter celebration within doors lent it the character of a private or domestic festivity, which contrasts strongly with the publicity of the summer celebration, at which the people gathered on some open space or conspicuous height, kindled a huge bonfire in common and danced and made merry round it together.

Down to about the middle of the nineteenth century the old rite of the Yule log was kept up in some parts of Central Germany. Thus, in the valleys of the *Sieg* and *Lahn* the Yule log, a heavy block of oak, was fitted into the floor of the hearth, where, though it glowed under the fire, it was hardly reduced to ashes within a year. When the new log was laid next year, the remains of the old one were ground to powder and strewed over the fields during the Twelve Nights, which was supposed to promote the growth of the crops. -Frazer: 737-38

As for the *healing* nature of the flames themselves:

The fire-festivals hitherto described are all celebrated periodically at certain times of the year. But besides these regularly recurring celebrations the peasants in many part of Europe have been wont from time immemorial to resort to a ritual of fire at irregular intervals in seasons of distress and calamity, above all when their cattle were attacked by epidemic disease... The general name by which they are known among the Teutonic peoples is need-fire. Sometimes the need-fire was

known as “wild fire,” to distinguish it no doubt from the tame fire produced by more ordinary methods. [H *They produced “Wild Fire” by Paleolithic methods because all of them commemorated a very wild Paleolithic event.*] Among Slavonic peoples it is called “living fire.” [H *They called it “Living fire” because the gods were magically re-created or summoned by the fire.*]

The history of the custom can be traced from the early Middle Ages, when it was denounced by the Church as a heathen superstition, down to the first half of the nineteenth century, when it was still occasionally practiced in various parts of Germany, England, Scotland and Ireland. Among Slavonic peoples it appears to have lingered even longer... As a necessary preliminary to the kindling of the need-fire, all other fires and lights in the neighborhood were extinguished, so that not so much as a spark remained alight; for so long as even a night-light burned in a house, it was imagined that the need-fire could not kindle. Sometimes it was deemed enough to put out all the fires in the village; but sometimes the extinction extended to neighboring villages or to a whole parish...

The regular method of producing the need-fire was by the friction of two pieces of wood; it might not be struck by flint and steel... Various rules were also laid down as to the kind of persons who might or should make the need-fire... When the need-fire was at last kindled, the bonfire was lit from it; and as soon as the blaze had somewhat died down, the sick animals were driven over the glowing embers, sometimes in a regular order of precedence, first the pigs, next the cows and last of all the horses. Sometimes they were driven twice or thrice through the smoke and flames, so that occasionally some of them were scorched to death. *As soon as all the beasts were through, the young folk would rush wildly at the ashes and cinders, sprinkling and blackening each other with them; those who were most blackened would march in triumph behind the cattle into the village and would not wash themselves for a long time...* It appears that in some parts of Germany the people [*H immer die gründlich wissenschaftliche Typen*] did not wait for an outbreak of cattle-plague, but, taking time by the forelock,

kindled a need-fire annually to prevent the calamity. -Frazer: 739-43.

Frazer has linked the fire festivals with: blackened faces and foreheads, belief in the holy and healing power of the smoke, primordial methods for making fires, practices akin to Biblical baptism with the "Holy Spirit," belief in the jealousy of that spirit, fertility rites, Baal and Balder and a victim conceived as a Green (wild) Wolf (as opposed to a domestic dog). He's shown us also that the Celtic celebration of fire-festivals was associated with the placing of stones on heads and subsequent throwing of the stones in the fire followed by obsessional bathing and cross-signing, *etc.* and with All Hallow's Eve. (Throughout the temperate zone and prior to the death of the verdure and the spirits' departure with the sun, people invited the spirits to return home for a sort of going-away-party. They set out food or an extra plate at table for these "ghosts.") We also saw numerous hints that humans were once sacrificed in these fires. *We already suspect that Homo erectus was universally associated with all these phenomena.* Doubters will abandon either their doubts or their integrity after reading the following:

Of human sacrifices offered on these occasions the most unequivocal traces, as we have seen, are those that, about a hundred years ago, still lingered at the Beltane fires in the Highlands of Scotland, that is, among a Celtic people who, situated in a remote corner of Europe and almost completely isolated from foreign influence, had till then conserved their old heathenism better perhaps than any other people in the West of Europe. It is significant, therefore, that human sacrifices by fire are known, on unquestionable evidence, to have been systematically practiced by the Celts. The earliest description of these sacrifices has been bequeathed to us by Julius Caesar. As conqueror of the hitherto independent Celts of Gaul, Caesar had ample opportunity of observing the national Celtic religion and manners, while these were still fresh and crisp from the native mint and had not yet been fused in the melting pot of Roman civilization. With his own notes, Caesar appears to have incorporated the observations of a Greek explorer, by name Posidonius, who traveled in Gaul about fifty years before Caesar carried the Roman arms to the English Channel. The

Greek geographer Strabo and the Sicilian historian Diodorus seem also to have derived their descriptions of the Celtic sacrifices from the work of Posidonius, but independently of each other and of Caesar, for each of the three derivative accounts contains some details that are not to be found in either of the others. By combining them, therefore, we can restore the original account of Posidonius with some probability and thus obtain a picture of the sacrifices offered by the Celts of Gaul at the close of the second century before our era. The following seem to have been the main outlines of the custom. Condemned criminals were reserved by the Celts to be sacrificed to the gods at a great festival that took place once in every five years. The more there were of such victims, the greater was believed to be the fertility of the land. If there were not enough criminals to furnish victims, captives taken in war were immolated to supply the deficiency. When the time came, the victims were sacrificed by the Druids or priests. Some they shot down with arrows, some they impaled, and some they burned alive in the following manner. Colossal images of wickerwork or of wood and grass were constructed [*H images of giants*]; these were filled with live men, cattle and animals of other kinds; fire was then applied to the images, and they were burned with their living contents... These wicker giants of the Druids seem to have had till lately, if not down to the present time, their representatives at the spring and mid-summer festivals of modern Europe. At Douay, down at least to the early part of the nineteenth century, a procession took place annually on the Sunday nearest to the *seventh* of July. The notable feature of the procession was a colossal figure, some twenty or thirty feet high, made of osiers and called "the giant," which was moved through the streets by means of rollers and ropes worked by men who were enclosed within the effigy. The figure was armed as a knight with lance and sword, helmet and shield. Behind him marched his wife and his three children, all constructed of osiers on the same principle, but on a smaller scale. At Dunkirk, the procession of the giants took place on Midsummer Day, the twenty-fourth of June. The festival, which was known as the Follies of Dunkirk, attracted multitudes of spectators. The giant was a huge figure of

wickerwork, occasionally as much as forty-five feet high, dressed in a long blue robe with gold stripes that reached to his feet, concealing the dozen or more men who made it dance and bob its head to the spectators. [*H The giant balloons and floats of our Thanksgiving Day, New Year's Day and Christmas parades in North America are descendants of these European "giants."*] This colossal effigy went by the name of Papa Reuss and carried in its pocket a bouncing infant of Brobdingnagian proportions. The rear was brought up by the daughter of the giant, constructed, like her sire, of wickerwork and little, if at all, inferior to him in size. Most towns and even villages of Brabant and Flanders have, or used to have, similar wicker giants that were annually led about to the delight of the populace, who loved these *grotesque* figures, spoke of them with patriotic enthusiasm and never wearied of gazing at them. At Antwerp, the giant was so big that no gate in the city was large enough to let him go through; hence he could not visit his brother giants in neighboring towns, as the other Belgian giants used to do on solemn occasions.

In England, artificial giants seem to have been a standing feature of the midsummer festival. A writer of the sixteenth century speaks of "Midsommer pageants in London, where to make the people wonder, are set forth great and *uglie* gyants marching as if they were alive and armed at all points, but within they are stuffed full of browne paper and tow, which the shrewd boyes, underpeering, do guilefully discover and turne to a greate derision." At Chester, the annual pageant on Midsummer Eve included the effigies of four giants, with animals, hobbyhorses and other figures. At Coventry, it appears that the giant's wife figured beside the giant. At Burford, in Oxfordshire, Midsummer Eve used to be celebrated with great jollity by the carrying of a giant and a dragon up and down the town. The last survivor of these perambulating English giants lingered at Salisbury, where an antiquary found him mouldering to decay in the neglected hall the Tailors' Company about the year 1844...

In these cases, the giants merely figured in the processions. *But sometimes they were burned in the summer bonfires.* Thus, the people of the *Rue aux Ours* in Paris used annually to make a

great wicker-work figure, dressed as a soldier, which they promenaded up and down the streets for several days and solemnly burned on the third of July, the crowd of spectators singing *Salve Regina*. A personage who bore the title of king presided over the ceremony with a lighted torch in his hand. The burning fragments of the image were scattered among the people, who eagerly scrambled for them [*H symbolically cannibalizing Homo erectus*]. The custom was abolished in 1743. In Brie, Isle de France, a wickerwork giant, eighteen feet high, was annually burned on Midsummer Eve...

Thus, it appears that the sacrificial rites of the Celts of ancient Gaul can be traced in the popular festivals of modern Europe. Naturally it is in France, or rather in the wider area comprised within the limits of ancient Gaul, that these rites have left the clearest traces in the customs of burning giants of wicker-work and animals enclosed in wickerwork or baskets.
-Frazer: 757-61

Everywhere, the spring and midsummer festivals that came to be known as carnival had the same meaning. They were, like their Roman version, the Saturnalia that we will review in Appendix A, a symbolic re-creation and celebration of the Species War. In Chapter 35, we'll review Aztec feast days for individual gods, feast days that were forerunners of these festivals. Webster's New World Dictionary tells us that the middle Latin *carnelevarium* or *carnem levare* meant, "to remove meat." This became compromised by ML. *carne vale*, "Flesh, farewell!" Shackley notes that in the Elizabethan period, stick-wielding "wildmen" or "green men" often cleared the way for processions. In pageants, they fought dragons and were favorite, popular characters. They occur on English inn signs. The legend of Robin Hood, dressed in lincoln green, partially represents a counter cultural attempt to turn the semi-conscious memory of Neanderthal to the advantage of the poor.

The depiction of the wildman in dances and pageants is interesting and lasted for a very long time. The actor playing a wildman was more than just an actor, he was regarded as the living recipient of wildman power; by dressing up as a wildman he became a wildman in a manner exactly paralleled on the other side of the world, where actors portray Yetis in Tibetan

ritual dance-drama. The most famous pictorial representation of a pageant with a wildman is certainly that of Bruegel the Elder, in the *Battle of Carnival and Lent*, where the emperor and his followers are closing in on one poor wildman dressed in green who is being led by a female figure with a ring. The play, apparently being enacted by a small group of players, is typical of the genre that depicts classic wildman legends, the hunt, the finding of a wildman in the mountains or his rescue by a princess. -Shackley: 26

In Chapter 31, we'll discover the significance of the wildman being "rescued by a princess." Shackley fails to mention that in the famous print, shown on her page 27, the wildman is carrying only a mace; and *his captors are about to shoot him with a bow and arrow*. She gives us more of what we're looking for in her description of the history and the rites surrounding the Tibetan wildmen. These are of various descriptions and names but are most often called 'Yeti':

The Yeti was...well established as a part of Himalayan life and in the religion of Tibet long before it was brought to the attention of Westerners. The rituals of the ancient shamanistic B'on religion, precursor of Buddhist state Lamaism, involved sacrifices needing the blood of a horse, dog, black bear, goat, pig, raven, man and wildman (Yeti). *The rituals also required that the blood of the wildman should be obtained from a specimen killed by an arrow [H emphasis mine]*. In a ritual still followed at the Khumjung monastery, a man dressed in a sheepskin [*H symbolic of Homo erectus' own hirsute skin*] and conical hat... [*H like that of the Green Wolf and witches generally and symbolic of Homo erectus' sloping forehead*] must appear, armed with a bow and arrow. The actor playing this hunter (not the most popular of roles) is cursed. The precise meaning of this symbolism is now unknown, but instructions for the ritual have been written down. -*Ibid.*

Well! We certainly know the meaning of this symbolism, don't we? This *Homo erectus* hunter is cursed because, in an earlier version, he was destined to be sacrificed. He is armed with a bow and arrow because our immediate ancestors obsessively feared the return of bow and

arrow-armed, Neanderthal gods. The sacrifice of such a character is repetition compulsion that ministers to such fear. Unfortunately, Shackley doesn't mention fire in these rituals, but I can guarantee you that fire was involved in the conclusion of the originals.

Reporting from India, Sen Gupta and Krishnaswamy inform us that fire festivals, virtually indistinguishable from the European ones that Frazer has described to us, are still held all over India. They are a Japanese tradition too. See Figure 60d, above.

Now that you understand the corn spirits and the fire festivals and have an appreciation for the universality of these religious practices, you are ready for the big picture. Those of you who haven't already gotten it will get the picture in the next chapter.



Figure 60d: the Dosojin, Japan Fire Festival

CHAPTER 30: THE BIG PICTURE

Unless we remember we cannot understand. --E.M. Forster

As I fired it off, were you all able to link up the evidence and positively identify *Homo sapien* as the murderer of *Homo erectus*? Can you see what happened to the corpses that Richard Leakey demands as incriminating evidence? No? You could spend a week or two reviewing the evidence, replaying the images in your sleep and probing into your unconscious mind. But what if even that effort were to fail you?

Imagine that we are detectives assigned to this case. What a tough spot we're in! It's downright embarrassing! We are almost ashamed to discuss it with our colleagues, and the chief has just informed us that our jobs are on the line. We'd better go over the file and take stock of what we know and what we don't know. We have this hirsute, ugly, primitive but otherwise sympathetic character named Neanderthal (actually tens, probably hundreds of thousands of him) living throughout Europe about 35,000 years ago, when suddenly, over a mere 2-3 thousand years, he disappears. He's the victim. His relatives throughout Africa and the Asia "disappeared" earlier and more slowly but disappeared nevertheless.

Our only suspect is this neurotic little guy with all kinds of weird obsessive-compulsive prohibitions, rituals and beliefs. He is rapidly destroying every province of his own environment. As he continues to overpopulate the planet and destroy his atmosphere, his topsoil, the marine life, every other terrestrial animal and plant and deplete his ground water and non-renewable mineral resources; his quality of life, sexual satisfaction and even, by some measures, his material standards of living --steadily decline. Yet he still has the effrontery to call himself *Homo sapiens* (wise man). Some of this nut-job's aliases are "the man made in god's image," "Promethean man," "descendant of Noah," "Deucalion," "Utnapishtim," etc.

We suspect from his own obsessive-compulsive disclosures (myths, prohibitions, rituals and customs) that he cannibalized one hell of a lot of people, especially in Northwest Africa, the Near East, the Malay Archipelago, Australia, Europe, India, Korea and Siberia. The suspect's cannibalism appears contemporaneous with the victim's disappearance.

The bow and arrow appears to be the murder weapon. In transmogrified form or oblique reference, it keeps popping up in the suspect's dreams. Its European introduction circa 35 kya would also explain

the revolution in the suspect's stone tools at that time. In Europe, scene of the bloodiest holocaust, and in many other places, the suspect has agoraphobia with respect to cornfields --especially at harvest time. He's obsessed with "The Grim Reaper." Yet he has no conscious recollection (oral or written) of who the "Grim Reaper" is! (*He doesn't recall that faceless "Grim Reaper" is a composite of the ethnic A'wades, part of the transition from A'wade to "Holy Spirit."*)

This nut is also a pyromaniac with the nasty habit of sacrificing other animals and even his own kind --even his babies --either as paranoid representatives of the dead victim or as propitiatory offerings to him. We know this from more than just the sacrificial symbolism. In his more lucid moments, several thousand years ago in Egypt, Greece, Western Europe and the Near East and more recently in the Americas, he has virtually admitted that he fears and worships the victim. In his oral history and rituals, he refers to the victim, his parent species forbears, as fire, "Aither," "Holy Ghost," "Titans," "giants," "Cannibal- at-the-North-End-of-the- World," the "Holy Spirit," *etc.*

The suspect is brimming with guilt. Especially in the West, he hates himself so much that he practically begs for punishment.

On the other hand, several notable archaeologists and anthropologists defend him. Foremost among his witnesses is Richard Leakey, who insists that there is no archaeological evidence of wrongdoing. (Don't laugh readers.) These witnesses for the suspect are saying that all the evidence is merely circumstantial unless all the dots can be connected. To wit: "What's the connection between the crime and the alleged suspect's hang-ups regarding the corn fields ("corn spirits") and his pyrotechnics (fire festivals)?" How did *Homo erectus* become identified with fire and "Aither"? We suspect the witnesses of partiality based upon their strong resemblance to and identification with the suspect, but that does not automatically discredit their arguments.

Eagerly you await my momentous reply.

Well, it's elementary Richard old boy --simply elementary.

Here's what our ancestors did 35,000 years ago. *Homo sapiens* who had learned to adapt to the frigid Siberian Steppes and to cooperatively hunt mammoths and other large arctic game expanded into Ice Age Europe. They tended to be the fiercest and most warlike descendants of ancestors who had defeated *Homo erectus* in Mesopotamia and driven him into mountainous and arid inland areas, lands without fish, with less game and where he became plagued by fleas and lice due to not being able to bathe. The

intruders were expert marksmen and had acquired a taste for *Homo erectus* flesh. If it tasted like our own, we know from cannibal reports that it tasted like pork --thus the prohibition in both Judaism and Islam against eating pork. An Irish myth testifies to its antiquity and says as much, "There is only a small difference between the flesh of a young pig and a child" (Curtin, 1894:108).

Wherever the game was, there too was Neanderthal. Both subspecies were dependent upon hunting for protein. But now their hunting methods --Neanderthal in close with the spear, *Homo sapien* firing arrows from afar --were incompatible. Still worse: their genes were incompatible. They could combine in only one generation of sterile hybrids, superior people who tended to become *Homo sapien* allies.

Neanderthal seemed always to be between *Homo sapien* arrows and the game. His more primitive hunting methods often needlessly frightened the game away. He himself was tasty prey, but he was dangerous. He was smart (though he never attained our ancestors' proficiency at tool-making); he was big and powerful; he was organized. He preferred the same strategic dwelling sites, and he learned to increase his security by forming numerically large settlements.

Therefore, he had to be systematically rooted out of one geographic area after another. Whenever the time came for the more successful hunters, the more quickly multiplying *Homo sapiens*, to take over a new Neanderthal territory, the battles were fierce -- especially after Neanderthal was driven into the various geographic cul-de-sacs and became overpopulated within his interior. For these geographic cul-de-sacs and Western Europe, a successful strategy safe-guarded the *Homo sapien* rear and swept the territory entirely free of Neanderthals.

That strategy was to sweep across the breath of the territory in a cordon.⁷⁰ As such was the hunt that the Aztecs of Huexotzinco commemorated in their sacred rites of Camaxtli (Mixcoatl). As such was the royal hunt of the Incas. This was exactly the fashion in which tribesmen had hunted, staying close together and driving before them the herds of whatever animal they preferred to eat. (See Soffer's article in Mellars and

⁷⁰ This strategy would have been most easy and successful in Italy. It would have concentrated Neanderthal in Southern Italy, especially Sicily. Whether the Italian Peninsula was taken in stages or all at once, it appears that the violence there may have been as intense as in Ireland and Britain. It would have left the people deeply traumatized. Conclude this from the Saturnalia (Appendix A), the similarity of Roman to Greek religion and a coming revelation from Diodorus Siculus.

Stringer.) So, they systematically hunted *Homo erectus* in the same fashion -- sometimes pretending to be out for other game.

A North American (Wintu) myth, collected by Jeremiah Curtin, confirms this and much more:

At a place called Memtachnokolton lived the Pitis people. They were a large family and lived as they liked for a long time until the men were *killed off -- one by one -- their headless bodies having been found at the side of a deer trail.* [*H Emphasis mine. "The Homo erecti were killed off gradually in hunting accidents and fights over the deer." Our immediate ancestors would have been troubled by Homo erectus heads. These would have called to mind our own ape ancestry. This organic repression (Freud's term) --perhaps even more so than the desire to incorporate the mana and eat the brain of the victim --would have provided the motive for decapitation. The primitive Celts and many other primitive peoples decapitated their victims as a matter of course. Moshe, the Neanderthal remains recently found at Kebara Cave in Israel, had also been decapitated. It took me a long time to get the rest of this myth right. I had to first see through the lies of my own, European, American people. Perhaps the only thing harder than seeing one's people as they are and were is seeing one's self as one truly is.*]

Not very far from the deer-trail were the Klak (rattlesnake) people at Klakkewilton. The Klaks lived in one great house and were all blind except one Klakherrit, who was young, strong, bad, a great liar, and fond of gambling. [*H For Homo sapiens "living in a house" to be called snakes indicates post Species War time when "snakes" was generalized to refer to any enemy. Homo sapien "blindness" alludes to Homo erectus' superior sensory ability and is part of a common defense mechanism: "one supremely evil Homo sapien trickster killed all the Homo erecti." It's a wonder that "Jesus" wasn't invented sooner!*] This Klakherrit hated the Pitis people, and it was he who killed them. He killed each Pitis man by feigning injury, applying to the other's sense of sympathy, and then cutting the other's head off at an opportune moment.

When Klakherrit had killed the last hunter of the Pitis family, he fell upon their women and children. He slaughtered them and burned their village --except for one little boy who escaped by hiding under the weeds. [*H The Wintu Amerindians are speculating as to how the Aboriginal African Americans killed off the Homo erecti of the*

Americas. The first speculation casts the Blacks in the best possible light, the second in the worst possible light.]

This boy was raised by a little old woman, who cautioned him that he was always to stay in the northwest and that his people were all dead. [*H These California Amerindians preferred to believe that the Homo erecti still at large lived in the northwest, at the scene of their own big Species War battles. "We left some of them alive."*]

Klakherrit is cautioned by one of his blind relatives that not all the Pitis people are dead, some are living somewhere in the world.

Later Klakherrit has two identical adventures with Kaisusherrit who steals Klakherrit's possessions while the two are gambling and escapes in the branches of a tall tree. [*H As mentioned circa Figure 1a, small groups of Amerindians may have walked or paddled beyond the Laurentide Ice Sheet during the Ice Age, but they would not have been able to compete with the Blacks until a corridor in the ice opened c. 13.2 kya. Then (Chapter 14) Kaisusherrit (Amerindians) were conceded the outback, "the branches of a tall tree." They learned to grow corn by spying on the Blacks, exploded their population and, c. 9 kya, overwhelmed the Blacks.*] Klakherrit spies a herd of deer in the forest, a herd that is being "followed by a Pitis." [*H For this Pitis man to be identified at a distance, assures us that he's physically different from the others.*]

But this is the Pitis boy, now grown, and he is in search of revenge. He has his bow and quiver of arrows [*H Judging by his tools, the mythological record and one very dream-like Irish myth in particular; it is unlikely that Homo erectus ever had the bow and arrow. Obsessional fear has placed the bow in the victim's, in "Pitis," hands.*], and in his hair, is a "Winishuyat" that alerts him to danger. [*H Curtin says that "Winis" means, "he sees." What "huyat" means he did not discover. My guess is that this "Winishuyat" is a symbol for god-like perception and omniscience and literally means, "He sees what he did not discover." No doubt the "Winishuyat" was envisioned to be in his hair at the back of the head and is, therefore, a very realistic symbol for Homo erectus' famous bun or occiput.*] The Winishuyat informs Pitis that, "All your relatives were killed by Klakherrit for the sake of these deer. The deer obeyed your people, and went wherever they told them." [*H After the Species War and the animal alienation that resulted from the guilty expunction of the memory of our parent species, it was safe to assume that they had been*

more at one with nature than we are. Also, as Homo erectus' status grew, so did his powers.]

Pitis instructs the deer to go south, past Klakherrit. Klakherrit tries to waylay Pitis as he did his kinfolk, but Pitis is alerted by “Winishuyat.” After the deer trample Klakherrit several times, Pitis cuts off his head.

Klakherrit’s life was “in the sky.” His heart was “on the right side of the place where the sun is at midday.” Pitis had to reach up for the heart and squeeze it. [*H We’ll start to learn about solar mythology from the Hindus. These solar remarks express a variation of it. It dominated the beliefs of our temperate zone ancestors from post Species War times through the early Neolithic. These two remarks tell us with as much certainty as everything else that Klakherrit and Pitis represent Species War combatants.*]

Then Pitis duplicates Klakherrit’s other atrocities. Disguised inside Klakherrit’s skin, he bottles up Klakherrit’s family in their house and burns them to death. [*H “We Indians didn’t kill the Blacks, their own Homo erectus victims did.”*]

One Klakherrit woman escapes. She and her progeny become the rattlesnakes of the world. The Pitis people become the quails, and Kaisusherrit’s people the gray squirrels. [*H The Kaisusherrits (Amerindian gray squirrels) are (unlike the Black, Klakherrit rattlesnakes) industrious, peace-loving and forthright and (unlike the Homo erectus quails) still numerous in the world.*] (Cf. Curtin, 1894: XXII-XXXVI.)

In Europe and Asia’s cul-de-sacs, every battle tended to produce multitudes of victims. Before all the flesh could be eaten, many of the carcasses rotted, contaminating water supplies, breeding rodents and producing cholera and other diseases. Moreover, and as the above myth suggests, *Homo sapiens* didn’t want *Homo erectus* skulls lying around.

Necessity and experience soon provided a remedy. Our ancestors learned to celebrate every battle, several days later, with a great bonfire in which they disposed of the heads, bones and putrefied carcasses. Chapter 26 gave us a strong hint of this scenario when we learned that the Aymara Indians burn the bones from their sacrifices, and the Incas grind theirs up and add the powder to a maize beer libation. Now I’ll also tell you that the voracious giants, in the converse of a fertility myth on v1-302, were also consumed by a fire that “came down from heaven.” The Species War myth of the *Mabinogion*, footnote 125 on v1-302, also described the victims as

having been burned in an “iron house.” Ditto for the Jinn. From Langdon’s description of the Jinn, Chapter 14, on v1-277, I deliberately omitted one phrase that in Langdon’s text says, “And [they, the Jinn,] were created by fire.” Numerous other references to gods having been or needing to be created by fire exist in our mythologies. You’ll see more of them below.

The obsessional, worldwide fire festivals and the Christian “Ash Wednesday” are ritual commemorations of the Paleolithic bonfires that roasted and disposed of the remains of the victims of the Species War. For the survivors of the Species War and everyone thereafter who unconsciously absorbed the meaning of religious myths and rituals, these fires were repetition compulsion for the original trauma.

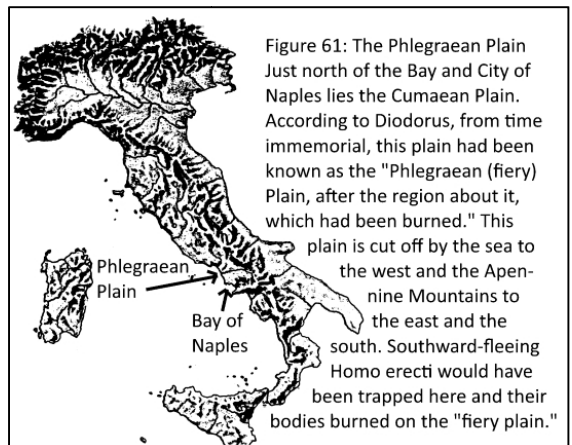
Successive generations of superegos, wanting always to avoid whatever is uncomplimentary, threatening and painful, compromised the memory of the events commemorated. Especially compromised were the identities of the original victims.

All the religious references to fire and fiery souls and the universal obsession with “hell,” as a fiery inferno, descend from the vague memories of these bonfires that eliminated *Homo erectus* remains and from the obsessional fear that *Homo erectus* (the “Devil”) will exact revenge in kind from the worst of us when we die.

One source, perhaps the principal source, of the appellation “black-headed people” was undoubtedly the last images that many ancestors retained of our archaic ancestors. These were images of their charred, blackened corpses within the bonfires.

Similarly, “the gods” came to be associated with the golden or orange sky of sunset, the “Aither,” because it looked like the fiery air into which the burning corpses “disappeared.”

Now you can appreciate the rare candor and reliability that is so characteristic of Diodorus of Sicily. On v1-336, I quoted him as saying that Zeus also fought the Giants in other places, in Pallene, Macedonia and “in Italy on a plain that of old was named Phlegraean (“fiery”) after the



region about it that had been burned, but that in later times was called Cumaean” (Diodorus V.71.3-72). That this plain adjoining the sea at Naples was once afire with the bodies of “Titans” is a virtual certainty. This is where many Neanderthals would have been trapped after fleeing southward along the western alluvial plain of the Apennine Mountains (the spine of Italy) before an advancing cordon of *Homo sapien* archers. A branch of the Apennines juts westward and cuts off this plain at the southern end of the Bay of Naples and just south of Mount Vesuvius. (See Figure 61, above.) Here Neanderthal was forced to fight. In Pallene, Greece on the Phlegraean Peninsula, he may have refused to abandon a prime location. In both places, the result was a massacre.

Thousands of years later, probably in the Near East where *Homo erecti* survived much longer in small integrated communities or as slaves, it was learned that the disease-ridden corpses of *Homo erecti* (and others) could be more safely burned if brimstone, the natural sulfur deposited around volcanoes, was burned with them.⁷¹ In the repetitiously compulsive, compromised rituals that commemorated these immolations or made sacrifices to *Homo erectus*, incense became a substitute for the sulfur.⁷²

Among peoples who lived on seacoasts, an even more effective method of getting rid of *Homo erectus* corpses was found. The myth of Balder is what remains of oral history that once reported this method: bodies were loaded onto rafts, set ablaze and shoved out to sea.

The Scandinavians were not the only coastal peoples who disposed of the guilt-piquing, disease and rodent-infested remains in this fashion:

Thus, in the southern district of the island of Ceram [*H Malay Archipelago*], when a whole village suffers from sickness [*H at the start of the rainy season*], a small ship is made and filled with rice, tobacco, eggs, and so forth, which have been contributed by all the people. A little sail is hoisted on the ship. When all is ready, a man calls out in a very loud voice, “O all ye sicknesses, ye smallpoxes, agues, measles, *etc.*, who have visited us so long and wasted us so sorely, but who now cease to plague us, we have made ready this ship for you,

⁷¹ Various compounds of sulfur antisepticise the urinary tract, the alimentary canal and --when in the bloodstream-- the internal body.

⁷² This also explains the ubiquitous “fire and brimstone (sulfur)” in the obsessional fears of religious fundamentalists. (See Revelations 9:17 and elsewhere.)

and we have furnished you with provender sufficient for the voyage. Ye shall have no lack of food or of betel-leaves or of areca nuts or of tobacco. Depart, and sail away from us directly; never come near us again; but go to a land that is far from here. Let all the tides and winds waft you speedily thither, and so convey you thither that for the time to come we may live sound and well, and that we may never see the sun rise on you again.” Then ten or twelve men carry the vessel to the shore, and let it drift away with the land-breeze, feeling convinced that they are free from sickness forever, or at least till the next time. If sickness attacks them again, they are sure it is not the same manner. When the *demon-laden* [*H emphasis mine*] bark is lost to sight, the bearers return to the village, whereupon a man cries out, “The sicknesses are now gone, vanished, expelled, and sailed away.” At this all the people come running out of their houses, passing the word from one to the other with great joy, beating on gongs and on tinkling instruments. -Frazer: 652-3

Six more pages of similar boat ceremonies follow in Frazer. He saw these ceremonies as having originated in the desire to magically transfer sickness or evil to other *Homo sapiens*. For Frazer, they were born of some magician’s bright idea. He couldn’t see that the demons being propitiated and ritually disposed of here, however thoroughly their identities had been repressed, are associated with historical *Homo erecti*. These rites derive from a prehistoric prototype that did succeed in ridding these areas of disease and *Homo erectus* remains. The ceremonies were ritualized because people could not and dared not wholly forget the prototype. They had to improve their relations with the “spirits” of these murdered objects of unconscious ambivalence.

Significantly, virtually all these boat ceremonies are in or around the Indian subcontinent or the Malay Archipelago. They are the smoking gun that I spoke of earlier, proof positive of the Malay and Indian peoples’ traumatic chapter of the Species War.⁷³

Here’s a question for those of you who are appalled by the barbarism of this rite. What if, instead of floating “sicknesses, agues, smallpoxes,

⁷³ We will discover additional evidence of the Species War in India and the Malay Archipelago in later chapters where we will research Hinduism, the Australian Aborigines and the worldwide Neolithic rock architecture.

measles,” *etc.*, they had filled the boat with unemployed, angry young men armed to the teeth and put them to sea to fight for freedom and democracy? Would that have been *less* or *more* barbaric?

There is no cul-de-sac of Eurasia where we looked for evidence of the Species War and came up empty-handed.

Remember the secret Eli Lilly detected in the shape of the snake in the water of glyph #II, 7 of the *Walam Olum* (v1-280)? That snake in the water, symbolizing a secret, tells us that the Delaware dumped the corpses of many of their *Homo erectus* victims in the water.

Similarly, the universal tendency to associate gods with rivers, lakes and other bodies of water originates in the Species War. These were other places wherein *Homo erectus* corpses were disposed. In China, food was ritually thrown into rivers inhabited by “Dragon Kings” (Sanders) or Ch’u Yüan⁷⁴ (Schneider). Some of the earliest Chinese floods would have

⁷⁴ The mythology connected with Ch’u Yüan spans oral, literary, regional and cosmopolitan cultures and illustrates how myths have evolved through the ages. See if you can spot the Species War origins of this mythological character whose first name is that of a province that at its zenith mostly covered a large part of central China between the Yellow and the Yangtze rivers and whose last name is that of another river within the former kingdom. Here’s the tale as told by Schneider (his page 3). Ch’u Yüan lived in an epoch that is known as, “the period of Warring States (403-221 B.C), a fractious time of bloody rivalries among expanding states, each trying to engulf the others... In the earliest strata of his story, Ch’u Yüan is depicted as a man of his times to the extent that he advocated the consolidation of the states under the aegis of his own kingdom, and supported the values of government by virtue and talent. But his story soon describes his fate in a timeless paradigm that has made it possible for Chinese politicians to empathize with him down through the ages. At court, a clique, some of whose members were traitors, envied Ch’u Yüan’s power and his access to the king. Using the weapon of slander, the clique dislodged Ch’u Yüan from the king’s good graces and had him removed from the court. Then, because of Ch’u Yüan’s persistent and dramatic self-defense, they had the king banish him to the primitive riverine countryside of southern Ch’u. Out of loyalty to both king and country and self-assurance of his “purity” and the correctness of his ideas, Ch’u Yüan continually tried to remonstrate with the court and to express publicly his uncompromising ideals. Though he knew the court had acted unjustly toward him, he refused to flee his country and seek safety and personal success at the court of some other kingdom. Such flight was common in his day and had precedents in the itinerant careers of sages like Confucius. Finally, the king of Ch’u is betrayed from within the clique that attacked Ch’u Yüan. When the king is duped and murdered by a rival state, it is the beginning of the end for Ch’u, which is soon invaded and annexed. The ignominious end of his sovereign and the destruction of the capital city are too much for Ch’u Yüan to bear. He ends his life by drowning himself in the Milo River.” [*H “Ch’u Yüan” is an artful transformation of the Dragon Boat Festival. Ch’u Yüan condensed the slaughter of the*

resulted from glacial slides. The water rites of Ch'u Yüan, a symbol for *Homo erectus*, were intended to avert floods. They are still practiced throughout southern China and have been exported to some American cities. Ch'u Yüan still receives food offerings thrown into rivers. Gods or demons replaced the totem dragons and were replaced by Ch'u Yüan. The modern Dragon Boat Festivals absorbed the summer solstice (Tuan Wu) rites and include a search for Ch'u Yüan's drowned body, the recalling of his soul and the drumming of drums to drive away the fish that would eat his body. An earlier form of the Dragon Boat Festival, recorded by James Legge around 1855 in the interior of Kwangtung province near the East River substantially agrees with accounts from 1,000 years earlier. (Cf. Schneider: 143, citing Legge, 1895: 79.) These describe a race between two large boats made to look like dragons and holding fifty men each. Like similar Chinese, sacrificial victims (especially beautiful young "brides"), the losing crew became food for the gods or demons that resided in the water.

Recall also that Grimm told us of how the Franks sacrificed women and children at rivers before crossing over them and into new territory. (See page 153, above.) People of New Guinea believe that *masalei*, water devils, inhabit their river pools (McCarthy: 3). Many water-dwelling animals were sacred for the same reason: they were associated with the *Homo erectus* corpses that were vaguely associated with the water. Turtles were especially sacred because, minus the shell, they look like a tetrapod and because these bottom-dwellers would have eaten the *Homo erectus* corpses. For the same reason and when angry for having been disobeyed, the "Lord" sent a big fish to swallow Jonah (Jonah 1). Rutherford reports (his page 63) that the Druids and the Scythians made a practice of sacrificing people by holding their heads under water. Obviously, this too was a treatment that had been accorded *Homo erectus*. Both Odin and the initiated souls in Tartarus, in hiding, were said to drink from a special "pool of memory." The memories are of *Homo erectus* death and disposal in the water.

Just as burning or drowning was one of the first forms of sacrifice, a kinder gentler period substituted "baptism" by fire or water to mollify the gods and ingratiate the baptized person with them.

The three realms ruled by triads of gods in Greek and Sumerian-Semitic mythology were so divided not merely for naturalistic

many into the suicide of one, whose broken heart from lack of recognition replaces the anger and thirst for vengeance of the dead gods and their relatives still at large.]

purposes. *These three realms (earth, fire and water) were the different realms into which the gods “disappeared.”*

In our chapter on Scandinavian (Germanic) mythology, I interpreted the bad witches as having been collaborating, opportunistic and manipulative *Homo sapien* women of the period just prior to the outbreak of the Species War. As early as the beginning of the war and certainly after it was concluded, these women would have been punished for consorting with the enemy. Their punishment was the prototype of the witch burning that persisted until recent centuries.⁷⁵

In Greece, secular leaders naively tried to outlaw the “Titan Cult.” Zeus *et al.*, the Species War victors, could not possibly retain their preeminence, their ambivalence and divinity without the survival of at least an unconscious memory of their victims. Religious Greeks involuntarily and automatically modified their mythology to create new symbols for *Homo erectus*. The most popular replacements for the “Titans” became Poseidon and the various gods and goddesses of the water bodies. Poseidon was said to be in jealous competition with Zeus, his younger brother and Lord of the Olympians. Zeus continued to be called Cronides (“little Cronus”) after the Titan chieftain.

The bonfires (or alternatively--the boat and river ceremonies) elicited conflicting *Homo sapien* emotions. On the one hand, there was joy and pride in victory over an older and in some ways superior foe that had long oppressed our immediate ancestors. Victory meant sexual liberation and territory for many. More than any other event, the Species War galvanized peoples into national groups and divided them according to their worthiness in battle. On the other hand, as we have seen, there was also guilt, obsessional fear and paranoia due to killing a relative, a relative who had given birth to our species and imparted his culture to us. Everything that divulged or threatened to divulge the ancestral identity of the victims had to be thoroughly compromised in myth and ritual and isolated within the

⁷⁵ Tens of thousands of “witches” were burned to death throughout the Protestant Reformation and the sixteenth and seventeenth centuries. “In England, where witchcraft was a crime against the state, punishment was more merciful--hanging. In Presbyterian Scotland, where the hunts were especially rabid, witches were often hanged, then burned” (Watson). In the United States, specifically in the Massachusetts Bay Colony, it continued until the summer of 1692 when Salem Massachusetts filled its jails, hanged 19 “witches” and tortured another to death. Although the worst waves of atrocities in Europe had ended by 1660, England's last “witch” was executed as late as 1712, Germany's in 1775 and Switzerland's in 1782. (See Watson.)

unconscious mind through repression. This resulted in obsessions, in inexplicable but torturous customs, progressively distorted oral history (which culminated in the mythology that was passed down to us) and ritual re-enactments of events stripped of historically recognizable characters. All these testify to our conflicting and universally compromised attitudes toward *Homo erectus*. They reveal a tendency to love him and to hate him, to imitate him and to despise him, to remember him and to forget him.

Our ancestors tended to remember Homo when they were reaping because moving forward in a cordon and cutting down wheat was reminiscent of moving forward in a cordon and “cutting down” Homo erectus.⁷⁶ Moreover, the least fleet-of-foot Homo erecti (the very young, the very old and the very pregnant) were likely to have been found hiding in the tall grasses. That’s why reaping accentuated our ancestors’ guilt, paranoia and fear and required sacrifice, which, in prehistoric times, normally meant human sacrifice.

The “Grim Reaper” who haunted the lives of peasants everywhere is a replacement idea for the unconscious obsessional fear that *Homo erecti* will return and “cut down” *Homo sapiens* as our ancestors, moving as a cordon of warriors, once “cut down” *Homo erecti*. This is also why the man who was to become the “Green Wolf,” in the ritual of pages 196 *et seq.*, above, is surrounded by men *who hold hands except for the first and last man*. The celebrants form a cordon such as their ancestors did when they swept *Homo erectus* from the land.

“The Grim Reaper” is the descendant of the Kwakiutl *A’wade* and various other *Homo erectus* death messengers of primitive peoples. (We shall discover that Apollo and Artemis played this role for the early Greeks, as did the Banshee for the Irish.)

The early invention and use of the bow and arrow circa 75 kya explains how our physically inferior ancestors could defeat Neanderthals. It accounts also for many of the mammalian extinctions that have been noted by Martin

⁷⁶ This universal, obsessional fear is referred to at least two times in the Bible. It’s in Joel 4:12-13 and Revelations 14:14-16. In their notes to the latter passage, the Catholic priests read into these passages an interpretation that a close reading does not support. They suggest that the harvesting of the grain (men) and the treading of grapes (also men) in Revelations 14:14-20 are in juxtaposition rather than in parallel. They cite Joel 4:12-13 as an indication of this, as an indication that it is the elect who are harvested like grain in Revelations 14:14-16. They have it upside down. The “wicked enemies of Israel” (and boys unfaithful to their mothers) are harvested in Joel 4:12-13.

et al. Later, it would have stimulated -- of necessity -- the earliest attempts at live stockbreeding.⁷⁷

So, that's the connection between the Corn Spirits and the Fire Festivals. That's how *Homo erectus* came to be associated with fire, air and water. That's what happened to the bodies.

Even if they were alive today, our Paleolithic boundary ancestors would undoubtedly escape conviction in a court of criminal law. Mr. Leakey's argument would supply the preferred rationale for their acquittals. ("There are no bodies, no *corpora delicti*, and therefore there is no body of crime.") This would be a hypocritical rationale that few of us would really believe. In this age of high-tech savagery, most of us have some familiarity with the laws of thermodynamics. We know that nothing disappears --certainly not whole species of people who are securely atop the food chain. The real reason for their acquittal would simply be this: *savages in the role of fact finder always award judgment to the party with whom they identify.*

Our limited exposure to mythology already suggests that there is no body of prehistoric mythology that is so mysterious that it can't be cracked wide open as a walnut to reveal the prehistoric or psychological truths within. To do so requires one to do the following. First, meticulously separate the prehistoric and unconscious gems from the modern imitations that attempt merely to entertain or to rationalize the unknown. Second, be thoroughly (but not necessarily "expertly") familiar with psychoanalysis, physical anthropology and the archaeological record. Finally, be patient and determined. Devote all your time and energy to the task, especially to the task of probing your own unconscious mind before, during and after sleep.

Now, I've told you that Irish mythology is the richest mythology of Europe. I should probably add --"and the world." Ireland is the western-most part of Europe. The British Isles were the refuges to which Neanderthals had fled. Moreover, and unlike the Celts of Spain, France, England, Scotland and parts of Germany and Switzerland, the Irish remained unconquered by the Romans. They were freer to practice and develop their pagan religion for a longer time.

Are you ready for mythology's fillet mignon, well done, of course?

⁷⁷ Paleolithic hunters learned early and accidentally that captured baby animals could be made to imprint humans and be tamed. But we don't kill our pets, and commercially profitably animal husbandry had to await grain and tuber production.

CHAPTER 31: CELTIC MYTHOLOGY: EVERYTHING YOU EVER WANTED TO KNOW ABOUT THE DELUGE⁷⁸

Beside the official religion there was a body of popular superstitions and observances that came from a deeper and older source than Druidism and was destined long to outlive it --indeed, it is far from dead yet. --T.W. Rolleston: 52.

There are two principal sources for Irish mythology. There are about 2000 classical manuscripts from the sixth through the *seventeenth* centuries, and there is the oral tradition that is still alive in northern and western Ireland today. Most of the manuscripts convey the works of the official, Celtic tribal poets (the *filí*); but from the fifth through the *seventh* centuries, Christian Churchmen transcribed all the work of the *filí*. These works were further distorted by their subjection to Christian, British and what we might generally refer to as “modern” filters.

In 1927, the two traditions were united physically. The Irish government and the Irish Folklore Society established the Irish Folklore Commission headquartered at Dublin College. The Commission brought together the classical manuscripts and an enormous body of myth-tales that were recorded by commission agents who scoured the Irish countryside, going from house to house to collect them. Some of the leadership for this movement came from Douglas Hyde, famed folklorist and antiquary and (later) president of the Irish Free State.

Jeremiah Curtin had ignited the interest in the oral tradition almost thirty years earlier. As you already know, Curtin was a brilliant linguist who had previously studied the mythology of many peoples and probably knew more about religion than any man of his day. Though born in America, his ancestors were from the west of Ireland; and--believe it or not--the maiden name of one of his grandmothers was Cronen (which sounds like Cronus)! Commissioned by the New York Sun, which featured some of the collected myth-tales in its Sunday edition, Curtin made four trips to Ireland. These trips resulted in three books, two of which (*Myths and Folk-lore of Ireland* and *Hero-Tales of Ireland*) contain the cream of Irish mythology. In the

⁷⁸ We shall see that “Celtic” may be a misnomer when applied to the British Isles and even Ireland *per se*. In the strictest sense, “Celtic” refers to the last of three or four peoples who invaded the British Isles in prehistoric times. Much of the “Celtic” mythology was simply adopted by these Celts, sometimes in modified form.

next chapter, we'll analyze one of Curtin's myths; and in the Appendix, we'll use others to validate a revolutionary new discovery and to make some new discoveries of our own. Here in this chapter, we shall focus most of our attention on the classical manuscripts. They too have gems to offer.

Fortunately, Celtic scholars, most notably M. d'Arbois de Jubainville, have already sifted out most of the Christian "contributions" and the false genealogies within the manuscripts. For the rich ore that remains after such a sifting, perhaps the finest summary is T.W. Rolleston's, *Myths and Legends of the Celtic Race* (1917, nineteen seventeen, recently reprinted by Dover Press). I shall use Rolleston as my principal guide in this interpretation. Note also that it was Rolleston who issued the statement that I have used as the quotation for this chapter. Rolleston, an expert in the manuscripts, spoke this highly of the oral tradition, confirming what Mr. Curtin and I will tell you later.

The standard approach to Irish mythology is to give a speculative outline of the major waves of migrants to and conquerors of the British Isles. Some sort of historical background is necessary to make sense out of the contradictory history given by Irish mythology. But with our new understanding of mythology and a recent discovery by Mr. Iman Wilkens, we will be able to derive a revolutionary new outline of the prehistoric migrations and conquests of these islands. It is only an outline, and it needs plenty of future help from archaeology and newly developing absolute dating techniques to narrow down the most important dates. Nevertheless, I believe that it is far superior to anything yet in print. I'm *not* going to just tell it to you. Were I to do so, you'd never believe me! Besides, it'll be more fun for us to build it together.

Remember-- the first autonomous, *Homo sapiens* family from which we all descend consisted of one female and two or three men and lived in Africa roughly 100 kya. So, these tribal and migration histories don't say, "what one is" but only where one's more recent ancestors may have been and what they may have done.

The Celts were the last people of prehistoric times to fully invade and dominate the British Isles. They were a tall, fair and warlike people. The ancients described them in almost the same terms as the Germans; but it is widely believed that the Celts tended to be red-haired and have a reddish tint to their skin, whereas the Germans tend to be blond. (*Cf.* Rolleston: 19f.) In both the Druidic and the Irish oral tradition, the actors tend to identify with others who are red-haired.

Hecateus (a Greek geographer from c. 500 B.C.) and Herodotus (the Greek “father of history” from the mid-late fifth century B.C.) were possibly the first to write about *Hyperboreans* or Celts. You have already read the accounts of Celtic sacrifices of war prisoners and criminals (page 206, above). Their conquest of Spain and the Carthaginians in 500 B.C. and their thrust into Italy and the sacking of Rome about one century later and the subsequent shrinkage of their empire due to the inability of these disorganized and literally-religious people to unite behind secular kings was also described (v1-129). In this period of their decline, when they also sacked the Temple at Delphi (273 B.C.) and founded the Celtic state of Galatia in Asia Minor, they were being driven from their centers by Germans who in turn were being driven by Slavs. This continental cascade of invasions in the mid-first millennium B.C. was apparently sparked by a decline in northern European agriculture. “Cooler, wetter summers and colder winters reduced the growing season for crops and restricted the area in which they could be cultivated successfully” (Champion *et al.*: 322).

Aside from the spotty archaeological record, Celtic mythology and the accounts of classical writers, amazingly little is known about these people. Yet, as you’ll see, the mythological source is far more complete than has been believed. In Caesar’s time, they were known for their long, colorful and flowing robes that they fastened about the neck with a safety-pin brooch or the golden Irish adaptation of it (the *fibula*).

Their trousers, which gave the province of Gallia Bracata its name, and their colorful tartan skirts and cloaks astonished their conquerors. Chiefs wore rings and bracelets and necklaces of gold; and when these tall, fair-haired warriors rode forth to battle, with their helmets wrought in the shape of some fierce beast’s head, and surmounted by nodding plumes, their chain armor, their long bucklers and their huge clanking swords, they made a splendid show. (*Cf.* Rolleston: 43; citing Caesar.)

They are thought to have adopted eastern and Mediterranean influences and iron working skills from the Balkans to derive, by the mid-5th century B.C., the culture that is known as *La Tene*. La Tene culture is evinced by the votive offerings and settlement artifacts found in 1858 at Lake Neuchâtel, Switzerland. The decorative style consists of original and naturalistic motifs that were to later show up on Greek ornaments, especially the palmette and the meander motifs.

[I]t was characteristic of the Celt that he avoided in his art all imitation of, or even approximation to, the natural forms of

the plant and animal world. He reduced everything to pure decoration. What he enjoyed in decoration was the alternation of long sweeping curves and undulations with the concentrated energy of close-set spirals or bosses, and with these simple elements and with the suggestion of a few motives...he elaborated a most beautiful, subtle, and varied system of decoration, applied to weapons, ornaments, and to toilet and household appliances of all kinds, in gold, bronze, wood, and stone...and to textile fabrics. --Rolleston: 29-30

As we shall see in Appendix F, this artistic style and other “Mediterranean influences,” long thought to have been native to Greece, were probably exported to Greece by Celtic marauders and “Sea Peoples.” They overran the Eastern Mediterranean region in the second half of the second millennium B.C. The social system, which, along with their language, the Celts imposed upon those they conquered,

“was divided into three main classes, the nobles, the druids and the mass of the common people. The nobles were the dominant political and military group, and the focus of all effective power within the society. Though groups of nobles might recognize a common tribal identity or acknowledge the superior status of a noble or dynasty of nobles, and though they might meet in warrior assemblies, that did not amount to effective centralized control, and, in the period before the second century BC, there are few signs of the institutions of central coercive power in Celtic society. The individual nobles were greatly concerned to maintain their status by demonstrations of wealth and power, through eloquence, feats of physical strength and bravery, and by lavish generosity of gifts and hospitality.” -Champion *et al.*: 315, citing Tierney, J.J. and Nash

The learned caste of the Celts was divided into several sub-classes: the *vates* (seers or soothsayers who interpreted the omens from sacrifices), the *druids* (philosopher-priests) and the *filí* (poets). (Jackson: 39; citing Strabo IV.iv.4) The curriculum for *filí* schools took *seven* to twelve years and sometimes up to twenty years to complete.

This powerful corporation maintained the study of native learning. They were charged with the traditions of ancient laws, with the most exact care of the language, with training in the rules of poetry, with the old nature-lore, and with the instruction of the people in public duties...from the chief *ollamh* with 350 tales, to the lowest in degree with *seven*... They were trained also in the art of poems or odes meet and lawful to recite on hills of assemblage and places of meetings; for it was the province of poetry to excite, of knowledge to explain, of genealogies to commemorate old bonds of friendship and the noble stories of the race. -De Blacam: 5-6; quoting A.S. Green's *History of the Irish State to 1014*, Chapter IX

Such was the *ability* of the Celts to maintain their oral history prior to the dawn of their historical era. How political considerations affected the accurate preservation of oral history is entirely another matter.

Citing Dr. Rice Holmes, who translated and wrote an introduction to Caesar's *Conquest of Gaul*, Rolleston concludes that the Celts had risen far above the rudest savagery. They built towns, bridges, conducted trade and created beautiful art and ironwork. But every tribe had its own coinage; local warlords levied tolls arbitrarily; and they could never unite behind a central king who was more than a figurehead. The Druids were the sovereign power in Celtica:

All affairs, public and private, were subject to their authority, and the penalties that they could inflict for any assertion of lay independence, though resting for their efficacy, like the medieval interdicts of the Catholic Church, on popular superstition alone, were enough to quell the proudest spirit. Here lay the real weakness of the Celtic polity. There is perhaps no law written more conspicuously in the teachings of history than that those nations who are ruled by priests drawing their authority from supernatural sanctions are, just in the measure that they are so ruled, incapable of true national progress. The free, healthy current of secular life and thought is, in the very nature of things, incompatible with priestly rule. Be the creed what it may, Druidism, Islam, Judaism, Christianity, or fetishism, a priestly caste claiming authority in temporal affairs

by virtue of extra-temporal sanctions is inevitably the enemy of that spirit of criticism, of that influx of new ideas, of that growth of secular thought, of human and rational authority, which are the elementary conditions of national development.
--Rolleston: 46-47.

Let's see now what the Christians and the Roman Catholic Church have allowed to survive of the once powerful, official, Celtic religion. Caesar tells us what we would expect--that the British Isles were the authoritative center of Druidic "learning." This was so even before the Romans drove the surviving Druids to Ireland as the hordes of Attila the Hun were to drive Catholic priests into the British Isles 400 years later. When the Catholics did arrive, in the fifth century A.D., they took over the Druidic colleges *en masse* and converted Celtic society from the top down. The gods of the Species War were, in the resulting monastic manuscripts, either expunged altogether, killed in battle (e.g. Cuchulain and Oscar), made feeble with old age (e.g. Ossian) or made to just fade away (e.g. Fin). Caesar had reported the names of several Celtic deities and matched them up with their Roman counterparts. Lucan had mentioned a triad of deities: *Aesus*, *Teutates* and *Tartanus*. Celtic scholars translated their names and matched them up with other Indo-European gods, and votive inscriptions to these gods have been found in Gaul and Britain. "Other inscriptions and sculptures bear testimony to the existence in Gaul of a host of minor and local deities who are mostly mere names or not even names to us now." (Rolleston: 87) As we'll see, Diodorus told us that the gods of the British Isles were of one family with the Greek Titans. That these ancient accounts and archaeological artifacts are the only traces of the once great Celtic pantheon shows how thoroughly the Catholics imposed their first two commandments and suppressed "dangerous" information.

In Irish mythological literature, there remain four main divisions: the Invasion Cycle, the Ultonian (or Corian) Cycle, the Ossianic (or Fenian) Cycle and miscellaneous tales and legends.

Mr. d'Arbois de Jubainville, Mr. Rolleston, Mr. Standish O'Grady and many other scholars have already done the grueling work of translating and summarizing the manuscripts. We are greatly indebted to them. Yet I am not exaggerating when I tell you that none of them understood what was really going on within Irish mythology.

We will interpret Irish mythology, as no one up to now could ever dream of doing because, *as with all religions; the Species War lurking*

beneath “the Flood” is the key to most of it. Let’s follow Rolleston’s outline, starting with the invasion cycle. Despite the seemingly bizarre and complex nature of this “cycle,” Irish mythology typifies the general evolution of mythology everywhere. The invasion “cycle” is so named because some of the manuscripts (and Mr. Rolleston followed the precedent) have strung myths together. What is especially confusing about this is that many of these myths were developed as restatements of the myths that precede them. They refer to the same series of events. all these invasion myths, which tell of the coming of one people or another, appear to be Species War myths. The five subclasses to the invasion cycle are:

1. The coming of Partholan into Ireland.
2. The coming of Nemed into Ireland.
3. The coming of the Fir Bolgs into Ireland.
4. The invasion of the *Tuatha de Danann* (People of the god Dana).
5. The invasion of the Milesians (Sons of Miled) from Spain and their conquest of the People of Dana, the *Dananns*. (Cf. Rolleston: 96.)

Let’s take them one at a time. *Partholan*, a gigantic being, is said to have come into Ireland from *Tir-na-nOg*, the land of youth and immortality, which in this myth is said to be beyond the Atlantic Ocean in the far west⁷⁹ (*Ibid.*). Partholan came with a number of gigantic companions of both sexes, at a time in extreme antiquity when the land was physically very different from the way it looks now.⁸⁰

“There were then but three lakes in Ireland, nine rivers, and only one plain. Others were added gradually during the reign of the Partholans” (*Ibid.*). One lake, Rury, was said to have burst out as a grave was being dug for an enormous fellow of the same name, the son of Partholan. Of course, the intention of the last statement is to convey Rury’s enormous size. But Rolleston believed that there was nothing historical in this description of an early Ireland that was relatively flat and without lakes and rivers. I’ll attempt to convince you otherwise.

⁷⁹ Alternatively, *Tir-na-nOg*, land of the immortal fairies, land of the beautiful *Sídhe* (pronounced shee) or of the *Tuatha de Danann* (whom we’ll meet below), was either under the sea, underground, in heaven or all around.

⁸⁰ If you still have any doubts as to whom the giants, “serpent-tailed giants” or “Titans” were, you won’t after you read about *Curucha na Gras* and *Mal MacMulcan*, the giants in the Irish myth of the next chapter. *MacMulcan* or his father may have been the forerunner of the Roman god of fire and metalworking, Vulcan.

Partholan and his “good giants” drove the *Fomorians*, the cruel, misshapen and violent giants, off the northern coast to *Tory Island*, from where they occasionally harassed the country under its later rulers. The Partholans became “afflicted by pestilence, and having gathered together on the old plain (Senmag) for convenience of burying their dead, they all perished there; and Ireland once more lay empty for reoccupation” (Rolleston: 97).

Notice that this Partholan myth is typical of many primitive deluge myths. Our *Homo sapiens* ancestors are totally screened out of the picture. The fight is said to be between “good” giants and “bad” giants. We know, of course, from having seen this so many times before, that the good giants (Partholans) are those Neanderthals that the earliest Irish ancestors actually killed; the bad giants (the Fomorians) are those feared to be at large. Even Mr. Rolleston, writing in 1917, could not help noticing that, “There is no legend of the Fomorians coming into Ireland, nor were they regarded at any time as a regular portion of the population” (Rolleston: 101). They are hypothetical.

You know what is indicated by, “Fomorians later harassing the country from an off-shore island (Tory Island) *to the north*.” You know from our analysis of the *Walam Olum* that this refers to climate change, to radical, Ice Age swings in average temperature and sea level.

“Gathering together on an old plain for convenience of burying their dead,” is probably a displacement for burning *Homo erectus* corpses on a plain where the huge bonfire would not start a forest fire.

Notice too how similar this Partholan myth is to the North American transformer myths wherein “the transformer” kills all the giants. This child-like way of repressing the second sin denied that any *Homo sapiens* were on hand to know about the “first people.” But then one might reasonably ask, “If human beings never co-existed with the ‘first people,’ then how is it that any of us know about them?” For this question, some of the Indians invented an imaginative answer. Their earliest myth-tales were allegedly acquired from other animals or natural objects: “On the Klamath River, in Northwestern California, there is a sacred tree, a former divinity, which has been a great source of revelation... On a branch of the Upper Columbia is a rock that has told whole histories of a world before this.” (See Curtin, 1894: XVII.) How different are these child-like lies of primitive people from the sophisticated lies of professional priests! They compare, as do kids stealing candy with organized criminals.

The Irish struggled with the same kind of question: who witnessed the “Partholarians” to tell about them? That’s why successive attempts were made to improve upon the oral account of the Species War. As you’ll see and despite the greater sophistication of latter-day lies, all the myths in the invasion cycle became progressively more realistic about the Species War. This occurred as repression was lifted and neurotic symptoms (myths and rituals) more nearly described the original, traumatic history. The one exception to this rule (Freud’s dictum) is the last subclass in the invasion cycle, the coming of the *Milesians*. These myths could not improve upon earlier ones because they were counterfeits. They deliberately created a false genealogy and invasion history for the Goidelic Celts, the last prehistoric group to invade and rule Ireland. This Milesian cycle describes the “Sons of Miled” as the first people in Ireland, the ones who eliminated the Tuatha de Danann. As we’ll see, although the Goidelic Celts may have fought and killed Neanderthals in other places, they didn’t do so in Ireland.

In the next invasion cycle subclass, the *Nemedians* land in Ireland and resume the struggle with the Fomorians. The Nemedians were said to be related to the Partholarians and to have come from Tir-na-nOg (heaven). (The heavenly origin of the “Partholarians,” “Nemedians” and, as we’ll see, “Tuatha de Danann” is a means of affirming their deification and compromising their subspecies identity.) Like the Partholarians, the “Nemedians” are “good” Neanderthals. They refer to the *Homo erectus* Species War victims killed by whoever was in Ireland at the Paleolithic boundary c. 35 kya.

Nemed’s people were destroying the bad giants (Fomorians) when many of them suddenly died of a plague. The Fomorians were then able to establish their tyranny over the people of Ireland. At this period, the two Fomorian kings were Morc and Conann. Their stronghold remained Tory Island, off the northern coast of Ireland.

Victories of “Partholarians” and “Nemedians” and their mysterious retreats or disappearance may also be speculative glaciology, referring to the advance and retreat of the glaciers during the Ice Age. Recall the similar speculation of the Leni Lenape (Delaware) in their *Walam Olum*. (See v1, Figure 21, page 273, *et seq.*)

The Fomorians extracted a crushing tribute from the Irish people, two-thirds of all the milk and two-thirds of the children. (Baby-stealing reminds us of the Orphics’ tale of Dionysus in the *Rhapsodic Theogony* and Inca child sacrifices; but here, the earliest reference may be to the Irish population having shrunk by two thirds during the LGM.) At last the

Nemedians rose up, landed on Tory Island and killed Conann. But Morc, the other Fomorian king, joined the fray with a fresh host, routed the Nemedians and slayed all but thirty of them. According to the most ancient tale, these 30 fleeing Nemedians all perished at sea (Rolleston: 102)! This tale, though adding some details, has the same flaw as that of the “Partholarians.” *Figure 120a, v3-344, gives you an idea of how many people living on or around the Isles would have been killed by the Great Flood. Everyone would have been convinced that the gods sent it. More traumatized than ever, they became too scared to admit ever having heard of any Homo sapiens who had killed Homo erecti!*

Later accounts say that some of the “thirty” Nemedian survivors, three reproductive and perfect groups of ten, arrived in Britain. Chief Briton gave his name to the island. After many wanderings, other Nemedian survivors, the *Fir Bolgs* and the *People of Dana*, are said to have turned up in Britain. Together they departed again for Ireland. By all accounts, the *Fir Bolgs* who came to Ireland were part of the larger group that came first to Britain. (*Cf.* Rolleston: 101-102; O’Rahilly: 33.)

Now, the *Fir Bolgs* and two other tribes (the *Fir-Domnan* and the *Galioin*, both of which are also designated as *Fir Bolgs*) are the first known people in these early invasion myths. They are obviously *Homo sapiens*, despite the claim that they “fight beside the good Partholanian and Nemedian giants” and are said to descend from them. After all, *Homo sapiens* are descended from *Homo erectus*.

In the next subclass of tales, the *Fir Bolgs* are, for the first time, fighting without “divine” assistance. They fight the good, god-like Tuatha de Danann, the fairy-folk, the beautiful and immortal *Sídhe*. The Goidelic Celts, the last group to invade Ireland, wholly adopted the *Sídhe*.⁸¹ Belief in the People of Dana, of the goddess Dana, who was renamed Saint Brigit by the Christians, was so powerful that even the Christians were not able to expunge it.⁸²

⁸¹ “*Sídhe*” literally means “people of the (fairy) mounds,” people of the chamber tombs that we’ll investigate in Appendix D.

⁸² “So firm was the hold that the ethnic gods of Ireland had taken upon the imagination and spiritual sensibilities of our ancestors that even the monks and Christianized bards never thought of denying them. They doubtless forbade the people to worship them, but to root out the belief in their existence was so impossible that they could not even dispossess their own minds of the conviction that the gods were real supernatural beings.” (Evans-Wentz: 283, quoting Standish O’Grady.) In other words, the Irish memories of *Homo erectus* were much stronger than those of other, Christianized Europeans. These memories could be

The Dananns' divinity tells us immediately that they are the actual Neanderthals that were killed in the Species War. Apparently, as a compromise or compensation for this admission by the Fir Bolgs that they fought the gods, their superegos insisted, in this subclass of tales, that the Dananns arrived in Ireland *after* they (the Fir Bolgs) did.

Fir Bolg mythology gets progressively better. Tuan mac Carell (the immortal narrator in the *Book of Dun Cow*, which is believed to have been recorded c. 1100 A.D.) says that the Dananns (the Neanderthals who supposedly arrived in Ireland after the Fir Bolgs) came out of heaven. "This is embroidered in later tradition into a narrative telling how they sprang from four great cities, whose very names breathe of fairydom and romance -- *Falias, Gorias, Finias* and *Murias*. Here they learned science and craftsmanship from great sages, one of whom was enthroned in each city, and from each they brought with them a magical treasure." (Rolleston: 105.) (We'll find a similar tale in Hindu mythology. It was more flattering to the ancestors and one's sense of self to aggrandize the victims than to admit that they had only Mousterian tools and weapons.)

One of the alleged Danann treasures was the stone called the *Lia Fail* or the *Stone of Destiny*, on which the (fictional) High-Kings of Ireland stood when they were crowned. It went on loan to western Scotland, which, along with part of Southwestern England, had been conquered by the Irish Celts in the sixth century B.C. There it was renamed the *Stone of Scone*; and in 1297 it was taken by Edward I to Westminster Abbey, where it remains to this day. (Cf. Rolleston: 105.)

The second treasure of the Dananns was the invincible sword of *Lugh of the Long Arm*. Lugh, as we'll see, was the hybrid sun god. (He possesses the lightning bolt too. Do you remember why? I'll remind you when we get to the Hindus. He's of "Long arm" because, like the *Cerne Abbas Giant* of Figure 62, *Homo erectus*' arms were longer than ours.)

The other treasures of the Dananns were a magical spear and the cauldron of *Dagda*, the oldest god and Dana's father. This cauldron could feed a host of men without ever emptying. It has numerous counterparts in the popular mythology of many peoples. It embodies religious wishful thinking about earth's limited resources. *It is the primitive counterpart of*

further distorted and compromised by Christianity but not expunged. It would have been ironic for Christians to try to expunge them. Pagan and modern myths compare as do peaches with nectarines.

Big Brother's compulsion to reproduce his own genes and believe in unlimited economic growth. Returning to the tale...

The Dananns were “wafted into the land in a magic cloud, making their appearance in western Connacht [*H the central and western province of Ireland's five provinces*]. When the cloud cleared away, the Fir Bolgs discovered them in a camp which they had already fortified at Moyrein” (Rolleston: 106).

Interpretation: this story leads us to the same conclusion as the earlier myths featuring Partholan and Nemed. The Neanderthals were really in occupation of Ireland when the Fir Bolgs landed on the east coast in the middle latitudes of Ireland. The Fir Bolgs drove the Neanderthals to the west coast, splitting their forces in two. The battle was joined at the Plain of Moytura, which as Rolleston notes (p. 106), means “The Plain of the Towers” and refers to the sepulchral monuments that do, in fact, still dot this western part of Ireland. As we'll see, the name and the monuments refer to Species War “giants.”

Before fighting, their ambassadors tried to negotiate peace. “The two ambassadors examined each other's weapons with great interest. The spears of the Dananns, we are told, were light and sharp-pointed; those of the Fir Bolgs were heavy and blunt... They then exchanged weapons and returned each to his own camp.” (Rolleston: 106)

You believe this, don't you children? Now seriously, can there be any doubt as to what the “light sharp spears,” elsewhere described as the “the lightning spears” of “the Dananns” really represented and who really possessed them? Since when does anyone give up a superior weapon for an inferior one? Here too, the bow and arrow is compromised and, as a reaction formation to guilt, put in Neanderthal's hands. It's the same story all over the globe. When we consider another myth, *The Cattle Raid of Cooley*, in Appendix E, I'll show you that Cuchulain's famed *Gai Bulga* (“lightning spear”) was also a compromise formation for the bow and arrow. Continuing...

“The Fir Bolgs were led by their king, *Mac Erc*, and the Dananns by *Nuada of the Silver Hand*, who got his name from an incident in this battle. His hand, it is said, was cut off in the fight, and one of the skillful artificers who abounded in the ranks of the Dananns made him a new one of silver.” (Rolleston: 107)

Interpretation: Neanderthal had hands of metal, or he was --if I may substitute a stone-old, Anglo-Irish expression --“all thumbs.” As I suggested in Chapter 10, v1-234, contra Trinkaus, the reversed relative

lengths of Neanderthal's thumb phalanges are very significant. Our Irish ancestors are telling us here, in the dream-like symbols of myth, the same thing indicated in the Gilgamesh Epic by "Enkidu getting his hand caught in the gate": Neanderthal's hands were no good. His long distal pollical phalange and his short proximal pollical phalange probably did not enable him to apply downward and sideways pressure from the thumb to a stone drill-bit while rotating it. Excessive pressure from the thumb was so needed to equal that applied to the other side of the bit by the wrist and index finger when boring a straight hole such as what the *baton de commandement* needed. There were probably other operations too that Neanderthal could not perform or could perform only with great difficulty, but this one was strategic. Long *after* making this conjecture, I discovered a Cheyenne myth that confirms it:

The Hand Game

A certain "ghost" had a body like a man's, but he had two faces, one looking forward and one backward [*H In many the North American myths, "two faces" are symbolic of Homo erectus' extraordinary sensory perception. Remember Heimdall, who "can hear grass growing"? Irish mythology features "giants" that can walk into a room and "smell the blood of an Erinach."*] He was immensely large, and could almost step over the greatest rivers when he came to them while walking. He was a great hunter; for he could catch and take hold of the game. He found a tent standing by itself, in which lived a man with his family, including a handsome daughter. [*H He's after our girls again!*] The ghost fell very much in love with the girl and determined to supply the family with meat. Every morning before daylight he brought game to the tent. The man did not know who was so kind to them. He dug a hiding-place, and entered it while it was still dark. Then he saw the ghost come, bringing game. But he was very much afraid now, and after the ghost had gone, he started off to hide with his family. The ghost followed them, and came to their tent. But the man would not give him his daughter. They decided to play "*hand-game*" (*hiding-button*) for her. So, they played for five nights. But *the man won*, so that the ghost lost both the girl and

his meat. --*Journal of American Folk-Lore*, vol. 13, p. 186 or
Hardin, Terri: 233, *H emphasis mine*

“Hiding button” may have become a popular game for children, but the original reference was to unbuttoning buttons with the thumb and index finger in approximately the same motion that would have been required for turning stone drill bits and boring holes in *batons de commandement*. So, you’ve seen references to *Homo erectus*’s inept thumb or hands in “Gilgamesh,” “Nuada of the Silver Hand” and “The Hand Game.” Who steered you right, Erik Trinkaus or your taxi-driver?

Continuing our story, it is said that the Dananns gained the victory; but the Fir Bolgs were allotted the province of Connacht for their territory. This is highly doubtful. We know from the archaeological record that *Homo erectus* disappeared from Europe almost overnight. The mythology of all our ancestors decodes to reveal that they had the bow and arrow. By the time these ancestors brought the Species War to the British Isles, they had to be past masters at killing Neanderthals.

They killed so many Neanderthals and were so intensely traumatized that (especially after the Great Flood) the gods seemed to haunt every nook and cranny of the Isles. In Ireland and Britain, the technique for dealing with this heritage of guilt, paranoia and fear was to identify more closely with the victims. For example, Nuada of the Silver Hand (the Danann King) was said to be the first of a long line of “High Kings” at “Tara.” “King Arthur” was also a Neanderthal. As we proceed, we’ll discover numerous other indicators of this powerful identification with the “Dananns” and myths that affected the “marriage” between the Dananns and the peoples in the “Land of The Dead.”

We’ll also see, in analyzing the megaliths (primitive stone monuments) in Appendix D, that the *Homo sapiens* entered Ireland at the north-south center of the east coast (as many mythical invaders were said to have done near the Boyne River). As one would expect, they next drove a wedge between the Neanderthal forces and severed Neanderthal communications by marching westward and securing a strip of central territory that ran from coast to coast. Finally, they expanded both northward and southward. Thus, the greatest battles of the Species War in Ireland occurred in the peninsular cul-de-sacs and the extreme north and south where Neanderthal was forced to fight. But here we’re getting way ahead of our Irish ancestors’ story.

One-eyed Balor led the “bad” Neanderthals, the Fomorians. With “the gaze of his one eye he could slay like a thunderbolt those on whom he

looked in anger” (Rolleston: 109). Do you recall that the rough equivalent of “Balor,” “Balar,” is the Norse word for “Balefires” or Balder’s bonfires? So, Balor is etymologically connected with Balder and the bonfires that burned the corpses of the people they symbolized. (See pages 196 and 24-28, above.)

Like the cyclops’ one eye, Balor’s indicates obsessional fear of Neanderthal returning with the bow and arrow to extract revenge in kind (one-eyed men = archers). We’ll see that the one eye also represents something all important to Ice Age and Neolithic men: the sun.

The Fomorians were said, probably in the imagination of later Bronze Age or Iron Age peoples, to have “taxed and oppressed the land.” This statement is one of the first obvious examples we’ve seen of displacement of *ongoing* fraternal hostility onto the *prehistoric* model for the Fraternal Complex. Am I incorrect in including ongoing genetic competitors among the elements of the godhead, or have we merely overlooked most of the evidence of them? Well, most contemporary fundamentalists blame all their problems on the “devil.” Why should we doubt that the ancient Irish generally blamed all problems, social and natural, on the Fomorians? One of the problems that the “Fomorians” were believed to have caused resulted in the creation of the sun god.

For thousands of years, the sun god was lord of the pantheon of all the peoples who occupied temperate regions. He was the dead chief of the defeated *Homo erecti* or (later) some hybrid or *Homo sapien* leader or condensation of the Species War victors. In Irish mythology, the sun god is *Lugh of the Long Arm*. In both traditions, “Lugh” or “Lui Lavada son of Kian,” was brought into Ireland from the continent, which is the direction from which the *Homo sapien* Species Warriors came. As in so many other mythologies, the broadest outline of Homo’s evolution and the Species War was reflected by the prophecy that Balor shall be killed by one of his own progeny, in this case a grandson. So, he imprisoned his only child, a daughter, on Tory Island (off the northern coast of Ireland) in the care of 12 matrons who were charged with preventing *Ethlinn* from ever seeing a man. Balor then went to the continent, disguised as a little red-haired boy and stole the magical cow of Kian. Kian learned of Balor’s prophesied vulnerability, gained access to Ethlinn (Balor’s daughter) and put her in the family way --with triplets. One of these hybrid babies, Lugh, escaped the doom that Balor had designed for it. Lugh was rescued by a Druidess and brought into the care of his father.

When Lugh attained manhood, he went to seek service with Nuada of the Silver Hand, the Danann King. As Nuada and his vassals were assembled to pay their tribute to the envoys of their Fomorian oppressors they saw Lugh for the first time. “They felt, it is said, as if they beheld the rising sun on a dry summer’s day” (Rolleston: 113).

So, inspired by Lugh, the Dananns attacked the Fomorian envoys, killing all but nine of them. These returned to Balor with the message of what he could do with himself. “Balor then made him ready for battle, and bade his captains, when they had subdued the Dananns, (to) make fast the island by cables to their ships and tow it far northward to the Fomorian regions of ice and gloom, where it would trouble them no longer” (Rolleston: 113). The Paleolithic, Irish glaciology was very like that of the Paleo Amerindians. This theory slowly gave way to solar mythology. Here, Balor is threatening to bring another ice age.

Lugh also prepared for the ultimate battle, “but to insure victory certain magical instruments were still needed for him, and these had now to be obtained” (Rolleston: 113-114). Men who had killed Lugh’s father were ordered by tribal judgment to procure six instruments for him. First were three apples that grow in the garden of the sun [*H a condensation of fire and “fruitfulness,” the fertility that the hybrids needed to be fully interested in the outcome of the Species War and that the Homo sapiens needed to increase their numbers*].⁸³ Second was the pigskin that heals every wound and sickness and is in the possession of the King of Greece [*H the invulnerability to Homo erectus spears offered by the greater range of the bow and arrow*]. Third was a magical spear owned by the King of Persia [*H the bow and arrow*]. Fourth were seven swine that can be re-eaten every night [*H the repeated eating of the Homo erecti, who tasted like swine and toward whom Lugh has ongoing genetic hostility, as indicated by the number seven*].⁸⁴ Last were two others that were intended to cost Lugh’s enemies their lives in the effort to acquire them. This interpretation of these instruments is supported by other information: “These, especially the spear and the pig-skin, are just what Lugh needs to help him against the Fomorians” (Rolleston: 116).

⁸³ As we’ll see, the people of the British Isles were especially reluctant to admit this because they wanted to believe that their leaders were the product of *Homo sapien-Homo erectus* intermarriage and could protect them.

⁸⁴ Have you figured out yet why the number *seven* is symbolic of the ongoing aspect of the Fraternal Complex? I’ll tell you in the next chapter.

In the Second Battle of Moytura (the first having been fought between Fir Bolgs and the “newly-arrived Dananns”), the Dananns who are recruited to help fight the Fomorians are all from Ulster (the northern province of Ireland). Remember this. It will be critical when we consider *The Cattle Raid of Cooley* in Appendix E. Both “The Cattle Raid...” and this myth, refer to “belly-darts.” The *Gai Bulga*, the “lightning spear” of Cuchulain (the greatest of all Irish champions) is sometimes described as a belly-dart. Of course, we know that this cryptic weapon is the bow and arrow, but can you figure out its association with the “belly-dart”? Knowing this to be a dream symbol, a compromise formation, look for the connection between the arrow and “belly-dart.”

Of course, Lugh and the Dananns defeat the Fomorians, killing most of them and routing the surviving few who head for *Tory Island*.

Now, it is important to note of this invasion mythology of the Fir Bolgs that the Dananns are still not killed. Scholars seem to have entirely overlooked a fact from this older mythology, which is obviously of the Fir Bolgs and anterior to the arrival of the Celts. They overlooked the fact that *the Ulstermen* (who are the victims in the *next* cycle, the Ultonian cycle, which features *The Cattle Raid of Cooley*) *are the Dananns*. This cycle of myths must have originally been the continuation of Fir Bolg mythology, which was cast into dispute by the creation of the fraudulent mythology of the Goidelic Celts. Their *Book of Invasions* fabricates an early coming of the “Sons of Miled” from Spain who are said to have killed all the Dananns. When the Goidelic Celts falsely took credit for eliminating the Dananns, *The Cattle Raid of Cooley* was edited to accommodate the Goidelic Celts by obscuring the Danann identity of “the Ulstermen.” After all, the Dananns couldn’t all be killed twice by two different conquerors.

The *result* of the Danann defeat was not disputed: “By their magic art they cast over themselves a veil of invisibility, which they can put on or off as they choose. There are two Irelands henceforward, the spiritual and the earthly.” (Rolleston: 136)

As I’ll show you in Appendix E when we analyze “The Cattle Raid of Cooley,” the identification of the Ulstermen with the fairies is extremely subtle, and their extinction is only vaguely suggested by “all of Ulster’s young men being killed.” This uncommon subtlety is understandable once you realize the original meaning of this myth. Again, the Dananns couldn’t all die twice. The official *filí* poets of the Celtic conquerors subtly modified “The Cattle Raid” to credit “The Sons of Miled” with “sending the

Dananns to Tir-na-nOg,” but they managed to leave the original, Fir Bolg Species War myth intact.

Next comes the Milesian invasion. The Sons of Miled (the ancestors of the Goidelic Celts) are supposed to have come to Ireland from Spain. As Mr. Rolleston notes, this was the usual term later employed by rationalizing historians of the British Isles for the “Land of the Dead.” By some accounts, the Fir Bolgs were also supposed to have come from the Land of the Dead. There seems to have been two different origins for this phrase. First, our British Isles ancestors remembered that they had descended from the gods (Neanderthals), and the gods --wherever they had come from --were dead. So, their land and the land of these early ancestors was “the Land of the Dead.” Second, other Europeans, vaguely remembering that Neanderthals and the Species War had moved westward, identified the far west, Ireland and Britain, with the “Land of the Dead.” Yet for the residents of these isles, the place was very much alive; so, Spain became *their* “Land of the Dead.”

Rolleston also informs us (his page 130) that the name Miled occurs as a Celtic inscription in Hungary where *Bil* was the counterpart of the Irish Balor (Fomorian chief). Yet aside from these and a few other realistic elements imported from earlier Celtic or Fir Bolg mythology, the “Milesians” are a fraud and unlikely to teach us any prehistory.⁸⁵

Moreover, historical and etymological research of Iman Wilkens, whom we shall meet later, meshes with my own research and the footnote above to suggest a complete reversal of long-held views about the relative importance and veracity of the Celtic and Fir Bolg traditions in Irish mythology. You see, right up until the early twentieth century, scholars believed (as did d’Arbois de Jubainville and Rolleston) that the Celts had been, if not the first inhabitants of Ireland, the rightful heirs who were in possession of the legitimate traditions. “They were regarded with the utmost veneration, and the dominant families of Ireland all traced their descent to them” (Rolleston: 138). Conversely, of the Fir Bolgs, Rolleston said, “They play no great part in Irish mythical history, and a certain character of servility and inferiority appears to attach to them throughout”

⁸⁵ According to Professor De Blacam, “The struggle with the Norsemen, lasting throughout the ninth and tenth centuries, had this remarkable result in Irish letters ---that it brought into being a written theory of historical beginnings which held the field for a thousand years... but so far as the tales of the *fili* can be disentangled in their primitive form, they show no trace of the Milesian theory or of a central monarchy [*H which the Sons of Miled were believed to have established*] at Tara” (De Blacam: 49-50). The Goidelic Celts’ *Book of Invasions*, which treats of these subjects, would be better entitled *The Book of Blarney*.

(Rolleston: 103). Irish scholar T.F. O’Rahilly informs us that the Fir Bolgs have traditionally been the objects of Irish scorn and ridicule. They were locked out of positions of power and influence and generally despised as contemptible liars.

We shall discover that this traditional appraisal of the relative integrity of these two peoples’ traditions and their respective prehistoric contributions to Ireland are upside down.

So that you might have a better background to understand this radical reversal, let’s review the results of the prehistory research of Professor Thomas F. O’Rahilly. O’Rahilly was a professor of Irish at Trinity College Dublin from 1919-1929 and Director of Celtic Studies at the Dublin Institute of Higher Studies from 1942 until his death in 1953. He died too soon to benefit from carbon-14 dating. It was invented in 1949. So, his absolute dates are mere guesses and tend to be way off the mark. Still Professor O’Rahilly’s knowledge of both the manuscripts and of Old Irish, Middle Irish and Modern Irish is not to be denied. He could identify at least four groups that came to Ireland. He suggested the following sequence for their arrivals:

1) The *Cruthin/Priteni/Picti/or Pretani*. These people were probably non-Indo-European people. If they were Celts (closely related to the tall, Goidelic Celts who arrived last in prehistoric times) and not arrivals from Northern Africa via Spain, then other peoples had preceded them. The Greeks called the British Islands the Pretanic Islands after these people. Traditionally, scholars have put enormous stock in the accounts of the classical Greek writers, especially the tribal and geographic names given on Ptolemy’s map of the British Isles. This map, which was borrowed from Marinus of Tyre and is dated to c. 100 B.C., was thought by O’Rahilly to be pre-Celtic. (Cf. O’Rahilly: 40 or the Oxford Illustrated History of Ireland: 3-5.) For this reason, he concluded that the Fir Bolgs and the Celts who succeeded them must have arrived late in the first millennium B.C. From what I’ve already shown you, you should know not to bet the ranch on this. As I’ve shown you above, the earliest deluge mythology of Ireland, which appears to be wholly authentic, makes mention of only one recognizable and historical *Homo sapien* people --the Fir Bolgs. Even the Goidels had conquered the Isles long before 100 B.C.; and, as we’ll see, the Goidelic conquerors had good reasons for retaining the old pre-Fir-Bolg and Pretani names. In historic times, the Pretani preserved their identity best in north Britain where they were known as *Picti*. (Cf. O’Rahilly: 15; Rolleston: 58-59.)

2) The *Fir Bolgs/Builg/Iverni*/or *Érainn*. Their name identifies them with the Belgae of the continent (Belgium) and of Britain. It is uncertain whether they were Celtic. Bolga was also the name of their god. In the genealogy of the *Érainn*, which, as you'll see, is a disgraceful falsification, it is said that the god Bolga, otherwise called Ailill *Érainn*, was the inventor of the missile spear. *The Book of Invasions* supports this, as does the etymology of the word. O'Rahilly tells us (p. 58-84) that *Bolga* can also simply mean "lightning." Of course, you know what lightning symbolizes; so, the name, *Fir Bolgas*, saying it fast, *Fir Bolgs*, "the men of the god of lightning" or "the men of lightning" was a public admission that they had fought the Species War. "*Gai Bulga*," the famous spear of the mightiest Celtic warrior *Cuchulain* (whom we'll meet later), meant "spear of lightning." Have you heard this before?⁸⁶

*Beyond that, there has always been enormous controversy over the meaning of the Fir Bolgs' name. Many scholars have accepted the Fir Bolgs' own mythological explanation of their name. By their own account, the Fir Bolgs were related to Nemed's people, who when hard-pressed by the Fomorians, had to leave Ireland. They claim to have gone to Greece. (Cf. O'Rahilly: 75.) "It was said that after settling in Greece they were oppressed by the people of that country, who set them to carry earth from the fertile valleys up to the rocky hills, to make arable ground of the latter. They did their task by means of leathern bags; but at last, growing weary of the oppression, they made boats or coracles out of their bags, and set sail in them for Ireland. Thus, they became known as the Belge, or, in Ireland, Fir Bolgs -- "men of bags." Nennius, however, says they came from Spain, for according to him all the various races that inhabited Ireland came originally from Spain... [H **The two etymologies don't contradict each other. They support each other. The post Great Flood "bags" would have been named after the Species Warrior "Bolgs," that used them.** Nennius was a British mythologist/historian of c. 800 A.D.] They came in three groups, *Fir-Bolg*, *Fir-Domnan*, and *Galiain*, who are all generally designated *Fir Bolgs*." (Rolleston: 102-103; and O'Rahilly: 99.)*

⁸⁶ To give you an idea of just how taboo the bow and arrow had become, "The *lúin* of Celtchar [*H the lightning of Celtchar, another famous Ultonian hero*]... in order to quench its ardor for blood, had to be dipped from time to time in a cauldron containing 'black fluid' or 'poison.' Otherwise flames would break out on its shaft. Such is part of the description given of it in *Togail Bruidne Da Derga* (Sec. 128-9)" (O'Rahilly: 60).

O’Rahilly and many others have regarded this interpretation of the name “Fir Bolgs” as crude and fantastic, as a popular fiction. O’Rahilly suggested that the Fir Bolgs were said to go to Greece so that some of them, the Galioin and the Fir-Domnan, could be made to invade with the Leginians. Only in this way, as conquerors of the whole of Ireland, could the Leginians be included in the Book of Invasions. Yet for O’Rahilly, mythology was created virtually simultaneous to being written down; and if the main objective had been to get the Leginians in print, wouldn’t it have been easier to just include them among the “Sons of Miled,” whom they later defected to? --Don’t bet the ranch on this one either.

Moreover, we now know, thanks to Mr. Iman Wilkens, whom we’ll meet in Appendix F, that the larger group to which the Fir Bolgs and the Britons belonged, the *Belgae* as in the modern *Belgians*, became known as the *Pelasgians*. Wilkens writes,

I have always been guided by phonetics rather than by the orthography, for it makes no difference to the sound whether the spelling is, for example, “f” or “ph,” and in any case for the Homeric names we must transliterate from the Greek. The way in which sounds change over the course of time depends very much on whether the syllable concerned is stressed or unstressed. It so happens that most of Homer’s names have the stress on the first syllable. For example, “Pelasgians” can become “Belgians” only if the first syllable is stressed and the others not: Pélasges>Pelges>Belges; similarly for Egypte>Epte and Charbdis>Carbis. --Wilkens: 346.

The Greeks remembered the Pelasgians as the original people, created by Mother Earth right after the “Titans” (page 108, above).

3) The *Leginian* (Celtic) Invaders/*the Legin, the Domnainn and the Galioin*. The latter two tribes came to Ireland with the Fir Bolgs; but like the Érainn, they agreed to accept a fictitious Goidelic pedigree. (*All this wrangling over birthrights and pedigrees really is more befitting of dogs, isn’t it?*) In so doing, both they and the Érainn ingratiated themselves with the Goidels. The latter could keep their lands in County Cork, and the former could retain their lands in mid and south Leinster (the southeastern province of Ireland). This falsification of earlier invasion history was necessary to legitimate the Goidels’ *Book of Invasions*. It described the “Sons of Miled” as coming with the earliest invaders from Spain.

Much evidence suggests that the Leginians were closely related to the Goidels. They may even have been former vassals of them. By their own account, the Leginians came from Armorica, Gaul; and, in Leinster, many of the Leginians are known to have helped the Goidels during their invasion. (Cf. O’Rahilly: 93.) The Leginian invasion was never a total one. They only conquered parts of Leinster and Connacht.

4) The *Goidelic Celts*. You now know most of the more key facts about the Goidels, except one, except the most important fact. You don’t know when they invaded. O’Rahilly and many others who believed that mythology is only as old as the Iron or the Bronze Age, believed that the Goidels had conquered the British Isles sometime between the beginning of the *seventh* and the end of the mid-first centuries B.C.⁸⁷ This view prevailed largely because it was assumed that the advent of iron stimulated the flow of better-armed aggressors from centers such as Hallstadt where early iron work is known to have been done, and the widespread use of iron was late to occur in the British Isles. “From the eleventh century onwards, especially in the Levant, Cyprus and parts of Greece, the number of iron objects increases considerably... In the rest of the Mediterranean the widespread adoption of iron occurred slightly later, in the eighth century in Italy, and the *seventh* in Spain and France.” (See Champion *et al.*: 256.)

As Coon observed, although the ore and the charcoal needed to smelt it are abundant in Europe, ironwork required the acquisition of many hard-won skills. It was necessary to smelt it directly over the fire, rather than in a double bloomery such as one uses to bake bread or smelt copper. The right technique of carburization, the absorption of charcoal smelted on a forge at a temperature of 1170°C was another secret that had to be learned by trial and error. Ditto for alternate heating and quenching (in water) to harden the metal. The smiths who acquired these hard-won skills would not have been eager to pass them on to anyone.⁸⁸

“It is becoming increasingly evident that Ireland, while susceptible to influences emanating from Europe and from Britain at this time, did not witness [*H during the Iron Age*] either wholesale invasions or

⁸⁷ “They [*H the Goidels*] reached Ireland direct from Gaul, and their arrival cannot have been much anterior to the extinction of Gaulish independence (50 B.C.)” (O’Rahilly: 16).

⁸⁸ Carlton Coon has become discredited in recent decades for some of his erroneous ideas regarding “races” and his belief in the multiregional model for man’s evolution at the Paleolithic boundary. But clearly, he made contributions and took many other positions that were well ahead of his time (e.g. the continuity and gradual development of the “Iron Age” and what is indicated by elongated skulls).

folk-movements or large-scale importations of manufactured objects. Nothing beyond the normal amount of intercourse and contact --and perhaps movement --between Ireland and these regions can be detected in the archaeological record at present” (O’Kelly, 1989: 245). Burgess said the same for Britain (Burgess: 15-16).

To sum up and fill in some of the blanks of the invasion history: the mere fact that they are not mentioned in all the genealogy wrangling, suggests that the Pretani actually were, most nearly, the “Sons of Miled,” the darker-skinned people of the British Isles who came out of Africa via Spain. This speculation is supported by Strabo (late first century B.C. to early first century A.D.) who speaks of the “Aquitani of south and west Gaul as differing markedly from the other inhabitants and resembling the Iberians” (Rolleston: 58-59.) It is a certainty that Paleolithic peoples came into Europe from North Africa. The Aterian industry in Morocco has been dated by radiocarbon from 23 kya to 40 kya and includes tangs and other Upper Paleolithic tool forms (Clark, in Mellars and Stringer: 569). In the latter part of this interval, they could have walked into Europe. In Appendix D, I will be able to convince you that these people who came out of North Africa were very much involved in the Species War. Another thing is also known with even greater certainty: Goidelic Celts were not among them.

Of the various peoples, other than the Pretani, the one people who stood by their guns and who steadfastly maintained a belief in their oral history and refused to countenance the lies of the Goidelic Celts were those who retained the name of Fir Bolgs. They consistently insisted that they had been the first humans in Ireland, that their ancestors had been forced to leave, that they had gone to Greece and later returned. They paid a horrible price for their intransigence:

The Érainn [*H fellow travelers and relatives of the Fir Bolgs*] were artificially provided with Goidelic pedigrees, whereas the Fir Bolgs were admittedly a people who had occupied Ireland before the Goidels. In historical times the rulers of some districts were admittedly of Érainnean stock; but no ruler would have admitted, or would have been expected to admit, descent from the Fir Bolg. While the name Érainn was an honorable one, Fir Bolg connoted a decided inferiority of status. The last stage in the degradation of the name Fir Bolg was reached when it became associated with moral, as well as social inferiority, as when Mac Fírbis quotes some verses to the

effect that the descendants of the Fir Bolg, Galioin and Domnainn have the distinguishing marks of garrulity and mendacity.⁸⁹ -O’Rahilly: 80

Blarney refers to lies that are told with great emotion under the guise of deep affection. One acquires the art by kissing the Blarney Stone in Blarney Castle, Cork (Kavanagh: 17). We already know this as reaction formation, the repression of painful memories or dangerous impulses by the opposite tendency, which is taken up by the ego. But were the Fir Bolgs unfairly associated with blarney? So, it would seem.

When we get to Appendix F, I’m going to show you who the Fir Bolgs are in the archaeological record. With the help of a Dutch genius by the name of Iman Wilkens, we are going to uncover some prehistory that will blow your mind. Then I will be able to show you the mythology that points to the inescapable conclusion that *the oral history of the Fir Bolgs is as close to the truth as could be expected of prehistoric peoples.*

If there ever was such a thing as birthright, which we must abolish if we are to implement equal opportunity and population control and have a civilized and sustainable world, then it had to be based on priority of possession. As we’re beginning to see, it is unlikely that any of our chains of title are unbroken even up to the end of the Species War, where there is, of course, a break in all of them.

One thing is very probable: the ultra-conservative, Gaelic-speaking poor of western Ireland are, by enlarge, the people most closely related to the Fir Bolgs, the first *Homo sapien* lords of Ireland. Their oral tradition tells us the most about the Fir Bolgs and expresses their simple (relatively honest) pride in who their ancestors were. That tradition used poetry to lock prehistory into place at least as well as did the schools and manuscripts of professional priests.

So that’s the invasion cycle.

As for the *Ultonian Cycle* in Irish mythology, I’ve already explained to you that it is the Fir Bolgs’ ultimate admission to killing all the Neanderthals (“Ulstermen”). As we’ll see when we examine the most famous and central myth of this cycle, *The Cattle Raid of Cooley* in Appendix E, the equivalence of the Tuatha de Danann and the Ulstermen had to be compromised to support the counterfeit Species War and invasion mythology of the Goidelic Celts. In fairness to the Goidels, they probably

⁸⁹ Here Professor O’Rahilly cites the *Genealogical Tracts*, i. ed. T.O’Raithbheartaigh.

greatly enhanced the mythology of their subjects with fabulous accounts from their own traditions.

Rolleston's fourth general category of Irish myths (page 231, above) was the miscellaneous category. In a work of this breath, we can only hope to make random mention of a few of these.

Rolleston's third general category was that of the Ossianic (or Fenian) Cycle. The Fenian Cycle is included in the popular tradition of Irish mythology, which as I have begun to show you is largely a Fir Bolg tradition. As a sample of the best of this tradition, I will show you one of these Fenian (or Ossian) myths in the next chapter. The Curtin myths -- twenty-three of which appear in my supplement to this work, *Irish Mythology: Passageway to Prehistory* -- are largely of this class. Here is a general description of the Fenian Cycle and the miscellaneous myths.

Fin MacCumhail was the hybrid son of a Fomorian princess (whose people he subsequently turned against) and an Irish champion. Legend has it that Fin's estranged grandfather, a Fomorian king, was angry at Fin for defeating his team in a sporting event. The king derisively asked, "Who is that white cap?" This is a pun on the name Fin Maccumhail. *Fin* means *white*; *Mac* means *son of*; and *cumhal*, the name of Fin's father, means *cap* or *head covering*. (Cf. Curtin, 1890: 138.) This name obviously juxtaposes Fin to "the black-headed people," to Neanderthals. One of Fin's wives is a fairy who can change into a fawn.⁹⁰ He leads the *Fianna*, a band of primeval hunter-warriors, in numerous heroic encounters with the Tuatha De Danann and the Fomorian giants.

Ossian was said to be Fin's son by a "fairy wife." One of the best Fenian Cycle myths, "Ossian in Tir na n-Og," is recorded in Curtin and interpreted in this volume's supplement, *Irish Mythology: Passageway to Prehistory*. It is a good example of how the original people of the British Isles developed their mythological identification with Neanderthal. The technique was also a splendid technique for dealing with Species War guilt, paranoia and obsessional fear. *The technique, which is employed in many of the pre-Goidelic popular myths, was to inter-marry Homo sapien royalty with the Homo erectus royal family.*

"Ossian in *Tir na n-Og*" has *Ossian* marrying the daughter of the Tuatha de Danann King and succeeding him on the throne of *Tir na n-Og* (fairyland or heaven). By thus uniting *Homo erectus* and the Irish people

⁹⁰ In later times, the popular tradition tended to designate the Dananns as fairies and the Fomorians as giants.

through royal marriage, Ossian neutralized the guilt, obsessional fear and paranoia of the Irish people toward their *Homo erectus* victims. For those who obsessively paid homage to Ossian, this myth accomplished much of what Christianity and the Jesus myth accomplished for Christians. It is this popular, pagan stratagem that is indicated by all those plays and pictorial representations in which a “wildman” is “rescued by a princess.” (See, for example, Shackley’s description of one, page 209, above.)⁹¹

Christians couldn’t tolerate such keen competition. They degraded the original “Ossian in Tir na n-Og” by appending to it the ending recognized today. This ending has Ossian return to earth for an attempted reunion with the Fenians. Once here, he touches the ground and immediately loses his divinity, whereupon, as a blind and decrepit old man, he enters the service of Saint Patrick.⁹²

Of course, you recognize as fraud the Christian legend of Saint Patrick having driven the snakes out of Ireland. The Fir Bolgs drove the figurative snakes (*Homo erectus*) out. But with respect to the literal snakes, the legend is a fraud too. In Appendix F, I’ll show you a fragment of a popular Fir Bold myth collected by Curtin that testifies most convincingly to the authenticity of the popular Fir Bolg tradition and shows what did indeed drive the literal snakes out of Ireland. It wasn’t just the cold, as many believe, because garter snakes are found as far north as the subarctic plains of Canada.

“Ossian in Tir na n-Og” also offers good examples of how Churchmen and others, who neither literally believed in the fairy faith nor understood myths as macrocosmic, recurrent dreams, edited out much of the most valuable information. For example, in the best version of the myth, the popular one collected by Jeremiah Curtin and the one that I include in *Irish Mythology: Passageway to Prehistory*, when Ossian first meets her, the Danann princess has the head of a hog, which is ascribed to a Druidic spell. When Ossian agrees to marry her, the spell is broken, and she reverts to her

⁹¹ Naturally, belief in these intermarriage myths created support for kings and “nobles” who defined themselves with similar or identical claims. In China for example, “heaven-mandated emperors” were those descended from the original “Yellow Emperor” who discovered fire and saved the world from the floodwater. Such an emperor was referred to as “the one who looks south;” and on public occasions, the emperors always stood in the direction of Cannibal-at-the-North-End-of-the-World and his kin, to the north of the people. (Cf. Vidal: 384.)

⁹² Freud discovered the significance of the universal belief that a god who touches the ground loses his divinity (*Totem and Taboo*). I will review it in Chapter 34, “Oak Trees and Other Sacred Things.”

impeccably beautiful form. The Churchmen, transcribers of the classical text, edited out the hogshead without seeing it as a symbol for *Homo erectus* or realizing that this was a metaphor for the way our subjective perception of him could change. (See Kennedy for the inferior version of the ancient texts.)

The traces of *Homo erectus* and the Species War seem to have no end in Irish mythology. Giants abound in Celtic mythology! A *brownie* is a female fairy that helps women with their work during the night. (Hairy *Homo erectus* looked brown or black.) Giantism, the slanted foreheads of witches and leprechauns (with their hats on), the ugliness of leprechauns' faces, and many other aspects of the Irish gods are, like latent elements in dreams, aspects of *Homo erectus* that have survived superego censorship. Every one of the Irish legends appears to contain compromised information about *Homo erectus* or the Species War.

Fin Maccumhail fought another great champion, Cuchulain, who turned into a giant "when his battle fury was on him." Cuchulain was partly divine, his father being the sun god. Cuchulain had a horn-like projection on his forehead called the *Loin Laoich* (lone loy), the Light of the Champion, which lit up when his battle fury was on him. The Neanderthal pedigree of both Cuchulain and *The Giant of Knockmany Hill* is also revealed in stories wherein one of these characters, wanting to engage Fin Maccumhail in mortal combat, comes to Fin's home. In fear of his life, Fin hides in his (Neanderthal) wife's baby's carriage and completes his disguise by putting a pot upon his head. When the pot merely cracks instead of breaking beneath the giant's grip, the latter compliments Fin's wife on the sturdy constitution of the lad. (See for example De Paola.) Similarly, *Evnissyen*, one of the Neanderthal or hybrid champions of the "Isle of the Mighty," squeezed heads "until he felt his fingers meet in the brain through the bone" (*Mabinogion*: 23). Neanderthal's cranial bones were extraordinarily thick. Some Neanderthal skulls compare to their human counterparts, as do orange peels to eggshells (Johanson, Johanson and Edgar: 242).

Green was another color of the fairies. In one legend, *The Colloquy with the Ancients*, while St. Patrick and Caeilte are talking, they are approached by an "ancient" who is *robed in a mantle of green and on whose forehead is a glittering plate of yellow gold*. (Cf. Evans-Wentz: 286; *H emphasis mine*.) Green suggests the wilderness, the animal kingdom and our archaic ancestor, *Homo erectus*. You already know of *Homo erectus*' distinctive, sloping forehead and the great quantities of gold he was thought

to have acquired from votive offerings thrown to him in lakes and streams. Votive offerings are also what gave “the leprechauns” their pots of gold.

One type of fairy, the *Grúagach* (pronounced Gróoagach), is covered with black hair or has at least one strip of black hair on its back. They are said to sometimes help farmers with the work in their fields. (You know about *Homo erectus*’ hair.)

The rainbow also appears in Irish mythology. Like the rainbow in Genesis and the rainbow bridge from Mitgard to Asgard, it clearly decodes to be a dream symbol that, by repetition compulsion, neutralizes the traumatic charge of the bow and arrow. *Bov*, the brother of the Dagda, had a goldsmith named *Len*. By the Lakes of Killarney, once known as *Loch Lein*, the Lakes of Len of the Many Hammers, he wrought. Here he was surrounded by rainbows and fiery dew that shot through them [*H like arrows*]. (Cf. Rolleston: 123 citing S.H. O’Grady.)

Under the sea, the *Sídhe* (pronounced shee, the fairies) were known to have another king:

[T]he ancient Manx [*H people on an island in the Irish Sea, the last stronghold of the Druids*] regarded *Manannan*, the great Tuatha De Danann god, in his true nature, as a spiritual being, a Lord of the Sea, and as belonging to the complex fairy hierarchy. --Evans-Wentz: 118.

Manannan was also regarded as the greatest magician of the Tuatha De Danann (Evans-Wentz: 299). He stirred within his cauldron (a symbol for the human womb that he probably appropriated from numerous anonymous witches) the souls that were to rise reincarnate.⁹³ Manannan, the Lord to be, may have been served by the common fairies, *Homo erecti* of lower rank and the Irish equivalent of Christian angels.

Numerous other legends tell of fairies that penetrate the food, the drink or the inhaled air of mortal women to be reincarnated in mortal form. This seems to be an unconscious recognition that we, as a species, are the descendants of *Homo erectus*. It is also a reaction formation to guilt and obsessional fear for having brought about *Homo erectus*’ extinction.

⁹³ As we shall see, the Australian aborigines also believe in reincarnation. In their case too, all of their beliefs and rituals are clearly traceable to the primal deed, the Species War and the Great Flood.

Artistically it is an attempt to incorporate an existent god into a new myth, and it affirms the immortality of the “soul.”

The reincarnations of fairies were generally Kings (e.g. King Arthur) or champions (e.g. Cuchulain). The Celts differed in opinion on whether all of us are reincarnated when we die. (Cf. Evans-Wentz: 367-70.) They were consistent in depicting only reincarnated fairies as conscious of their past lives.

Still widespread are Irish tales of the *banshee*, originally *Bean Sídhe* or *fairy woman*. She is the Irish supernatural death messenger who announces deaths that are imminent or that have just occurred. *The Folklore Manuscripts* at the Dept. of Irish Folklore, Dublin College, shed some light on the subject. (See Lysaght.) Although there is much difference of opinion, indicating that the Irish have lost recollection of the banshee’s origin, some of the responses are worth noting.

Some believe the banshee originated in the keening women, women who served as funerary wailers; but this is probably an inversion of cause and effect. Many others note that the banshee was one of the angels, who --like those who fell into the sea and became mermaids or like the witches and leprechauns --were thought to have fallen or to have been thrown out of heaven as paganism was being replaced by modern religion in the popular mind.

A still more popular saying is that, “the giants lived on earth when the fairies and leprechauns fell out of heaven” (De Paola: 1). For years after hearing this, I refused to believe that any of our prehistoric, mythmaking Irish ancestors were conscious enough and informed enough to have meant exactly what this saying says. But insight and reflection has forced me repeatedly to improve my evaluation of them; and no other interpretation is simple, logical and profound enough to account for the saying’s widespread popularity. This statement is an amazing global observation. It says that “giants,” the *Homo erecti* still at large, in their last days --the “black headed people” of the Middle East and the mountains of Central Asia, still existed when modern religion began to displace paganism in Ireland, when modern religion began to amalgamate the gods and demote pagan religion to folklore.

If it means what it symbolically says, this statement confirms that vast differences in awareness existed within the population. With this statement, the most conscious Irishmen were defending their ancestors. People able to identify the “giants” were saying, “We may have killed the last of them in Europe, but don’t blame us for driving our parent species to extinction.

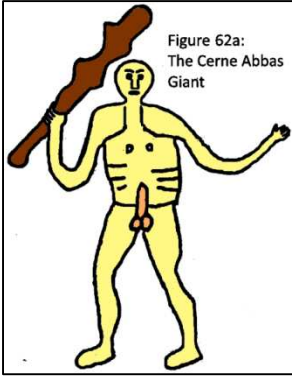


Figure 62a:
The Cerne Abbas
Giant

They survived long after we swept them from Ireland.” Chapters 19 and 20 and our Mesopotamian, Israelite and Habiru ancestors assured us of as much. *Homo erecti*, the “black headed people,” survived up to the dawn of the modern era. Groups of them remained at large in the mountains of Central Asia. all these refugees were eventually captured and brought to Mesopotamia where they were used as slaves on irrigation works and as actors in religious festivals. Hammurabi established retirement communities for them on the marginal lands of the Transjordan

area, on what was to become “the Holy Land.” Many survived there until the 14th or 15th Century B.C. Naturally, people had become afraid to kill, persecute or oppress them after the Great Flood, which is why some survived as long as they did.

Returning to the banshee, the Irish death messenger, recall that the Kwakiutl agent of Cannibal-at-the-North-End-of-the-World, their death messenger, was called *A’wade* and then renamed *Ta’nis* once he was befriended. Graves informed us that “tanist” is Gaelic for “twin” and that the Irish once applied the name to the younger and more virile replacement of a sacrificed vegetation king. (See page 53, above.) Perhaps the ancestors of the Kwakiutls also were once among the ancestors of the Celts and other Indo-European peoples who lived in and around the basin of the Caspian Sea before radiating into Russia, Europe, India and Central and Northeast Asia. The two words and their nearly identical meanings make it virtually a certainty that ancestors of the Celts and the Kwakiutls once shared a common culture. The Kwakiutl religion has undoubtedly undergone much less modification, and so we should suspect the banshee to be a modified offspring of *A’wade/Ta’nis*. My guess is that contact with conquering Christianity and unsuccessful competition with “the Devil” caused the Celtic *A’wade/Ta’nis* or one of his successors to be demoted to a woman who merely announced death. Moreover, in Homer’s *Odyssey* in Appendix E, we’ll discover that a certain image of a forlorn and mourning woman was universal; and this woman was a ripe candidate for condensation with the new and emasculated *A’wade/Ta’nis*. Of course, *A’wade/Ta’nis* or the original banshee also had to be permanently expelled from heaven because they were incompatible with modern religion. Their function was appropriated by “the Devil,” and he resided below.

The existence of a proto-Neanderthal civilization in the British Isles also explains the chalk figure of the giant at the village of Cerne Abbas. (See Figure 62a.) This figure, the subject of numerous legends, is very like ones in India. (Cf. Michell: 122-3; Rutherford: 108.) Yet this giant's identity and origins predate all records and recollection. He is still believed to impart the charm of fertility for newlywed young ladies who stand upon the appropriate part of his anatomy. His globular head, powerful body, menacing posture, magnification as a "giant" and his encasement within a coffin-shaped enclosure (not shown here) all suggest that he is a memorial to our archaic ancestor. If his significance as a "fertility god" preceded the modern era in which that appellation is an obvious joke, then this "fertility" originated as did that of the giants described in Chapter Sixteen. Eliminating the "giants" (*Homo erectus*) --actually or magically (by putting an image of a giant inside a coffin) --meant acquiring the resources necessary for more *Homo sapien* offspring.

As you can see, a proto-Neanderthal civilization accounts for (and only it can account for) all the oddities of Celtic mythology and the contemporary landscape of the British Isles.

The *Sídhe* were infamous for taking or alluring good-looking young men and maidens to the Fairy World. Great men, reincarnations of the *Sídhe*, went there at will. Ordinary folk, who believed in and respected the fairies, had to die first.⁹⁴ (Cf. Evans-Wentz: 284.)

"Partly perhaps because of this popular opinion that the *Sídhe* are a subterranean race, they are sometimes described as gods of the earth or *dei terreni*, as in the *Book of Armagh*; and since it was believed that they, like the modern fairies, control the ripening of crops and the milk-giving of cows, the ancient Irish rendered to them regular worship and sacrifice, just as the Irish of today do by setting out food at night for the fairy-folk to eat" (Evans-Wentz: 291). Confirm who the Corn "Spirits" were. Like the *Sídhe*, they were originally pagan gods.

While little is known about them, initiation rites in pagan Ireland were generally conducted in caves that were thought to lead to the underworld of fairies. (Cf. Evans-Wentz: 442-52 and Eliade.) Similar no doubt to the initiation rites of the Kwakiutls, the Arunta and others; these rites involved bringing the initiate into contact with the gods and piquing his unconscious

⁹⁴ Caesar believed that the Druids had intentionally propagated belief in reincarnation in order to instill fearlessness into Celtic warriors. (See his, *The Conquest of Gaul*.) Notice: when a good chess player misjudges his opponents, he *over*-estimates them.

awareness of his ambivalence toward the primordial fathers, *Homo erectus*, his competing parent and genetic competitors.

In the form of birds, certain of the *Tuatha De Danann*, the *furies*, appear as war goddesses and directors of battle. (Cf. Evans-Wentz: 302.) They almost always appear as black birds--usually *royston crows*. (Cf. Evans-Wentz: 302-5; Rutherford: 86-7.) *Bran* is Gaelic for crow. It is also the name of one of Fin MacCumhail's two magical hounds. It is the name too of another legendary warrior. Rutherford notes that this bird is often found represented in votive deposits and that its association with battle may be owing to the fearlessness of the male in protecting its young and its appearance after battles as a carrion bird. Recall too that Cronus, one-time ruler of the mythical Titans (and the *Homo erecti* of Greece), the ruler too of the Greek paradise, was identified with the crow. Raven, whom we met in Chapter Twenty-three, was the Tinglit transformer. We've seen references to the "black-haired people" in connection with the Chinese deluge, and we've seen references to the "black-headed people" in connection with the Mesopotamian deluge. Moreover, physical anthropology assures us that *Homo erectus* was hairier and darker than our immediate ancestors.

Like John, the Christian author of Revelations, the Germanic peoples, the Mesoamericans and many other peoples, the Celts also had an apocalyptic vision. It was a vision that was amazingly clear. The Druids informed Posidonius and perhaps Strabo too that the world would end with the coming of fire and water. (Cf. Rutherford: 72, 107.) At this point, I shouldn't have to tell you what this means.

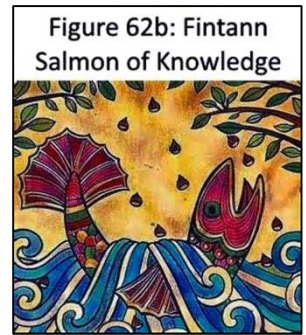
The Irish, obsessed with water bodies, believed that fairies existed in wells, fountains, lakes, rivers, *etc.* --or that these were entrances to fairyland. (Cf. Evans-Wentz: 431-433.) The remains of many votive offerings have been found at the bottom of Irish and Scottish lakes.

In Llyn Cerrig Bach, the lake on the Isle of Anglesey, objects that had come from all parts of Britain have been found. Among metalwork there were slave chains and even complete chariots, deposited in a vain attempt to invoke the aid of the gods against the advancing Romans under Suetonius Paulinus. Posidonius, cited by Strabo, mentions a "sacred precinct and pool" in a region near Toulouse. Treasure taken from it and later pillaged by the Roman consul Caepio in 102 BC comprised an estimated 45,000 kilograms of gold and nearly 50,000 kilograms of silver. Deposits at Coventina's Well, at

Carrawborough, Northumberland, included a human skull and several replicas of human heads, as well as 14,000 coins, a bronze dog and horse, glass, ceramics, bells and pins. The custom of dropping pins into sacred or “curative” wells is, of course, still to be found... --Rutherford: 67

In addition to burning their sacrificial victims in wicker cages or shooting them full of arrows, the Druids were known to sacrifice prisoners-of-war by holding their heads down in a basin of water. (Rutherford: 118-119; see also Frazer.) The Scythians, early relatives of the Celts from the Caspian Sea Basin, were also known for sacrifice by drowning. Recall how I contradicted Frazer on page 176 when I said that the “drenching” of a corn mother puppet was symbolic of drowning a victim. all these rites reenacted the killing of *Homo erecti*.

One of the commonest legends among all Celtic peoples is about some lost city like Breton Island, Atlantis or some lost land mythologically like Atlantis. (Cf. Evans-Wentz: 333, 333n.) As I’ll show you momentarily, the popularity of Atlantis myths in both Ireland and Greece is no coincidence. One of these tells about *Queen Ceasair*, “leader of a tribe that invaded Ireland before the Flood. One of the tribes’s kings was *Fintann*, patron of poets and historians. Caesair and her people were drowned in the Flood, but *Fintann* (Figure 62b) escaped by changing into a water-dwelling animal, a salmon. Occasionally he returns to his natural shape to explain and keep alive the legends of Ireland... Ceasair is used in Gaelic poetry as a synonym for Ireland.” (Kavanagh: 29) Don’t think as I did that *Fintann* is another fish-man like Sumerian and *Homo erectus* Oannes (v3-10 or Langdon: 86). Thanks to Grigory Bondarenko, in Appendix H, we’ll be able to discover the *Homo sapiens* whom *Fintann* represents. Grigory tracked down the oldest extent Gaelic myth about him, *Airne Fíngéin*.



Although nuggets of Neanderthal and Species War gold can be found in the official Druidic tradition and as common folk knowledge within Ireland today, comparably speaking, the official tradition is a mountain of slag that has been worked over by many who have already put it to their advantage. The oral tradition of the Gaelic poor of western Ireland, the

unadulterated Fir Bolg tradition, which is best represented by the Curtin myths, is a broad and lengthy vein of pure gold.

There are at least three basic reasons why the official Celtic mythology became more modified than the oral tradition that was carried on by the Gaelic-speaking poor of western Ireland.

The first reason owes to distortions in the mythology made by the Goidelic Celts. We will learn much more about the invasion of the Goidels and their mythological distortions in Appendixes F.

Second, as has been said above, the church converted nations from the top down. Churchmen who apparently obtained the full cooperation of the druids and poets copied all the earliest manuscripts. Remember, the druids and the *filí* did not maintain their philosophy, religion and poetry in writing. They were dependent, for the most part, on the Christians for assistance. The motives of these Christian proselytes were generally to synthesize Celtic mythology with Christian dogma and the official Church history of the world. They tended to filter out material thought to be grotesque, naive or baseless, from the dogmatic Christian point of view. Celtic gods were demoted by these Christians into less powerful, more rational and less personal beings. (In the next chapter, Mr. Curtin and I will show you an excellent example of how this was done. See also Evans-Wentz: 458, 355-6, 370 and elsewhere.) On this point, the experts are in complete agreement. Listen to what Oxford Professor Robin Flower had to say of the Church's influence in a 1938 lecture at Trinity College:

[A]ll evidence goes to show that, whatever part the poets played in the oral preservation of the tradition, its written record was the work of the church... The study of early Irish literature, so far as that study rests upon documents, is therefore dependent on a valuation of the existing monastic antiquities, and it is perhaps better to postpone theories as to prehistoric origins until that very considerable field of research has been sufficiently exploited... We may be sure that the clerics were no passive transmitters of the traditions recited to them by the poets. They had their knowledge of the current Latin literature; they had their conceptions of the course of world history and their own idea of the way in which Irish tradition might be adapted to those conceptions; they taught in their schools the Latin rhetoric of the Dark Ages. All these preconceptions must have profoundly modified the original matter, and we can only

hope to get back to that original matter by the gradual isolation of these imported elements. --Flower: 73-74

Weeding out monastic additions within the ancient texts is clearly possible; recovering their deletions may not be. Latent homosexual Big Brothers, afraid of change, are apt to delete any new information that might stimulate change. Recall from Chapter 14 how Eli Lilly and the Indiana Historical Society butchered the *Walam Olum*.

The third problem with the official tradition is that even after the filí began to record their myths in Gaelic and to carry on many of the druidic traditions, as of the *seventh* century, there were ever fewer orthodox believers to support them. The filí became ever more dependent upon princely families. “The poets again, depending for protection on the small dynasties instead of on the whole nation, tended to become mere hacks in the service of their masters” (De Blacam: 77). *They were like today’s academicians*. Professor Jackson describes these men of dubious autonomy:

The Celtic poet and sage was a functionary in society, and was an essential part of the aristocratic structure of that society. His prime duty was to praise and celebrate his chief and his chief’s family in panegyric verse (which is what poetry meant above all to the Celt), to preserve and recite his genealogy, and in all other ways to further his fame; hence the necessity for his existence as a court official. He was free to travel and eulogize other lords, and for all such praise, whether of his own patron or another, he expected a due reward --a sword or horse or richly jeweled brooch or the like. In fact, the early laws gave him a legal right to this, and they also laid down the size of the retinue with which he might travel and which he might impose on the hospitality of his host --twenty-four men, in the case of the highest class of poet, the ollam. --Jackson: 26

In the *seventeenth* century, Irish Royalists revolted against the British rule that had been established by Henry II in 1166. Their revolt failed; and in the wave of severe repression that followed, Lord Wentworth’s murderous “thorough policy” and the “plantation policy” replaced Irish and Anglo-Irish landowners with Englishmen loyal to the British crown. In the wake of these events, Irish culture was virtually extinguished in all but the

poorest and least commercial districts of western and Northern Ireland. The fili schools became the *bardic schools* and were even more compromised than ever in their work.

Yet the same destitute conditions that had always been the arsenic of the professional mythographer and poet were the ambrosia of the lay storyteller. This was a period when the people of the historic nation were deprived of property, political liberty, racial symbols, schools, the printing press and “all other privileges that distinguish freemen from slaves.” Of this period, Professor DeBlacam wrote:

Now the Gaelic people possessed only the “Court of Poetry”: kitchens, barns, and illegal schools maintained by hedge-schoolmasters. There was no incentive for writing in Gaelic--the clientele could not support it. Illiteracy became rampant. Songwriting mushroomed.

Racial instinct asserted itself, and these popular poets repeated the lives of the bards, *mutatis mutandis*, in several particulars ...but their patron now was no prince, but the common people. Gaelic poetry had become democratic.
--DeBlacam: 132-4



Figure 62c: Jeremiah and Alma Curtin

The popular tradition consists of tales that (for the last three thousand years) have been passed on from parent to child or protégé or, more likely still, from grandparent to grandchild. The myth-tale of the next chapter is a good example of this tradition. It reflects of the integrity of the historic Irish people, the Gaelic poor and the Fir Bolgs through the ages.

Figure 62c comes to us courtesy of Mrs. A.M. Norton and the Wisconsin Historical Society. Alma M. Cardell of Vermont married Curtin in 1872. Quoting Schafer, O’Duilearga (in his introduction to Curtin: 1943) wrote, “a talented New England woman utterly devoted to her husband’s interests, must be credited with a large influence and scientific success.” She acted as his secretary, wrote books from dictation and accompanied him on his incessant travels.

CHAPTER 32: AN IRISH MYTH-TALE

These [H the most authentic primitive myths] to one knowing the language, might be derived from the least modified survivors of the given peoples' primitive society. --Jeremiah Curtin, 1940: 29

The myth you are about to read is pure gold. It comes to us like a voice out of the prehistoric past. It is taken from the finest and most authentic and primitive collection of Irish myths available. Yet it was not recorded and translated into a foreign language (English) until 1887!

There are about 2,000 volumes of Irish myths that were recorded from the fifth through the seventh centuries in Gaelic. Most of these are at University College, Dublin. Anyone aware of this great body of Irish myth-tales will find the previous paragraph impossible to believe---until he carefully considers the quotation at the top of this page.

Jeremiah Curtin personally collected this myth and other myths that first appeared in *Myths and Folk-Lore of Ireland*. Curtin was a gifted linguist and accomplished scholar. The publisher's introduction to his book, *A Journey to Southern Siberia*, says that at the time of his death in 1906, he knew more than sixty languages and dialects and spoke every language of Europe and several of the languages of Asia. Whether working in the United States diplomatic corps, as secretary or assistant to the secretary of the Legation of the United States in Russia from 1864 to 1870 or for the Smithsonian Institution from 1883 to 1891 and sporadically thereafter or undertaking business enterprises, Curtin and his wife traveled incessantly. They never owned a home of their own.

Wherever they went, Curtin's mode of operating was the same. He would become conversant in the language within a few weeks --with or without books --and then he would begin to assimilate the culture.

His primary interest was mythology. He knew that his gift for language gave him the opportunity to perform a strategic --I should say heroic --service for mankind. He rescued many Irish, Mongolian, Modoc and Seneca Indian myths from extinction. Listen to some selected Curtin quotations that testify to his scientific understanding of mythology and his awareness of the historical import of his mission:

For many years, I had been possessed with the idea that there was a great stock of myths current among the people of

Ireland, as well as many of that class of facts that throw light on the history of the human mind. --Curtin, 1940: 385

I was led to entertain this hope by indications in the few Irish stories already published, and by certain tales and beliefs that I had taken down myself from old Irish persons in the United States. --Curtin, 1890: 7-8

Famine and desperate poverty in Ireland took its greatest toll upon the very population, the ultra-conservative, Gaelic-speaking people in the western- and northern-most counties, who still possessed an oral account of the ancient Irish myths. These old and poor people were quickly dying off. Their children (the grandparents, great or great-great grandparents of many Irish-Americans today) were emigrating to America. One of Curtin's elderly informants reported that in his boyhood roughly nine in ten people believed in fairies and would say so, but at the time he was speaking (circa 1890) barely one in ten still believed in the *Sídhe*.

The people of any purely Gaelic district in Ireland, where the language is spoken yet, preserve numerous remnants of pre-Christian belief. These remnants are in many cases very valuable though they may seem grotesque, naive and baseless to most observers. --Curtin, 1940: 450.

Out of the many storytellers whose material Curtin made public, only one or two could be said to speak English passably.

A notable characteristic of Irish tales is the definiteness of names and places in most of them. In the Irish myths, we are told who the characters are, what their condition of life is, and where they lived and acted; the heroes and their fields of action are brought before us with as much definiteness as if they were persons of today or yesterday. This is a characteristic much less frequently met with in Middle and Eastern Europe. In the Magyar stories the usual formula is, "Where there was or where there was not, there was in the world." Even the Russian stories, which are much more definite than the Magyar and which have a sizable number of local myth-heroes, are less definite than the Gaelic. "In a certain State in a certain kingdom there was, or

there lived, there was a man,” is a very frequent formula; and so on through all Europe. The actor is often unspecified, and the place unknown. If he goes anywhere, he simply travels across forty-nine kingdoms or beyond thrice nine lands. But in the Irish tales he is always a person of known condition in a specified place.

This is a very interesting characteristic; since in all the mythologies that are intact, such as those of America, the myth is a story in which the characters are persons as definite as if they were actual neighbors of the people who tell the stories and listen to them. This alone would seem to prove that the Gaelic mythology, so far as it is preserved in Ireland, is better preserved than the mythology of any other European country.
--Curtin, 1890: 11-13

The merits of Irish mythology are still greater when compared to eastern and especially Chinese mythology. This is but a corollary of an axiom that I've been trying to teach you: in male-dominated society, people are expected to be violent; in female-dominated society, they're expected to lie. It would have been futile for any easterner to maintain good oral history. No one would have believed him!

A mythology in the time of its greatest vigor puts its imprint on the whole region to which it belongs; the hills, rivers, mountains, plains, villages, trees, rocks, springs, and plants are all made sacred. The country of the mythology becomes, in the fullest sense of the word, a “holy land.”

When by invasion and the superposition of strange races, by change of religion or other causes, myths are lost, or nothing retained save the argument, the statement of the myth, and that but in part, then all precision and details regarding persons and places vanish, they become indefinite, are in some kingdom, some place, --nowhere in particular. --*Ibid.*

I found more Gaelic-speaking people in County Kerry than in any other county in Ireland; especially were they numerous in the villages adjacent to Ventry Harbor. [*H Ventry Harbor is, as we would expect, the southwestern-most peninsula of Ireland. It is where the influence of other peoples, invading from the*

east, would have been the least and where Homo erectus would have made his last stand. Appendix D will confirm the latter.] ... We were glad to leave Ventry. Still I had accomplished work there impossible to do elsewhere. I had saved from extinction many Gaelic myths. -Curtin, 1940: 450-451

Due partly to the desire to dominate and exploit but also due to military insecurity, the desire not to be vulnerable on two fronts and to forge the closest possible unity with Ireland, the British sought, between the coming of the Normans (in eleven *seventy* A.D.) and the E.U., to obliterate every trace of the Gaelic language and culture. In several periods, they resorted to overt oppression. British industrial and commercial wealth, geographic advantage, the Christian religion and the printing press (circa 1460) facilitated their mission.

There is no country in Europe so special in its conditions as Ireland, none in which hitherto there has been in some things a more resolute conservatism, coupled with such a frivolous surrender of the chief mental possession of the people, cherished during so many centuries of time, --a frivolous surrender of the possession that beyond all others distinguishes a nation; for the character and mould of a nation's thought are found in its language as nowhere else, and the position of a nation in the scale of humanity is determined irrevocably by its thought. Owing to this conservatism of a part of the people, for which science should be grateful, there are still some myth tales left in Ireland [that are] as well, if not better, preserved than any in the remotest corners of eastern and northern Europe.

Since all mental training in Ireland is directed by powers both foreign and hostile to everything Gaelic, the moment a man leaves the sphere of that class that uses Gaelic as an every-day language and that clings to the ancient ideas of the people, everything that he left behind seems to him valueless, senseless, and vulgar; consequently, he takes no care to retain it either in whole or in part. Hence the clean sweep of myth tales in one part of the country, -the greater part, occupied by most of the people; while they are still preserved in other and remoter districts, inhabited by men who for the scholar and the student

of mankind are by far the most interesting in Ireland. -Curtin, 1940: 9-10

I must digress to take issue with something he said. We need translators to extract all historically relevant and useful knowledge from non-English languages –before they die. But die they must because we must revert to being one family, a family of mostly Learning I people, for which most of us must learn only our most simple, trade and port language, English. (See v1-26 for Learning I and II.) Continuing...

This conservative part of the Irish population has paid a terrible toll for the preservation of the Gaelic culture and belief. Those who cherished the old ways and the old religion abjured the modern world and became ever less adapted to it. Their skills were ever more commonplace and devalued. They lived in grinding poverty:

It is not in homes of ease and wealth that ancient lore is found (Curtin, 1940: 457). I spent a week in Galway working each day, from morning till evening, with old men at the Claddagh [*H the fisherman's part of town*]. The trials of myth collecting were intensified by the misery of the people and the terrible condition in which they lived. Each house was, from necessity, a pigpen. If a pig was kept at all, it had to live with the family. In the house where I got the best myths, two pigs lived under the bed, which was a high box affair, with something on top that answered for bedding. -Curtin, 1940: 405

Curtin called for the development of mythology as a science, and he knew what had to be done toward this end:

Though myth-tales are, perhaps, more interesting for most modern readers in their present form, they will not have their full interest for science till it is shown who most of the actors are under their disguises. This is the nearest task of mythology... The service of the science of mythology will be great regarding the myth-tales of nations, with literature, and with early history; but its weightiest service will be rendered in the domain of religion, for without mythology there can be no thorough understanding of any religion on earth, either in its inception or its growth.

But how is this science from which men may receive such service to be founded? In one way alone: by obtaining from races outside of the Aryan and Semitic their myths, their beliefs, their worldview; this done, the rest will follow as the result of intelligent labor. But the great battle is in the first part of the work, for the inherent difficulty of the task has been increased by Europeans, who exterminated great numbers among the best primitive races, partially civilized or rather degraded others, and rendered the remainder distrustful and not easily approached about their myths and ethnic beliefs... -Curtin, 1890b: VII-X.

In my opinion, Curtin was also the first true *mythologist*. Prior scholars were only *mythographers*, collectors of myths. Curtin was the first to understand mythology as what remains of our prehistory. In addition to understanding the timeliness of his effort to rescue the mythology of primitive peoples, he sensed the uniformity of primitive beliefs:

When the western hemisphere was discovered, the Americas contained the most varied and most extensive museum of the human mind in its earlier conditions that the world has ever seen. Over an area about 3,000 miles in width, at its widest, and more than 9,000 miles long, there were primitive peoples, kindred to each other, but speaking more than 800 languages which, though kindred, were not inter-tribally intelligible.⁹⁵ Those languages contained an amount of material for the elucidation of the history of speech development that had a unique value. Those various tribes had philosophies of life, accounts of the origin of things, and systems of religion that resembled one another closely, but that were still greatly varied in detail, that is, the underlying ideas were mainly the same, but the working out and treatment varied from tribe to tribe.

The same view of the origin of things prevailed everywhere, and that view, judging from what we have obtained so far of Indian ideas, was substantially the same as that which the earliest aggregations of men held on the eastern

⁹⁵ The best current estimates put the figure at 1,000 to 2,000 New World languages.

hemisphere, whether they were Aryan or of other stocks. This being the case, it is evident that what the Indians held in their heads and what they had to show to the investigator of their social and political institutions were of vastly more value to mankind than anything else connected with them, or even than they themselves were if considered apart from what they knew. Instead however, of understanding and studying this great accumulation of primitive thought, the Europeans who came to America did all that lay in them to destroy it... to destroy what the Indian had in his mind and put something there that, as experience has shown, he could not understand.”⁹⁶ -Curtin, 1940: 501

I confess that I have had a double purpose in quoting Jeremiah Curtin at such great length. First, Curtin is an unsung hero whose name should be a household word. He is perhaps the foremost of a list of great cultural anthropologists that includes such names as Boas and Hunt, Spencer and Gillen. (You will meet the latter two in Appendix B.) As Curtin avowed, they are the ones who did the arduous work. They spent and often risked their lives in a desperate effort to save primitive data from oblivion. Processing that data is relatively easy and would not have been possible without their efforts.

Second, and more to the point, you can now begin to see another reason why the myth-tales that Curtin collected as late as 1893 are so far superior to everything that was recorded earlier.⁹⁷ It is not only because Curtin, “was the first collector to go to the fountainhead of Irish oral literature, the Irish-speaking countryman.” (O’Duilearga: XV; quoting Douglas Hyde: XIV *et seq.*) Jeremiah Curtin was the first, assimilated, modern Irishman to scientifically appreciate and take interest in mythology and to relearn the language of his people to acquire the liking and respect of the best and most

⁹⁶ The parallels between the mindless destruction of our cultural endowment in the nineteenth century and the mindless destruction of Earth’s genetic endowment (especially the tropics) in the twentieth century are striking!

⁹⁷ Séamus O’Duilearga says that Curtin made four visits to Ireland: in 1872, 1887, 1891 and 1892-93. Little, Brown and Co. published three books from the myths that he collected: *Myths and Folk-Lore of Ireland* (1890), *Hero Tales of Ireland* (1894) and *Tales of the Fairies and the Ghost World; collected from...southwest Munster* (1895). O’Duilearga’s volume contains sixteen additional tales from Curtin’s collection.

knowledgeable story-tellers and to faithfully translate their myth-tales (or in some cases --have them translated) into a modern language.

Now, after receiving this long-winded introduction, you should be ready to appreciate the Curtin myths. The super-abundance of *Homo erectus*-related material, which you will not find in any other European literature, will confirm what has been said of their authenticity.

I am including only the following Curtin myth and passages from his *Hero-tales of Ireland* in this work. You can find the rest of the myths from Curtin's first Irish work, *The Myths and Folk-Lore of Ireland*, interpreted in the supplement of the present work, *Irish Mythology: Passageway to Prehistory*. My interpretive comments are in italics.

*Fin Maccumhail, the Seven Brothers
And the King of France*

When Fin MacCumhail with *seven* companies of the Fenians [*H Fianna*] of Erin was living at Tara of the Kings, he went hunting one day with the *seven* companies; and while out on the mountains *seven* young men came towards him and when they came up and stood before him he asked their names of them.

The number seven is mentioned three times in this first paragraph and once in the title. Do you see yet what it shows?

Each gave his name in turn, beginning with the eldest, and their names were Strong, son of Strength; Wise, son of Wisdom; Builder, son of Builder; Whistler, son of Whistler; Guide, son of Guide; Climber, son of Climber; Thief, son of Thief.

The *seven* young men pleased Fin; they were looking for service, so he hired them for a year and a day.

When Fin and the Fenians of Erin went home that night from the hunt there was a message at the castle before them from the king of France to Fin MacCumhail and the Fenians of Erin, asking them to come over to him on a most important affair.

*The king of France needs the army of little Ireland? It sounds as if we're in store for some cultural narcissism.*⁹⁸

⁹⁸ We will enlarge upon Freud's concept of cultural narcissism in the conclusion when we outline the general pattern of displacement of semi-repressed, semi-conscious, fraternal ambivalence. The anti-social tendency within this Fraternal Complex pattern is for "the enemy" to become ever more real but ever more remote.

Fin held a council straightway and said, "France is a thousand miles from this and the sea between it and Erin; how can we go to the king of France?"

Then Strong, son of Strength, spoke up and said: "What is the use of hiring us if we can't do this work and the like of it? If you'll make a ship here, or in any place, I'll pull it in the sea."

"And I," said Builder, "will make a ship fit for you or any king on earth with one blow of this axe in my hand."

"That's what I want," said Fin, "and now do you make that ship for me."

"I will," said Builder.

"Well," said Strong, "I'll put your ship in the sea."

Builder made the ship there at Tara of the Kings and then Strong brought it to the seashore and put it in the water. Fin and the Fenians of Erin went on board, and Guide took the ship from Erin to France.

When Fin and his men went to the king of France he was glad to see them and said:

"I'll tell you the reason now I asked you here, and the business I have with you.

There weren't enough latently-homosexual heroes in France. They had all been killed off in previous wars.

"This time three years ago my wife had a son, two years ago a second, one year ago a third, and the neighbors' wives are thinking she'll have another child soon. Immediately they were born the three were taken away, and I want you to save the fourth; for we all think it will be taken from us like the other three. When each one of the others was sleeping, a hand came down the chimney to the cradle and took the child away with it up the chimney.

A hand coming down the chimney can only be the "hand of someone on high," a principal god. As for baby snatching, hybrid women would have been inclined to it. After the Species War, primitive people feared that Homo erectus would avenge the extinction of his gene line by stealing Homo sapien children. We surmised this from analysis of Orphism' "Dionysus" (pages 116, above) and the obsessive and phobic Inca child sacrifices. Curtin recorded another very popular myth from the North Americans of California wherein "Kukupiwit" steals babies (Curtin, 1894: 557-8). Nez Percé tales also refer to baby stealing by the "Stick Indians" or "little people" (E.E. Clark: 50-51). Putana devoured babies (page 290, below). The Aztecs were apparently able to dispel worries about their

children only by sacrificing them to the Tlaloque, the "little people of the mountains." (See page 364, below.)

"There is meat and drink in plenty in that room for you and the Fenians of Erin. My only request is that you'll watch the child."

"We'll do that," said Fin, and he went into the chamber with men enough to watch and the *seven* brothers with him. Then the *seven* said: "Do you and the men go to sleep for yourselves, and we'll do the watching."

So, Fin and the men went to sleep. The child was born early in the evening and put in the cradle. At the dead of night Wise said to Strong: "Now is your time; the hand is near; keep your eye on it."

Soon he saw the hand coming lower and lower and moving towards the child; and when it was going into the cradle, Strong caught the hand and it drew him up nearly to the top of the chimney. Then he pulled it down to the ashes; again, it drew him up.

They were that way all night, --the hand drawing Strong almost to the top of the chimney and out of the house and Strong dragging the hand down to the hearth. They were up and down the chimney till break of day; and every stone in the castle of the king of France was trembling in its place from the struggle. [*"Trembling also, no doubt, were all those unmanly French men."*]

But at break of day Strong tore from its shoulder the arm with the hand, and there was peace. Now all rose up at the castle. The king came and was glad when he saw the child.

Then Fin spoke up and said: "We have done no good thing yet till we bring back the other three to you."

Wise spoke up and said: "I know very well where the other three are, and I'll show you the place."

So, all set out and they followed him to the castle of Mal MacMulcan, and there they saw the three sons of the King of France carrying water to MacMulcan to cool the shoulder from which the arm had been torn by Strong.

Then Wise said to Climber: "Now is your time to take the children away; for we can do it without being seen; but if Mal MacMulcan were to see the children going from him, he'd destroy the entire world. But as it is when he finds the children are gone, he has a sister there near himself, and he'll break her head against the wall the castle."

Then Climber took a clew from his pocket and threw it over the walls of the castle, and the walls were so high that no bird of the air could fly over them.

This confirms our conclusion that Mal MacMulcan is a condensation of the giants or demons, Cannibal-at-the-North-End-of-the-World and the Ogre of "Jack and the Beanstalk." MacMulcan is enroute to becoming monotheism's "Devil." Men everywhere have developed the same religious images as neurotic symptoms of their ambivalence toward the same ancestors and relatives.

Then they fixed a rope ladder on the castle. Wise, Guide, and Climber went up the ladder and at break of day they brought away the three children and gave them to the king of France that morning. And the king of France was so glad when he saw his three sons that he said to Fin: "I will give you your ship full of the most precious stuffs in my kingdom."

"I will take nothing for myself," said Fin; "but do you give what you like to my *seven* young men who have done the work"; and the *seven* said they wouldn't take anything while they were serving with him.

Even feudal obligations had a defined scope. A warrior's duties are exceptionally open-ended but exist only for those who are unconscious of K and R and mistakenly believe that human savagery is inevitable. The greatest heroes, who correspond to the distilled, positive aspect of our Fraternal ambivalence, are always conceived as altruists, willing to give their all for nothing in return. They oppose some personification of the negative aspect of our Fraternal ambivalence, our unconscious negative impulses toward genetically competing associates. Those willing to play this role are generally latent homosexual men suffering from feelings of self-devaluation or, to the extent that homosexual impulses are repressed, guilt. Elect me U.S. president, and we'll put an end to war.

So, Fin took the present from the king of France and set sail for Erin with the Fenians and the *seven* young men.

While they were on the way to Erin they saw the sea raging after them. Wise, son of Wisdom, said: "That is Mal MacMulcan coming to get satisfaction out of us."

Who but mighty Neanderthal could make the sea rage?

Then MacMulcan caught hold of the ship by the stern and pulled it down till the masts touched the sea. Strong caught him by the left remaining hand, and the two began to fight, and at last Strong pulled him on to the deck of the ship.

"Our ship will be sunk," said Wise, "and Fin with the Fenians of Erin and the *seven* of us will be drowned unless you make a flail out of MacMulcan and thrash the head off his body on the deck of the ship."

Strong made a flail out of MacMulcan and killed him, and the sea was filled with blood in a minute of time. Then the ship moved on without harm till they came to the same spot in Erin from which they had sailed.

When Fin came to the place where he had hired the *seven* young men the year and a day were over. He paid them their hire, and they left him. Then he came to his own castle at Tara of the Kings. [H *So far, our heroes have killed a giant and befriended the French.*]

One day Fin went out walking alone, and he met an old hag by the way. *Right away we know to suspect the old hag of being a witch and the "sister" whose head Mal MacMulcan broke against a wall when he found the rescued children to be gone.*

She spoke up to him and asked: "Would you play a game of cards with me?"

"I would," said Fin, "if I had the means of playing."

The old hag pulled out a pack of cards and said: "Here you have the means of playing as many games as you like."

The witch's "cards" won't wear out.

They sat down and played; Fin got the first game on the old woman. Then she said, "Put the sentence on me now."

Notice that in this Neolithic form of the myth, the Paleolithic sentencing device has been retained, but they no longer change each other into animals.

"I will not," said Fin; "I'll do nothing till we play another game."

They played again and she won the second game. Then she said to Fin, "You will have to go and bring here for me the head of Curucha na Gras and the sword that guards his castle; and I won't give you leave to take away any of your men with you but one, and he is the worst of them all, -- 'Iron back without action,' and the time for your journey is a year and a day. Now what is your sentence on me?" said the old hag.

"You'll put one foot," said Fin, "on the top of my castle in Tara of the Kings, and the other on a hill in Mayo, and you'll stand with your back to the wind and your face to the storm, a sheaf of wheat on the ground before the gate will be all you'll have to eat, and any grain that will be blown out of it, if you catch that you'll have it, and you'll be that way till I come back."

This is an example of the many myths that confirm my interpretation of who the witches were. (See pages 15 et seq., above.) Our Homo sapien ancestors didn't want their women playing with Neanderthals while they were away. So, this woman is sentenced to remain in the home ("the castle") and on a hilltop in Mayo (where everyone can watch her). Although

Curucha na Gras may have become an enemy to her, it is the Irish audience that most wanted him dead.

So, Fin went away with himself and “Iron back without action.” And when they had gone as far as a large wood that was by the roadside, a thick fog came on them, and rain, and they sat down at the edge of the wood and waited. Soon they saw a red-haired boy with a bow and arrows shooting birds, and whenever he hit a bird he used to put the arrow through its two eyes and not put a drop of blood on its feathers.

The red-haired boy is a fellow Celt. The Celts were tall and often red-haired (Rolleston: 19). And you know what the bow and arrow represents. Birds are symbols for gods and spirits, who could also fly. This one sentence, the shooting of birds with the bow and arrow, summarizes these myths and the Species War in microcosm.

And when the red-haired boy came near Fin, he drew his bow, sent an arrow through “Iron back without action,” and put the life out of him.

When he did that, Fin said, “You have left me without any man, though this was the worst of all I have.”

“You’d better hire me,” said the red-haired boy; “you’ve lost nothing, for you were without a man when you had that fellow the same as you are now.”

Why would “Iron back without action” be of no help to them?

So, Fin hired the red-haired boy and asked him his name. “I won’t tell you that,” said he, “but do you put the name on me that will please yourself.”

One supposedly needed only another person’s real name to perform homeopathic magic against him, but this is not the reason why the boy refuses to give his name.

“Well,” said Fin, “since I met you in the rain and the mist I’ll call you Misty.”

“That’ll be my name while I’m with you,” said the red-haired boy, “and now we’ll cast lots to see which of us will carry the other;” and the lot fell upon Misty. He raised Fin on his back to carry him, and the first step he took was six miles, and every step a mile, and he went on without stopping till he was in the Western World.

The horn bow and arrow came into Europe first from the south with the Chatelperronian industry and later as the sinew laminated bow from the east with the Aurignacian industry. Neanderthal was driven ever westward, so now they pursue him in the west, in “Tir na n-Og.”

Freud discovered why gods, kings and sacred things were not to touch the ground. I'll explain when we discuss sacred symbols in Chapter 34. But why do they draw lots to decide who is to carry whom? As far as we know, Fin is the only one of the two who is a hybrid and Species War god and who may be, as suggested at the top, a king.

When they came to the castle of Curucha na Gras, Fin and Misty put up a tent for themselves and they were hungry enough after the long road, and Misty said, "I will go and ask Curucha for something to eat."

Misty "asks" for food, but they did not ask any of the other inhabitants for accommodations. They simply put up a tent. This suggests that they are in enemy territory.

He went to the castle and put a fighting blow on the door. Curucha came out and Misty asked him for bread.

"I wouldn't give you the leavings of my pigs," said Curucha.

Misty turned and left him; but on the way, he met the bakers bringing bread from the bake house, and he caught all their loaves from them and ran home to Fin.

Guerrilla warfare and a struggle for land and resources begin.

"We have plenty to eat now," said Misty, "but nothing at all to drink. I must go to Curucha to know will he give us something to drink." [H *The two subspecies fought over water too.*]

He went a second time to the castle, put a fighting blow on the door; and out came Curucha.

"What do you want this time?" asked he.

"I want drink for myself and my master, Fin MacCumhail."

"You'll get no drink from me. I wouldn't give you the dirty ditch-water that's outside my castle." [H *The earth once belonged to Homo erectus.*]

Misty turned to go home; but on the way, he met twelve boys each carrying the full of his arms of bottles of wine. He took every bottle from them, and it wasn't long till he was in the tent.

The highway robbery and the reference to the tent are both repeated, confirming that this section alludes to guerrilla warfare.

"Now we can eat and drink our fill."

"We can indeed," said Fin. Next morning Misty put another fighting blow on the door of the castle. Out flew Curucha with his guardian sword in his hand, and he made at Misty.

Misty's reputation has preceded him.

With the first blow he gave him, he took an ear off his head.

Misty sprang back, drew his bow and sent an arrow into Curucha's breast. It flew out through his head, and he fell lifeless on the ground. Then Misty drew his knife, cut off the head and carried the head and the sword to Fin MacCumhail; and Fin was glad to get them both.

Cutting off the head is not just the fulfillment of the witch's command. Without it, the soul could not re-enter the body; nor could animation, if suspended, resume. The severed head is a death certificate.

"Take the head," said Misty, "and put it on top of the holly bush that's out here above us." Fin put the head on the holly bush, and the minute he put it there the head burnt the bush to the earth, and the earth to the clay.

This assures us that Curucha na Gras is a Homo erectus god. The subject of this quaint little fairy tale, this familiar bedtime story--is the Species War. King Curucha's head burning in the bush is an image of our parent species, Homo erectus. Our immediate ancestors incinerated the Homo erecti in bonfires after defeating them in battle.

Then an angel of the Lord appeared to him
in fire flaming out of a bush...

God called out to him from the bush.

--Exodus 3: 2-4.

As this boy defeats a Lord, or to use another Biblical analogy --as David defeated Goliath, our physically inferior ancestors defeated mighty Neanderthal. Their great equalizer was the bow and arrow.

Then they took the best horse that could be found about Curucha's castle, Fin sat on the horse, with the sword and head in front of him; and Misty followed behind.

They went their way and never stopped till they came to the place where Misty sent the arrow through "Iron back without action" and killed him.

Now we see why "Iron back without action" was of no use to them. Human strength alone was inadequate against Neanderthal. The winning combination, to go with the bow and arrow, included stealth, fleetness of foot, endurance, accuracy and audacity.

When they came to that spot, Misty asked Fin would he tell him a story, and Fin answered, "I have no story to tell except that we are in the place now where you killed my man."

"Oh, then," said Misty, "I'm glad you put that in my mind for I'll give him back to you now." So, they went and took "Iron back without action"

out of the ground; then Misty struck him with a rod of enchantment that he had, and brought life into him again.

Misty seems to be a magician or a god of some sort. Doesn't he? Have you guessed yet what the magician's wand, the oak tree, the tree of life and all these branch-like, sacred and taboo primordial weapons represent in their positive aspect? I've been holding it back from you for quite some time. In Chapter 34 I'll tell you.

Then Misty turned to Fin and said: "I am a brother of the seven boys who went with you to save the children of the king of France. I was too young for action at that time, but my mother sent me here now as a gift to help you and tell you what to do.

Misty and the seven brothers each represent another source of ambivalence and element of the godhead, an element that was operative even in primitive times --ongoing genetic competitors. That's why Misty refused to give his name first to Fin, a king and symbol of the Species War victors. Misty is equal in rank to him. That's also why, in the first paragraph of this myth, it is seven young men that approach; and the Fenians are described as seven companies. The fraternal ambivalence that one feels toward one's genetic competitors, although associated with Homo erectus, is not a historical phenomenon but an ongoing every day one. Everyday means "seven days a week."⁹⁹ Our piers have always been objects of extreme ambivalence because we have never rationalized our genetic competition. We've never rationalized human reproduction and the distribution of basic social opportunities. (See the preface and conclusion.) Confronted by the Homo erecti, by more genetically alien and incompatible competitors, the Homo sapiens tended to perceive each other only in the positive aspect of their ambivalent relationships and to project the negative side of that ambivalence onto the Homo erecti.

Notice too that the sixth and seventh brothers, Whistler and Thief, and the seven companies of Fenians [page 267] serve one function in addition to symbolizing the number seven and fraternal ambivalence. Their different

⁹⁹ The seven-day week was a unit of the common law apparently because the actual, twenty-eight day revolutions of the moon could be evenly divided into four seven-day weeks, and all the first calendars were lunar. Graves notes this and adds, "The number seven acquired peculiar sanctity because the king died at the seventh full moon after the shortest day" (Graves: 15). But as we've seen, this death-day for the king is only one of endless mythological references to the number seven, all of them symptoms of the Fraternal Complex. "Every-day" hostility toward one's "every-day" genetic competitors was/is unconsciously associated with the sum of every day in the week, with the number seven.

occupations and abilities symbolize the godlike and potentially unlimited power of our genetic competitors, of Man.

The number seven also pops up innumerable times in the Revelations of John. The Catholic clergy have interpreted the number as symbolic of wholeness or completeness. They are mistaken. The number ten is symbolic of wholeness or completeness and perfection. (We have ten fingers and ten toes.) Now you know why the number sixty (60 or 6x10) is symbolic of perfect sex. (Recall that in Chapter 20 at v1-401, the Israelites admitted to taking "sixty" Amorite cities.)

Seven refers to contemporaries, to everyday people and the ambivalence felt toward them. The seven seals, seven bowls, seven trumpets, seven heads to the dragon, etc. in Revelations, inform us that these images spring from repressed, unconscious, fraternal ambivalence --not just toward the Romans, hatred toward whom tended to be conscious but --toward John's piers.

Similarly, in Revelations and elsewhere, the number one thousand (1000) also is an unconscious reference to ongoing Fraternal hostility. It is not only, as the Catholic clergy states, symbolic of a very large number. It also suggests, unconsciously, the 'thousand and one' little insults and injuries that we inflict upon one another 'seven' days a week.

In case any of you imagine that the appearance of these numbers is accidental, allow me to point out the number of biblical references to the number seven (7) and the number one thousand (1000). My source for Table 3 is The New American Standard Exhaustive Concordance of the Bible: Hebrew-Aramaic and Greek Dictionaries, Robert L. Thomas, Th.D., general ed., Holman, Nashville, Tennessee, 1981.

Now you know why I have italicized every occurrence of the number seven that appears in this work in a Fraternal context. Yet what is probably the most striking example in this text of the number's symbolism of ongoing genetic hostility occurred long before I started italicizing instances of it. In my acknowledgments, I noted that Pearl Harbor was attacked on December 7, 1941. Students of law and American History will also appreciate the fact that the most controversial amendment of the U.S. Constitution was the one authorizing jury trials for questions of fact as opposed to questions of law, Amendment Seven.

Admit it. When I first told you about the Fraternal Complex and boasted that I had religion all figured out, you thought that this taxi-driver was blowing smoke, didn't you. Here is the unambiguous evidence of that complex in the symptoms of an entire nation of people (the Irish) and in the

world's most widespread religion (Christianity). These numbers pop up continually in all the world's mythologies --not just in association with ongoing Fraternal hostility but also in association with the prehistoric model for that hostility, in association with Homo erectus. As I noted of Lugh's seven swine, page 239 above, these numbers tend to appear in both contexts because the ambivalence felt toward each of these universal elements of the godhead is so similar.

Table 3: Numbers Indicating Repressed Fraternal Hostility in the Bible

TERM	TIMES IT APPEARS
<i>seven</i>	381
<i>seventh</i>	115
<i>seventy</i>	57
<i>seventeen</i>	6
<i>seventeenth</i>	6
<i>seven-fold</i>	4
<i>seventy-five</i>	3
<i>sevens</i>	2
<i>seventy-seven</i>	2
<i>seventy-two</i>	1
<i>thousand</i>	133
<i>thousands</i>	58
<i>thousandth</i>	1
<i>thousand-fold</i>	1

Continuing with our myth-tale...

“When you go to the hag, she’ll ask you for the sword; but you’ll not give it. You’ll only show it to her. And when she has seen the sword, she’ll

ask for the head. And you'll not give the head to her either, you'll only show it; and when she sees the head, she'll open her mouth with joy at seeing the head of her brother; and when you see her open her mouth, be sure to strike her on the breast with the head; and if you don't do that, the whole world wouldn't be able to kill her."

This "sister" of both Mal MacMulcan and Curucha na Gras was a consort to them. Curucha na Gras became her enemy because the Irish audience wants the head off him. She may have hoped that he and Fin would kill each other. In an earlier version of this myth, she would have wanted to incorporate the mana of the head by eating the brain.

As a species-collaborating, opportunistic traitor (Homo sapien 'witch'), she may now want to parade about with the head and pretend to have been a stalwart supporter of the Homo sapien cause. If the victors don't kill her now, while her treason is still fresh in peoples' minds, they'll never get rid of her. Also, Neanderthal spirits may assist her. "Striking her on the breast," means shooting her through the heart with an arrow.

Then Fin left Misty where he met him and with "Iron back without action" he made for Tara of the Kings.

When he came in front of the old hag she asked him had he the gifts. Fin said he had. She asked for the sword but she didn't get it, Fin only showed it to her. Then she asked for the head, and when she saw the head, she opened her mouth with delight at seeing the head of her brother.

While she stood there with gaping mouth, Fin picked out the mark and struck her on the breast with the head. She fell to the ground; they left her there dead and went into the castle.

Striking her on the breast with the head is mentioned twice. But the last paragraph also says that Fin picked out the "mark." "Mark" is from the jargon of archers.

Irish mythology is a gold mine of prehistoric information. For more of it, see my book, *Irish Mythology: Passageway to Prehistory*.

Now we must journey to India, for Hindu mythology shall provide us with a straightforward and transparent answer to a question that has been on our minds through much of this work. Hindu mythology will clearly show us who the sun gods were and what the connection is between the sun and the "Deluge." Or did you figure this one out already?

CHAPTER 33: HALLELUIAH FOR THE HINDUS

The trident [H a transmogrified bow and arrow] is also prominent among the symbols of eastern mythology. --Heinrich Zimmer (See footnote 30 and page 100, herein.)

India was the birthplace not only of Hinduism but of Buddhism, Sikhism and Jainism too. The word “Hindu” is thought to come to us from the Persians and meant “of or related to the people beyond the Indus River.”

We shall accept the advice of those experts that claim that there is a dominant, “Vedic” strain that may be called the Hindu religion. But it is



widely acknowledged, by all the commentators, that there are countless variations in the religions of the subcontinent; and there has never been unity of religious opinion or a commonly-recognized religious authority among the Indian people. It seems, in fact, to be impossible to pin them down and hold any of the Indian religious leaders to an explication of their beliefs because

they are determined to convince you that they have esoteric knowledge that you lack and to enlist you as a paying follower! As we shall see, many of them may indeed have known *Homo erectus* longer and better than the rest of us; but if *Homo erectus* had had knowledge superior to our own; he would still be here and we would not.

The Hindu religion contains both the western and the eastern approach to satisfying what I have called the innate religious demand for a quick and easy deliverance from death and suffering.

You have been shown how *western* religions attempted to satisfy this demand by propitiating powerful gods. The gods were (as are “God” and “Devil”) thought to be the spirits of murdered, ambivalent ancestors (the

primordial father and *Homo erectus per se*) whose identities have been repressed and who have amalgamated (respectively) with the competing parent and the ongoing genetic competitors, the hostile impulses toward whom are also repress and project as spirits.

Eastern religions, on the other hand, offer a passive, internalized “answer” to the innate religious demand. *They deny the reality of the separate self.* “Life,” says the Buddhist, “is *maya*, the illusion of endless cycles of death and rebirth that have no meaning except for those who achieve inner peace by realizing that they themselves are nothing.” (See Figure 63a.) This philosophy is affirmed by the unity of materiality but negated by natural evolution and neural anatomy. It probably first arose in one of the long-dead civilizations of the Indus River Valley where yoga was invented. (Cf. Campbell, 1962: 283.) Joseph Campbell referred to this eastern ideology, this “turning away from the gods” and toward abstract meditative philosophy as the “great reversal.” It was a reversal in so far as its subscribers deny the existence of the gods. But to deny the gods, they must also deny the traumas that created them; and this is also maladaptive.

Westerners hope that by making all the right obsessional gestures, offerings and sacrifices to their gods, which include all the universal objects of greatest ambivalence; these “gods” (the ongoing objects of ambivalence and the dead, prehistoric ones that live forever only in our minds due to their association with the ongoing ones) will protect us and turn the savage world into a safe place.

By contrast, the “alternate way” is like a wet nurse whose lullaby says, “Close your eyes, go to sleep, all your traumatic experiences and fears were just a bad dream.” Freud also noticed the sedative effect of the alternate way. He compared the pursuit of the “oceanic feeling” or *nirvana* with a desire to return to the tranquility of the womb.

Again, the tranquilized may not waste as much blood and sweat trying to please the phantoms that haunt them; but it is maladaptive to forget the problems of the past until we have understood them well enough to prevent their reoccurrence. This, of course, is the goal of this book and, hopefully, most of you who read it.

This eastern maya philosophy implies that mythology is all nonsense. This assessment of sacred mythologies, which some (mostly western) peoples went to great lengths to maintain, is characteristic of Eastern, female-dominated societies. It derives from the same attitude that causes all oral contracts to be unenforceable in China. Oral contracts and oral history were not (and are not) respected because in female-dominated

society people are expected to lie. (In male dominated society, they're expected to be violent.) A civilized world cannot tolerate lies or violence.

The earliest, known appearance of the concept of maya, of all things as being temporary and illusory manifestations of an underlying spiritual reality; is in the *Rigveda Samhita*, which was composed in the northwestern region (Punjab) of the Indian subcontinent, most likely between c. 1500 and 1200 BC by Indo-Aryans that were migrating to India from Central Asia at this time, due to the global change in weather patterns during the second half of the Second Millennium BC, a change that left Central Asia drought stricken. But I agree with Campbell. The concept of maya predated the Indo-Aryans, and is *unlikely* to have originated with any male-dominated people. In Buddhism, Maya is the name of Gautama Buddha's mother. In Hinduism, Maya is also an epithet for goddess, and the name of a manifestation of *Lakshmi*, the goddess of "wealth, prosperity and love". Maya is also a name for girls. Moreover, the fact that maya is an expression of philosophical idealism (a huge lie) suggests that females invented it.

Male priests, known as Brahmins, have rivaled maya in their staying power. They predate every Hindu text. They not only survived every wave of invaders but asserted their dominance over the priests of their conquerors (e.g. the Indo-Aryans and the Greeks under Alexander). Although Brahmins were not the authors of maya, we shall see that this eastern philosophy was their *coup de grâce* in a protracted war of one-upsmanship with the powerful druidic priests of their (more violent and traumatized) Indo-European conquerors. You'll be able to see from the small sample of Hindu mythology that I'm going to show you, that the Brahmin priests and advocates of the eastern way gradually obtained a total mastery over their various conquerors. They accomplished this in part by means of the awe inspired all around them by their chanting and by the apparent power of their Vedic charms. By incorporating infinite subtlety and detail into their magical rites, the Brahmins managed to convince their gullible conquerors that they were the masters of the gods. (Cf. Campbell, 1962: 189.)¹⁰⁰ Some of the Brahmins' bizarre horse sacrifices that are vividly described in Frazer and the *Brahmanas* (Hindu texts that are pre-dated only by the

¹⁰⁰ A millennium later, some of the Brahmin priests proved themselves to be just as clever as their predecessors. When Alexander was conquering India, priests of the city of Nysa absorbed Alexander's religion and turned it to their own advantage. They convinced Alexander that Dionysus had founded their city with wounded members of his conquering army, and "out of respect for Dionysus" it behooved Alexander to allow the city to remain free and independent (Arrian: Book V, Chapters 1-4).

Indo-European *Rg Veda*) elaborate with “stupefying detail” the proper procedures for the performance of rituals (O’Flaherty: 15). See also Vidal: 183-5, for an especially kinky example.

From the moment they arrived in the Indus River Valley, these crafty Brahmins constituted the elite class of the subcontinent. They cemented their position at the top by inventing a reincarnation ideology that included *the most pernicious lie the world has ever heard*, a lie that Mohammed may have been the first to see through and denounce.

“One’s caste is determined,” they said, “by the asceticism that one practiced in his *previous* incarnation.” This insidious ideology precludes social mobility and hardens social classes into castes. The Brahmins’ continued domination as a caste was further assured by the propagation of the same ethic that the Amida Buddhist was later sworn to uphold. The first two negative precepts of this ethic were 1) not to kill and 2) not to steal. (*Cf.* Campbell 1962: 311.) Not only the Indo-Europeans but also later conquerors (e.g. Ashoka 268-232 B.C.) were eager to encourage the caste system and the self-punishing practice of asceticism once places had been found for themselves at the top of the social hierarchy. But don’t conclude from this that the Brahmins were all bluff and bluster. They knew their prehistory as did no one else.

The Brahmins were racially different from the slender, dark-skinned, proto-Australoid people who are associated with southern India. The latter, who constituted the “exterior castes” of Hindu society, tended to be small in stature, have wavy or curly black hair, long heads, broad flat noses and fleshy protruding lips. Campbell speculated that the Brahmins had been a Mediterranean people. He suggested that in appearance they resembled the Saudi Arabians of today. (Of course, they were motivated to maintain these racial differences.) Campbell’s Saudi Arabian suggestion is much more accurate than his Mediterranean suggestion. The Brahmins came to India from Mesopotamia. Any guesses as to when and why they came?

Campbell’s observation that the Brahmins succeeded because they were “the most creatively-alert interpreters of myth the world has ever known” may be correct (*Ibid.*: 207). *They succeeded ultimately because of their ability to correctly understand sacred mythology and modify it in furtherance of their own ideological ends. Those ends were to discredit or kill the Species War gods and dismiss prehistoric trauma as illusion. They adopted these ends when their social privileges became easier to justify by their individual behavior “in a previous life-time” than by the deeds of their Species War ancestors.*

One of the most important Hindu myths, a Species War myth, contains a wealth of detail. Its makers almost had to have known exactly what the “Deluge” meant. The objective, detached and non-traumatic mood of the myth suggests that either the original totem-myth makers were detached observers of the Species War, or the Neolithic or Bronze Age interpreters who reconfigured the myth in its present, hominid form were working with a mythology that was not their own and that they were able to interpret the original prehistoric meaning due to comparing the borrowed mythology with their own. If true, the second alternative would support Campbell’s belief that the Brahmins were a Mediterranean people working with Aryan and Dravidian mythologies. I suspect that both possibilities are partially true.

One could easily spend, and many have spent, a lifetime studying the Hindu texts. Most of the epic works are virtual encyclopedias. Besides the *Rg Veda* of the Indo-Europeans and the *Brahmanas* (the work on ritual procedure), the constant recensions of the myths over thousands of years resulted in the *Mahābhārata*, the (shorter) *Rāmāyana* and the (relatively) modern *Purānas*.

I apologize to you for not yet having read any of these great texts in their entirety. I plan to read Professor J.A.B. van Buitenen’s English translation of the *Mahābhārata* once Professor Allen Thomas completes his work. I’d like to produce an interpretation of this great encyclopedia of Brahmin religion when I can find a five or six-month respite from the duties of publishing. I did read the most famous portion of the *Mahābhārata*, the *Bhagavad-Gīta*, many years ago; I have van Buitenen’s first volume presently at my disposal, and I have read his introduction and outline of the entire work. I have also obtained a good introduction to Hindu religion by reading Joseph Campbell’s works and Wendy Doniger O’Flaherty’s *The Hindu Myths*. *Fortunately, the competence of these few authors, my knowledge of “the Deluge” and one key discovery will enable your taxi-driver to get us where we’re going as quickly as possible. As the preceding pages suggest, one of the keys to understanding the religions of the subcontinent is knowing who the original Brahmins were.*

Before I divulge this discovery, before I tell you who the Brahmins originally were, let’s review O’Flaherty’s work. Like the late Professor van Buitenen, she is one of the Sanskritists at the University of Chicago. Her Penguin Classic, *The Hindu Myths* “selects myths of as many diverse types as possible while remaining within the mainstream of Hindu tradition and

translates groups of myths about the most important Hindu gods.” Her book provides us with an ideal start.

She begins with the original sin myths and explains, “One concept of creation that begins in the *Rg Veda* and persists through later Hindu mythology is the idea of primeval incest” (O’Flaherty: 25). I’d bet that *all the original* creation myths decode to tell about incest, but that’s only one taxi-driver’s opinion. Here’s my favorite:

As his phallus was stretched out in eagerness for the act of a man, the manly one pulled back. He drew back again from the maiden, his daughter, that tireless phallus that had been thrust in. As they were amid the very act of union, when the father was satisfying his desire for the young girl, the two of them left a little of the out-flowing seed shed upon the back of the earth in the womb of good deeds. When the father shed his seed in his own daughter, he spilt his seed on the earth as he united with her. *The benevolent gods created sacred speech and fashioned Rudra Vastospati, the protector of sacred rites. [H This creation of speech probably occurred as Freud described it. Social cooperation, law and totem religion began as the primal fathers and incest were being abolished. Much of the first digital language may have been invented at this time to describe and proscribe incest. Homo erectus accomplished this first behavioral revolution that launched civilization. “Rudra” is described as the priest who leads in the rites that later commemorate the killing of the father. The killing itself is passed over. In other myths, Rudra is clearly a substitute for the combined fury of the brothers.]* As Agni made the seed for the great father, heaven, [*sic*] he entered the womb, having noticed that she was inclined to him. [*H Agni is the god of fire. Agni would have been a post-deluge creation, but he was retrojected into this creation myth because one of his forms was thought to be the “fiery soul” within living humans, and fire associates with sex and procreation.*] The hunter shot an arrow at him boldly. The god satisfied his lust in his own daughter... As the heat of passion came to the king for his enjoyment, heaven laid aside on the ground the bright seed that had been spilt. Agni caused to be born the blameless benevolent group of youths and made them great. [*H These youths, unwanted by the primal*

father but also born of his seed, are “great” in the ambivalence they felt toward him. They are the perpetrators of the primal deed.] -O’Flaherty: 26

All the creation myths that O’Flaherty cites support Freud’s analysis of what “creation” was about. But contrary to Freud’s belief that incest conflict is centered upon a contested spouse/parent, in most of the Hindu creation myths, the contested object is a daughter/sister. (Evidence for my sibling imprinting theory mounts!)

From the *Puranas*, the most modern revision of the myths, O’Flaherty shows us obsessional “Deluge” fear derived from the burning of *Homo erectus* bodies. In these Puranic creation myths, “At the end of each aeon (*kalpa*), the universe is destroyed by fire to remain submerged in the cosmic waters while Brahma sleeps, until the time when all is to be created anew” (O’Flaherty: 43). Here Brahma means the universal, underlying spirit of everything which is equivalent to Atmen, the spirit or breath of life.

Fire (Species War) is followed by water (the Great Flood). *The same two events are repeatedly referred to.* Without a common calendar, would-be historians and compilers and transcribers of various peoples’ myths couldn’t be sure if paired events were the same or only similar. This series of worldwide destructions is a theme common to Germanic, Celtic, Sumerian, Mesoamerican and other mythologies.

However, unless “god likes to do a lot of work,” I’m certain that there was only one protracted Species War and one Great Flood that our ancestors experienced. Future destructions (e.g. Ragnarok or the Hebrew Armageddon) tend to be a product of irrational obsessional fear of *Homo erectus* and the very real fear of population collapse brought on by ongoing fraternal hostility. As the “Deluges” describe the demise of *Homo erectus*, the future destructions, the Armageddons, Ragnaroks *etc.*, anticipate the demise of *Homo sapien*.

Many of these Hindu myths have been thoroughly distorted by the usual machinations of millennia of priests. Modifications almost always involve the substitution of more modern actors, things and events for their earlier counterparts. Yet in O’Flaherty’s account of *Indra*, which she pieces together from various intentionally obscure hymns, your taxi-driver sees the familiar outline of the Indo-European sun god. *Indra’s* lightning bolt (bow and arrow) informs us that he is the leader of or symbol for the victorious army of the Species War. Professor O’Flaherty also offers a more literal, Bronze Age interpretation of this *Rg Veda* account. She interprets *Indra’s*

slaying of the “dragon” as, “the releasing of the waters or rains that *Vrtra*/dragon (*H Homo erectus*) had held back, the conquest of the enemies of the Aryans and the setting in order of heaven” (O’Flaherty: 74). This is exactly the interpretation of the Species War and Great Flood that the alternate way authors would have promoted. It defuses the Flood trauma by eliminating the aspect of punishment and assures that the Great Flood is no more repeatable than the Species War itself.

I will tell the heroic deeds of *Indra*, those that the Wielder of the Thunderbolt first accomplished. He slew the dragon and released the water; he split open the bellies of the mountain. He slew the dragon that lay upon the mountain; *Tvastr* fashioned the roaring thunderbolt for him... The Generous One took up the thunderbolt as his weapon and killed the firstborn of dragons. [H *Again, dragons symbolize Homo erectus. They are serpentine and in the water, in one of the places wherein Homo erectus bodies were discarded.*] O *Indra*, when you killed the first-born of dragons and overcame the deluding lures of the wily, at that very moment you bought forth the sun, heaven, and dawn; since then you have found no overpowering enemy... Unable to withstand the onslaught of his deadly weapons, he who found *Indra* an overpowering enemy was shattered, his nose crushed... The castrated steer that wished to become the equal of the virile bull, *Vrtra* lay shattered in many places. Over him, as he lay like a broken reed, the swelling waters flowed for man. --O’Flaherty: 74-75

Not only did the Brahmins remove the aspect of punishment, the wellspring of our fear. They also turned the Flood around 180 degrees by describing it as a celebration of Species War victory!

The rest of it is typical of Species War accounts: *Indra* crushed his (*Homo erectus*) nose and found no “overpowering enemy” once *Homo erectus* was eliminated. *Homo erectus* was *Homo sapien*’s only competitor for Earth’s resources, and *Homo erectus*’ “crushed” nose was broad and flat like that of our ape ancestors. Both sub-species (the “castrated steer” and the “virile bull”) were in heated sexual and reproductive competition.

The “Broken reed” image is not accidental. As Hamilton told us above, primitive men often used reeds for arrow shafts. One of the Aztec “creation” myths, that is actually a Deluge myth, says that in the year 13 Reed, the sun

that now exists was born. (Cf. Brundage: frontispiece; citing *The Anaales De Cuauhtitlan*.) Even if “13 Reed” were the only thing that I knew about this myth, I could tell you with great certainty that the Deluge was the subject. Reed means arrow. As for “thirteen,” six plus *seven* equals thirteen. To most peoples, thirteen was (is) a number to be dreaded; but to the Aztecs, who were always at war and who were taught that death and sacrifice was man’s divine purpose on earth, number thirteen was a holy number. It is symbolic of the volatile combination of one’s own sexual and reproductive interests (“6”) with those of his genetic competitors (“7”). These, combined with the bow and arrow, can only mean the “Deluge” or the “mother of all battles.”

Here’s an important contribution: “Agni, the god of fire, is one of the most important Hindu gods, for he carries the sacrificial offering to all the gods; but...the great Indo-European myth of Agni is the myth of the bird that carries fire or the elixir of immortality from heaven to earth, reversal of his daily sacrificial journey” (O’Flaherty: 97).

Here fire is thought to have come from the sun. Agni hides in the waters apparently because water puts out fire but also because water was another place in which many *Homo erectus* corpses were disposed. He hides in the fire sticks. His son, *Skanda*, was born in a forest of reeds beside a river. *Skanda*, who is thus associated with the water and the fire and the reeds, is the one man whom *Indra* fears. (Reeds are symbolic of arrows that *Indra* fears as he fears *Homo erectus*’ revenge in kind. Reeds become arrows and bring the Deluge and deluge fires.) “Agni assumes various forms in the sky [*H the sun*], in the air [*H lightning, comets*] and on earth [*H sacrificial fire, domestic fire and the digestive and procreative fires within all men*]” (O’Flaherty: 98n).

The sun was a symbol for a symbol. The sun and lightning reminded our ancestors of fire, which reminded them of the Deluge. The leader of the victorious Species War forces (earlier, the *Homo erectus* chief or condensation of the *Homo erecti* whose corpses had been burned in Deluge bonfires) became sun god because he was associated with fire, lightning, the sun and --as mentioned earlier --the daylight (happy, well-remembered times) that he brought into the world.¹⁰¹

¹⁰¹ Toward the end of the long and bitter Vietnam War, singer Richie Havens had a big hit song that consisted almost entirely of just the title line: *Here Comes the Sun*. In a romantic vein, Bill Withers scored big with, *Ain’t No Sunshine When She’s Gone*. Confirm also our

Now we can also see why, in the North American myth of *Pitis and Klakherrit*, *Klakherrit's* heart was said to be to the right of the sun at midday (page 216, above). You might think that the fire of the sun was the belly of this sun god who had eliminated all the *Pitis* people (*Homo erecti*); but we'll see that a cosmic struggle for the sun evolved.

The Aztecs once worshipped the sun and fire as one god (Brundage: 24). The concepts of fire and sun were probably subdivided, later, when language itself became subdivided and evolved new words for various kinds of fire. This was fortuitous for the Aztecs who could never find enough gods and reasons for eliminating surplus population.

Here are a few lines that clearly confirm that fire was used to dispose of *Homo erectus*: "When he [*H Agni*] departed, he entered the seasons, the waters, and the trees. Then the demons appeared, when *Agni* the Oblation-bearer had disappeared. The gods slew the demons in battle and searched for *Agni* [*H to dispose of their corpses*]." (O'Flaherty: 99) *Agni* then agrees to perform his duties tirelessly if sacrifices are dedicated to him.

This very transparent passage also introduces us to the demons of Hindu mythology. In Hindu mythology, all the demons appear to be *Homo erecti*. However, it is difficult to extract prehistory from Hindu myths because, as we are discovering and like easterners generally, their authors were relatively disinterested in historical truth.

But listen to this. *Rudra* probably also originated as a god of fire (especially Species War bonfires). He became the scapegoat for the second sin. (Recall the creation myth on the fifth page of this chapter.) The Brahmins later renamed *Rudra*, *Siva*. *Rudra* was equipped with the bow and arrow and had a host (eight or in some accounts eleven) *rudras* who destroy the triple city of the demons.¹⁰² Later, due to the association of fire with anger, **Rudra** was substituted for the anger of the primordial brotherhood. In other words, the same god, who represented the perpetrators of the second sin, was later credited, in at least one account, with having committed the original sin too.¹⁰³ (Cf. O'Flaherty: 125-126, 35.) Again we

interpretation of the trident: *Rudra's* (or *Shiva's*) attendant holds a blazing trident that glows with its own energy. (Cf. O'Flaherty: 120.)

¹⁰² Those that said eight were more correct. Eleven is four plus *seven*, fraternal hostility in every direction. Fine, but eleven is also --as we'll see in a coming tale --"one too few." Eight, the only digit that we have yet to interpret psychoanalytically, is symbolic of two times four or more than one in every direction --an army.

¹⁰³ This is, of course, upside down. It would have been more historically accurate to equate the killers of the primal father with *Homo erectus per se* --as they were in fact treated in

see psychic economizing and competition among priests. Everywhere the elements of the godhead were gradually syncretized (amalgamated) into the complexes (Oedipal and Fraternal) and the complexes were syncretized into monotheism's "God" and "Devil."

Let's review the mythology relating to the demons. Of course, it's all explicit "Deluge" material. First, here's one from the *Mahābhārata*:

There was a great conflict between the gods and demons, in which the first battle destroyed the demon *Taraka*; the demons were then conquered by the gods, we have heard. But when the demons had been conquered, the three sons of *Taraka*, who were *Taraksa*, *Kamalaksa*, and *Vidyunmalin*, undertook fierce asceticism, observing the highest vow, wasting away their bodies with asceticism. [*H Notice here that the projected asceticism is a passive form of self-punishment, a response to guilt and self-hatred.*] The Grandfather [*H the primordial father, now the supreme god, once 'Prajapati,' now 'Brahma'*], giver of boons, was pleased by their self-restraint, asceticism, and vow, and he granted them boons. They all asked the Grandfather of all people to ordain that they could not be slain by any creatures, ever. The lord god, lord of the worlds, said to them, "There is no complete immortality. Therefore, Demons, withdraw this request and choose another boon that is pleasing to you." [*H Here is the same answer that Atrahasis gave to Gilgamesh. This ideology is one of the keystones of the Brahmins' reconstruction of Vedic (traditional western) religion. The Brahmins said, "Immortality is impossible; long life and advantageous reincarnations are what one must strive for." Of course, "reincarnation" is just an imaginative substitute for immortality. Notice also that to reconstruct Vedic religion, they had first to thoroughly understand it. Even the names of all the gods were gradually changed as part of the Brahmins' effort to defuse and subordinate the violent Aryans by steering their religious beliefs onto what was to become the passive, eastern way.*] When they had all deliberated together for a long time, repeatedly, they bowed to the lord of all people

Germanic, Egyptian and Sumerian mythologies, wherein the perpetrators of the original sin become the victims of the second sin.

and recited this speech to him: ‘Grandfather, faultless god, grant us the boon that we may establish three cities upon the earth and wander over this world, by your grace. Then, after a thousand years, we will come together and these cities will become one, and the blessed lord, the best of gods, will destroy these united cities with a single arrow, and that will be our death.’ The god agreed to this and entered heaven. [*H This reflects the Brahmins’ intention to help people (especially Aryans) gradually forget the gods. The myth says, “The creator never intended the demons, the Homo erecti still at large, to survive beyond a fixed time. Nothing and no one lasts forever.” But when you eliminate the guilt, fear and paranoia with respect to Homo erectus, you eliminate the need for most of the gods too. The Buddha of the sixth century B.C. shows only subtle signs of them (e.g. big ears and barrel chest). To make a long story short, when the demons, who have become invulnerable due to having been granted a lake that revives the dead, become intolerably oppressive, Prajapati advises the lesser gods (the dead victims of the Species War) that, according to his promise, only a single arrow can destroy the demons; and they must so be destroyed, altogether at one stroke. (There’s the bow and arrow again!) Mighty Sankara, bearer of the trident, taking his supernatural bow and arrow and chariot, which are constructed by the cooperative efforts of the whole of nature and all the gods, does the job on the demons, the “Homo erecti still at large.” They are hurled into the western ocean.*] --O’Flaherty: 126-127.

In a Puranic myth, like the above, the chief of the demons incites the anger of the gods by carrying off their wives (O’Flaherty: 154). Doesn’t this sound familiar!

Remember Vishnu, the Hindu god of the flood myth? He asks Manu to protect him while he is small and promises to reciprocate when he is grown and a flood comes. (See v1-34 *et seq.*) Vishnu is the Puranic stand-in for Indra. That confirms our interpretation of the Hindu flood myth, of Vishnu and of Indra.

Note also that we would expect the mountains that surround northern India to have provided *Homo erectus* with one of his last refuges. The Manu and Vishnu tale might tell of a humanitarian effort that was made on *Homo*

erectus' behalf. Well, you are about to see a much more conscious and explicit myth that virtually confirms this.

But first, note that Hindus have also always feared *Homo erectus* taking their babies. "The horrible *Putana* ('Stinking'), a devourer of children, was sent by *Kamsa* [*H the king of the demons who live in the mountains*]. She wandered through cities, villages and pastures, killing infants. Wherever men do not recite the deeds of *Krishna* the Lord of the *Satvatas*, a recitation that destroys *Raksasas* [*H another class of demons*], these evil demons work their sorcery." (O'Flaherty: 214-215)

In case you're thinking that the demons that we have been reading about are an anomaly in Hindu mythology, --guess again:

The battle between gods and demons, the central theme of Hindu mythology, sets the stage upon which all the gods, from Indra to *Dev...* play their roles. But many important myths depict the battle directly, the confrontation of massed forces, rather than isolated episodes in which a supreme god conquers the supreme demon of the moment. The battle lines are blurred by the lack of distinction between gods and demons, who share not only their superhuman powers (together with such tell-tale signs as an absence of sweating and blinking) but also their anthropomorphic moral ambivalences. -O'Flaherty: 270

I'll bet that the parenthetical phrase says things about *Homo erectus* that physical anthropologists have yet to discover. The rest of that sentence suggests two ways in which Brahmin priests eliminated the gods. They eliminated guilt, paranoia and obsessional fear by claiming that the creator never intended the demons to survive; and they stripped the gods of their heroic aspect.¹⁰⁴ Without knowing who the demons were, O'Flaherty, expert in Hindu mythography, says as much. "The heroic measures that the Vedic gods employ came gradually to be superseded by treacherous stratagems in the Epic period and finally, in the *Purānas*, by outright and elaborate deceptions, which had been originally categorized as demonic"¹⁰⁵

¹⁰⁴ Sanskritists credit Adolph Holtzmann, Sr., as having been the first to notice this.

¹⁰⁵ O'Flaherty defines the wars between gods and demons as forces of light vs. forces of darkness. But she is just taking at face value the evolving attitude and poetry of the Brahmins and Hindu solar mythology, the eastern attitude, toward the gods. Listen: "Therefore it is said [*H in the Satapatha Brahmana*] that, 'The battle between gods and demons did not happen as it is told in the narratives and histories, for Prajapati pierced

(O’Flaherty: 270-272). In the *Satapatha Brahmana*, the gods overcome the demons by sacrificing animals in secret (O’Flaherty: 272-273).

The most interesting of these later, Hindu Species War myths (of those offered by O’Flaherty anyway) are in the *Mahābhārata*. Here too our Indian ancestors gained their victory by deceit. The story of the Species War in its broadest outlines is told with symbolism that is beautifully clear and consistent. This is the incredible myth that I referred to at the top of the chapter. In reproducing it and in the interest of economy, I shall abridge or paraphrase O’Flaherty except where quotation marks are indicated. As usual, my interpretations are in italics:

At first, at the advice of Vishnu [*H ex-Indra, now the sun god*] the gods and the demons worked together, churning the ocean to make ambrosia --the drink that will confer immortality upon them. [*H Prior to the Species War, Homo sapiens and Homo erectus lived and worked together.*] Many creatures were destroyed by the mountain that the gods and demons used as their churning stick. [*H Paleolithic men were superb hunters, but failing to limit their own numbers and the toll that they took upon the herds, many of the large mammals became extinct.*] But little by little through their cooperative efforts they obtained butter. For a while their combined and united efforts resulted in prosperity for all. [*H They discovered horticulture. They had earlier learned how to breed some of the animals. (The domestic dog is about 100 ky old. See footnote 109.) They rapidly and fully entered the Neolithic.*]

But as they continued to churn excessively, the terrible poison came forth and immediately enveloped the universe... ***paralyzing the universe with smoky fire and fumes.*** [*H Emphasis mine. They’re trying to tranquilize their subjects, but a traumatic element popped up out of sequence. Confirm what I concluded from the newest Deucalion wrinkle: the discovery of horticulture during an early Neolithic, sparked a frenzy of*

them with evil and it was because of this that they were overcome.’ And so, the sage has said, ‘You have not fought with anyone for a single day, nor do you have any enemy, O bountiful one. Your battles which they tell about are all magic illusion; you have fought no enemy today or in the past.’ The daylight that had appeared for him when he had created the gods he made into day; and the darkness that had appeared for him when he had created the demons he made into night. And they are day and night.”

slashing and burning to claim possession of the land. This caused global deforestation, a huge spike in the carbon content of the atmosphere, global warming and the sliding into the sea of a huge ice sheet, probably Western Antarctica, at a time when the glaciers were still massive. This was the Great Flood.]

“And then the magic tree and magic cow that grant the fruits of all desires were born.” [H *Jump to the permanent Neolithic, horticulture and animal husbandry return.*]

The ambrosia at last came forth in a white pot held by Dhanvantari, the physician of the gods. [H *Back at the Paleolithic boundary, immortality is equated with medicine (the physician) and Homo sapien women (the white pot) with whom the men of both sub-species want to mate.*]

“When the demons saw this marvel, they let out a great roar for the ambrosia, each crying, ‘It is mine!’ Then the lord Narayana [H *Visnu*] took the form of Mohin... a magic illusion of the marvelous body of a woman, and he went to the demons.” [H *Visnu, the sun god, resorts to trickery. This may be an allusion to the use of Homo sapien women as spies.*] As their minds were bewitched, they gave the ambrosia to him in his female form, for all the demons had their hearts set on her.” [H *This episode may refer to the use of women to lure Homo erectus into ambushes--or the mere fact that his procreation with our women, the production of hybrids was self-defeating. In any case, our immediate ancestors got the “ambrosia,” the cultural and material resources that they needed; but they’re not admirable.*]

Visnu threw the sun like a discus and cut off the head of a demon who tried to infiltrate the *Homo sapien* ranks. [H *The purpose of this projection is to identify a Homo erectus that is particularly evil, one who is almost a match for the cunning Vishnu.*] This head burrowed in the earth and swallowed the moon and the sun daily. [H *This is a bizarre version of solar mythology. It’s very different from that developed by most of our temperate zone ancestors. We’ll discover the standard version when we get to Mexico in Chapter 35. The Brahmin priests are depicting the Species War gods as anti-heroes, creating an alternate version of solar mythology and*

scrambling the sequence of traumatic, prehistoric events to discredit and weaken the religion of the violent, latent homosexual westerners.]

“The lord Hari [*H Visnu*] then gave up his incomparable female form and routed the demons with various frightening weapons. Then a great battle began on the shore of the salt ocean, the most terrible of all battles between gods and demons. Sturdy, sharp darts, sharp-pointed javelins, and various weapons fell by the thousands.” [*H Wherever Homo erectus became forced to fight or perish, especially in Eurasia's great cul-de-sacs of which India is one, battles of unparalleled ferocity ensued. Recall that the myth of the Black Thief, that is so popular all over Europe, confirms that the Species War was unparalleled in its terror and violence. “On the shore of the salt ocean” where “a great battle began,” would refer to India’s coastline near the Indus River basin where the bow and arrow, “various weapons,” would have entered India from the Near East.*]

“Demons pierced by the discus vomited forth quantities of blood; those wounded by knives, spears, and maces fell to the ground. Heads adorned with burnished gold were cut off by swords in the terrible battle and fell ceaselessly; great demons were struck down, their bodies smeared with blood, and they lay like mountain peaks crimson with mineral ores. [*H These references to demons being adorned with gold probably derived from a period when Indians or their Aryan conquerors made votive offerings to Homo erectus at rivers and streams.*] Everywhere thousands of cries of distress were heard, and the sun grew red with the blood of those who were hacking at each other. As they struck at one another in the battle with clubs of iron or gold, or fought at close quarters with their fists, the noise seemed to touch the very heavens: ‘Cut! Break! Attack! Put them to flight! Advance!’ These terrible sounds were heard everywhere.” [*H Mountains of corpses accumulated in these cul-de-sacs.*]

“As the fierce, tumultuous battle raged, the two gods Nara and Narayana entered the field. The lord Visnu looked at the divine bow of Nara... [*H Of course the hand-to-hand combat of the previous passage is pure reaction formation. Our forces*

would have used the bow and arrow to at least wound all adult *Homo erectus* males before attaching them with maces.] and thought of the discus that subdues demons. As soon as it was remembered, the shining discus called Sudarsana ('Beautiful') came from the sky; its glory was immeasurable; it shone like the sun; its curved edge was unblunted; it was terrifying, invincible, supreme, blazing like a fire devouring the oblation, frightening, nimble, glorious, a destroyer of hostile cities. The unfallen Visnu, whose arms were like elephant trunks, threw it abruptly with great force; blazing like the fire of doomsday, it fell swiftly again and again, hurled from the hand of the best of men, piercing the demons by the thousands in battle. Sometimes it blazed like fire, licking the demon armies with its tongues; sometimes it cut them up violently as it was hurled through the sky; then it would fall on the battleground and drink their blood as if it were a flesh-eating Pisaca. [H *The Pishacha were flesh-eating demons. The "sun" (fire) became the preferred and most efficient means of eliminating every inedible trace of their corpses. The one swift blow from a magical weapon is a metaphor for the speed and thoroughness of the Species War campaigns.*] But the mighty demons, still undaunted, continued to harass the bands of the gods again and again by hurling mountains, mounting to the sky by the thousands like clouds whose rain has dispersed. And from the sky would fall terrifying great mountains like clouds of various shapes, still bearing trees, the tips of their peaks having broken off, roaring as they struck with great force against one another. The earth with all its forests trembled as it was struck on all sides by the fall the great mountains, and on the battlefield the warriors roared loudly and incessantly at one another. [H *But pockets of Homo erecti still survived in the Hindu-Kush and Himalayan mountains to the north of India. From here Homo erectus sallied forth, terrorizing our people of the plain.*] Then Nara took his celestial bow and covered the heavens with his great, gold-tipped, feathered arrows, shattering the mountain peaks among the terrible bands of demons. The great demons, hard pressed by the gods, entered the earth and the salt ocean, for they saw Sudarsana raging angrily through the sky like a blazing fire devouring oblations. Then the gods who were

victorious, honored Mount Mandara and placed it in its proper place, and they returned home like water-bearing clouds, making the air and the heavens resound on all sides with their thunderous shouts as they rejoiced greatly and loudly. [*H We organized our warriors into vast cordons, which systematically combed every inch of the mountains, rooting out the remaining Homo erecti, eliminating every trace of our archaic ancestors. The Great Flood came not as punishment but as celebration of the gods' victory.*]

Then Indra the Shatterer of Armies and the immortals gave the treasure of ambrosia to the diademed Visnu to guard and keep very safe. [*H With the Homo erecti forever gone, Homo sapiens obtained ambrosia --became immortal (so they thought) on earth.*] --O'Flaherty's *The Hindu Myths*: 274-280

The above myth is full of Species War detail and some Great Flood detail. The best of the latter appeared to pop up involuntarily from the mythmaker's mind. That was the only instance when he seemed to lose control, to waver in his very deliberate effort to scramble, devalue and debunk Aryan (western, male-dominated) mythology. Notice too that to diminish the powerful charge of this mythology as they did, the Brahmins had to be able to psychologically detach themselves from the traumas with which mythology deals. How was this possible? Was it due wholly to their unmatched ability to interpret myth and abstract from it, as Campbell suggested? Or were they and their ancestors, the first Brahmins, in some sort of privileged position that enabled them to remain aloof from Species War fighting?

Compare this extraordinary myth with the central myth of Jainism, which was popular in southern India where people must have been much traumatized. Note too that the founders of once-popular Jainism advocated an extreme form of asceticism. "It bore the traits in every aspect of an archaic, dualistic notion of absolutely opposed matter and spirit, extreme loathing toward the mixture of the two principles in the organization of the universe, an unrelenting will to extricate one's own immortal spirit from the vortex, [*H total alienation, repression of all the organism's needs in a guilty attempt to forget our ancestor and link with the animal kingdom*], and yet an extraordinary gentleness toward all things whatsoever [*H a reaction formation that represses every reminder of the second sin and hostility toward the other elements of the godhead*], since all (sticks, stones, air,

water, and all) were living spirits trapped by their own misdirected will in the profitless, cruel round of rebirth in the ever-revolving vortex of this world of pain.” (Campbell, 1962: 218-219)

Here’s the central myth of the Jains. It couldn’t be more different from the detached, cerebral, upper class, Brahmin narrative above. Its focus is close and personal. It is hallucinatory and overflowing with obsessional fear. Campbell introduces it as follows:

The Buddha preached a new doctrine [*H a less extreme version of Jainism*]; *Mahavira*, however, taught one that in his time was already old. His parents before him had been Jains, [*H Did they renounce their desire after having him?*] followers of the teachings of an earlier savior, the Lord *Parshva*, whose symbolic animal had been the serpent -- because, at the moment of his achievement of perfection, standing absolutely naked (“sky clad”...) in the upright posture known as “dismissing the body,” ... having pulled out with his own hands every bit of his hair and torn out by the root every impulse to exist, he was attacked by a demon, but protected on each side by an immense pair of cosmic serpents.

The demon, whose name was *Meghamalin* (“Cloud-enveloped”), had sent tigers, elephants, and scorpions against the inwardly absorbed saint, which, however, slunk away ashamed when they entered the field of his immobile presence. Then a dense and terrible darkness was conjured up. A cyclone arose. Trees, shattering, hurtled through the air. Peaks fell. The earth, with a roar, opened and rain descended, becoming a torrent. Yet the figure of the saint remained unmoved. The monster, wrathful, became hideous: face black, mouth vomiting fire. With a garland of skulls, he resembled that god of death, *Mara*, who assailed the Buddha in a like situation. (The Buddhists had to adopt the same basic myth to “prove the unreality of the gravest external threats and the invincibility of the “spirit” that is “pure” or “unattached.”) --But when he came rushing, shining in the night, shouting “Kill! Kill!” the *Lord Parshva* remained, as ever, absolutely unmoved.

Then it was that the serpent king beneath the earth, whose heads with many hoods support the plane of the earth, emerged

from beneath this earth, together with his queen, the goddess *Shri Larshmi*, who, like himself, was now in serpent form. [*H These two serpents might also symbolize his mother and father, who must have terrified the young, dependent child with their indifference.*] The two snakes made obeisance before the Lord, who remained unaware of the arrival, and, stationing themselves at either hand, spread their hoods above him. Whereupon the demon, terrified by their magnitude, turned in his chariot and fled, when the two, once again bowing to the lord, returned to their abode. [*H If this is the teacher, imagine how messed up the students were!*] --*Ibid.* 218-219

As in the last Brahmin myth above, this myth denigrates and dismisses traditional symbols for the gods (trees, monsters, snakes *etc.*) and the oral history they represent. As in the Brahmin myth, it promotes the alternate, eastern way, the denial of separate things, of the separate self, of life and death. But its authors put us so close to the conflict that one can only conclude that they themselves are beset with it. They compare to the Brahmin authors of the previous myth as Mark Twain's "the King" and "the Duke" compare to their European models.¹⁰⁶ These clumsy, country con men are still visibly beset with the self-hatred and the need to punish themselves (strict asceticism) that derives from the complexes and characterizes "the faithful."

The Brahmins, on the other hand, appear as detached observers of the first and second sins. If the former myth of these Brahmins had been any more explicit, they would have preempted me.

How did they acquire their knowledge of the Species War, of the meaning of mythology? Professor Buitenen unwittingly tells us in his introduction to the *Mahābhārata*. The *Mahābhārata* is an epic tale about the struggle for the rule of the land. The struggle is between five heroic brothers, the *Pāṇdavas* (the "pallid ones"), and their one hundred contentious cousins. The land has been subdivided between the *Pāṇdavas* and another group, the *Kauravas*. The (darker) *Kauravas* are confined to the northern foothills of the Himalayas until the first Brahmins, *Kṛpa* and *Drona*, arrive on the scene, "*impress the [Pandu] princes with [Drona's] marksmanship*" and win positions as teachers. (Cf. van Buitenen's *Mahābhārata*: 1-7.) Thereafter the *Pāṇdavas* unite with peoples to the

¹⁰⁶ I allude to Twain's *Huckleberry Finn*.

south and west and the war leading to the annihilation of the *Kauravas* begins.

Misled by the addition of Bronze and Iron Age associations, scholars have failed to see that the first Brahmins, *Krpa* and *Drona*, were “teacher’s” in the use of a revolutionary new weapon, the bow and arrow. The *original* epic was, probably in its entirety, a history of the Species War. For these primitive believers in reincarnation, the kings and princes of the *Bhārata* War became reincarnated “Gods and Demons” who reenacted the Species War. (The *Bhārata* War was so named after a sterile hybrid, an elderly counselor who was “awesome” and beholden to both sides.) (Cf. van Buitenen’s *Mahābhārata*: 5.)

Must you await my book on Hindu religion to confirm this claim that the first Brahmins brought the bow and arrow to India and that their regal descendants were almost completely conscious of their history? No! You’ve known since Chapter 20 who the Brahmins were. You knew even then that “Brahmin,” in the proto-language of our earliest Mesopotamian ancestors, meant something like “He who brings the bow and arrow” or “He who teaches us to kill with the bow and arrow.” You knew this because “**Brahmin**” is cognate with “**Abram**.”¹⁰⁷ You clever foxes, you!

But there is another key to the religion and prehistory of the subcontinent that I overlooked until Version 24.3 of this book. I had assumed that the Species War proceeded at a slow but steady pace until coming to Europe where, as the fossil record clearly reveals, it rapidly accelerated. Europe is shaped like a funnel lying on its side. As the war proceeded from the wide, eastern end to the narrow western end, men were ever more over-populated and the game ever more scarce. *H erectus* and *H sapiens* were ever more pressured to eat each other.

I think it’s generally safe to assume that even the most aggressive hunters didn’t want to kill and eat *Homo erectus*, except when they were motivated by hunger or revenge. But the bow and arrow was so superior to the spear that wherever it was in use, the game quickly disappeared.

Now look at Figure 63aai, and imagine what conditions must have been like in the subcontinent when the female-dominated, bow-and-arrow-armed marine people wandered in from Ur.

¹⁰⁷ Abram, the original form of Abraham, means “father is exalted.” But my suspected, original meaning, “he who brings the bow and arrow,” (v1-382-3) could not have survived the enormous psychological suppression surrounding the weapon. We’ll find much more evidence of that suppression in Chapter 37 and Appendix E.



Figure 63aii

Notice that the fishing along the south and east Asian coastline is only really good between the southern tip of Burma (Myanmar) and Korea. It is especially bad along the Indian coast. (Only whales, porpoises, dolphins, marlins, blue fish and tuna swim the deep ocean. All the other fish are in the shallow waters where the sunlight can get to the bottom and grow the coral and other plants that are the basis for the food-chain.)

As soon as anyone got as far as southern Burma, word would have been sent to anyone still in India to keep marching.

Also, news of the devastating *Homo sapiens* victory at Ur would have spread rapidly to the *Homo erectus* people in India. They would have decided that they had to respect us and try to make peace with us. Even among the earlier-evolved *Homo erectus* people, the less aggressive ones would have accumulated in the East (hunters having walked into the wind). *Homo sapiens* may have already learned that *H erectus*' hands were unable to drill the holes for the bark-stripper/arrow-straightener. He may have been unable to perform other tasks too for making the bow. Both sides wanted to peacefully co-exist, and the obvious way to do so was by outlawing the bow. Moreover, it would be a long time before *H sapiens* would have the population -- in India, in the direction of our marine people but where the fishing was no good -- to challenge *Homo erectus*. The two sides peacefully co-existed there, much longer than in most other places, until all the game

was gone. That's when H sapiens once more had to learn to make the bow, from the "Brahmins" and turn it upon our parent species. This scenario would account for India's many incoming migrations (second only to Africa in genetic diversity according to the Wikipedia's India Page) and the great diversity of feelings toward *Homo erectus* and subsequent religions. It would also explain why the Indian people were so disunited, unable at almost every time in their history to repel invaders and why the Brahmin priests were so willing to accommodate invaders and subject the Rs of their own country to the most cruel, vicious and unconscionable ideology ever invented: the caste-creating reincarnation doctrine that says your status in this life is reward or punishment for your behavior in the last one. If ever there was a blame-the-victim doctrine, that's it!

CHAPTER 34: OAK TREES, SNAKES, SUN GODS AND OTHER SACRED SYMBOLS

Though myth-tales are, perhaps, more interesting for most modern readers in their present form, they will not have their full interest for science till it is shown who most of the actors are under their disguises. --Jeremiah Curtin, 1890b: IX

We have already seen numerous indications from around the world and read Jacob Grimm's assertions that trees --especially oak trees --were sacred to our ancestors. In case any of you doubt this, listen to one more expert testimonial as to what the ancient observers had to say:

In countless illustrations adorning books down the ages, their full-bearded figures [*H the Druids*] are portrayed standing among the oaks of some forest glade, knife poised over human victim; or hacking mistletoe from amid the tree's branches with their golden sickles. (Rutherford: 42)

Lucan, as we know, refers to the well-known grove of oak-trees near Massilia, and Pliny tells us that the choice of an oak grove was "for the sake of the trees alone." Maximus of Tyre, who corroborates Lucan, says the oak was the symbol of the Celtic thunder-god to whom he ascribes the Greek name, Zeus. One reason for this association could well be because the oak is particularly prone to being struck by lightning.

Pliny goes still further in linking the Druids with the oak and says the name itself may be derived from the Greek word for the tree, *drus*. Piggott and Powell, among modern writers, generally tend to agree, and define the word roughly as "wise man of the oak" or "one with knowledge of the oak." --Rutherford: 67

Fundamentalists have never been conscious of their own religious motives; so, there was never the slightest chance of them sharing those motives with others. Moreover, eyewitness accounts of worship in the oak groves seem to be extremely rare:

These [*H countless illustrations and*] images and the white robes that have become the universal insignia of those "Druidic"

brotherhoods...owe their sanction to a single reference in the Elder Pliny's *Natural History*. This and a famous passage on sacrifice in Caesar's *The Conquest of Gaul* are the two best-known accounts of Druidism in action. --*Ibid.*

So, at the beginning of this century, when Frazer and the naturists made their offer of a scientific analysis of religion, a new brand of naturism that reduced religious phenomena to natural phenomena, educated people everywhere bought it. Scientific people everywhere were assured that oak trees, mistletoe and other symbols for the gods were, in effect, the original gods themselves.

The real breakthrough came in 1913, when Freud analyzed obsession. He explained the process by which impulses for ambivalent objects are banished to the unconscious mind resulting in an unlocatable struggle that the subject assumes to be with something external, an immaterial and imperishable "spirit" such as the "soul" that he wishfully believes himself to have. (See v1-82 and footnote 22 for "ego" and "intralaminar nucleus.") This discovery brought in its train, an understanding of religious symbols. In his essay, "Taboo and Emotional Ambivalence," pages 18-74 of *Totem and Taboo*, Freud cleared up the confusion about sacred and taboo things. The unconscious, prohibited impulses that we harbor toward those who are the objects of our ambivalence forever shift to escape the impasse and find expression through substitutes. In turn the prohibitions shift with them. Situations that invite the expression of the repressed impulse or seriously impair the power of prohibition are, like these acts themselves that threaten to bring painful consequences, taboo.

The rationale for a taboo remains as unconscious as the impulse to violate it. Just as an unconscious object of ambivalence is projected as a spirit or god, the power of prohibited impulses is projected and thought to reside in those objects and symbolic substitutes for the objects that elicit the impulses. An ambivalent object or its substitute might be sacred one moment and taboo the next depending upon the positive or negative emotions that are consciously felt toward it.

This much having been said, you should be able to readily see that the oak tree was a substitute for God and Devil (for our ancestors and relatives) and for the weapons that killed these gods. Mistletoe was a substitute for the oak tree or, alternately, the arrows that killed the gods.

Mistletoe often grows in the canopy of oak trees. It stays green in winter, and its berries change color. But most importantly, being a parasitic

plant, it is not rooted to the ground. It is suspended in the air. This is the quality that, as Freud said, is symbolic of ambivalence. What is in the air is thought to be indefinite. We say, "The decision is still up in the air." By this we mean that it can change as easily as the weather or as day changes into night. "God" and "Devil," the composites of our universal objects of ambivalence, are in the air. Kings, similarly, were not supposed to touch the ground. To do so was to dangerously discharge their power, to lose their divinity. Many primitive peoples required menstruating women, objects of ambivalence for men, to sleep in hammocks and remain upon raised platforms, not touching the ground.

Is everything clear? No? You say you still don't see how the oak tree symbolizes the godhead? It's so incredibly simple that nobody seems to have noticed the answer. Of course, it's simple and *certain* --only once you know who "God" and "Devil" are.

Recall, as I've told you, that the godhead consists of both the Oedipal and the Fraternal objects of ambivalence. "God" and "Devil" are universally and essentially 1) the primordial father, 2) the competing parent, 3) *Homo erectus* (and later also his Species War killers) and 4) our genetically competing contemporaries. Now have you got it, the connection with the oak tree? No? Ok, here are a few more hints.

To be a substitute for the divinity, an object must embody symbols of our ambivalence toward the divinity. In part, trees, clubs, magic wands, cannibal poles, *etc.* symbolize the negative aspect of our ambivalence toward the divinity by symbolizing the original sin and the second sin weapons. Tree trunks and limbs look like and can be made into clubs, our earliest weapon and the one that would have killed most of the primal fathers. Bows and arrows, the second sin weapon, are also made from trees. *Homo erecti* were bound to trees before being shot to death with arrows. Universally, crucifixions employed wood and commemorated this means of killing our father species. People have always been hanged by the neck from trees. Odin was hung and speared from a tree. Notice now that the devil's prop, the trident, is a composite of (a) the original sin weapon (the club); (b) the second sin weapon (the bow and arrow); and, on the positive side, (c) the tree of life.¹⁰⁸

On the positive side, trees, clubs, wands, cannibal poles, *etc.* have the power to grant our wishes because they symbolize links with our ancestors,

¹⁰⁸ See Chapter 25, page 101-102, above for an analysis of the trident.

with parents and relatives who bequeathed us their culture and magically made our wishes come true when we were children.

How are trees and their branches symbolic of links with the ancestors? How is the hardwood tree (or more specifically the “tree of life”) a positive symbol for “God”? You still don’t have it? You don’t have the time to sleep on it? Ok, take just a few more hints from our mythology.

Evans-Wentz relates to us the Irish legend of “The Voyage of Bran, Son of Febal,” translated by Dr. Kuno Meyer, as follows:

One day Bran heard strange music behind him, as he was alone in the neighborhood of his stronghold; and as he listened, so sweet was the sound that it lulled him to sleep. When he awoke, there lay beside him a branch of silver so white with blossoms that it was not easy to distinguish the blossoms from the branch. Bran took up the branch and carried it to the royal house, and, when the hosts were assembled therein, they saw a woman in strange raiment standing on the floor. Whence she came and how, no one could tell. And as they all beheld her, she sang fifty quatrains to Bran:

A branch of the apple-tree from Emain
I bring, like those one knows;
Twigs of white silver are on it,
Crystal brows with blossoms.

There is a distant isle,
Around which seahorses glisten:
A fair course against the white-swelling surge, --
Four feet uphold it. --Evans-Wentz: 339

The fairy or goddess was holding out a branch from the other world. Evans-Wentz notes also (his page 343), following G. R. S. Meade, that the various wands of fairies and witches are also transmogrified branches. Hermes, who conducted men to and from the other world, also held a rod.

Although seeming to literally believe in the power of these symbols, Evans-Wentz does us the service of listing many other examples of magical rods: Moses used a rod to strike the rock that brought forth fresh water and to open the Red Sea; kings hold scepters; Neptune and the devil hold the trident; popes and bishops have their crosiers; wand-like instruments are

used to perform the benedictions in the Catholic church; high civil officials have a mace of office; and orchestral conductors, magicians and medicine men the world over have also used wands.

Apparently without ever seeing the full significance of the oak tree, Rutherford saw the meaning of Mt. Zion, the Norse World Tree and the Mesopotamian ziggurat as symbolically connecting heaven and earth, “The ascent of a symbolic tree formed and still forms part of the ritual of central and north Asiatic shamans” (Rutherford: 61). So, it does also for their close relatives of the Pacific Northwest.

Here are a few more hints: the oak and other hardwood trees tend always to grow straight up, and time is usually conceived as running in a straight line. Zeus’s cradle hangs from a tree. Kaisusherrit escapes to a tree (page 215, above). The underworld was the Mesopotamian heaven. Gilgamesh attempts to reach down into it with two poles that he calls *pukku* and *mikku*. Without knowing the first thing about Assyro-Babylonian languages, I can assure you that *pukku* and *mikku* mean, respectively, “papa” and “mamma.” Now surely, you’ve got it.

The positive aspect of the oak, the birch, the apple tree and the cannibal pole et al. is its symbolism as the family tree or cladogram, the link with the ancestors. The individual is the trunk of the tree. The two main boughs (golden, red, green or blue --the color doesn’t matter Sir James) are the individual’s mother and father. Every limb or branch further divides into two parents. The whole of the individual’s ancestry in heaven and three of the four aspects of “God” are thus represented by the canopy of the tree. Reversing the time line, the tree can just as easily symbolize all *Homo sapiens* born to date, the outer-most branches of the canopy being all people alive today (including the fourth aspect of “God,” our contemporary genetic competitors), the two main branches being Adam and Eve and the trunk being “God.” This symbolism unconsciously but powerfully affects us during childhood. The oak is especially powerful as a symbol for our family tree because it grows ramrod straight and looks like a person standing tall. The oak’s canopy also tends to be very symmetrical, almost globular. The oak is deserving of one last tribute, this one from an obscure taxi-driver:

Warriors’ Ode

Behold His Majesty the Oak
Joins hell with heaven’s portals,
And catches Donar’s fiery bolt

Sent down for lesser mortals
His roots we fed libations red
But still we knew not when,
Deaf to our advances,
His airborne branches
Would call us home again

With this understood, it takes us only another step to see the symbolic significance of the shape of the *baton de commandement*. You will recall that this is the sacred “Y”-shaped instrument of Upper Paleolithic Europe that I have defined as having been used to fashion arrow shafts from saplings. It is also a miniature tree. Before the annihilation of *Homo erectus*, it would have been more consciously symbolic of the family tree in both orientations with respect to time.

I’ve already shown you numerous myths that clearly show that the wolf was a symbol for *Homo erectus*. This symbolism strengthens my conviction that many of our European ancestors used dogs to hunt Neanderthal. Finding dog bones from this era would be purely fortuitous, and the dog entering today’s archaeological record circa 14 kya does not dissuade me. (Bones found at Star Carr, Yorkshire, England have been identified as dog bones based on morphological changes in the jaw, Cf. Champion *et al.*: 96; citing J.D. Clark.) Dog bones are smaller than ours; and glaciers or the elements more easily destroy them, especially after the bone is broken for its marrow or the skull is shattered for the brain.¹⁰⁹

Herodotus (II. 33 and IV. 49) refers to the Kynetes as a people living beyond the Celts in the far west. Professor S. Bernardete, a classics professor at New York University, confirms my guess that this name probably meant, “Dog People.” It probably refers to the Irish who were

¹⁰⁹ Five or six years after I reached my conclusions regarding the domestication of the dog and while this controversial work remained unpublished, molecular biologists began to report findings that support me. Robert K. Wayne and colleagues from the University of California at Los Angeles were unable to determine the dog’s geographic origin, but they were able to rule out as the dog’s ancestor all canine species other than the wolf. They analyzed mitochondrial DNA from 162 wolves representing populations from around the globe. The results were compared with DNA from 140 dogs, 67 breeds from around the world, including the African basenji and the Irish wolfhound. They found so many differences in the DNA that the [dog’s] origin cannot be 14,000 years ago. It is now estimated to have been 100,000 years ago. See Science News, vol. 151, n 26, p. 400, June 28, 1997.

known in myth and later, classical accounts for their wolfhounds. Because dogs provide an enormous advantage in every type of hunting, Carl Wood speculates that by the start of the last glacial advance men had trained many different strains of dogs that could be useful to them. (Cf. Wood: 12.) But it is the supplement to this book, *Irish Mythology: Passageway to Prehistory* that will really convince you that some of our Upper Paleolithic ancestors used dogs to hunt *Homo erectus*. At least two of the finest Curtin myths clearly decode to say as much.

And I have already told you that bears and lions were universal symbols for *Homo erectus*, especially Neanderthal. Both were large, hairy and powerful. Bears were also dark; and *Homo erectus* had, like the lions and bears, a protruding snout. Also, like these animals, he was invincible in close fighting.

Ever wonder where the word “berserk” comes from? An elite German warrior cult wore wolf or bear skins and worked themselves up into a frenzy before going into battle. In the height of their fury, they were said to change into bears or wolves. (Davidson: 41) The berserks were reminiscent of wolf and bear clans that, like the totem clans *per se*, drew their inspiration from our archaic forbear.

Horses should be obvious to you. *Homo erectus*, especially Neanderthal, had large bones and powerful musculature--like the horse. Among all the animals sacrificed by the Indo-Europeans, the horse was preeminent and most solemn (Grimm: 46-49). I'll spare you Frazer's accounts of the kinky and grisly horse sacrifices of India. Gore Vidal removes the gore in the one he describes (Vidal: 183-5). The Buryats, the surviving Mongols who live at the shores of Lake Baikal, sacrifice nine horses in one of their yearly rites (Curtin, 1909: 44-45). We'll analyze the Trojan horse in Appendix E.

I've already told you why snakes were universal symbols for *Homo erectus* and corrected the erroneous speculation of other mythographers.

We've seen many references to solar mythology, but I've yet to thoroughly explain it. I'll do so now as a brief introduction to the Aztecs.

The blazing bonfires that cooked and disposed of *Homo erectus* reminded our ancestors of the sun. Their images of pre-Deluge times tended to be relatively unhappy and painful to remember; they tended to repress them. These memories became significantly darker and more colorless over time. The Deluge bonfires and the happy, liberated, post-Deluge times contrasted with them as day does to night. Great celebrations, territorial expansion, procreation and romance all commenced with the fires of the

Deluge. Thus, *the Species War was thought to have “brought light (the sun) into the world.”*

For many peoples, Species War victory literally brought the sun: they could move into warmer climes, where water and game were more abundant. Although the oral history that was evolving into mythology obscured the identities of the victims, it usually did not obscure the memory of great sacrifices that had been made at the time of the coming of the sun. People were eaten and burned.

Thus sacrifice, especially human sacrifice, was thought to power the sun, to give it the food and energy it needed to rise to its mid-day zenith. The evil force that tended to pull the sun into the underworld and to deprive man of warmth and plant food was the negative aspect of *Homo erectus*, the “demons” or the “giants” thought to be still at large. The souls of warriors who died were thought to escape with their dying breath and body warmth and join the army of the sun god who opposed the evil giants. The angels of our modern religions still bear symbols of their earlier role as soldiers in the army of the sun god.¹¹⁰ The halo was originally the aurora of the sun, a uniform of sorts. The harp, which every angel was thought to carry, was a compromised substitute for the bow and arrow. (As jazz harpist Deborah Henson Conant has observed, the instrument was probably inspired by the bow. It’s similar in design and identical in mechanical principle.) Other nocturnally-visible, heavenly bodies, especially the moon and the Evening Star (the planet Venus), were imagined to play strategic, supporting roles in this cosmic struggle between the army of the sun and the demons.

Of course, radical changes in the ice cycles, plummeting temperatures and coastal flooding, powerfully reinforced this solar mythology. The most painful and dreaded consequences represented victories of the demons (e.g. the Fomorians, the snakes, giants, *etc.*).

Notice that the word “son” and the word for “sun” in English and several other Western European languages are homonyms. This is no accident; it resulted from the same associations that gave us “sun gods.” The triumphant “son” of the primal father (*Homo erectus*) and the triumphant “son” of *Homo erectus* (*Homo sapien*) were the “stars” and the driving force of the most important events in our prehistory, the sacred events that our religions are made of. Irrespective of which star was named first, close association made similar words for each.

¹¹⁰ As a Christmas carol says, the mythical Jesus was indeed “born the king of angels.”

Nor were our constellations conceived by accident. Our ancestors didn't suddenly become sane and lose their neurotic obsessions when they looked toward "the heavens." On the contrary, the questions as to what appeared to be in the evening sky were the first Rorschach tests. Had we realized this from the start, we might have turned to astrology and saved ourselves a lot of trouble. It seems to be all there! Orion is a hunter with a drawn bow and two hunting dogs nearby. This obsessively feared character was said to have been a son of Poseidon. Sagittarius has the body of a horse and holds a drawn bow. He's one of the "Thessalian horse archers" that the Greeks greatly feared (Parker and Parker: 19). Libra is a pair of scales expressive of equity. Equity or justice with respect to *Homo erectus* is what our ancestors feared. Virgo, the virgin, kneels --or hides --in the grain. Taurus is of course the bull, the primordial father or the father species. Aquarius, the water-drawer, is often shown half immersed in the water, suggestive of a "Deluge victim." On a Sumerian ivory inlay from circa 3000 B.C., Aquarius is shown exactly like the figures in Figures 41 and 42 above, figures that, as I have said, are *Homo erectus*. He has the same globular head, aquiline nose, slanted forehead and stocky body as these others. (See Parker and Parker: 19.) Leo, the lion, and numerous other totem representations of *Homo erectus* also dot the heavens of our ancestors' imaginations. Everywhere men named the planets after gods.

As we have seen, primitive men were not conscious of their beliefs. Especially with the development of trade and the flowering of science and technology that accompanies it, images, myths and rituals had to be further distorted and obscured lest their increasingly analytic minds expose painful awareness and put the priests out of work.

As we examine the mythology of the Aztecs and later discover more about the Irish, the logic of solar mythology, the necessity of the cosmic battle between gods and demons for the sun will become clear to you. I think that you will then support me in a disagreement with Professor Burr Brundage. Brundage's *The Fifth Sun* will be one of our primary sources for Mesoamerica, the next stop on our tour. I say Brundage is absurdly and dishonestly playing the priest when he says, "The Aztecs had no concept of an Armageddon, a day when the gods of the army of the day and the gods of the army of the night should ultimately clash" (Brundage: 61). All his own data says otherwise. The Mesoamerican stop will also reveal fascinating prehistory, confirm my new understanding of the class struggle, provide us with fundamental insights into the origin of most of our sports and offer fabulous sites to see, such as Figure 63b.

This is one of 17 similar heads found in the lowlands around the Bay of Campeche, the southwestern-most part of the Gulf of Mexico, where the water is warm and the climate ideal. *The first humans coming to the Americas from the east would have located here. The Olmecs did, and they were African like these heads.*



All have been sculpted from volcanic basalt mined in the Tuxtlas Mountains, as much as 100 km from where one head was found. They are 1.47-3.4 m tall. The largest ones weigh 25-55 tons.

The experts think that they are sculptures of Olmec kings, wearing ballgame helmets. The experts can't explain how the Olmecs got them to their locations. (They rolled them.) The experts are this dumb because they are people who cooperate with the latent homosexual, Orwellian lords of our modern-day world. Incapable of adult, sexual love, motivated only by fear, valuing only what contributes to their individual survival (money, power and more of their own offspring) and associating all change with the removal of their masks; our Orwellian lords are terrified of change and reflexively suppress all information that might cause change.

In addition to the African features of all these heads, *one that is always hidden away from the others has dreadlocks.* I'm rather certain that they are soldiers wearing war helmets. They were intended to scare enemies away. The heads are round and not dolichocephalic like African people because they were carved round in the mountains and rolled to their various intended locations where the detailed sculpting took place.

Come with me now south of the border. *Anda les, anda les!*

CHAPTER 35: MEXICO SANGRIENTO¹¹¹

Their religion possessed so many features like those of the Old World, that the Spanish priests declared the devil had given them a bogus imitation of Christianity to destroy their souls. "The devil," said they, "stole all he could." --I. Donnelly (paraphrasing Durán, 1971: 95)

On Good Friday, in the early spring of 1519, Hernán Cortés, a tall, muscular Spaniard in his early thirties, devout Catholic, gentleman-soldier, Latin scholar and lawyer stood on the sand dunes of the east coast of what is now Veracruz, Mexico. Under his command was an expedition consisting of ten ships that bore 507 Castilian soldiers, about 100 ship's captains, pilots and cooks, 16 stallions and mares, a few cannons and one priest. Buoyed by the promise of fortunes and the twenty thousand pesos in gold that two previous expeditions had brought back to the Spanish colony of Cuba, the men were prepared to resume battle with hordes of fierce, man-eating savages, dressed in animal skins and equipped with colorful shields, huge wooden swords with razor-sharp obsidian embedded in their sides, bows and arrows and clubs. The previous day, the Castilians had won their first major battle against such forces and had proceeded to woo the defeated Indians to their side. Immediately thereafter, courageous Cortés (the Fidel Castro of his age) had ordered the construction of some of the symbols of modern religion: on display on the beach stood a rudimentary Christian altar and several huts and shelters. Here, on the sandy interface of two worlds, was the key to their success. Far more than the superior Spanish cavalry and steel and even more than the deadly disease triggered by the trauma of European arrival and conquest,¹¹² it was the ideology of the Europeans and its promise of a better world that would enable these wayfaring strangers to conquer a vast empire of millions. This empire, though superior in many ways to that of the Europeans, was an empire based upon *pagan* savagery, an empire that was pregnant and long overdue to give birth to *modern*, savage society.

¹¹¹ Bloody Mexico

¹¹² Viruses don't exist. Most disease is triggered by trauma that causes tumult in organ systems. See, "The New Medicine of Ryke Geerd Hamer" at PeaceLoveAndProgress.org.

Trade in many goods had developed throughout pre-Columbian Mesoamerica.¹¹³ (For the extent of it, see Brumfield.) Marital relations --strictly monogamous for all but the warriors who won the right to keep additional wives¹¹⁴ --provided perhaps the best evidence of the extent of trade and the extent to which the transition to modern savagery was well underway. (See Chapter *Seven* or the Conclusion for the relationship between modern savagery, trade and monogamy.)

Still another sign, perhaps the most interesting sign of pre-Columbian Mexico's pregnancy with modern savagery, was a meeting that took place on the beach at Veracruz. On that day, Good Friday, 1519, Emperor Moteuczoma II, *tlatoani* (high priest and supreme commander) of almost all the Nahuatl-speaking peoples (the Aztecs), ruler of what is today central Mexico, introduced himself (through ambassadors) to the Castilian representatives of the modern world. Moteuczoma believed that Cortés was the Aztec god, Quetzalcoatl. Quetzalcoatl (literally "Plumed Serpent" but also referred to as "Precious Twin") was --as my readers should immediately suspect from these epithets --symbolic of *Homo erectus*. Quetzalcoatl was one of the four aspects of the godhead. Like *Quetzalcoatl*, Cortés sported a black beard. Cortés was first seen in these lands in a year that was very close to the year *Ce Acatl* of the Aztec calendar. *Ce Acatl*, "1 Reed" (one arrow) was, of course, the name of the year in which the Indians unconsciously feared that "Quetzalcoatl" and the *Homo erecti* would return. Recall how, in India, Indra's wrath (and the traumatic violence of the Species War) was also condensed into a single "fiery disk." *Ce Acatl* was one of the times in which their Armageddon was likely to occur. Many believed that Quetzalcoatl would return as he had departed, from the east on a raft made of serpents. Cortés did arrive by ship and from the east (the direction in which all the Indians knew *Homo erectus* to have been driven). Adding to the Aztec obsessional fears were two bad omens that had occurred previously in that year: a comet had appeared in the sky, and the temple of *Huitzilopochtli* (war god and a principal god of the Mexica of Tenochtitlan) had inexplicably caught on fire. Making the analogy between Cortés and Quetzalcoatl still stronger were the pre-Columbian attempts of progressive Mesoamericans to fashion "Quetzalcoatl" into a forgiving,

¹¹³ Mesoamerica is a cultural region that includes central Mexico, Belize, Guatemala, El Salvador, Nicaragua, Honduras and northern Costa Rica.

¹¹⁴ See for example Duran, 1971: 123-124, Chapter 21 and elsewhere.

bloodless, loving “God” of the modern type, the type that Cortés, a devout Christian, professed to represent.

Although Moteuczoma II had to be relatively certain that Cortés was the fabled Quetzalcoatl and instructed his ambassadors to offer the regalia (decorations and finery) of Quetzalcoatl to Cortés directly, he instructed them also to lay the regalia of three other gods before Cortés. The costly scepters, shields, war bonnets in gold, silver, turquoise, mosaics, rare woods and feathers of *Xiuhtecuhtli*, *Tezcatlipocha* and *Tlaloc* were also laid at the conquistador’s feet. I shall show you that the choice of these four gods was by no means accidental. Neither were they four in number simply because, to the Aztecs, all things tended to be divisible into four aspects symbolic of the cardinal directions. Moteuczoma II, the high Aztec priest, had developed a keen sense of the godhead; and these were the Aztec gods that most clearly represented the five universal elements of the (male) godhead. The regalia of these gods were *not* “numinous,” “masks of God,” as some have claimed. It is probably true, as Professor Brundage claims, that the regalia of the various gods were increasingly interchanged between those gods. If so, “God” and “Devil” were not the active *causes* “behind” that amalgamation. “God” and “Devil” would have evolved in Mexico as they did everywhere else. They were the neurotic *result* of this amalgamation, a *syncretism* that at first occurred spontaneously owing to competing cults, repression, the loss of memory and detail over time and the similarities of the elements of the godhead. *Later, after our neurotic forbears began to believe in the monotheistic product of their own unconsciousness and loss of memory, not “God,” but their belief in “God,” became syncretism’s chief determinant. In other words, priests, like Moteuczoma II who began to believe in “God,” deliberately began to interchange the names and symbols for functionally similar and psychologically associated ancestors and relatives; they began to deliberately discard the details of and distinctions between the gods and the kernels of prehistory that had survived in our oral traditions. Priests like Moteuczoma would have been especially so inclined in moments such as this when they sensed their world coming to an end.*

In this chapter, we’ll analyze the principal myths and rituals of the two major Amerindian groups within Mesoamerica, the Nahuatl-speaking Aztecs to the north and the Maya to the south. We’ll also learn the basics about the Toltecs and Teotihuacanos and everything that we can about the Olmecs. We’ll see that the extended survival of paganism within Mesoamerica was necessitated by the indelible memory of the Species War and the continuous need for cannibalism. The latter was owing to the lack of

an herbivore and to the continuous need for blood sacrifice as the principal means of population control. Cannibalism, blood sacrifice and flower wars (for the taking of victims) were rationalized by an elaborate system of myths and rituals. It was a religious system that equated the creation of the sun, moon and other heavenly bodies with the fires of the Deluge and the burning of the corpses of the Deluge victims.

We'll succeed in analyzing Mesoamerican culture despite the Catholic Church having done a most professional job of suppressing all information about their religion. In the south, where resistance to the foreign culture that was forced upon the indigenous people survives to this day, Catholic priests tossed hundreds of hieroglyphic works into bonfires, and only three books and one fragment of a book survived to the present day (Tedlock's *Popol Vuh*: 27). In the Aztec north, where the conquest was relatively swift and permanent (owing in part to the lack of ground cover for guerrilla resistance), several insightful and sympathetic priests attempted to preserve the indigenous religion. Unfortunately, even these works were severely compromised by Church officials and the very best of these, Diego Durán's, remained hidden from public view for 300 years.¹¹⁵ *In my opinion, individuals responsible for such suppression --in the post-conquest era --are fascists guilty of retarding our cultural development, guilty of the highest crime against humanity, for which no punishment is too severe.*

Don't think that I am exaggerating when I refer to them as fascists. The essence of fascism is *not* genocide. Genocide and every kind of homicide and suicide are inevitably proportional to savagery, to the failure of a society to apply the Golden Rule, especially to its genetic competition. K and R savagery necessitates intermittent, political acts of genocide when surplus population reaches critical levels. *"Fascism" refers to the relationships and the mentality needed to perpetuate savagery. The political officers of fascism, who intermittently order and commit acts of genocide, are but a subset of the fascist community and its all-embracing worldview. It is a worldview that says average people lack the capacity to make political judgments and to know right from wrong. It is a worldview that says that average people must blindly trust and obey the latent homosexuals who lie, cheat and manipulate their way to the top.* In my

¹¹⁵ For almost three hundred years, Durán's large, beautifully illustrated work lay hidden from the world. Not until the early 1850s did renowned Mexican scholar, José Fernando Ramirez discover it in the National Library of Madrid. (Cf. Durán, 1971: 7.)

opinion, the Judeo-Christian sect whose hierarchy and rigid dogma best promote fascism is Catholicism.

One of the first men in black to arrive after the conquest, Bernardino de Sahagún, “was fully aware of the fact that ancient Mexican history was contained in hieroglyphic signs, many of which had been destroyed, together with the images of the ancient gods...” (Translator F. Bandelier from Sahagún, 1932: 8). He assembled ten or twelve informants from *Texcoco*. (The cities of *Texcoco* and *Tlacopan* were led by *Tenochtitlan* [Mexico proper] in the *Triple Alliance* after these three overthrew their lords, an Aztec people who had arrived earlier and were called the *Tepanecs*.) Some of these informants were artists who painted the ancient glyphs that the others translated with Spanish and Nahuatl text. The resulting twelve manuscripts were long suppressed by Sahagún’s superiors and edited for content. Two manuscripts, the ones devoted to interpreting the glyphs, “disappeared,” possibly to the Vatican’s extensive underground library where some of the lost primitive heritage of many peoples may still exist. Because an understanding of these glyphs still eludes us, I’ll not include examples of them in this work. Though we’ve yet to find a Rosetta Stone to crack either the Aztec or the older and more complex Mayan glyphs, scholars are slowly deciphering them. Even the pictograms and images of the gods are very busy and abstract, indicative of a civilization in decline, of a worsening Fraternal Complex. (See pages 129 *et seq.*, above, on the correlation of artistic style and social and environmental decay.)

Saddened by this theft, butchery and destruction of manuscripts by neurotic and fascist morons, Sahagún ended his forward to *A History of Ancient Mexico* with the following subtle disclaimer, “All the above stated is to the effect to say that this work was examined and approved by many in the course of many years, and that great suffering and misfortune was endured to get it into the shape it is at present.”

As I said above, possibly the least compromised and best work on the Aztecs is Diego Durán’s. Durán was one of the first Spaniards to be born in Mexico and to absorb the Aztec culture and language. His *Book of the Gods and Rites and the Ancient Calendar* is filled with remarkable insights. Especially numerous are the many parallels he noticed between Christianity and Aztec paganism. Although he shows no sign of consciously knowing what the critical events were, Durán seemed to understand that both

religions were rooted in natural history.¹¹⁶ He apparently learned from his suppressed predecessors and tried, unsuccessfully, to avoid having his own works suppressed. He begins and ends every chapter of his *Book of the Gods* with lengthy condemnations of “Satan’s false creed” and calls for the zealous expurgation of every remaining vestige of paganism and confines his overt expressions of admiration for the Indian culture to Chapter 21, a chapter devoted to dance and devoid of sacred material. Here, Durán marvels at the order and harmony of the Indian civilization, the respect accorded its laws, the reverence in which its gods were held, the bravery and discipline of the Aztec knights and the discipline and public spirit with which people participated in civil works.

We’ll analyze Aztec and Mayan religion; but first, let’s learn all we can about the Olmecs, the center of the first, American civilization. They set the precedents for most pre-Columbian, cultural norms.

**THE
OLMECS (See
Figure 63c.)**

Although small farming settlements dotted all of Mesoamerica by 1500 B.C. the most stratified and precocious culture group between 1500 and 400 B.C. was



¹¹⁶ A man of Durán’s insight and knowledge, could only have said the following insincerely: “In our present chapter we shall deal with many remarkable things which will bring joy, interest and even wonder [to the reader] when he becomes aware of the manner of this celebration and the accompanying festivities and ritual. Therefore, I request the attention our story merits in order to consider the consistency, awe, and reverence with which the laws and rites of the false religion were obeyed. [Let us also consider] our frailty, negligence, want of awe and reverence in holding and making others obey the divine and true [laws and rites of Christianity]. These were put together not by human intervention or through dreams or the imagination but by the Holy Spirit, under whose protection the Catholic Church lives and commands” (Durán, 1971: 221).

that of the *Olmecs*. Although centered on the Gulf Coast in what is today the state of Tabasco, Olmec art and artifacts cover a large range in Mexico, especially in the south, in what later became Maya country (Diehl: 22). *As I've told you in Chapters 6, 14 and the last page of Chapter 34, their's was the founding center of Aboriginal African America. We can only guess the size of the territory they once possessed.* Some of their figurines are two-faced or two-headed and remind one of North American myths about twin-faced gods and "animal people." (*Was Olmec Species War participation only in Africa, or is Big Brother hiding the fossil record of Homo erectus in the Americas?*) They built ceremonial centers with palaces, pyramids, statues, elite residences, elaborate tombs and ball courts for the game of *tlachtli*. Tlachtli was played throughout Mesoamerica. We'll analyze the game at the end of this chapter.

Archaeologist Richard Diehl confirms what we will conclude from Mesoamerican religion, climate, geography and written language. He notes that the evolution from tribal life to the modern city-state occurred earlier in the tropical lowlands than the highlands to the north:

Many new centers emerged in the Chiapas-Guatemala coastal zone; the larger ones proudly erected stone monuments... Societies in the central and southern Mexican highlands developed slightly later than those in the lowlands, but by 300 B.C. they surpassed their lowland counterparts. Certain villages grew into towns and by the end of the period we see true cities at Monte Alban, Oaxaca, and Cuicuilco and Teotihuacan in the Basin of Mexico. (Diehl: 22-23)

Aside from what we shall be able to infer based upon their *tlachtli*-playing, little is known about Olmec religious beliefs. Like all Mesoamericans, they are known to have worshipped the jaguar. This large, man-eating cat--like large cats everywhere--was associated with *Homo erectus* in the minds of post-deluge generations.

The Olmecs may have also invented the *Tonalphoualli*, the sacred calendar used by the Mayas. Its symbols, symbols that were only slightly modified by the Aztecs, read like the terms in a deluge dictionary. This calendar was used for divination, for making predictions and deciding which days would be appropriate for which sorts of undertakings. Their sacred calendar consisted of two interlocking wheels, one showing thirteen month-numbers and the other showing twenty day-names. Among these twenty god or day names of the Maya calendar were the *ephemeral flower*, the *spirit-like deer*, *bee* and *hummingbird*, the *life-sustaining rain*, the *fearsome alligator*, *death* and *rope* and several other phenomena that --as

we've seen --were universally associated with *Homo erectus* or the Deluge: *wind, sun, rattlesnake, fire, dog (wolf), monkey, corn, jaguar, bird, rainbow, buzzard* (the bird most like a cannibal) and *lord*. As the two wheels would turn, each new number would fit into a day name. The cycle started with 1 Crocodile and ended 260 days later.

As the peoples of Mesoamerica learned of astronomy, they learned that a solar revolution contained 365 days; and, by 1200-400 B.C., a modification of the Tonalphoualli (sacred calendar) was in use for secular purposes. This solar calendar also contained the twenty day-names, but its numbered wheel contained 18 instead of 13 numbers. But 18×20 is only 360; so, 5 days had to be added each year as "nothing days," days that boded ill to everyone and all enterprises. These were days when everyone stayed at home and did superstitious things like dropping obsidian knives in pools of water to keep the demons at bay.

Once every 52 years, the sacred calendar cycle and the solar calendar cycle coincided. This 52-year cycle is sometimes referred to as the "calendar round," or "bundle of years," "which referred to the custom of marking the passage of each year by putting aside a peeled wand and, when the appropriate number of fifty-two had been accumulated, bundling them together into a fascine and ritually burying them" (Brundage: 21). [Did I tell you that the Delaware bundled the sticks containing their glyphs at the end of the reign of each of their chiefs?] Professor Brundage claims that the New Fire ceremony that marked the end of each calendar round did *not* kindle an obsessional Aztec fear akin to the Hebrew "Armageddon" or the Germanic "Ragnarok" or the Celtic "end of the world by fire and water."

We have learned enough about the Deluge and its associated, ongoing component of our Fraternal Complex (our extreme ambivalence toward our unrestrained, K and R, contemporary genetic competitors) to know that they are the cause of these universal doomsday premonitions. We can tell Brundage, with confidence that his Armageddon-free Aztecs must have been from another planet! Analysis of this ceremony and other Aztec myths and rituals will vindicate us.

Mathew Sterling, former Smithsonian Bureau of Ethnology Director made abundant Olmec finds, especially at San Lorenzo, the first Olmec capital, which lies 40 miles from the Gulf coast on the *Coatzacoalcos River*. (This name, which in the Nahuatl language of the Indians means *Hiding Place of the Snake*, leaves us no doubt that the river ran through the center of the Amerindians' indigenous rival.) Michael Coe followed up Sterling's expeditions in 1967. Coe found an entire set of buried stone figures, all of

them mutilated. Large stone figures had been deliberately destroyed and then buried to hide the evidence of conquest. Meyer (his page 45) cites Coe's observation that, "The amount of pent-up hatred and fury represented by this enormous act of destruction must have been awesome, indeed. These monuments are very large and basalt is a very hard stone...heads were smashed from bodies; altars were smashed to pieces; and strange, dimpled depressions and slots were cut into colossal heads." See the dents in Figure 63b.

Some of these depressions would have been accidentally caused while rolling the heads from the mountains to their locations, but Coe was certainly correct in his assessment of "pent-up hatred and fury." Olmec territory is the spout of funnel-shaped North America, the spout into which all primitive men tended to wander in search of clement weather. In pre-industrial times, when central heating was non-existent, the tendency of all the Asian immigrants who weren't lucky enough to find accommodations on the coast of British Columbia would have been to continue wandering southward until arriving at the zone in which the year-round temperature was most hospitable. That zone, Mesoamerica, extends from the Valley of Mexico to the fringes of the tropical rainforest. This geography and migration tendency added enormously to the population problem, deforestation and all the woes normally associated with our Fraternal Complex. Without an effective means of birth control, they had no civilized solution to the Fraternal Complex. *All the exploitive and grisly practices of the dominant Mesoamerican peoples, practices that we abhor and condemn as "savage," "cannibal" and "imperialist" could --quite reasonably --be viewed as defensive and inevitable responses to R excesses, to an immigration problem and a tendency of their less fortunate fellow citizens to reproduce like rabbits. Affluent, ancient peoples had no genteel alternatives.*¹¹⁷ *We do.*

To make matters worse, primitive peoples were slow to recognize property rights or priority of possession because all the earth was known to have belonged to the gods, to *Homo erectus*. So, even as early as the Clovis Entry, 13.2 kya, Mesoamerica was no tranquil paradise.

THE MAYAS

¹¹⁷ *Prole*, as in the word *proletariat*, was Latin for *offspring*.

Most texts tell us that the most distinguished civilization within the southern part of this preferred habitation zone was that of the highly-stratified city-states collectively known as the Mayas. (Until Otolum is revealed to the world, we won't know.) The principal Mayan language, Cholan, is still spoken by peoples who live today in the western and eastern ends of the classical empire. Although the classical Mayan period dates from 300-900 A.D., inscriptions on stone monuments in a Chiapas river valley testify to origins that are at least as old as the first century B.C. Moreover, although we don't have the equivalent of a Mayan *Walam Olum* and their written language is still being deciphered, we can safely infer that they overthrew the Olmecs. Some of their excavated artwork resembles Figure 63d, below. Carl Borhegyi says this is from a Chama Valley Mayan pot and confirms that a lot of Mayan art shows dark and light skinned peoples. The Bureau of American Ethnology refers to this scene as "wearing the skins of one's enemy." The dark figures are literally wearing the skin of Olmec enemies who have been divinized and are about to sacrifice, with knives and a head-knocker, the man crouching between them. He has been drugged with hallucinogenic mushrooms.



We can also infer that they invaded the Olmecs from the south. Their oldest cities were in the southern part of their area. (See Volume 3, Figure 130b.) Ninety-eight percent of the indigenous, Mayan people have type O blood; and one hundred percent of the Indians in Peru, the Bororo indigenous people of west-central Brazil and Bolivia and the Shompen of Nicobar Island, *the apparent colonists of the others*, have type O blood. The chart at <http://www.bloodbook.com/world-abo.html> shows how unique this group is. As we'll see, the fact that they let the jungle to their southeast grow over and had no overland contact with the South in pre-Columbian times also assures us that they came from the south.

The scrub forest of the northern Yucatán, the rain forest of the classical heartland and the mountainous pine forests of Chiapas and Guatemala are all conducive to guerrilla warfare. These terrains and the greater antiquity of and pride in their culture were all factors that encouraged resistance when the Spaniards invaded Maya country. At the end of the 20th century,

cultural conflict and class struggle still frequently erupt into violence that reminds us of how limited have been the advances of the last two millennia.

Again, only four Maya manuscripts survived the conquest. These and the few surviving Aztec manuscripts were painted on either animal skins or thin paper processed from the bark of wild fig trees. The pages of many of these manuscripts were attached in concertina-like fashion to create what is called a codex. The pages of these codices contain glyphs that represent either ideas, sounds or --in the case of the larger pictures --objects and gods.¹¹⁸ Making the interpretation of these glyphs even more difficult and the Catholic destruction or concealment of their keys even more tragic is the fact that they were not written on a page in any regular order.

They were drawn to make a scene that had to be interpreted in the same way that we might try to solve a picture puzzle. The position and size of the glyphs were important. Things that were supposed to be further away were drawn at the top of the page, with nearer things at the bottom. Glyphs that were more important would be drawn larger. This type of picture writing is not easy to understand or use... [O]nly a few skilled scribes, usually priests, could read and write. --Wood: 26.¹¹⁹

Fortunately, the survival of Mayan literature was not dependent upon the survival of the Mayan codices. The sacred oral history of the Mayan peoples was cunningly rescued from the oblivion that the Catholic Church intended for it. It was rescued by some of the young Mayan nobles who were among the first to (pretend to) be converted. These youths were enlisted by the Catholic priests in the strategic task of writing and publishing Christian prayers, sermons and catechisms. For this purpose, the would-be destroyers of Mayan prehistory taught young, Mayan noblemen to transpose their Quiché-Mayan language into alphabetic, Roman script. Some of the most cunning of these youths employed their new ability to preserve their oral history. They recorded an expanded, prosaic version of the original *Popol Vuh*, the “Council Book” that was the Bible of the

¹¹⁸ The significantly greater proportion of small, simple and highly abstract tiles or idea glyphs within the Mayan works as compared to the Aztec works testifies to the greater antiquity and contiguity of Mayan civilization as compared with the Aztec.

¹¹⁹ Tim Wood’s *Aztecs*, though intended for juveniles, is comprehensive, beautifully illustrated and well suited as an introduction for readers of any age.

Quiché-Mayas. The Quiché-Mayas were descendants of the Toltecs or of northwestern Toltec vassals who conquered many of the Yucatán Mayan kingdoms circa 900 A.D. and established their capitol at *Chichen Itzá* from where they controlled most of the northern Yucatán for a century or two.¹²⁰ This comprehensive summary of Mayan prehistory, the *Popol Vuh*, was carefully protected until it was translated into Spanish. We will interpret portions of Mr. Dennis Tedlock's English summary of it below.

Because the Mayan glyphs are still poorly understood and because stone monuments and artifacts that have been reclaimed by the rain forest for a millennium or more are all that remains of these once glorious city-states, Mayanists have been too anxious to accept some of the claims of the *Popol Vuh*'s authors at face value. Consider their suggestion that the *Toltecs* introduced the violence of Maya land: "Toltec culture was notable for giving mythic prominence to the god-king named Plumed Serpent, technical prominence to the use of spear-throwers in warfare, and sacrificial prominence to the human heart." The quetzal bird, whose long, blue-green feathers were so highly prized by the Indians and from which "Quetzalcoatl" derived the first part of his name, was native to the rain forests of the south and was not found on the high plateau of the north. "Quetzalcoatl" was, probably, the Nahuatl name for a Mayan forerunner, *Kukulcan*. (Cf. Nicholson: 82.) Even a cursory survey of what little we know about the twenty gods of the Mayan calendar suggests that most of these were the forerunners of Aztec and Toltec gods that you'll meet shortly. (Cf. *Heaven Born Merida...* 30-37.) The attribution of warfare and heart-extraction to the Toltecs is also misleading. The first Indians to enter America had the bow (v1-285). The Aboriginal African Americans had to have it by then too, or they could not have defeated the Indians in their first engagements (v1-295). Mayan art and Coe's beheaded Olmec statues also suggest an early history of violence in the south. Furthermore, modern dating techniques are suggesting that Mayan pyramids with skull racks and *Chacmools*¹²¹ and ball courts --all of which are associated with the grisliest sacrificial rites --predate those from Tula and the north. (Cf. Townsend: 46.) These claims of the *Popol Vuh*'s authors and at least one other passage that

¹²⁰ Putan Maya merchants "appear to have collaborated with the Toltecs in the conquest of *Chichen Itzá* and the Yucatan peninsula" (Diehl: 114).

¹²¹ *Chacmools* are monuments of a reclining man over whose stone abdomen the hearts of living victims were extracted. These monuments are at sites all over Mesoamerica. Although archaeologists in the U.S. are apparently hiding them, in Appendix H, we'll infer their existence there too.

provides a mythological basis for the abolition of cannibalism are creative, post-conquest additions to the pre-Columbian heritage.¹²² The young Mayan transposers were not only rescuing their oral history; they were adapting it to the values of modern, savagery. They were trying to make their indigenous religion competitive with Christianity. This was a daunting task: the local gods lacked the right stuff for modern religion.

Summarizing what is known about the decline of Mayan civilization, which was rooted in that of the Olmecs and flowered between 300 and 900 A.D., Tedlock concludes:

Near the end of the classic period, the communities that had carved out a place for themselves in the rain forest were caught in a deepening vortex of overpopulation, environmental degradation, and malnutrition.¹²³ The organizational and technological capacities of Maya Society were strained past the breaking point, and by A.D. 900 much of the region had been abandoned. That left Maya civilization divided between two areas that had been peripheral during classic times, one in northern Yucatán and the other in the Guatemalan highlands.
--Tedlock: 25

Once weakened by this “deepening vortex,” Mayan city-states became isolated and depopulated and fell prey to at least two groups of invaders.

¹²² The *Popol Vuh* is contaminated with post-conquest, imported attitudes, but its pre-Columbian origin is revealed by the continuous referral to the gods as “Xibalbans” who dwell in the underworld. As we observed in previous, Old World chapters, with the advent of ethical reciprocity and the renunciation of cannibalism (modern religion), the gods and the dead become segregated. The benevolent gods and the good ancestors get elevated to “heaven,” and the bad people and “the Devil” remain below. As we’ll see, cannibalism was still rampant when Cortés arrived.

¹²³ On June 1, 1995, in the journal, *Nature*, David A. Hodell and Jason H. Curtis, geologists, and Mark Brenner of the department of fisheries and aquatic sciences, all at the University of Florida, published findings that added an important footnote to this assessment. Sediments beneath Lake Chichancanab on the Yucatan Peninsula provide the “first unambiguous evidence” of an extreme drought within the Maya region, between 800 and 1000 A.D., a drought that coincided with the Mayan collapse. Scientists increasingly attribute radical changes in meteorological conditions to overpopulation and human activity (e.g. global warming and deforestation). Deforestation can elevate barometric pressures regionally and alter jet streams and precipitation patterns. See the article or Wilford’s review (Wilford, 1995b).

One group was the Toltecs or their vassals from the northern frontier of the Mayan lands. The identity of the other is still unclear. Archaeologists know that they were cannibals, and some believe that they might have been Carib Indians. Certainly, the likelihood of renewed attacks by cannibals would have hastened the depopulation of the less defensible parts of the Yucatan and the lowlands. The best defended and strongest of the remaining city-states were those of the Quiché and the Cakchiquels. The Quiché Mayas gave us the *Popol Vuh*.

THE *POPOL VUH*

The *Popol Vuh* contains most of what remains of Mayan religion. It is fascinating. But owing to time and space limitations and the need to advance toward the more difficult religion of the Aztecs, we shall make only a cursory review of Dennis Tedlock's summary of it.

The first four humans...who were truly articulate... [*in*] the language of the gods, could also see everything under the sky and on the earth ... [*H and through time. The first Homo sapiens had the keen vision of our Homo erectus parent species*] But then the gods limited human sight to what was obvious and nearby...--Tedlock: 23

Interpretation (listen naturalists): 'the powers attributed to the gods were not exaggerations but actual differences between them and us.'

The *Popol Vuh*, the "Council Book," was how the Quiché lords overcame this nearsightedness. It is sometimes referred to as "The Light That Came from Across the Sea," because the Quiché forefathers obtained it by going on a pilgrimage "that took them across water on a causeway" to the land from which earlier forefathers had exiled themselves [*H Asia*]. This far away city was called *Tulan*. The *Popol Vuh* describes "events that happened before the first sunrise" [*H before the Deluge*]. -*Ibid*.

The authors begin their narrative in a world that has nothing but an empty sky above and a calm sea below. The action gets under way when the gods who reside in the primordial sea, named Maker, Modeler, Bearer, Begetter, Heart of the Lake, Heart of the Sea, and Sovereign Plumed Serpent, are joined by gods who come down from the primordial sky,

named Heart of Sky, Heart of Earth, Newborn Thunderbolt, Raw Thunderbolt, and Hurricane. [*H Notice that the first gods are of the water, where Homo erectus corpses were thrown. Because the corpses of other Homo erecti were burned and rose into the sky as ashes, all the "good" (dead) Homo erecti condensed into the "Sovereign Plumed Serpent" because serpents are of the land and sea and birds are of the air, land and sea. The second group of gods described here, gods associated with the thunderbolt, are Species War victors.*] These two parties engage in a dialogue, and during it they conceive the emergence of the earth from the sea and the growth of plants and people on its surface. [*H For Amerindians, "Creation" resulted mainly from the Species War. They had to fight it before they could get to the Americas.*] They wish to set in motion a process they call the "sowing" and "dawning," by which they mean several different things at once. There is the sowing of seeds in the earth, whose sprouting will be their dawning, and there is the sowing of the sun, moon and stars, whose difficult passage beneath the earth will be followed by their own dawning. *Then there is the matter of human emergence into the light at birth, and whose sowing in the earth at death will be followed by dawning when their souls become sparks of light in the darkness.* --Tedlock: 33-34, *H emphasis mine.*

The religious philosophy of early primitive peoples, especially American peoples, cannot be expressed much more succinctly than this. *Dead Species Warriors were the "first seeds" from which the sun, the moon and the stars were created. They also enabled Homo sapiens to inherit the Earth, to be "sown" in it. The "seeds" of later and lesser individuals add sparks of light (minor stars) to the night sky.*

The gods then make three unsuccessful attempts to create people who are as able, articulate and reverent as the Mayas. These three attempts appear to refer to their *Homo erectus*, Polynesian and Black American victims. The first attempt produces people who could not work and were less than articulate. (*H Homo erectus* had an inferior thumb and less vocal ability.) The descendants of these first unsuccessful people are most of the animals of today, the ubiquitous "animal people." The second people, *made of mud*, could not reproduce themselves.

Statues of the Mud People have Homo erectus ears and foreheads, brown skin and the shadows of flower wreaths around their necks. "They couldn't reproduce" or "had not the stuff of life in them" are compromised formulations of "We killed all of them." I suspect that the Mud People are the Polynesian people that came to at least South America, as DNA studies are showing. They would have been centered somewhere on the Pacific Coast. The Amerindians that became known as the Mayas would have had to paddle or raft around the densely populated Olmecs in Central America. They would have had to deal first with the Polynesians. Polynesians, island peoples accustomed to controlling their population with marriage restrictions and priestly issued taboos, would have had no chance of surviving in competition with the Amerindians. Surviving Polynesians apparently fled eastward. The now extinct Botocudo People were Polynesians that left descendants in southeastern Brazil.

The gods' third unsuccessful attempt to make people, according to the *Popol Vuh*, resulted in people made of wood. *They were victims of a "hurricane and flood and monstrous animals that attack them."* *The wooden people are a metaphor for Aboriginal African Americans. You'll see why in Appendix H.*

The "divine matchmakers," the husband and wife Xpiyacoc and Xmucane, who are diviners, "*older than all the other gods*" [*H the primal father and his mate, emphasis mine*] approve of these third, unsuccessful people [*H This second group of African Americans, the wooden people, have suffered the Great Flood, have received the punishment of the gods.*]. (Cf. Tedlock: 34-35.)

Next, the primal parents create the successful people, "twin sons...named One Hunahpu and Seven Hunahpu." These two heroes and the sons of One Hunahpu, Hunahpu and Xbalanque, "*make the sky-earth a safer place for human habitation.*" [*H emphasis mine. One Hunahpu is Homo sapien. Seven Hunahpu is Homo erectus. The rest of it is a confused linking of the Species War with the solar drama that primitive men thought was occurring daily and seasonally.*] The scene of the adventures of these four people of two generations alternates between the surface of the earth and the underworld, "Xibalba." The struggles between these heroic gods and the demonic gods of the underworld, many being games of tlachtli, the ballgame that I'll describe below, all tell of solar mythology's battle for the sun. (Cf. Tedlock: 35-36.)

Hunahpu and Xbalanque, grandsons of the primal parents, star in the first two adventures. In these (Species War metaphors) they battle "*Seven*

Macaw” and his two sons. This evil trio has offended Hurricane or Heart of Sky. [*H The latter two were to condense into Quetzalcoatl who was also known as Sky Dragon and Ehecatl. Ehecatl was the wind god and storm-bringer.*] Seven Macaw (whose plumage rivals Quetzalcoatl’s) offended “Hurricane” or “Heart of Sky” by pretending to be both the sun and the moon. [*H Quetzalcoatl, as you will see in coming sections, is the reigning sun god throughout Mesoamerica for most of the prehistory of which we know.*] The blowguns of our heroes killed “Seven Macaw”, and subsequently he and his wife became the big and little dippers, and their descendants became the scarlet macaws. His fall also brought on the “flood” that killed the “wooden people.”

Other Species War metaphors follow that involve magic and a parody for sexual intercourse. Several of the animals and characters have close parallels in Aztec mythology. For example, One Hunahpu and Seven Hunahpu are *Homo sapien* and *Homo erectus* forerunners of Tezcatlipocha and Quetzalcoatl respectively.

One Hunahpu has two other sons, “One Monkey and One Artisan” who are hybrids. These die when One Hunahpu’s *Homo sapien* sons (who are born of an underworld goddess¹²⁴) cause their hybrid step-brothers to climb a tree in pursuit of birds that failed to drop when shot. Then they cause the tree to grow tall enough to maroon their hybrid stepbrothers, whom they transform into monkeys that also correspond to the planet Mars. (Cf. Tedlock: 36-40.) Hybrids were superior warriors, associated with the red planet but unable to reproduce.

Many of the episodes of both generations of heroes involve ball game contests with the Xibalban (underworld) gods. Each victory of the good guys causes the morning star to rise in the east, but the sun doesn’t rise until the forefathers of the Mayas leave “Tulan” (*H leave “the place of the reeds,” Ur, win the opening battle of the Species War*). (Cf. Tedlock: 38-46.)

At the suggestion of Tohil, the Quichés leave Tulan. [*H Tohil is a Homo erectus, early Mayan god who brings them fire. His name means “Obsidian Mirror,” referring not to the obsidian leg or mirror of the later Aztec god Tezcatlipocha, but to a mirror in Tohil’s forehead.*] (Cf. Tedlock: 49.) Tedlock’s

¹²⁴ “Blood Woman,” a maiden who goes to the upper world, gives birth to Hunahpu and Xbalanque after the head of One Hunahpu (severed after being defeated by the gods in a ball game) spits into her hand. “Blood Woman” also increases the fertility of the corn.

modern Mayan informants probably believed that “Tulan” or “Tulan Zuyua” or “Seven Caves” or “Seven Canyons” referred to Teotihuacan. A natural cave with a total of seven shafts and side chambers was recently discovered beneath Teotihuacan’s pyramid of the Sun. But this discovery only explains why the temple was located where it was --“seven caves” being associated with our Fraternal Complex. Similarly, as I explain on page 328, below, the name “Tulan” descends from the Deluge.] They sacrifice their own blood to him, passing cords through their ears and elbows, and they sing a song called “The Blame Is Ours,” [H emphasis mine] lamenting the fact that they will not be in Tulan when the time comes for the first dawn. [H Their “blame” is for more than a missed appointment.] Packing their gods on their backs and watching continuously for the appearance of the morning star, they begin a long migration. At a place called “Rock Rows, Furrowed Sands,” they cross a “sea” on a causeway; this would be somewhere in Tabasco or Campeche, perhaps at Potonchan or Tixchel, both lowland Maya sites where causeways pass through flooded areas. [H No! One of these locations may be where the causeway was ritually re-crossed; but the mythological causeway refers to Beringia and the crossing from Asia into the Americas at Clovis time, roughly 13.2 kya.] They also pass the Great Abyss, the location of the eastern ball court used by the sons and grandsons of Xmucane, a long way east and a little south of any likely location for Rock Rows, Furrowed Sands. [H No! Though I can’t identify Rock Rows or Furrowed Sands, “Great Abyss” is obvious. It’s the Grand Canyon in Arizona, USA, which, as you’ll see, inspired the ubiquitous, Mesoamerican, sunken ballcourt that was incorporated into solar mythology. We’ll learn more about this sacred game of the nobility in “Sundry Other Aztec Myths and Rituals,” below.] -Tedlock: 50.

Finally, “the sun’s heat turns the gods into stone.” (Obsessional fears of *Homo erectus* caused our migrating Indian ancestors to see him in many of the stones and rock formations that they passed.) The song, “The Blame Is Ours” is repeated (and the Indians lament their separation from their Asian

brothers once they have entered and become dispersed throughout the Americas). (Cf. Tedlock: 51.)

The above is an interpretation of Dennis Tedlock's summary of the *Popol Vuh*. It's worth reading, but now we're ready to move north.

LOS TEOTIHUACANOS

Teotihuacan, "The Place Where the God Was Created," Figure 63e, was the New York City of its day. It lies 25 miles northeast of present-day Mexico City and flourished from 100 A.D. until 750 A.D. At its peak circa 600 A.D., this metropolis supported 125,000 to 200,000 people (Meyer: 54). It was larger than Rome in its heyday and may then have been the largest metropolis on earth. Uncovered of the sands of time, Teotihuacan looks like an exotic and immense Cecil B. De Mille movie set. Teotihuacan was conquered, burned and abandoned. Excavations enabled all the stone and cement works to be reborn (for tourism). The most prominent monuments, temples to the gods, are situated on the Avenue of the Dead, a wide thoroughfare that runs for two miles through the center of the city. At either end of this avenue are the Temple of the Moon and the Temple of Quetzalcoatl. At the center of this avenue is the massive Temple of the Sun, a veritable artificial mountain standing twenty stories high and covering *seven* hundred square feet at its base. See Figure 63e, above.

The Temple of the Moon was dedicated to Tezcatlipocha, a god who -- in pre-conquest times -- had become the principal god of the Aztecs. Tezcatlipocha "was considered and held as the true and invisible god who walked all over the heavens and the earth *and hell* [*H emphasis mine*]. They were afraid that whenever he trod on earth he caused wars, enmities and discords, all of which meant a great deal of trouble and anxieties. They said that he himself incited the people against one another, causing them to have wars, and for this reason they called him *Necocyautl*, which means *sower of discord on both sides*. They called him the only being who ruled the world, and the only one who could grant



prosperity and wealth as he was the only one who could take these away at will.” (Cf. Sahagún, 1932: 25.) Tezcatlipocha was the closest thing they had to the “Devil,” and yet he was *not* an amalgamation of the negative aspects of the elements of the godhead. If I tell you that Aztec society had become insanely necrophilic, then you ought to be able to guess whom Tezcatlipocha reflected. For now, remember that the Teotihuacanos associated him with the moon. This fact will be confirmed below and bespeaks of his origins.

Although most Teotihuacanos were farmers, as many as twenty-five percent may have been skilled artists and craftsmen. These people produced many exquisite works of art that have been uncovered by both archaeologists and *huaceros*. (Cf. Meyer: 54.) Rich Teotihuacan merchants, *pochteca*, used caravans of workers and slaves to transport raw materials and finished goods between distant parts of Mesoamerica.

Indications of once-extensive terracing of the hillsides (labor-intensive agriculture) and the prevalence of Tlaloc, the rain god, suggest that the Teotihuacan population had outstripped the environmental carrying capacity correspondent to their technical capability.¹²⁵ (Cf. Meyer: 57.) Not only were they grossly overpopulated prior to the collapse but it is likely that a very elite and *exclusive* class (suggested by the amount and quality of the art and public monuments) fueled class hatred. Connected with all this was a pattern of warfare and tribute extraction like that practiced by the Aztecs. The pattern was for an imperial power to co-opt or force a weaker community into periodically sending tribute (fixed quantities of goods) to the capitol of the former and to pledge its military support and allegiance. This system of nation versus nation exploitation is what built the great cosmopolitan centers of Mesoamerica. It was universal prior to the colonial era when overt tribute (or international “taxation”) became replaced by foreign investment, puppet governments and immigration restrictions that subtly accomplished the same ends. This ancient imperialism (which included not only tribute in goods but also human victims for sacrifice and cannibalism) would ultimately meet with its inevitable end --insurrection. “In around 750 A.D., the city was sacked and burned, probably after an

¹²⁵ Though not as innovative and varied as that of Peru, Mesoamerican agriculture was far richer than the European counterpart of its day. In addition to many varieties of fruit, they grew maize, beans, chili peppers, amaranth seeds, squash, cotton and maguey. The large maguey cacti are still planted by farmers to supplement their fences and to make pulque, a mildly alcoholic beverage. Their pre-Columbian ancestors used the maguey fiber to make ropes, netting, bags, cloth and other necessities.

internal uprising (a likelihood suggested by the absence of alien artifacts that might have been left by a conqueror)” (Meyer: 61). Also, indicating insurrection is the Butterfly Palace, near the Temple of the Moon. When Jorge Acosta excavated it, he found it to have been partially burned and destroyed.¹²⁶ Fernando de Alva Ixtlilxochtil, one of the first Spanish-speaking Indians who became an interpreter and had access to a large collection of manuscripts and tribal sages of his people, confirmed this conclusion. According to Ixtlilxochtil, after the fall of Teotihuacan, various warlike peoples from the north burst into the central plateau of Mexico. One of these tribes was the *Tolteca*. (Cf. Meyer: 77.)

THE TOLTECS

If I tell you that the Toltecs also practiced head flattening (Diehl: 15), you’ll know immediately (from Chapter 24) what this implies about their “Deluge” experience and subsequent religious symptoms. If I tell you that Tula, Tulan, Tullan or Tollan means either “place of the reeds” or “place of the sun” you’ll know that it refers to the place where the Species War was first fought and won. It was a place where it rained reeds (arrows) and where our liberated *Homo sapien* ancestors enjoyed their most happy times. It was probably the site of a Deluge bonfire and associated with the sun coming out for the first time. This origin of our fist out-of-Africa family, Ur, was remembered by many peoples.

Toltec devotees of the *Homo erectus* skull design not only overthrew many of the Mayan states, they probably helped in the overthrow of Teotihuacan too. Tula grew dramatically, as did its rural population, from 750 to 950 A.D. By the eighth century, Tula had some 10,000 people. By its zenith, it had at least 30,000 (Diehl: 43, 15). “Scores of new villages were established near good agricultural land that could be irrigated. The majority were small settlements without civic architecture; Tula was the largest town and functioned as the regional capital” (Diehl: 48). After 600 A.D., most of the migration into central Mexico was from Teotihuacan; but people were also continuing to pour in from the north, especially after the fall of Teotihuacan. *In the face of this continuing immigrant problem, the rise of great, imperialist, Mesoamerican states, especially Tula (the northernmost) and its attempts to control the regions to the north, can be seen as a*

¹²⁶ Jorge R. Acosta, an archaeologist with the *Instituto Nacional de Antropologica e Historia* (the Anthropology Museum in Chapultepec Park, Mexico City).

defensive reaction. In any case, Teotihuacan's and Tula's fluorescent periods corresponded with their northward, imperialist expansion. Their declines corresponded with southward contraction.

As you would expect of such a much smaller city with fewer artisans, Tula's arts and crafts were not as sophisticated as Teotihuacan's. Yet the Toltec culture was virtually identical to that of the Teotihuacanos. (*Cf.* Diehl: 28.) Artifacts suggest that the Toltecs came to Tula from several places: Teotihuacan, the Basin and the Bajío zone to the northwest. Although their arts were not of the highest standard, the Toltecs went further (literally) than any previous people in providing themselves and their offspring with every conceivable luxury --for about four hundred years. They were overthrown c. 1179.

While it lasted, Tula extracted tribute from colonies, vassal and allied states from as far south as *Chichen Itzá* and as far north as Chaco Canyon (present-day New Mexico, U. S. A.). Tula even traded with the former domain of the Black Mound Builders, from Cahokia (Illinois) to what is now Atlanta, Georgia.

On pages 152 through 157 of his book, Diehl reviews the groundbreaking work of Pedro Armillas, Charles DiPeso, J. Charles Kelley, Phil C. Weigand and a few other scholars who have begun to understand the interaction with Mesoamerica of the peoples on its northern periphery. Studies of Chaco Canyon, New Mexico; Casas Grandes, Chihuahua; and Alta Vista and La Quemada, Zacatecas suggest that these peripheral peoples probably enjoyed varying degrees of independence from the Toltecs and--in the case of Alta Vista--from the Teotihuacanos before them. But as a rule, there was little joy to be had by any people dominated by these imperialists. The Toltecs and the Teotihuacanos before them wanted the exotic materials: malachite, cinnabar, hematite, limonite, colored chert, galena and rock crystal in the Alta Vista gravel deposits; turquoise deposits at Chaco Canyon that the Alta Vistans learned about; and finished goods of shell, copper, turquoise, rock crystal, specular iron crystals and other rare stones and minerals from Casa Grandes. Casa Grandes workshops reveal it to have been an imperial center in its own right.

Some of the Alta Vistans, probably the rulers, enjoyed lives like those of the Toltec lords. Alta Vista possessed, "a solstitial observatory, a turquoise workshop, a Hall of Columns [*H round, "Atlantean" columns,*

sculptured into head-dressed gods];¹²⁷ small pyramids facing enclosed courtyards, at least one of which was a palace,¹²⁸ elegant burials, one series in a crypt; and a skull rack”¹²⁹ (Diehl: 153, citing P. Weigand and others).

Casas Grandes flourished between 1060 and 1340 A.D. (Tula collapsed during the twelfth century A.D.) It went from a small farming village, typical of those throughout the region, to an imperial city in the fashion of the Mesoamerican centers whose ideas and values it adopted. “The new features included the feathered serpent cult, ballcourts, the siting of buildings around courtyards, ceramic decorations and an entirely new economic orientation” (Diehl: 155).

Yet for the vast majority who tilled the soil and paid onerous taxes, or for the hundreds or thousands who slaved in the dangerous mine shafts around Alta Vista, life must have been intolerable and hopeless. Alta Vista and its environs were, for reasons still unclear, abandoned shortly after 900 A.D. In Casas Grandes, the end is better understood: “stagnation and decay set in during the middle of the thirteenth century. The community continued to function at a reduced level until its destruction at about AD 1350, when it was attacked and burned, the slaughtered inhabitants being left unburied where they fell. Apparently, the attackers were not interested in looting, for they left a wealth of valuable objects behind.” DiPeso suggests they were locals who simply wanted to end the tyranny of the Casas Grandes overlords (Diehl: 156).

The fall of La Quemada is even clearer. Thanks to the work of Phil Weigand, the fall of La Quemada provides us with a paradigm that probably typified the cunning and treacherous strategy that oppressed Mesoamericans used to overthrow their imperial masters.

La Quemada was a fortress community several hundred km south of Alta Vista. Here, around 900 AD, the Toltecs or their vassals established a

¹²⁷ These Alta Vista columns may have been prototypes for many similar ones at Tula. (See my Figure 63f, page 378 below for examples.) They were so named by Jorge R. Acosta who led the National Institute’s twenty-year project at Tula starting in 1940. Frenchman Désiré Charnay, who was financed by the Franco-American tobacco man Pierre Lorillard, was the first to discover Tula in the 1880’s.

¹²⁸ Pyramids were generally rectangular with steps on at least one side leading to the sacrificial altar on top. They were enlarged --often at new lustral bursts-- by adding layers of rubble and human remains encased in concrete and sometimes quarried stone.

¹²⁹ Skull racks were generally built into or adjoining temples. They consisted of parallel poles with skulls strung unto them like beads and looking outward, the holes having been bored through the temples.

garrison. Inside this hill fortress are the remains of temples, a ball court, a colonnaded hall, military barracks and an extensive network of roads that links the fortress to outlying settlements. Weigand estimates that La Quemada was the most strategic of the military outposts whose purpose was to protect and control trade between central Mexico and the turquoise mines of Chaco Canyon.

In Spanish, La Quemada means “the burnt place,” and “every excavation done at the site shows it was thoroughly sacked, burnt to the ground, and never reoccupied” (Diehl: 155). Now, theoretically, this could have been the result of either rebellion or invasion or both. But the fortress was too well defended and too small to offer the sort of cost-benefit ratio likely to attract invaders. More to the point, Weigand collected still-extant myths from the local Huichol Indians, myths that leave us with no doubt as to what happened. Diehl’s verbatim paraphrase of Weigand’s account, strictly separated from my own rhetorical and explanatory remarks, clearly shows what happened. It also shows how the guilt and wishful thinking of successive generations typically transforms oral history into myth:

According to one version of the myth, an evil priest lived on a great rock surrounded by walls and covered with buildings. [*HA* *As late as 1519, Aztec city-states were still ruled by tlatoanis like Moteuczoma II, supreme commanders who were also the high priests.*] Eagles and jaguars under his command compelled the inhabitants to pay a tribute in peyote and prevented them from going to the coast for feathers, salt, and shells. [*H* *The eagles and jaguars were the two orders of “knights of the sun,” the elite corps within Aztec and Toltec armies.*] As a result, the people could not make proper offerings to their gods, and the corn crops failed. The gods advised them [*H* *“None of this was our responsibility,”*] to remedy the situation by going to the evil priest’s abode. When they arrived, the jaguars attacked them [*H* *Some knights were still at home*]; but the sun god destroyed the jaguars and their malevolent leader with twenty days of heat. [*H* *“We besieged the place and burned it down.”*] The eagles were away on patrol at this time; on their return, they attempted to locate the rebels but failed to do so and left the area. [*H* *“We slaughtered everyone old enough to identify us, departed with all the valuables and trophies we could carry and blended into the larger population.”* *Not wanting to be reminded of their*

slaughtered loved ones and fearing the rebels' improved organization and confidence in arms, the Toltecs left.] Thereupon the corn grew once again and the people could obtain salt, feathers, and shells [H and their own victims for sacrifice.] The gods warned them never to return to the rock because of the evil associated with it [H they felt too guilty to return to the scene]. --Diehl: 155.

So here we see the most likely formula for successful rebellion: 1) Wait for the disaffected and oppressed to greatly outnumber their masters. 2) Organize the former. 3) Wait for a moment when a large portion of the imperialist army is away on patrol or enmeshed in a peripheral conflict (preferably with a preemptive strike at a subject people who wavered or otherwise refused to take part in the rebellion, a people whom the actual conspirators then accuse of conspiring to revolt), 4) capture booty and trophies and 5) leave no one alive who can incriminate you. We'll discover that a sixth stratagem was sometimes employed: 6) begin the surprise attack with commandos who first enter the citadel disguised as tradesmen and, at the appointed time, secure the gates and other strategic points. As we'll see in the next section, the Stone Age weaponry of pre-Columbian Mesoamerica was easy to produce and --except for the cotton body coverings that served as armor for knights --impossible to monopolize. This greatly increased the number of attempted and successful rebellions, rebellions such as those that apparently toppled both Teotihuacan and Tula.

Archaeologists have provided us information relevant to the fall of Tula and pointing to rebellion. Like all the other pre-Columbian Mesoamericans with whom we are familiar, the Toltecs engaged extensively in human sacrifice and cannibalism. At Tula Grande, the monumental center of the city, were several open plazas surrounded by government administrative buildings, palaces and ballcourts and temples. One structure near the *Ehecatl* (Quetzalcoatl as wind god) temple contained so many human bones that Diehl's team dubbed it "the bone room." Similar finds were made in other rooms, causing the team to speculate that this compound was a parish or ruling class religious school (called a *calmecac* by the Aztecs). (Cf. Diehl: 94-95.) Needless to say, this means of providing protein and compensating for our lack of a predator is not without its interpersonal relations problems.

Other archeological evidence points to the same conclusion. Six of the *seven* Chacmools found at Tula were mutilated at the time of or after Tula's

abandonment. In all cases the heads were broken off and carried away. Various malcontents, poor and peripheral peoples who were forced to provide tribute, low-paid or slave labor and sacrificial victims, eventually rose up against their privileged masters. (Cf. Diehl: 67.)

The ethnographic information about the fall of Tula (oral history recorded by the best early Spanish sources, the priests Bernardino de Sahagún and Diego Durán) confirms this conclusion. First, consider the fact that the pre-Columbian Aztecs were reported to have conducted extensive excavations at Tula and, “Toltec bowls, Tolteca everything are taken from the earth. And many times Tolteca jewels -- arm bands, esteemed green stones, fine turquoise, emerald green jade -- are taken from the earth” (Sahagún, 1932: 27, translator citing his Book Ten, pages 171-172). That so many jewels and valuable artifacts were buried everywhere at Tula suggests what we’ll confirm from the balance of the oral history: the last inhabitants had been under siege and were unable to escape with their valuables. Second, mythology suggests that the overthrow was engineered with the cunning and treacherous sixth strategy described on the previous page.

But this mythology is expressed metaphorically as a struggle between Quetzalcoatl and Tezcatlipocha. Scholars have always known these two gods to have numerous “avatars,” “materializations” or “aspects.” (Cf. Sahagún, 1932: 178; or Brundage: 102-128.) Although many scholars are more familiar with the literature than your author, I think that I can tell them with confidence that *all the Aztec gods and goddesses became aspects of either Quetzalcoatl or Tezcatlipocha. This is because Quetzalcoatl became the unconscious, pervasive, continuous and quintessential Mesoamerican symbol for Homo erectus (and Black Americans in his black avatar) and Tezcatlipocha became the unconscious and quintessential Nahua symbol for Homo sapien. These two principal gods of the Species War (the “Deluge”) also became associated with the fall of Tula because the Deluge was associated with the ongoing struggle between the classes.* Elsewhere, we have seen that ruling classes tended to identify with *Homo erectus* (see for example pages 81, above) and *to be identified with Homo erectus*. (See for example pages 248-249, above, on “intermarriage” between *Homo erecti* and the nobility.) Elsewhere, peasants and commoners tended to identify with and became identified with the *Homo sapien* god of the Species War. In Mesoamerica, social identifications with the two gods of the Species War (Quetzalcoatl and Tezcatlipocha) and the identification of these two gods with the K and R classes (respectively) was very strong and very conscious. (See v3-78 *et seq.* for K and R.) Every major conquest and

every social revolution was thought to be a manifestation of a fight between Quetzalcoatl and Tezcatlipocha. Every new national group and every new class that came to the fore was a representative of either Quetzalcoatl or Tezcatlipocha. The world began with a fight between these two gods and would end with them fighting.

Since the K and R class struggle was incessant and associated with two *living gods of unlimited avatars*, *Homo erectus* Quetzalcoatl and *Homo sapien* Tezcatlipocha, respectively; all ongoing genetic competitors were subsumed within these two gods. That's why Moteuczoma gave Cortés only four and not five regalia to choose from. This will become clearer in the Aztec mythology that we survey next.

LOS AZTECAS

Nomadic and semi-nomadic peoples from the northern plateau and dessert, *Chichimecs*, overthrew the Toltecs. Cortés met and conquered the descendants of these various Chichimec peoples of the basin in 1519. These peoples became known as the Aztecs. They rightfully retained a reverence for the Toltecs, their cultural forbears. Reverence is respect combined with guilt. In the Aztec language, Toltecatl means 1) inhabitant of Tula, 2) urbanite and 3) artisan. We can infer a lot about the Toltecs and earlier Mesoamericans just by studying their successors, the last pre-Columbian migrants to the Valley of Mexico.

The last major group of Chichimecs to arrive in the valley, the ones whose mythical homeland (Aztlán) was to provide the generic name for all of them, was the *Mexica*.¹³⁰ They claimed to have followed their god, *Huitzilopochtli*, a war god, out of Aztlán and to have wandered indefinitely before making, “their way to Tula, where they camped among the ruins before continuing to the Valley of Mexico” (Townsend: 60). Despite (or perhaps because of) this once-lowly origin of the established folk, there was no welcome wagon to receive these last migrants to the valley. “Unlike the Chichimec-Acolhua who had settled on tracts of unclaimed land [*H and who were to build Texcoco on the east side of the lake that once covered*

¹³⁰ Aztlán, “place of the cranes,” was supposedly an island somewhere to the north and in a lagoon surrounded by reeds. *Like the original “Tula,” “Aztlán” probably refers to our first Homo sapien settlement near Ur. The Mexica and the Toltecs would have remembered our first settlement if it was the only permanent home these nomads had known before settling in Mexico. As John Boorman said, “They (‘primitive’ peoples) still remember what we have forgotten.”*

much of what is now Mexico City, Texcoco being second only to Tenochtitlan in what became the Triple Alliance] and unlike the much earlier Tepanecs who had intermarried and became integrated in the old town of Atzacapotzalco [*H on the west side of the lake*], the Mexica faced a hostile and contemptuous reception” (*Ibid.*). They struggled and fought to acquire agricultural skills, land and the right to intermarry with the others. For the next 25 years (until 1325 or 1345) the Mexica were defeated in warfare or forced into vassalage by neighboring people until, finally, they settled among the reed beds in the shallow, southwestern part of what was then a great lake. Here one of their priests claimed to have seen an eagle, perched upon a cactus and holding a snake in its mouth.¹³¹ This, they claimed, had been the prophesied sign to mark the spot where they had, twenty-five years earlier, thrown the heart of a relative and enemy to their god, thus securing Huitzilopochtli’s permission to settle at that spot. [*H They symbolically claimed to have taken the basin from Homo erectus.*] On the western, freshwater side of this spot, they proceeded to develop *chinampas*, raised seedbeds that were constructed in long rectangular plots between narrow canals and wooden forms held in place by tall, thin willow trees. By such labor-intensive methods, they became, like their neighbors to the south, expert farmers. But, “it was the Mexica women who initially strengthened the economy by carrying fresh fish, frogs, birds and various greens gathered from the lake, to sell at weekly markets around the lake shore towns [*H especially to the most important peoples who were situated to their south (the Culhua), west (the Tepanecs) and east (the Acolhua)*]” (Townsend: 64). Gradually they established their own markets, attracting traders from far and wide.

By these means and by clever prosecution of warfare and extraction of tribute (about which more will be said below), the descendants of despised nomads turned a marsh into the great city of Tenochtitlan. “By the time of Cortés’ arrival, Tenochtitlan had 150,000 to 300,000 people; many...consummate agriculturalists, lyrical poets and skilled engineers. Tenochtitlan was bigger and grander than any European city. It had more than 72 temples, monasteries, nunneries, colleges, and seminaries, as well as artificial ponds, ball courts, botanical gardens, skull racks, and a special dwelling place for the Foreign Gods” (Durán, 1971: 72 citing Sahagún). Our Aztec ancestors even had a zoo.

¹³¹ The ancient Greeks also believed eagles to be the bearers of divine omens. They fly the closest to “heaven” and have better vision than the other animals.

Note the awe and wonder in this description of a city that Cortés had to completely destroy in order to conquer. The following is from a letter Cortés wrote to his emperor, Charles V:

There are four artificial causeways leading to it [*H Tenochtitlan*], and each is as wide as two cavalry lances. [*H Two mortared aqueducts brought fresh water along one of these causeways from the copious springs of Chapultepec.*] The city itself is as big as Seville or Córdoba. The main streets are very wide and very straight; some of these are on the land, but the rest and all the smaller ones are half on land, half canals where they paddle their canoes. All the streets have openings in places so that the water may pass from one canal to another. Over all these openings, and some of them are very wide, there are bridges made of long and wide beams joined together very firmly and so well made that on some of them ten horsemen may ride abreast...

This city has many squares where trading is done and markets are held continuously. There is also one square twice as big as that of Salamanca, with arcades all around, where more than sixty thousand people come each day to buy and sell, and where every kind of merchandise produced in these lands is found; provisions as well as ornaments of gold and silver, lead, brass, copper, tin, stones, shells, bones, and feathers...

Several of the Aztec peoples and the *Mixtec* (independent) and *Zapotec* peoples of the southern Pacific coast were skilled metal workers. They made beautiful jewelry and other art works out of these metals. But they never discovered and popularized the use of bronze and iron. Terry Stocker speculates that the Aztecs were effectively stuck in the Stone Age due to the utility and availability of large deposits of obsidian. This black or green volcanic glass is easily flaked and sharper than steel. A *macuahuitl* was a dried and trimmed cactus frond with obsidian flakes embedded in its sides. Wielding this sword with two hands, an Aztec warrior could behead a horse. The ease of manufacture and availability of this weapon probably encouraged attempts at insurrection. Naturally, dominant peoples tried to control the deposits of obsidian (e.g. as the Toltecs tried to control the deposits at *Pachucca*).

They also sell lime, hewn and unhewn stone, adobe bricks, tiles, and cut and uncut woods of various kinds. There is a street where they sell game and birds of every species found in this land... They sell rabbits and hares, and stags and small gelded dogs, which they breed for eating.

There are streets of herbalists where all the medicinal herbs and roots found in the land are sold. There are shops like apothecaries', where they sell ready-made medicines as well as liquid ointments and plasters. There are shops like barbers' where they have their hair washed and shaved, and shops where they sell food and drink... There is every sort of vegetable, especially onions, leeks, garlic, common cress and watercress, borage, sorrel, teasels and artichokes; and there are many sorts of fruit, among which are cherries and plums like those in Spain... --Hernan Cortés, 1520.

Tenochtitlan conveniently located its walled markets near temples: slaves purchased for sacrifice could be dispatched at the place next door. Yet unlike war captives, slaves were not immediately eligible for sacrifice. One generally became a slave due to having to sell one's self to pay off gambling debts or compensate others for civil or criminal offenses. One so enslaved either worked off his debt or was sold a second time --for sacrifice. (Cf. Durán, 1971: 273-275.)

The largest temple, *Templo Mayor*, was 15 stories high and larger than any European structure of its day. Two identical shrines stood atop it: one to Tlaloc, the rain god, the other to Huitzilopochtli, the god of war. These shrines and their environs were entirely covered with blood. Bernal Diaz wrote that the stench at these altars was like that of a slaughterhouse and that he and his comrades could hardly stay in these places. (Given the hygiene of the Spanish soldiers --individuals for whom the Indians felt compelled to burn more incense than what was required for the gods --that's saying something!) These two shrines contained idols of their respective gods, and the temple also housed an additional, dark chamber accessible only to priests where all the other idols were safeguarded during all but their respective feast days. Idols were generally made of stone, wood or obsidian. Some of them were larger than life-size. Most of them were decked out in regalia that included gold and precious stones. Generally, every 20-day month brought with it a feast to one of the gods. Although, as you'll see, all these feasts differed, some were preceded by fasting. Most involved the

populace in the eating of *tzoalli* (amaranth seed dough sweetened with honey and fashioned into likenesses of the god or goddess). All but the feast to *Xiuhteuctli* involved the sacrifice of *at least* one personator.

On page 312, above, I named *Xiuhteuctli* as one of the four gods whose regalia was laid before Cortés' feet. I told you that these four gods represented the five universal aspects of the godhead, the monotheistic "God" who was already well formed within Moteuczoma II's unconscious mind. I have also told you that of the universal elements of the godhead; the primal father was the most benign. So, you should (correctly) guess that *Xiuhteuctli* was a primal father. Only animals were sacrificed to him. In addition to it having been *Homo erecti* rather than *Homo sapiens* who killed him, we'll discover another reason for the primal father's benign nature. We'll discover this next, in Polynesia. Returning to Tenochtitlan...

Five *papalocuaachtli* ("holders") and one priest generally performed sacrifices. These were smeared with black pitch, the "food of the gods." Four of them, holding either an arm or a leg, stretched the victim face up over a large stone shaped like a miniature pyramid. A fifth pressured a staff carved like a serpent over the victim's throat. The priest then used an obsidian knife to slash open the chest beneath the sternum. Next, in almost a single motion, he reached in, tore the victim's still beating and steaming heart from his chest and held it up to the rising sun. Blood collected in a small bowl was fed to (sprinkled upon) the idol. In the god's stead, priests generally ate the heart. The remainder of the corpse was thrown over the side of the temple, whereupon it rolled down the blood-caked steps to the cannibal-owner or soldier-captor below.

At the 1487 A.D. rededication of the newly enlarged and renovated *Templo Mayor*, no less than 20,000 flower war prisoners covered the causeways into the city. This production line was dispatched over a four-day period. Terrified kinsmen from a host of defeated Gulf Coast communities were forced to witness the result of refusing to pay tribute to the Mexica. (Cf. Townsend: 97-100 and Meyer: 86.)

We have already described the flower wars that were held for obtaining "food for the gods" and weakening or intimidating prospective vassals. The frequent flower wars between Tlaxcala and Mexico were held on the Plains of *Tepepulco*. Besides the *macuahuitl*, weapons included the usual Stone Age assortment: shields, spears, the bow and arrow, maces and hatchets. When not led by the *tlatoani*, his closest relatives or highest-ranking knights led the troops. Although all able-bodied men were trained at either the commoners' or the noblemen's school in the use of arms and all were

expected to heed the call to arms, only those who had taken at least one captive joined the ranks of the nobility and one of the orders of knights.

The two highest orders, the *Knights of the Sun*, were the Jaguars and the Eagles. The chambers of the *tlatoani*'s palace (which was always built next to the principal temple) were open to these nobles according to their rank. These dressed in coveralls made of cotton padding and animal skins or feathers and designed to make them look like their respective animals. These knights took vows to die in battle and never to flee in the face of as many as ten or twelve enemies. Like the Germanic Berserks, they went into battle making every sort of noise to frighten their foes. Besides receiving great gifts and lands, those that were twice decorated for bravery were exempt from taxes and could keep all the women they could support. The knight and his family were permitted to wear cotton instead of the commoner's rough cloth that was pounded from maguey pulp. (Cf. Durán, 1971: Chapter XI.)

Aztec wars were always carefully planned. First ambassadors were dispatched to offer "protection" and trade with the empire in return for luxurious gifts. If, after twenty days, the prospective tribute-payers failed to respond, new and tougher rounds of negotiations were initiated. When these methods failed, forces were conscripted from throughout the empire. The maps and other information obtained from the *pochteca* (merchant-spies) were incorporated into a war plan. The armies used the same double-file paths used by the *pochteca* and their porters.

"Eventually a huge force set out, complete with priests, women cooks, porters, and engineers. The soldiers from each city marched in separate groups" (Wood: 20). Reliance upon vassal cities through which the army passed for food and other supplies greatly increased the army's range. Without this tribute system and roads and draft animals and with an average of only one porter *per* two soldiers; that range would have been no more than about thirty-six miles (Hassig).

The campaign season was from December to April, when the weather was dry and farmers weren't needed in the fields. The usual tactic was to approach the enemy from many directions with split forces that united at the battle scene and attacked at dawn. Defeated nations lost most of their manpower to "the gods" and paid exorbitant tribute. The conquest of every town and the stationing of troops in conquered lands were largely avoided by overthrowing only major cities and using the remaining lords and bureaucrats to maintain existing vassalage relationships and merely redirect the flow of tribute to Tenochtitlan.

This is the system by which Aztec nations rose and fell, the only life that these peoples, latecomers to the Valley, could remember. Conquer or be conquered. Pay tribute or receive it. This constant state of war was declared by *Xolotl*, “whom we may view as a semi-legendary personification of various tribal leaders whose names appear in different histories” (Townsend: 51). Listen to Professor Brundage tell the *Xolotl* story and know that I’m not discoloring the oral-history:

On a day in the past --perhaps somewhere around the year A.D. 1250 --the great Chichimec conqueror *Xolotl* solemnized his newly won possession of lands in Central Mexico formerly belonging to the Toltecs. He did this by dispatching four arrows from a mountaintop, one toward each of the four directions. A cable of dried grass, coarsely twined, was placed in the shape of a ring on the ground and burned, the ashes being scattered also to the four winds. --Brundage: 3, citing four classical sources

This myth expresses more than just Aztec determination to wage war in every direction and against all challengers. The circle of burning grass has the same significance as the *Zacapan*, the grass on which the priests started a new fire and burned the animals and the personator of *Quecholli* (or *Camaxtli* or *Mixcoatl*). The burning circle of grass represented the method of using fire to drive the animals over a cliff or into an enclosure, a *pis’kun*. Like reaping, this form of hunting reminded them of how they swept *Homo erecti* from one territory after another and roasted and cannibalized them. Recall page 184 *et seq.* *Xolotl*, the executioner of the Toltec lords, the legendary, first great lord of the nomadic Aztec commoners, was named after an avatar of *Quetzalcoatl*. Yet the official mythology of the Mexica maintained *Tezcatlipocha* as their principal god --even as they became the masters of all of Mexico.

QUETZALCOATL AND TEZCATLIPOCHA

This mythology is probably the most confusing of all the mythology that has been passed down to us. ***Properly identifying these two figures is the key to understanding --and proving those identifications is the goal in understanding --Aztec mythology.***

For the time being, accept as a working hypothesis my contention that *Quetzalcoatl* is the quintessential symbol for *Homo erectus*; and

Tezcatlipocha is his *Homo sapien* counterpart. The prima facie indicators are abundant. Quetzalcoatl means either “feathered serpent” or “precious twin.” You know from the mountain of evidence that we have already produced that the “snakes” and “serpents” were the *Homo erecti*. We have discovered also that birds --especially black birds, predatory birds and water birds --were symbols for *Homo erectus*. For the Indians generally, the right to wear the large feathers of predatory birds in one’s hair was reserved for men who had proven themselves in battle. The right to wear feathered headdresses (war bonnets) was reserved for chiefs. Now, who other than the symbol for our mighty *Homo erectus* ancestors (ancestors who had learned to stand up to saber-toothed tigers and other fierce Pleistocene mammals with only a spear, ancestors who for two million years had laid claim to almost the entire earth) would be worthy of the appellation, “feathered serpent”?

The other name, “precious twin,” merely states the positive side of our ambivalence toward him, “twin” conveying the usual reaction formation to *Homo erectus*’ unsightly features. But in all the codices, Quetzalcoatl and the various other *Homo erectus* gods are generally depicted with grotesque faces. In his altercation with Tezcatlipocha at Tula, Quetzalcoatl went into retreat when Tezcatlipocha held up his mirror and caused Quetzalcoatl to behold his own image. “Quetzalcoatl was astonished to find his eyelids inflamed, his eyes sunken in their sockets, and his skin wrinkled. *The face seemed not to be human at all*, and Quetzalcoatl began to fear that if his subjects saw him thus they would destroy him.” (Nicholson: 88, *H emphasis mine*) But then, as a reaction formation typical of our immediate ancestors, we are told,

Tezcatlipocha now decked his rival in finery so that he looked very splendid in a garment of quetzal feathers and a turquoise mask. With red dye he colored Quetzalcoatl’s lips, and with yellow dye he painted small squares on his forehead. [*H Here’s the forehead again! He painted squares because our high forehead is squarer than Homo erectus’ sloping one.*] A wig, and a beard of red and blue guacamaya feathers, completed the effect. When Quetzalcoatl looked into the mirror he saw so handsome a youth that he was persuaded to come out of his retreat. --Nicholson: 88

An *ixtliltzin* was a war prisoner or slave selected to personate a god at his ritual feast. Quetzalcoatl's *ixtliltzin* "had to be a model of physical perfection without blemishes of any sort" (Durán, 1971: 133).

Typically, *ixtliltzins* were treated with great respect as they were paraded throughout the city in the regalia of the god or goddess. *Ixtliltzins* of the most powerful gods enjoyed every indulgence. Tezcatlipocha's *ixtliltzin* acted out his role for an entire year and, in his final month, enjoyed four virginal wives. But he was heavily guarded, caged at night and sacrificed on the feast day.

Again, migration to the basin was profuse and constant. They lacked an herbivore for protein. They lacked a natural predator and automobiles and firearms to eliminate each other. They lacked a voluntary, technical means of birth control; and elites lacked the automatic birth control resulting from monogamous marriage between psychically impotent (and usually orientation-incompatible) spouses. So, the necessity of flower wars and human sacrifices to provide protein and control population was so great that *ixtliltzins* never evolved into kings as they did elsewhere. Moreover, they developed an elaborate mythology to rationalize their savagery, the leading characters for which --by any number of names --were Quetzalcoatl and Tezcatlipocha.

Quetzalcoatl's idol confirms that he was the chief or condensation of the vanquished *Homo erecti* and the original sun god. Durán's picture of him (Durán, 1971: plate 12) shows his shield decorated with a ring marking like those shown in my Figures 95 and 97 of Appendix D. As you'll see, this design symbolizes the flight of warriors' souls to the sun.

In the post-Tula era, Quetzalcoatl had officially become a bad guy. At that time, the Mexica replaced him as the sun god with *Tonatiuh*, *Nauholin*, *Mixcoatl* or other avatars of Tezcatlipocha. They redefined Quetzalcoatl as either the moon or the morning star, heavenly bodies that fought the sun and tried to drag it into or keep it in the "underworld." A ring marking on the person of either Quetzalcoatl or Tezcatlipocha would indicate the god absorbing the souls of solar warriors. Quetzalcoatl's return to dominance, his next victory over Tezcatlipocha, would doom the Mexica and any other peoples who retained Tezcatlipocha as their principal god.

Recall that the *Popol Vuh* reveals our primitive ancestors' beliefs about the migration of souls: "Then there is the matter of human beings, whose sowing in the womb will be followed by their emergence into the light at birth, and whose sowing in the earth at death will be followed by dawning when their souls become sparks of light in the darkness" (Tedlock: 34).

Mesoamericans described Quetzalcoatl's appearance in two ways. As a serpent, he directly represented Homo erectus. As a black man with a black beard, he directly represented the first (African) Americans, the first lords of the Americas, whom the Amerindians had eliminated. Assuring the indirect association of this Black, Olmec representation of Quetzalcoatl with the *Homo erectus* lords were accessories: earplugs, a grotesque, red buccal mask with a beak-like nose, a conical cap like the witch's hat, like *Homo erectus'* slanted forehead, a shield with marine bird feathers and a serpent for a staff.¹³² Sahagún adds that, "Sometimes the hat was smaller, retaining the sloped sides; and he was represented as having a feather arrangement upon one of his shoulders, an arrangement that represented flames of [*H Deluge*] fire." Quetzalcoatl's miter hat also had, "a tuft of plumes that are called Quetzallé [*H Deluge flames*]; the miter was spotted to resemble a tiger skin..." (Sahagún, 1932: 26).

Although the priests of the Mexica had begun to incorporate symbols more appropriate to Tezcatlipocha, Quetzalcoatl was the perennial archetype for the priesthood throughout Mesoamerica. They covered themselves with black pitch, black like both the Olmecs and the "Black-headed People." The pitch came from the smoke of resinous wood. Wearing this pitch symbolized having been roasted like the Snakes and the Olmecs. This black pitch was also referred to as the "food of the god." Though slightly varied in composition for different gods, it always contained tobacco and ashes of, "poisonous beasts, such as spiders, scorpions, centipedes, lizards, vipers, and others" (Durán, 1971: 114-115). *Quetzalcoatl* or *Topiltzin Quetzalcoatl*, "our Lord Quetzalcoatl," was a title for priests, perhaps head priests, *tlatoanis*.

Quetzalcoatl was also known as *Ehecatl*, the wind god that, *per* the beliefs of virtually all our primitive ancestors, was also the breath that left with the fiery soul at death. As Mesoamerican wind god, he came before the rain god to sweep the road. He was also the whirlwind and the squall, the "wind snake" or *Ehecoatl*.¹³³ He was said to have discovered corn, given laws, founded civilization and to have invented arts and crafts and the

¹³² Can you see the significance of earplugs? By now, this should be an easy question.

¹³³ Notice how often *catl* ("inhabitant") or the almost identically spelled *coatl* ("snake") is appended to the names for the gods. The *teotis* ("gods") were all either "snakes" or closely associated with the snakes and inhabited and haunted every realm of the Aztec world. They affected almost everything Aztecs did.

calendar. (As we've seen in many places, anonymous, prehistoric achievements were commonly credited to *Homo erectus*.)

Mesoamericans had two popular sayings about corn and *Cinteotl*, Quetzalcoatl as maize god: (1) "Man was not created until the gods had first bestowed upon him that special human food" and (2) Quetzalcoatl, disguised as a black ant, stole the grain from the red ants (Nicholson: 82). Each of these saying contains much food for thought.

This immense importance of corn was immediately grasped by newcomers to the Valley of Mexico, which is why Quetzalcoatl's cult was so successful with them, why they readily accepted him. None of them, the Chichimecs, wanted to admit lacking the knowledge of horticulture.

Ants were an excellent choice of symbols for a corn analogy. Primitive farmers had to find and select mutated strains of grains that failed to open their husks and drop their seed upon the ground. Without human intervention, these strains would not have survived, but they are the ones suitable for agriculture due to their easy collectability and invulnerability to ants (Carlton Coon).

But that is not what the Mesoamerican Indians are telling us here. By saying that man was not created until the gods bestowed corn upon him, they are telling us what their Lenape brothers told us in Glyphs IV, 24 and 25 of the *Walam Olum*. Recall that I challenged you then to understand their meaning. Did you get it? In both cases, the Amerindians were acknowledging that their conquest of the aboriginal, Black Americans was made possible by learning how to grow corn. Learning how to grow corn enabled them to undergo a population explosion. (Those six little circles beneath the Lenape in Glyph IV, 25 are babies.) The aboriginal, black Americans were people of a marine culture who clung to the rivers and the coastlines and ceded the interior to the hunter-gatherers. Once corn growing was discovered and learned by the Amerindians, they quickly and greatly outnumbered and overwhelmed the Black, aboriginal, marine people.

This forces another question to mind: who discovered corn growing? The answer is obvious: the African Americans discovered it, and the Amerindians learned from them. That's why, instead of telling posterity exactly who discovered it and how, the Mesoamerican Indians said, "A black ant (Quetzalcoatl, the lords) stole corn from the red ants." This is a guilty reaction formation. (The red ants stole it from the black ants.) Here's a second reason why we know that the Black, aboriginal, marine folks discovered this technology: when the white men came to America, the Indians were still sowing corn with minnows and instructed the Pilgrims to

plant it that way. I'll sum up what is known and surmisable about the First (Black) Americans in Appendix H. For the ant and corn tale of Homer's *Iliad*, see v3-274 *et seq.*

The Maya conceived of Quetzalcoatl, their principal god, as the Sky Dragon. The Toltecs, who also worshipped Quetzalcoatl as their principal god, adopted this same representation but more often preferred to call him *Ce Acatl*, One Reed. Sky dragon and *Ce Acatl* images were modeled on the iguana, the rattlesnake or --most often --the alligator. (Cf. Brundage: 104.) In Aztec mythology, this alligator was the Earth Monster who battled the sun in the underworld and bit off Tezcatlipocha's foot. *Homo erectus* allegedly depriving *Homo sapien* of a foot is, of course, a reaction to *Homo sapien* guilt about hit and run tactics using the bow and arrow. Although this earth monster is most often referred to as "Xolotl," Xolotl is also a substitute for Quetzalcoatl (Brundage: 53, 119-121).

"Quetzalcoatl and Black Tezcatlipoca (*H either major god could be associated with the Amerindians' Aboriginal African victims*) were believed to be locked in an everlasting battle to control the universe. They had already destroyed the universe four times, and four times the gods had rebuilt it. The Aztecs were therefore living in the fifth universe. Its people were the creation of Quetzalcoatl. He had smashed up the bones of the dead and sprinkled them with his own blood to give them life" (Wood: 40). Sounds like Deucalion -- who "threw behind him the bones of the earth that changed into men." The meaning is the same. (See v1, page 302.)

Again, the Species Warriors were condensed into the persons of Quetzalcoatl (*Homo erecti*) and Tezcatlipocha (*Homo sapiens*). A ring marking on either one of them symbolized the god absorbing into himself the souls of dying warriors. The wars between these two had caused the world to pass through four or five (depending on the myth version) aeons or "suns." These aeons or suns were not cyclic but were unique and unrepeatable.¹³⁴ The final sun is the one that is with us now. After it, there will be no more. (Cf. Brundage: 27.)

In the official version, each one of these aeons is named after the cataclysm that brought that aeon to an end. They are, respectively, the Age of the Jaguar (or Earth Sun), the Age of the Great Winds, the Age of Fire and the Age of Earthquakes. This official version bears almost no

¹³⁴ The Etruscans apparently also believed that the world would pass through non-cyclical ages. Plutarch tells us that they believed in eight ages that constituted God's master plan (Plutarch: 74-75).

resemblance to the Codex Vaticanus recorded at Cholula (page 70-1). The only age that both describe is the age of fire or conflagrations. This obviously refers to the Species War. The other ages of this official version are all associated with the Species War since “each age began when a god died or sacrificed himself to be reborn as that aeon’s sun.”¹³⁵ The cataclysm that ends each aeon is so violent that only the god of fire, Xiuhteuctli, the primal father, will survive them all. The fifth and present sun will end with the coming of the demons, the *tzitzimime*.

These demons lived in the night sky and were a constant threat to men, especially during eclipses. One source has it that in the far distant past they were originally stars and fell from their noble stations to become four lords in the underworld. But more commonly it was thought that, *with the final destruction of the world, the tzitzimime would appear to initiate the shambles in which the last men were to be destroyed.*”
--Brundage: 62, citing nine different, classical sources

These nameless, unpropitiated and unmanipulated demons, sound familiar. They were expected to be led by Tezcatlipocha, “Smoking Mirror,” in bringing a final end to the world (Brundage: 85). Sure sounds like Armageddon to me, *an Armageddon brought on by the Rs!*

Tezcatlipocha, in his dominant, black aspect, was a pathological killer and the evening star, the planet Venus in the evening, as it appears to pull the sun under the horizon. Tezcatlipocha, as you are beginning to see, was the original trickster; and it is from his role as trickster that he derived his sinister, black aspect. He maintained a red (diurnal or positive) aspect because he was, nevertheless, a *Homo sapien*. But his black aspect remained dominant owing to his treacherous trickster-like nature and Aztec society having been increasingly geared to exploitation, warfare, human

¹³⁵ The great confusion of the official *Codex Vaticanus* and the *Popol Vuh* (with its various “unsuccessful” and “successful” peoples) reflects the fact that these ancestors were still extremely traumatized. They couldn’t imagine that “the gods,” good or bad but never indifferent, were gone and not still in the world, ready to put an end to us – by fire or water or stealing the sun -- at any time. So, while the aeons corresponded to the Lords that the Aztecs had known (with their own victims, the Toltecs, removed): *Homo erecti*, Olmecs (Aboriginal Black Americans), Mayas, Teotihuacanos and Mexica; all these genetic competitors were usually associated with *Homo erectus* (e.g. the sun, bonfires and avatars of Quetzalcoatl).

sacrifice and cannibalism. Tezcatlipocha was intended by design to show the negative side of the Aztecs themselves in his “smoking (obsidian) mirror.” In his black aspect, he may also have symbolized the Amerindians’ Aboriginal African American victims.

Tezcatlipocha is generally depicted as a warrior armed with atlatl, darts, and shield. He carries a war banner, which may be blazoned with his peculiar device, the smoking mirror. He wears knee cuffs of jaguar skin. His body and limbs are black (or red in the case of his alter ego) and are dimly painted with circles, sometimes with lines. His face is the color of gold with three black stripes crossing it --one over the brows, one across the nose, and one across the chin. He wears the double heron feathers of the Aztec warrior in his hair and has, strapped on his back, a towering feathered backpiece. What most distinguishes him, however, is the mirror... --Brundage: 80-81.

Evil Tezcatlipocha, depicted with puffs of smoke entering his ears, was the Aztecs’ confessor. This god most tolerant of wrongdoing was not one to lie to. With a mirror either in his hair, on his shield or replacing his lost foot, he could see everywhere. His right hand held four arrows, and his wrath could not be escaped.¹³⁶ (Cf. Durán, 1971: 98-99.)

Tezcatlipocha and Quetzalcoatl were almost always at war with one another. World history, it was said, was the tale of the struggle between these adversaries (Meyer: 87). Their struggle was our Aztec ancestors’ most articulate description of the struggle that was elsewhere and at other times described as being between lords and bondsmen, patricians and plebeians, nobles or gentry and commoners, bourgeoisie and proletariat, haves and have-nots. In the conclusion, we will examine in greater depth this class struggle that is most scientifically described as being between Ks (pursuers of a K reproductive strategy) and Rs (pursuers an R reproductive strategy). For millions of years prior to the Species War, the *Homo erecti*, the “Quetzalcoatl,” were the lords of the earth. Our *Homo sapien* ancestors who challenged them in the Species War were the commoners who had grown out of and survived at the pleasure of *Homo erectus* society.

¹³⁶ Notice that Tezcatlipocha, the archetypal *Homo sapien*, needs a mirror to see all that happens in the world. Odin, Baler and other *Homo erectus* gods see all with their own eyes --unassisted by technology.

Throughout pre-conquest Mesoamerica, Quetzalcoatl and Tezcatlipocha, the paradigmatic *Homo erectus* and *Homo sapien* respectively, symbolized this principal social contradiction. Quetzalcoatl and Tezcatlipocha associated respectively with struggling K and R classes. They symbolized both the prehistoric (Species War) model and the ongoing (class struggle) aspect of the Fraternal Complex.

By pre-conquest days, the sun was referred to as *Tonatiuh* an avatar of Tezcatlipocha.¹³⁷ Yet true to the usual pattern, Quetzalcoatl (*Homo erectus*) was Mesoamerica's original sun god. As Brundage says, in the earlier version of the myth that appears to have best defined the entire culture, *Nanahuatl* and *Teucciztlan* are in the starring roles. Listen:

In the nothingness that followed the extinction of the fourth aeon, four gods, each connected with one of the cardinal directions, decided upon a mighty act of creation.

According to both classical and modern sources, "The one god who consistently appears in the lists is Quetzalcoatl (either as Ehecatl or Nanahuatl); Tezcatlipocha is usually paired with him, but the other two creator gods vary" (Brundage: 40, footnote 18). Moreover, the humble scabby god is seen in all the codices with the insignia of Quetzalcoatl --the same insignia possessed by the legendary, last priest-king of Tula who was named Topiltzin Quetzalcoatl (Nicholson: 89). So, Nanahuatl and Teucciztlan were just other names for Quetzalcoatl and Tezcatlipocha respectively in the lead roles of this most culture-determining and defining of all the Aztec myths. Continuing with the Aztec foundation myth à la Brundage:

They realized that it was up to them to call into being a sun that would give light to the darkness and would rise and set to provide the divisions of time. For this purpose, they gathered in the city of *Teotihuacan, the Place Where the God Was Created*,

¹³⁷ "He who goes forth shining," also referred to as the *Resplendent One* or the *Heavenly Marksman* or *He Shoots Arrows at the Heavens*. The latter shoots down all the stars or the "400 Huitznahua" or "400 Mimixcoa," *Homo erectus* victims of another Species War myth. In this one the hero symbolizes the *Homo sapien* (Mexican or Chichimec) Species Warriors, the god of war (Huitzilopochtli or Mixcoatl).

which had been the seat of a civilization of the preceding aeon but was now ruined and empty.

The creator gods knew that such a work as theirs could succeed only due to some supreme sacrifice, and to this end they piled up a great bonfire. [*H There's the bonfire again!*] They then debated who among them would cast himself onto the pyre to become, by that sacrificial death, the regnant sun. None of the four dared to face the heat of the fire. They finally accepted the offers of two gods, Nanahuatl, the Ulcerated One, and Teucciztecatl, He of Teucciztlan, who both volunteered their lives.

Nanahuatl came from an ancient and high lineage of gods. However, he was distinguished by his poverty and his hideous deformities--his whole body was covered with running sores. [*H The last Homo erectus survivors would have found refuge in the least desirable places: swamps, mountains and arid places where fresh water was scarce and where they would have become lousy, mangy and diseased.*] Because of this the gods turned first to the god from Teucciztlan. Four times this god rushed toward the fire and four times he retreated, unable to face death in the flames. At this point the wretched Nanahuatl showed himself of superlative bravery: he threw himself into the fire to perish and become the sun. [*H "They killed themselves voluntarily."*] In a final and bitter emulation, the god from Teucciztlan threw himself into the flames and became the moon, a lesser luminary. --Brundage: 40-42

We've already read that Tezcatlipocha was worshipped as the god of the moon at Teotihuacan. Like their temples at opposite ends of the Avenue of the Dead, he and Quetzalcoatl were separated as much as possible. Durán adds that tied to Tezcatlipocha's right foot was a deer hoof, denoting swiftness (Durán, 1971: 98). Recall that this swiftness of foot, combined with arrows that could be launched from a great distance and without breaking cover, is what gave our immediate ancestors the edge in the Species War. But this ignoble method of fighting also added greatly to their guilt and shame. The guilt and shame were generally assigned to a trickster, an Eris, a Nanabush, a Loki, a Bricriu, *etc.* The Indians most often associated these tricksters with the coyote or – as with Nanabush -- the hare. The moon was associated with the trickster because 1) it is juxtaposed to the

sun and 2) *there appears to be a long-eared, upside down hare in the moon.* You will not doubt Tezcatlipocha's origins if we reinforce what the Teotihuacanos have told us with other knowledge. By other accounts, Tezcatlipocha's severed foot was replaced with an obsidian prosthesis in the shape of a rabbit, the same upside down, fetal-position-shaped rabbit as that in the moon (*Cf.* Nicholson: 98), which was thrown up to Tezcatlipocha when he became the moon (Gifford: 18). Tezcatlipocha was the original Mesoamerican trickster, an ignoble Species War veteran and scapegoat for our ancestors' Deluge guilt. Sahagún adds that Tezcatlipocha and his aspects by other names were Chichimec *commoners and devils.* (*Cf.* Sahagún, 1932: 178, *H emphasis mine.*)

Confirming my identification of Tezcatlipocha as the quintessential *Homo sapien* Brundage notes that, "He can appear as at least 14 other deities with an almost equal number of epithetical and date variations also available to him" (Brundage: 55). The date names of the gods were the calendrical dates on which they were said to have been born. The feasts to the gods culminated on their respective dates, and the nature of the god corresponding to a date would largely determine the omens for that date. Quetzalcoatl's dates were One Reed and (earlier) Nine Wind.

Return with me now to the next part of the more recent and modified version of the Aztec foundation myth; the story itself has become substantially altered from the original:

Now in the darkness the four creator gods waited for Tonatiuh's appearance. [*H Nanahuatl is now Tonatiuh.*] But the red glow of dawn surrounded the entire horizon; and none could be sure which was the east, the place of appearances. [*H The east was both the direction in which the Indians chased Homo erectus and the direction from which he was expected to return. It is also the direction from which the sun rises.*] The effects of this disorientation were increased when it was discovered that the sun had become imperious and was challenging the gods by refusing to move. In return for his rising he demanded their hearts and blood as his food and drink. [*H He would forever more demand human hearts for food, for the energy to continue his battles with the demons and hostile gods and make his rounds in the sky.*] This so angered the Morning Star, the most baleful of the innumerable gods and

their great champion in this first cosmic contest, that he replied to the sun's defiance by confronting him. -Brundage: 42

Quetzalcoatl became strongly identified with their former lords, the Toltecs, whom they had (in one part) murdered and the return of whom (the other part) they feared. The thought of a post-Tula Quetzalcoatl as the supreme god was no longer exalting. Moreover, as we saw with the European and Peruvian mythologies, as the "*Homo erecti* still at large" became ever more hypothetical and as *Homo sapiens* became ever more accomplished and confident of their own abilities, the *Homo sapien* Deluge god displaced his *Homo erectus* counterpart as the sun god. So, for the descendants of the Aztec conquerors of the Toltecs, Quetzalcoatl became "the most baleful" of the innumerable gods. He became demoted as the morning star (the planet Venus) that fights the sun in the morning before disappearing in the bright rays of the risen sun.¹³⁸ (Notice again that Quetzalcoatl, now the morning star, fights the sun in the east, in the direction in which the "Snakes" had fled.) The sun, on the other hand, became a commoner (Mixcoatl, Huitzilopochtli or, rarely, in his red aspect in which he was identified with Camaxtli, Mixcoatl or Huitzilopochtli [the Species War victors] --Tezcatlipocha).

Incidentally, Huitzilopochtli was a very appropriate symbol for the post-Tula sun and war god because the name means hummingbird. Do you recall that the hummingbird is one of the totem animals depicted by the Nazca geoglyphs? Well, Durán tells us why the hummingbird was so sacred. In addition to appearing ghost- or spirit-like when its wings are flapping in high frequency, there was apparently once a species or genus of hummingbirds in Mesoamerica that hibernated. These now-extinct birds behaved like the poorwill of the western United States. An Indian man once described to Durán a huitzilopochtli that, upon the approach of winter, stood on a twig of the cypress tree, buried its beak in the tree trunk and stood on that twig as if dead until the coming of spring (Durán, 1971: 73). Naturally, this bird reminded the Indians of their champion, the sun, who

¹³⁸ In others' minds and as his power waned, Quetzalcoatl became the moon. "In the most recent past and unlike the sacrifices made to Tezcatlipocha and Huitzilopochtli, sacrifices offered to Quetzalcoatl were offered to the moon" (Durán, 1971: 133).

appears to die and resurrect himself daily and annually. (By the way, we now understand *suspended animation*. See this footnote.¹³⁹)

Of all the stars, it was most appropriate for the morning star to symbolize Quetzalcoatl. Brundage tells us why (Brundage: 42):

But the sun was an even more practiced warrior than him. The great duel between them continued until the sun finally struck down the Morning Star, who fell defeated into the icy underworld [*H with the Toltecs and other defeated lords*].

In post-Tula times, opinions of Quetzalcoatl differed widely. In contrast to the official Mexican view, the people of Cholula continued to worship him as the supreme god. In-between these two assessments of Quetzalcoatl was that suggested by another myth that Brundage shows us. In this modified version of the above myth, the sun is Camaxtli (an avatar of Mixcoatl, the *Homo sapien* war god). Quetzalcoatl becomes the morning star but remains the loyal champion and ally of his superior, solar, *Homo sapien* father.

Despite these different shades of post-Tula opinion as to Quetzalcoatl's nature and power, there was unanimity of opinion as to his origins. Quetzalcoatl was both the creator of all men and the son of either Tezcatlipocha or Mixcoatl, both of which are quite obviously *Homo sapien* veterans of the Species War. How can this be? Was it because, as the symbol for *Homo erectus*, Quetzalcoatl had also to represent the hybrids? No. *Quetzalcoatl was Tezcatlipocha's son in the sense that K-dominated society grew out of R-dominated, tribal society.*

By his initial refusal to light the world and by defeating their champion, the sun thus overpowered the gods and assumed their sovereignty. The entire roster of divinity, 1,600 gods, thereupon submitted to the sun and allowed themselves to be sacrificed. It was the god Xolotl [*H the Morning Star*] who assumed the role of sacrifice; and when his gruesome task was completed, he sacrificed himself. [*H As I've said and as Brundage adds in a footnote, Xolotl is also a substitute for Quetzalcoatl. Tezcatlipocha's priests probably produced this*

¹³⁹ All oxidation stops when HS replaces O₂ at the mitochondrial receptors where sugar is burned. Watch http://www.ted.com/talks/mark_roth_suspended_animation.

version of the myth. It has two tendencies. It tends to eliminate all the other, competing gods; and it casts Quetzalcoatl, Tezcatlipocha's main rival, in an inferior role.] Placated and strengthened by such an infusion of blood, Tonatiuh now rose above the eastern horizon and began the first day. --Brundage: 42

Since syncretism (amalgamation of the gods) was in most places the general result of the competition among priests and cults and since the Aztecs obviously understood that all the gods could be represented either as Tezcatlipocha (*Homo sapien*) or Quetzalcoatl (*Homo erectus*), why didn't the Mexica substitute Quetzalcoatl and Tezcatlipocha in all the myths and abolish the worship of all other gods? I can suggest at least four answers to this question:

1) Every national group produced its own Species War mythology, and peoples were reluctant to part with the names they knew.

2) To have the same *Homo erectus* god killed in all these myths would tend to expose the fact that all these myths were alternate versions of the same type of event, and this would expose Quetzalcoatl's *Homo erectus* identity and disturb the superegos of the neurotic populace. The superegos of neurotics bury the most unpleasant, uncomplimentary and painful awarenesses within the unconscious. Name changes and ever-greater complexity in a mythology are sure ways to sow confusion and maintain unconsciousness.

3) Once Quetzalcoatl was associated with the Toltecs, toward whom the Aztecs were extremely guilty and obsessively fearful, Quetzalcoatl had to be reduced in status and some of his myth-defined powers had to become attributed to other gods.

In sharp contrast to the warlike, neurotic Aztecs were the *Cholulans*. *Cholula* lies in the foothills south of the basin of Mexico. It is close to the gateways of four or five mountainous passes through which its *pochteca* enjoyed an advantage in traveling between the basin and most of the cities to the south, east and west. It is a city of rich merchants that wisely managed to stay aloof from wars and to forego the expense of standing armies. (Presumably they maintained large accounts payable to all their trading partners, carried the favor of their most powerful neighbors and made a science of discretion.) This is a city that is as old as Teotihuacan; and yet, throughout its pre-Columbian existence, Cholula revered only one god --Quetzalcoatl. (Cf. Brundage: 121-122)

4) Last but most importantly, featuring different gods in the roles of Quetzalcoatl and Tezcatlipocha and continuing to create new avatars of Quetzalcoatl and Tezcatlipocha for each new genocidal climax of the class struggle multiplied the opportunities to eliminate surplus population via sacrificial offerings to the gods. Savagery was inevitable because effective means of birth control were nonexistent; sacrifices increased the protein supply in this society that lacked large herbivores and abounded in immigrants that Neolithic North America constantly funneled into its warm bottom; modern killing machines, automobiles and firearms, were nonexistent; bows and arrows were not concealable and were frowned upon by the gods. For all these reasons, cannibalism (heart extraction) and an ostensible polytheism were the only ways to maintain tranquility and prosperity, the only ways to “maintain and power the sun” in its daily and annual flight.

Now you are ready to interpret the most detailed and famous fight between Tezcatlipocha and Quetzalcoatl. You’re ready to analyze the most dramatic and recent of their duals. Scholars vaguely recognize it as describing the Chichimec conquest of Tula. But first, look at some of the other Aztec myths and rituals. You’ll have no trouble with them.

SUNDRY OTHER AZTEC MYTHS AND RITUALS

One of the oldest and most transparent Chichimec myths is that of *Mixcoatl and the 400 warriors*. Before you see it, we should deal with another question that may be troubling you. I’ve told you that Mixcoatl (also known as Huitzilopochtli or Camaxtli) was the *Homo sapien* war god, and in at least one myth that I mentioned he replaced Quetzalcoatl as the sun god. Now, if you remember that in the rite of his feast (page 184-6, above) he was hunted down by an encircling cordon of archers and shot and burned on a grassy place (receiving the very same treatment that our ancestors accorded *Homo erectus*), then “Camaxtli’s” hunters should symbolize *Homo erectus* Lords returning to exact revenge. Surely none of you would lose faith in your taxi driver if it weren’t so, but --for the maintenance of your own intellectual integrity --you have a right and a duty to reject logical contradictions. So, for the most critical readers, here is the paragraph in Durán that immediately precedes the Camaxtli passage I showed you on page 184, above:

But let us return to the purpose of our story. The *lords*, hunters, and leaders of the hunt arrived in the woods (all of them had been given such titles as Amiztequihuaque and Amiztlatoque, which mean *Captains or Lords* of the Hunters and of their Leaders). They had fasted for five days before this feast, praying for good fortune and abundance of game. --Durán, 1971: 146, *H emphasis mine*

Moreover, in the rite of Camaxtli/Mixcoatl/Huitzilopochtli, when Camaxtli's impersonator finally is dispatched; it is the "Mimixcoa" that dispatch him. These Mimixcoa are *Homo erecti*.

Brundage shows us several versions of this Mixcoatl/Camaxtli/Huitzilopochtli myth. The most recent version includes a virgin birth (failed attempt at syncretism). In it, Huitzilopochtli was born of the Earth Mother after a "tuft of white feathers fell from the heavens. This she inserted under her skirt for safekeeping and soon thereafter found herself to be pregnant" (Brundage: 138). The inexplicable pregnancy enraged her children who resolved to destroy her. But the unborn child, speaking from within her womb, reassured her. This child, Huitzilopochtli, "sprang from the womb fully accoutered and painted for war. He carried a death-dealing weapon, the fire dragon wrapped in flames, with which he killed [his mother]." Next, just as the Aztecs priests rolled heartless corpses of their victims down the side of the pyramids, "He decapitated her and rolled her body down the mountain..."¹⁴⁰ This fully armed baby then proceeded to destroy the Four Hundred warriors, who in this version become "Southerners." (Cf. Brundage: 138.) (The Chichimec conquerors of the Toltecs and probably the Teotihuacanos too were northerners.)

An earlier version of this myth, featuring Mixcoatl, describes the Species War in terms as transparent as any anywhere in the world:

¹⁴⁰ In this student's opinion, Amerindian pyramids were 1) Huitzilopochtli's mythical mountain, 2) escalators to heaven that brought priests and offerings closer to the sun and other gods, 3) burial places of the skulls of sacrificial offerings and the remains of earlier ancestors believed taken by the gods, 4) houses for the idols, 5) corporate monuments whose construction offered a rationale for the disciplined and organized extraction of collective labor, 6) imitations of their Olmec forerunners and 7) *unconscious attempts to develop the technology for damming rivers and 8) reconnaissance and signaling towers*. (See vol 3, Figure 123a.) Water was the most limiting parameter to the growth of the Mesoamerican and Middle Eastern societies. Mesoamericans lacked only dynamite and steel reinforcement bars for dam building.

Anciently in the north there was a place of origins called Chicomoztoc, the *Seven Caves*. [*H The following account of "Seven Caves" will verify my claim of page 325, above, that the seven caves beneath Teotihuacan's Temple of the Sun merely commemorated the mythological home of Homo erectus.*] Within these caverns lived the Four Hundred Mimixcoa, a turbulent group of *titans born of the earth goddess*. *Their father the sun taught them the use of weapons so they might hunt and supply their divine parents with nourishment. But the Mimixcoa in their arrogance defied their parents, lived wantonly, and drank a wine made from cactus.* [*H Emphasis mine. Notice that, in this older version of the myth, the sun god is a "titan," a Homo erectus.*] In response to this situation, which became ever more unbearable, the Earth Mother bore five additional Mimixcoa who were destined to avenge their father. [*H Notice also that the neglect and defiance of the parents and the determination to avenge the father is vaguely reflective of the primal deed.*] *The sun provided these late born children with sharper and more deadly weapons and instructed them for the first time in the arts of war* [*H emphasis mine*]. Thus instructed, the five cunningly hid themselves on and under the earth and, at a prearranged signal, burst out upon their four hundred brothers and vanquished them. The blood of the Four Hundred served as drink for the sun and the earth, and their hearts, torn out in the first recorded act of sacrifice, were offered as choice food. [*H Obviously, this myth is a less repressed and more elaborate version of the solar myth that I showed you above. The other version of this foundation myth, wherein gods throw themselves into the fire to become the sun and the moon, is more like a screen memory.*] The few survivors relinquished the ancestral *Seven Caves* to the victorious Five, the heroic chief of whom was called Mixcoatl (the singular form of the plural Mimixcoa). --Brundage: 131

The Chichimec conquerors of the Toltecs and probably the Teotihuacanos were northerners.

Professor Brundage uncritically mimicked Mixcoatl's priests in crediting him with having discovered fire. This and the virgin birth claim

indicate ambitious attempts to syncretize a more powerful god. Here's the *New Fire Ritual* of the Aztecs as Brundage relates it:

There is a hill near Culhuacan on the south side of present-day Mexico City called the Hill of the Star. On its summit once stood a terrace crowned by a famous shrine important to Xiuhteuctli. On this sacred spot -- *where legend said the god Mixcoatl first drilled fire [H emphasis mine]* -- there took place a ceremony at the end of each calendar round remarkable both for its staging and for its overriding importance in Aztec religion: that rite wherein the community of gods and men delivered themselves into the power of time and in fear and trembling awaited its verdict. The central feature of this performance was fire.

To the Aztecs, as we have learned, time moved in lustral bursts, each set self-contained. The world was known to be safe from destruction at any point within the calendar round; it was only at the expiration of one set, before the succeeding one began, that the world was vulnerable. At this juncture, it was thought that the cosmic forces might cease and the sun, lost in the underworld, might not summon up the vitality to rise again, thereby preventing the inception of another set of fifty-two years. Universal death would then follow [*H these precursors of Y2K*]. The sign that this catastrophe was not going to happen, that the world would continue, occurred when it was seen that the Pleiades did not come to a halt on reaching the zenith at midnight but continued in their course. [*H The Pleiades are a cluster of seven stars in the constellation Taurus, six of which are readily visible and represented, to our "Atlantean" and Greek ancestors, the daughters of Atlas. The seventh was "lost." In his article, "Seven Sisters," in issue number 1, volume 55, of the Griffith Observer, astronomer and director of the Griffith Observatory in Los Angeles, E.C. Krupp, wrote that the astrophysical attempts to explain this disparity between empirical observation and the belief of most primitive and ancient peoples have all been unconvincing. As of Chapter 32, we know why **seven** and not six Homo erecti were thought to be there --don't we!]*

As this night of the world's danger began, a procession of priests, each clothed in the elaborate regalia of one of the great gods of Mexico and therefore representing the very person of that god, came out of the darkened city. Solemnly they marched southward down the Ixtapalapan causeway over the lake. This procession was called "They walk as gods." Sometime before midnight these vicarial priests climbed the slopes of the sacred hill and took their appropriate stances around the altar. The gods themselves did not know what the outcome of time would be and their gathering here brought all the powers of heaven and earth to witness the event. Man himself in such an awful moment was insignificant. [*H Brundage bought a box seat!*]

At the appropriate time a distinguished captive of war --a ruler or at least a great captain --was sacrificed, his heart being ripped out and offered to the god of fire. In the cavity in the dead body a special fire priest then placed the sacred fire board and fire stick and, whirling the latter between his palms, elicited the first sparks of new fire. No words were spoken until the spark had been nourished into a flame. This fire was then applied to a great pile of fagots on the temple terrace, which grew into a magnificent bonfire, signaling its joyful message across the night. Into this sacred fire was thrown the body of the sacrificed victim in commemoration of the birth of the sun out of the ashes of the god Nanahuatl, who had thrown himself into the fire and perished that the sun might come into being. For many miles around in the blackness, Aztecs of all walks of life had been waiting. On mountain peaks and rooftops, in some cases far off across the lake, they hailed the knowledge brought to them by the sight of the first fire of the new calendar round, the knowledge that they would be granted yet another fifty-two-year reprieve and that life would continue. Swift runners in relays carried the first torch taken from the new fire to the temple of Huitzilopochtli where, just before dawn, it too flamed up. From here it was dispensed to all the other gods in the Great Basin and from them to all individual homes. The ceremony was ended when a bundle of fifty-two sticks, counters representing the just elapsed years, was buried in a specially designed altar.

Time was purified and Xiuhteuctli had once again shown himself beneficent. --Brundage: 25-27

How many years will it take before people are able to scoff at the contemptible, unconscious, wishful and hypocritical savagery of our contemporary religious and political ceremonies as you and I are scoffing at this one? Spreading this book, using it to educate the public, will hasten the arrival of that time. Please help.

So, at this auspicious time, being able to make new fire on earth meant that fire would magically continue to burn in the sky. Obviously neither Mixcoatl nor any other *Homo sapien discovered fire* as Professor Brundage states in the italicized passage of the first paragraph of his fire ceremony account. Primitive peoples worldwide were unanimous in crediting the discovery of fire to *Homo erectus*, and our Mesoamerican ancestors were no exception. (Many of the previous chapters offer examples. Chapter 29 offers countless examples.) What the Aztecs unconsciously feared at the end of the lustral burst was this: ***they feared that the tzitzimime (the unidentified and unpropitiated Homo erectus demons) or the “Homo erecti still at large” would return to take back their fire and hold the sun in the underworld.*** Mixcoatl, the sun god, and his army merely maintained fire. Any claims to the contrary that weren't made by rogue priests wanting to fashion a more powerful god would have been efforts to dissuade the *tzitzimime* from taking back their fire.

“Xiuhteuctli” discovered fire. Xiuhteuctli, “Lord of the Year,” was one of their most obvious primal fathers. He also symbolized the earliest *Homo erecti*. Listen:

He was the most ancient and venerable of all the gods and sacrifices were always made to him first; it is this primogenital claim that gave him jurisdiction over time itself. He is always depicted as emaciated, bearded, deeply wrinkled, and bent over with extreme age...

Can you figure out why the primal father would be depicted--not only as old, but also as *emaciated*? In the next chapter, you will see an identical description of the Polynesian primal father. Take my word for now; this description leaves us no doubt as to his identity. Continuing...

He was also called Our Father and sometimes Our Only Father. He was the father and mother of all the gods and consequently the source of their divinity. Newborn children were commonly passed through the flames of the hearth and lightly singed as a form of baptism and an acknowledgment of their filiation with the fire god. [*H Confirm again our understanding of baptism as infusion with the “Holy (Homo erectus) Spirit.”*] He alone of all the gods had never died in the four aeonic destructions of times past, and because of this he could be honored as Four Times Lord. [*H Confirm our interpretation of the five suns or aeons as metaphors for the Deluge. The primal fathers died before the Deluge.*] --Brundage: 22-25

Even more useful in identifying Xiuhteuctli is Durán’s observation: Xiuhteuctli was only offered animal sacrifices (Durán, 1971: 33-34). In other words, the Aztecs did not offer the greatest sacrifices to Xiuhteuctli because they weren’t as afraid of him. They were more afraid of the younger and more recent victims --*their* (Deluge) victims. The primal fathers were killed by their own *Homo erectus* sons. Get it?

Recall also that Xiuhteuctli was one of the gods whose regalia Moteuczoma II laid before Cortés. So, now we have identified three of those four gods and all but one element of the Aztec godhead: Xiuhteuctli (the primal father), Quetzalcoatl (representative of the Species War victims, *Homo erectus per se* and K genetic competitors), and Tezcatlipocha (representative of the Species War victors, *Homo sapiens per se* and R genetic competitors). So now, by process of elimination, you know that the rain god, Tlaloc, had to represent the biological father. We’ll verify this momentarily. But first, there is another primal father and mother whom I want you to meet.

Very much like Xpiyacoc and Xmucane, the ancient parents of all the gods in the Mayan *Popol Vuh*, are Cipactonal and Oxomoco and Lord and Lady of Sustenance. (Xpiyacoc and Xmucane are still worshipped by some of the Quiché Maya.) All these couples dwelled in paradise, one of the common Aztec names for which was **Tamoanchan**.

As always, people conceived of “paradise” differently. Some of the more literal folks guessed it to be the ruins at Xochicalco in the state of Morelos or other beautiful and balmy places to the south (Brundage: 45). Tamoanchan was also the place to which Quetzalcoatl (or Xolotl) brought

the bones of the gods from which men were created (Brundage: 36). It was also an idyllic garden where *Xochiquetzal*, the *Earth Mother* or *Precious Flower*, *Xochicalco*, reigned. She was the goddess of the flower festival that came with the first October frost. This festival of dancing, song, feasting and public farces also celebrated artists and craftsmen. Priests performed gruesome acts of penance; and the festival of Xochiquetzal ended with her personator being sacrificed and flayed in the same manner as *Xipe Totec*, whom we'll describe below.¹⁴¹ (Cf. Brundage: 46 and Durán, 1971: Chapter XVI.)

Even more interesting than these or the Tamoanchans of farmers and soldiers, was that where dwelled *Lord and Lady of Sustenance*.

[They dwelled] *in the highest of the thirteen heavens* [*H indicating the primal father and his consort, gods of the most distant past, emphasis mine*]. There all the gods were created and there they had once lived in original blessedness, subsisting on maize, the holy food. In the center of this land of eternal summer and flowing waters stood a tree whose boughs were not supposed to be broken or its flowers plucked. [*H A footnote adds that this tree was called Xochitlicaca, "It Stands Covered with Flowers."*] Exotic birds caroled among its leaves without ceasing. All was joy in this world until the gods unaccountably defied the injunction of the Lord of Sustenance: they desecrated the tree by tearing off long sprays of its blossoms and thus destroyed its pristine beauty. For this breach of the divine command the gods were cast down out of Tamoanchan to take up various stations allotted to them in the underworld, on the earth, and in the sky. -Brundage: 46.

This myth is amazingly like the fall from the Garden of Eden in Genesis! It almost forces us to ask, "Is this a legitimate, indigenous myth; or is it the product of Christian contamination?" Recall that without closely examining Chapter 3 of Genesis (the picking of forbidden fruit and the fall from the garden), we assumed on v1-315, that the "fall from the garden" referred to the original sin as Freud defined it. This seemed a safe assumption at the time because the picking of "forbidden fruit" by "Adam

¹⁴¹ This festival of Xochicalco celebrated, magically renewed and multiplied all things beautiful. It resembled the Australian *impichiumas* that we'll visit in Appendix B.

and Eve” is one of the very first conflicts of which the Bible speaks. Moreover, this is a conclusion with which Sigmund Freud, the ultimate expert, would approve; and we all believed in experts. Better still, the public throughout the Judeo-Christian world has also assumed that the picking and eating of the forbidden fruit in Genesis 3 had something to do with taboo sex; “forbidden fruit” has become synonymous with incest. The “flowers” on Tamoanchan’s *Xochitlicaca* (“It Stands Covered with Flowers”) might also suggest sex. “Precious Flower” the goddess of the Aztec flower festival was also a sex goddess and a fertility symbol.

Well, to shake your belief in experts and conventional wisdom still further and to encourage you to rely upon your own powers of observation and reason, I urge you to take a closer look at the indented passage describing Tamoanchan above. Despite these similar associations between the Garden of Eden and Tamoanchan on the one hand and taboo sex and the Oedipal Complex (including the primal deed) on the other, there is an obvious and striking difference between the two myths. In Tamoanchan, the blossoms are not picked by a first man and woman whom God has created. It is the gods, plural, that tear off--not just one piece of fruit, but also long sprays of blossoms. Citing traditional criticism and analyzing ceremonies connected with this Aztec myth, Graulich concluded that it was authentic. I second that conclusion and add another: these various aspects of Tamoanchan and the fact that Aztecs associated flowers *most often* with flower wars, human sacrifice and death, say that the “fall from Tamoanchan” describes Species War guilt. This myth attributes *most* of man’s sufferings and frailties to divine anger resulting from the Species War.

Perhaps we need to take a closer look at our own “Garden of Eden” (Genesis 3)! In the next chapter, we’ll go all the way back to Sumer and find the myths that were just as important in inspiring the Hebrew “Garden of Eden” as the Sumerian flood myths were in inspiring the Hebrew flood myth. You’ll be amazed at what we discover!

Of the remaining Aztec gods, *Tlaloc* was by far the most important. Tlaloc became the third sun that gave birth to the third aeon. This aeon ended when volcanic fires consumed the earth. In the last Aztec age, Tlaloc was the rain god and lord of the mountains. The Tlaloc of the mountain behind Texcoco (the major Aztec city that lay on the eastern shore of Lake Texcoco) was said to be the god of an ancient race of giants. (Cf. Brundage: footnote 33, p. 231.) Although the Aztecs did believe the Teotihuacanos to have been giants owing to the size of their abandoned monuments, Tlaloc was no more closely associated with Teotihuacan than with many other

cities. Contrary to what scholars have long believed, it was *not* owing to any special association with Teotihuacan that the Aztecs called Tlaloc the god of a race of giants.

Tlaloc being the god of a race of giants conflicts with what we can surmise about the *Tlaloque*, his people of the mountains. The Tlaloque had to have been “dwarfs.” Tlaloc was a *Homo erectus* god, symbolic of some of the last and most pathetic *Homo erecti* to be killed, the *Homo erecti* who had sought refuge in the mountains. In our ancestors’ memories, these pathetic survivors were reduced to dwarfs because they could not compete in stature with the “giants,” with the fearsome *Homo erecti* of the plains that were killed in the first major battles. That fabulous Hindu myth told us as much: only mopping up operations were done in the mountains. The few mountain-dwelling survivors were no challenge to the great cordons of bow and arrow armed hunters who rooted them out. There was nothing heroic about this phase of the Species War. Participants on both sides were remembered as dwarfs. Recall, similarly, the dark (*Homo erectus*) and light (*Homo sapien*) Alpen (elves) of German mythology.

Some of the “elves,” “Stick Indians,” “little people,” “Tlaloque,” “leprechauns” *et al.* may have been permitted to survive for many generations, as did *Homo erecti* of the mountains of Central Asia (v1-402) and Flores Island (footnote 89 at v1-221). In such cases, deteriorating living conditions would literally have dwarfed them.

The mountains were also associated with the rain because it usually rains on the seaward side of the mountains. So, Tlaloc, the mountain god, became also the god of rain. The “race of giants” appellation would have been added to avoid insulting this god whose rain was so vital.

Like their Andean counterparts, Tlaloc and Quetzalcoatl demanded child sacrifices as compensation for the loss of their gene lines.

The children had been purchased from their mothers and had to have favorable birth dates and bodily signs and, in some cases, had to be of noble birth. They were...escorted in litters up into the mountains and sealed up by fours in certain caves that were opened only for these annual rites. These children became “human gods” and lived thereafter in great delight with the Tlaloque inside the mountain. Such sacrifices were specifics for bringing rain during the growing season... [N]o part of them was thought to feed the gods... They reinforced the

known diminutiveness of those gods, added to their numbers, and renewed them. --Brundage: 213

The most extravagant rites for Tlaloc were performed just east of Texcoco, atop Mount Tlaloc and the Hill of Tetzcotzingo, located in the foothills at its base. Here, in April or May, at the height of the dry season, the tlatoanis of the Triple Alliance cities and Xochimilco (their principal ally to the south) performed one of their most solemn duties. Their pilgrimage to and catering of Tlaloc and his retinue of mountain gods, was expected to cause the rainy season to arrive on schedule.

In 1989, Richard Townsend, Felipe Solís of the National Anthropology Museum and a team from the Mexican National Institute of Anthropology and History mapped Mount Tlaloc's temple.

The entrance to the temple is from the west through a long corridor-like processional way, enclosed by parallel walls of dry-stone masonry. These walls formerly rose to a height of approximately 3 m. The approach leads to an open quadrangle enclosed by walls of similar height. Originally the visitor would have seen nothing of the spectacular view after entering the corridor. The surface of the enclosed yard contains no building remains and is overgrown with mountain grass...at the eastern side of the quadrangle a rectangular shaft, measuring approximately 1.5 x 2m, was cut down into the solid bedrock to a depth of over 3m. --Townsend: 133

Mr. Townsend and others believe that the long underground corridor leading to the quadrangle was symbolic of a vaginal canal and "earth-womb." It was possibly so --for women. But in Neolithic Mexico, as in most times and places, the priesthood was male-dominated. For men, the corridor represented the long passage of time since the dark days of the Species War. Like most *Homo erecti*, Tlaloc lived within a cave; but being a mountain god, his cave was thought to be deep within the mountain. Durán says *Tlaloc* means "path under the earth or long cave." (Durán, 1971: 155) If there is any sexual significance to the corridor and quadrangle at its end, it would generally be phallic because the Indians imagined that the "Earth Mother" supported the mountains. A page of the Codex Borgia apparently represents the quadrangle of the temple as it once looked. (Cf. Townsend: 135.) Therein, female figures support idols of Tlaloc and four Tlaloque who

surround him and represent the other mountains in all four cardinal directions. Tlaloc and the Tlaloque, the mountains, are, generally, males.

Tlaloc's idol had a monstrous face, "like that of *a serpent* with huge fangs; it was *bright and red like a flaming fire*" (Durán, 1971: 155; *H emphasis mine*). His head was crowned with green feathers. He wore a jade necklace with a huge round emerald suspended from the center. He had earplugs. Most noticeably of all --no other idol was as richly adorned with stones. Durán adds that these gemstones were gifts of the warriors who thought that Tlaloc's lightning bolts were really made of stone. The suggestion seems to be that the belief about lightning is what caused Tlaloc to be given the gemstones. Durán seems to have had this upside down. It's more likely that he was associated with and given gemstones because they are found in the mountains. In dressing Tlaloc's idol with gemstones, the Indians were merely returning a portion of his gifts. Similarly, their conception of lightning was more the result than the cause of these beliefs.

The sacrifices to Tlaloc on his feast day started with a small child of 6 or 7 years. In descending order of their wealth and power, the tlatoani then proceeded to adorn the idols inside the quadrangle with the finest jewels and fabrics and to personally serve them banquets of food and drink. (*Cf.* Durán, 1971: 157.) And what appetites these statues had!

In these ways, our Indian ancestors sought merely to repay Tlaloc in kind. By regularly sending the rain that was vital to all the plants and animals, he gave life to one and all. *He was the great provider who, in their minds, associated with the biological father.* He was one of their four principal gods, and his regalia had to be included among those from which Moteuczoma II invited Cortés to choose.

After Tlaloc's idol was wined and dined, the lords hurried to the eastern shore of Lake Texcoco to sanctify the lakes, streams, springs and cultivated fields. These were the province of "*Jade Skirt*," "*Water*" or "*Chalchiuhtlicue*," whose rites we will review momentarily.

During mountaintop rites to Tlaloc, rites resembling the cannibal pole rites of the Kwakiutl (pages 48 to 57, above) took place at the Templo Major. The priests and the youths who lived in seclusion at the temple donned new ornaments and performed many ritual dances, farces and games within an artificial forest that had been set up in front of the temple. In the middle of this artificial forest, they placed the largest tree that they could find and called it Tota, "Our Father." (*Cf.* Durán, 1971: 157.) This tree was not allowed to touch the ground. Its branches were bound in to the trunk; and, after being cut, it was carefully lowered, using ropes, into the

arms of a team of men that carried it to the city. In the temple courtyard, it was temporarily planted and a girl of 7 or 8 was introduced to the god(s) as *Chalchiuhtlicue*.

Chalchiuhtlicue had become the fourth sun. Her age ended with a *flood*. This flood, ending the Water or Chalchiuhtlicue Sun, was only survived by the fish and Tata and Nena. They were working in the fields one day when the water sun informed them of the coming flood, advised them to make a hole in the top of the trunk of a tall tree and to hide in it. But after the flood, they ate a fish, which was more than the one corn cob each to which the sun had limited them. So, taking a great stick, she struck each of them on the head, “removing that part of their brains that made humans like the gods and changing them into dogs” (Gifford: 18).

The message of this Mesoamerican flood myth is as clear as any: “We lack the bun at the back of *Homo erectus*’ head. The gods deprived us of this feature that gave them extraordinary perception because we continued to exterminate them after defeating them in the major battles of the Species War.” (See Figure 11 and v1-223 *et seq.*)

Chalchiuhtlicue’s rites were appended to Tlaloc’s because immediately after praying to Tlaloc for water, they had to pray to Chalchiuhtlicue to not send too much water. Here’s what happened. The girl and the tree were removed from the temple grounds and taken to a part of Lake Texcoco called *Pantitlan*. Here the lake drained underground. Amid a flotilla of canoes containing the lords (who had performed earlier atop Mount Tlaloc) and festive onlookers, the tree was driven, upright into the muddy lake bottom. Then the throat of the young personator was slit; and her body was thrown into the whirlpool, which swallowed it. Rich jewels like those that had been given to Tlaloc were also thrown into the lake. (Cf. Durán, 1971: 161.)

Second only to Tlaloc in his importance to agriculture was *Xipe Totec*. *Totec* supposedly meant either Our Lord or “Awesome or Terrible Lord Who Fills One with Dread.” *Xipe*, though it may have meant either penis, foreskin, bare, bald or blackened, is usually translated “The Flayed One.” (Cf. Brundage: footnote p. 72, citing others; Durán, 1971: 173.) *Don’t bet the ranch on this etymology.*

The experts further speculate that Xipe was one of the gods whom the Aztecs imported. He may have come from the Mixtec peoples of the Pacific coast where he was known as the fertility god, Yopi; but his statues were also found at Teotihuacan in contexts that date to 100 A.D. The Aztecs associated him either with the ulcerated god, Nanautzin (or Quetzalcoatl), a

Homo erectus who had “sacrificed himself to become the fifth sun,” or with the red Tezcatlipocha. (Cf. Nicholson: 48, 94; Brundage: 53; Durán, 1971; 173.) This latter association is comprehensible only as part of the attempt by warriors and bloodthirsty priests of Tezcatlipocha to syncretize most of the gods in one, *Homo sapiens*, Supreme Being. Although the advocates of this pagan policy and worldview had the upper hand in pre-conquest Mexico, they were an anathema to trade and technical progress.

Xipe’s other association, with the *Homo erectus* god Nanautzin or Quetzalcoatl, requires no imagination. All over the world (Chapters 16, 21, 28, 31 *et seq.*), the *first* fertility gods were *Homo erecti*.

Xipe embodied spring. His rites renewed the vegetation and employed a double metaphor. Like vegetation and fertility gods everywhere (e.g. Adonis, Attis, Persephone, Jesus), he “died and returned to life.” He was husked like an ear of corn. Here, as reported by Durán, is what happened to Xipe’s *ixtliltzin* (personator) in every ward (parish) of every city. The *ixtliltzin* was honored for 40 days as he paraded about in the regalia of the god (the skin of his counterpart from the previous year with the hands of the latter dangling at his wrists). Accessories to this grisly costume included a shield decorated with red and yellow feathers, a red headdress with a red ribbon on the personator’s *forehead* with a golden jewel in its middle, banners hanging from the headdress and the left hand, and an elaborate breechcloth. As Xipe’s feast day dawned, personators of him and eight other gods were brought out and slain in the usual way. After the hearts were removed and held up to the rising sun, skinners cast the corpses face down upon the ground, split the skin from the nape of the neck to the heels and removed it. Then new personators “caused the dead ones to be reborn (and ripe corn to reappear)” by climbing into these flayed skins. In this way, hundreds of Mesoamericans, if not thousands, met their deaths each year. At least 60 Xipes were slain yearly in Mexico City alone. All this occurred on March 20, one day before our official start of spring and roughly simultaneous with the similar “rebirth” of Proserpine (Roman Persephone) and Jesus. (Cf. Durán, 1971; 176.)

Obviously, the experts understand the magical thinking that gave rise to Xipe, the demand side of the phenomenon; but they are, as usual, off the mark as to his origins, his original identity, the supply side of the phenomenon. As always, ambivalence, guilt and fear supplied the god. I showed you Mayan precursors, Xipes Olmec, in Figure 63d, page 319. Magnify it. The Mayan Xipe (fertility god) was a black Olmec because the Mayas had overthrown and exterminated the Olmecs. The Olmecs were the

people about whom the Mayas were the guiltiest. “Xipe Totec” was an early post-classic god of the Aztec peoples. Whom were the Aztecs guiltiest about? The Toltecs, of course. His original name was Xipe Toltec, and they accused him of having invented war. *Guilt and fear compromised “Toltec” as “Totec.”*

Although all the Aztec gods and goddesses reflect Species War obsessions, none of their myths and rituals recalls “the Deluge” more clearly than the feast of the Tepanec god, *Xocotl Huetzi*. His idol may have been a bird. Durán tells us that, on the feast days, they baked tzoalli birds; and one such bird was mounted on a pole 110-140 feet tall. This was placed at the entrance to the city 20 days prior to *Micailhuitontli*, the “*Feast of the Little Dead Ones*.” Now, listen to Durán verbatim. Don’t think that David Huttner is fabricating evidence. Listen, and keep in mind that Durán was one of the first Spaniards to be born among the Nahuatl people. He was bilingual in Spanish and Nahuatl.

On the same day, the merchants offered up five slaves, four males and one female. All were washed and purified according to the ways and customs of cleansing slaves who were to represent gods. When these slaves had been presented and dedicated, one was given the name Yacatecutli [He Who Goes First]; another, Chiconquiahuitl [*Seven Rain*]; another, Cuauhtlaxayauh [Eagle Face]; another, Coatlinahual [Weresnake]; and the woman was named Chachalmecacihuatl [god of the Chachalmec People (?)]. These were the names of the five deities adored, revered, and celebrated on this day by these people, together with Xocotl, [whom the slaves] represented. These five slaves impersonated them for twenty days, being honored as if they had been the gods themselves.

Ten days after the tree was brought in and the [slaves] (who had been offered by the merchants, chieftains, and lords ten days before the feast) had been attired in the garb of the gods; those who were to be sacrificed by fire were consecrated. Before noon on the eve of the feast day the pole was brought into the city and erected in the courtyard of the Great Temple. At the top was placed the bird of amaranth dough, with the [branches] of the same dough at his feet, upon which it seemed to be sitting. When [the pole] had been set up, they went to the Divine Brazier (for so it was called) and lighted a fire, casting

into it so much firewood that it made a splendid blaze. The bonfire prepared, it was left there until the next morning [the people] not failing during the night to keep the fire going so that by morning there was an enormous mass of embers as the day of Xocotl dawned. This was also called the Great Feast of the Dead, or Huey Miccailhuitl, which was one of the many feasts of the calendar. It was called the Great Feast of the Dead because of the many slaves sacrificed then. This fiesta fell on the twenty-seventh of August.

After dawn, all those who were to be sacrificed were dressed in the garb and habit of the main gods, and according to seniority they were placed in a row next to the great fire. [*H Each was fighting to beat the others to Tamoanchan.*] While they stood in that place, a man appeared who bore the name the Fighter. One by one he bound their hands. Then came five other ministers and one called Tlehua. [This Possessor of the Fire] swept carefully around the glowing coals. When he had finished sweeping [*H Homo erectus from the earth*], they took the “gods” one by one, alive as they were, and cast them into the fire. Half-roasted, before they were dead, [these victims] were pulled out and sacrificed, their chests opened.

After each of these gods [had perished], four or five male slaves were sacrificed. And so, the thing continued, [the people] sacrificing [slaves] and burning their gods. It was a loathsome and frightful thing!

Moreover, since the gods were many and those slain after each god were also numerous, the entire floor was covered with dead bodies. It was dreadful to behold! Therefore, this was called the Great Feast of the Dead.

All the people came to this great feast and solemnity [sic], worshiping the image of dough that stood on top of the pole, raising their eyes toward it with great piety, just as the children of Israel adored the serpent in the wilderness. It is no wonder that this feast is called the Great Feast of the Dead, in remembrance of those who died in the wilderness, since the ceremony involving the pole with the idol on top represents it so vividly. [*H As you'll see at the end of Appendix B, a god on top of a very tall pole is the primal father, and this symbolic representation is not limited to the Mesoamericans and the*

ancient Hebrews.] When this act of worship ended (even though these people did not know how to kneel or place their hands as we do to worship, since their own way was squatting, crossing their hands upon their breasts, or prostrating themselves upon the ground), they came out with their offerings. --Durán, 1971: 204-206

After the massacre and the subsequent offerings, prayers and feast, young boys and girls adorned themselves in quetzal feathers, gold bracelets and earplugs (*Homo erectus* symbols) and engaged in a joyous dance --*commemorating the original Deluge and feigning and preempting Homo erectus' revenge in kind.* Young boys stripped naked and then competed in trying to be the first to climb the pole and tear off and devour the amaranth dough bird at its top. Those of you who read about the *Kavava* ceremony in Appendix B, the final ceremony of the extensive initiation rites of the Arunta Australians, will not doubt that this bird on the highest pole is symbolic of the primal father. For further assurance of this symbolism, note that Durán adds that the winners of the pole-climbing and bird-eating contest [*H symbolic killers of the primal father*] were made to take purification baths, engage in penitential blood-letting and stay cloistered for five days in which they fasted and prayed (*Ibid.*).

Other than the primal parents and Xipe, Aztec gods and goddesses appear to have their origins in the Deluge. Even Tlaloc, their biological father and competing parent, was associated with *Homo erectus*, the father species. Detailed interpretation of each god would require another book, so we'll skip some and treat others summarily.

Recall that *Cihuacoatl (Snake Woman)* was already the mother of the 400 hundred warriors and one hateful daughter when she and "a feather from the heavens" conceived Huitzilopochtli. Like the Tlaloque, Snake Woman and most of the goddesses were worshipped in the mountaintop temples where they were thought to reside, often in caves (Durán, 1971: 210). Naturally, female *Homo erecti* were, for the most part, among the last and most pathetic victims of the Deluge. (You'll be amazed to discover in Appendix E how much of their oral history is preserved in Homer's *Odyssey*.) Snake Woman's idol was of stone. She had a huge, gaping mouth with ferocious fangs, long, full hair and wore a white, woman's blouse, skirt and cloak. Snake Woman's feast, held on our 18th of July, was a day for feasting the gods in general. Huey Tecuilhuitl, the feast name, means Great Feast of the Lords. On this day, Snake Woman's personator, a maiden, was

made to sit before a blazing, sunken furnace fueled with oak wood and to watch, as men were burned alive. Then, one hour before dawn, four captives were slain; and Snake Woman's *ixtliltzin* was thrown upon these (male) corpses. (Cf. Durán, 1971: 210.) (This may be symbolic of punishment for the intercourse that collaborating "witches" once enjoyed with *Homo erectus* men.) She was then offered the same fiery death. If she declined, her throat was slit and her heart removed. This fiery furnace of the goddess' outer chamber was constantly kept ablaze, symbolic perhaps of her constant hunger. Her idol was fed incense four times daily, and her priests were fed a prisoner (whom they ate "for her") once every eight days. (Cf. *ibid.*)

Chicomecoatl, a harvest goddess, literally meant "**Seven-Headed Serpent**." Symbolizing lust, the witch's garments and paper tiara were all red. After her sacrifice, in a chamber *covered with dry grass*, all the nobles gathered before the *tlatoni*. He presented them with gifts appropriate to their rank. Then archers donned the regalia of assorted gods and launched their arrows at prisoners of war *who had been crucified* upon high scaffolding. (Cf. Durán, 1971: 223.)

Toci was the mother of the gods and sweeper of the roads. Above the nose, her face was white, *beneath it black*. In one hand she held a shield, in the other a *broom*. Men posing as Huastecs, naked transport workers from the Gulf Coast who had a penchant for phallic and very erotic rites attended her. A priest took her *ixtliltzin* by the arms upon his back, carrying her face upward. Her sacrificer then entered the temple and beheaded her. But before her execution, this witch had to witness *Homo erectus*' symbolic fall from power. (In identifying an "Earth Mother" as a "witch," I'm anticipating part of Chapter 36.) Victims were made to climb poles about 180 feet high and erected in a square. Once on top, they were pushed to their deaths by others who were tied in place and awaiting them. After these sacrifices, the blood was collected in a bowl plumed with red feathers and set before Toci. She and her Huastec attendants were then relieved of their swords and given *brooms*. (Cf. Durán, 1971: 231-235.) In other words, this "witch," and others who, like the Huastec transporters of goods, went between *Homo sapien* and *Homo erectus* society (collaborators) were made to witness the symbolic fall from power of *Homo erectus* before being sacrificed themselves. Recall that Frazer described a European ceremony in which a "Corn Mother" was also mounted atop a pole (page 176, above).

Do you remember how we interpreted the oak trees and other sacred, hardwood trees in Chapter 34? This interpretation will again be confirmed

in Appendix B. Aztec rites to *Popocatezin* (“*Smoking Mountain*”) and other mountains also confirm it:

On this day, the priests went to the woods to seek the most distorted and gnarled branches they could find, carrying them to the temple and covering them with dough. These were called *Coatzintli*, which means a Twisted Thing like a Snake. They were adorned with eyes and mouth and were honored with the same rites and offerings [H *as other tzoalli mountains*]. *After pretending to kill them, [priests] distributed them among the lame, one-armed, and maimed, among those who suffered from pustules or paralysis. [H In other words, only Aztecs who were as vulnerable or handicapped as the original Homo erectus victims in the mountains were permitted to eat the tzoalli representations of these gods, emphasis mine.]* These people were obliged to contribute for a year hence the seed to make the dough for the images of the mountains. This repast was called *Niceocua*, which means *I Eat God*. [H *emphasis mine*] Children were also sacrificed on this day, together with a few slaves --offered up in the temples and in the presence of the dough. --Durán, 1971: 256

Confirm our interpretation of trees, snakes and mountain gods. The last feast that we shall consider was the *Feast of the Sun (Nauholin)*. The principle players in this rite were the Knights of the Sun (the highest Eagle and Jaguar orders). It came twice each year, on the days Four Butterfly of the sacred calendar. A prisoner was sacrificed on these days but only after he had “delivered” a message, a staff, a shield and a bundle to the great Lord. The staff and the shield are obvious. The bundle contained eagle feathers, red ocher, pieces of lime plaster, pine incense and papers striped with rubber. The feathers, we know, are war decorations. The other materials are all materials used for religious purposes. As we noted in Chapter 30, incense probably came into use as a god-pleasing substitute for the brimstone (sulfurous rock) once burned with rotting *Homo erectus* corpses as a fumigant. As the Kwakiutls showed us in Chapter 23, red cedar bark masks were used ceremonially to indicate guilt. In Appendix B, you’ll see also that the Aboriginal Australians smeared red ocher upon ceremonial faces to admit guilt. Lime plaster was apparently used to indicate Species War belligerents, long dead. Lime plaster body markings showed either

cannibalized body parts of the wearer or the number of others that the wearer had cannibalized. See Figure 78 of Appendix B. The papers striped with rubber may have represented the bark paper banners that were used by the Chichimecs to signal the presence of the god whose representation they bore. (Cf. Brundage: 129-130.) Bark paper was later used to make codices that recorded oral (religious) history; and, in post-Toltec times, it was used to make banners that represented the defeated Toltec lords and victims of sacrifice. (See, page 390, below.) The message is straightforward. The sacrificial messenger was told:

O Lord

We beg you to go before our god

In our behalf.

Greet him in our behalf!

Tell him that his children,

The knights and chieftains [H emphasis mine]

Who have remained here [on this earth]

Beg him to remember them.

Let him protect them where he may be!

Let him receive this humble present that we send him.

Give him this staff

So that he uses it while walking [*H as a weapon*].

This shield

So that he uses it to defend himself.

[Give him these things.]

Together with everything you carry in the bundle.

The messenger then slowly ascended the steps of the Temple of the Sun (alternatively, the House of the Eagles, whose lodge was at its top). Once on top, he stood upon a sacred stone and repeated the message to the sun before his throat was slit, his heart torn out and the steaming heart held up to the sun. (Cf. Durán, 1971: 189.)

So, such were the most popular Aztec rituals associated with the feast days of their principal gods. Primitive peoples generally held a festival or feast day once *per* lunar month. (Cf. Cobo: 126.) *Can you see that it was the amalgamation of such pagan feast days that produced the ubiquitous carnivals that many of us still celebrate today?*

Now, no survey of the Aztecs would be complete without a review of their ballgame. Previous references to the ballgame imply that it was

symbolic of the daily and seasonal struggle between the sun and his army of warrior spirits on the one hand and the moon, stars and planets (reincarnations of the demons and hostile gods) on the other. The former army sought to fulfill its obligations to its human subjects; and the latter sought to frustrate those obligations, to hold the sun within the underworld, as they would ultimately and permanently succeed in doing at the end of this fifth sun's aeon. The ballgame, *tlachtli*, *the sacred sport* of the Mesoamerican nobility, was an enactment of this cosmic struggle. The ball was mercurial in flight and smoked profusely when set aflame. It and other paraphernalia were thought to be sacred. Every city and town had an I-shaped *tlachco* or ball court. They were often sunken, like the Grand Canyon, which, as the *Popol Vuh* suggests, was the natural phenomenon that inspired the American versions of the game. The "giants" (*not NBA stars but Homo erecti and aboriginal African Americans*) were thought to have played there. Every Mesoamerican culture group going back at least as far as the Olmecs had courts in their corporate centers. In fact, most of the Indians from lower Mesoamerica through Arizona played *tlachtli*. North of Arizona, the Indians were presumably less familiar with the canyon and didn't play.

In most variations of the game, stone rings were fixed high in the middle of walls, like basketball rims; but they were fixed to the long sides of the court. Courts were almost always laid out in a north-south direction, suggesting that passage through the stone rings symbolized the sun's diurnal movement and passage into the square ends of the court symbolized its seasonal movement. (*Cf. Brundage: 11.*)

The game underwent a lengthy development. At first the ball was thrown by hand; then bats propelled it; and finally, when the Spaniards arrived, only hips, knees and heads were used. (*Cf. Brundage: 9.*) By Aztec times, the court was enclosed with ornate and handsomely carved walls. The interior floor was of stucco, finely polished and decorated with figures of the gods and demons to whom the game was dedicated and whom the players held to be their patrons in that sport. The walls were 8-11 feet high and adorned with stone statues. The courts were 100-200 feet long. On the floor, midway between these holes that represented the entrance and exit of the sun, was a black or green stripe.

Only nobles played, staking their mistresses, their fortunes --and sometimes their lives (losers providing the refreshments). In peacetime, all the lords might play, filling the court to bursting. At other times, as few as two lords might play. The ball had to cross this middle stripe [*H the nadir or*

mid-point of the underworld] before scoring. “In the square corners (which served as ends or goals) a great number of players stood on guard to see that the ball did not penetrate. The main players stood in the center facing the ball, and so did the opponents, since the game was carried out similarly to the way they fought in battle or in special contests...” (Durán, 1971: 314-315). The first team to score a basket, to drive the sun above or below the horizon won. Spectators, viewing from above, got the impression that the game was going on in the underworld. “There can be little doubt that the one god [H or team] represented the solar party [H or army] and the other god [H team or army] represented the astral demons of the underworld... (Brundage: 11).”

Tlachtli acted out the Aztecs’ unconscious obsession with the Species War and, to a lesser extent, with their Aboriginal African American victims. In case any of you still labor under the illusion that the former obsession is anything less than universal, allow me to point out that, tlachtli, hurley (of the prehistoric Irish) and perhaps other, similar games of primitive peoples, were the prototypes for our modern ball and puck sports: baseball, cricket, basketball, football, soccer, hockey, rugby, volleyball and tennis.¹⁴² The earliest of these sports prohibit the use of the arms and hands --hands that were superior to those of *Homo erectus*. A similar reaction formation is football's off sides rule. It says in effect, "Infiltrating spies behind enemy lines is unethical and not something that we do." In Appendix E, you will learn about other “heroic” gestures.

Two divinities presided over the game of tlachtli; one was the patron of the ball, and the other was the patron of the court. Professor Brundage tells us in his note for this passage that he is unable to determine the meaning of the two gods’ names. But the name of the god who presided over the games in general was...**Monkey-faced**.¹⁴³

Of course, the other great athletic pastime in Latin countries, bull-fighting, evinces the other complex and obsession with original sin.

Obviously, **Armageddon** is not only predicted in the Aztec tzitzimime mythology (page 348, above) but it is also *implied* everywhere in Aztec myth and ritual. I can see at least three reasons why this end of the world is

¹⁴² Several of the Irish myths clearly associate the early Irish game of hurley with warfare, and hurley too is a soccer-like game that appears to have been derived from solar mythology. In one of these myths, the evil champion keeps the ball in the air and moves it “from the western to the eastern end of the strand [H beach]” as if to symbolically oppose the rising of the sun. See Curtin, 1894: 535.

¹⁴³ Cf. Durán, 1971: 314 or Brundage: 11, footnote 18.

left implicit. Ironically, Professor Brundage, who refuses to admit that Armageddon runs like a black thread through the whole fabric of Aztec myth and ritual, informs us of each of these three reasons. Armageddon is left *implicit* because: 1) the people were all familiar with the tzitzimime mythology, 2) mythological detail was lost over time and 3) only the nobles and warriors who were sacrificed after capture or who died in battle were to join the army of the sun. Only they became part of the sun's faceless host. All others, commoners and young men who did not sacrifice themselves, were thought to possess souls that were destined for the underworld. Within this negative social system, which so denigrated human life, their souls could only live for the four-year journey to that realm of darkness. (Cf. Brundage: 188-190.) These commoners, the vast majority of the people, had no interest in Armageddon. *They were not to be around for it; and the impossibility of afterlife associates with not being remembered for what we*



Figure 63f

do, discourages attempts to advance culture and causes a stoicism or despondency that still characterizes the Mexican people today. This demoralization is very like what African people suffer due to having been robbed of their history.

Professor Brundage does seem to be correct in insisting that the struggle between the Aztec gods is *not* one of good and evil. The sun and his allies are --like all Aztec gods --a grisly crew. The gods who volunteer to light the sky by throwing themselves upon the (Deluge) fire immediately demand to be surfeited with blood and hearts, and their demand for this is continuous. They are like the Aztec lords themselves whose “protection” is subject to the continuous flow of tribute. Brundage is also correct in suggesting that the armies in this struggle do not constitute clear and distinct sides. The membership of these armies is as indistinct as the borders of Mesoamerican empires. Allegiance of individual gods is as unreliable as were Aztec vassals. But that goes with the territory. The Tula mythology, up next, confirms how very bloody Mexico was.

THE FALL OF TULA (Figure 63f)

Here, at length, are the passages from Sahagún that have puzzled scholars since conquest times. As I said above, this final struggle between Tezcatlipocha and Quetzalcoatl is generally understood as containing what remains of the oral history of the fall of Tula. Quetzalcoatl, Tula's patron god, the symbol for the (mostly defeated) Lords, retreated to the east like his prehistoric Asian antecedents, the "*Homo erecti* still at large" and the "surviving Toltecs."¹⁴⁴ Between Sahagún's remarks, mine are bracketed and italicized.

CHAPTER III

ACCOUNT OF WHO QUETZALCOATL WAS, ANOTHER HERCULES, A GREAT NECROMANCER (CONJUROR OR MAGICIAN), WHERE HE RULED AND WHAT HE DID WHEN HE LEFT

Quetzalcoatl was revered and considered a god, and in ancient times they worshipped him in Tulla [*H Tula*]; he had a very high temple with many steps, which were so narrow that there was not room enough for one foot. [*H Homo erectus had short, club hands and feet, an Ice Age adaptation.*] His statue was always stretched out and covered with blankets; the face was very homely, the head long, and he wore a very long beard. His vassals (subjects) were all workmen in the mechanic arts and skillful in cutting the green stones called chalchivites [*H jade*], also in the art of smelting silver and making other objects. All these arts had their origin and commencement with Quetzalcoatl, who had houses made with those precious green stones called chalchivites and others made of silver, still others made of red and white shells, others all made of boards, and again other of turquoises, and some all made of rich plumes. [*H The Church would have diminished Quetzalcoatl by requiring priests, Durán and Sahagún inclusive, to describe him as the leader of an occupational group that ardently worshipped him; but as we've seen, Homo erectus was credited with anonymous discoveries.*] The vassals he had were very light-footed, to go wherever they wished, and they were called

¹⁴⁴ Because they couldn't conceive of how to resolve the class struggle (as *per* v3-78 *et seq.*), it was logical for Mesoamericans to assume Tezcatlipocha and Quetzalcoatl, the symbols for the classes, to be all-powerful and immortal.

Tlanquacemilhitime. [*H Quetzalcoatl's most ardent supporters were those with an interest in trade, technology and economic, if not social, progress.*] There is a mountain range called Tzatzifepetl (until this day it is thus called), from the top of which a public crier cried out to call the distant towns and people which are at more than one hundred leagues and are called Anaoac, and they heard and understood the crier there and at once, without loss of time, they arrived to know and listen to what, they said, Quetzalcoatl wanted (wished) of them. Furthermore, they say he was very wealthy, that he had whatever he needed for eating and drinking, that his corn was exceedingly abundant, and the squash or gourds were very large, a fathom (six feet) in circumference; the ears of corn were so big that they had to be carried in the arms, and the reeds (or canes) of the wild amaranth were very tall and thick, and that they climbed them like trees. They sowed and gathered cotton of all colors as, for instance red, bright red, yellow, purple, whitish, green, blue, dark brown, gray, (dark) orange and tawny; these colors of the cotton were natural, as thus the cotton grew. They say, moreover, that in the said village (town) of Tulla they reared many and various kinds of birds of rich plumage in many colors as those called xiuhtototl, quetzaltototl, caquan and tlauhquechol, as well as songbirds that sang very sweet and softly. [*H Quetzalcoatl's supporters, the enemies of the Aztecs, whose ancestors had overthrown Tula, wanted to believe that Tula, prior to Quetzalcoatl's overthrow, was much more prosperous and civilized than it ever really was.*]

Quetzalcoatl also owned all the wealth of the world in gold, silver, and the green stones called chalchivites, and other precious things; he had a great abundance of cocoa-trees of assorted colors, which are called xochicacatlao. The said vassals of Quetzalcoatl were also very wealthy, and did not lack anything at all; they never suffered famine or lack of corn; they never ate even the small ears of corn, but rather heated their baths with them, using them instead of fire-wood. [*H As we saw in our study of the Toltecs, pages 328 to 334, the Toltec lords did indeed have a rich and vast empire; but their wealth was largely based upon slavery and imperialist domination of weaker peoples.*] They also say that the said Quetzalcoatl did penance by pricking his limbs and drawing blood, with which he stained the maguey points; that he bathed at midnight in a spring called Xicapaya. The priests and ministers of the Mexican idols adopted this custom; they do exactly what Quetzalcoatl used to do in the town of Tulla.

CHAPTER IV

HOW THE GOOD FORTUNE OF QUETZALCOATL
CAME TO AN END AND THE OTHER
NECROMANCERS CAME AGAINST HIM
AND (ABOUT) THE THINGS THEY DID

The time came when the good fortune of Quetzalcoatl and the Tultecas came to an end because there appeared against them three necromancers by the names of Vitzilopuchtli, Titlacaoan and Tlacabepan, who played many tricks in Tulla. [*H Academics have long understood that what you are about to hear is the oral history of Tula, but they accepted the Church's demotion of Aztec gods to historical persons of the same vintage as the fallen Toltecs! Titlacaoan is another name for Tezcatlipocha. The other two Chichimec (nomadic barbarian) necromancers are mentioned only once again in the myth. They probably personify war crimes and would have condensed into Tezcatlipocha but for the fact that multiplying him by three is a way of showing that the Rs (by reproductive strategy and definition) greatly outnumbered the Ks.*] Titlacaoan was the one to invent the first fraud because he turned himself into an old man with very gray hair, and in this disguise, he went to the house of Quetzalcoatl, saying to his pages: "I want to see and speak to the king." They replied: "Clear out, go away, old man, you cannot see him because he is ill, and you would annoy him and leave him sorrowful." The old man thereupon said: "I must see him!" The pages replied: "Wait," and they went to tell Quetzalcoatl how an old man had come to speak to him, saying, "Sir, we have thrown him out to make him go away, but he refuses (to leave), saying that he is going to see you by force." [*H The Chichimec rebels probably concealed their developing strength from the Toltecs and gathered intelligence about their Toltec lords from transport, urban and domestic servant workers. They may even have planted some of these as agents, but that is not what this passage is saying. The "old man," the necromancer, Tezcatlipocha, and the king, Quetzalcoatl, must not be thought of as distinct, historical individuals. They are poetic personifications of their respective classes. Their thoughts represent the consciences of these classes. Oral and written history is, of course, produced by the victors; and what we are reading here is the product of the commoners, the R class, and its descendants.*] Quetzalcoatl said, "Let him come in here and appear before me because I have awaited him for many days." [*H The Toltecs were not unaware of the growing discontent and resistance, and they must have ultimately attempted to*

reconcile some of the political differences.] Thus, they went to call the old man, and he entered where Quetzalcoatl was and said to him: “My son, how are you?” [*H Here again we see the meaning of Quetzalcoatl being Tezcatlipocha’s son. The K class and K-dominated society grew out of the R class and R-dominated, tribal society. Tezcatlipocha, the necromancer and god of the commoners, is reminding Quetzalcoatl of his origins. He’s laying a guilt trip on him.*] “Here I have (brought you) a medicine that you must drink.” Quetzalcoatl answered, saying, “Well and good that you came, old fellow; it is for many days that I have been expecting you!” The old man asked Quetzalcoatl, “How are you in body and health?” To this Quetzalcoatl replied: “I am very ill; my whole body aches; I cannot move my hands and feet. [*H This could mean that the Toltec lords had become soft and weak owing to their lives of relative ease or that the Chichimec vassals had contaminated their food or water supplies. But there is no medicine for these conditions. For self-devaluation crises or the paralyzing effects of guilt, such as those represented by Typhon (page 104, et seq.), there is a “medicine.” The medicine is awareness (sometimes drug-induced) and behavioral change.*] The old man said to the king: “Sir, you see here the medicine I brought you; it is very good and wholesome, and whosoever drinks (takes) it becomes intoxicated (drunk); if you should wish to drink it you will become intoxicated, but you are to get well, and it will soften your heart; it is going to remind you of the sufferings and anguish of death or of your (past) life.”

[*H Again, we’re told that the Toltecs were guilty of their political crimes and the exclusive opportunities they enjoyed. A drug or alcohol-induced memory of their past lives, as ordinary people, may have caused them to identify more with the people and to improve their public relations. But without global communications and birth control methods, they were unable to minimize or even moderate genetic competition. This awareness could only have resulted in paralysis and division among the lords (K class). They couldn’t minimize the class struggle. We can! Of course, the god of the Rs, who is laying this guilt trip on Quetzalcoatl, makes no mention of Mexico’s population problem.*]

Quetzalcoatl replied, “Oh, old man, where must I go?” The old man answered, “By force (forcibly or necessarily) you must go to Tullantlapallan, where there is another old man awaiting you [*H Tullantlapallan, Topiltzin Quetzalcoatl’s place of exile, means “Place of the Painted Things.” (Brundage: 117)*]; he and you will talk together, and after your return you will once more be like a young man; nay, you will

even become a boy again.” [*H The “other old man awaiting Quetzalcoatl,” who will come out of retirement and be rejuvenated when Quetzalcoatl goes into retirement -- is Tezcatlipocha. The Chichimecs are expressing their fatalistic belief in an endless series of K and R revolutions. In the Conclusion, I will give you four good reasons -- three obvious, one newly discovered – as to why we must end this cycle of violence and govern ourselves not by our savage instincts but by social science.*]

As Quetzalcoatl heard these words his heart softened, and the old man repeated: “Sir, drink this medicine,” but Quetzalcoatl replied, “I do not wish to drink.” The old man insisted, saying, “Drink it, sir, because if you do not drink now, later you will want to do so. [*H “If you don’t wise up and reform your ways now, you’ll later wish that you had.”*] At least put it on your forehead and drink a little bit.” [*H As we’ve seen (Figure 50 et seq.), among the Catholics at Lent, the Hindus, the Seneca North American head-binders and others; marking or deforming the forehead is an acknowledgment of guilt toward and [with deformation] an imitation of Homo erectus. The Chichimec commoners are saying, “You lords are really no more closely related to Homo erectus than the rest of us, and you have his blood and ours on your hands. You’re going to need this pain-killer.”*] Quetzalcoatl agreed and tasted it and afterwards he drank (more), saying: what is this? It appears to be something very good and tasty, and it has already cured me and taken away the illness; I am well now.” Again, the old man said, “Drink of it again, sir, because it is very good and you will be healthier.” Quetzalcoatl drank again and became drunk (intoxicated), and he commenced to cry very sadly and had a turn of heart, which softened so that he wanted to leave; but he could not help thinking about what he considered the deceit and mockery (hoax) the said old conjuror had played on him. [*H No one likes to be manipulated, even for a just end.*]

The medicine they said Quetzalcoatl took [*H which got him off his high horse,*] was white wine of the country (land) made of maguey (agave), the kind (of agave) they call teumetl [*H a commoner’s drink*].

CHAPTER V

ABOUT ANOTHER FRAUD (TRICK) THAT THE CONJUROR CALLED TITLACAOAN PLAYED (CONCEIVED)

Titlacaoan played another trick, disguising himself as a strange Indian and calling himself Tobeyo.¹⁴⁵ He presented himself, his entire body naked as was the custom among those of his generation, and was selling green “chili” (peppers).¹⁴⁶ He settled down (seated himself in a stand) in the market place opposite the palace of Vemac, who was the secular (worldly or civic) chief of the Tultecas because Quetzalcoatl was like a priest and had no children. Vemac had a very beautiful daughter, and as such she was greatly coveted (desired) by the Tultecas who wanted to marry her, but he (Vemac) did not wish to let anyone of them have her. [*H Vemac or Huemac and Tobeyo are also not historical persons. Because the upcoming topic is the sexual and marital problems caused by class society’s lack of equal opportunity, they must be symbolic of their classes.*] She looked towards the market place and she saw the Tobeyo, completely naked, liked him, and wanted to have him, and because the love she felt for him her whole body began to swell. Her father, Vemac, learned about her condition, and he asked the maidens who took care of her: “What ails my daughter?” They replied, “Sir, the cause of this disease was Tobeyo who walked about naked. Your daughter saw him, and... she is love sick.” When Vemac heard these words, he said, “Hear, ye Tultecs! Look for this Tobeyo who is around here selling green chili (peppers).” They searched for him everywhere, but he was nowhere to be found. A public crier went up into the mountain-range called Tzatzitepac and proclaimed, saying, “Tultecs, if you should meet (find) a Tobeyo who wanders about here selling green peppers, bring him before the lord (chief) Vemac!” They looked for him everywhere and could not find him, and so they came to tell the king. Later Tobeyo appeared again seated in the market where he had been before, selling green peppers; and as soon as they found him there, they at once went to tell Vemac, who said, “Bring him here to me at once!” Brought into his presence, he asked him, “Where are you from?” Tobeyo replied: “I am a stranger and have come here to sell green peppers.” Vemac said to him: “And why do you not wear a girdle and cover yourself with a blanket?” To which Tobeyo replied, “We have this custom in my country.” Vemac said to him: “*By force (forcibly) you are to cure my daughter; do not be afraid (fear not).*” [*H This is obviously a false excuse for the crime of rape, emphasis mine.*] They at once

¹⁴⁵ Bustamante, translator of the Spanish edition, states that “Tobeyo” cannot be found in any dictionary, but... [it seems to suggest] a plebeian or person of low birth.

¹⁴⁶ This chapter, says Bustamante, is not a true translation but has been modified to satisfy Spanish objections to obscenity. Sahagún, he says, wrote it true to Indian-lore.

took him to wash him and cut his hair, and they dyed his entire body with ink and girt him with a girdle (maxtli) and covered him with a blanket. Then Vemac said to him, "Go and enter to see my daughter in there where they keep her (guard her)," and he did so. Tobeyo slept with her, by which she at once was cured and got well, and thus Tobeyo became the son-in-law of the chief Vemac.

[H all our pervasive and persistent problems, are really only symptoms of our Fraternal Complex, of our failure to resolve our strong ambivalence toward one another by setting limits upon our genetic competition. This episode describes one of the seven categories of our marital and sexual problems. (See v-99 et seq. for these categories that are rooted in our failure to minimize the MK and FR extremes.) This myth describes problems stemming from our lack of equal opportunity. This fantasized marriage is a reaction formation to the frustration, anger, violence and guilt that this problem unleashes during revolutions--when K class women are raped. The reaction formation culminates in the emboldened and italicized line above, which tells us that the rebels raped the Toltec women and forced those who were not killed into concubinage. The wishful scenario is realistic in pointing out that the extreme disparities between the classes would not be possible without the use of clothing to artificially designate class and rank distinctions and mask our physical individuality and similar potentials.]

CHAPTER VI

HOW THOSE OF (THE PEOPLE OF) TULLA RESENTED THE WEDDING AND ABOUT ANOTHER DECEIT (TRICK) TITLACAOAN PLAYED

After the marriage of the Tobeyo with the daughter of the chief, Vemac, had been accomplished, the Tultecs began to get angry and utter injurious and ignominious words against the latter, saying among themselves, "Why has our lord Vemac married his daughter to a Tobeyo?" [*H Prejudice comes in many forms, is widespread and not confined to the Ks.*] As Vemac heard and understood all the injurious things the Tultecas said against him he called them to appear before him, saying: "Come here; I have understood all the injurious words you have said against me because of my love for my son-in-law, who is a Tobeyo, hence I ordain that you take him with you, dissemblingly (under pretext) to fight in the war against Cacatepec and

Coatepec, so that our enemies may kill him.” Upon hearing these words on the part of Vemac, the Tultecs armed themselves, assembled, and went to war with many (a great number of) foot-men (foot-soldiers), and with the son-in-law of Vemac. When they reached the battlefield, they hid the said Tobeyo among the pages, dwarfs, and the lame, to await the enemy. [*H The Toltecs used their least loyal and least able forces as the bait in an ambush. The Rs are always the principal victims of national wars. Indeed, the major purpose of these is to eliminate them.*] After having done this (which is a stratagem they used to adopt in war), the said Tultecs went to fight against the enemies from Coatepec. Tobeyo said to the pages, dwarfs and lame, “do not be afraid; be valiant, for we shall kill our enemies.” Most of the enemies from Coatepec succeeded in defeating and pursuing the Tultecs, who fled before them and, escaping out of their reach very astutely and deceitfully they left Tobeyo alone, interned with the pages among the enemy, while they fled. They thought that these would surely kill Tobeyo and the pages, for he was left alone with them. They (the Tultecs) returned at once and said to Vemac, “Sir, we left your son-in-law Tobeyo and the pages alone in the war, in the hands of the enemy.” As soon as he heard what the Tultecs had done with his son-in-law, Vemac was greatly pleased, thinking that by now he would be dead, for he was deeply ashamed to have such a son-in-law, a foreigner and a Tobeyo. The latter, finding himself hidden away (among enemies) looked at the enemies and said to the pages, “Have no fear; the enemy is coming upon us, but I know that I shall kill them all.” He arose and sallied forth against those of coatepec and Cacatepec and, pursuing them, he slew a great number of them. [*H “Tobeyo” is not only an individual. He symbolizes the Rs, folks on the bottom. A class conscious and articulate person can raise the class consciousness of others.*]

News of this feat reached the lord Vemac, and it frightened him and caused him deep regret, so he called together the Tultecs and said to them, “Let us go and receive my son-in-law.” So, they all went with the chief Vemac to meet him, carrying with them certain weapons or emblems called quetzalapanocayutl, and shields, which are called xiuhchimalli. They put them on him (the Tobeyo) as a sign of victory and reward, and received him, dancing and playing their flutes, and singing, together with the said pages, in great rejoicing and gaiety. When the Tultecs reached the palace of Vemac they adorned (crowned) his (the Tobeyo’s) head with plumes; they painted his whole body yellow, and the same they did to the pages. This was the present they used to make to those who returned victorious from war. After that, chief Vemac said to his son-in-law, “Now I am happy over what you

accomplished, so are the Tultecs. You have behaved very well against the enemy, now repose and rest yourself.” [*H The rebellion was well planned and followed the rebellion formula on page 332. It was launched after or simultaneous to a peripheral war, which diverted many Toltec troops. “Tobeyos” and “pages” were secretly in league with the Toltec opponents. Their conversion of a national war into a revolutionary, class war was the strategy that defeated the Toltecs.*]

CHAPTER VII

ABOUT ANOTHER TRICK THIS SAME NECROMANCER PLAYED BY MEANS OF WHICH HE KILLED MANY TULLANOS (PEOPLE OF TULLA) MOVING IN A FORMAL DANCE MEASURE OR JUST DANCING

The said necromancer (conjurer), Titlacaoan, after having thus fought and conquered the said enemies, played another trick, for after having his whole body embellished with the rich plumes called Tocivitl, he ordained that all the Tultecs should move about in rhythmic dancing steps and dance (common dances), and he caused a crier to proclaim it in the mountains of Tzatzitepec, saying that all the Indians, outsiders, or visitors should come to a festival to dance, so that subsequently Indians without number came to Tulla. As soon as they had all gathered, the said Titlacaoan went to a place called Texcalapa with a countless number of people, young men as well as young women, and (there) this said conjurer Titlacaoan began to move about and dance and sing, beating a drum, and all the people did the same, beginning to dance and make merry, singing the verse that the said magician sang to them. He would sing every verse to those who danced, and thereupon they all would repeat the same verse, although they did not know that song by heart.

They kept up this rejoicing until almost midnight, which was called tlatlapitzalizpa, and because the number of those who danced was so great, the people pushed one another, and many of them fell over the cleft (or gorge) of the river, called Texcaltlahco, and were turned into rocks. In (across) the river there was a stone bridge, but the necromancer broke it up, and all those who wanted to cross it fell and tumbled into the river and were turned into stones. Nothing of all that which the necromancer did was seen or felt by the Tultecs, for they were like drunkards without brains, and

whenever they turned about and danced, they kept pushing one another, so they fell over the cleft into the water.

[H After or during the peripheral war, the call to rebellion was made within Tula. Large numbers of youths, women and unreliable elements from the rebel community may have learned about the planned rebellion only shortly beforehand at a staging point. Their subsequent entrance into the city in large groups did not alarm the Toltecs because a religious festival was in progress. The call to arms may have been made at midnight, when celebrating Toltecs were tired and inebriated.]

The temples of Tula Grande were defaced, their Chacmools beheaded and their altars destroyed. An enormous number of Toltecs were then sacrificed on top of the temples where they had sacrificed subject peoples. These new sacrifices were made to Tezcatlipocha, the trickster. Corpses with their hearts removed (“drunkards without brains”) were thrown over the side of the pyramid (“stone bridge”). Many corpses were also thrown in the river that runs through Tula.]

CHAPTER VIII

ABOUT ANOTHER TRICK PLAYED BY THE SAME NECROMANCER, BY MEANS OF WHICH HE KILLED ANOTHER LARGE NUMBER OF THE PEOPLE OF TULLA

The said necromancer played another trick by presenting himself as a courageous man whose name was Tequioa. This man sent off a public crier who was to call (together) all the neighbors of Tulla to come for certain work in a flower garden called xuchitia, fertilizing and cultivating it. (It is said that this garden belonged to Quetzalcoatl.) They all obeyed the call and came for this work, and once all the Tultecs were gathered, the said necromancer set to work and began to kill them by hitting them with a hoe. In this manner, he killed a very large (a countless) number of them. Some tried to flee to escape from his hands, but by stumbling and falling they soon died, others pushed and shoved one another, and killed themselves in this way.

[H After the main battle for the corporate part of the city, some of the residential precincts came under siege. The besieged were ultimately ordered to dig up the valuables in their rooms and courtyards and to leave them dug up for rebel “inspection.” Teams of Chichimec “inspectors” then went conveniently from house to house collecting the treasure, clubbing the

occupants to death with their own shovels and burying them within their self-made graves.

*In case any of you suspect for a moment that your taxi driver has applied too much imagination to the task, consider what we have learned about the religious beliefs of primitive peoples regarding death and burial. Consider, as we saw in Chapter 23 and as Appendix B will confirm, that for primitives all deaths are murders. Inexplicable deaths (e.g. by organ failure or disease) were murders by the gods after which the gods received the bodies at their temples. As late as the time of Herodotus, this was still the practice in Egypt. (Herodotus, Book II, Ch. 18, footnote 2) Thus, everyone hoped that the gods' appetites would be quenched for a long time to come. **Considering both this conventional, primitive psychology and the above mythology, I submit that the following statement can only be explained as per the previous paragraph: "Toltec houses sheltered the dead as well as the living: the deceased were normally buried in or near the house rather than in special cemeteries" (Diehl: 90).]***

CHAPTER IX

STILL ANOTHER TRICK PLAYED BY THIS SAME NECROMANCER, WHICH KILLED MANY MORE OF THE TULTECS

In this other above-mentioned trick, the conjuror took up a seat amid the market of the Tianquiztli, saying his name was Tlacavepan, or by another name Acoxcoch, and he made a tiny boy dance in the palms of his hands (they say this boy was Vitzilopuchtli), whom he thus placed in his hands to dance. As the Tultecs saw it they all rose and went to look and, jostling one another, many perished, smothered or were torn to pieces. This happened a great many times that the Tultecs killed each other jostling and pushing (in a crowd). The said necromancer then asked them (the Tultecs): "What is this? What fraud is this, and how is it that you do not understand (that it is such?). This man who makes that little boy dance is a trickster (imposter); kill him, throw stones at him!" So, they killed the necromancer and the little boy with stones (throwing rocks at them). After having killed him, the body of the conjuror began to (stink) smell bad, and the stench corrupted the air, which carried this terrible smell to the Tultecs so that a great many died. Then the necromancer said to them, "Throw the corpse far away because too many Tultecs are dying from the bad smell of the body of this said trickster." This the Tultecs did; they tied the corpse with ropes and

threw the ill-smelling body out, but it was so heavy that the Tultecs could not lift it, although they thought that very quickly would they be rid of it. So, a public crier was sent from Tulla and he proclaimed and called loudly, "Oh, Tultecs, come, all of you and bring your ropes to tie this body to throw it out!" When they had all gathered, they at once tied the body with ropes and began to drag it, saying, "Ready, let us drag this corpse." But it weighed so much that they could not even move it, the ropes broke, and whenever one of these ropes parted (tore) those who held on to it fell down and died suddenly, falling over one another. Since they were unable to drag away the body of the dead, the necromancer said to the Tultecs: "Tultecs, this corpse wants a verse from a song; and he himself sang it for them and then said, "Now drag Tlacavepan, the conjuror." And while singing a verse they began to pull at the ropes and drag the body, which was stretched out, at the same time shouting and calling. Yet, whenever a rope split in two, all those who were holding on to it perished, as well as those who pushed forward, falling over one another. In this fashion, they carried the corpse into the woods (forest), and those who returned home did not know a thing of all that had happened to them because they were like intoxicated men. [*H Toltec children and babies were straggled to death. No Tolteca survived their wrath. This was probably the deed about which the rebels were guiltier than any other. The stench and the diseases from all the dead bodies forced the rebels to quit the city sooner than they would have liked. Toltecs still alive were made to use ropes and log rollers to pull and push great boxes filled with stone statues, works of art and other objects of plunder to the Chichimec villages. Those who fell or whose ropes broke enroute were sacrificed on the spot. Those few Toltecs who made it all the way to their destinations were the last to be sacrificed.*]

CHAPTER X

OF OTHER TRICKS OF THE SAME NECROMANCER

The conjuror played still another trick in the town of Tulla, for they say he let fly a white bird of the kind they call Iztaccvixtli, pierced by an arrow, somewhat high over the earth, but the Tultecs could see it clearly if they raised their eyes heavenward. [*H Toltec lords, "white birds," were crucified atop high scaffolding and shot with arrows.*]

Another one of his tricks was that the Tultecs would see, by night, a mountain range called Cacatepec in flames, which could be seen from a

great distance. Whenever the Tultecs saw this conflagration they got excited and shouted and screamed and were (generally) anxious; they would say to one another, "Oh, Tultecs, our good luck is coming to an end; we shall perish; Tultecaiutl is doomed! Ill luck has descended upon us! Alas! Where shall we go? Oh, unlucky people that we are, let us exert ourselves --and mend our ways!" [*H As they were leaving, they torched Tula. Then they watched it burn from a distant promontory.*]

Still another trick played the necromancer, by causing stones to rain down upon them (instead of rain), and when that was over, a large stone fell from heaven on those called techcatl, and from then on, an old Indian woman was wandering about a place called Chapultepecuitlapico, or by another name Veizinco, selling small paper banners and shouting, "To the flags!" Whoever was willing to die at once would say, "Buy me a banner; and this having been purchased for him, he at once went to the place where the said stone techatl lay, and there they killed him, and there was no one who would say, "What is this; what is happening to us?" For they all were like people gone crazy (mad). [*H Temples were destroyed, and some Toltecs were stoned. Those who went willingly to their deaths were sacrificed on Chacmools. Aztec custom equipped the defeated Homo erectus gods and sacrificial victims with banners like those of Ce Acatl, Sky Dragon/Quetzalcoatl, banners like those the Toltec armies had carried into war.*]

CHAPTER XI

ABOUT ANOTHER TRICK BY THE SAME NECROMANCER, BY MEANS OF WHICH HE KILLED MANY MORE TULLANOS

They say that all the provisions (food) became sour so that nobody could eat food, when suddenly an old Indian woman appeared (they say it was the necromancer, presenting himself in the disguise of an old Indian woman). She settled down in a place called Xochitla and began to toast corn, and the odor of this toasted corn spread over the towns (villages) of the whole district (province rather), and as the Tultecs smelled that corn they all came running. They reached this said place of Xochitla where the old woman was in a very brief time because it is said that the Tultecs were very spry (fleet of foot), and although they lived very far away, they reached the place they wished to go to very quickly. All these Tultecs that came and gathered there were then killed by the old woman and not one of them

returned home, and by means of this great deceit he killed a great many. [*H Many fleet of foot Toltecs escaped only to be killed by Chichimecs of the surrounding villages.*]

CHAPTER XII

ABOUT THE ESCAPE OF QUETZALCOATL TO TLAPALLAN, AND THE THINGS HE DID ON THE WAY

A great many more tricks were thus played on the Tultecs because their good luck had left them, and Quetzalcoatl, feeling great sorrow for them, agreed to leave Tulla and go to Tlapallan. [*H As Professor Brundage informed us above, Tlapallan means "Place of the Painted Things." He speculates that the painted things are books of wisdom. He adds that Tlapallan is both a definite place in the east and a never-never land. (Cf. Brundage: 117.) Of course, he is correct. We need only to add that "Tlapallan" was the place in the east to which Quetzalcoatl and all the other "snakes" (Homo erecti) had departed, the place that is referred to by the Aztec painted codices.*

Can you guess what fictional explanation for "Quetzalcoatl's departure" was ultimately invented by the Rs to further screen out their guilt with respect to Tula and the holocaust perpetrated there? Obviously, the perfect cover would be one that was altogether unrelated to the Fraternal Complex--which leaves only the Oedipal or incest complex as a source of conflict. Accordingly, the court of popular (R) opinion ultimately held that Quetzalcoatl had--during an inebriated state--made love to his sister and that the shame of this transgression had motivated his departure.] Therefore he ordered that all the houses of silver and shells that he had caused to be built be burned [*H "It was Quetzalcoatl's fault; not our's."*], and he had all his other very precious things buried in the mountains or clefts; [*H The Chichimecs or their Aztec descendants suspected that some of the (exaggerated) Toltec wealth was hidden in the hills, perhaps by survivors who managed to escape.*]; he changed the cocoa-trees into others called *mizquitl*, and he, moreover, commanded all kinds of birds of rich plumage, such as the Quetzaltlotl and the Tlauchquechol, to go farther on, and they went to Anaoac, which is at a distance of more than a hundred leagues. [*H After the fall of Tula, a miniature dark age fell over the region.*

Only mesquite trees grew. Trade declined. Imports disappeared. Animals migrated.]

Quetzalcoatl prepared to take the road leaving Tulla, which he did. He arrived at a place called Quauchtitlan, where there grew a large tree, big and tall. He went close to it and asked his pages for a mirror, and they gave it to him; looking at his face (in the mirror), he said, "I am old now," and he thereupon called the place Vevequauhtitlan. Then he took (picked up) stones with which he hit the tree, and every stone Quetzalcoatl thus threw entered the bark of the tree and stayed there. For a long time afterwards, the stones remained and showed in the bark, and anyone could see them from the soil up to the top. [H *The lords, if there still were such to be found anywhere, were on the run. The Toltecs joined the dead Homo erectus ancestors, represented by stones and the branches of a tree, the individual being the trunk.*] Thus, Quetzalcoatl went on wandering, with flute-players, playing flutes before him (ahead of him). He reached another place on the road where he rested; he sat down on a stone (rock), putting his hands on it, and he left the marking of his hands on that same rock or stone. Looking back towards Tulla, he commenced to cry bitterly, and the tears he shed hollowed and perforated the stone on which he thus sat resting and weeping. [H *The lords were all defeated or on the run; but while the people failed to scientifically understand and resolve the class struggle (as per the conclusion herein), Quetzalcoatl would remain the symbol for every new group of lords, every new K class. "Quetzalcoatl is still stamped on our minds like impressions in stone."*]

This mythology, from Sahagún, appears to be uncontaminated by Christian propaganda. It's full of prehistoric and traumatic information. It shows how bloody paganism *was* and class struggle *can* be. The advocates of trade and technical progress opposed this pagan pattern of inter-tribal, distant neighbor predation. The merchants of Cholula and other devotees of Quetzalcoatl tried to fashion him into a loving, modern god, an alternative to demonic Tezcatlipocha. These merchants and advocates of modern religion were so devoted to Quetzalcoatl that Durán thought him to have been, "the most excellent, the richest merchant in his time, and possibly the one who gave them the patterns and rules of their trade" (Durán, 1971: 139).

But as we concluded, continued savagery in Mesoamerica was inevitable while they lacked an effective means of birth control. Now that we have examined the extent of the warfare between pagan city-states, I think that we can add a corollary to this observation: at least in

Mesoamerica, the transition toward a civilized society, a society that has minimized the extreme strategies for genetic competition, K and R, had to include a period of modern savagery. For within a war-torn, pagan context, its pagan neighbors would have overwhelmed any nation that did “succeed” in stabilizing its population. Mesoamerica had to pass through an era of modern savagery, an era wherein distant neighbor relations, trade and technology improve at the expense of worsening near-neighbor relations and suicidal tendencies. But population control by heart extraction, their only practical means of eliminating people during times of peace, brought victim and predator into close contact and was therefore more suitable for distant-neighbor victims, victims who inspired the least amount of sympathy. Human sacrifice was at one and the same time, vital for Mesoamerican population control and disastrous for distant-neighbor relations, trade and progress. *Pre-Columbian Mesoamerica was between a rock and a hard place. It couldn't progress with blood sacrifice, and it couldn't subsist without it!*

What if any prospect for progress, for the transition to modern savagery, did the indigenous Mesoamerican gods offer? Obviously, Tezcatlipocha was the embodiment of paganism, of traditional savagery. He was the antithesis of social progress. Despite the noble efforts of the Cholula merchants to replace Tezcatlipocha with a reformed Quetzalcoatl, they were unlikely to succeed for at least two reasons. The first reason you already know: human sacrifice was vital for population control in pre-Columbian Mexico. The other reason is that Quetzalcoatl and Tezcatlipocha would always be Species Warriors and closely associated class warriors in the minds of the Indians. Can you see why? I'll show you after you see the final chapters of the Quetzalcoatl mythology, below. These chapters were recorded by --or at least attributed to --the Catholic priests, Sahagún and Diego Durán. The Catholics knew that Quetzalcoatl was Jesus' only competition in Mesoamerica. Tezcatlipocha was more than discredited. He died when his chief patrons, the Mexica, were defeated. That left Quetzalcoatl as the god that Mesoamerican patriots looked to for the restoration of their culture and political autonomy. But as you are about to see, Quetzalcoatl was not made of the right stuff for modern religion. Nor could he be reformed in the minds of most Indians. Nevertheless, the Catholic priests took no chances. The Zapotecs and other rebellious Indians from western Mexico had attacked a frontier town and killed all the Europeans. The surest way to nip the rebel movement in the bud was to deprive it of all gods that could realistically describe the prehistoric past and

coexist with a more promising future. By depriving the Indians of any indigenous god that could faithfully describe prehistory and adapt to modernity, the Catholics would effectively cut the ground out from under the rebels. So, the Catholics enhanced and embellished the mythology about Quetzalcoatl's flight from Tula. They demoted him to a historical being, a "saint" and sent him *permanently* packing. Listen to Quetzalcoatl's Catholic epitaph. The first two sections that follow, Chapters XIII and XIV, are from Sahagún. The rest is Durán.

QUETZALCOATL, THE EXILED GOD

CHAPTER XIII

ABOUT THE TRACES HE (QUETZALCOATL) LEFT ON THE STONES MADE BY THE PALMS OF HIS HANDS AND BY HIS BODY WHERE HE SAT DOWN

Quetzalcoatl put his hands on the big stone when he sat down, touching it, and thus left the impression of the palms of his hands on that stone, just as if he had placed them in mud, where they would make a slight impression. He also left traces of his rump as he sat down on that same stone (rock), and all these traces (or impressions) show on the rock and can be clearly seen. He (Quetzalcoatl) on that occasion called the said place Temacpalco as he rose from his seat. Continuing his way, he reached another place called Tepanoalla, through which a large and wide river flows. Quetzalcoatl ordered a stone bridge to be made across that river, and over it he passed, and the place was called Tepanoaya. Continuing, he came to another place called Coahpa, where the necromancers met him to prevent him from going any farther, saying to Quetzalcoatl, "Where are you going? Why did you leave your village? To whom did you commend it? Who is going to do penance?" Quetzalcoatl, responding to the conjurors, told them: "In no way can you prevent my departure, for I have to leave forcibly." The said necromancers again asked Quetzalcoatl, saying, "Where are you going?" and he replied, "I am going as far as Tlapallan." "What for are you going there?" asked the necromancers. Whereupon he replied, "They came to call me and the Sun is also calling me." To this they answered, "Well and good; go then, but you are to leave here all the mechanical arts, such as the smelting of silver, stone- and wood-carving, painting, making feather-work, and other trades." The necromancers took everything away from

Quetzalcoatl and he (himself) commenced to throw all the valuable (rich) jewels he had taken with him into a spring (fountain), for which reason that spring was called Coscoapa, while now they call it Coahapa. [*H In post Tula times, skilled workers, tradesmen, merchants and other progressive people continued to worship Quetzalcoatl. Yet most Mesoamericans had known unconsciously that --try as some may to rehabilitate Quetzalcoatl --for some reason, Quetzalcoatl would never reconquer Tezcatlipocha. Nor was he the equal of Jesus. The court of public opinion consented to the Catholic wish that Quetzalcoatl stay in exile as did the Homo erecti, the Toltecs and other defeated but remembered lords. Sahagún and his informants were also performing as the local board of tourism.*]

Continuing, Quetzalcoatl reached another site called Cochtoca, where another necromancer came to meet him and said to him, "Where are you going?" Quetzalcoatl replied, "I am going to Tlapallan," to which the conjuror answered, "Well and good that you are going (there), but first drink this wine I brought you." "I cannot drink it, not even taste a little of it," replied Quetzalcoatl. The necromancer said, "You are to drink it by force then or at least taste a little of it because I dare not give it to any one of the mortals; they all get intoxicated; therefore, here now, drink it." Quetzalcoatl took the wine and drank it through a hollow cane, and having taken it, he got drunk and fell asleep, and he began to snore. When he awoke, he looked from side to side, he shook out his hair with the hand, and after that the said place was called Cochtoca.

CHAPTER XIV

HOW FROM THE GREAT COLD ALL THE PAGES OF QUETZALCOATL DIED IN THE PASS BETWEEN THE TWO MOUNTAIN RANGES THE VOLCANO AND THE "SIERRA NEVADA" AND ABOUT OTHER ADVENTURES (FEATS)

Quetzalcoatl continued on his way, and as he got farther on between the two mountain ranges, that of the Volcano and the Sierra Nevada, all the pages who accompanied him, and who were dwarfs and hunchbacks, died from the cold. [*H His entourage died in the mountains, as did the most pathetic Homo erectus Species War victims. "Now he has no warriors, not even an entourage. Fear him no more."*] He mourned deeply the death of his pages and, crying very bitterly, singing his song of sorrow and sighing,

he saw the other mountain range, which is called Poyauhtecatl, situated near Tecamachalco. In this manner, he passed through sites and towns, and left many traces in the mountains and on the roads... [*H tourist traps all*].

It is said that Quetzalcoatl was amusing himself and playing on a (certain) mountain, sat down on top of it, and thus descended (mounted on it) to the bottom; there he dismounted and repeated a similar trick many times (at other places). They tell how at another place he ordered a ball game to be erected made of square stones, where they used to play (ball); the game was called tlachtli; that during the game he himself drew a mark or line, called tlecotl, and that where this line is the mountain appears very deeply rent (gashed). At still another place he shot at a large tree, called pochutl, with an arrow that also was a tree, likewise called pochutl, and he pierced the tree with this arrow, and in this manner a cross was formed. [*H Associating the cross with Quetzalcoatl (Homo erectus) is legitimate. The Church was happy to adopt Quetzalcoatl as a vassal or apostle of Jesus. To do more than that, to refashion Quetzalcoatl into a loving supreme God, a Christ figure, as many Mesoamericans tried to do, was impossible. He was too concrete and not of the right (abstract) stuff.*] It is moreover said that Quetzalcoatl created and built houses under the earth (underground), which are called mientlancalco, and he also ordered a large stone to be so placed (erected) that it can be moved with the little finger. [*H Like Jesus, he pushed a boulder away from the cave in which he was buried.*] They say that even if there were many men who meant to move the stone, it wouldn't move, even though there be a great many.

There are other notable (noteworthy) things Quetzalcoatl did in many towns, and he gave names to all the mountain ranges, forests and sites. When he reached the sea-shore he ordained a raft to be made of snakes of the kind that is called coatlapechtli; [*H You know the type, all the gods have 'em.*]; he entered it and sat down as in a canoe, and thus he left, navigating on the sea, no one knows how and in what manner he arrived at Tlapallan. [*H This "raft of snakes" that Quetzalcoatl sailed to "Tlapallan" confirms our earlier interpretation of it. Personally, I missed his arrival, but I happen to know that Bergelmir, Balder, Fintann, Viracocha, the Titans and the fairies all turned out.*]

Durán's *Book of the Gods and Rites* was probably written ten to twenty years after Sahagún's, *A History of Ancient Mexico*, our source for the

above.¹⁴⁷ Durán introduces his chapter on Topiltzin Quetzalcoatl as, “treating what is known of a great man who dwelt in this land. His name was Topiltzin, our Lord, also known as Papa...” (Durán, 1971: 57). The publisher’s note then admits that, “The mystery of this man has not been completely clarified in our own times.” The publisher then shows this statement to be possibly the social science understatement of all time by quoting the historical studies of Wigberto Jiménez Moreno, of the Mexican National Institute of Anthropology as follows:

Topiltzin Quetzalcoatl was a son of Mixcoatl, Cloud Serpent, king of the Toltec-Chichimec people in the early period of Toltec history... Mixcoatl was murdered by a usurper; and Topiltzin’s mother, Chimalman, Shield Hand, died when he was born. The boy was brought up by his maternal grandparents in Tepoztlan, south of Mexico City (now in the State of Morelos), the center of the cult of Quetzalcoatl, the Plumed Serpent (originally a water deity and later God of the Wind). When the youth became a man, he was made high priest of this cult and adopted the name of the god. He spent most of his life in the city of Tula, or Tollan, where he acquired fame as a holy man. He dedicated himself to penance and fasting. [*How All this is true. Jesus told me so in person, when he was still alive, before he died.*]

My guess is that Durán personally contributed much of this, intending to make Catholic lies more obvious. If so, he largely failed. Dim-witted, Church-tolerated “scholars” still can’t make heads or tails of it. Durán’s chapter on Topiltzin Quetzalcoatl has only added to the confusion:

Before we begin to speak of the individual gods and of the rites and ceremonies with which they were honored, I wish to tell of a great man who once came to this land. I shall describe

¹⁴⁷ *A History of Ancient Mexico* was compiled from the first four of the manuscripts that became *Historia General de las Cosas de Nueva España*. The latter was written between 1558 and 1566 (Sahagún, 1932: 7). The dates for Durán’s works are unknown. The Catholics suppressed his two works on Aztec myth and ritual, the best of all the post-conquest sources, for 300 years. (See page 315 and footnote 116, above.) Due to the great subtlety and political sophistication of the work, it would be reasonable to assume that it was written toward the end of his life. He died in 1588.

his religious life and the cult taught by him, causing the Mexica to invent ceremonies and rites, adore idols, build altars and temples, and offer sacrifice, when they knew of him (in later times). [*H Ten-twenty years after Sahagún's writings, Durán too was describing Quetzalcoatl as a historical man. He was promoting the literal belief in Tula mythology. Others had already equated Quetzalcoatl with Topiltzin "Our Lord" Quetzalcoatl, titular head priest of the Toltecs. Now I ask you, would the Chichimec rebels have allowed either "Vemac" or the Toltec head priest to slip through their grasp and remain at large? No doubt some legitimate scholars have supported this nonsense--not because they're stupid, but because they're afraid to oppose the Church. "Topiltzin Quetzalcoatl" was important to the Church. "He" became their man in Mexico, leader of the Jesus fan club.*]

Topiltzin, Papa to the Indians, was a venerable and devout person, held in deference, honored and revered as one would a holy man. Much is known regarding him. I saw a picture of him (as he is portrayed in the accompanying illustration) on an ancient paper that was shown to me in the City of Mexico. [*H Durán's Plate 1*] This document showed Topiltzin with a venerable appearance: as an old man with a long red beard turning white. His nose was somewhat long with blotches on it, and somewhat wasted, a tall man, with long, straight hair, sitting in great dignity. [*H Never play poker with a priest.*]

He spent all his time praying in his cell; seldom was he seen. He fasted and abstained. He lived chastely; he lived doing penance. He built altars and oratories in all the wards of the city, and he set up images on the walls and on altars. He knelt before these images, worshiped them, and kissed the earth, at times with his mouth, at times with his hand. His entire life was occupied in constant prayer. This priest always slept upon the floor where stood the altar he had built. There his disciples came, and there he taught them to pray and preach. These disciples were known as Toltecs, which means Masters, or Men Wise in Some Craft.

[*H Mesoamerican priests did often perform penance and make obsessional gestures, but only when they weren't busy killing or eating people. Until we see our ancestors as the*

savages they were, we will not be able to see ourselves as the savages we still are.]

The great deeds and wondrous acts of Topiltzin, his heroic acts, are famed among the Indians. These deeds are of such renown and remind one so much of miracles that I dare not make any statement or write of them. In all, I subject myself to the correction of the Holy Catholic Church. [H *Durán did such a splendid job on this chapter, he performed such a strategic service for the Church, that I'm surprised they didn't make him Pope.*] But even though I wish to adhere to the Holy Gospel of Saint Mark, who states that God sent the Holy Apostles to all parts of the world to preach the gospel to His creatures, promising eternal life to all baptized believers, I would not dare affirm that Topiltzin was one of the blessed Apostles. [H *He was. In fact, Jesus came to North America, flew in, Holy Spirit Air, and anointed Topiltzin and me as apostles on the same day. Later, when Jesus died of dysentery, Top helped me bury him. I'll be opening the burial site soon. Don Trump is helping me develop it at one of those properties he buys up on the cheap, right at sea-level.*] Nevertheless, the story of his life had impressed me greatly and has led me and others to believe that, [H *"The inclusion of one of their local gods in our list of saints has made us more marketable here."*] since the natives were also God's creatures, rational and capable of salvation, He cannot have left them without a preacher of the Gospel. [H *To suggest otherwise would be a slap in the Indian's already-bruised and swollen face.*] And if this is true, that preacher [H *"our man in Mexico"*] was Topiltzin, who came to this land. According to the story, he was a sculptor who carved admirable images in stone. We read that the glorious apostle Saint Thomas was a master craftsman in the same art. [H *Actually, Top and Tom both graduated from Moses' school of stone chiseling and sculpturing, but they never got beyond journeymen level. All the masters are working for me on nature's miracles in stone at the soon-to-open Jesus Theme Park.*] We also know that this apostle was a preacher to the Indians; but that having become discouraged there, he asked Christ (when the Lord appeared to him at a fair) to send him wherever He wished *except to the Indians...* (Durán, 1971: 59).

[H *No, no, this is all wrong. Jesus allowed Top to go traveling after I arrived to take his place. How else do you think I learned so much about the Indians? Or do you, like some of those CIA kooks, think that I do it by “remote viewing”?*]

To return to our subject: Topiltzin was a man who had come from a foreign country. This indicates that he appeared in this land [as a newcomer], since I can find no account of his homeland. [H *Some of the Apostles were around so long that they forgot where they were from. I dropped in from outer space, with Jesus, in spirit form. In a previous life, I had been his driver. He materialized in Mary’s womb. I wasn’t so lucky. My first earthly incarnation was inside one of those animals that stood beside the manger. I’ll let you guess which one.*]

However, it is well known, that after he arrived in this country he began to gather disciples and to build churches and altars. [H *Quetzalcoatl did come from Maya land, where he had been known as Kukulcan. Yet Maya land is next door to the basin and not the other side of the world like Jesus and the Mid-East. The priest is holding a pair of deuces and insisting that he’s got a full house.*] He and his disciples went out to preach in the villages; they went up to the hills to preach, and their voices would carry two or three leagues like the sounding of trumpets. They preached in the valleys and performed wondrous things that must have been miracles. Astonished, the people called these men Toltecs... (Durán, 1971: 60). [H *I’ve got a wild imagination, but even I can’t match that one!*]

Durán proceeds for the next two paragraphs to describe the Christ-like miracles that Topiltzin Quetzalcoatl performed enroute to the sea, miracles embellished since the time of Sahagún. Not missing a trick, he and the Catholics stressed how Tezcatlipocha and his Mexica-associated agents continued to harass and oppress “the immigrant” Topiltzin Quetzalcoatl at every step of his retreat to the sea.

Borrowing a trick reminiscent of the Hebrew prophets, the Catholic priest then portrays the departing Quetzalcoatl as warning the Indians of the coming of Cortés (four centuries later) and the destruction they can expect for having spurned “God’s apostle.” [H *I can’t match any of it.*]

Durán describes Topiltzin Quetzalcoatl’s performance of Christ-like miracles before serving up another gem: Quetzalcoatl, so the Indians said,

left behind a tome filled with his mysterious, religious knowledge; but the Indians burned it. Durán, the enlightened, Machiavellian rogue then tries to exert some positive influence upon his sedulous and neurotic colleagues: “I was sorry to hear this because the manuscript could have shed light on our suspicion that it might have been the Holy Gospel in Hebrew. Vehemently I reprehended those who had had the book burned.”

Three pages of publisher’s notes and original text finish the chapter with historically-credible details about the Topiltzin Quetzalcoatl cult that had developed in pre-conquest times. Among this information are alleged Indian quotes, explicitly stating what is implied by Quetzalcoatl’s demotion within post-Tula official Aztec mythology from sun god to the (evil) morning star: Moteuczoma II and the Aztecs feared the return of “Topiltzin Quetzalcoatl” in very much the same way that they and men everywhere have feared the return of *Homo erectus*. By making Quetzalcoatl into the first missionary, the Catholics were turning this fear to their advantage, making the most of a potential ally.

Other tales expanded upon Quetzalcoatl’s status as the son of Mixcoatl. Another publisher’s note quotes Wigberto Jiménez Moreno as saying that a usurper named Ihuitimal murdered Mixcoatl. When Topiltzin Quetzalcoatl (“son of Mixcoatl”) reached manhood, he supposedly killed his father’s murderer, sought out his father’s bones and buried them on the Cerro de la Estrella (where the New Fire ceremony was held every 52 years). Of course, the literal interpretation of “son” exposes this tale as post-conquest speculation. Quetzalcoatl was the son of Mixcoatl only in the sense that the Ks are sons of the Rs.

This confused tale enlarged upon the Paleolithic Species War myth in which Quetzalcoatl (or Xolotl) creates mankind by hauling up out of the underworld the bones of a previous race, bones that the combined gods bring to life by committing auto sacrifice over them. (Cf. Brundage: 36.) The twisted latest version of this old myth attempted to accomplish what Christianity accomplished. There is within it some revenge for “the father” through the self-sacrifice (at least, the heroism) of “the son.”

But the Mesoamerican gods were not about to be amalgamated into two or three nonviolent groups. They were not about to be grouped in such a manner as to synthesize an uncompromisingly recognizable and murdered but forgiving “father” and a murderous but repentant “son.” For remember, the sons of the original sin victims, the sons of the murdered primal fathers, were *Homo erecti*; and the sons of the second sin victims, the sons of *Homo erecti* per se, were *Homo sapiens*. The masking of the subspecies identity of

the gods (as required to produce an amalgamated “father” and an amalgamated “son” only became possible after a hypothesized truce between the “good” *Homo erecti* and the “good” *Homo sapien* Species Warriors. Their “united opposition” to the “bad gods” (e.g. as developed by Mesopotamian, Germanic and Celtic priesthoods and Homer), gradually obscured the sub-species status of the Old-World gods. It blended them in a manner that made the later, Christian, father-son re-division possible.

In the Americas, the mythology surrounding Mixcoatl (Tezcatlipocha), Quetzalcoatl and the other Aztec gods was extensive and detailed. In the Americas and especially in Mesoamerica, traditions clearly distinguished the gods as either *Homo erectus* (avatars of Quetzalcoatl) or *Homo sapien* (avatars of Tezcatlipocha). All the American gods were light years away from being transformable into either a murdered but forgiving father or a murderous but repentant son. Jesus would always remain strange and incomprehensible to those who had been schooled in New World paganism.

Why was the pagan faith so strong, so uniform and so inflexible in the Americas? The answer comes from geography. Although the Species War began in Mesopotamia, from there (as geography suggests and the Tower of Babel myth verifies) our ancestors dispersed around the globe, driving and killing the *Homo erecti* before them as they went. This process was relatively swift in Western Europe, but even there it lasted for several thousand years. The diverse European peoples, veterans of the fighting, were relatively isolated from one another. For the peoples who entered the Americas this was not the case. All of them migrated through the Bering Strait, through an area shaped like an hourglass. They killed *Homo erecti* at the front end of the hourglass and talked about it at the other end. At the other end, they shared metaphors of the struggle, traded graphic symbols for the gods and jointly fashioned the most popular philosophies that explained the universe in terms of their common traumas and obsessions. They also had to remain bottled up in the hourglass or close to it until they learned to grow corn and acquired the population needed to overthrow the Aboriginal African Americans. This hourglass phenomenon accounts for Jeremiah Curtin’s important observation, on page 266, above that, the 1,000 to 2,000 linguistically distinct peoples of the Americas, “had philosophies of life, accounts of the origin of things, and systems of religion that resembled one another closely...” Yet, ironically, this early advantage that the peoples of the Americas enjoyed in developing clear and common religious symbols and philosophies, symbols and philosophies that culminated in “Quetzalcoatl” and “Tezcatlipocha,” was to become a great disadvantage. It

retarded the birth of the modern era in America. It retarded the development of a more abstract and creative, modern type of religion, a modern religion featuring a benevolent “God,” bloodless sacrifice, improved distant-neighbor relations and trade.

Would Judaism, Islam or Buddhism have converted the Mesoamericans more easily? I doubt it. Buddhist denial of separate things could never appeal to western hunters whose experience with the Deluge was intense and whose oral history was uniform. Stoical Mesoamericans would have feigned obedience to Muslim fiat. Any Judaic denial of participation in and responsibility for the Species War would have subjected the professor to riotous ridicule.

Again, due to the hourglass-shaped area through which Mongoloid Americans all passed enroute to the Americas, they got a head start in developing an elaborate and uniform religious philosophy and set of mythological characters. That philosophy explained the universe in terms of their obsession with the Deluge. Black, aboriginal American victims notwithstanding, their mythological characters were almost all deluge characters, either decidedly *Homo erectus* or decidedly *Homo sapien*. These characters, once condensed into Quetzalcoatl and Tezcatlipocha, proved to also be an excellent model for the ongoing class struggle, for the Fraternal complex as a whole (e.g. Tula); but they stood in the way of the transition to modern religion and the expansion of trade, the market and technology. Among the pre-conquest Indians, Quetzalcoatl was only a son of Tezcatlipocha in the sense that they represented K- and R-dominated society respectively. Moreover, the thought of any god (“father,” “son,” or whatever) representing both *Homo erecti* and *Homo sapiens* would have been hopelessly crazy for these Indians. *The Indian gods were all too well defined as Homo erectus deluge victims or Homo sapien deluge victors to absorb into themselves the bi-species Oedipal and Fraternal Complex components of either the forgiving Father or the repentant Son. Therefore, not one of their principal gods was anywhere close to becoming a modern “God,” a symbolic model for ending both Fraternal and Oedipal conflict.* Any attempt to displace the vivid, concrete and realistic Aztec pagan gods with the abstract, faceless and synthesized God of modern religion was bound to bring pagan Mesoamerica and the modern world into violent collision.¹⁴⁸

¹⁴⁸ The Tlaxcalans, the archenemies and preferred sacrificial victims of the Mexica, were conveniently situated between Vera Cruz and Tenochtitlan. After defeating them, Cortés

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won this large nation to his side for the two-year campaign against the Mexica. The Spaniards did not want to slay any of the Indians who could be converted; but “The ferocity of the Indian allies against their former oppressors could not be restrained... [T]he Spaniards...were shocked by the thousands of women and children who perished in the wholesale slaughter” (Townsend: 41). Though the modern nation that encompasses the Aztec empire calls itself Mexico and displays upon its flag the Mexican coat of arms and symbolic claim of having taken the region from *Homo erectus*, there are few if any direct descendants of the actual Mexica alive today.

