

VOLUME 3



DECODING THE DELUGE

and finding the path for civilization

By David
Huttner



DECODING THE DELUGE
AND FINDING THE PATH FOR CIVILIZATION

Volume III
Of Three Volumes

by
David Huttner

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TABLE OF CONTENTS FOR THIS VOLUME 3

36. DIGGING UP THE SUMERIAN GARDEN	03
37. THE POLYNESIANS, EASTER ISLAND AND THE PROPHETS OF CARGO	36
CONCLUSION	78
APPENDIXES	
A. THE ROMAN SATURNALIA: A SECOND SIN RITE	126
B. OLD WINE--AUSTRALIAN BOTTLES	130
C. OSIRIS IN THE UNDERWORLD: EGYPT IN A NUTSHELL	176
D. STONEHENGE AND OTHER ROCK MONUMENTS AROUND THE WORLD	209
E. THE COMMON CORE TO THE WORLD'S EARLIEST "HEROIC" LITERATURES	256
F. IMAN WILKENS FINDS TROY BUT FAILS TO UNDERSTAND RELIGION	294
G. ATLANTIS, THE FINAL THEORY	328
H. UNCOVERING THE FIRST AMERICANS	351
LIST OF WORKS REFERRED TO IN THE TEXT	388

CHAPTER 36: DIGGING UP THE SUMERIAN GARDEN

*There lives more faith in honest doubt, believe me,
than in half the creeds. --Alfred Tennyson*

In Chapter 35, we saw an Aztec myth about falling out of the garden due to picking blossoms from the tree of life, a crime that clearly equated with exterminating our parent species in the Species War. You've got to be wondering if Genesis 3 (Adam and Eve falling from the garden due to Eve picking from and Adam eating from the Tree of the Knowledge of Good and Evil) has the same meaning or (alternatively) relates to taboo sex as has been assumed by Freud and most modern men. A more thorough understanding of Mesopotamian mythology will provide the answer. Appendix D will give us absolute certainty of that answer. We'll then have a better understanding of our own, modern religion.

ISHTAR AND TAMMUZ

Recall Professor Langdon's description of Ishtar on v1-361 and the probability that she was once a witch. Langdon adds us that she was also known as Quadishtu, the ordinary Babylonian word for harlot. She was priestess of the temple prostitutes. (See Langdon: 30.)

So, the witches, such as Gullveig (Chapter 21, v2-15), Toci (Chapter 35, v2-372) and Ishtar, were women who consorted with men of both subspecies. After the Species War victory, these collaborators would have been burned alive. During the Species War, they would have been always pregnant, thus their later association with fertility and nature *per se*. We can surmise that this group of highly charged, ambivalent, Species War victims became the "Earth Mothers," "Great Mothers" or "Mother goddesses." In the pages ahead, Sumerian data that verify this. These witch/Mother goddesses were thought to have had a special reason for migrating annually with the greenery to and from the underworld.

It was thought that Ishtar and other Mother Goddess witches went regularly to the underworld to continue enjoying sexual relations with the Homo erecti. That's why the first kings --who, as Graves informed us (in Chapter 5, v1-133), were the above-ground, magical lovers of the Mother Goddess --were dispatched and replaced at the first sign of any loss of virility. The first kings had to be as sexually satisfying as the *Homo erectus* gods if the Earth Mother and the vegetation were to return in full and on schedule.

In pagan times, prostitutes were fixtures in most of the temples for similar reasons. The temples were houses for gods who happened to be on earth. After the defeat of the totem monsters (Species War victory) and the enthronement of Marduk and during Marduk's ordering and creation of the world, a passage of the Babylonian Creation Epic reads:

After King Marduk had issued the laws of the totality of the gods,
And for the Anunnaki of Heaven and Earth had decreed their laws,
The Anunnaki opened their mouths, saying unto Marduk, their lord:
'O divine light, lord who has brought about our deliverance,
What shall be our sign of deliverance before thee?

Come let us make a shrine, whose name is called,
"Thy chamber, lo it is our place of repose by night";
Come let us repose therein.
Come, we will found a shrine as an abode for thee.
On the day when we shall arrive we will repose therein.'
--Langdon: 307

Prostitutes were assigned to the temples to (mysteriously and in magical rituals) ingratiate any gods who might be traveling through the area. *Homo erectus* was thus assured that *Homo sapiens* had improved their attitudes and were deserving of divine beneficence. In their spare time and to make a living, the girls engaged in more concrete activities. A bronze model of a pagan temple, unearthed in Yunnan and on display in a Kunming, China park, confirms this primitive thinking. The women outside are depicted in sexually inviting positions. The roof depicts a large serpent, a welcome sign for the *Homo erectus* spirits flying overhead that this temple is for them. (Naturally I had to point all this out because Chinese people no longer prostitute themselves and couldn't make heads or tails of it.)

With the advent of modern times (trade, near-neighbor alienation and monogamy per Chapter 7) temple prostitutes and tales about the amours of the Earth Mother/Witches had to go. Prostitution and polygamy became abominations to all modern men who --for reasons necessary but unknown to themselves --had, *in their public aspect*, ceased to be libertines. Paganism's bacchanalian depiction of afterlife and the resurrection was left intact; but all traces of prostitution and polygamy became unacceptable within proper society.

So, at this time, our straight-laced, monogamous ancestors rewrote these myths to give the Earth Mothers a new motive for going to the underworld. The new motive reacted to the general tendency of rebellion to the new misery, to the

forced monogamy to which modern people have yet to fully adapt, to the psychic impotence they have yet to conquer. In the new versions, Ishtar was said to have married her own son; and it was understood that, as punishment for this violation of taboo, Ishtar or Tammuz had to seasonally serve time in Hell.

Fortunately, you don't have to rely completely on psychoanalysis and the logical development of my theories to know the nature of Ishtar's original underworld visits. The original myths would have included material that made great dramatic and burlesque acts in pagan pageants. Even the sanitized version of Ishtar and Tammuz preserved some of this for its entertainment value. For example, when Ishtar, goddess of love and war, arrives at the gate of Hell, wanting to conquer a realm instead of merely individuals, she says,

O watchman, open thy gate.
Open thy gate, I will enter.
If thou openest not the gate that I enter,
I will break the door and shatter the lock.
I will break the threshold and shatter the doors.
I will cause the dead to arise that they consume the living.
The dead shall be more numerous than the living. --Langdon: 330

Langdon reminds us that she made the same threat to Anu, father of the gods, in Gilgamesh when begging him to punish Gilgamesh for his rejection of her. It was understood that she had considerable influence with the Anunnaki (*Homo erectus* underworld gods).

Yet it is Ishtar's "sister," Ereshkigal, who is the reigning queen of Hell. That Ereshkigal is a *Homo erectus* unable to compete with the beautiful witch Ishtar is a safe bet based upon Ereshkigal's description (footnote 133, on v1-322). So, Ereshkigal, wanting to avoid humiliation, consents reluctantly to Ishtar's admission. Ishtar then undergoes the customary admissions procedure: at each gate of hell, she is stripped of a portion of her raiment until she passes through the seventh and final gate clad only in her birthday suit.

Ishtar fails in this post-modern, renovated myth, to displace her sister Ereshkigal as the queen of Hell. Ereshkigal imprisons her immediately. Her prolonged imprisonment causes the vegetation to fail, the water to dry up and men and animals to become infertile. In desperation, the male gods work for her deliverance. Ea (Enki) forms an image with his mind and creates the beautiful eunuch *Asu-su-namir*. ("His coming forth is brilliant." Ishtar was also the patroness of eunuchs who served in temples.) Ea then sends Papsukkal, the gods' messenger, to Ereshkigal with this eunuch as a gift after instructing the eunuch:

May Ereshkigal see thee and rejoice at thy presence.
After her heart becomes calm, her mind happy,
Cause her to swear by the life of the great gods.
Lift up thy head; turn thy attention to the leather halziqu vessel
(saying),
“Ho, O my lady, let them give me the leather halziqu vessel,
That I drink water from” [*H as an artificial penis*]. --Langdon: 332

Although much of the text for the next part is lost and probably deliberately deleted, Ereshkigal is apparently affronted by the offer of the eunuch and his leather penis. At an earlier time, the leather penis would have been an uproarious reminder that it was the best that she could hope for with Ishtar on the loose in the kingdom. Embittered, Ereshkigal demands ransom (money) instead. (Langdon: 333-334) Then Langdon informs us that the Akkadian texts for the ending of the myth are in great confusion and the Sumerian version of the remainder of the legend is illegible. Yet somehow, for some reason, Tammuz is made to periodically take Ishtar’s place in Hell.

I’ll show you that the “Akkadian confusion” and the “Sumerian illegibility” of Tammuz and his role in the myth relate to his conversion from son to brother of Ishtar. As modern men became more resigned to their monogamous sufferings, it became less necessary to suppress their polygamous longings with reaction formations. It was no longer necessary to punish Tammuz for incest with his mother. Moreover, a more appropriate prehistoric role and punishment for Tammuz were conceived. It was a role and corresponding punishment that the Akkadian priests --pursuant to their ever-more-perfect interpretation of Paleolithic myth and prehistory --needed to incorporate into the orthodox theology. It was a role and corresponding punishment that had been addressed only by a stand-alone myth that did not fit into the orthodox Ninurta (Marduk) history. Furthermore --as you’ll see in the next two sections --this role and punishment were not appropriate for the son of someone who had been the lover of the *Homo erectus* gods. So, Tammuz had to become the brother instead of the son of Ishtar, and the unconscious punishment for this sibling incest still provided a motive for the Earth Mother’s annual journey to the underworld and some degree of reaction formation to pervasive sexual frustration and the inevitable longing for a return to polygamy.

Before you meet Tammuz, you should meet some of the other Sumero-Babylonian luminaries. I’ll tell you about them as we review...

THE BABYLONIAN CREATION EPIC

To the Sumerian pantheon of more than five thousand deities, the Akkadians, Babylonians and Assyrians added a few more; “but in the great scholastic period of Sumerian theology (25th to 23rd centuries), the pantheon was reduced to a logical scheme; the temple liturgies for daily use in the church calendar, for festivals and expiation rituals, appeared then in their final canonical forms.” (Langdon: 88)

The Babylonian Creation Epic was a production of Babylon’s priests. With mostly minor changes, it incorporated an abbreviated Sumerian pantheon. The few major changes concerned Marduk. Bêl-Marduk (“the Lord-Marduk”) displaced Ninurta. His supremacy was dogmatized. His death and resurrection absorbed and eclipsed Tammuz. The Species War victory was equated with creation. These are examples of syncretism. They glorified Marduk, promoted the Marduk cult in its competition with other cults and reflected our immediate ancestors’ growing confidence and pride in *Homo sapiens* civilization. Although the adherents of other cults, especially non-Babylonians, did not originally support these modifications, “it is clear that the theories propounded in this epic are those that prevailed henceforth among Semitic peoples” (Cf. Langdon: 278-279, 289). Here is the Epic, with my comments as appropriate.

The primal father was Apsû, whose totem symbol was “the nether sea of fresh water.” Unlike his principal wife and “the dragon of the ocean,” Tiamat, Apsû is almost totally lacking in descriptive modifiers. Due to the apparent loss of most of the Apsû-related prehistory, he is rarely personified. This fading of the primal father is understandable in Mesopotamia, which is the origin of the most traumatic start of the Species War. Mesopotamia’s nearness to the African sites of the primal deed did not stop the Species War from overshadowing it.

Professor Langdon discounted the Mesopotamian belief that all things were descended from water (from Apsû). He described this proverb as modern theory, but he was mistaken. He wanted to believe (pursuant perhaps to modern, religious beliefs) that the earliest Sumerian mythology was monotheistic. The “God” he envisioned atop the earliest Sumerian pantheon was An (Anu). His evidence for citing An as the object of an early, Sumerian monotheism was An’s status as the sky god and his name, which means “high.” We’ll see that, although important, An is only (like Cronus, the Egyptian Seth, Odin and many others) a symbol for *Homo erectus per se*. Langdon, failing to see the Species War beneath its Great Flood cover, couldn’t distinguish the primal father from the father species.

The Sumerians, on the other hand, knew all about *Homo erectus*. Berossos, the Greek writer and priest of Bêl-Marduk, was able, as late as Alexandrian times, to learn much about the original, Paleolithic, totem forms of myth and ritual:

He says that there was a time when all was darkness and water in which came to life monsters of peculiar forms. There were men with two wings and some with four wings, and two faces. They had two heads, one of a male, the other of a female, and were androgynous. Some had legs and horns of goats, some horses' feet; some had the bodies of men and hindquarters of horses like hippo centaurs. There were men with heads of bulls, and dogs with four bodies and tails of fishes; there were horses with heads of dogs, and there were men and animals having heads and bodies of horses, with tails of fishes. All sorts of monstrous beings existed in this Chaos, and Berossos saw designs of them in the temple of Bêl in Babylon. --Langdon: 290

Among the curious seals that are on the earliest Sumerian tablets, Langdon cited a variety of fantastic monsters, serpents and a "design of a tower rising by five stages to a smaller but higher top stage on only one side" (the "Tower of Babel") and a grain goddess with a minor, male vegetation deity (Langdon: 89-90). Langdon expresses surprise that this male vegetation deity, who accompanies a precursor of Ishtar, possesses a beard. Tammuz, he notes, was always a youngster. He could have added -- in support of my theory of Ishtar's original objective in descending to Arallû -- that in this seal, Figure 63g, *the goddess is taller than the grain god and his companions. Moreover, while she has a vertically elongated (Homo sapien) skull, the grain god has an occiput with not*

one but two rearward projections, doubly suggestive of Homo erectus' bun.

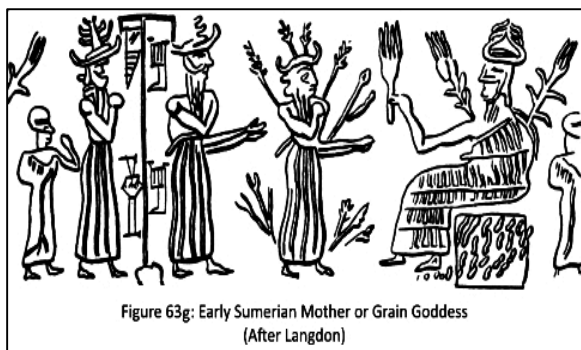


Figure 63g: Early Sumerian Mother or Grain Goddess
(After Langdon)

Now, look at how the Babylonian Creation Epic begins:

When on high the heavens were not named,

[*H Before the Species War creation of Homo sapiens' gods,*]

And below a home existed not,

[*H When men roamed in hunting and gathering tribes,*]

Apsû, the primeval, their engenderer,

And the "Form" Tiamat, bearer of all of them,

Mingled their waters together;

The secret chambers were not constructed and marshlands were not seen; [*H Before the Neolithic*,]

When none of the gods had been brought into being,
And they were not named, and had not been assigned destinies,
[*H Before the gods controlled the places where their corpses went*,]
Lahmu and Lahamu were brought into being and they were named.

The names of this male-female, pair of deities mean “hairy” (Black and Green: 115). The world belonged to (hairy) *Homo erectus* people, and they had digital language.

For ages, they grew up and became lofty.
Anshar and Kishar were created more excellent than they.
[*H Homo erectus evolved considerably before giving birth to our Homo sapien ancestors*.]
The days lengthened and the years increased.
Anu their son, the rival of his fathers--
Anshar made Anu his first-born equal (to himself).
And as to Anu, he begot Nudimmud,
Nudimmud, begetter of his fathers was he. --Langdon: 92

Anshar and Kishar mean, “The Host of Heaven” and “The Host of Earth.” Langdon (his page 291) says, “They were more excellent than the preceding deities. With them begins a series of emanations definitely regarded as gods of the pantheon and opposed to the powers of darkness.” This suggests that “Anshar” and “Kishar” respectively represent *Homo erectus* (the dead “Host of Heaven”) and *Homo sapiens* [the inheritor of (“Host of) Earth]. They also represent the antagonists of the Species War, which made them into gods and was remembered as having brought light into the world.

“Nudimmud” indicated the water god and a title of Ea, the third member of the *Homo erectus* trinity, An, Enlil and Ea (Enki). As I told you previously, these three symbolized the various *Homo erecti* according to the realms in which their corpses were disposed. You’ll soon see the evidence of this in its Babylonian Creation Epic context. Ea was also credited with creating the pantheon of artisan gods. The Babylonians said that Ea was the father of Marduk and man (H of *Homo sapien*). Earlier, the Sumerians had said that Enlil was the father of Ninurta (and by implication, *Homo sapiens per se*). Enlil was a god of Earth; and, like many other fierce *Homo erectus* gods (e.g. the Egyptian Seth, the Greek Typhon and the Hittite Teshub), he was also a god of winds. By most accounts, he was a

hostile god who encouraged Nergal (the negative aspect of the sun god) to bring the various floods and destructions of men. Ea's *Homo erectus* pedigree is certain. When not equated with "Lahmu" the sea serpent or "Oannes" the fish-man, he was, "wide-eared, wise, and mighty in strength."¹ (Cf. Langdon: 103, 106, 292)

Here starts the detailed and lengthy description of the original sin, the murder of the primal father, Apsû, and his timeless, "Earth Mother" wife, Tiamat:

[T]he gods banded themselves together, revolted against Tiamat, and glorified their defender (Ea). They troubled the mind of Tiamat with their singing in *Anduruna* (a name of the underworld in mythology) and their clamor was not diminished in the Apsû. According to this myth the gods still lived in the watery Chaos.

Their behavior was obnoxious to Tiamat, and Apsû, her husband, summoned Mummu, his messenger. Together they went to Tiamat.² They sat down before her and Apsû said:

Their way has become grievous unto me.
By day I find not peace, by night I sleep not.
I will destroy and confound their ways.
Let tranquility reign and let us sleep, even us.

Tiamat flew into a rage and planned to destroy the gods. Mummu urged his father Apsû to put an end to the rebellion.

Apsû hearkened unto him and his countenance beamed.
Because he planned injuries against the gods, his sons.
The neck of Mummu he embraced.
He lifted him to his knees and kissed him.

These three planned the utter annihilation of the gods and they repeated their decision to them:

The gods wept as they hastened.
Silence reigned and they sat whispering.

¹ Polynesian ancestors will better describe the differences between *Homo sapiens* and *Homo erectus* ears in the next chapter. As for the hearing ability of *Homo erectus* ears, recall that Germanic Heimdall could "hear grass growing." Search for "Long Ears," "Short Ears" and "Hearing Ear" in the e-book of this work.

² Mummu may be the sacredness, especially in speech or myth, which derives from ambivalence. The primal father is the original sacred object, the "father" of sacredness.

The exceedingly wise one, the clever in skill,
Ea, who knoweth all things, perceived their plan.

Time out! Look at the third line in the above passage! Where have we seen “the exceedingly wise one” before? This epithet or “Atarhasis” was a common Akkadian name for Noah, of flood fame. (See v1-32.) By referring to the man who is about to murder the primal father as “the exceedingly wise one” or “Atarhasis,” the same name that was often ascribed to the Babylonian Noah, our Babylonian ancestors are unwittingly admitting that “the flood” was also about murder and a preemptive attack. This common terminology facilitated the amalgamation of the traumas and gods. Continuing with the primal deed *per* the Babylonian Creation Epic and Professor Langdon’s summary:

Ea’s weapon, which he employed to subdue the dragon Apsû, was a curse and an incantation. The first combat between the gods and the dragons now arrives. Ea recited his curse over the waters and poured out sleep over Apsû as he lay in a cavern. Having him now at his mercy, Ea castrated him, severed his sinews, and tore off his crown.

Here’s a not so subtle clue as to what the conflict here is really about: “Ea castrated him, severed his sinews, and tore off his crown.”

His splendor he took from him and he clothed himself
with it.

He bound Apsû and slew him.

Mummu he tied and his skull he crushed.

He fixed upon the Apsû his dwelling.

Mummu he seized making firm his bands.

--Langdon: 292-293

“Mummu” is sacredness, so the reference here is to the paralysis caused by guilt and ambivalence, paralysis that Ea, the sons of the primal horde, had to overcome to kill their father, Apsû. This explains why paralysis of speech, keeping silent, became described as “keeping mum.” Mummu is the Assyro-Babylonian and original sin precursor of Typhon. In any case, Ea and his wife Dankina are thereafter said to “take possession of the Apsû” (the fresh waters). [*H Homo erectus, now cooperative and organized, took possession of the earth and reigned supreme atop Earth’s food chain, until...*] Dankina gives birth

to Marduk, causing him to “suck the breasts of goddesses.” [*H The survival of the first Homo sapiens (mutated Homo erecti) was contingent upon Homo erectus women nursing, caring for and becoming attached to these strange babies. Recall that Rhea had to hide the baby Zeus to prevent Cronus from eating him.*] Subsequently, Marduk, “surpassed all in height, and his proportions [*H his forehead and height*] were immeasurably great, overpowering to behold” (Langdon: 294).

Next, Marduk is described as Janus-headed (two-faced), corresponding to many traditions describing sun gods:

Four were his eyes, four were his ears.
When he moved his lips, fire blazed forth.
Four ears grew large, and
His eyes behold all things even as that one (Ea). --Langdon: 294

The last line suggests one meaning of this doubling of his eyes and ears. Our immediate ancestors are boasting (falsely) that their champion was the equal in sensory ability of the original, *Homo erectus* sun god, Ea; and that --by association --they are the equals of our archaic ancestors in sensory ability. *The two faces of the sun god may also derive from the transitional period, before the Homo sapien sun god fully replaced the Homo erectus sun god, a period when both shared this status.* Among the Germanic peoples, the double-headed eagle must have meant the same. Ditto for Roman Janus. We saw clearly in Scandinavia, Mesoamerica and Peru how *Homo sapiens* Species Warriors replaced *Homo erectus* counterparts as sun gods. It couldn't happen overnight.

A passage in Langdon refers obliquely to the era when *Homo erectus* (Enlil) was the equal of Ninurta as a sun god. In this other account of creation, preserved in a late Assyrian copy, Heaven and Earth, before the “creation of man,” were inhabited by “faithful twins,” “and the Mother goddesses had been made to thrive.” (Cf. Langdon: 313) The last phrase of this statement verifies that *the “Mother goddesses,” “Earth Mothers,” “Great Mothers” etc. (e.g. Ishtar) were originally “witches.” They were women who consorted with both subspecies. During the Neolithic, it was feared that the spirits of these always-pregnant “witches” controlled the verdure. So, the Homo sapien “witches” were forgiven for consorting with Homo erectus and given these eminent titles; but the memory of their polygamous ways had to be expunged in modern, monogamous times.*

In a later episode of the Creation Epic, Marduk employs the winds in his combat with Tiamat, as did Ninurta in struggle with Labu. This reference to the use of the winds suggests that the priests of Marduk were familiar with an earlier, independent Species War myth (Adapta), which employs the same metaphor

more realistically. Labu, this great serpent, was described as having oppressed cities and peoples before being conquered by Ninurta. I strongly suspect that in some totem, Paleolithic myth or ritual, Labu --who is "fifty miles long and six cubits wide" --swallowed (cannibalized) someone. The struggle of this person to get out of the coiled serpent is strikingly like struggling to escape an intestine, which occurs in the Irish, "The Fisherman's Son and the Grúagach of Tricks." One of these begot the other and the myth about the labyrinth of Greek mythology, the myth wherein Daedalus builds the labyrinth to house the Minotaur for King Minos of Crete. The labyrinth may also have been associated with the maze of underground storage rooms beneath the palace at Knossos. Note also that "labyrinth" probably was derived from "Labu," which confirms our suspicion that the Babylonian myth would have been the original. But returning to our present story, the Babylonian Creation Epic...

Tiamat, outraged by the murder of her spouse, creates a host of monsters (organizes numerous offspring) to make war upon the gods and avenge Apsû. The *Homo erectus* identity of all these monsters is transparent. Although the epic says that there were eleven of them (one too few), those named are nine in number. (Number nine is, as we've seen, symbolic of death and dead *Homo erectus* whose gene line came to an end as do the digits with number nine [0,1,2,3,4,5,6,7,8,9].) The nine names are all abstractions, descriptions of fierce fighters; but the totem images are quite concrete. Kingu, their leader, is a dragon. Labu has been mentioned. When not a great serpent, Labu was a lion (Langdon: 286-287). Another is a winged lion; one is a scorpion man; Zu is a gigantic storm-god and a bird of prey --sometimes the horse Pegasus; the Assyrians included a winged human-headed animal with long beard; and one is an ostrich, a universal demon among the Semitic peoples. Chimera may also have originated as one of Tiamat's monsters. It had the torso of a lion and the lower body of a serpent. In Greek mythology, it represented the fiercest and last of the *Homo erecti* whom hybrid Bellerophon and Pegasus eliminated on their flights around the world. The most complex of Tiamat's monsters was Mushussrû. Mushussrû had the body and head of a serpent, the forefeet of a lion, the hind legs of a bird of prey and the tail of a scorpion. In the late period, Mushussrû was identified with the constellation Hydra.³

³ Many myths, especially Irish myths such as "Kil Arthur," testify to *Homo erectus*' staying power, the cunning ability of the few surviving *Homo erectus* males to seclude themselves and mate with the seemingly innocuous, spared females to keep their race alive. Hydra, the nine-headed serpent that was slain by Hercules and grew two heads for every one that was cut off, symbolizes this phenomenon.

As we saw in passages cited in Chapter 19, the other gods were unable to stand up to Tiamat and her monsters. Ea and Anu fled before her, and an “assembly” of the Anunnaki and Igigi [*H proponents of order, the “good” Homo erecti*] petition Marduk to come to their rescue. [*H Marduk, like the Homo sapiens whom he represents, was not involved in the primal deed, which has supposedly ignited the wrath of Tiamat.*] Marduk agrees on the condition that his word shall be supreme ever afterward. The gods agree to give him kingship of universal power and admit him [*H the Homo sapien victors of the Species War*] to their assembly [*H to the Sumerian pantheon*].

Once the deal is done, the young champion, “made ready bow and arrow and took a toothed-sickle in his right hand. Forked lightning he held before his face. Bow and quiver hung at his side...He was clad in a kaunakes, and a sheen of flames surrounded his head.” --Langdon: 300

After a fierce struggle, Marduk gets the better of her:⁴

His arrow tore her belly, severed her inwards, and rent asunder her heart. He bound her and stood upon her corpse. Her host of dragons scattered and fled in terror. They sought to save their souls alive but were trapped and bound... All the eleven dragons were bound and cast into prison. Henceforth they became gods of the lower world. They were also identified with various constellations by the astronomers.⁵ Kingu also was bound and handed over to Nergal, god of Arallû [*H the underworld*]. Marduk seized the Tablets of Fate from Kingu’s breast, sealed them with a seal and fastened them to his own breast.⁶ --Langdon: 302-303

Next, an esoteric and verbose passage is summarized by its last line: “He [*H Marduk*] caused Anu, Enlil and Ea to occupy their abodes [*H heaven, earth and fresh-water sea respectively*].” Of course, you and I know that what this really means is this: the *Homo erecti* who were burned in Deluge bonfires were associated with the heavens into which their ashes rose, and they were

⁴ In the Sumerian forerunner, Ninurta’s monster-foes are all males.

⁵ Notice that this line confirms my speculation of v2-308, that the identification of all the constellations was a product of our ancestors’ obsession with “the Deluge.”

⁶ The “Tablets of Fate” were the equivalent of the “book of predeterminations” and corresponded to our unconscious obsessions.

symbolized by Anu; those that were buried became associated with the underworld and condensed as Enlil; and those that were drowned or thrown as corpses into the waters became Ea, the lord of the Apsû. There was a tendency for all these *Homo erectus* to condense into one, into one Species War victim, into An (or Anu). Thus, Langdon confused An or Anu with the similar sounding and similarly fated primal father, Apsû.

The constellations, astronomical projections of our ancestors' obsessions, were similarly divided into three bands. The overhead band belonged to An, the southern to Ea and the northern to Enlil. The fifth, of the six Babylonian Creation Epic tablets, contained a poem on the creation of the heavens and Marduk's assignment of stations therein, stations (especially the planets) that influence the affairs of men.

Next, an assembly of all the gods, including the Anunnaki and Igigi, consented to Marduk's determination to create man, for which the blood of a god is needed. Kingu, the chief culprit of the Tiamat rebellion (Species War), falls victim. Marduk brought Kingu before Ea and slew him. From Kingu's blood Ea made "savage" man. (Cf. Fiore: 146) As I suggested in Chapter 19 and as the Epic will further suggest, this Mesopotamian episode refers to the creation of the "black- (or dark-) headed people." It provided a mythological rationale for the wishful thinking of Neolithic Mesopotamians who enslaved the last *Homo erectus* survivors and wanted to believe that these slaves were a third and inferior species. Like the American savages that enslaved black-skinned people many thousands of years later, they falsely claimed to have seniority (of birth or habitation) over their victims.

Then, as already cited, Marduk assigned the three hundred Anunnaki to the underworld and to the management of the "ways of the earth" and the three hundred Igigi to heaven. They agreed to the construction of temples, houses for the gods.

When the gods assembled to congratulate Marduk on his victory, Anu kissed Marduk's bow and gave it three names: one is lost on the tablets, one is Bow Star (Canis Major), and the other is "Long Wood." Do you see the meaning of "Long Wood?" A tree is suggested by this epithet. The original sin weapon, the club, and the second sin weapon, the bow and arrow, were both wooden weapons associated with trees. Keep "Long Wood" in mind. Let it incubate in your unconscious as we prepare to interpret Genesis 3, as we approach the authentic, Sumerian Garden of Eden in the last subsection of this chapter.

Next, Marduk issues decrees involving the "dark-headed people," decrees from a fragmented text that Fiore summarized for us in Chapter 19, decrees calling for services to the gods:

His command is made surpassing...
He has been exalted, he the heroic son...
His supreme rule is made surpassing...
May he shepherd the dark-headed peoples...
Forever without forgetting let them rehearse [his deeds].
May he establish for his fathers the great cult offerings.
May they... perform their upkeep, and appoint their festivals.
May he smell incense; their food offerings may he receive.
As an imitation of what he made in Heaven, on Earth a...
Shall he order and the dark-headed people shall dwell...
Let mankind think of their god.

Langdon suggests filling in the lacuna of the *seventh* line from the top of this passage with “the people.” It may have read “the dark-headed people.” This tablet was among the many that Fiore described as “mutilated.” Recall that Tigay showed us -- with his comparison of the most early and recently excavated, standalone Gilgamesh tablets on the one hand and the Babylonian standard version of the epic on the other --that many of the changes were “surgical.” This section of the epic prescribed the use of the “black (or dark)-headed people” in the rites that will be described momentarily. Although they were substituting for their ancestors in these rites, they obviously did not measure up to the divine, *Homo erectus* descriptions that were so much inflated by reaction formation. Thus, we find here another reason why the remaining, enslaved and docile *Homo erectus* would have been thought of as an inferior race, a hybrid cross between gods and apes. Indeed, it was metaphorically correct to describe them as having been created by the blood of Kingu because their servility and degradation was a result of “Kingu’s” defeat.

The sixth and last tablet of the Babylonian Creation Epic lists the many different names for the various gods. It is of little interest to us.

Of great interest are other tablets that preserved directions for the second through the fifth days of this eleven-day, New Year’s (spring equinox) celebration. Ditto for some of the hymns cited by Langdon, hymns that describe the Babylonian Creation Epic rituals. I’ll show you only those lines and Langdon interpretations that suggest either the Species War or its aftermath as I have interpreted it or “services to the gods” that the black-headed people would have been likely to perform as surrogates for their ancestors. By Bronze Age times, *Homo erectus* Species Warriors had become “lesser gods.” Here are the lines:

Thou (Marduk) burnest up the mighty ones by thy flame.
--Langdon: 315

But the hymn speaks also of Marduk having cast the dragons into fire and then having mercy upon them. --*Ibid.*

Take note: to have had mercy upon the “dragons” that were “cast into fire” confirms that all the *Homo erecti* were not killed.

There was also a tradition, which will appear in the mystery ceremonies, of (*H casting Kingu into fire*). --*Ibid.*

They were clothed in red garments and their loins were bound with date palms. They remained in the temple of the god Sakut (Ninurta) until day six. Then a swordsman severed their heads and burnt them before Nabu [*H Marduk's son*]. These were emblems of the serpent-dragon Mushussrû and the Scorpion-man, two of the monsters originally subdued by Ninurta. The ceremony again discloses a trace of a lost myth in which the dragons were cast into fire. --Langdon: 316 [*H These would have been identical to the grisliest Aztec rites.*]

Mars, usually the planet of Ninurta, is addressed as the Fire-god Gibil. --Langdon: 317

This next one is virtually a flashing neon sign saying, “Deluge Bonfire”:

Soon after sunset on the fifth day the high priest made a bundle of forty reeds each three cubits long, dug a trench in the temple-court and placed the bundle of reeds therein. Honey, cream, and oil were poured upon it and a white bull [*H our father species*] was brought to the trench. The reed bundle was set on fire. --Langdon: 319.

Again, forty equals ten (perfect or complete), times four (in all directions). As suggested by the forty days and forty nights of “the Deluge,” the Species War was total and complete and swept *Homo erectus* from every corner of the earth.

A fire was kindled beneath an oven and a sheep placed on it; this meant Kingu, husband of Tiamat, whom Marduk burned. They lit

firebrands at the oven, and these meant the merciless arrows ... of Bêl, which, as they were shot, carried terror and smote the mighty one, with blood and gore they were stained, sprinkling the mountains (with blood). The mountains meant the gods. --Langdon: 320

In the ceremony, the king lifted a weapon above his head and burned a she-goat; that meant Marduk who lifted weapons above his head and consumed in fire the sons of Enlil and Anu. Here again the myth of the casting of the dragons into fire appears in the ceremony, but not in the epic... (Langdon: 321).

In the ritual, a cavalryman, who [carries] a sweet fig and holds a... in his hand, and who brings it in to the god, showing the fig to the god and king, meant him whom they sent to Enlil whom they bound and whose hand Nergal took (*Ibid.*). [*H Dark, bulbous figs associate with charred Homo erectus scrotums. Marduk castrates Enlil as Ea castrated Apsû.*] ...

Eunuchs shouted, made clamor in the plain, hurling firebrands, emitting loud cries, lifted each other up, and acted distractedly; these symbolized those who against Enlil and Anu made uproar, and poured out their terror upon them, but whose...they (the gods) severed and [cast] into the Apsû. (*Ibid.*)

Many tablets and texts preserve parts of the *Zagmuk*, the Epic of Creation at the Assyrian New Year's Festival. This festival included the most recent Babylonian additions to the Creation Epic, one of which portrayed the death and resurrection of Bêl (the Lord) Marduk.

Professor Langdon correctly observed that this addition to the traditional epic represented an attempt by Babylonian priests [perhaps the greatest interpreters of myth (prehistory) that the world has ever known] to amalgamate or syncretize the cult of Ishtar and Tammuz. The latter was also tremendously popular because it presented a mythical example of resurrection (appealing to the universal longing for immortality) and presented it within a context that included unconscious, prehistoric truths.

Here's the story of Marduk's resurrection. Like the apparent death and renewal of the vegetation and the related and apparent cycles of the sun, Marduk died and was resurrected at Nineveh and Babylon. "That the myth and ritual were well known throughout Syria, Phoenicia, and Palestine, at least in certain mystic and Gnostic cults, [**H with which Paul was very familiar**] is certain" (Langdon: 322-323).

At the start of the act, Bêl is missing and it is learned that he is imprisoned in the lower world, and a messenger hurries to cry out, "Who shall bring him forth?" Nabu, Marduk's son, seeks after the bound father. Men run through the streets yelling, "Where is he held?" and Marduk's wife prays to the Moon-god saying: "Give life to Bêl." She comes to the gate of the tomb seeking him and finds "twins" guarding the tomb. Celebrants commence wailing for the bound god who has perished from among the living. Reference is made to the wounds of Bêl and his blood. A goddess descends to search for him.

An obscure reference refers to Nabu, Marduk's living son, as saying, "I am not a sinner and have not been condemned to my father's fate." Nabu then refers to another sinner who --like the two robbers who were crucified with Paul's Jesus --has been condemned to die with Bêl. The head of a sheep is tied to the door of the temple of the Beltis [*H goddess*], which symbolizes the head of the sinner who they slew with Bêl. [*H Tammuz was a shepherd; so, we know that the Beltis is Ishtar, Beltis of Erech. The head was Tammuz'.*] A messenger brings Ishtar the news and she descends only to find a sorcerer who gives her a garment of one of the deceased. [*H Confirm my previous comment.*]

Langdon absurdly suggested that this garment was Marduk's and that the fragmented and obscure text here relates Ishtar's love for Bêl. To justify this, he cites her having suckled him. But many goddesses were supposed to have suckled Marduk; and as a Mother goddess, Ishtar suckled all the gods and the kings of Assyria. As Ishtar descends into the underworld crying, "Oh my brother, my brother..." it is for Tammuz that she is crying. Tammuz was the other person, symbolized by the sacrificed sheep, who was punished with Bêl-Marduk.

The Epic of Creation is then sung, narrating Marduk's mighty deeds, and the high priest wails: "What was his sin? What was his sin?" Next the text speaks of the resurrection of the other person [*H Tammuz*] from the house of bondage where he had been sent by judgments imposed upon him. There is mad racing in the streets and some reference to Bêl's clothing, which had been brought to the temple of his wife, Beltis of Babylon. [*H If all the garments brought up from hell had been Marduk's, they would have been brought up at one time by the same messenger.*]

Although from here to the end of the story, the sources are said to be very sketchy, Professor Langdon shows a lack of interpretive imagination that is inconsistent with his education and intellect. One is almost forced to conclude that he was afraid of losing his chair at the university or of some similar sort of violent and hysterical reaction from neurotic Christians. As for me, there are empty seats behind the wheels of taxis all over town; and I am convinced that we must break the worldwide tyranny of insane savages if our species is to survive and if life is to be worth living. I shall, therefore, continue...

Langdon notes that Bêl is resurrected but wonders why his chariot, which speeds to the New Year's Festival house, is without its master; and the celebrants who break into Bêl's tomb apparently do not find him or the body (Langdon: 322-325).

Anyone who is at all familiar with Paul's "Jesus" should see that Paul lifted all the basics of Jesus' death and resurrection from Bêl-Marduk: Bêl's fate is the same as that of Jesus. *He ascends to heaven to assume the heavenly throne after first being punished for (and absorbing all the responsibility and guilt that belongs to the rest of us for) the Species War. That's why Marduk's son pronounced himself innocent. That's why havoc had to be acted out in the streets of Babylon when Bêl was reported missing. Its purpose was to define him as a historical scapegoat for every man, a substitute whose death and resurrection would provide redemption and hope of immortality for everyone.*

To his credit, Paul exceeded the Babylonian priests in condensing *Homo erectus* as "the Holy Ghost," the victims of both the first and the second sin as "the Father" and the perpetrators of both the sins as "the Son," as "Jesus."

Paul was also smart enough to see why Tammuz had to descend for judgment with Marduk. Paul noticed too how unrealistic it was to have a familiar god arraigned without citing the charges in his indictment; so, he substituted two nameless "robbers" for Tammuz, robbers whose role, Tammuz' role, could remain unconscious and not divulge the meaning of the Species War.

Do you know what the "crime" of Tammuz was? This "crime," that Tammuz appears to have acquired with the absorption of another god, related closely to the prosecution of the Species War. Do you see to what sort of "criminal" the Mother goddess/witch Ishtar could not be a mother and had to become instead a sister? Do you see why Tammuz invariably won his case before the underworld judges, why this god, celebrated each spring by scores of different names, was always acquitted? The logic to his acquittal has nothing to do with reviving vegetation.

We'll discover these answers in the next section. For now, take these hints: it was not just because the priests of Marduk wanted to be rid of a competitor that Tammuz was restored to life and released from Hell. His "crime" had to do with technology; and technology is morally neutral. It can be used for good or evil.

OTHER SUMERIAN LEGENDS (ADAPTA AND TAGTUG)

There are two more important legends that we need now to examine. They will tell us what Tammuz' "crime" was and enable us also to see what happened in the original Sumerian "garden" --the garden upon which Genesis 3 is based.

The first legend, of *Adapta*, is in a poem that has been preserved only in one Canaanitic-Babylonian and one Assyrian fragment:

Adapta of Eridu was famed in legend as a sage, and his ordinary title *apqallu* indicates that he was one of the pre-diluvian wise men... "At that time, in those years, Ea created the sage, the Eridian like a leader among men." None could annul his command; he excelled in wisdom, and the Anunnaki, gods of the Ea pantheon, had given him his name. --Langdon: 175-176

Immediately suspect Adapta of being a condensation of the *Homo sapiens* Species Warriors. It sounds as if this "prediluvian wise man" was, like Atarhasis and Utnapishtim, an "exceedingly wise" (v1-32) rebel leader in the commission of the second sin. Of course, the scene is not primitive enough for the original sin, which Ea has already committed; and the only leader whose command could not be annulled would be the commander of the *Homo sapiens* Species Warriors.

Next, we are assured that Adapta was -- originally -- a guiltless, faithful and obedient son of Ea (the *Homo erecti* whose fate it was to live among the fishes):

His hands were clean, and he was a priest of lustrations (*pasisu*), who superintended the rituals. He worked with the bakers and provided the food and holy water in the cult of the Water god of Eridu, preparing the altar table, and without him it was not cleared away. He sailed a boat and pursued the trade of fishing for Eridu [*H Eridu was once near the mouth of the Euphrates River*]. Daily he guarded the sanctuary of Eridu, when the far-famed god Ea went in to his sleeping chamber. At the quay of Eridu he embarked on a sailboat; the wind arose and his boat went out to sea, as he steered with his rudder. The south wind blew and his boat sank. --Langdon: 176

As you already know, the wind was symbolic of Enlil, of the god of earth and winds, of the *Homo erecti* who were planted. In retaliation for some aggressive or

tyrannical acts committed by the *Homo erecti* living to the north (the “south” or southerly “wind”), Adapta opts for war:

“I will break thy wings,” he said to the south wind, and as he spoke the wings of the south wind were broken. –*Ibid.*

So, push came to shove. *Homo sapiens* and *Homo erectus* may have been, like men marooned at sea, in a situation where one had to kill and eat the other. Breaking the south wind is symbolic of *Homo sapiens* breaking through his northern border with *Homo erectus*, leaving the lower (least desirable and flood-prone) part of the Tigris and Euphrates Valley and overrunning the upper (northern) part of this river valley.

For seven days, the south wind blew not and so Anu called to his messenger *Ilabrat*:

“Why has the south wind not blown
Upon the land for seven days?”
His messenger *Ilabrat* answered him:
“My lord, Adapta, son of Ea, the wings
Of south wind hath broken.”

Saying that the news of the war reached Anu, the *Homo erectus* victims of the bonfire, the *Homo erectus* in heaven, the evolving “God,” is equivalent to saying that the fighting engulfed the world and resulted in *Homo erectus*’ extinction.

Langdon informs us that *Ilabrat* (or *Ili-abrat*, “god of the wings”) was Sumerian *Papsukkal*, the “Chief Messenger” of the gods whose clay figurines are often uncovered in boxes near the foundations of temples. Langdon’s sketch of *Ili-abrat* shows a stocky man in hooded sack cloth, holding a “wand” the length of a spear, chin covered with a full beard, lines suggesting a thick and continuous supra-orbital ridge and occiput resembling the white crown in my Figure 87a (1), page 206, below. *Ili-abrat* or *Papsukkal* is obviously a thinly disguised *Homo erectus*. (Cf. Langdon: 176) It gets better:

Ninsubur is the deity to whom the titles *Papsukkal* and *Ili-abrat* really belong. On monuments, he is represented by a raven, sometimes accompanied by the inscription, “good *Papsukkal*,” or “god *Sukkal*” ... When Anu bestowed upon *Ishtar* her divine powers he addressed her in the following words:

My faithful messenger, whose lips are precious, who knows my secrets, *Ninsubur-Ili-abrat*, my seemly messenger, verily shall be the executor of thy desires at thy side.

Before thee may he constantly make agreeable the intentions of god and goddess.

Ninsubur is only a form of Tammuz, who, with Ningishzida, guard the gate of Anu. --Langdon: 177

Bravo Professor Langdon! (Stephen Langdon passed away in 1937, but his ghost is riding in the taxi with us.) Can you see, reader, how observant he was? His failure to see the general outline of Jesus' resurrection in the fragmented texts of the earlier Marduk was not characteristic of him. Of course, Langdon is correct here. When it became necessary in modern times to transform Ishtar into a monogamous woman, the logical man to become her monogamous lover was either Ninsubur, her bodyguard and constant companion or Dumuzi. Ninsubur and the Sumerian predecessor of Tammuz, the ante-diluvian shepherd, king and god Dumuzi, were both identified with the "faithful shepherd of heaven," Orion. (Cf. Langdon 177, 205) Dumuzi was the good shepherd and king that Ishtar, the Mother goddess, searched for after the flood to mold men into an ordered society that the gods would not have to destroy again (*He a shepherd-king who could tame our Fraternal Complex and pacify the murdered and wrathful gods*). (Cf. a passage from the "Legend of Etana" in Langdon: 166-167) Dumuzi eclipsed Ninsubur over time, perhaps because fertility was ever more important to Neolithic men than to us and because messengers between men and the gods became less important as the most powerful gods were thought to be *Homo sapiens*. I will show you, before the end of this section, how Tammuz resulted from the condensation of Dumuzi and another god -- Tagtug. Even the name "Tammuz" was apparently derived from the "Ta" of Tagtug and the "muz" of Dumuzi (the "i" being a Sumerian suffix).

The rest of the Adapta myth can be summarized. It reflects our Mesopotamian ancestors' desire to obtain literal immortality, "afterlife," the eternal life that we imagine gods to have. It is one of the precursors of Genesis 3, which refers to man's alleged loss of immortality due to being kicked out of the Garden of Eden.

The *Homo erectus* gods obtained their "immortality" (in myth and ritual) due to losing the Species War. The *Homo sapiens* winners of the Species War won the possibility of actual immortality for their descendants. For Sumerian descendants to want the former variety of immortality was asking to have their cake and eat it too. In most of their mythology, our Sumero-Babylonian ancestors referred to this

“cake” as a plant (e.g. the plant that Gilgamesh sought and the serpent stole from him in his epic). In “Adapta,” the plant is the “bread and waters of life.”

With Ea’s help, Adapta answered Anu’s heavenly summons to account for the “broken wings of the south wind.” Adapta even won Anu’s sympathy by appearing before him in a late, *Homo erectus* disguise: “soiled, wearing sack cloth, and sporting boils all over his body.” But Ea, who was occasionally the benefactor of man, was coaching Adapta; and here the essential Ea, the condensation of the murdered *Homo erectus* of the sea, stepped forward. The wrathful Ea, “jealous of man,” deceived Adapta. Ea advised Adapta to refuse the “bread and water of life” that Anu was soon to offer, falsely claiming that it would be poisoned. So, Adapta refused the good-faith offering, lost his hopes of immortality and our Akkadian ancestors received a dose of bittersweet medicine for theirs. (Cf. Langdon: 177-183) Here Ea is equivalent to the (*Homo erectus*) serpent that steals immortality (the “plant” or “bread and waters of life”) from Gilgamesh.

Now for the other Sumerian myth, the myth of Tagtug:⁷

Among the primeval heroes who were clients of the Water-god, Enki-Ea, was also one Tagtug... Tag-tug is invariably designated as a god, and the syllables mean, literally, “maker of garments.”
--Langdon: 190

Like Adapta, this “maker of garments” was, “a client of Enki, and a doorkeeper of Enki in Eridu.” (*Ibid.*) In other words, Tagtug was associated with the Species War victors. He was a warrior-priest who was once confined with our first Mesopotamian ancestors at the mouth of (the “door” of) the Euphrates. But why would a man with these credentials be a maker of “garments”? At this early time, making garments (animal skin clothing) would have been women’s work. This taxi driver doesn’t believe it. It sounds to me as if these “garments” are covering up more than living flesh.

A long Sumerian poem on the origin of civilization stars Tagtug:

In the mountain of Heaven and Earth,
When Anu had created the gods, the Anunnaki,
When the Grain-goddess had not been created,
And had not been made verdant,

⁷ Langdon follows the tradition (as I often do) of referring to lesser-known or eclipsed myths as legends. But if the material is sacred [related to the prehistoric objects of the godhead (of the two complexes)] the distinction between a “legend” and “myth” is just the result of a popularity contest.

When Tagtug, the...of the Land, had not yet been made,
--*Ibid.*

This poem has an additional forty-one lines that all say very little. The in-line location of three of the poem's four lacunae and the strategic loss of a modifier for Tagtug make the lacunae appear to have been surgical and intentional. This entire poem describes life before the "Deluge." Notice that, "Tagtug had not yet been made." Certainly, "Tagtug" does not refer to garments because they are much older than *Homo sapiens*, and garments are unlikely to be the subject of trauma that would cause their inventor to become the subject of sacred myth.

Of much greater help to us in defining Tagtug is another long Sumerian poem on paradise and the loss of eternal life. As Langdon correctly notes, it treats these subjects differently than does the poem on Adapta, and it is, "an almost complete parallel to the Hebrew legend of Adam and the Garden of Eden" (Langdon: 194).

The poem's first lengthy section describes paradise, the abode of Enki and his wife Dankina, as a place without strife. Even the animals (*H before acquiring fiery Homo erectus souls*) are all vegetarians.

The next three sections describe Enki and the Mother goddess Nintur. "The offspring of this divine pair was Tagtug...founder of civilization. He is described throughout as a god"⁸ (Langdon: 197).

The next section of the poem describes Tagtug's education. It has been heavily censored; but as Langdon notes, "Nintur [*H yet another name for the Mother goddess*] seems to be giving him his education in a garden" (Langdon: 198).

Nintur assures Tagtug that Enki was his father. Tagtug, as we can well imagine, represents one of the first mutant *Homo erecti*, a *Homo sapiens*; and he needs to be persuaded that Enki is really his biological father.

Nintur orders two attendants to help Tagtug in the garden. Then Enki discovers Tagtug in the garden. In answer to Enki's "Who art thou," Tagtug admits that he is a gardener and makes mention of a fig. (As we have already begun to see and shall know with greater certainty in Appendix E, dark, bulbous figs were symbolic of charred *Homo erectus*, especially *Homo erectus* scrotums.)

⁸ Where I have inserted "...", Langdon writes "the weaver and smith." This is obviously a much later characterization of Tagtug. It is significant only in so far as these later interpreters correctly perceived (or knew prior to editing) that Tagtug had something to do with technology.

Enki declares, “I will bestow upon thee the form of a god.” In Langdon’s words, “Tagtug joyfully opened the door of the temple.” (He became a god due to something that he produced in the garden.)

This section of the poem --its preserved part --ends with three lines emphasizing that Enki educated Tagtug. (*Homo erectus* taught us his culture.) Seven plants are said to grow in the garden, and Nintur repeats to Tagtug that it was Enki who impregnated her (that Enki is Tagtug’s father; *Homo erectus* is our father species). (Cf. Langdon: 198-9)

The next section of this poem is the heavily edited Sumerian version of the fall of man from the garden (the falling out of Tagtug and his ancestors, of *Homo sapiens* and *Homo erectus*). It begins with Enki naming the plants, which here are many, more than seven -- confirming that the previous reference to seven plants merely alluded to fraternal hostility in the garden. All these plants Tagtug may “gather therefrom and eat.” The plant that we can imagine being forbidden to Tagtug (*Homo sapiens*) is not mentioned in the heavily fragmented (and probably edited) text. (Cf. Langdon: 199)

But there follows this curse:

Ninhursag [*H the Mother goddess*] spoke an oath in the name of Enki,

“The face of life until he dies shall he not see.”

The Anunnaki sat in the dust (to weep).

Violently she spoke to Enlil,

“I, Ninhursag, bore thee a child and what is my reward?”

--Langdon: 200.

Enki has been killed; and his wife, the Mother goddess, is enraged. She has ostracized the culprit. The culprit is not Tagtug son of Enki but the son of Enlil. Of course, Enlil was said to be the father of Ninurta, the Sumerian leader of the *Homo sapiens* Species Warriors.

Akkadian priests had to know the meaning of the five lines indented above. They knew also that Tagtug had assisted Ninurta in some strategic fashion. Undoubtedly, they saw a much greater part of this poem than we have; and they knew --with at least as much certainty as do we --that *what Tagtug produced in the garden was Ninurta’s (or Marduk’s) weapon, the bow and arrow.*

So, when it came time for “Marduk” to be indicted and tried by the gods so that the rest of us might be relieved of our guilt, “Tagtug” had to accompany Marduk as fathers accompany their children to juvenile court. Tagtug was the father of Marduk in the sense that the maker of the bow was father to its user. This is, of course, also the sense in which “Joseph the carpenter” was the earthly,

Homo sapien father of Paul's Jesus, carpenters being the makers of the wooden weapons for both the original and the second sins. [To fully understand the Christian nativity scene, notice that the three adoring and gift-giving wise men represent the Holy Spirit, the primal father and the parent species of the subspecies that Jesus mostly represents. The animals around the manger symbolize lower life forms from which Man evolved.]

But by this time, Tagtug and Dumuzi had already been absorbed by Tammuz, who used Tagtug's deed (the invention of the bow and arrow) as his reason for having to displace the newly monogamous Ishtar as the fertility god who seasonally escorted the vegetation to and from the underworld. Paul's nameless "robbers" who died with Jesus were substitutes for Tagtug (Tammuz). The latter was acquitted in the Babylonian Creation Epic and released from Hell because the bow and arrow and the accompanying revolution in stone tools and technology *per se* were morally neutral. Technology can be put to positive or negative ends.

We can safely assume that the Sumerian myth of Tagtug in the garden ends with Tagtug being expelled from paradise, with *Homo sapiens* losing the love of his (murdered) *Homo erectus* parents. But in the rest of this section and the next and last section of the poem, Enlil and the Mother goddess each produce other people. The people created and named by the Mother goddess are meant to compensate Tagtug (*Homo sapiens*) for his expulsion from paradise, and they are the "physician" gods whom our ancestors appealed to for help with their various, common ailments.

The people whom Enlil creates are not easy to identify from the limited fragment that has been preserved. Langdon tells us that, "Enlil the begetter replied vehemently":

Thou Ninhursag hast born me a child.
And so, "In my city I will make thee a creature" shall
thy name be called.
...His head as a peculiar one he modeled.
His feet (?) as a peculiar one he designed.
His eyes as a peculiar one he made brilliant.
--Langdon: 201

Enlil is using his magical power of Mummu to make these people for the Mother goddess, to compensate her for the loss of *Homo erectus*. Moreover, I believe that the third, fourth and fifth lines of the passage above are spoken from the point of view of the poem's *Homo sapiens* narrator. Each of these points, if

true, would suggest that it is the “black (or dark) -headed people” that Enlil made. This confirms what L. C. Geerts told us on page 345 of volume 1, namely, that the black-headed people were originally said to have been made by the Annunaki, the *Homo erectus* gods, either to replace the Igigi gods (*Homo sapiens*) in the digging of irrigation works (Geerts) or to replace the Annunaki/*Homo erectus*/Enki that Ninurta/Marduk killed in the Species War (Langdon). This is also what the Babylonian Creation Epic refers to in saying that the “blood of Kingu is used to create savage man.” Thus, distinguishing the “black-headed people” as a race made by the *Homo erectus* gods but inferior to them provided the fraudulent justification for *Homo erectus* slavery from the permanent Neolithic till the end of their days.

Although you may not need my help with what remains, millions who have come before me have already had their chance, tried and failed. Freud knew better than to even try to interpret Genesis 3. In Chapter 4, v1-312, above, when we assumed that Freud’s interpretation of the original sin applied to Genesis 3, we were putting too much faith in experts and not enough in ourselves. So, as I show off a bit by interpreting Genesis 3, line by line, don’t take my word as “gospel” either. Let Alfred Tennyson’s advice (at the top of this chapter) be your guide. My source here is The New American Standard Bible.

GENESIS 3

In Genesis 1, “God” created the world and its creatures. Then “He” created a man and a woman in his own image. Much like the great Sumero-Babylonian possessors of Mummu, the Hebrew God had only to form an image in his mind and utter, “Let there be...,” and presto --the thing was made! It took him only six days to make the world.

Genesis 2 begins on the *seventh* day, God’s day of rest. While he was resting, he apparently reflected upon his work because, as of Genesis 2:4, the chapter flashes back, focusing in upon the high points of creation. The Garden of Eden is said to have been watered by four rivers. (Either “He” took back two of them, or the early delta had several estuaries.) In the garden, he placed two of his many trees that are, “pleasing to the sight and good for food.” These two, the only two to be named, are the “Tree of Life” and the “Tree of the Knowledge of Good and Evil.” God told the man, God’s gardener and cultivator, “From any tree of the garden you may eat freely; but from the Tree of the Knowledge of Good and Evil you shall not eat, for in the day that you eat from it you shall surely die.” A woman was then fashioned from the man’s rib; they were told to *be as one* [*H love each other*]; and the reader is informed that, “The man and his wife were both naked and were not ashamed.”

We discovered the Species War to be the source of our animal alienation, our Second Mask, in Chapter 25. Prior to the Species War, our ancestors would have been as unashamed of their naked bodies as are the other animals. Next begins the chapter that is probably the most intriguing and dramatic chapter in the Old Testament. Italicized is my commentary on Genesis 3:

1 Now the serpent was craftier than any beast of the field that the Lord God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’”

Homo sapiens, Adam and Eve, are going to blame the serpent, Homo erectus, for the evil results of picking the forbidden fruit.

2 And the woman said to the serpent, “From the fruit of the trees of the garden we may eat;

3 but from the fruit of the tree that is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, lest you die.’”

We already suspect that picking the fruit of this tree represents using Tagtug’s bow and arrow not just for hunting other animals but for killing our parent species, for tearing boughs or blossoms from Tamoanchan’s Xochitlicaca (tree) as Brundage described for us (v-2, 361, above).

4 And the serpent said to the woman, “You surely shall not die!

5 “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

As I stated in Chapter 7, the original “Chosen People” didn’t concern themselves with the negative side of the ambivalent and universal elements of the godhead. Their early Jehovah seems to have been a wrathful God whose wrath they could wholly avoid by obeying His will. But that presumes the ability to know His will and to be confident of that knowledge. Obviously, “the Chosen People” have never been that confident because here, in the very first book of their Torah, they have posited a Tree of Life and a Tree of Death; but they are not sure enough about the latter to call it what it is. Instead, they call it the “Tree of the Knowledge of Good and Evil,” as if knowledge of technology automatically leads one to commit evil (destructive) deeds. Tagtug/Tammuz would be associated with a “tree of the knowledge of good and evil.” But as the underworld gods decided, he and others who only create or master technology are not guilty. One’s technology says nothing about one’s ethics.

On the other hand, Ninurta/Marduk is associated with the Tree of Death, as is his bow, a name for which was “Long Wood.” Here, in Genesis 3, the serpent is tempting Adam and Eve to choose death, to do evil; but everywhere the serpent was symbolic of our Homo erectus ancestors, the first gods themselves. To blame the gods for their own destruction (in the Species War) is outrageously hypocritical but, as we’ve seen, typical of our child-like, primitive ancestors.

*Neither does knowledge of technology, of any sort, give us knowledge of good and evil. Technology only increases our power, accentuates the good or evil that we choose to do with it. The knowledge of good and evil, ethics, is, as Rabbi Hillel once suggested, just a matter of applying the Golden Rule **consistently**. Until we apply it to our genetic competition, to the most vital sphere of social life, until we limit the K and R strategies; it is inevitable that we will remain savages, savages that use technology about as much for evil purposes as for good ones.*

6 When the woman saw that the tree was good for food, and that it was a delight to the eyes and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Here in the male-dominated west, the woman (“Eve”) is blamed for the picking and eating of the forbidden fruit because this “rib of Adam” was thought to be the principal “bone of contention” between Homo sapien and Homo erectus.

7 Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Again, and as we learned in Chapter 25, our animal alienation, the shame we feel regarding our reproductive organs and animal functions, our Second Mask, which masks our animal/ great-ape being, resulted from the Species War, from the guilt that our ancestors felt for exterminating our parent species, from effectively expunging their memory and thus severing our link with the animal kingdom. Like other animals, very little children who have not yet absorbed our culture are unashamed of their bodies. Adam and Eve’s need to cover their bodies after picking from the tree confirms that picking the fruit is symbolic of fighting the Species War, exterminating our parent species.

8 And they heard the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 Then the Lord God called to the man, and said to him, “Where are you?”

10 And he said, "I heard the sound of Thee in the garden, and I was afraid because I was naked; so, I hid myself."

11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

"God" knew intuitively (our Hebrew ancestors were wise enough to know) of this cause and effect relationship between the Species War and the shame of nakedness (animal alienation). Some of our Irish ancestors understood this too and attempted to teach us with allegory and imagery that is incomparably rich and powerful. See the myth-tale, "Shaking Head," in my "Irish Mythology."

12 And the man said, "The woman whom Thou gavest to be with me, she gave me from the tree, and I ate."

13 Then the Lord God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

When there is no one else to blame, what do we do? Blame the victim.

14 And the Lord God said to the serpent,
"Because you have done this,
Cursed are you more than all cattle,
And more than every beast of the field;
On your belly shall you go,
And dust shall you eat
All the days of your life;

The belief that the serpent lost his legs as punishment for having instigated the Species War was: 1) encouraged by the half-hominid-half-totem representation of the Homo erecti at the Paleolithic-Neolithic boundary (See my Figure 82), 2) imaginatively supportive of the denial of responsibility for the Species War and the transference of that responsibility onto the "serpents" (the bad Homo erecti) and 3) supportive of the literal interpretation of the myth. It seems that "serpent" or "snake" has its literal meaning only when used by priests of the modern religions.

15 And I will put enmity
Between you and the woman,
Here's something that all Homo sapien men wanted!
And between your seed and her seed;
He shall bruise you on the head,

And you shall bruise him on the heel.”

Here’s more support for the literal interpretation of the myth, as demanded by the most neurotic folks with overactive superegos.

16 To the woman He said,
I will greatly multiply
Your pain in childbirth,
In pain, you shall bring forth children;
Yet your desire shall be for your husband,
And he shall rule over you.

As we have acquired culture and selected each other for our intellectual and communicative abilities, the hominid cranium has grown dramatically, increasing the danger and difficulty of childbirth. But as my Figure 8 shows, this trend began long before the Species War.

“And he shall rule over you” attempts to justify and explain the male domination of western society – from which this myth derives. As I surmised in Chapter 13, western societies evolved from male-dominated hunting groups that left our first settled community (probably at Ur) after the start of the Species War. The fishing peoples who left Ur during the same period were replete with clever women who learned to fish rather than be dependent upon a male hunter. These marine groups became female dominated and migrated eastward along the Indian Ocean, evolving into our eastern societies.

17 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’:

Cursed is the ground because of you;
In toil, you shall eat of it
All the days of your life.
18 “Both thorns and thistles it shall grow for you;
And you shall eat the plants of the field;
19 “By the sweat of your face
You shall eat bread,
Till you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return.”

Evolution and survival, life, has always been a struggle that every individual must lose in the end. The suggestion that it was otherwise when we lived in

relative harmony with our parent species is a replacement idea for our unconscious guilt. “We’d all be in paradise to this day, were it not for those two numb skulls Adam and Eve” replaces “We shouldn’t have killed our parent species.” “My parents should still be taking care of me” replaces “I never should have had those jealous and murderous thoughts about her/him.” Also, as Freud noticed, the belief in paradise, the “oceanic feeling,” is (at least in part) an unconscious memory of our prenatal existence in the womb.

20 Now the man called his wife’s name Eve (living or life) because she was the mother of all the living.

Geneticists now know that there is literal truth in this. See v1-228.

21 And the Lord God made garments of skin for Adam and his wife, and clothed them.

Again, Homo erectus made and wore animal-skin clothing before he began to occupy the upper latitudes during the Pleistocene, one to two million years ago. God giving Adam and Eve clothing at this time is required by the metaphor of falling from the garden into the cold, cruel world and by the positive side of our ambivalence toward Homo erectus and the other elements of the godhead. Only a thoroughly negative parent or father species would cast his children out of the garden and into the cold, cruel world -- wearing only their birthday suits.

22 Then the Lord God said, “Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever” ...

Here is more of the usual false advertising that the purveyors of religion resort to: the promise of a possible quick and easy escape from death and suffering. The Gilgamesh priests, the Adapta priests and even the Brahmins were more honest in admitting that literal immortality is impossible for beings that are as ignorant and little evolved as us.

*The characters in our myths that are widely remembered, that achieved **figurative** immortality, are symbolic of large groups of ancestors and relatives that fought **and died** at crucial turning points in our prehistory. It is only through collective, cooperative and arduous struggle that we slowly master the physical world and have a future hope of approaching literal immortality. Minimizing the K and R strategies is the most important milestone on the road to that goal.*

Genesis 3 is realistic only if we interpret it as saying that man is unlikely to ever achieve eternal life, literal immortality, (the tree of life that once was available to him in the garden) because he has chosen to acquire and misuse the

knowledge of death. We eliminated the primal fathers and the whole of our father species and continue to have conflict-torn families and to control our population irrationally –by unnecessarily increasing the death rate.

23 therefore the Lord God sent him out from the Garden of Eden, to cultivate the ground from which he was taken.

24 So, He drove the man out; and at the east of the Garden of Eden He stationed the cherubim, and the flaming sword that turned every direction, to guard the way to the tree of life.

The fall from the Mexican garden of Tamoanchan, the fall from the Sumerian and Semitic gardens and numerous North American myths about man's loss of immortality all refer mainly to the same "falling out" of Homo sapien and his parent species, Homo erectus.⁹ Universally, the most feared element of the godhead, the "Grim Reaper" that has "taken our lives," has been Homo erectus per se, the "Holy Spirit." The roots of our modern religions are identical to those of the Kwakiutls and the other American Indians. Most of you should be glad that this worldwide taxi tour is only make-believe. You would have lost that bet we made in Chapter 23, and you would not have liked paying double the meter for this ride.

Though it would have become easier to decode, this last verse of Genesis 3 would have been more accurate if the myth-maker(s) had described the cherubim, rather than the sword, as flaming. It was the former (nameless, Homo erectus multitudes) whose corpses were disposed of in bonfires. The cherubim are symbolic of the prehistoric model of our Fraternal Complex, and the sword is symbolic of the ongoing aspect of that complex.

*Not minimizing our Fraternal Complex, not setting limits upon our genetic competition (minimizing the K and R class struggle as I advocate in the Conclusion of this book) and not minimizing our Oedipus Complex (by adopting the Stage II reforms for marriage and child-rearing that I advocate in "Stage II of the Nonviolent Rainbow Revolution") **are equivalent to choosing death over life.***

We might think that having children will provide us with the other type of immortality, figurative immortality; but the ambivalence felt toward us and the

⁹ Ella Clark noticed that, "Nearly all North American Indian tribes whose folk tales have been published have some explanation of the origin of death. Coyote is the central character in such myths among the Plateau tribes and some others" (E.E. Clark: 75). The Plateau that she refers to is that between the Pacific coastal range and the Rockies. Coyote, as you have already been told and seen, was the "trickster," the condensation of the negative aspect of the Species War victors. The Kalispel myth that Clark relates on her pages 75-77 defines this fall from grace and immortality better than any North American myth that I have seen.

struggles in which we engage do not rise to godlike levels. Moreover, as Kahlil Gibran said, “Your children are not your children;” and almost none of us can even remember the names of our great, great grandparents. The quest for this ephemeral, figurative immortality via extreme reproductive competition is what prevents us from rising to the higher levels of cooperation and more rapid scientific and technical progress that can ultimately enable us to approach literal immortality. It is our failure to limit that competition, to minimize first our Fraternal Complex (by minimizing K and R) and abolish the Oedipal Complex (by inaugurating the Stage II system of marriage and child rearing) that keeps us in a savage and very mortal state, merely dreaming of the immortality and the paradise that we are otherwise and ultimately capable of approaching.

CHAPTER 37: POLYNESIANS, EASTER ISLAND AND THE PROPHETS OF CARGO

Was our future recorded here?

Each time history repeats itself, the price goes up. –popular saying

The Polynesian Islands form a 20,000-square-mile triangle with New Zealand, the Hawaiian Islands and Easter Island as its corners. (See Figure 64 a and b, below.) They are home to a minuscule fraction of the human population, but to students of prehistory and religion they loom large. They are important for their history of romance, mystery and adventure, a history that permeates these islands and is perhaps best symbolized by the 800 to 1,000 gigantic *moai* stone statues of Easter Island.¹⁰

Decoding the Deluge, a comprehensive treatment of religion and prehistory and a basic biography of man, would be incomplete without a chapter on Polynesia. Worse still, without an Easter Island chapter, the uproar that this work is sure to elicit from knee-jerk neurotics would include a chorus of claims that, “Polynesian mysteries are impenetrable” or “Easter Island is the exception that disproves all the rules.”

These critics will be disappointed because interpreting Easter Island archaeology and mythology is only a minor challenge. As astute readers will suspect, these statues *do* represent the *Homo erectus* gods -- but only in part. They are a little bit tricky. Before we analyze the related mythology, let’s acquire a basic understanding of the Polynesian people and their history of adaptation to these remote islands.

POLYNESIAN CULTURE IN GENERAL

Research of recent decades suggests that differences between parts of prehistoric Melanesia, Micronesia and Polynesia were not as distinct as once thought. Nevertheless, certain physical traits, dialects, cuisine, tools, types of dress, navigational skills, weapons, patterns of social organization and religious belief are unmistakably Polynesian. Polynesians were and still are tall, strong and brown-skinned. The men wore only loincloths. The women wrapped themselves

¹⁰ These statues are world-renowned. They range in height from six to thirty ft. and are individually carved from volcanic tuff from the island’s Rano Raraku volcano. The statues have dark, highly stylized, rectangular heads and torsos with elongated ears and noses. Their hands are placed upon their stomachs. Their exact number is uncertain because the island and its quarry have not been fully excavated.

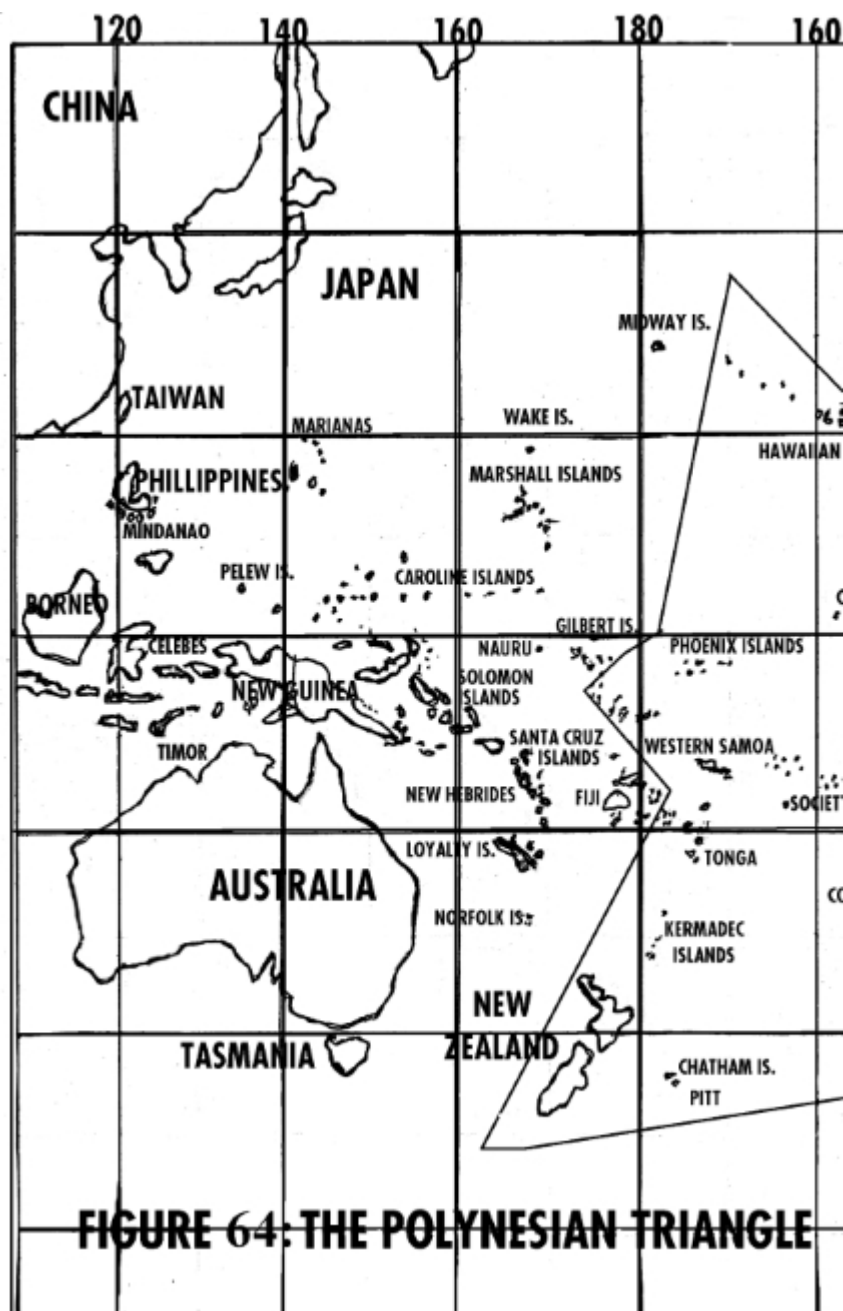
about the waist in *tapa*, the inner bark of the mulberry tree that was soaked and pounded into thin, papery material.

The islands are generally poor in their diversity of flora and fauna. In the case of Easter Island, almost all its pre-settlement trees were Chilean Wine Palm or some now-extinct close relative thereof. (Bahn and Flenley: 84-90) Easter Island was and remains remarkably poor in flora and fauna because of its volcanic origin approximately three million years ago and because of its extreme isolation. There was probably only one deliberate group of settlers to arrive there in pre-historic times, and most of the forty-six indigenous plant species that Swedish botanist Carl Skottsberg inventoried in 1956 probably did not come with them. It has been estimated that about half of the species arrived by bird; a third (all ferns) arrived by wind and a sixth by water. They arrived mostly from Southeast Asia and mostly in stepping-stone fashion during glacial periods when many of the Pacific's now-submerged volcanic peaks were above water. --Bahn and Flenley: 32-34

Polynesians generally lost the art of pottery making during their early migration across these islands, but they were no worse off without it. Most of their islands are fertile; and they enjoyed, year-round, yams, bananas, potatoes, coconut, breadfruit and great quantities of poi. Breadfruit grows very fast and is nourishing and tasty when cooked. Poi is cooked taro. Pounding it was the worst part of a Polynesian man's work and kept him fit. Wild pigs, now extinct vegetarian dogs, chickens, ducks, rats and, what was for them an inexhaustible supply of marine resources provided protein. Polynesians transplanted many of these plants and animals as they migrated from Pacific island to island.

Seines, for driving fish into bottlenecked rock weirs or small pools, were made from knotted lianas draped with large leaves and palm fronds.¹¹ Having no metal, prehistoric Polynesians carved their fishhooks from bone and cooked their

¹¹ Notice that because Polynesia had no dangerous animals toward which Polynesians would have become ambivalent, they almost never worshipped animals as totem symbols for the gods. The two exceptions were the bird and the turtle. As you'll see, the frigate bird became the idol of Easter Island's degenerate "Birdman" cargo cult; and the turtle was everywhere symbolic of the gods and reserved as food for the gods' royal personators.





in

food in communal earth ovens or *imus*.¹² Meat so cooked was sandwiched between layers of palm fronds or other kindling, larger pieces of wood, hard and round heat-absorbing stones, a layer of grass or banana leaves and a packing of fruits. Vegetables or fish were used to flavor the main dish.

Land tenure tended to be more private:

The Polynesian islands comprised territorial divisions (sometimes individual islets), which usually incorporated a portion of coastline and stretched to the mountainous interior. Settlements, concentrated along the coast or in the more fertile valleys, consisted of homesteads scattered among plantations, and often clustered around chiefly dwellings [*H large, high-roofed & thatched*]. The concept of aristocracy was highly developed in Polynesian society, with the chiefs having the power of life or death, and usually tracing their lineage back through a series of first-born sons to the tribal founder-ancestor. --Bahn and Flenley: 70

Of course, ideally, we should all be first-borns; and we *all are* descended from the “gods,” despite most of our ancestors, at some stage, having forgotten the relevant prehistory.

The social organization of ancient Polynesia was similar in pattern on all the islands. Yet on the larger settlements there was naturally greater sophistication with more elaborate social structures, ceremonies and protocol. Such refugees as had settled on a small atoll would be forced to abandon customs no longer practical and live by simpler rules than those of Tahiti, Samoa and New Zealand. It was also inevitable that the more prosperous, larger islands, out of contact with other islands for many generations, should develop elaborate variations on the original pattern. But before the white man came, from New Zealand to Hawaii, the basic structure of society, remained surprisingly unaltered over the centuries. The way of life suited the inhabitants without need of drastic change. A small and simple Polynesian group contained only two classes: aristocrats (which, of course, included the chief and his relatives and court) and commoners. Commoners could often claim descent from the original settlers -- a major point in claiming distinction -- but since they had

¹² As in pre-Columbian Mesoamerica and the Andean Cordillera, the wheel was unknown in Polynesia.

produced no important ancestors for generations there was no genealogy of them preserved among the priestly chants. --Berry and Best: 49

Within the aristocracy, one's status was generally a function of his familial affiliation with either the chief or the number two man, the priest. The chief was divine and inherited his mana and his office. He was bred for size, strength and the ability to tolerate physical pain. He was expected to lead his people in their occasional wars and to secure god's providence. (The stocky body type was associated with mana and royalty.) War weapons were the war canoe, woven mat headdresses and vests, long, ornately carved wooden clubs and bamboo knives. The bow and arrow was known but never known to have been used in battle. Can you guess why? The sling was known but rarely used in battle and then only in a limited area. (Cf. Berry and Best: 59)

The priest, the number two man of this tribal aristocracy, was more likely to acquire his office by individual cunning. He was the real leader in peacetime, when the well-being of the people depended upon his sagacity to know when to pronounce or dissolve taboos to preserve the health of the people and their environment. Taboos were restrictions or compulsions, the reasons for which were unconscious or unspoken and the violation of which invoked automatic (magical or divine) punishment or death. Belief in the taboos was so strong that Polynesian religion had no need of rewards or punishments in an afterlife. Conceptions of an afterlife were relatively uniform. Most people believed that "Going into the night" meant entering a tree-hole or volcano entrance to the underworld where one expected to live a life like what one lived above ground. The pronouncement of taboos was sufficient to control or modify most behaviors, but taboos were apparently easier to create than to dissolve. "This system has led some anthropologists to believe that, at the time of the white man's coming, Hawaii was so rigidly controlled and restricted by taboo that further progress had become impossible" (Berry and Best: 113). Confirm Frazer.

The many ethnographic similarities between these remote islands result from their similar ecology and their pattern of discovery and settlement. New Zealand and some southern islands notwithstanding, the pattern was one of eastward steppingstones.

What caused people to voyage to uninhabited islands? Romantic explanations abound in the modern literature (e.g. Rogers' and Hammerstein's *South Pacific* and the factual accounts of H.M.S. *Bounty*). Mutinous sailors and their Tahitian friends and lovers sailed to uninhabited Pitcairn Island and then burned H.M.S. *Bounty*. Native folktales also offer no shortage of romance. The god Maui was vaguely both the leader of the primal brotherhood and the sun god.

In Hawaii, New Zealand and some other islands, where he was en route to becoming the Supreme Being, Maui eloped with the beautiful wife of the creator serpent to become the first settler of these places.¹³ More mundane migration motives are also provided by the ethnography: natural disasters (volcanoes, earthquakes, tidal waves, typhoons and droughts), famine and epidemics.

Equally drastic, and no doubt more frequent, was man-made violence: warfare, raiding and violent family disputes leading to enforced and voluntary exile. The native histories of the Pacific are full of references to the flight of defeated parties... the first “boat people” seen on this ocean. --Bahn and Flenley: 71

Although warfare was a major part of Polynesian life, priests were able, most of the time, to control their islands’ population. They did so through frequent infanticides, human sacrifice and the encouragement of free-loving, extended adolescent societies called *arioi*.

As for sacrifices, some people said that sacrifice in Tahiti --usually of captives from other tribes, especially exiled individuals --occurred, “one every six months. While others said it was for the most important prayers” (Howarth: 118). From the remains of ceremonial platforms in the Marquesas, Easter Island and elsewhere and from the earliest eyewitness accounts of numerous bonfires at these platforms, we shall see that these important “prayers” were apparently very frequent. In the Hawaiian Islands, the numerous individuals suitable for sacrifice constituted a separate and untouchable class (Bailey).

As for the *arioi*, those of you who don’t know Polynesian prehistory might think that I am inventing what follows unless I quote David Howarth verbatim:

The only welcome interruptions in this placid life, the only days that were different, occurred when the *arioi* came. The *arioi* were a religious sect that, it was believed, had been founded in a distant age by a god named *Oro*. But they were so unlike any Jewish or Christian sect that visitors often refused to believe they had any religion at all; for they were not only a kind of priesthood but also traveling players, men and women, who gave professional and highly polished entertainments, called *heivas*, of singing, dancing, play-acting and wrestling, which everyone from miles around attended. Some of their plays were historical, but most were satires and comedies that made fun of the mannerisms of chiefs and later of Europeans. All the

¹³ See David Lewis or Bailey for the various Maui legends.

dances were erotic; some were performed in the nude and gave demonstrations of special sexual techniques.

Off-stage, too, their behavior was not what Europeans expected of priesthood: they did not marry but, among themselves, continued the teenage practice of free indiscriminate love into adult life. When they had babies, they let them die: the second example of infanticide [*H the other being priestly selection*]. They traveled in parties large and small all over the Society Islands, the group of islands of which Tahiti is part, and there were similar institutions in some other parts of the Polynesian world. Large parties sailed from island to island in fleets of sea-going canoes, festooned with flowers and wearing -- if they wore anything -- a uniform of yellow girdles of leaves and red cloaks, singing rhythmical choruses and playing flutes and drums. One of Cook's¹⁴ reliable observers saw them in a fleet of seventy canoes, which he reckoned carried seven hundred *arioi*. They must have been like a plague of locusts -- they all expected to be fed wherever they went -- but when they were heard or seen approaching everyone prepared to welcome them, all other work was abandoned, and the day became a gala.

None of the first three frigates to visit the island, English, French, or Spanish, happened to be in Tahiti when the *arioi* were there, and two Spanish padres were the first to see or hear a *heiva*. They were outraged and terrified. Cook was the first European to understand that these festivals were religious. The *arioi*'s creed had a strange superficial likeness to the Christian story: *Oro* was the son of the supreme god, *Te Atua*, and he had come down to earth and then returned to heaven. [*H Universally, sexual orgies would have followed both the original and the second sins, in the latter case, sex with captive Homo erectus women and liberated Homo sapiens.*] The *arioi*'s gospel had the same historical relationship to established

¹⁴ Captain James Cook (1728-1779), British navigator and explorer of Antarctica, Australia and much of the Pacific, made several lengthy voyages to Polynesia, discovered the Hawaiian Islands for the modern world, wrote lucid accounts of his astute observations and spared his seamen from scurvy by being the first naval officer to well-supply his ships with fruits and vegetables. But his failure to understand the primitive custom of ritual gift exchange and the islanders' lack of private property and his inflexibility in holding the high king hostage to recover a "stolen long boat" resulted in his death from a spear wound during his second visit of Hawaii. *Nor could the (mostly bisexual) natives understand that the (mostly latent homosexual) sailors only pretended to value native women.* All in all, Cook was one of the most outstanding and humanitarian men of his age.

religion as Christianity had to Jewry, and the *arioi* were its apostles. But there the similarity ended. Oro's motive in coming to earth (*he came down a rainbow*) [*H emphasis mine*] was typically Polynesian: he had tired of heavenly [*H Homo erectus*] wives and had his eye on a beautiful girl on the holy island of Raiatea. [*H As we saw in Ireland and elsewhere, mythical marriage between the Homo erectus gods and Homo sapien royalty was thought to be a means of reestablishing peace between the sacred and mundane worlds.*] The *arioi*'s proselytizing was typically Polynesian too. Everyone, presumably, had a subconscious wish to go on behaving like a teenager all his life; so, the *arioi* offered that privilege to their members. And everyone enjoyed seeing comic plays and erotic dances, so that was what the *arioi* gave their congregations. However, the *arioi*'s creed and the older traditional beliefs were not mutually exclusive. On the contrary, the *arioi* were revivalists. Their visits were not too frequent, and they gave the people and the traditional priesthood a fresh vitality. Their entertainments always began with prayers, and they preached peace among the islands. Most seafaring visitors, not understanding the language, did not recognize the prayers for what they were; but most admitted, more or less shamefaced, that they liked the performance.

Anyone could join this strange society; it was the only thing equally open to people of every class. Novices had to be good at dancing and singing and had to know the society's sacred traditions and songs by heart, and show that they were inspired by falling into religious ecstasy. But class played a part in promotion to the higher ranks. The society had **seven** grades [*H of course*] of membership, and strict examinations had to be taken to rise from one to the next. Ordinary people seldom rose beyond the lower grades; the families of chiefs filled the upper ones. Only two vows were demanded: to obey superior officers and to kill any children that were born. This second, drastic promise did not worry the men: "every woman [in the *arioi*] is common to every man," Cook reported in his journal, and so no man could know if he had fathered a baby or not. Perhaps the women made the promise because they were stage-struck and concerned, like other actresses and dancers, with their appearance and agility. They did not want children who would have put a stop to their roving life. But the vows were not expected to be endless, and most members of the *arioi* left it sooner or later to marry and live a family life like anyone else. As retired stars, they kept the prestige and respect they had won in their prime. --Howarth: 38-40.

Even after Tahitians did marry and have children, they didn't "settle down." They didn't die sexually, as do people trapped in the dysfunctional marriages of our class society. Most Tahitians had at least one *taio*. A *taio* was a close friend with whom one exchanged names and identified. Your *taio* was another you, one with whom you exchanged spouses recreationally. Is it any wonder that both lonely sailors and puritanical missionaries were magnetically drawn to these islands as soon as the word got out that life here was the converse of what they had experienced?

With an ideal climate and an easily obtained, cornucopia of food, when the population and environment were under control, these islands were a virtual paradise.

The islanders made sure that everyone had what he needed by a custom of mutual giving. It was not trade because they had no money; nor was it barter. A Tahitian would give anything to anyone who needed it, and expected nothing in exchange except the knowledge that if he was ever in need himself, somebody would do the same for him. [*H Except in New Zealand, primitive Polynesians couldn't disappear after sponging off everyone. The islands are too small for this.*] As a matter of course, they gave food to anyone who was away from his home and hungry, and with equal innocence they gave the pleasure of sex to anyone who was hungry for that. If a man's canoe was wrecked, his house blown down, or his net torn by sharks, his neighbors would give him their own and set to work to help him build another canoe or house or make another net. Nobody thought of himself as the permanent owner of anything. They had never heard of private property, except perhaps family ownership of land. So, they were never tempted into the sins of envy, selfishness or avarice. Nor were they cruel or unkind, either by nature or example.¹⁵ --Howarth: 27.

This is, of course, a positive aspect of their tribal society. The negative aspects, the arch-conservatism, the suppression of all ambition, initiative and individuality was eloquently described for us by James Frazer. (See v1-67, *et seq.*) Aside from this tyranny of the mediocre but loving majority, there was only one

¹⁵ Numerous accounts of the earliest seafarers tell of how Tahitian men and women would often tearfully beg naval officers not to flog their subordinates.

constant threat that, like a single cloud on the horizon of an otherwise clear-blue sky, could sweep over Polynesians faster than a storm at sea and convert paradise into hell: war.

It is possible that darker-skinned Melanesians had once driven Polynesians out of Fiji and its neighboring islands. The Polynesians of Tonga may have later turned the tables on some of these islands. These possibilities notwithstanding, Polynesian wars were internecine. Fighting was hand-to-hand; and, except in New Zealand, tactics seldom went beyond simple flanking movements. They had no experience with mounted warriors, armor, archers, skirmishers, sieges, ambushes, guerrillas or night raiders. (*Cf.* Berry and Best: 59-71)

Sooner or later within his lifetime, a man would be expected to participate in one of these wars, to follow his chief into battle. Even if one's own island enjoyed internal peace, sooner or later the time would come, disrupting a month or many years of paradise, when a succeeding wave of migrants would catch up with them. Elaborate, swift and highly-maneuverable double canoes, tied in pairs like catamarans by cross poles supporting trim able sails and shelters for long-distance voyaging, would be surprisingly beached, bringing a few score or a few hundred war-painted and tattooed men bearing war clubs and bamboo knives. One of the chiefs and many of his warriors would be slain. "The enemy wounded were slain and usually formed a cannibal feast. Their heads were taken home in baskets as a sign of triumph." (*Cf.* Berry and Best: 70) If needed, warriors of the commoner class would be enslaved or held as captives until they were expected to go stoically "into the night" as the victims of religious sacrifice. The fortunate on the losing team made it to their canoes to try their luck at sea. But for them, being at sea in a small boat was not the trauma that it would be for one of us. In fact, one can almost say that, at sea, the Polynesian was in his element.

Of all primitive navigators, the Polynesians were far and away the most skillful. Polynesian fisherman would have found the islands that lie near. Many of the other islands are so remote from the nearest neighboring shore (e.g. Easter Island is 1400 miles from Pitcairn Island) that only well-planned, round-trip voyages of exploration by expert seamen and subsequent returns by catamarans crowded with men, women, animals, plants and possessions could have resulted in their successful settlement.

The Polynesians were, in fact, among the most highly skilled seafarers and navigators the world has ever seen. They had an astounding knowledge of the night sky, and could steer by star paths using "star-compass" techniques that are still practiced over much of the Pacific; some had individual names for about two hundred stars, but recognized and used many other associated stars. They had an

amazing ability to detect surface currents and compensate for them. And they had the almost uncanny skill of steering by wave motion, guided by the barely perceptible swells reflected from islands beyond the horizon: as David Lewis remarks, “The skilled navigator comes to recognize the profile and characteristics of particular ocean swells as he would the faces of his friends, but he judges their direction more by feel than by sight.” The most advanced practitioners of this art would enter the water to judge the swells against the most sensitive part of the body, the scrotum --thus giving a whole new meaning to the term “ball-bearings.” --Bahn and Flenley: 70

Thus, Polynesians colonized western Polynesia c. 3.2 kya (thousand years ago), the Marshall Islands by 200 B.C., all eastern Polynesia by 300-400 A.D. and New Zealand by 800 A.D. (Cf. Bahn and Flenley: 73)

Easter Island’s settlement and ancestral legends describe the vivid and sacred core of Polynesian mythology. They will enable us to interpret Easter Island’s various statues and religious rites and see in them recordings of the same two complexes (Oedipal and Fraternal) that we have invariably found at the core of all religions and social problems.

THE MYTHS AND RITUALS OF EASTER ISLAND

Let’s start first with the easiest one. Look at the small wooden statue of Figure 65, and don’t blame me for cropping the photo. These statues were very common on Easter Island. Listen to what Bahn and Flenley say about them. (Bahn and Flenley are the authors of what is perhaps the most scholarly book to date on Easter Island.)

[T]he well-known wooden statuettes from the island, known as *Moai Kavakava* depict men with goatee beards and hooked noses, but also hollow cheeks, a spinal ridge and prominent emaciated ribs, which are often seen as indicators of famine. However, the bottom half of these

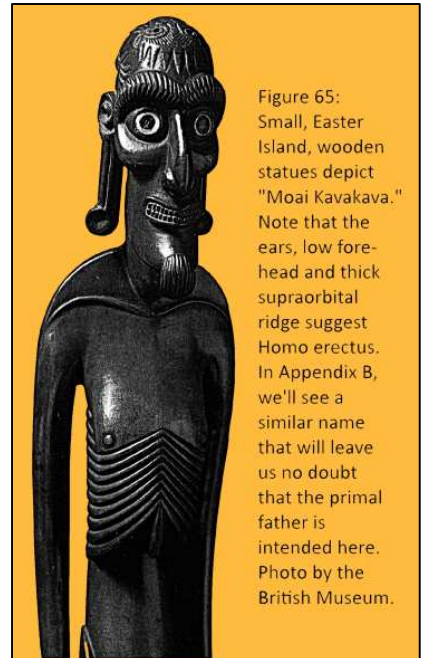


Figure 65:
Small, Easter
Island, wooden
statues depict
"Moai Kavakava."
Note that the
ears, low fore-
head and thick
supraorbital
ridge suggest
Homo erectus.
In Appendix B,
we'll see a
similar name
that will leave
us no doubt
that the primal
father is
intended here.
Photo by the
British Museum.

figures seems normal, healthy and well built, with rounded buttocks; they embody a complex symbolism, representing secondary gods, spirits of dead people or supernatural beings, and were used in dances to ward off evil spirits. (Melville reported that Typee priests in the Marquesas kept little wooden figures as oracles.) Like all the island's portable art objects, they have no date or stratigraphic provenance; nevertheless, they...imply that the islanders were well acquainted with...the physical results of mineral deficiency or starvation. --Bahn and Flenley: 170

As you can begin to see from the last sentence, Bahn and Flenley think that these statues attest to periods of desperate poverty and starvation on Easter Island. Yet by their own admission and notwithstanding the increasing deforestation of the island until 1200 AD when this condition began to be slowly reversed, warfare and famine conditions did not break out on this remote island until some mysterious event c. 1680. This mysterious event sparked a social and environmental collapse that left the island in a depopulated state of anarchy for 200 years. These statues are obviously primitive and *not* images of the new white gods, examples of which we shall encounter anon. As for this *Moai Kavakava* statue "implying that the islanders were well acquainted with starvation," every Polynesian would have heard tales about mariners nearly starving after being shipwrecked or lost at sea. None of them would have had to experience starvation to know about it. Later in their book, Bahn and Flenley try to connect these *Moai Kavakavas* with the famine conditions that set in after the collapse of the island's civilization. (Cf. Bahn and Flenley: 170) Yet most of these *kavakavas* long predate the collapse, and starving people can ill-afford to devote their time and energy to statue making. Most of them can't even afford to bury their dead.

These statues depict the primal father. He is small and starving to death for the same reason that he is an oracle or great seer: he is very remote in time and the heavens; he is not much concerned with the affairs of men on earth, and it was not us but his own *Homo erectus* sons that killed him. So, he received very few sacrificial offerings. Yet his elevated position allows him to see and know of everything that happens on earth. Legend has it that when the two ghosts associated with these statues were spotted, they were at the topknot quarry, the highest area of the quarry. (Bahn and Flenley: 169) I suppose that the second ghost, if not a Christian corruption of the original legend, is that of *Moai Kavakava's* Earth Mother/wife.

Note also that his low forehead and continuous supraorbital ridge suggest that he is a *Homo erectus*. Ears will be discussed below. The mandible, nose and ectomorphic body type are *Homo sapiens*, -- but remember -- all religious

phenomena, like dreams and neurotic symptoms *per se*, are compromise formations.

The best and most certain evidence of *Moai Kavakava*'s identity is his name! All over Australia, the aboriginals, whom we'll meet in Appendix B, practice similar rites involving identical *Kavavas*. *Kavava*, which looks so much like *Kavakava*, is unmistakably the primal father. *Kavakava* or *Kavava* was the name of or for the primal father who was ancestral to all these peoples. He was murdered at the dawn of civilization, during what the aborigines call the *altjeringa*. This was the time of *Homo erectus*' dominance, when there was no *Homo sapiens* society, when *Homo sapiens*, if they existed at all, were isolated, mutant members of *Homo erectus* society. Recall how Xiuhteuctli, the Aztec primal father, "was emaciated, bearded, deeply wrinkled, and bent over with extreme age." (See v2-361.) That's *Moai Kavakava*. Rest his soul.

Now, most Polynesians believed, as did most primitive peoples, that their ancestors were autochthonous (sprung from the soil). (Cf. Berry and Best: 13) Other Polynesian peoples, especially the more recent, eastern migrants like the Easter Islanders, still had oral histories of their ancestors' migration from islands further to the west. The Easter Islanders knew that their ancestors had come from an island to the west that they called *Marae Renga*. *Marae*, "meeting place," refers to the ceremonial area around the platforms that support moai statues. These statues and platforms surround Easter Island and are ubiquitous in the Marguesas. The most sacred oral histories were those relating to the Species War; and all primitive peoples feared and hoped that some of the "first people," "Balders," "viracochas," "giants," "snakes," "demons," "Titans," *etc.* had escaped in the direction in which their immediate ancestors (the Species War victors) had driven them.¹⁶ Add to this, an important observation by Bahn and Flenley:

In many societies around the world, the very presence of the ancestors, whether as images or in the form of their bones (or both), frequently serves as a groups' best evidence that the land has always belonged to them. The figures [*H statues of ancestors on Easter Island*] literally stake a claim, connect a lineage to its ancestral land through a founding father or mother. --Bahn and Flenley: 121.

¹⁶ The notable exception was the Hebrews who believed, probably correctly, that they had killed the last of the "Anakim." See v1-399 to 402.

This explains why “royalty” and related “nobility” everywhere found it in their interest to play the starring roles in what had originated as the ultimate tricks of magician-priests and to trace their ancestry to (*Homo erectus*) “gods.”¹⁷ Combine and condense all the information in these last three paragraphs; and, given the names, we can almost write Easter Island’s settlement myth without seeing it. Here it is:

One tale relates that they left because of a cataclysm, when most of the land was submerged beneath the ocean. [*H This is a flood myth proper. It refers to the Great Flood; when, as we’ll see, the ocean level rose about 100 feet; and the initial tidal wave added 100 feet. But as we’ve said, going under water also symbolizes the death of people without identifying a culprit, and the last two universal, prehistoric traumas (Great Flood and Species War) were inextricably connected in the minds of our ancestors owing to what they thought was a causal connection.*] However, the most common tradition is that Hotu Matua, a chief, was forced to flee that island [*H Marae Renga*] after being defeated in war --either at the hands of his own brother, or because of his brother’s misconduct with a rival chief’s woman. [*H Both alleged causes are perfectly symbolic of the Species War and reminiscent of Cain and Able, the Nephilim,*¹⁸ *Paris and Menelaus (Appendix E), the Saturnalia (Appendix A) and countless other Species War myths and rituals. Moreover, Bahn and Flenley overlook here that Hotu Matua is not just any chief. Hotu Matua means “Great Parent.”*] One of Hotu Matua’s entourage, a tattooer called hau-Maka, had a prophetic dream of an island to the east with volcanic craters and pleasant beaches, on which six men could be seen. To fulfill his dream, Hotu Matua sent a canoe with six picked men to search for the island and await his arrival there. [*H The mythmakers are admitting that, “The Homo erecti, the great parents, settled Easter Island because we Polynesians (a people known for tattooing themselves) dreamed that they were there.”*] He himself followed in a double canoe, and landed on the beach of Anakena after a voyage of six weeks. [*H No one would try to settle an island without men and women. Hotu Matua “sent only men” because these “six hand-picked men” supposedly mated with Homo sapiens, with*

¹⁷ Recall the supreme magic trick by which kings were probably born, at v1-134.

¹⁸ Recall that the “Nephilim” of Genesis and the “Rephaim” and “Anakim” of the other books of the Pentateuch all refer to Neanderthal.

ancestors of Easter Island's aristocracy. See Chapter 21, v2-15 for the psychoanalytic meaning of "six."] --Bahn and Flenley: 71

This is a condensation of the actual history of the settlement of Easter Island by Polynesians, probably from the Marquesas, with wishful thinking that *Homo erectus* Species War refugees preceded them. The latter are blended into the former and are surely imaginary. *Homo erectus* fossils have not been found anywhere in Polynesia.

I'll tell you in advance: all the large, stone statues (the *moai*) on Easter Island represent the gods of the Species War. But there are two basic styles, and the new style gets a little bit tricky. Let's look at them.

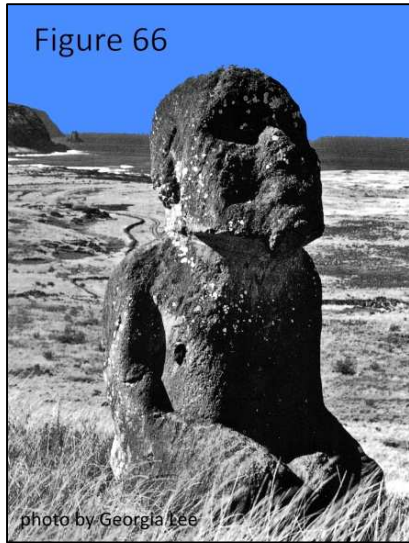
From the islanders' testimony and other Polynesian ethnography, it is virtually certain that the statues represented high-ranking ancestors, often served as their funerary monument and kept their memory alive -- like the simple upright slabs in front of platforms in the Society Islands, which represented clan ancestors or the statues dominating the terraces of sanctuaries in the Marquesas, which were famous old chiefs or priests. --Bahn and Flenley: 120

But these latter statues of chiefs and priests are much, much smaller. The ambivalence felt toward the chiefs was not nearly as great as that felt for the "founding," *Homo erectus* seven, Hotu Matua and his six men. Moreover, the royalty of these latter people, their own divinity, was conditional upon their being related to the *Homo erectus* gods. Finally, none of the large, stone, *moai* statues are known to have had specific names. At the time of the earliest European observations, they were referred to merely as "living faces" (Bahn and Flenley: 119). This would hardly be the case if they depicted Polynesian chiefs and priests. More confirmation that the statues represent the gods is provided by the islanders' popular belief that the statues had the spiritual power to walk to their *ahus* (platforms). (Cf. Bahn and Flenley: 134.)

Closer to the mark is Bahn and Flenley's observation of the meaning of the statues' hands on their stomachs: "In the traditional maori carving of New Zealand, the hands were placed there to protect ritual knowledge and oral traditions because it was believed these were carried in the belly. Figures with hands on the abdomen are also common in the Marquesas and elsewhere in Polynesia" (Bahn and Flenley: 108). The log of Roggeveen, the Dutch explorer credited as being the first modern man to find Easter Island, also states that the islanders set fires before the marae statues, "and then, sitting down on their heels

with bowed heads, they bring the palms of their hands together, moving them up and down” (Bahn and Flenley: 119). This gesture is like one made by the Arunta of Australia with their wooden *churingas*. It shows respect for these ambivalent gods that are suspended in the air. The worshipper is attempting to bring their spiritual and oral-historical knowledge into his own belly.

Of course, we know from Chapter 29 and preceding chapters what the fires mean. Everywhere, our primitive ancestors’ (and suburban Chicagoans’) obsession with bonfires was repetition compulsion for the traumatic burning of *Homo erectus* victims of the Species War. The archaeology of the maraes confirms this. Skulls of the dead were stacked on them, and cremation pits were behind many of them. If the earliest European observers failed to see the sacrifices in the marae fires of Easter Island that they saw elsewhere, it is probably because the natives didn’t wish to frighten these strange candidates for the fire.



Though much more numerous, Easter Island’s maraes (“meeting places”) are like the maraes of other Polynesian islands. These social and religious centers were built close to and parallel with the shore, and burial chambers were built into them. Others have cremation pits nearby, pits containing the remains of humans and animals and valuable offerings such as fishhooks. (Cf. Bahn and Flenley: 147-148)

As Frazer insisted repeatedly in *The Golden Bough*, for primitive peoples, all deaths by invisible causes were murders by either evil witch doctors or the gods who regularly took men’s lives. That’s why the gods had to be placated – with blood.

Now, look at Figure 66, above. This kneeling statue was discovered on Easter Island in 1955 by Thor Heyerdahl’s team. It is like those that are associated with the maraes of the Marquesa Islands. (Statues are common throughout Polynesia, but they are especially numerous in the Marquesas and Easter Island due to their abundance of porous and relatively soft tuff formed by consolidation of volcanic ash and dust. Tuff is far easier to work with than igneous stone.) “The Australs too have monolithic stone sculpture -- at Ra’ivavae there was a *tiki* figure some 2.3m (7.5 ft.) tall; and it is known that Pitcairn Island also had hard red tufa statues standing on shrines. Unfortunately, the Bounty mutineers threw the latter off a cliff!” (Bahn and Flenley: 108) [H See Figure 67, photo by Peter Bellwood.] Another statue, like these rotund moai but much smaller and of red

4scoria, was found near what is thought to be the earliest Easter Island platform. (Cf Bahn and Flenley: 149) Still another similar red statue, rotund, with round eyes and naturalistic features was exposed in the fill of a platform that was destroyed by a tidal wave in 1960. Bahn and Flenley admit that, “It is probable that such small red figures [H and the larger tuff ones of similar design] were the precursors of the moai, and stood on top of, or in front of, the earliest platforms just like the small statues or simple upright slabs that represent chiefs at the marae elsewhere in Polynesia” (*Ibid.*). They are correct in thinking that the new-style statues are a “separate but related phenomenon.” (See Figure 68, below.)

The old-style, rotund moais with long-ears, such as Figure 66, represent the *Hanau Eepe and Hotu Matua*, the imaginary *Homo erectus* aborigines of the island.

The islanders gradually changed their conception of and fashion of representing the gods of the Species War. None of this happened over night. It must have taken them hundreds of years to learn how to move and erect -- and to cultivate the army of stone-carvers for -- the large moais. Once the manpower and the technology for large statues were in place, chiefs and priests (the lesser deities) had small statues made in their own honor.

The change in artistic style, from early naturalism to late abstraction, probably occurred for four reasons. You should all discern the first three reasons. The fourth one is tricky.

First, the late, blocky style would have looked much more formidable to potential invaders than the rounded, babyish, early style. Those statues that weren't left in the quarry were either lined up upon the ceremonial marae platforms, facing inland with eyes gazing toward the heavens as in Figure 68; clustered at landing sites; or partially dug into the hillsides. The latter two types were quite literally used to stake a claim to the land, as Bahn and Flenley suggested. They can be seen from miles out to sea and must have been intended to discourage newcomers. For a very long time, or so it must have seemed, they did.

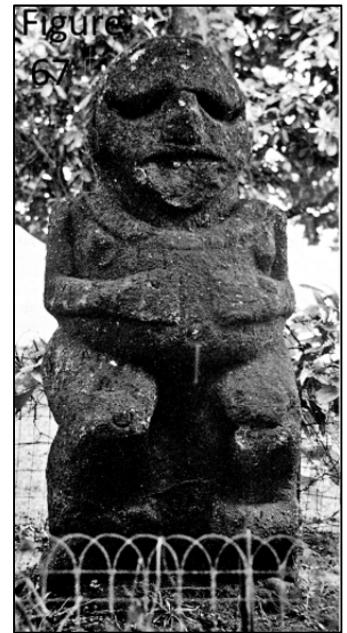




Figure 68
(photo by Georgia Lee)

Secondly, the new-style moais date from 1100 or 1200 to c.1650 A.D. The pollen record for this period shows the deforestation and soil erosion of the island was nearly complete during this period. (Cf. the graph in B&F: 215) Overpopulation and mounting

interpersonal hostility, results of the Fraternal Complex raging out of control, were slowly killing their civilization. This had the same effect upon the art of Easter Island as it had upon the art of the southern Cordillera and Mexico and as it has had upon the modern, monotheistic world in general since the industrial revolution gave us the potential for global wholesale destruction of our environment. In a dying civilization, the patrons require the arts to be ever more abstract. See v2-130.

Thirdly, the new-style moais (Figure 68) more fully compromise the *Homo erectus* features of the statues as necessary to keep more modern and analytical minds unconscious of the gods' identity and to maintain neurosis. The new style converted *Homo erectus*' extreme mesomorphism into ectomorphism (short, thick bodies into tall, slender ones). And don't think for a minute that the islanders weren't fully conscious of this difference in body type: the other most sacred legend, which we'll consider momentarily, describes the war between the *Hanau Eepe* (long-eared people with stocky bodies) and the *Hanau Momoko* (short-eared people with slender bodies).

The fourth and tricky reason for the change in the artistic style of the moais is probably the most important reason. It's wholly mythological. Recall that in our decoding of Germanic mythology, especially the "War of the Aesir and Vanir" in Chapter 21, v2-18 *et seq.*, we first saw that the *Homo sapiens*, Species War victors were ultimately included in the pantheon. Ditto for the Greeks, the Incas, the Irish, the Aztecs and several other peoples whom we have yet to study. Recall too that Hyam Maccoby provided the reason for this apotheosis of the Species War victors: *the executioner of someone toward whom we are ambivalent acquires the same ambivalence in inverse proportion*. We hate the killer to the extent that we loved the victim; we love the killer to the extent that we hated the victim. (At last we can identify the most *Sacred Executioner* and provide Hyam with the application for which he searched!)

Somewhere within the lost mythology (greatly compromised and symbolic oral history) of the Easter Island people, the Polynesian victors of the Species War, the *Hanau Momoko* (the short-eared people with slender bodies) were elevated to the pantheon. The moai statues were then changed to represent both

Homo erectus and *Homo sapien* features. Most likely, the two groups were thought to have made peace and to have consorted together, the product of their union being the “noble” families. We’ll never know for certain because almost all the *Rongorongo* boards were destroyed during the period of warfare and collapse that followed the coming of the first modern men. It was on these boards that priests and royalty carved the glyphs that were mnemonic keys to their memorized, legendary chants. The priests and royalty who could read the few extent Rongorongo boards were all either killed or deported to Peru as slaves.

Look at how the new statues (e.g. Figure 68) combine the characteristics of both subspecies. Rather than being elongated front to rear like our archaic cousins and some of the old statues, the new statue skulls are elongated top to bottom. The blood-red color of the scoria stone was early on changed to tuff-black. Most recently, the pukao headdresses were added to hide and further compromise *Homo erectus*’ low forehead.¹⁹ Recall that the foreheads of ‘Santa Claus (Chapter 27) and Peruvian idols (v2-142) were similarly disguised.

Now, what about the eyes of the statues? Can you see the difference in the eyes and why *Homo erectus*, *Moai Kavakava*, the old statues and the “Birdman” (a cargo cult image that we will discuss below) had round eyes? Bahn and Flenley confirm that eye shape was very important. “As in the rest of Polynesia, it is believed that round eyes (as on the Birdman and some masks) denote supernatural beings, whereas oval eyes [as on the (*H new*) statues] occurred on natural beings” (Bahn and Flenley: 199). (We’ll reconsider the eyes in Appendix E.) The body-shapes, eyes, noses and mandibles of the new statues are all *Homo sapiens*. In fact, the only really *obvious* features of the new-style moais that mark them as *Homo erectus* -- are the foreheads and the ears. We’ve already discussed the *Homo erectus* forehead. Do you see the significance of long ears?

Long ears relate to a somewhat universal custom that we overlooked in Chapters 24, 26 and (to some extent) 35. Not only Polynesians, but also many African peoples and the Nakanai, a Melanesian people of New Britain, stretch their ear lobes. Manco Capac’s brother, Ayar Cachi, said to have been immured in a cave, imitated and sacrificed himself to *Homo erectus*. Following his example, the Incan ruling caste bored their ears and wore earpieces to enlarge them. It was owing to this custom that the Spaniards called the ruling caste *Orejones* (Big-Ears) (Alexander: 245, 250). Recall also that many Incan and

¹⁹ The *hau kurakura*, the red-feathered divine headdress worn by Polynesian warriors, is obviously related to this red scoria, pukao headdress of the gods. Throughout Polynesia, red feathers were associated with the spiritual power of the gods. In the first trading of food and sexual favors, feathers and nails were the objects that were most sought after by natives. See Howarth.

Aztec images show gods wearing earplugs to make their ears appear longer. Chinese emperors wore headdresses with simulated big ears for the same reason. Although cartilage doesn't preserve well and we'll never have archaeological data on the size of *Homo erectus*' ears, it's a safe bet that his were bigger than ours. Large ears and ear lobe stretching were everywhere associated with our archaic ancestors.²⁰ Large ears would have contributed to the excellent hearing of Gods, like "Heimdall" (v2-23) or "Hearing Ear" (v2-23), who "could hear the sound of grass growing."

Here's what remains of the old, rotund statues' mythology:

A puzzling feature of many Hawaiian legends is the presence in them of a race like the leprechauns, elves, trolls, and other little people. Like the creatures of European folklore, they are rarely seen in daylight, they dwell underground only to emerge at night to practice their magic, skill and *great strength*. [*H emphasis mine*] They are mischievous and thieving, though some -- like Robin Goodfellow -- could be helpful if small gifts of food were left outside for them.²¹ [*H These "small gifts of food" were once sacrifices.*] --Berry and Best: 21

The Menehunes of the Hawaiian Islands are not unlike the trolls of the Norse legends, and the leprechauns and puckish folk of Ireland and England. *They are black or darker in complexion than ordinary folk.* [*H emphasis mine*] Like Puck, they are full of mischief; but if they take a fancy to a mortal, they will do good deeds for him²²... The

²⁰ In Chapter 24, we also overlooked the primitive custom of inserting bones in noses. This primitive custom of piercing the nasal septum and wearing a bone in the nose broadens it and makes it look more like the nose of our archaic ancestor.

²¹ Puck, Robin Goodfellow, is the mischievous sprite in Shakespeare's *A Midsummer Night's Dream*.

²² The Hawaiians remembered that they and their gods were descended from this numerous and powerful race. In Polynesian mythology, only three or four individuals precede the Menehunes chronologically. Human sacrifices were made to these gods during regular rituals and when groups of men went to the upland forest to fell trees. (Cf. Beckwith: 322.) They are supposed to have migrated, "voluntarily," to some mysterious other world of the gods. Both the Menehunes and the Nawao (the wild people) were of the *Mu* (silent) race that lived on bananas in the forest. (Cf. Beckwith: 324.) The Nawao were "a people of large size, wild, [who] did not associate with *kanakas* (men)... Hunting people (*lahui alualu holoholona*), [*H they were*] numerous in former times, but now...disappeared" (Beckwith: 322, citing Fornander: 271). "*The Menehunes are called 'human' as distinguished from the 'wild' Nawao people, most of whom they are said to have exterminated*" (Beckwith: 324, *H emphasis mine*). *Doesn't this sound familiar? The Menehunes and the Nawao were respectively the dead Homo erectus "gods" and the hypothetical, demonic Homo erecti still at large.*

Menehunes stem originally from Kauai, which is believed to have been the first island to be settled in the Hawaiian chain, probably by proto-Polynesians, long before the later and major colonization. ***The small folk are dwarfish, hairy, stout and extremely strong. They have ugly, frightening faces,*** though they are good-natured when properly treated. [*H Using layman's terms, could one possibly give a better description of the smaller, eastern variant of Homo erectus than this (emphasis mine)? Notice also the characteristic ambivalence for them and their aboriginal status.*] Hawaii has many tales of their construction work, and even today a visitor may be shown a huge ditch and several fish weirs made of massive rocks, each prodigious task completed in a single night...

Menehunes also appear as *manaunes* in the traditions of the Cook Islands, the Society Islands and the Tuamotuan Archipelago. Like some creatures in European folklore, they punish mortals who violate their taboos... They are quite skillful along their own lines but have little in the way of tools... *They sound like the survivors of a more primitive race, with magic attributes added by the storytellers.*
--Berry and Best: 107-108, *H emphasis mine.*

To whatever extent this Menehune mythology exaggerates their dwarfism, it degrades the old-style moai and the *Homo erectus* gods associated with them. We saw why they became degraded elsewhere.

Competing priests may have represented the two sets of statues. Be that as it may, the old-style, rotund moai were buried, defeated by the new "living faces" of the new-style moai. The *Homo erectus* gods that they represented were slowly eclipsed by their *Homo sapiens* conquerors. This overshadowing of the old *Homo erectus* gods by the new *Homo sapiens* gods is very evident in Hawaiian mythology. Beckwith's exhaustive work on Hawaiian mythology has less than one chapter on these old gods, but it includes everything we need to know.

Probably, as the new *Homo sapiens* gods were overshadowing the old *Homo erectus* gods, the old gods became emasculated until, as "Menehunes," they resembled the pathetic and isolated *Homo erectus* refugees who were killed in mountainous and remote regions during mopping-up operations that followed the major battles of the Species War. Like the leprechauns, dwarfs and elves elsewhere, they were said to be less powerful and smaller than the principal gods. They were relegated to the night and said to be relatively timid and mild for the same reasons and because, being buried, their spirits were weakened.

Edward Joesting, who has focused his attention on Kauai, the center of Menehune lore, summarizes the remaining legends:

They [*H the Menehunes*] were credited with the building of many temples, roads and other structures. [*H Here we see what may be the origin of all this construction mythology. Perhaps the Menehunes built the earliest temples and pathways to the gods in the sense that they were built by Polynesians in their honor. Later, when the Menehunes were eclipsed by a more powerful pantheon and finally by the white European “gods,” it was demeaning to recall that Polynesians had built roads and temples to honor Menehunes, so it was said that “Menehunes built the temples.”*] Trades among them were well systematized, every Menehune being restricted to his own particular craft in which he was a master... [*H Recall that Greeks, Irish, Germans, Mesopotamians and Mesoamericans also attributed the founding of many arts and crafts to the Homo erectus gods. Whatever developed anonymously and was not fully understood tended to be attributed to the gods.*]

The number of Menehune on Kauai in ancient times was said to be enormous. A population of 500,000 has been mentioned, of which 160, 000 were women. In addition, there were 20,000 boys and girls up to the age of 17... [*H No Homo erectus bones have been reported in Polynesia. These numbers reflect Homo erectus’ two million years of sovereignty. In proportion to the population at the Paleolithic boundary, the “deluge,” the first holocaust that we know of, would have been a holocaust like no other!*]

Mythology gives several ways in which these people came to Kauai. Some sources say they came on a cloud of three levels, which landed on Kauai. Some say they arrived on a floating island. [*H This sounds a lot like the coming of the “Tuatha de Danann” in Ireland, doesn’t it?*] Another theory is that once a great continent in the Pacific extended all the way from New Zealand to the Hawaiian Islands. [*H This theory suggests memories of the last glacial maximum 22 kya.*] The Menehunes crossed over this land mass and settled on Kauai, although they traveled back and forth to New Zealand. [*H Just as Hotu Matua fulfilled the dreams of a tattooed man by going to Easter Island, Species War obsessions and the literal belief in dreams caused groups of Homo erecti, Menehunes, to precede the Polynesians wherever they went.*] Eventually the ocean

rose, and only the major islands that still exist were left above sea level. After this the Menehunes remained on Kauai.

At last the king of the Menehunes decided there was too much intermarriage between Menehune men and Hawaiian women. The race was becoming impure. [*H This may also be a projection of and excuse for the nobility's constant inbreeding with parents, siblings and cousins --especially in Hawaii.*] The king gathered the Menehune together, organized them into divisions, and ordered them to leave their Hawaiian wives behind. They then set sail to seek new lands in which to settle... [*H This last line is even more distorted than the myth of Balder. It is total denial. This paragraph confirms my suspicion as to why, in the Easter Island settlement myth, Hotu Matua was said to have sent only men --six, hand-picked (Homo erectus), men --to Easter Island. The wishful belief that these Homo erectus men had mated with Homo sapien women and would be willing to do the same again was understood. Their task was to make peace and breed the gentry, the class of nobles. These ancestors were just like infants in their capacity to believe whatever they wanted to believe. We must correct this about ourselves if we are to survive much longer.*] --Joesting: 21-22

Those of you wishing to see more “Menehune” and “Mu” legends, from all over Polynesia, can consult Beckwith, his pages 325-336. The rest of us will bid *adieu* to the Menehunes and the rotund statues portraying them. May they rest in peace. You and I didn't kill them.

Now we come to the most revelatory and interesting part of the Easter Island's mythology. This mythology was (in its present version) not imported from Hawaii or the Marquesas. It was home grown. Here is the mythology of the “War of the Hanau Eepe and Hanau Momoko” (stocky people with long-ears and slim people with short-ears respectively). It is the mythology pertaining to the new-style moai and the demise of Hotu Matua and his long-eared kin. It is a Species War myth like many from around the world.

We are indebted to the Heyerdahl expedition for the detailed recording of this one. Thor Heyerdahl was misguided in his attempts to prove that Easter Island and other Polynesian Islands were settled by white (presumably Norse) men. Heyerdahl also failed to prove that white seafarers contributed to the Inca civilization. Nevertheless, Thor Heyerdahl's expedition made important excavations and aroused worldwide interest in the islands.

According to the first collected legends of 1886 and Paymaster Thomson, an American, “originally two different races had lived together on the island, ‘long-ears’ and ‘short-ears,’ but the long-ears had slaughtered almost all the others in a war, and then ruled on the island alone.” --Heyerdahl: 39

This first part of the myth describes the period of indeterminate length in which our ancestors lived in relative peace with, but were dominated by, *Homo erectus*. This was our infancy, the period prior to the Paleolithic boundary when our immediate ancestors developed and rapidly disseminated the bow and arrow.

The natives have legends to this day of ancestors who would rather eat their own race than fish or fowl. They have also persistent legends of a still earlier time of greatness when another people, the long-ears, had lived at peace with their ancestors, the short-ears. [*H Again, the long period prior to the Paleolithic boundary is referred to.*] The long-ears had demanded too much labor of the short-ears, and in the end, there had been a war in which nearly all the long-ears were burned in a ditch. [*H Here is a reference to both the burning and the burying of Species War victims.*] From that day, no more statues had been made, and many of those that were standing had been pulled down with ropes... --Heyerdahl: 74-75.

Obviously, the last sentence is a condensation of events after and long after the Species War. It was long after the Species War that the old moai (representing *Homo erectus* or “long ears”) were replaced with the modern ones (composites of both subspecies, “long ears” and “short ears”). Circa 1770 A.D., the modern moais were knocked down.

The long-ears were an energetic people, filled with plans for improving the island, and the short-ears had to toil to help them make walls and statues... [*H We thought better of them the longer they were dead.*] The long-ears’ last idea was to rid the whole of Easter Island of the superfluous stone, so that all the earth could be cultivated. This work was begun on the Poike Plateau, the easternmost part of the island, and the short-ears had to carry every loose stone to the edge of the cliff and fling it into the sea. On the grassy peninsula of Poike today there is not a single loose stone, while the rest of the island is thickly covered with black and red scree and lava blocks... --Heyerdahl: 123.

Again, this is condensation of the Paleolithic with the modern. Agriculture (the Neolithic Age) began long after the Species War.

Now things were going too far for the short-ears... [*H By means of this condensation, the “short-ears” have been provided with a rationale for the crime that they are about to commit.*] They were tired of carrying stones for the long-ears. They decided on war. The long-ears fled from every part of the island and established themselves at the easternmost end of the cleared Poike Peninsula... [*H More on this alleged siege, below.*] Under the command of their chief, Iko, they dug a trench nearly two miles long, which separated the Poike Plateau from the rest of the island. This trench they filled with a great quantity of branches and tree trunks till it was a gigantic far-flung pyre, ready to be set on fire if the short-ears on the plain below tried to storm the slope leading to the plateau. --Heyerdahl: 123-124.

On this island, no fire could be maintained long enough to serve as a military barrier. But there *is* a long ditch on Poike Peninsula, a ditch that fits that described in the myth. Some investigators, most notably Thor Heyerdahl and Sebastian Englert (1888-1969), an Easter Island pastor who surveyed the ahu (platforms) and made ethnographic studies, have chosen to interpret this myth literally. They have tried to connect it with the collapse that is known to have been sparked in 1680 by mysterious causes. Englert tried to use the island's legendary list of kings, the list that begins with Hotu Matua, to determine the number of generations and years that had passed since the war between the long-ears and the short-ears. Not surprisingly, Englert decided that the battle had taken place in 1680. The list is also mythological and open to widely disparate interpretations. Heyerdahl made a more scientific attempt to tie Poike Ditch and the mythical battle to the mysterious cataclysm of 1680. He excavated the ditch and did find a layer of charcoal that radiocarbon-dated to 1676 A.D., plus or minus 100 years. “However, more recent excavations in the ditch have uncovered a tree hole with charcoal, at a depth of over 1 m (3 ft.), which has given a radiocarbon date in the 11th century AD, which seems to cast the gravest doubt on this ‘ditch’ having been involved in a battle of the type and date mentioned in the [*H 1680 A.D.*] traditions, particularly since no mataa have ever been found in it” (Bahn and Flenley: 168). Moreover, since throughout Polynesia, tree holes are commonly believed to be entrances to the “underworld,” the “ditch” can be seen to have been a part of

religious ceremonies at least since 1100 AD; and the “doubt” is really certainty. *The siege of Long Ears in the easternmost part of the island refers to the driving of Homo erectus by our Homo sapien ancestors into the peninsular parts of East Asia.*

Poike Peninsula was [*H is*] like a fortress, with a sheer drop of six hundred feet all around the coast: thus, the long-ears felt themselves secure.

But one of the long-ears had a short-eared wife: her name was Mola Pingei and she was living up on Poike with her husband. She was a traitress and had arranged a signal with the short-ears down on the plain. When they saw her sitting, plaiting a large basket, the short-ears were to steal in a long file past the place where she sat. [*H Women play similar, probably historical roles in Irish mythology. See my Irish Mythology: Passageway to Prehistory. Do you recall my speculation in Chapter 20, v1-389 that Sarai and Rebekah were spies in the original Species War episodes that became Genesis 12: 10-20 and Genesis 20: 1-18? Vishnu also infiltrated the demons disguised as a beautiful woman (v2-293).*]

One night the short-ears’ spies saw Molo Pingei plating a basket at one end of Iko’s ditch, and they stole one by one past the place where she sat, right at the edge of the cliff. They sneaked on along the outer edge of the plateau till at last they completely surrounded Poike. Another army of short-ears down on the plain marched openly up toward the ditch. The unsuspecting long-ears lined up to face them and set fire to the whole pyre. Then the other short-ears rushed forward from their hiding places, and in the bloody fight that followed all the long-ears were burned in their own ditch. --Heyerdahl: 124

Memories of the Species War and its bonfires have been condensed here with knowledge of the islands’ geography. The mythmakers’ conscious or unconscious logic was as follows: 1) *Homo erectus* generally retreated ever further to the east. 2) He was on this island when our ancestors arrived and continued his eastern retreat to Poike Peninsula. (This belief may explain why the first people settled in the southwest corner of the island.) 3) *Homo erectus* was generally burned in huge bonfires. 4) They would have done the same or worse to our ancestors had they been able (guilty rationalization). 5) They overworked our ancestors, built or planned the bonfire in a ditch, and were themselves driven into it [more of 4] and realization of 3]].

Only three of the long-ears succeeded in leaping through the fire and escaping in the direction of Anakena. [*H As with the myth of Balder, the Sons of Borr, the Fomorians, snakes of Snakeland, Quetzalcoatl and others; guilt, obsessional fear, paranoia and resurfacing affection for Homo erectus fathered the wish that some of them survived. The wish in turn fathered the thought.*] One of them was called Ororoina and another Vai, but the name of the third is forgotten. They hid in a cave [*H of course, in the oldest sort of house, haunted with Homo erecti*] that the inhabitants can point out to this day. There they were found, and two of them were stabbed to death with sharp stakes, while the third and last, Ororoina, was allowed to remain alive as the only surviving long-ear. –*Ibid.*

At least one [of these “three” (reproductive beings)] must survive to support the divine pedigrees of the “nobility.”

Ororoina was taken to the house of one of the short-ears who was named Pipi Horeko and lived at the foot of the hill called Toatoa. There he married a short-ear of the Haoa family and had many descendants. –*Ibid.*

What did I tell you! “Nobility” had the same fraudulent meaning everywhere. *These fraudulent claims had to be invented at the start of the Neolithic to support the claims of the first latent homosexual K farmers to land ownership. The first land owners had to be more closely related to the gods than the rest of us because all the land had been thought to have been owned by the Homo erectus gods (the “Gentry,” the “Lords”)! The tribal priests and their first, puppet kings were unable to exercise a monopoly on this fraud. Why should they have tried for one? The latent homosexual scoundrels, the wearers of the Third Mask, have always found it in their interest to cooperate with one another in oppressing (getting even with) the rest of us. As I observed way back in Chapter 5 (v-1, p. 133), there has probably never been an instance of them having to overthrow an R state, primitive tribal or Marxist/ “socialist.”*

Note also that, although they don’t even appear in previous myths, here the short-ears overshadow the long-ears. Three short-ears are even remembered by name. This myth reflects the elevation of the short-ears to the pantheon and their equal or paramount position in it. *This same mingling of the Homo erectus and Homo sapien Species War gods is reflected in the mixed features of the new moai.*

That, my friends, is the long and the short of the deep and dark mysteries of Easter Island archaeology and religion. Only the decoding of the modern myths and mysteries remains before we say *aloha*.

FROM POTENTIAL PARADISE TO MODERN HELL

Easter Island, to quote Patrick Kirch, underwent a “downward spiral of cultural regression.” A mysterious cataclysm in 1680 sparked the spiral. The statues, which were all standing when Captain Gonzalez visited in 1770, were largely overturned when Captain Cook arrived four years later and found human bones strewn about the maraes. By 1868, according to visiting English surgeon Linton Palmer, not a single statue was still standing. Weapons, which were virtually nonexistent throughout the long period of uninterrupted peace from the island’s first settlement to the mysterious cataclysm of 1680, were numerous by the end of the 18th century. Islanders, whom Cook described as “small, lean, timid and miserable,” carried clubs and spears tipped with *mataa* (flaked, glassy-black obsidian). (Cf. Bahn and Flenley: 170)

The chief of the Miru clan descended from a long line of first sons that stretched back to Hotu Matua. Naturally! This chief and lesser chiefs of the island’s subordinate clans had led the old social system. It completely broke down. The people who once lived in boat-shaped thatch houses had gone into hiding in the island’s many caves (formed by the downward flow of hot lava within outcroppings that had already cooled and solidified on the outside). Above ground, roving gangs led by ambitious thugs replaced the central authority.

Excavation of middens (garbage pits) shows that diets, which had years earlier lost bird eggs (due to over-predation) and marine resources (due to the almost complete deforestation and lack of wood for canoes), lost almost all reliable food sources as theft made horticulture impossible and chickens had to be raised in guarded stone coups.

Although similar collapses of tribal society occurred all over Polynesia, scholars have never fully understood what happened. David Howarth comes closest to understanding and gives the best description to date of the effect of “discovery.”

Describing Tahiti, he says, “In fact, between the *Dolphin*’s and the *Endeavor*’s visit there had been a Tahitian war, which the *Dolphin* may unwittingly have caused.”²³ The Europeans never understood that their very

²³ HMS *Dolphin*, commanded by Captain Samuel Wallis, is thought to have introduced modern man to Neolithic Tahiti on June 18, 1767. The next recorded modern men to find Tahiti, again accidentally, were the French, commanded by Louis de Bougainville (Cook’s equal in demeanor and powers of observation). They sailed the *Boudeuse* and its store ship the *Etoile*. Cook, with the

presence, however well they tried to behave, upset the stability of Tahitian society; but it was so. It redistributed wealth, aroused jealousy and ambition and created new desires” (Howarth: 70).

Bailey, who worked on Hawaii, issues a similar but less satisfying report: “[W]hen Captain James Cook opened paradise to the world, and the ships brought the white man, -- the *Alu* [*H the ruling, royal Hawaiian class*], in trying to accommodate, destroyed themselves. Disease, Christianity, exploitation -- whalers, missionaries, mercenaries -- in that order -- wiped out the Hawaiians” (Bailey: jacket).

The collapse of Easter Island is the most intriguing of all the island collapses because, at least superficially, the Europeans had less to do with it. Notwithstanding the slavers who came in 1862-1863, no modern man wanted anything that this island of stone giants had. We now know from pollenography that it had been virtually treeless since 1200 AD. Unlike the Society Islands and Hawaii, it held out no promise of becoming a tourist Mecca; and it was too remote to be on the trade routes between major ports. Between 1800 and 1900, it was visited only about 100 times, mostly by whalers. (Cf. Bahn and Flenley: 164) Nor could Easter Islanders escape in canoes. Due to their prehistoric destruction of the trees, they had no wood left for making canoes. By 1774 Cook reported seeing only 3 or 4 of them, “the worst canoes in the Pacific -- small, patched and unseaworthy” (Bahn and Flenley: 172).

Easter Island was virtually a world unto itself, which is why it so extremely important for us to fully understand the collapse of its civilization. It was Earth in microcosm.

All scientists worthy of the title are warning that the modern, global economy is headed down a similar path. A notable example is *The Limits to Growth* (Meadows *et al.*), a 1972 report compiled by a team of M.I.T. scientists and commissioned by the Club of Rome (a group of 100 concerned and eminent citizens --mostly wealthy businessmen -- from 25 different countries). Using computer models, these scientists came to conclusions that are neatly summarized by Bahn and Flenley:

Various forms of the model were tried, but all those that included continuation of the present trends of economic expansion and population growth led to the same result... A rapid decline of resources was accompanied by a peak of pollution as population

Endeavor, was the third commander of record to reach Tahiti, his first voyage dropping anchor on April 13, 1769.

continued to soar. When resources became nearly exhausted at c. AD 2020, however, pollution (and economic activity) declined, followed by a sharp population crash after AD 2050. Eventually, c. AD 2100, population stabilized at a level well below its peak, but the resources available to that population were very low, giving a uniformly low living standard. --Bahn and Flenley: 213

Grim as this forecast sounds, it is my conviction that it is awash in rose-colored optimism. This summary, which is right on target over the 20-year span from its promulgation to the time (2017) in which I write these lines, says almost nothing about the nature, the rapidity and the aftermath of the coming population crash. Indeed, scientists couldn't describe the coming crash or the Easter Island crash in any detail because they have never understood our Fraternal Complex and the measures necessary to resolve it, to eliminate its negative side. Without an understanding of the Fraternal Complex, the K and R class struggle being its political expression; human psychology, human religion and human politics cannot be fully comprehended either.

I feel certain that, unless we eradicate homophobia and resolve our Fraternal Complex (minimize K and R) within one generation, the crash toward which humanity is racing, the crash that is vaguely referred to in the indented summary above, will be much more like Easter Island's crash than anyone has recognized. Let's take a closer look at the data for Easter Island. Let's subject it to what we already know about our Fraternal Complex and see if we can't improve upon the understanding offered by Bahn and Flenley's *Easter Island: Earth Island*, the most modern and comprehensive work on the island to date.

Core samples taken from the undisturbed and treacherous layer of marshy sediment that covers the Rano Kau crater show that between 1200 and 1680 AD tree pollen was slowly but steadily increasing in proportion to that of herbs and ferns. (Bahn and Flenley: 174, 215) In other words, deforestation occurred from the earliest habitation c. 400 to 1200 AD.²⁴ Then, when the island was almost totally denuded of trees, in 1200 AD, Easter Islanders started to slowly recover their trees. A wise priest probably organized people to replant them and issued the appropriate taboos. However, the size of the sacrificial bonfires and the consumption of firewood did *not* decrease until after 1400 AD, as shown by the charcoal deposited in the core samples. (Bahn and Flenley: 215) Soil erosion

²⁴ The Polynesian rat caused much of the deforestation. Introduced probably by the first islanders as food, these rats bored into and ate the kernels of the seeds of the Chilean Wine Palm trees, the island's dominant prehistoric tree.

tended (as everywhere) to run parallel to the loss of tree cover. *But c. 1680, the progressive trend toward restoration of Easter Island -- sharply reversed itself.*

The oral traditions reinforce what is suggested by the pollenography. They too point to a big socio-political change on the island c. 1680 AD. There was a change in religious belief and leadership, the onset of warfare, an end to cremation and a retreat of many people into the island's caves. (Cf. B & F: 180)

What happened in 1680? The oral tradition is remarkably vague as to what precipitated the collapse; and at this late stage in the modern, scientific study of the island, there are no living survivors or records.

One thing is certain. As we've discovered in earlier chapters of this work, religions don't resolve the Fraternal Complex by minimizing the hostility from genetic competition. At their best, they only balance the positive and the negative sides of our fraternal ambivalence. *Whatever happened had the effect of destroying the power of Easter Island religion to maintain that balance, without restoring the balance by other means. By taking a close look at how this religious and political system functioned, studying how Europeans are known to have affected it in later years, and analyzing post-collapse obsessions; I think that we can narrow the possible precipitating events down to just one.*

Population control -- to the extent that it existed and preempted the population controlling effects of pollution, disease and resource loss -- was the job of the priests. I have found nothing to suggest that Easter Island priests controlled the marital age, and thereby the birth rate, with initiation rites or other restrictions such as were common elsewhere. Nevertheless, frequent infanticide, perhaps an Easter Island counterpart of the *arioi* and very frequent human sacrifice at the marae platforms (commemorating the burning of *Homo erectus* corpses, avenging the gods) would have been sufficient to prevent a population collapse -- *but not indefinitely*. I say not indefinitely because -- even when supported by a majority that believed in human sacrifice as a religious necessity -- this irrational means of population control, increasing the death rate, would have *potentially* enraged the family and friends of victims and made ever-increasing enemies for the priests and ruling Miru clan.

The priests had to counterbalance their growing number of *potential* enemies with a growing number of faithful supporters. But with the typically static, tribal state of science and technology and the island's very limited water resources, the carrying capacity of the island's environment could not be significantly increased.²⁵ *Additional supporters could only be had by creating surplus*

²⁵ Easter Island has no year-round surface springs. Rainwater runs right through the porous volcanic mantle.

population. The overall impact of surplus population upon the environment and the income of producers is, by definition, negative. Moreover, the surplus people cannot enjoy a stable political-economic niche unless they justify their mode of subsistence with lies.²⁶ The priests had to provide the lies for the ever-greater surplus population that the priests and ruling class needed for political support against their growing number of potential enemies. Only in this way could the priests and the ruling class maintain the sacrificial fires and their own positions as the arbiters of life and death.

The big lie (that created Easter Island's big government--more on big government in the Conclusion) was that ever more and bigger religious monuments were needed to please the "gods." Thus, stone carving and moai moving became the island's big industry, and the workers of this industry shared with priests and the ruling "divine" elites the privilege of being literally catered to by productive farmers.

The 1680 AD spark that ignited the collapse and caused immediate disruption of this system of food distribution is verified by the scant oral history: "It is worth noting that the legends explaining the end of the statue quarrying all point to quarrels over food as the cause: e.g. an old woman or witch was denied her rightful share of a giant lobster and angrily caused all statue production to cease" (Bahn and Flenley: 171).

Now the increase in tree pollen from 1200 to 1680 suggests that priests also put people to work planting trees. They weren't stupid, perhaps even less so than we are. Moreover, human beings have historically demonstrated an incredible capacity for self-sacrifice. But we are capable of this only when we strongly identify with the cause and the people for whom our help is needed.

The only religious dogma that could have forged such powerful bonds and elicited such altruistic behavior, the only religious dogma that could have maximized the positive aspect of their Fraternal Complex and induced farmers to sacrifice themselves indefinitely was one that 1) assured its devotees that they were all descended from the same ancestors (now demonstrated by science), 2) maintained material equality among its members (not difficult on an island where there were almost no durable goods) and 3) promised them (the Easter Island farmer/Bible-Belters) that, in return for their religious devotion, all their basic wishes would be satisfied.

What did they wish for: freedom from suffering (easy enough in Polynesia), freedom from death (an afterlife), and freedom from invasion. Some people were

²⁶ *This is also why our contemporary culture is so replete with lies and in large part why this work is guaranteed to offend the majority of people all over the planet. Humanity is so out of balance with nature that there are probably ten times more of us than what Earth can tolerate without losing carrying capacity. If so, then 90% of the people must lie just to earn their daily bread.*

assured of the latter by a literal belief in their own settlement/flood myth, a fragment of which has come down to us and is on page 50, above. This myth said that the cataclysm that forced Hotu Matua and company to Easter Island had submerged most of the land. Those not naive enough to disbelieve in and not fear the coming of unknown men or *Homo erectus* still at large were reassured by the huge moais on the hillsides that faced seaward.

That said, the *obvious* event that broke the faith of the productive people and caused them to unite with the critics of human sacrifice against the ruling Miru clan, the priests and their army of monument-builders was the visitation of gods more powerful than the moais, gods who demanded and took food and women. This is the only event that could have permanently shattered their traditional beliefs and thrown their fraternal ambivalence out of balance for about 200 years.

The first official, recorded visit was Roggeveen's in 1722. In 1687, buccaneer John Davis, alias Robert Searle, described an island in latitude 27° south and 500 miles west of Chile. This description is 1734 miles east of the actual island, and the error is too great to have been accidental. Robert Langdon believes that a lost Spanish caravel shipwrecked on a reef east off Tahiti in 1536 and that descendants of these sailors contributed the Basque genes known to be in some of the islanders. (*Cf.* Bahn and Flenley: 12) While this may be true, we'll see that Basques weren't the first modern men to drop anchor. There is no record of any ship, pirate or otherwise, anchoring off Easter Island in 1680 (circa the collapse); but that should not surprise us.

By the 17th Century, numerous French and British pirates were operating in the eastern Pacific. They sought to capture Spanish galleons laden with Inca gold and silver from Lima's port of Callao and bound for Panama. These men were not apt to publicize their mode of operating for the benefit of enemies and competitors.

With all this in mind, notice that John Davis's other description of a "low and sandy island with a long tract of pretty high land some 12 leagues [*H* 36 *nautical miles*] to the west [*H of the coast*]" (B & F: 12) may also have been shrewdly calculated to prevent competitors from anchoring there. This description would have assisted the hillside *moais* in scaring ships away from Easter Island. Sailors approaching this triangular 64 square-mile island from the east and thinking that the statues dotting the coastal hills were an additional 36 miles distant would have become overawed by their estimation of the statues' size and the implied manpower of the natives.

Davis and his navigator carried the knowledge of a safe harbor at latitude 27° south, longitude 109° west and 2340 miles west of Chile (Easter Island) to their graves. Davis and his pirate crew, the island's first modern visitors, were not

charm school graduates. Their first demonstration of modern ballistics would have traumatized the island. Add the likelihood that these men would probably have permanently abducted women and killed men in the process, and we can now understand how a people that had lived totally at peace for 1300 years would be likely to have banished the entire event to their unconscious minds, to have blacked it out.

Such a first visitation also would have shattered the natives' belief in the moai gods. With the inevitable epidemic of trauma-induced disease, this disillusionment would have sparked collapse. Easter Island's social system would have begun to collapse as newly disillusioned, apostate producers and people enraged by human sacrifice united to overthrow the traditional authority.

A very similar scenario will unfold in the world at large. As I pointed out at v1-216-218 and with Figures 10a and 10b, all the ice is going to melt much more quickly than any of the experts are willing (or permitted) to admit. The 18O (heavy oxygen) and carbon studies of the foraminifera and the ice cores are in close agreement. All the ice will melt. There is already enough carbon in the atmosphere to guarantee that, one third more carbon than at any measurable time in the past 700 ky. New positive feedback loops for the melting factors are being discovered all the time; and probably the worst one is the fear and sociopathy cycle caused by homophobia and latent homosexuality, a feedback loop that only I seem to be writing about openly. The sliding of the West Antarctic Ice Sheet into the sea is likely to raise the sea level by 15-20 feet, double that initially due to the accompanying tidal wave. This will drown or sweep out to sea billions of people in our major port cities and lead to quickly-spreading, global anarchy and global disruption of food distribution. A return to cannibalism will provide the inevitable solution to both overpopulation and starvation. The combined Ice Age and Dark Age will be long-lasting and difficult to overcome. Why? Because the survivors will finally realize that all their former religious and political leaders were just brainless and lying scoundrels, latent homosexuals who opposed all real change because they associated it with the removal of their own masks. These cynical survivors will be reluctant to trust anyone ever again and will pass on that cynicism to their progeny. This scenario toward which humanity is globally racing is much, much more like what happened on Easter Island than what the Club of Rome or M.I.T. researchers realize. Return with me now to Easter Island for the psychoanalysis of their post-collapse obsessions.

Although the precipitating event of c. 1680 was "forgotten" by the people, it was remembered *unconsciously*. ***Whether we are aware of it or not, we are all the products of all that our ancestors have experienced.*** (If I haven't convinced you by now that no important event is ever fully hidden or forgotten, give this book to someone else.)

Analysis of the decadent “Birdman” cult, which developed over the eighteenth and nineteenth centuries, should further convince you of how the islanders were traumatized and by whom. This analysis will also show us why little Easter Island took two hundred years to end its population crash and recover a semblance of social stability.

THE BIRDMAN CARGO CULT

In this subsection, we’ll discover that the dominant, white culture that is so adept at burying Black history is equally adept at burying, denying and refusing to see white crimes.

On island after island, it was quickly learned that the white man was mortal and anatomically no different from anybody else. Yet he enjoyed much greater mobility, wealth and power, all of which implied greater spiritual power or knowledge of the gods.

Most of the peoples of Oceania would no doubt have liked to understand the white man’s religion; but people who seemed comical for their guilt, timidity and sexual repression usually proffered it. Worse still, all the tales from half a world away were filled with elements that exceeded the natives’ experience and defied their comprehension. What, for example, were they to think of “three kings riding camels across a dessert to bring gifts to an infant commoner born of a virgin”?

No longer believing in their discredited, traditional faiths and hopelessly unable to understand Christianity, they developed various cargo cults. On Easter Island, the *Birdman* cargo cult was the dominant religion and successor of the moais until c. 1878, when its ceremonies ceased. Listen to Bahn and Flenley describe it:

From a religion based on virtually deified ancestors in local kin groups (a Polynesian segmented pattern), the islanders turned to the creator god *Makemake* (a wide-spread name in the Marquesas), and to beliefs and rituals that strongly focused on fruits and fertility, including human fertility [*H ephemeral, figurative immortality*]. They developed a system suited to precarious times whereby leadership alternated between groups from year to year based on a ritual egg-race. The winner of this “election by ordeal” was consecrated as the sacred birdman (*tangata manu*) for a year, during which time his group received special privileges. This was the system in place when the first Europeans arrived; the principal location of the new island-wide religion was the ceremonial village of Orongo [*H*

southern-most tip of the island, the slopes of Rano Kau that rise straight up from the sea]. --Bahn and Flenley: 187

The next to the last line of the above quotation is extremely important: "This was the system that was in place when the first Europeans arrived." Although Bahn and Flenley and many of their academic colleagues understand all the details of this religion, they have utterly failed to grasp its essence. If they could see the forest through the trees, they would know that the Birdman Cult was a cargo cult; and like all cargo cults, it was inspired by the natives' negative apprehension of the white man and inability to grasp the positive, cooperative aspect of modern (savage) society. Had they understood this (and I'll expand upon this definition of the cargo cult momentarily), Bahn and Flenley and academia would realize that the existence of the Birdman Cult prior to the arrival of the allegedly-first European, Roggeveen, IS PROOF THAT OTHER MODERN MEN WERE THERE BEFORE ROGGEVEEN.

But instead of seeing the Birdman Cult as a cross-cultural phenomenon, Bahn and Flenley describe it as wholly indigenous! Really gentlemen! Does the name of its creator god, "Makemake," sound Polynesian? This name strongly suggests that the first, unrecorded visits were by pirates who were British, Jamaican or North American and not French, Spanish or Dutch. The natives would have most wanted to know where ships, nails, firearms, rum *etc.* came from. Once these questions were communicated, the common denominator of all the English language answers would have been the word "make," as in, "The Brits make 'em," "The Yanks make 'em," "The Jamaicans make it," *etc.* The natives would have concluded that all things strange and wondrous came from the god "Makemake."

J.K. McCarthy was a man without formal, higher education but with forty years of experience living among the natives of New Guinea. He first went there as a patrol officer for the Australian administration in 1927. McCarthy puts the academics to shame. He knew exactly what cargo cults were all about and tells us without beating around the bush. Listen to McCarthy's quotation of a cult leader, and note how the quotation captures the essence of the cargo cult:

"The spirits came to me at night," said Batari. "They are the ghosts of men long dead who inhabit the volcano of Pago near my village in Nakanai. God intended that the black men and the white men who live on earth should have equal possessions and so God made all the ships, the motor cars, the money and the clothes and the knives, axes and tools, so that the spirits could distribute them to all men who live on earth. These things reached black men as well as

white until the spirits of the dead who live at Pago quarreled. Then the white spirits proved too strong for the black.”

His eyes became glazed as he continued.

“The spirits of the black people had no goods to send to their descendants on earth. All the things that God made were held by the white spirits so that our people in New Guinea are left without these things. The spirits who come to me at night are the ghosts of my people. They have told me how to defeat the greediness of the spirits of the white men. They have told me that to break the power of the white man’s ghosts the living people in New Guinea must do certain things. If my people obey me, the goods that God has made will be freed and so they will reach my people.”

He explained that fasting and sacrifice by the native people would ensure the proper distribution of goods... What Batari was expounding was a version of the Cargo cult --a phenomenon that had appeared in various parts of New Guinea over the years. --McCarthy: 180-181

Just as the people of Oceania could not understand modern religion, they couldn’t begin to fathom the modern production process either. They had never worked in a mine, in a factory or on a construction site; and lacking the photographs, movies and television for instruction, they could only conclude that the wondrous cargo of the modern world consisted of gifts from God.

Worse still, without any appreciation of modern goods as the fruits of organization and cooperation, oceanic peoples were unable to appreciate and to *imitate* this most positive aspect of modern society, of *our* fraternal ambivalence.

Instead, what they saw was the most negative side of the modern world and our Fraternal Complex -- the inequality, alienation and violence. Notwithstanding the few James Cooks whom we all like to remember, they saw the dregs of 18th and 19th century society. Even those who weren’t pirates were mostly ex-convicts, derelicts and poverty-stricken debtors who were lousy, half-starved, scurvy-ridden, un-bathed and desperate. Such were the men forced by circumstance into the service of Machiavellian monarchs who encouraged their surrogates to fight like dogs over ships, cargo and colonial possessions. This view, the most savage view of the modern world, was one in which might alone made one right, mobile, rich and sexually satisfied.

Figure 69a: Buccaneer John Davis, alias Robert Searle, the unwitting progenitor of the Birdman



Is it any wonder that the buccaneer became the new culture hero and model for the “Birdman”? See Figure 69a, above, a photo of Buccaneer John Davis, the likely original model for the “Birdman.” Here’s a detailed account of the principal Birdman ceremony:

The object of the ceremony was to find a new birdman for the year, who became Makemake’s representative on earth. Each candidate -- ambitious warlords from dominant or victorious tribes rather than hereditary aristocrats -- had a young man to represent him. Each September (i.e. in springtime), these unfortunate “stunt-men” had to make their way down the sheer 300m (1000 ft.) cliff to the shore, and then swim 2km (1.25 miles) on a bunch of reeds through shark-infested swells and strong currents to the largest and outermost islet, *Motu Nui* (3.6 ha. [c. 9 acres]), where they awaited -- sometimes for weeks -- the arrival of a migratory seabird, the sooty tern. The aim was to find its first, elusive brown-speckled egg.

The winner would shout the news to his employer on the cliff top at Orongo (“Shave your head, you have got the egg”), and then swim back with the egg securely held in a headband. The master now became the new sacred birdman, shaved his head, eyebrows and eyelashes, and had his head painted, while the losers cut themselves with *mataa*.

The birdman went off to live in lazy seclusion for a year in an elliptical house at the foot of Rano Raraku, where he neither washed nor bathed, and refrained from cutting his nails --this must have helped ensure his seclusion! The egg was blown and then hung up for the year, after which it might be buried in a crevice at Rano Raraku, or thrown into the sea, or eventually buried with its owner (also at Rano Raraku), who meanwhile returned to ordinary life. In the final years of the ceremony the winner’s group, who took up residence in Mataverí at the foot of Rano Kau, could raid and plunder other groups with impunity. --Bahn and Flenley: 188, 194

Obviously, searching for the buried egg is symbolic of searching for buried treasure; and one who didn’t bathe, stayed inside a cabin and raided and plundered others was a pirate captain. Such a “Birdman” couldn’t be Polynesian

because they were famous for bathing three or more times *per* day; and with the island's ideal climate, people were out-of-doors almost all the time.

Bahn and Flenley report that 481 rock-carved images of the Birdman have been found so far. Although the sooty tern is the bird whose eggs were sought after in the Birdman ceremony, the image is that of the frigate bird, a tree nesting bird that long ago quit the deforested island. (See Figure 69b for a typical Birdman icon, a frigate bird with human-like arms and legs.) In the opinion of these experts and despite the obvious references to buccaneers in the ceremony described above, the Birdman is the reflection of the islanders themselves! They argue that, "[T]he bird's behavior must have mirrored that of the islanders themselves, raiding and pillaging as a way of life, demolishing their neighbors' nests and even stealing twigs (perhaps reflecting the islanders' desperation for timber)" (Bahn and Flenley: 198).

Isn't this a lovely bit of cultural eccentricity!

It is true, as mentioned above, that, in Polynesia as almost everywhere else, birds were symbolic of the gods. "Frigate birds were important in Pacific cults as far away as the Solomon Islands, being magnificent flyers and notorious for being sexually rapacious -- the male's red pouch under the beak is blown up like a balloon during courtship and mating" (Bahn and Flenley: 198). And, birds, especially waterbirds, were everywhere symbolic of the gods because they penetrated all the realms (air, land and water) into which *Homo erectus* corpses disappeared. But during the era of the moais, of the late Neolithic wherein the gods had reassumed their hominid form, the only Polynesians who would have preferred to worship birds would have been the most rebellious ones who longed to escape the bonds of tribal society and envied the bird for his mobility.

In proffering the upside-down argument that the *frigate bird* was the *literal* object of the Birdman Cult, the authors also fail to observe that this bird is named after the ship used by the buccaneers. The first definition given for "frigate" in Webster's New World Dictionary is, "a fast, medium-sized sailing warship of the 18th and early 19th century, which carried from 24 to 60 guns." The authors do mention that, in the rock art concentrated around the cult center at Orongo Village, "fifteen European ships were also depicted, including a three-master on the chest of a statue standing at the foot of Rano Raraku" (B & F: 203). Of these fifteen, the one image that they reproduce for us, the three-master, supports not their own

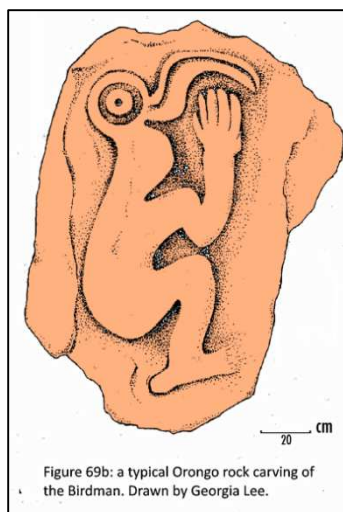
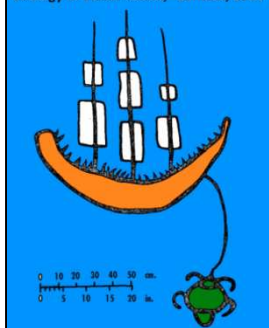


Figure 69b: a typical Orongo rock carving of the Birdman. Drawn by Georgia Lee.

Figure 70a: Birdman Cult art from the chest of a statue at Rano Raraku, after T. Heyerdahl and E. Ferdon (eds), "Archaeology of Easter Island," London, 1961



interpretation of the Birdman but mine. Notice that this ship, my Figure 70a, has its side lined with 28 guns (7x4, Fraternal ambivalence in every direction) and has a turtle as an anchor. Throughout Polynesia, turtles were symbolic of the divine kings. It was taboo for common people to eat them. The connection of the turtle with the pirate ship is a further indication that the Birdmen were imitating buccaneers whom they thought to be divine.

Moreover, the word “frigate” sounds British, not Polynesian. The bird was named after the ship and not vice versa, but the Oxford English dictionary is unable to confirm this. OE states that the ultimate etymology of

“frigate” is unknown. Diez hypothesized that it derived from the late Latin *fabricata*, a building; but recent scholars have rejected this hypothesis.

Fortunately, your taxi driver has learned a trick or two from Iman Wilkens, a brilliant contemporary researcher and etymologist whose work we shall review in Appendix F. I can tell you with relative certainty that “frigate” comes from “Phrygia.” (Always look first at the sound, especially of stressed syllables, rather than the spelling.) The Phrygians were a warlike people mentioned by Homer as being on an upland that was the second frontier of the Troad (the nation centered at Troy). The Phrygians went into battle eagerly at Troy and were prominent among the “Sea Peoples” who overthrew the various civilizations of the Eastern Mediterranean from 1450-1150 BC. OE does list “Phrygian mode” as meaning a violent mode. A “frigate” or “phrygate” would have originally referred to one of the warships of these ancient people. But the Phrygians did not originally come from the plateau that they conquered in western Turkey. In Appendix F, Iman Wilkens will identify the original Phrygia for us. You’ll be surprised to learn how very close Phrygia was to the English who named their warships after (and perhaps learned the finer points of warship construction and design from) the Phrygians.

Bahn and Flenley make only one other feeble attempt to save face for the modern culture and to substantiate their claim that the Birdman was indigenous. They argue that the cult also involved fertility rites.

But the only evidence they site for fertility rites is the existence of numerous vulvas carved in the rocks around Orongo. These vulvas don’t suggest fertility rites at all! None of these “fertility” vulvas include images of pregnant women such as were commonplace in the Paleolithic and early Neolithic period of many peoples. (See Figure 1b, if you don’t recall examples of fertility figurines.) No, this was even worse than a fertility cult –much worse.

The vulvas only suggest that the male stone carvers were obsessed with sex; and widespread, sexual frustration and obsession are a modern and not a primitive phenomenon. As social conflict and survival pressure mounts within a dying civilization, the felt need to reproduce increases. Yet owing to increasing desperation and inequality between the two sexes that are unequal in their capacity for violence, resentment and disrespect between the sexes also increase. This extreme ambivalence results in sexual frustration and sexual obsession. In our modern, global, dying civilization, this obsession and frustration is reflected most obviously in our advertising. Successful advertisers have learned that every client's product must be consciously or unconsciously associated with sexual satisfaction.

In summation, everything about the Birdman Cult suggests that it was not an orthodox religion (that attempts to balance fraternal ambivalence) but a degenerate cargo cult. This cult already constituted the dominant religion by the arrival of the Dutch in 1722. The fact that the cult's obsessions (symbols and rites) all associate consciously or unconsciously with pirates tells us beyond a shadow of a doubt that pirates came to the island before the recorded arrival of the Dutch. For the Birdman cult to have named their God "Makemake" tells us that those pirates were English-speaking. Though the crash on Easter Island may have been the hardest and longest of all the Polynesian population and culture crashes, it was triggered in the same fashion as the others -- by the mere appearance of modern men. The mere appearance of modern men shattered their faith in their traditional religions. In the end, their religion --like all religions that merely manage our Fraternal Complex -- proved to be no substitute for resolving this universal, neurotic complex. Our opportunity to do so and to spare our progeny a future even worse than the one recorded here may have already slipped away.

At this point, all the objectives outlined in the introduction of this work have been accomplished -- I hope to your satisfaction. It is time to summarize the entire work and pull together a few loose ends.

CONCLUSION

It is possible that cultural developments lie ahead of us in which the satisfaction of yet other wishes, which are entirely permissible today, will appear just as unacceptable as cannibalism does now. --S. Freud (St. Ed. Vol. XXII, p.11).

Only love constructs. --José Martí.

All our pervasive and persistent problems -- be they social, economic, environmental or marital and sexual -- are mere symptoms of the two great extremist trends that have afflicted us since we arrived atop Earth's food chain. The extremes that we must minimize are the K, quality, and the R, quantity, reproductive strategies.

Here's the argument, *three propositions and a conclusion*. All four are irrefutable if you've read and understand the foregoing pages.

First, like every naturally evolved animal and plant, we tend to overproduce and preserve our own genes. We've been selected for this over three to four billion years of evolution. That's part of the survival instinct. That's what biological success means. That's what every generation of our ancestors has done, since we were one-celled organisms. Had we not done this, at least until we got to atop the food chain, we'd be one of the 99% of the once-extant species that are now extinct; and another animal would be dominating the earth.

Second, we are uniquely without a natural predator to control our population because we are at the top of the food chain. No other animal consciously and routinely preys upon us. (Viruses don't exist. Bacteria only weaken us if we contract a massive dose of a foreign one.)

Third, you who have read this book slowly and with an open mind should now agree that there are not, nor have there ever been, immortal "spirits," "gods," "demons" or a "God" or "Devil" that could regulate birth and death or manage our affairs. The literal belief in religion is for infants and crazies. Die hard neurotics, especially latent homosexual, Third Mask people who are afraid of all change and all the basic learning that causes personal growth and change will respond, "The wishful thinkers might be right. We'll never know if there's a God because the universe extends more than 13.75 billion light years from us in at least one direction; and there has only been 13.75 billion years since the big bang in which light (and the reflections of objects) could travel to us. Moreover, the universe is constantly expanding." Such "agnosticism" is infantile also.

If this is your response, then let me ask you, when you want to go somewhere, do you step outside your door with a sign held up to the sky, a sign that says, "Aliens, come pick me up."?

I'm sure you don't. We base our actions and decisions upon expectations drawn from learning and experience. The only absolute is that there are no absolutes. Our knowledge does not provide certainty. It provides probabilities. "Agnostic" speculation about gods beyond the known universe is no more realistic than speculation about angels dancing on pin heads. It's baby talk that adults can't afford to tolerate from other adults. Either accept this third proposition or reread the foregoing pages or go back to kindergarten.

Conclusion: given these three conditions, it's inevitable that we control our own population because there's no one and nothing to do it for us. The crucial question for man thus becomes: shall we control ourselves rationally or irrationally? Rationally controlling ourselves means setting limits upon our reproductive competition, limits that obviously include greatly decreasing and controlling our birth rate. Irrationally controlling that competition and population means unnecessarily increasing the death rate, resorting to every form of homicidal and suicidal behavior and remaining the savages that we've always been. (Population at any time equals the total number of people ever born minus the total number who have died.)

If we focus on our genetic competition, we should see, as did ecologists Robert McArthur and E.O. Wilson, in the early 1970s, that all species tend to adopt one of two strategies for reproductive competition. The big animals toward the top of the food chain have very few babies but they train and equip them very well. McArthur and Wilson dubbed this quality strategy the K Strategy. At the other end of the food chain, the small animals and the insects reproduce for quantity. They dubbed the quantity strategy the R Strategy. Twenty years later, I noticed that humans, at the absolute top of the food chain and competing only with each other, are a food chain in microcosm. We adopt both strategies. (The denial of our animal being descends from the Deluge and is the Second Mask that most of us are wearing.) The people on top in terms of income, wealth and education are always Ks, and the folks on bottom in terms of the same are always Rs. The two extremes cause and define each other. K and R are the root cause of all our pervasive and persistent problems without exception. They are what the class struggle is all about, which is why the class struggle can never be won. It can only be minimized through compromise, compromise that minimizes both extremes simultaneously by maximizing, respectively, equal opportunity to minimize K and population control to minimize R. Compromise is essential because the two classes are acutely aware of each other's excesses and hate each other for them. The K Strategy prevents us from enjoying equal opportunity. Some people inherit empires and every advantage for education and employment, and we all tend to resent anyone whom we suspect of having been born with more

than us. It's not fair.²⁷ The R Strategy causes us to always be over-populated. The instincts of the Rs compel them to have more children than they can afford because the R Strategy increases the likelihood of at least one of their *relatively deprived and therefore vulnerable* children surviving long enough to reproduce the parents' genes. The equally unjust and irrational nature of both extremes also means that no society can enjoy more equal opportunity than it has population control and vice versa. Increasing the living standards of the Rs *absolutely* can never induce them to abandon their R Strategy because the plight of them and their offspring is not an absolute plight. It's a *relative* one.

As we saw, in Chapter 13, the West became male-dominated; and the East became female dominated. Females, who play the greater role in reproduction and are especially fond of children, are more inclined than men to be Rs. Therefore, it is appropriate to speak of MK (western) and FR (eastern) societies. Two things happen when either sex dominates society. First, society fails at whatever the dominated sex is normally good at (love, marriage and family life in the case of women; science, technology and engineering in the case of men). Second, society becomes infected with the forms of savagery characteristic of the dominant sex (female lies and trickery or male violence and coercion).

Again, minimizing K means creating equal opportunity --not just equal rights and not just equal opportunity for the Rs but -- for all. Minimizing R means greatly reducing and controlling the birth rate and continuing to reduce it while every reduction in the birth rate appears to reduce the death rate. What we all want most is to be immortal. If we were immortal, we wouldn't have children at all. In the one virtual and loving family that we ought to be, human reproduction must cease to be a private right and become instead a socially conferred honor (a privilege or a duty).

If we minimize K and R by maximizing equal opportunity and population control, educate the still traumatized religious babies (make public television documentaries based on my books) and eradicate homophobia (enable everyone to love); then we can easily unite peoples on opposite positions of the M-F domination continuum and moderate cultural differences through intermarriage. We can also use computer photo databases, face matching programs and baby-face generating software to assist people in finding their Misters or Misses Right and to implement a new system of marriage and child rearing that I describe in another little book, *Stage II of the Nonviolent Rainbow Revolution*. It is a system that will simplify and standardize family life in such a way as to make heterosexuals of all our children, complete our transitions to exogamy and

²⁷ English property law maximized the K strategy by combining feudal primogeniture with the fee tail estate.

monogamy, guarantee everyone love with the perfect marriage partner, save everyone the frustration and countless, wasted hours of searching for love eradicate incest complexes, totally eliminate divorce, promiscuity and violent crime, make geniuses of all our little boys and very smart people of our girls and empower women within the family as never before.

Of course, the total revolution, the civilizing revolution that I am describing cannot be undertaken by any one nation unilaterally. Even the world's most powerful and populace nations, the United States, China and Russia, would risk being overwhelmed by the rest of the savages were they to do so. Therefore, I have outlined the necessary reforms in a multinational treaty agreement and 28th Amendment to the US Constitution (the Huttner Orwell Treaty Amendment). If enacted, it would – for the first time in the evolution of human society – make our social evolution conscious by bringing the political sphere from its rear-most, foot-dragging position to the leading, vanguard position that it ought to occupy. A general outline of our social evolution should clarify this distinction.

Homo erectus, our parent species, dominated the world for roughly two million years. A detailed description of them and earlier hominids can be found in Chapter 10 (v-1, p. 212, *et seq.*) For our present purposes, it is sufficient to note that they launched civilization by accomplishing the primal deed, by transitioning from alpha male-dominated hordes (such as what the gorillas live in) to exogamy, to marriage outside the family. This first revolution in human social behavior enabled fathers and sons to tolerate each other and launched civilization. Until the Neolithic, age of Stone Age agriculture, all our ancestors lived polygamously in caves or long lodge houses. Marriage-permitted (initiated) young (matrilineal) men or (patrilineal) women married into a different polygamous family than their birth family. But as long as they grew up with their biological parents and siblings, few would have found a fully-satisfying exogamous substitute for them. This is still the case today. To promote political peace, family unity and enable exogamy; we pretend that we don't love and desire our siblings and our opposite-sex parent. Or we pretend that our love for family members is somehow "different." (Love differs only in degree, not type.) This is the First Mask that we all wear. It masks our greatest loves and prepares us for our unhappy marriages.

The invention of the bow and arrow enabled our first family to break out of *Homo erectus* society and live on their own. This first family probably consisted of one or two hybrids and two or three siblings, one of which was our "Eve." The siblings were descended from the first *Homo sapiens* mutants of *Homo erectus* people. They would have found their greatest possible security and settled the first *Homo sapiens* family in the heart of lion country, ultimately in a pole house built atop Lake Victoria. They would have grown their community as quickly as

possible until roughly 75 kya, slightly before or during one of the low points in the ice age, when they would have been forced by the irate and starving *Homo erectus* neighbors to divide. No one wanted to leave the first, autonomous *Homo sapiens* family. It provided the only security they had ever known. One half of the family walked due north to what they reckoned to be the second most secure location, the lower Tigris and Euphrates River Valley, a mosquito-infested swamp that was prone to flooding. Not much is known about the African half of our first family, but I have been making some significant contributions to what we do know of their history and will share them in Appendix H. Most of us alive today are mostly descended from the half that walked out of Africa, whose progress and history we shall now outline.

The two halves of our family were forcibly divided and not permitted to reunite. But each half knew that it had to maintain the strictest internal unity to survive. Each constituted a few score or a few hundred people and were surrounded by a hostile *Homo erectus* world probably numbering in the hundreds of thousands. The out-of-Africa half strategically prepared for, fought and won their first big battle of the Species War. They would have waited for the enemy to strike first and then delivered very punishing retaliation. Only after one or two such battles, would they have started to feel secure.

But security meant the inevitable dissolution of their unity. It meant individuals defying the needs of the collective. And make no mistake about it: private decisions regarding reproduction or the preferential treatment of children have always constituted the ultimate rejections of central authority and the collective interest. Security also meant branching out, starting to take the world from our archaic ancestor. (The world had to belong to either us or them because the hybrids, the “heroes of old,” were sterile.)

By 30 kya and the last Species War battles in Ireland, they had dislodged *Homo erectus* from every corner of the world. The only surviving *Homo erectus* people lived as refugees in the high mountains of Central Asia, as hermits on remote islands and as slaves in the Middle East.

The successful prosecution of the Species War secured our position atop Earth’s food chain and awarded us stewardship of the Earth; but it also caused our ancestors to acquire tremendous guilt and it forced us to divide into geographically separated tribes. The guilt motivated our ancestors to effectively expunge the memory of our parent species, which severed our link with the animal kingdom, causing us to become quite crazy, to become alienated from our animal/great-ape being, to wear the Second Mask, a mask that makes us the monster of the natural world. The geographic separation caused us to lose our common language (originally *Homo erectus*’ language) and to gradually develop all our cultural differences, differences that often cause us to forget that we are all

very closely related and need to reunite into the one family (but an infinitely more educated and powerful family than the one) that we once were.

Worse still, wherever *Homo erectus* ceased to pose a threat; the tribes, *accustomed to growing their population as rapidly as possible*, made war upon each other.

The next big milestone in our social development came with the discovery of horticulture circa 15 kya. Knowledge of animal breeding had been discovered much, much earlier; but without grain to feed the animals, animal husbandry could not have developed commercially or have extended to the temperate zone. The knowledge of horticulture spread like wildfire and spawned a frenzy of uncontrollable slashing and burning to lay claim to possession of the lowest, most fertile and most easily irrigated land. Until this time, people had all been nomadic or semi-nomadic, and all the land was assumed to have belonged to our *Homo erectus* ancestors, our first gods. The uncontrollable slashing and burning caused terrible global deforestation and a tremendous spike in the carbon content of the atmosphere (global warming). This caused a major ice sheet, probably western Antarctica, to slide into the sea at a time when the glaciers were still massive. The resulting Great Flood was our second worst trauma (after the Species War) and our most recent trauma. It occurred at roughly 14,634 years BPE. Although most people believed that the Flood had been brought by the *Homo erectus* gods as punishment for the Species War, the most intelligent people knew that it had something to do with the smoky and noxious atmosphere that farming and land-grabbing had created. So, out of all the first farmers who had broken out of the long house, those few that survived the flood were forced back into it. The Neolithic didn't resume until about 4 or 5 ky later.

The gradual development of the Neolithic cornucopia brought a gradual end to cannibalism. But it also brought the advent of slavery, large wealth and income differences and the breakup of the long houses wherein our tribal ancestors had lived polyamorously. Slavery was initially a progressive innovation. It meant not cannibalizing the captured. Large income and wealth differences from the claiming of the land as private property and inheritance brought permanent K and R differences, the division of tribal society into socio-economic classes. Income, wealth and ownership differences tended to make permanent the distinctions based upon fraudulent, religious genealogies and individual military skills.

Monogamy gradually replaced polyamory. Once living outside of the long house, the best farmers were no longer subject to its rules. They tended to be the most practical people who were the most focused on work. For the competition for the most fertile and easily irrigated lowlands, they needed sons, sons who were physically strong and would not marry out of the family or let hard-won

agricultural secrets out of the family. Because we all love our siblings, these brothers, the second and later generations of the more successful families became homosexual. They needed women only to breed children; and because women preferred the security of the long house, it was not easy for these early farmers and claimants of private property to obtain wives. A single wife also made it easy to designate heirs. For all these reasons, they became monogamous. Moreover, growing class differences also increased near-neighbor alienation and monogamy by default. Thus, real property ownership and class differences entrenched monogamy. Monogamy, the limitation to one marriage partner, created homophobia because it forced these first K-born, homosexual males to have to choose between having love and having children. Thus, latent (hidden) homosexuality, the Third Mask, came into being with the first in-born members of the K class. As the Ks have increased their wealth and property, so too have they increased class antagonism, monogamy by default, homophobia, the non-removability of their Third Masks, sexual frustration and unhappiness.

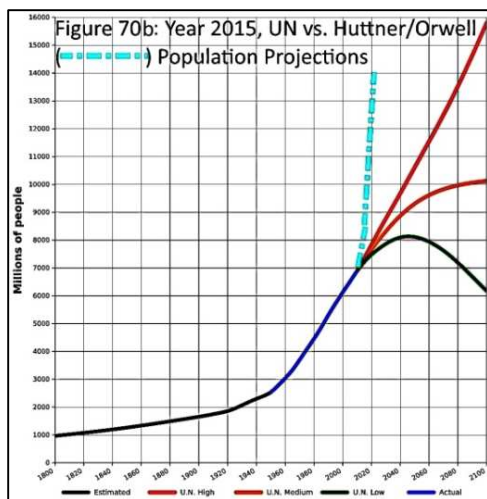
The next major landmark in our social evolution was the transition to modern religions. As I explained in Chapter 7, the modern religions, which were devised to overcome tribal divisions and facilitate trade by abolishing blood sacrifice and extending the Golden Rule to people outside of one's tribe, caste monogamy in iron. (They lessened distant neighbor savagery without lessening overall savagery, without creating equal opportunity or population control, which meant that near neighbor savagery and indifference had to worsen proportionately, which in turn increased the pressure for monogamy by default.) Because monogamy is dysfunctional unless the marriage partner is a uniquely satisfying one who looks, thinks and desires right and because such ideal matches are virtually impossible to arrange within savage, K and R society, wherein we're unlikely to ever love anyone as much as we love our siblings and opposite-sex parent; monogamy fortified the First Mask. It created the Third Mask by forcing homosexual people to choose between having love and having children. (Recall that the First Mask masks our greatest loves, our love for our siblings and opposite-sex parent and prepares us for and resigns us to unhappy marriages.) The Third Mask makes its wearers the monsters of society. Yet, the Third Mask is above criticism from the rest of us because, at puberty time when the Third Masks are being put on, we all are already wearing the First and Second Masks.

Throughout the era of class society, except for periodic collapses of regional civilizations and the dark ages that followed, the forces of production and the market have continued to expand. The expansion of the forces of production and the market has had the unintended but automatic effect of erasing tribal, racial, ethnic, national and language differences. An international culture with a common language, customs and set of laws has been evolving. After the last

world war, educated and thinking people – even in my country, the U.S.A. – realized that a world government is needed to resolve our problems rationally and peacefully. We now possess a fledgling world government and the electronic mass communications, the computer power, the means of transportation, the simplest trade and port language (English) and almost all the other technology we need to reunite the human family and turn our world into a paradise.

But K and R differences are at an all-time high. Throughout the era of class society (the brief interlude of Marxist R societies, wherein the Rs proved their incompetence, notwithstanding) the economic power (and the misery) of the wealthiest Ks has grown in tandem with the power of their states and the forces of production. The economic misery and the population of the Rs have also mushroomed. The latest UN global population projections are in Figure 70b, above. To the figure, I have added the less optimistic projection that either George Orwell or I would make based on our understanding of Big Brother's psychology. Big Brother is not just a symbol for the Ks (although all tend to be latently homosexual). Big Brother is a symbol for *all the* people wearing the Third Mask, for all latent homosexuals of both genders and every class. They are all unable to love and angry. They are all lying about a most basic social characteristic: which gender they love. If you can lie about something that basic, you can lie about anything! Being unable to love, angry and professional prevaricators turn them into consummate scoundrels, the best savages within our savage world. Thus, they automatically rise to the top, materially, in every walk of our savage, K and R world. *They must breed children because parent-child love is the only type of love of which they are capable, and they prefer to produce miserable people like themselves!* That's why – barring comprehensive and revolutionary social change -- the aqua, dotted line of Figure 70b, the projection that either George or I would make, is the only realistic one. It's also the only one that yields symmetry, which is what technical stock analysts rely on to make their projections.

Dear Reader, I have shown you (v-1, p. 219) the graphs of average CO2 and atmospheric temperature over the last 400 k.y. You can see that the peaks and valleys of the two graphs roughly coincide. I've explained that the sea level range



between the LGM (last glacial maximum) and the melting of all the ice is approximately 616 feet. We are at the 400-foot level now with a possible rise of as much as 216 feet. The Australian aborigines can remember an earlier time in the Holocene (the present interglacial period) when the sea level was 30 feet higher than it is now. (See the John Upton and Climate Central article.) Yet, over the last 400 k.y., there has never been a measurable interval in which the carbon content was above 300. It's 403 and rising now. Do you think that we can sustain our expected rate of population growth much longer without suffering a population collapse in the form of either WWIII or another great flood or both? I don't.

But the rare Alexander the Great, Julius Caesar or Napoleon Bonaparte notwithstanding, K leadership has always come from the economic sphere. The richest and most powerful families all tend to be the families that have been the most and the longest dominated by Third Mask, latent homosexual scoundrels. They are exactly as George Orwell described them -- Big Brothers. Because they are unable to love, understandably angry, devoted to malevolence and in dread all real change (associating it as they do with the removal of the Third Mask, which homophobia prevents them from doing); *they are incapable of constructive political leadership*. Though they know that they must promise change, all their politicians, whom they control through general elections, are fellow latent homosexuals who know that their job is to *prevent* change. Their default of political leadership has us racing toward World War III, another great flood or both. *Our inability to reduce and stabilize the global population makes one or both these catastrophes -- the ultimate failures for any society -- inevitable*. Since we have all the social science and the technical means of preventing these catastrophes and solving our problems, they must be held accountable for any failure to do so.

Here's another reason why the total frustration of the political process by Big Brother, especially the richest, latent homosexual men, must be ended. Their inner conflict, between homosexual impulses and homophobia, causes them to die of heart failure and to be always fighting. We can't resolve East-West differences, end the domination of women in the East, replace mother-made and controlled code languages (e.g. Chinese) with the world's simplest trade and port language, English, until those languages are no longer needed for defense. For any of this to happen and for any progress to become possible, in K (capitalist) countries, the political process needs to be simplified and rationalized by replacing general elections with hierarchical elections, K and R political parties

with a truly communist party²⁸ and plebiscite voting with contribution-weighted voting.²⁹ I'll expand upon these concepts below.

As I see it, there appear to be four possible paths ahead for man. Before you commit yourself to promoting one or another, before you decide whose political party to join, I suggest that you carefully consider the end of each, the place where each path leads.

Path #1: were it possible for the western, male-dominated, latent homosexual Ks to dominate the world indefinitely, as they are doing in the present era, the result, the default for K society, K victory in the class struggle, would be a global, fully-integrated, computerized network of robots, a totally vertical and horizontal conglomerate, a lowest cost per unit producer of every good and service. The fight would then relocate to the conglomerate's stockholders, who would sabotage one another and buy up each other's stock, until a sole stockholder survived. The global, solitary conglomerate would ultimately be run by and for this sole, surviving stockholder. This peerless, latent homosexual scoundrel, the "winner," would soon commit suicide; and the raccoons that already stand ready to replace us would inherit the Earth. *K society defaults to a one-man economy and, shortly thereafter, a raccoon world.* The race to become that guy or to preserve your genes in him makes long run sense only if you prefer raccoons to humans. All these folks, the Rocky Raccoons, who are not already Republicans should run right out and join the Republican Party.

Path #2: R victory in the class struggle. This is the path promoted by Karl Marx. In the present era, violent R revolution to take state power away from the Ks is prerequisite. But even the revolutionary wars that temporarily bring the Rs ("Tezcatlipocha" or Marxists) to power have not produced long run, social improvement. There are at least two reasons for this. First, the angry people who are violent and believe in violence are the least likely to be philosopher kings and the most likely to be Third Mask, latent homosexual "Big Brothers" who are terrified of real, fundamental social change. For over one hundred years, many people regarded Karl Marx as a philosopher king, the principal author of social science. Marx wanted to be a social scientist and did make some substantial contributions to it, but before social science could be developed someone had to

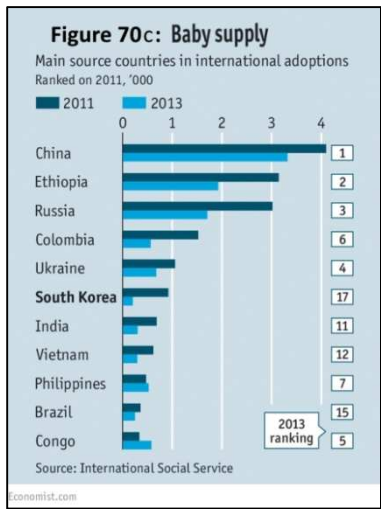
²⁸ A truly communist party would be an internationalist party aiming to unite humanity into one virtual and loving family. It would end all national, ethnic, racial and family origin prejudice. It would be a vengeance-free party because none of our ancestors were and none of us are blameless. A less maligned and confusing word than "communist" is "eopc," an acronym for equal opportunity and population control.

²⁹ See Just Say No to Latent Homosexual Crusades for more about contribution-weighted voting; and note that its alleged co-author, "George" had to be invented.

articulate the ideology of the Rs and counterpoise it to that of the Ks. History thrust this role upon Mr. Marx.

The other reason why Path #2, the R path cannot improve society is that Marxist revolution and R victory in the class struggle defaults to a society in which everyone is relatively equal but equally poor and standing on top of one another, Pan-Bangladesh. No one has been satisfied with the results of R revolution, with R societies that promote equal opportunity with the unrestricted right of reproduction, without population control. *The Rs are savages too! Each of them wants only to reproduce and preserve his own genes.*³⁰ See Figure 70c.

Were the lines italicized above not true, there wouldn't be all these orphaned babies in national socialist (ex-Marxist) societies. Therefore, all Marxist, R societies have transitioned to national socialist societies that only pretend to be "Internationalist." National socialist societies are Us-Against-the-World societies



(e.g. "Us Germans," "Us Italians," "Us Russians," "Us Chinese," etc.). So, presently, there is no possibility of an internationalist Pan-Bangladesh. Only the triumph of the largest of these national socialist, gangster groups has any possibility of triumphing: Pan-China. But even Pan-China is very unlikely because national socialist societies – no matter how cunning -- are soon recognized as savage too and are ultimately and historically doomed to failure. The part cannot defeat the whole of which it is only a part. Even if, by some fluke of fortune, Pan-China were to come into being, the Chinese Ks (who are otherwise unable to compete with the western Ks) would assert

³⁰ A single set of facts suffices to show what savage hypocrites the Rs are and how far national socialists are from establishing an ideal, communist society that can live by Marx's motto for communism ("from each according to his abilities, to each according to his needs"). Those facts are in Figure 70c. Note the prevalence of former Marxist, national socialist, countries in this figure. My focus is on the Ks only because they are the only class capable of overseeing and administering social change. By the logic of the Foreseeability Doctrine of tort law, they are also liable for the damage when they refuse to prevent savagery. But the Rs, individually, are every bit as savage and immoral. I must cite the Castro revolution as exceptional in this regard. The mother of Fidel and Raul had been a domestic servant of their rich, plantation-owning father. One of their first measures after the triumph of the Cuban Revolution was to establish an orphanage whose occupants lived as well or better than average Cuban children. I visited it when I was in Cuba. Although the heart is only half a prophet, by any measure of human hearts, Fidel Castro was a very, very great man; and I doubt that anyone who knew him well will say otherwise. Nevertheless, this orphanage did not and could not provide for children who weren't Cuban.

themselves with a vengeance and Chinese nationalism would be seen by all as the artificial and temporary creature it is.

Anyone who imagines that there is a religious alternative to these extremes needs to reread this book or go back to kindergarten. Matters of life and death are not and never have been “God’s prerogatives.” Even when alive, *Homo erectus* “gods” took far fewer lives than were attributed to them. Tales of the “Jinn,” *Homo erectus* spirits that change in and out of animal form, and of propitiated *Homo erectus* gods killing their own descendants have always been wishful attempts to hide the massacres committed by *Homo sapiens* --until now. There is no religious, “divine,” path for man. The mostly poor, ignorant, isolated and still traumatized people with Paleolithic world views must be educated with public television. We need to replace some of the soap operas, Roman circuses, “reality” shows and Donald Trump trumpeting with documentaries based on my books. The (mostly) Rs who are ignorant and traumatized enough to think that there is a religious path to civilizing the world are the sheep who unwittingly support...

Path #3: an endless series of K and R reversals, each one resulting in more environmental destruction and a lessening of Earth’s capacity to sustain human life. As we’ve seen, this is the path that our fatalistic, Mexican ancestors regarded as inevitable. But before we examine it in more detail, we need to look closer at Paths 1 and 2.

I can almost hear many of you screaming, “Those paths are obviously crazy. I’ve got no plans of joining the Republicans or the Marxists.”

But you recognize Path 1, the K path, and Path 2, the R path, as crazy only because I’ve pointed out “the One-Man Economy” and “Pan-Bangladesh” as being their respective and inevitable ends. All of us *are* crazy! All of us descend from the ancestors we’ve analyzed on this prehistoric tour. What group of them wasn’t crazy? Moreover, as we saw in Chapter 7, the “modern” religions did nothing to limit K and R, to increase equal opportunity and population control. So obviously, we “modern” apples can’t have fallen very far from our pagan trees!

Put contemporary folks under the microscope and you’ll see the three masks that I’ve described: *The First* (remnant of the primal deed and the transition to exogamy) hides our love of siblings and parents generally to prepare us for and resign us to unhappy marriages; *The Second* (remnant of the Species War) hides our animal/great-ape being and makes us the monsters of nature; and *The Third* hides homosexuality and the love of same-sex siblings. The universal acquisition of the first two masks prior to adolescence compels us to tolerate the Third Mask, the most grotesque mask, Big Brother’s mask, a mask that prevents him (them) from loving and turns them into the monsters of society.

There is at least one exception to the insanity. Long before I played crazy to get out of the U.S. Army [where I would have been – at worst – forced to invade a foreign country and commit war crimes or – at least – forced to suppress Big Brother’s worst victims in my own country (unemployed, R rioters, fighting back in the only way they can)]; I decided that I would learn and do whatever was necessary to become sane – even if it meant becoming absolutely alone in the world. For the sake of polite conversation, I will assume that you too, Dear Reader, are an exception, a sane person. If so, you will agree with me that all these masks must go. The first step toward sanity is being honest with ourselves about ourselves.

We also need to consider Paths 1 (K) and 2 (R) more closely because their insane proponents have already made substantial progress. They have created enabling means and the propaganda needed to entrench these means, to give them the status of social institutions. It’s not sufficient for us to reject K and R in the abstract. We must identify and reject the institutions that promote them!

Focusing first upon the western, MK societies, it hardly bears saying that Christianity in general and Protestantism in particular, are just their cup of tea. The gods are all male and the woman is told to obey her man. More subtly, Christianity tells its flock to tolerate their own oppression: the ways of the Lord are mysterious and not to be understood by us. (Cf. Ephesians 1:9.) Trying to do so is like looking through a glass darkly. (Cf. 1 Corinthians 13:12.) And suffer gladly because you will be rewarded for your suffering in “Heaven.” (Cf. Matthew 19:24.) Protestantism extols the work ethic. The unexpressed assumption seems to be that happiness will follow success. I’ve only been to twenty-six countries, but it appears to me that my own countrymen (among the richest people per capita) are the unhappiest people. Not only that, but the people on the northeast side of Manhattan (who are the richest of the rich and whom I’ve observed extensively during thirty years of taxi driving) are the most miserable of the miserable. You can’t be with them long without becoming miserable too!

Another strategic, MK institution is the general election, an election wherein all the voters select from a few candidates and no significant portion of the voters can have personal knowledge of any of the candidates. Without personal knowledge, voters can only know what they are told about the candidates by mass media. The mass media is, of course, owned and bought up by the richest and most powerful Ks. General elections are the surest form of totalitarianism. Especially when combined with “checks and balances” (divisions of power between branches of government that require the decisions of each to be confirmed by another), general elections guarantee political domination by the wealthiest Ks and their biggest corporations.

The Ks have brainwashed their societies to accept general elections and K political domination by equating “democracy” to general elections and “freedom” to the right of individuals to do whatever their wealth enables. “Freedoms from,” the collective security of society as a whole, and alternatives to K-dominated society are taboo subjects. For all the reasons that I shall enumerate below, “love” is also becoming a taboo subject within the MK western world where its denotative, human meaning is virtually impossible for anyone to realize.

“Love,” as in “love of money” or “love of pizza” is not only permissible but is one of the big lies upon which MK society thrives. Madison Avenue (the advertising industry) equates every client’s product with love and happiness. Perhaps the common-law definition of marketability, which requires a product to do what it is intended to do, should be expanded to include advertising promises, explicit and implicit. The false advertising about love and happiness is so ubiquitous, the lie is so constantly repeated, that most Americans (and people of other countries too to the extent that they follow America’s lead) believe that they can love money or that money can make them happy. Money never made anyone happy. Money only makes life easy. Only adult, sexual love makes happy. Money can even make you unhappy if, in the process of acquiring it, you become more alienated from others or so guilt-ridden that you hate yourself.

Owning the media and controlling schools as they do, the white, male, latent homosexuals of MK society have popularized a world view, a distorted history and even a vocabulary and set of speech figures that is wholly their own, that is replete with lies and exaggerations but that is blindly and uncritically accepted by just about everyone they rule over. We’ve seen many of the religious and historical examples. In the economic sphere, the owners and financiers are always the “producers.” Others who conceive, design, engineer and labor to produce or deliver the product or service are unmentionables to be replaced and discarded as soon as automation permits. Journalists, educators and politicians even self-censor due to their fear of alienating wealthy K owners and losing their jobs. Strict limitations on inheritance, an essential element of equal opportunity, ought to solve these problems.

As already mentioned, violence is something that the members of western, latent homosexual, MK society absorb with mother’s milk. Our fathers brainwash us to believe that anger and violence are natural and inevitable within the world. War (military violence) and the threat of it are standard policy tools as much for us as they were for the Mexica. But what long-run good has violence ever done for us? The military contracts for two world wars gave birth to monopoly capitalism, to a tremendous worsening of K and R differences. Imperialist domination of other peoples has enabled the US to grab the lion’s share of all

resources, but the other peoples of the world hate us so much that they avoid buying our products whenever possible. We still can't compete with the Japanese in any of the industries wherein they are allowed to compete, and the Germans are the leaders of Europe. What did two world wars accomplish? Who benefits from our obscene military budgets other than the top gangsters who get the contracts?

I lived for only ten years in China and nowhere else within the eastern world, but some of the institutionalized lies of FR society, of *Big Sister*, are also obvious even to me. As I said in Chapter 13, just as our fathers condition us to violence, their mothers condition them to lies and trickery, prostitution being one of the foremost forms of it. Prostitution and their intentionally difficult, password languages are the FR counterparts of MK weaponry. Through their mother-taught and controlled, code languages, eastern women maintain their control of FR societies. They rule from the shadows. The big lie that preserves the impossibly difficult languages and female domination is one that says their culture is "perfect." Chinese people can't tolerate any criticism because to not be as perfect as they mistakenly believe their mothers and their culture to be is to "lose face." Their written language, Hanzi, is so unbelievably difficult that they consume all their imagination trying to learn and remember what pictures the characters represent. To be competitive economically, they must steal everyone else's technology because their language stunts their own creativity and drains their imaginations. Yet because they can't admit that their culture is not "perfect," they all believe in their own national lies, lies that claim a Chinese origin to all the technology that they are stealing from around the world. In the present era, this wholesale theft of technology has been possible only because the real inventors tend to look the other way – in the hope that the Chinese will be a countervailing force and alternative to everyone's foreign enemy #1: American imperialism. (Stealing people's resources is an even greater crime than stealing their technology.) But the United States is a sinking ship. As soon as China overtakes the US, it will become foreign enemy #1; and it will no longer be possible for China to steal everyone's technology as they've been doing.

So, although Paths 1 and 2 or national-socialist-modified 2, the One-Man Economy, Pan-Bangladesh or Pan-China respectively, are theoretically possible; none of these paths are likely. Unless we learn to take a Path #4, the path dictated by social science; then our fatalistic Mexican ancestors are almost certain to be correct. The default path, Path #3, is the one that man will traverse. It is a path of escalating violence, unpredictable K and R reversals and vital ecosystem collapses that collapse the human population and cause dark ages (the onset of anarchy and cannibalism and a standstill and blacking out of human history). Again, the current graph of global human population, Figure 70b, ominously portends of a coming collapse.

Regardless of whose future population projection is correct, Figure 70b's steeply-inclined blue line for population between 1950 and the present is the most graphic evidence that we are still savages, totally unable to control our own population. All things considered, human relations haven't improved since the first of us renounced cannibalism circa 15 kya. We keep improving distant-neighbor relations in the interest of trade, technology, expanding the market and the division of labor. That was the unconscious purpose of modern religion. For that purpose, the modern religions abolished blood sacrifice, articulated ethical reciprocity and extended it to peoples of different clans and tribes. But given our failure to rationalize our genetic competition and given the subsequent and inevitable savagery, as distant-neighbor savagery lessened (from its abysmal pagan norms); near-neighbor savagery (which was relatively slight in pagan times) and our suicidal tendencies (the last component of savagery) could only worsen proportionately.³¹ Very gradually fellow tribe and clansmen became so isolated in their production and consumption and different in their means, so alienated, competitive and hostile toward each other that they were unable to remain polygamous. Modern religion unwittingly spearheaded the process that produced (what is for most of us) dysfunctional monogamy and psychic impotence. Yet modern religion couldn't undo the monogamy it created. Trade had to keep improving; and women, once aware of who dad was, demanded one guy like him. Nor could modern religion eliminate the dysfunctionality of the monogamy it created. Few if any people comprehended the protracted transition to it. Moreover, because their gods were (are) the arbitrators of life and death, the faithful are precluded from using birth control even in modern times when it is universally cheap and available. Thus, the R strategy is uncontrollable; and savagery and dysfunctional monogamy remain inevitable within religious society.

Our suicidal tendencies also increased (and continue to increase) during this era of modern savagery. The admonition to repress the negative side of our ambivalence for one another ("love thy neighbor as thy self") has caused us to substitute repression, self-hatred and suicide for some of our aggression. *If we account for our near-neighbor alienation, sexual frustration and suicidal tendencies, modern man is no happier or more civilized than his ancestors of 15 kya. To the extent that we've failed to limit genetic competition, all the reforms of the modern era have merely pressed upon the balloon of human problems,*

³¹ SD (distant-neighbor savagery) + SN (near-neighbor savagery) + SS (suicide tendencies) = ST (total savagery). Until we set limits upon our genetic competition, the right side of this equation will remain a constant.

*changing its shape but not its volume.*³² Stripped of hypocritical rationalizations, our world is as Kafka portrayed it.³³ Modern man is as savage as his pagan predecessor.³⁴ The savage has merely donned a silk suit.

The above two paragraphs employ the three-components-of-savagery paradigm that I used in Chapter 7 to analyze the transition to modern religion. It is merely a restatement of our cultural evolution as I described it beginning with the last paragraph on page 84 and ending with the next to the last paragraph on page 86. Both these paradigms can be more succinctly summarized as follows: throughout our cultural evolution, we have (except during population collapses) continually improved our awareness of and application of the Golden Rule (the ethos of the modern era) except within the most important sphere of social life wherein its application is most important and ever more pressing: our genetic competition. Obviously, we can't have a civilized world until we apply the Golden Rule, ethical reciprocity, to every sphere of our lives because there is no "God" to control any of these spheres. Insistence to the contrary is simply ignorance and an excuse for savagery.

Aside from the alienation and inhumanity that the K and R class struggle has ingrained within us, this scourge is so difficult for us to overcome because of the two universal forms of mental illness that cap it and prevent us from even conceiving of it, much less dealing with it constructively. I refer to 1) the literal belief in religion and 2) homophobia and latent homosexuality. Consider what we've learned about religion. The K and R class struggle is only the ongoing, political part of a Fraternal complex that includes a prehistoric, religious part. As our Mexican ancestors showed us, K and R associate with *Homo erectus* and *Homo sapiens* respectively and the Species War, which is the main albeit cryptic subject of all our religions. Both parts, the prehistoric and the ongoing, reinforce each other. The persons most under the sway of the Fraternal complex and still most traumatized by our horrific prehistory, literal believers, are irresponsible babies that ascribe all matters of life and death (e.g. opportunity and birth) to "God's" domain.

I've said that the other cap upon the main, K and R problem, homophobia and latent homosexuality, began as an accidental result of monogamy, which was an accidental result of rapidly growing class differences starting in the Neolithic.

³² South Africa's post apartheid reforms are *not* exceptions to this rule. South Africa is only focused on racism; but as I showed on v2-118 (footnote 36), racism is only a Fraternal Complex symptom. Both of its roots are still intact in South Africa.

³³ In Franz Kafka's famous novel, *The Trial*, the protagonist is arrested and subsequently subjected to all the escalating horrors of the modern state "criminal justice system" without being charged with a specific crime.

³⁴ Nathaniel Hawthorne's short story, "Young Goodman Brown," says the same.

I've described these "Big Brothers" in great detail, but there is still more to be said about them.

Everywhere, Big Brothers (the Third Mask scoundrels) gravitate to government and other positions of power because they feel humiliated by their internal contradiction and delight in the opportunity to exercise power over and humiliate the rest of us. Everywhere, "In God we trust," "*Gott sei mit uns*," or its equivalent in other languages are the magic words with which Big Brother co-opts the religious babies and enlists their participation in the various atrocities that maintain savage, K and R societies. These words tell the unconscious, religious babies, "Because we in the government all believe in God, we enjoy His providence and do his will. Therefore, all you have to do is blindly obey our directives." What could possibly be more savage than this? (I don't intend to pick on the US Government. Although it may be doing the most damage within the brief era of American dominance, nationalism is even stronger in some other countries; and nationalism must be abolished multilaterally.) We'll treat nationalism as a form of religion below.

But for our heritage of religious lies, wishful thinking and cover-up that the Fraternal complex has developed over the millennia, we would see the "leaders" of our world as the insane morons they are; and, instead of voting them into office and following them, we would lock them into straight-jackets and rubber rooms.

Freud's favorite joke drives home the point. It's my favorite too. Since I've been there, done that and come close to hearing it, I'll play the lead role:

One day during advanced individual training for reconnaissance attached to armor (the tank corps), the first sergeant (the ranking NCO, the old man with the most experience) called me into his office.

"Huttner," he said, "I just don't know what to make of you. You're smart, fit 'n gritty. Ya got all the makings of a great soldier, but...somehow...you're just not right for the army."

"I know Sir. I don't know what to say, Sir."

"Well, ever think of buying a tank 'n trying to make a go of it on your own?"

By the way, apropos of entertainment, television entertainment, LGBT people ought to be able to turn on network TV in the privacy of their own homes or among like-minded friends and see people like themselves making their kind of love without being bombarded by heterosexual love-making. The FCC should mandate at least one LGBT channel per broadcast area. I don't mean cable TV that one must subscribe to and pay extra for. Right-wing, Christian "family values"

folks will go ballistic over this suggestion, fearing that such channels will cause their children to become gay or bisexual. But as I explained in Chapter 4, our orientations are determined early in life based upon whether Mom is occupied and what siblings we have. That determines what we want to do sexually with whom. You can breed a dog and train it to act like a cat, but it's still going to be a dog, and it won't be very happy and productive (constructive) acting like a cat.

Some of the elites are naïve enough to think that there is a technological fix for all our problems. (They've been too many times to Disneyland.) In the long run, technology cannot improve the quality of our relationships. Technology has increased the human carrying capacity of the planet by increasing our ability to use and recycle resources. Yet the same technologies have also enabled us to plunder environmental resources faster than they can be replaced or re-concentrated, to live on our capital instead of just our income. Medical technology, especially that of Dr. Hamer, is erasing ecological opportunities for new births by decreasing the death toll from illness. As we noted in Chapter 36, technology merely increases our potential to work wonder or woe. It is ethically and environmentally neutral. It's not a silver bullet for our problems. It doesn't affect our persistent and pervasive problems. Given our strong ambivalence for one another, our unresolved Fraternal Complex, new technologies are inevitably used about as much for negative as for positive ends. Our greatest challenge is not technological; it's social; it's our need to regulate our genetic competition.

Every previous definition of the class struggle (gentry vs. commoners, masters vs. slaves and capitalists vs. proletariat) was based upon transitory characteristics (of the classes, their production process or property) and not their essences. Moreover, commentators and even would-be social scientists could not be objective, could not see those essences. Marx, for example, was only 20-30 percent social scientist and 70-80 percent advocate (lawyer) for the Rs. It was heroic of him to take their pro bono case, and they desperately needed a spokesman to answer the social Darwinists; but in the long run, his masquerade of advocacy as social science was a weighty and prolonged fetter upon the latter. The fact that Marx was a brilliant lawyer only made it worse! His arguments were perfectly consistent – internally – but increasingly out of touch with reality as they advanced. For example, by the time Marx got around to having to explain the tendency for the falling average rate of profit, he could only explain it as being due to the declining ratio of variable capital (labor) to fixed capital (all other factors of production) in the production process. This is, of course, the opposite of the obvious truth!

Not only did all previous theories of the class struggle inevitably fall prey to prejudice; but they also couldn't explain why the class struggle is, practically speaking, un-winnable.

What are unchanging and essential to the class struggle are the K and R strategies. Regardless of society's historical stage (the forces and relations of production), those on top with respect to income, wealth and education are always Ks. Those on bottom with respect to the same are always Rs. Ks and Rs mainly create problems in the reproductive sphere and are acutely aware and resentful of each other's excesses. They are two clapping hands. They cause each other. Historical experience suggests that they can only be minimized jointly and simultaneously by maximizing equal opportunity and population control.

Liberals believe that humanity can get off its suicide track and control population through voluntary and spontaneous "demographic transition to stage III." This naive claim is still popular in academic and government circles. It is based upon the Demographic Transition Model. This philosophically idealistic model assumes that all peoples must inevitably pass through three stages. Stage I, the primitive state, is characterized by high death and high birth rates. With the coming of industrialization (medical technology, public health and sanitation and hygiene), peoples reach Stage II, a stage of low death and high birth rates. Stage III, of low death and low birth rates, is supposed to inevitably arrive with full industrialization and the absolute improvement of education and income levels. But the proponents of this model keep readjusting their schedules for the predicted transition of the less-developed countries to Stage III.

The United Nations-sponsored, 1994 Conference on Population (the Cairo Conference), reported that, "Of the world's twenty poorest nations, only Bangladesh is registering a fertility decline." (Burns) Bangladeshis were already standing on top of one another. Their average birth rate per childbearing woman was, in the prior twenty years, reduced from 6+ to a still-dismal 4+ (*Op. cit.*). The two other "bright spots" on the 1994 population screen were Brazil and the former Soviet Union: both reportedly joined the minuscule list of K countries with negative population growth. Yet the negative growth of the former USSR was mostly due to people having been permitted to leave for the first time in seventy years. In Brazil, their finance minister unwittingly blurted out the ugly truth before a live, nation-wide television audience: Brazil's economic statistics are creative tools for the re-election of incumbents. Even if the same is not true of Brazil's demographic statistics, the great opportunities that have been enabling Brazil's poor to either evade the headcounters or to abandon the R strategy are being availed by the wholesale destruction of the Amazon rainforest. This rainforest has traditionally produced more than one quarter of Earth's oxygen. It also constitutes the better part of Earth's genetic library. Far from being a source of optimism, the natural-resource-fueled boom in Brazil is not sustainable and

may be the greatest tragedy of the last hundred years. (See the N.Y. Times, September 3-5, 1994 for Ricupero's blunder.)

As of year 2000 and discounting increases due to immigration, 32 countries had nearly stabilized their population. But these 32 developed countries represented only fifteen percent of global population (L. Brown, 2000: 19). Within them, those least able to support children continued to have the greatest proportion of them. The 2005 UN report expected a forty percent population increase (to 9.1 billion) by year 2050. But even then, roughly ten percent of the global harvest was being produced by depleting aquifers and was unsustainable.³⁵ *Moreover, as of March of 2017 with global population at 7.5 billion, 38% of their projected increase has already occurred within 26% of their projected time.*

Now, look again at Figure70b, above. Their red, orange and green curves show increasingly unrealistic projections that are based on either religious, wishful thinking and variations of the idiotic Demographic Transition Model or a fear of telling neurotics what they don't want to hear. The (voluntary) Demographic Transition Model won't work. Its authors are in ignorance or denial of the best work of the last century (Orwell's 1984). This model also overgeneralizes upon K experience. Its advocates fail to see that simply improving the conditions of the world's poor *absolutely* won't induce them to abandon their R Strategy because the plight of their offspring is not an *absolute* one. It's a *relative* plight. While the K strategy is available to those on top, those on the *relative* bottom -- irrespective of its height -- must pursue the R strategy. It maximizes the probability that at least one of their relatively deprived and vulnerable offspring will survive to reproduce the parents' genes.

The MK and FR extremes are the source of all our hostility and hateful ideologies and the general failure of monogamous marriage (within MK societies) and technology (within FR societies). The MK and FR extremes historically produced dysfunctional monogamy, homophobia and latent homosexuality (Ch. 7), cause overpopulation, war, revolution, inflation, unemployment, business cycles, the super-exploitation of labor and imperialism.³⁶ They are at the root of our mental illnesses, torts, criminal acts, actionable liabilities and the vengeance that our "modern" legal remedies provide. (See Holmes on the role of vengeance in the law.) They beget the despair that leads to drug use and the organized crime that feeds upon that despair and cynicism.

³⁵ *Op. cit.*, p. 44.

³⁶ Imperialism has three roots: 1) savage society's market price mechanism (wherein R-country goods are undervalued because they are labor-intensive and labor is oversupplied and undervalued), 2) immigration laws that drain R-country brain power and capital and 3) the coercion and corruption of R-governments by K-governments.

Path #3 is the default and most likely path for man because we all vent our frustration and hostility upon the environment. It's a common and defenseless kicking post! Moreover, ever-increasing population results in an ever-greater throughput of resources in our economy, which means ever-greater depletion (at the front end of production), pollution (at its rear end), global warming and the driving to extinction of every species except the few that eat our garbage. More mouths to feed means that more land must be put under plow, and trees must be replaced by short-lived food crops that have a small root system that holds less water in the ground. So, the land heats up. The air pressure above the hot land increases until, eventually, the rain clouds don't come over the land but drop their water back upon the sea, causing drought. Periodically and imperceptively, this many-sided attack upon the environment results in the breakdown of a vital ecosystem and social collapse. As we'll see in Appendix H, there was a Great Flood that killed up to half the global population at the time. Most previous, regional civilizations have collapsed, at least in large part, due to eco breakdown.

Archeologist Joseph Tainter, borrowing a concept from economists, articulated the ongoing, measurable indicator of a civilization's health: the average, marginal productivity of labor. It rises as civilizations ascend and falls as they decline. Marx predicted what amounts to the same: a falling average rate of profit as capitalist society declines. But Marx's explanation for it was upside down owing to his one-sided theory of the class struggle and the (Adam Smith originated but logical) labor theory of value that issues from it. Human labor power can accomplish nothing without the limited lawful forces of nature and resources provided by other species of animals and plants. Our failure to rationally control our population and our displacement of other species within a limited resource environment guarantees the periodic decline of average profits and labor productivity.

International or ethnic war, the traditional escape valve for the Ks, is ever less possible due to the homogenization of culture that trade and electronic telecommunications foster.³⁷ Instead, breaking points are ever more likely to be reached when the water runs out or ice sheets slide into the sea and food distribution breaks down. Then, as suddenly as Rome or Tula fell, the specter of population collapse will fall upon us. The most discontented and marginal people will riot first, disrupting communications. As the death toll rises and normal environmental, economic and health conditions fail to be restored, fear and panic

³⁷ Expect the most elite councils and their secret police to covertly instigate national and ethnic wars with false flag operations to eliminate surplus population before social consciousness ripens potential conflict into class conflict. Expect the R counterparts to promote population growth and ecosystem breakdown. Neither side can realistically see itself or what it defaults to.

will spread to other segments of the population. As robbery and other acts of random violence become epidemic, people will lose confidence in government and currency. The largest hoards of money -- that in normal times control the gun barrels out of which power grows -- will become worthless. Then even the most well paid servants, managers and coercive enforcers of the Ks turn upon their arrogant and intransigent masters. The end is a catastrophic population collapse, the fall of civilization, the onset of a dark age and a return to cannibalism. In these collapses, the Rs die in greater numbers, but the hated K class --that doggedly and forcibly maintained an unsustainable and savage status quo-- is exterminated.³⁸ At these times, as in violent revolutions, their own servants kill them. Our global civilization differs in the details, but K and R politics is just as it was at Tula.

Prior to the Industrial Revolution, the solar energy stored in *living* plants (wood) and supplied by *living* animals provided our ancestors with almost all their implements and energy. The meager energy surpluses from these *living* processors of solar energy narrowly circumscribed civilizations regionally. These regional civilizations generally collapsed as soon as deforestation, desertification and the depletion of topsoil and water supplies reached critical levels. The discovery and exploitation of fossil fuels, of solar energy stored within the carbon chains of *dead* plants and animals *and mostly created over the 280,000,000 years since the beginning of the Permian period*, has made possible greater exploitation of Earth's mineral wealth, the integration of the global economy and the explosion of the human population. This vast energy source and the integration of the global economy have forestalled the sort of catastrophic population collapse that brought an end to previous, regional civilizations. But oil is ever-harder to find, fueling inflation, provoking imperialist wars and suffocating us. Worse still, global warming caused by burning fossil fuels is causing droughts, flooding, hurricanes of ever-greater force, frequency and range and threatening to send the Antarctic and Greenland ice sheets into the sea, raising the sea level by 15 to 20 feet. When the most endangered, west Antarctic ice sheet goes, billions of lives will go with it and another ice age will be triggered. I'll argue below that fossil fuel extraction is also the major cause of earthquakes.

*We already have the social science and **all but two of the basic technologies we need** for an alternative **Path #4**, the path that will turn our world into the paradise we dream of. For these three, we only need to tweak two of our technologies and upscale a third one. First, for the new system of marriage and child-rearing that I describe in Stage II of the Nonviolent Rainbow Revolution, we lack only baby face generating software. With what we already know about*

³⁸ Invasions by a more numerous and barbarian people have also toppled civilizations, but this possibility diminishes as the world integrates.

gene sequencing and the human genome, this can be quickly developed as soon as an enlightened government is willing to assemble an appropriate team of geneticists and bioinformatics experts and throw a few million dollars at them. In an equal opportunity, population controlled, Stage II (standardized) family future, this new system would guarantee everyone heterosexual love with the perfect partner; eliminate incest complexes, divorce, promiscuity, marital infidelity and violent crime; empower women within the family as never before; and make geniuses of all our children, especially the boys. But minimizing the class struggle, maximizing equal opportunity and population control and enabling everyone that we have now to love is prerequisite for ever attaining *Stage II*.

Second, until we run out of water, hydroponics ought to enable us to feed the worlds' people. Many creative farmers are sharing their hydroponic know-how on YouTube.com. If hydroponics proves insufficient to eliminate world hunger, we could develop artificial floating reefs and use them to fish farm the entire ocean. The coral polyps that are the grass and basis for the marine food chain can grow within ferro-concrete sand boxes atop ferro-concrete, hollow domes. We could float them by injecting liquid Styrofoam into the domes and anchor them to the ocean floor with hollow aluminum chains. We could even automate the harvesting of the fish between rows of these boxes by equipping the corners of the boxes with hydraulic arms that raise and lower nets. I conceived of these artificial floating reefs during the 5th International Symposium on Zhang Jian (Haimen City, 2009).

I'm learning, also on YouTube.com, that a host of engineers have created free energy, magnet motors and generators. The magnetic flux that a coil captures and turns into electricity when it revolves within a magnetic field, what Tesla called the "ether," is apparently infinitely fine hairs. These hairs are what remains of expanding electrons when they expand to their limit, a limit that probably defines the limits of the universe. (See Mark McCutcheon's, The Final Theory.) Although the big energy Big Brothers have bought up all the patents and are sitting on them, magnet motors and generators ought to be sufficient to provide for all our energy needs. If not, we could create layered, 4 km-long, carbon, nanotube wires. Carbon nanotubes conduct electricity and heat 1k times better than copper, and they are thermally stable to 3473° Celsius. Geothermal heat is totally clean, renewable and sufficient to provide for all our present energy needs plus the filtering of the air and the ocean water and many other tasks yet to be conceived.

At the boundaries of the dozen or so tectonic plates that make up the earth's crust and in spots where the crust is thin and geothermal reservoirs of hot water can be easily created and tapped, geothermal energy is already very profitable.

But this is only the Tin Lizzy stage of geothermal energy development. They are losing most of the energy by bringing the fluid (in this case, hot water) up out of the hole, as drillers are accustomed to doing. The only thing we should be bringing out of the hole is the heat. Because the average heat gradient is above 25° C per km, in most places we only need to drill down four km to get to 100° C, the heat required to boil water (or a fluorocarbon in a binary cycle) and flash it at a turbine wheel that turns the copper coil within a magnetic field and generates electricity. The highly conductive, 4 km+ length, carbon, nanotube wires will lose little geothermal heat on the way up and enable us to generate all the electricity we need above ground. Nanotube technology has expanded beyond microelectronic applications but needs to be further up-scaled. Up-scaling and experimentation with ALD (atomic, layered deposition) should enable us to also learn how to weld nanotubes and increase their durability with different insulating materials and crossover links. In fact, a scientist within the field, who doesn't want to be cited, assured me in early 2017 that this is already being done. With enough strategically located geothermal energy plants, we could even drain off the heat that causes earthquakes and volcanoes.

But remember, as I said above, technology is no silver bullet. Even these technologies are morally and environmentally neutral. In and of themselves, cheap food or cheap energy would result in another explosion of the human population like the one that fossil fuels created. This would deprive us of the little bio diversity we still enjoy. Our major problem is not in our stars or our technologies. It's in our selves. It's in our strong ambivalence (mixed emotions) toward one another. It's in the class struggle, the K and R strategies. We cannot have a sustainable, civilized and happy world until we minimize them.

That is why, in earlier editions of this book, I only referred vaguely to a solution to world hunger. I only started describing that technology as of Edition 23 of *Decoding the Deluge* -- after the Vietnamese started deploying my reefs and after a marine biologist gave a vague Ted Talk on the potential of the oceans to solve world hunger.

But why hasn't carbon-nanotube-conducted, geothermal energy already been developed? Nanotubes were invented in 1993, and the social responsibility of most corporations and business executives ends where foreseeable profits begin. Why haven't they already developed it? Why have the big energy companies that buy up all the patents for magnet generators and motors not mass produced any of them?

To answer either of these questions, ask yourself three others. Can geothermal energy or magnet energy be monopolized? How will their development affect the demand for and the price of oil and coal, and how will these clean, renewable and non-monopolizable energy sources affect arms sales?

Obviously, the arms and especially the fossil fuel gangsters, some of the sickest of the sick Big Brothers who are angry and motivated only by fear will keep retarding global progress while it threatens arms sales, fossil fuel consumption and their own profits. People of good will must everywhere unite to identify and oppose the fossil fuel industries and their allied companies, industries and governments.

If we don't outlaw the burning of fossil fuels soon, we could find ourselves back in period of the Permian-Triassic extinction, the Great Dying, 250 mya (million years ago), when only ferns could survive in a hot sulfurous atmosphere. I'm exaggerating. Asteroids have deposited an enormous quantity of water over the last 250 m.y. The water will prevent the atmosphere from ever getting that hot and poisonous. However, add to the positive feedback loops for global warming the methane loop that scientists discovered a decade or so ago. As Siberian ice melts and arctic waters warm, long frozen animal corpses decompose, releasing methane gas, CH₄, which is worse than CO₂ in its greenhouse effect.

En route to this climatic holocaust, as we continue to burn fossil fuels, we increasingly create earthquakes and volcanoes. Here's my explanation for them. The heat of Earth's molten rock mantle and nickel core is relatively constant and caused by expansion pressure.³⁹ That heat needs to disseminate, and crude oil with its high boiling point is like the coolant in your car's radiator. It's ideal for convecting the heat. Solids can only conduct the heat between stationary molecules. Remove the oil (we've already removed over a trillion barrels), and part of the crust must liquefy to disseminate heat as the oil was doing. That's why your engine melts if you remove the coolant while the car's running.

Our planet needs to be cooler and our love lives hotter. Tobacco, alcohol, drugs and over-eating are also no substitutes for adult, sexual love. But savage, MK and FR societies create *six romantic problems* that deny us, especially male-dominated Westerners, marital happiness.

First, our hostility and lack of respect for genetic competitors makes us disrespectful of the competitor's marriage or romantic relationship.

Second, inequality between the sexes encourages the unequal, less secure sex to marry for security instead of love. This is especially true in the male-dominated, violent West. Dominant western husbands and fathers brainwash their families to accept violence as natural and normal; and western women, with a lesser physical capacity for violence, can never be the equals of men. Within all capitalist countries, gross intergenerational, family differences in income and wealth aggravate insecurity and cause rampant prostitution. Prostitution, whether

³⁹ Mark McCutcheon's, *The Final Theory* is a comprehensive rethinking of physics.

officially cloaked with a marriage license or not, degrades both parties and prevents people from finding a suitable substitute for the opposite sex parent and marrying for love.

Wealth and income differences only became a social problem by being compounded from generation to generation through inheritance. We need to correct this with the equal opportunity reforms described below and in Stage II of the Nonviolent Rainbow Revolution.⁴⁰

Third is the missing parent (usually father). This mostly R strategy problem causes many of us to grow up structurally deficient -- either without a role model (superego nucleus for sons) or without a loving object model (for daughters) and, after sexual maturity, feelings of low self-esteem. A mother's continuous availability (in fact or fantasy), her lack of an adult lover, causes obvious and overt homosexuality in her children. Homosexual people who feel they absolutely must force another person into our over-crowded world, when we are still savage enough to regard procreation as a private right, should form foursomes.

Fourth is psychic impotence. Most of us, who are at all conscious of our incest complexes and don't completely confuse our spouse with a parent or a sibling and who are not rich enough to throw the burden of child-rearing onto employees, become psychically impotent toward our spouse as we become survival partners and associate the spouse with work and pain instead of play and pleasure. The Ks that are rich enough to avoid the sexual misery from psychic impotence tend to be tempted into extra-marital affairs by all the insecure, resentful and unethical opportunists who are after their (the K's) money. Of course, these covert affairs are mostly productive of self-degradation, guilt or heart-ache for all the concerned parties. Divorce, alcoholism, drug-abuse, sadomasochism, heart attack (stress) and other, more overt, forms of suicide are the overt consequences.

Fifth are the psychological dominance of men and the oppression of women in MK society. Western men tend to think they are smarter than women in all matters. The reverse is true with respect to love and marriage. Women must do the choosing, and the West desperately needs laws and customs enabling this. Also, the mother/child psychodrama becomes virtually inoperable in MK society. As I noted above, this is the more satisfying and effective of the two incest psychodramas that love requires. Male domination precludes it.

⁴⁰ Government can't defy the market, can't command its goals for salary and wage differentials. Nor can it continually tax Peter to pay Paul. But it can tax Peters to improve the community of Pauls if the Pauls don't produce more Pauls and the Peters' children are raised to be happier, smarter and more civilized than their parents.

Sixth and most importantly, the fact that we never love anyone as much as we love (life-long) our opposite-sex parent and our siblings (persons who remain taboo to us) dooms all attempts at exogamous and monogamous marriage. If you doubt the subject (“the fact”) and its relative clause modifier, then you haven’t seen through the First and the Third Masks, which can be very convincing when worn by the most pretentious, latent-homosexual, K scoundrels. If you’ve been hoodwinked by these phonies, you need to ask yourself a question that will open your eyes as soon as you research it. Here’s the question: when are people more likely to die, after their spouse dies, or after their closest-in-age sibling dies?

Modern savage society is especially unfair to homosexual people. First, modern savagery increasingly makes love impossible and begets fatherless, same-sex and multi-sibling families -- the conditions that promote homosexuality.⁴¹ On the other hand, modern savagery’s unlimited genetic competition causes homosexuals to be despised; and creates ever-increasing pressure for monogamy by default. Monogamy and the resultant homophobia continue to force homosexual people to choose between having love and having children.

Regardless of their orientations, the Ks, the “successful” savages, don’t fare well. The Richard Coreys tend to be among the most miserable and emotionally pathetic people. Most are either guilty about their inherited and unearned privileges or alienated by the false philosophies that rationalize those privileges and the savagery committed to create them. (Every form of prejudice is just an excuse for being a savage.) The guilt leads to self-loathing; alienation leads to isolation; both lead to unhappiness and, ultimately, suicide. Advertising and the charades of those pretending to be “living the dream” promise a happiness that is always just around the corner. We have only to achieve the right social status or material goal to obtain it. In truth, the brief interludes of newly married life notwithstanding, savage society holds no long-run prospect of happiness, of full material *and emotional* gratification, for anyone.⁴² Nobody, rich or poor, has any stake in maintaining savagery, in maintaining K and R, class society.

⁴¹ If you don’t understand how fatherless families tend to produce homosexual children, see Freud’s *Leonardo DaVinci: a Study in Psychosexuality*. I can’t explain it any better than he does. Once one understands these two conditions as the causes of homosexual development, one appreciates how the rampant homosexuality, the militarism and the army life of ancient Greece were elements of a positive feedback loop. In Sparta, the constitution was also in that loop. See Xenophon’s “The Constitution of the Spartans,” in vol. 2 of *The Greek Historians*.

⁴² Perhaps the most obvious and revealing confirmation of this happiness dictum is the persistent inability of psychoanalysts to relate to their patients as blank screens onto which patients project their fantasies and distortions. Analysis of therapist-patient relationships inevitably reveals *countertransference*, effort by the therapist to have the patient fulfill, at least in fantasies, the

If you won't believe Langs, Herodotus or me when we suggest that modern savagery offers little if any hope for emotional fulfillment and long run happiness, would you believe our (arguably) greatest song lyricist and poet? The second line of "The Days of Wine and Roses" is in the present tense, the tense for things that happen all the time:

The days of wine and roses
Laugh and run away
Like a child at play
Through a meadowland
Toward a closing door
A door marked Never-more
That wasn't there before.
-- Johnny Mercer

Is there any common human problem that is *not* rooted in the MK and FR extremes? I can't think of any. Again, we need a social revolution on four fronts: against K (for equal opportunity), against R (for population control), against fundamentalism (for public education about our prehistory and basic psychology) and against homophobia/latent homosexuality (for the LGBT rights struggle).

We must educate fundamentalists and thoroughly win the LGBT rights struggle for the benefit of us all! Educating the traumatized as to basic psychology, prehistory and the meaning of our religions will be easy – once we can do it with television and movies summarizing my books. But just winning legal rights for LGBT people won't encourage them to remove their masks and exercise those rights if homophobia keeps growing due to an ever-greater default to monogamy. That default results from ever-greater differences in wealth, income and opportunity. The LGBT movement is trying to run up a downward speeding escalator. Therefore, 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.

We have one aspect of religion yet to consider. We traced (in Chapter *Seven*) the basic, historical, species-wide trend for the Fraternal Complex. We determined that the transition from pagan to modern religions changed the objects

therapist's own sexual or emotional needs. So, if our highest-paid therapists can't fulfill *their* needs, then who can? See, for example, Langs, especially his Chapter 11. Herodotus apparently knew as much in the 5th century B.C. See his Book I, Chapter 32.

onto which we focus our genetic hostility. Expanding communications and trade forced us to focus our genetic hostility ever less upon our trading partners and ever more upon more distant “others” with whom we remained unfamiliar and (lacking any increases in equal opportunity and population control) upon our near neighbors. The outer boundary where negative projection begins, the outer boundary separating countrymen and trading partners from “aliens” and “enemies” is always set by the limits of our linguistic, communications, travel, immigration and trade capabilities.

In our savage world, wherein national, racial, ethnic and regional prejudices serve to create flimsy “justifications” for preying upon one another, the individual’s fate is still tied to the fate of these groups that identify him and to his status within these groups. To promote both his own and his groups’ status and security, religious wishful thinking requires the individual to believe that his groups are specially blessed or have a preferred relationship with “God” and enjoy “God’s” providence.

National religions, such as Judaism or the pantheism of ancient Egypt, Greece and Rome, assured the believer that his group was blessed. Fully modern religions don’t do this. Christianity, for example, synthesized earlier cults and was born during the Greek and Roman Empires. (See Angus or Appendix F.) Like all modern religions, its historical mission was to unite peoples for trade by appealing to peoples broadly and providing a common identity. But in so doing, modern religions could only minister to the insecurity of the individual. (To be sure, non-believers are generally designated as “unsaved” out-groups and the focus of repressed and projected fraternal hostility; but modern religions welcome all ethnicities, “races” and nations into their fold.)

Consequently, to the extent that humanity is not yet fully integrated, to the extent that linguistic, communications and trade barriers and prejudices still exist; Buddhist, Moslem and Christian nations (especially in America, melting pot America that lacks a chauvinism remnant from tribal times) and some “atheistic” but only semi-unconscious, socialist nations have had to form their own national religions. Today, as the individual becomes conscious of his dependence upon his nation, he finds -- within the modern nations too -- a national religion, a fully formed cultural narcissism that is socially supplied and ready for his adoption.

Like religion generally, the national religion resorts to defense mechanisms (resistance and repression that denies, projects, rationalizes or reacts with an opposite) to avoid uncomplimentary or painful awareness of our ancestors, ourselves and of our real contributions to international relations and human evolution. Because American national religions have been formed outside of the ancient times when modern religions were formed, operate beside those religions

and derive from repressed unconscious fraternal ambivalence; only an elite few have recognized their religious character, the religious character of American nationalism:

Nowadays everybody tells us that what we need is more belief, a stronger and deeper and more encompassing faith. A faith in America and in what we are doing. That may be true in the long run. What we need first and now is to disillusion ourselves... We suffer primarily not from our vices or our weaknesses, but from our illusions. We are haunted not by reality, but by those images we have put in place of reality. –Boorstin: 6

Daniel Boorstin wrote this in nineteen sixty-one. Yet whether it was owing to the vague and unsystematic character of his message, to the psychological defensiveness of the American people or to political suppression, the message developed no further and had no lasting impact. By remaining unconscious, our national religions have become very powerful: isolated within the unconscious, they operate in the dark and are not subject to critical evaluation.

If any of you think that I am exaggerating when I refer to our nationalism as an adjunct to our religion, then you have never really thought about “Thanksgiving.” This American holiday celebrates the special blessings that Americans believe their god has bestowed upon them and their land. Its equivalent in China is National Day. China has national shrines that are inseparable from their national religion: The Forbidden City, Tiananmen Square and the Great Wall.

America’s national religion also has holy shrines that attract pilgrims: Philly’s Constitution Hall, Boston’s Old North Church and -- the holiest of holies – New York’s Statue of Liberty. If you think Miss Liberty’s attractive power is anything less than religious, then I advise you to come to New York during the tourist season. Witness the line of pilgrims who come from all over the world to wait in the lines many blocks long for the boat that will take them to the Statue. Once they are on the Statue’s island, there are more lines, even lines for lines, for the stairs that will take them to the top of the Statue. In what way, if any, do these zealots differ from the religious pilgrims who travel to the “Holy Land” to come in direct contact with sacred shrines with which they are already totally familiar?

The list of our American articles of faith, the unconscious religious constitution, which expresses the idealized, positive side of our ambivalence toward each other after the negative side has been projected onto foreigners, reads something like this:

I. Our first-generation American ancestors were all good people who got a raw deal somewhere else.

II. George Washington never told a lie and made his money surveying land.

III. The founding fathers (who like all fathers tend to blend with three of the four universal elements of the godhead) were an omniscient company of saints. They framed a constitution that was almost perfect and complete when it was ratified in 1789. In reviewing new laws, our courts need only to determine that they are consistent with the original intentions of these hoary god/fathers.⁴³

IV. The U.S. Government is directed by a divine constitution and the ongoing providence of God. We are the chosen people.

V. We are the world's freest people because each of our individual freedoms, 'freedoms to...' do not preclude other 'freedoms from...'

VI. Democracy (majority rule, as opposed to "dollar democracy" or money rule) is possible within a society of Ks and Rs, within a class society that is at war internally. The good, fatherly, American Ks can and do abstain from behaving as Ks must to avoid losing every election and their property. They permit the Rs the education and the freedom of information necessary to know and to organize for their self-interest. They abstain from using their wealth and general elections to insure the election of individuals who are born liars, individuals who merely pretend to represent majority interests. [True democracy, *equal political opportunity* (to express and implement one's opinions and ideas) is neither possible nor desirable. Even after being born with equal opportunity, we would not be equal by the time we reached adulthood and of age to participate in the political process. That's why one's vote should be weighted *per* his share of the population *and his tax contributions*.⁴⁴]

⁴³ A constitution is a peace treaty between classes, a design for government and set of compromises imposed upon a sub-dominant class by a dominant class using a combination of coercion and persuasion. Usually, the revolutionary Rs are induced to disarm, disband and submit to the rule of the Ks and their money. To date, constitutions have only moderated MK vs. FR conflict; our challenge is to minimize it. My countrymen are fortunate to have a very flexible Constitution that was written in broad terms. It appears to this neophyte lawyer that the Ninth and Fourteenth Amendments can be interpreted to permit the civilizing reforms advocated in this work.

⁴⁴ In socialist countries, contribution-weighted voting is needed to replace cronyism. Cronyism, interference from higher levels and the need to know someone to become a party member, promotes arbitrariness, opportunism and corruption. Cronyism also stifles change and individual initiative as does the latent homosexuality of most of the people in government. Power, money, secrecy and cronyism all attract latent homosexuals as magnets attract metal filings. In the capitalist west, individualism is over-extolled and empowered at the expense of collective security. Yet it must be encouraged and individual achievement politically honored or monetarily

VII. Lone gunmen assassinate our most popular politicians. Conspiracy theorists are all paranoids who lack trust in God.

VIII. Our politicians sell “access” without selling ethics or offices.

IX. Our most democratic government only operates internationally in the service of truth and justice -- the American Way!

X. People opposing us are misguided, and their leaders are crazy.

XI. The U.S. military is wholly defensive (e.g. the Battleship Maine was not blown up by American police agents; the Lusitania’s hull wasn’t loaded with arms; Hitler wasn’t secretly financed by western bankers and American oil men; Japan wasn’t goaded into attacking at Pearl Harbor; the Gulf of Tonkin incident wasn’t a hoax; 9/11 wasn’t an inside job, *etc.*).

XII. Fascist war criminals, who commit the atrocities necessary to maintain savagery in its present form, are all from *other* countries.⁴⁵

XIII. African Americans were all brought here on slave ships, *after* the arrival of the white men and needed to be enslaved for over 200 years to learn the superior culture of the Europeans, learning for which many were and all should be thankful.

One needs only to open a history text that is state approved for junior high or high school to expand this list indefinitely, but I think I’ve captured the major articles of USA national religion. Although trade continues to create an amalgamated, world culture, to the extent that humanity is still not integrated and not conscious of its K and R savagery, propaganda can convert the savagery from this ongoing side of our Fraternal complex into nationalism or even more archaic, pagan forms. Moreover, for their most savage ends, the Ks can always dig up the most isolated, backward and ignorant country bumpkins. *Converting the World to English* (to the English language, another one of my books) can help the first union of civilized countries to eradicate nationalism.

Recall from Chapter 4, that spirits are projected when a person is unconscious of his ambivalence, unable to locate the internal struggle between conflicting emotions and unable to identify the ambivalent object(s). The trend is

rewarded. Otherwise, it dies; and with it die all new ideas, inventions and discoveries. Socialism must redirect but not stop the advancement of technology.

⁴⁵ When human population, hostility and economic stagnation reach intolerable levels, savages support the form of population collapse that favors their own survival. People *do* tend to respond differently in ethnically homogenous countries like Japan and Germany than we do in melting pot America. There, the strategies and rationales for predation more nearly retain the old pagan form: the “inferiors” who are to be eliminated are “foreigners.” Generally speaking, revolution is favored by the Rs and war by the Ks. Latent homosexual men are angry and eager to humiliate others and generally support whomever promises to arm and so enable them.

for the projected “enemy” to become ever more remote but an ever more realistic facsimile for the prehistoric model of our Fraternal ambivalence (*Homo erectus*).

For infants, the first projected enemies are entirely fictional cartoon characters. The villains of fairy tales and folk lore tend to succeed these and are much scarier. Although the earliest of these “enemies” tend to be Oedipal, in England, the bogeyman, for example, remains more obviously and consciously associated with *Homo erectus*. He’s still called the “Green Man.” He’s what remains of A’wade, the Grim Reaper or, in Australia, the Oruncha. (See page 166 *et. seq.*, below.)

As the individual develops relationships outside of his family, the Fraternal Complex really takes root. As he becomes dependent upon these people outside of his family, his conscious ambivalence toward these groups slowly develops. As he represses the negative side of his ambivalence toward these genetic competitors with whom he must cooperate, he idealizes his nation state and his cultural groups. As he becomes aware of the ambivalence he feels for these groups and before he adopts their historically fashioned prejudices, his displaced enemies and heroes remain within the realm of fiction but become ever more realistic. King Kong or Godzilla battle the nation state or Superman or Batman battle life-like criminals. Adults already steeped in the national religion, its stereotypes and versions of past conflicts train the individual’s Fraternal Complex, “mature” it. One could almost call this the purpose of much of our dramatic *art and popular literature*.⁴⁶ The individual attains the penultimate stage of the Fraternal Complex when the most ideological, political propaganda of the class that rules over him becomes his standard fare.

The ultimate stage of the complex involves a shift from politics back to fiction -- now to science fiction. The unconscious mind of the sufferer projects his fraternal hostility (from unrestricted genetic competition) onto aliens who look so alike *Homo erectus*, that some of them could virtually be copied and pasted into a physical anthropology textbook. Good examples are “War of the Worlds,”

⁴⁶ We become unbalanced whenever we repress hostility for one ambivalent person or group and displace it onto another. Oedipal hostility, for example, is readily displaced onto the employer or the capitalist class in general. They become the source of all things evil, and the workers must overthrow them as the brotherhood once overthrew the primordial father. People within K-dominated society who lack class awareness are likely to displace all their repressed fraternal hostility (including that for the K class) onto the militant Rs. Communists become, for them, the focus of all things evil. But in this era of electronic global communications, birth control technology, social science and sophisticated political organization; the responsibility for failing to minimize K and R must fall squarely on the heads of the Ks by the foreseeability doctrine of tort law. The party who was situated to foresee a tragedy and prevent it from happening is liable for the damage when it does happen.

“Planet of the Apes,” “Independence Day” and “Star Trek.”⁴⁷ “The Time Machine” (the original H.G. Wells book and not the politically-censored movie) has the super-exploited Rs of the distant future going underground and evolving into creatures that strongly resemble our archaic ancestor. These dramas reveal the Fraternal Complex applicability of Freud’s observation that symptoms ever more closely approach realization of the repressed, unconscious impulse. But in the modern world, wherein Big Brother’s secret police censor all information to keep people as dumb as they are; it is almost impossible for people to become conscious of the ongoing, K and R side of their Fraternal complex. So, these Fraternal Complex dramas ever more closely approach fictional but conscious repetition of man’s most traumatic and important but unconscious historical experience, the Species War.

For folks wary of the projection game, Hollywood has offered idealized, truly civilized aliens who are free of fraternal conflict. Fans of these aliens (e.g. “ET”) vaguely recognize genetic competition as irrational, but Big Brother won’t tolerate even a fictional film if there is any trace of real political science in it. For example, Stephen Spielberg’s kind and civilized ET says nothing about social relations and laws in his homeland and how they differ from ours.

Science fiction is changing for an additional reason. The days of great sci-fi may be over. In 1997, gamma ray bursts were verified; and in 2009, the “Animal Armageddon” series of television programs started to inform the public of the threat posed by gamma rays. I’ll tell you more about them and their political implications toward the end of this chapter.

Path #4, the path of total revolution that social science recommends, the four-front war, will minimize our Fraternal complexes by virtually eliminating the negative side of our ambivalence toward one another. Path #4 will also accelerate international trade, communication, the integration of the world’s people and eradicate every form of prejudice and the ignorance upon which prejudice is based.

As Freud would say, the Fraternal Complex requires renunciation and compensation for its minimization. Cannibalism and, in part, the incest complex were so minimized. We renounced the eating of human flesh and our incest impulses and learned to raise other animals and vegetables as food and to accept a sexual substitute for the incestuous objects of desire.

Equal opportunity and population control are the renunciation and compensation necessary to minimize the K and R strategies and resolve our

⁴⁷ For all I know, aliens may be en route to us now; but the Fraternal Complex creates the obsession with “them.” Also, what we now know about gamma rays makes their existence unlikely. More on this below.

Fraternal Complex. (The renunciation for each class is the compensation for the opposite class.) Before I describe the needed reforms in greater detail, let's first determine how our conflict with *Homo erectus* and our conflict with aboriginal peoples should (ideally) have been resolved.

In describing an ideal scenario, I shall say something that each of you should say to yourselves. We must say it for our own benefit, for putting to rest the *Homo erectus* spirits that continue to haunt us. Please say the following with me as part of the process of getting *Homo erectus* out of our heads and churches and into more of our textbooks.

If we had been in the places of our ancestors and known what we know now, we would have made a better effort to prevent the Deluge. What was needed was for *Homo erectus* to acknowledge our superiority and claim to the future and for us to acknowledge his claim to past achievement and his right to live out his days as an honored forbear. More specifically, had we known what we know now, we would have prevented *Homo erectus* from mating with each other, but we would have encouraged them to consort with any *Homo sapiens* who would have them. We would have accorded them honorable places in our communities. (The Germanic *Volsunga Saga* and at least one Irish myth say this symbolically.)

Moreover, we would have tried to undertake then the social reforms to which we commit ourselves now, reforms that will make our civilization sustainable, dynamic and harmonious.

The Gilgamesh Epic's epitaph of Enkidu's final days, v1-370, idealizes the final days of *Homo erectus*. The tale of Enkidu and his temple prostitute/lover says still more: love overlooks insurmountable differences and sees what is shared. Enkidu's changing relationship with the other animals also symbolizes how our perception of him could change.

To avert the genocide of *Homo erectus* and aboriginal peoples, our ancestors needed to control their population. Given the impossibility of population control prior to the development of cheap contraception technology, you could argue that savagery was (is) necessary to naturally select for inherited but inconspicuous differences in men's abilities. Note four things in this regard.

First, the widespread public belief in genetically determined intelligence that is independent of diet and culture is a ruling class lie that serves to justify grossly unequal educational opportunity for young people. Public acceptance of this pernicious lie was widely fostered by the experiments of Sir Cyril Burt. In a series

of papers authored or co-authored between 1912 and 1966, he claimed to have analyzed the I.Q. scores of identical twins. Though his alleged samples varied from 21 to 53 members, average twin IQ correlation was invariably the same: 0.771 for twins living apart (no doubt a hard group to locate) and 0.944 for twins reared together. In other words, *per* Sir Cyril, I.Q. (“intelligence quotient” -- generalized, comparative mental ability) varies from person to person and is mostly a function of nature (genetics) and not nurture (cultural preparation).

Since the early 1970s, scores of friends, colleagues and historians have scrutinized Burt’s work. His twin-data (“two large tea chests” that his secretary allegedly destroyed after his death and that William Shockley never saw after repeated requests) spawns endless speculation. Estimates range from fudged to fabricated. (Cf. Woolridge: 340-358)

Second, the enormous progress that geneticists are making in mapping the human genome and engineering the transplantation of genes should soon render the old nature vs. nurture argument moot. Moreover, the replication and the universal adoption of the rare mutations and engineered genes that prove to be especially advantageous will transform natural selection into bloodless, controlled selection and truly prevent future “deluges” as “rainbows” and “divine covenants” could only pretend to do. As for post-natal defects and injuries, stem cell therapies are accomplishing miracles. Go to the Stem Cell of America website (<http://stemcellofamerica.com/>) to see some of the latest wonders of medical science and note that from 1998 (when stem cells were first isolated in embryos) until only recently, religious crazies were campaigning (globally but especially in the USA) to outlaw stem cell research.

Third, those concerned about any possible adverse effects upon our evolution due to suspending natural selection should consider that, for many years now, the modern welfare state has been developing a status quo that turns natural selection upside down. (A society committed to minimizing K and R, committed to reducing population and alienation, can and should guarantee income for its citizens. But within a savage K and R context, this guarantee can only add to social problems. The western welfare states were created to insure the participation of the workers in imperialist warfare.)

Fourth, scientists estimate that 98.9% of our genes are the same as those of the chimpanzee.⁴⁸ Extrapolating from this, one might conclude not only that genes are unrelated to intelligence but also that the genetic difference between the two most genetically diverse people within the normal range would be something

⁴⁸ I refer to Sarich and Wilson. See their experimental comparisons of the reactions of different species’ albumen to rabbit antibodies and how these reactions compare to the human albumen reaction to the same antibodies.

like one tenth of one percent. This being so, isn't it wildly absurd for anyone in this overpopulated world to feel compelled to replicate his genes? The procreation instinct was necessary for the survival of all our various ancestral species that lacked the prehensile thumb and the club. But since rising to the top of the food chain and no longer having a natural predator, this unchecked instinct that once served our ancestors so well has posed the greatest threat to man's survival and well-being.

Although it may well have been impossible to control K and R in pre-Species War times, doing so would have been desirable. It would have prevented both the Species War and the Great Flood, which was (as we'll see in Appendix H) a product of over-population and fierce genetic competition.

Let's consider another ideal scenario, this time to minister to our guilt toward aboriginal peoples. Let's make the following resolution:

We will do with surviving aboriginal peoples what we would have done had we been in the places of our ancestors. We will intermarry with them to learn what we can from them and integrate them into the modern culture.

Couldn't our Eurasian forefathers have learned much more from aboriginal peoples?⁴⁹ Haven't you and I changed our worldviews due to learning from "primitive" peoples?

Population control and equal opportunity are mutually *inclusive*. They can only come about through social compromise, and we can only have them in equal amounts. Politics is supposed to be the art of compromise, but the latent homosexual Ks in every country have defaulted in political leadership.

To cite but one example of this default: in November of 2015, I penned the "Huttner/Orwell Treaty Amendment." It is, if I must say so myself, a marvelous work of linguistic and political art. It's a proposed multinational treaty agreement and 28th Amendment to the US Constitution. It comprehensively and concisely describes everything that must be done to civilize and sustain our world and to modernize the US Government. It rewrites the US Constitution. I printed and mailed copies of this ten-page document to the President, everyone on Capitol Hill, the Supreme Court Justices, all fifty state governors, several legislative organizations and every foreign ambassador in Washington D.C. The result: my

⁴⁹ Closely read, Cabeza De Vaca's classic account of a Spanish expedition to explore Florida reads like a comedy. The Spaniards' disrespect for and underestimation of the natives prompted the latter to constantly deceive and mislead them.

nobody and know-nothing congressman refused to introduce it, and not a single politician responded in a responsible, proactive manner. Every one of these Big Brothers was too crazy or too stupid to appreciate it. You, Dear Reader, will appreciate it. It will be downloadable at my DavidHuttnerForPresident.com website until I can no longer afford to keep the site online or the end of the world as we've known it.

Whether they are conscious of it or not, the real function of every politician in office today (virtually all of them latent homosexuals), is to thwart change by misdirecting everyone's attention onto the mere symptoms of our problems. For by misdirecting the people's attention onto symptoms and ignoring the underlying (K and R) cause, *they guarantee that nothing will change*. They can suppress one symptom by creating another, but that's not meaningful or productive. They can't even conceive of the solutions to our problems!

The focus on selected symptoms also results from their demagogic appeals to one extreme antagonist or another. Republicans (Tories, Christian Democrats and other conservative groups) appeal to the Ks, promising to maximize military spending, protect foreign investments and minimize spending on social services for the poor. Orthodox Marxists appeal to the Rs and seek to eliminate the K strategy unilaterally. The Democrats (Social Democrats and Laborites in Europe) hypocritically appeal to the Rs for votes and the Ks for the money needed to win general elections (Rs lack both the time and the means to engage in democratic political activity). The Greens appeal to everyone's sense of guilt vis-à-vis the environment, and the National Socialists (overt fascists) are the revivalists of paganism who project all our problems unto foreigners and minorities.

Religions can, at best, only balance the positive and negative emotions of the individual's Fraternal Complex. Religions, at best, only hold our schizophrenia in abeyance. Similarly, the very best politicians within savage society only balanced the competing K and R interests without making any effort to reduce the class struggle. The inevitable result is government that is ever bigger and (paradoxically) ever less effective. All the most ponderous productions of both the legislative and judicial branches of government basically just balance symptoms – provide band-aides for the K and R class struggle. Our national constitutions engage in the same balancing of symptoms with none daring to recognize the underlying problem. In the U.S.A., all the very popular lawyer jokes reflect the public scorn for a legal system and a government that -- while they consist of Third Mask men and women and remain "under God" -- are doing an ever-expanding Mexican hat dance around our real problems, around K and R.

In another sense, our failure to minimize the MK and FR extremes is owing to the dialectical nature of change itself over the grand sweep of history. Primitive society was R-dominated and tended to be, especially in the East and in marine

societies, female dominated. Within the tribe or clan, equal opportunity and positive human relations generally prevailed (e.g. Polynesia). Yet tribal life stifled individual initiative and creative genius. Economic development and modern religion, especially in western hunting societies, then converted primitive, pagan society into its opposite, into the sophisticated savagery of the “modern” MK world wherein near-neighbor relations increasingly deteriorated, but individual initiative and the development of society’s productive forces were unchained.⁵⁰ We simply have not yet woken up to the need to synthesize FR and MK society, the old and the new savagery. We’ve yet to cull the negatives and cultivate the positives of each.

To minimize the K strategy, to create *equal opportunity*, (not equal *rights* and not equal opportunity for the Rs but *equal opportunity per se*) we need to inaugurate two sets of reforms, one domestic and one international (between K and R countries).

Domestic equal opportunity should include strict limitations on inheritance and gifts, equal opportunity for education, eliminating nepotism and cronyism from public companies, government and political parties and a guaranteed right to decent housing and income. Businesses should be either totally family operated or totally non-family operated.^{51, 52}

Equal *international* opportunity should include the United Nations Organization appropriation of all minerals, the sustainable annual auctioning of extraction rights and the equitable distribution of mineral royalties.

Population control means no longer regarding human reproduction as a private right but as a socially conferred honor (privilege or duty). How a family planning committee, even one that is unbiased and composed of a representative sample of the community, could rationally choose from among applicant couples

⁵⁰ Do you recall the cargo cult started by a New Guinea man who preached that God would send the natives a ship full of goods equal to those of the white man if they obeyed his divinations? Some of these cults and the secret *Kivung* organizations that rivaled the fledgling, New Guinea council system were vague and unconscious attempts by the natives to preserve their positive tribal relations. By their own admission, the colonial Australian administration did not understand these phenomena. See McCarthy: 179-183, 229-239.

⁵¹ Excess estate monies could go to state and federal education funds. Excess estate real estate could escheat to the counties and be periodically auctioned. Excess stocks and bonds could revert to the issuers.

⁵² In K-dominated American public dialogue, the issue of sustaining resources has been restricted to balancing the federal government’s budget; and the issue of equal opportunity has been, during affirmative action and every previous phase of the civil rights movement, restricted to equal opportunity among the Rs. Thus restricted, the civil rights movement can’t touch the political root of racism because racism’s political root is the ongoing struggle between K and R (v2-118).

might presently seem to be an impossible task. That's because the most economically needed and enviable people are all Ks, but the most loving and likable people are all Rs! *We shouldn't let this discourage us because these personality differences will be moderated over time as the equal opportunity and population control reforms go into effect, especially during a global procreation moratorium, as everyone is able to both love and work. All our problems are just symptoms of K and R!*

Minimizing the MK and FR extremes would also serve as one of the two necessary means of eliminating damage from earthquakes. But for the class struggle, we would design and construct our structures only to protect us from the elements --not from each other. In quake-prone areas, we could live and work in inexpensive, lightweight, disassembly-capable and quake-proof geodesic domes made of plastics, rubber, aluminum and cement made with starch instead of aggregates. Buckminster Fuller invented them for a civilized world. Moreover, in an equal opportunity, population controlled world with marriages based on love, the few, needed children would be raised in their academies (as Plato suggested in *The Republic* almost 2400 years ago) and our inexpensive, multi-one-bedroom-unit, geodesic domes could have shared bathrooms and unattached *communal* kitchens and dining rooms.

Change is dialectical. As we make progress in population control and equal opportunity we'll begin to rapidly eliminate symptoms and release governmental resources (from defunded and ineffective band-aid programs) for the all-important MK and FR minimizing reforms. During a population-reducing global moratorium on new births, we could also modify or eliminate all the products and services marketed by lies and neuroses, products that only make work for unproductive people.

These domestic reforms and another set needed between the MK and the FR countries can be accomplished with material incentives and disincentives (carrots and sticks). Ideally, international reforms should start with the US, the EU, Japan, Russia, Mexico, Canada and China implementing equal opportunity and population control programs and forming CUNO, a civilized United Nations Organization block within the UNO.⁵³ By voting as a unit and using carrots and

⁵³ Only civilized states committed to minimizing the class struggle can create a CUNO. Foreign policy extends domestic policy, and any MK or FR state that tolerates the internal raging of the class struggle requires warfare to eliminate surplus Rs or capture markets and resources. The peace-making declarations of the General Assembly and even the decisions of the Security Council are pure fantasy *and cannot be otherwise for savage, K and R countries*. Neither can municipal law be respected and subordinated to international law while the latter issues from a United Nations Organization of still-savage states. Nor can the global body be truly supreme and

sticks to induce other nations to follow suit, CUNO could rapidly begin to change its member states and the world. Upon becoming the majority at the UN, CUNO states would transfer control of their own militaries to the UN and move to grant the UNO supreme and binding, legislative power and title to all un-extracted minerals. The UNO would then devote most of the royalties from minerals to the underdeveloped peoples who have yet to benefit from them. With the gradual increase in international cooperation, military spending would be largely redirected to economic development and trade and immigration barriers would be lowered. We need a free market for goods, resources, labor and --of course--ideas. We need a common currency and a consolidated patent office that shortens patent life but better protects rights (in software for open source only).

A classless society with a global government and new and binding international law is also required to effectively and realistically regulate global monopolies. An International Court of Appeals, like the US Court of Appeals is needed ***not*** to break up monopolies (which either turns the economic clock backwards or forces successful corporations to organize secret cartels) but to regulate monopoly product prices to peg monopoly returns on investment to that of AAA bonds. Such a court would also *compel acquisitions and arbitrate the terms of acquisition by the monopolies of start-ups with technologies that the monopolies deem indispensable to themselves*. Monopolies would also be required to fully develop and incorporate into their product the technologies so acquired and to keep their products in compliance with W3C and WTO standards. With effective monopoly regulation, equal opportunity and population control, no one would need to fear capital concentration; and society's productive forces could be most rapidly and *harmlessly* expanded.

Of course, a CUNO would also have to expropriate and control all weapons of mass destruction and weapons manufacturing. We must learn to resolve all our differences with reason and compromise, not violence. CUNO should appropriate and regulate minerals, excluding non-ferrous building materials and starting with oil and coal. How, you ask, can we ever induce the big oils companies, the power players worldwide, to give their proven oil and coal reserves to CUNO? Answer: as geothermal and other renewable energy forms develop and as the consumers of these dirty fuels are properly taxed, oil and coal will cease to be of value as fuels. Moreover, privately held corporations and individuals would gradually lose ownership and control of minerals as the laws limiting inheritance transferred their ownership rights to governments and corporate treasuries respectively.

enforce binding international law until its military forces are supreme and it has the power to directly tax and regulate the most powerful forces of production, multinational corporations.

For population control, it appears to this layman that Norplants are an inexpensive, effective, reversible and (for the vast majority of women) safe means of birth control.⁵⁴ The new, miniature, T-shaped IUDs are said to be even more effective and longer-lasting. For couples that have already given birth, vasectomy or post-delivery sterilization would be made mandatory. Nobody needs to reproduce his genes. We're all too much alike for that. Nobody needs to fulfill American Dreams. What everyone needs is equal opportunity, the basics (food, education, decent housing and adequate income) and love. (As we now know, from the revolutionary new medicine of Dr. Ryke Geerd Hamer, the cost of medical care and the incidence of disease should dwindle to almost zero as we rid the world of traumatization from our savagery, from our betrayals and violence.)

Love is the magic ingredient needed to bring all these grandiose, civilizing reforms to fruition, the incentive needed to resolve all our incompatibilities and possibly do it in time to avert another population collapse and dark age. As Cuban poet José Martí said, "Only love constructs." We can and must reconstruct our societies to make love not only possible but also probable for everyone. Cynics who think I'm being "idealistic" should consider the economic aspect. When we can't love and marry the right person, we become resentful and uncooperative. Gifts dwindle. Barter disappears. We become obsessed with money, stingy in spending, overly demanding in serving. Instead of society realizing its potentials for specialization, division of labor and trade, each person becomes a plantation economy. Foreign trade, the alternative to war, is especially ruinous for a relatively loveless society because its goods, increasingly overpriced at every stage of production, can't compete with the goods of more civilized peoples. We've already discussed the six romantic problems that make lasting love and happy marriage impossible in savage society. The corrections to these problems constitute a socialist revolution. We've also discussed the computer face matching needed to make love probable for everyone.

To quickly integrate the peoples, we could borrow a custom from the Incas, the Mae Enga, the Koories and other "primitive" peoples and implement it on a global scale. Notice that the FR/MK differences that we've been analyzing are roughly a continuum coincident with man's principal migratory routes with the Near East in the middle and China and the United States at the traditional FR and MK ends respectively. To moderate all our extremes, integrate our societies, guarantee performance of our disarmament and other strategic agreements, and

⁵⁴ Norplant is the commercial name for six small silicon tubes that slowly release progesterin. They are inserted by a doctor in a woman's upper, under arm and provide birth control protection for up to five years. Even more effective and longer lasting are the new, miniature, T-shaped IUDs.

accelerate the adoption of the trade and port language (English) as the world's language, we need only to intermarry peoples who occupy opposite positions on this continuum.⁵⁵ The first databases of single men and single women can be compiled and managed to encourage each woman to choose her Mr. Right from the population opposite her own on this east-west continuum. As incompatible differences and political boundaries begin to dissolve, we could combine the many databases of single women and single men into two worldwide databases. Standing militaries and the intermarriage of "nobility and gods" replaced clan and tribal intermarriage as foreign policy tools and security measures. This gigantic step backwards was necessitated by our ancestors' widespread geographic dispersion, their lack of communications, their lack of psychological and sociological knowledge and growing class differences.

It should be obvious to everyone that *the most efficient, dynamic and happy society is the one that maximizes participation and cooperation, that harnesses the energy and brainpower of all the people and that allows everyone to realize their potentials for both love and work.*

The K and R reforms will also facilitate the replacement of general elections with contribution-weighted, hierarchical elections;⁵⁶ the replacement of land ownership with socialist land management; the merger of legislative and executive governmental functions; and the conversion of military forces into national emergency and reconstruction forces. While I know my countrymen, the born-communist–internationalists of melting pot America, the future United Socialist States of America, better than any of my friends in China know them; I readily concede that I don't know one tenth as much about building socialism as they do. The westerners of capitalist countries need the intermarriage program (outlined above) to obtain help with the building of family life and socialism as much as they need it to obtain help in developing technology and learning English.

As for anyone who insists that a sustainable, MK and FR-minimized world will never happen, as to any self-satisfied elites too stupid to compromise, I perceive you in four dimensions. We are seated around a campfire minus 11,000 years -- anywhere in the world. I have just said, "You know Joe, to make our

⁵⁵ In both love and international relations, security and trust must be mutual to exist at all. Unilateral attempts to obtain an advantage cause the other party or parties to be insecure. This is a form of suffering for which he, she or they will inevitably retaliate. In the long run and throughout history, unilateral arms buildups and intrusive intelligence gathering have had the opposite of the desired consequences.

⁵⁶ See *Just Say No to Latent Homosexual Crusades* for more about contribution-weighted voting; and note that its co-author, "George" had to be invented.

world civilized, we've got to stop eating each other." You have responded, "Never Dave -- it's my right to eat other people." A century ago, you would have insisted upon keeping your rights as a slaveholder too! You, Sir, speak for an ultra-insane minority, and you speak for savagery.

I'm speaking for the Topiltzin Quetzalcoatl of history. Recall that the Aztecs were, at first, convinced that Cortés was the god Topiltzin Quetzalcoatl. Topiltzin Quetzalcoatl was becoming the model for a reform movement among progressive Mesoamericans and merchants, a movement that would have abolished cannibalism, modernized religion and rapidly promoted trade and the expansion of Mesoamerican productive forces. In part, this transition was slow to develop because many did not know to (or refused to) continually eat rice and beans in combination to obtain the essential amino acids needed to make protein. It also failed because of their inordinate need for population control and the lack of firearms, automobiles and other alternatives to heart-removal as a means of controlling population. As we noted in Chapter 35, Quetzalcoatl was also not made of all the right stuff. But in the final analysis, the Quetzalcoatl failed and Mesoamerican development was stuck in time because the balance of power favored those who insisted upon continuing their savagery. Too many people were too neurotic, too slow to change and to see the necessity of rising to a higher level of cooperation and civility. Thirty years after the conquest, the Zapotec Indians tried to restore indigenous Mexican culture and independence in the name of Quetzalcoatl, but their hour had been lost.

Like the Aztecs of old, we are globally approaching a great crossroads. Our technology is unlikely to rescue us from the collapse that will be occasioned by Antarctica sliding into the sea or WWII.

Technology is bringing us to a Rubicon of its own making. Engineered genetic improvements will be irresistible to those who can afford them for their offspring. Market forces determination of the recipients is a slippery slope that will lead inevitably to reproductive incompatibility, speciation and another species war. The alternative, governmental subsidization and universal adoption of genetically-engineered improvements will increase and highlight our genetic equality and intensify demand for socio-economic equal opportunity and the minimization of the class struggle.

Our hour is near *Señor*. Take the wrong path and we stand to lose more than our indigenous cultures and independence. The survival of civilization and perhaps all biological life on Earth is at stake.

The paths that I've articulated are the only possible ones : (1) the One-Man-Economy (a most unlikely K victory in the class struggle and, ultimately, a raccoon world), (2) Pan-Bangladesh (the equally unlikely and universally miserable R victory in the class struggle or, equally unlikely, Pan-[national

socialist] China), (3) an endless series of unpredictable K and R reversals with the intermittent rise and fall of national socialist states and ecosystem collapses triggering dark ages, anarchy and cannibalism (4) the classless, socialist society, the one virtual and loving family that social science prescribes.

In the long run and practically speaking, only numbers 3 and 4 are possible. Number 3 also means ultimate suicide, not only for humanity but all life on Earth for two reasons. First, our constant fighting and the ever-increasing power of our technologies take an ever-increasing toll upon Earth's carrying capacity.

The other reason relates to gamma rays, to the ultra-high energy radiation rays produced after stars undergo supernovae explosions. The gamma rays are ejected from both ends of an exploding red dwarf star and fan out in all directions, killing everything in their path for thousands of light years. There are many red dwarf stars all around us in our little corner of the universe. Scientists believe that the Ordovician extinction of 440 mya was caused by the gamma rays from the supernovae explosion of one of these red dwarfs, 6 or 7 thousand light years away. Only a few creatures at the bottom of the sea survived. For millions of years, life on Earth hunged by a thread. Gamma rays are the only likely explanation that reasonable scientists can find for the Fermi paradox (for the fact that the universe is unimaginably vast and yet we aren't finding any signs of extra-terrestrial life). Gamma rays routinely extinguish life wherever it starts to evolve. We're extremely lucky to still be here!

To maximize our chances of preserving Earth as an oasis of life and prevent it from – at any moment! – becoming just another burned out cinder, we've got to get smart and cease to be the savages that we are. We must change the priorities for our space programs as soon as possible. Instead of exploring dead and dangerous space, our top priority should be to secure life within our own space by learning to defend ourselves from gamma rays. Of course, this in turn requires us to maximize human cooperation and our rates of learning and evolution.

This, as Aldus Huxley once said, is the test by which all our actions must be judged moral or immoral: how does the action affect the preservation and evolution of our species? All my writings are dedicated to maximizing the pace of human cooperation, integration, learning and evolution. This is the path, number 4 above, that social science prescribes for us. The only other likely alternative, number 3, periodic population collapses and dark ages, genocides and revolutions, is one that is likely to doom all life on Earth to extinction.

Only by resolving our Fraternal Complex, by minimizing the MK and FR extremes can we heal ourselves, take civilization off its suicide track and become the one great human family that geneticists say we truly are. Isn't this the one

great message to which all our modern religions pay lip service? Isn't this what communism really means?⁵⁷

As we overcome our hostility toward one another and create a classless society wherein happy marriages and productive employment are the norms, we will overcome our estrangement from nature and heal our environment. The environment is the defenseless kicking post upon which we vent our impotent hostility for one another.

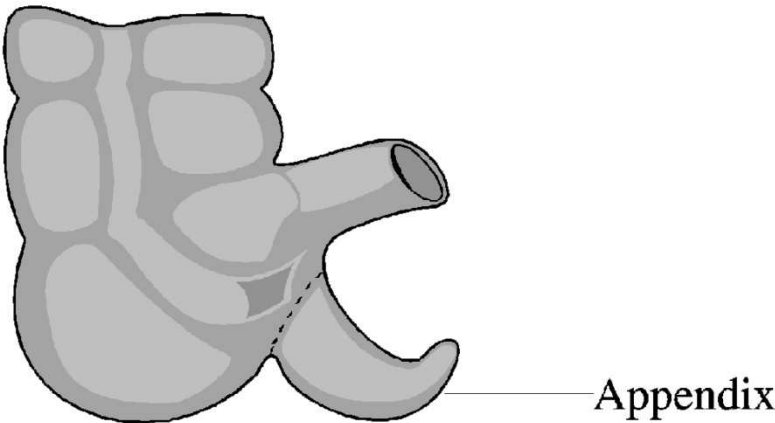
To understand what I mean by estrangement from nature, visualize the world of 200,000 years BP and the birth of our species. Visualize the world of 4 billion years BP before life *per se*. Out of the sulfurous lava of Pangaea or a massive ice-encapsulated comet, amino acids appeared. Perhaps it was another billion years and the right combination of accidents before these acids fused together in just the right way to form protein and the first living, self-dividing cell. It was probably a cell without a nucleus. It may have been several cells. But out of these few or this one dividing cell -- all living things evolved:

In the beginning, Eurynome rose naked from chaos...
She laid the universal egg...
Out tumbled...the sun, moon, planets, stars,
The earth with its mountains and rivers,
Its trees, herbs, and living creatures.

We have come too far to give up now. We can't undo wrongs done to the dead gods, but we can repair relations with the living gods (each other). We can learn to live as one human family and as one bio-family that respects every surviving species. Our primitive ancestors couldn't pledge this, but they understood this in their hearts. We can recapture their nobility and accomplish all the best of their dreams. We can change the world and become one loving family. Change will start slowly among the thoughtful minority, but our goal is the only reasonable one for humanity and must triumph.

⁵⁷ Marx's communism defining dictum, "From each according to his abilities, to each according to his needs," can only be applied within a loving family.

APPENDICES



A. THE ROMAN SATURNALIA: A SECOND SIN RITE

The lips of a strange woman drop honey, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword.
--Proverbs: 5, 3f.

Carnival was everywhere a condensation of Aztec-style feast days for individual gods. The annual carnivals that are still celebrated in western Europe, New Orleans and Rio de Janeiro are remnant of these pagan rites that tended to begin with the new year, with the return of the sun (in Egypt with the receding of the Nile flood waters). See Figures 70d and 70e (below).

In Rome, carnival retained the name of the feast day for the principal god, Saturn. Saturn was the early Roman father of the gods. He was the Roman counterpart of the Greek god Cronus. His feast day, and ultimately the Roman carnival, was known as the *Saturnalia*. In historical times, he was eclipsed by Jupiter for the same reason that Odin was eclipsed by Thor, Cronus by Zeus, Quetzalcoatl by Tezcatlipocha and Viracocha by Manco Capac. As humanity gained abilities and confidence, the victors of the Species War gained in stature relative to their *Homo erectus* counterparts. But



Saturn's earliest alters, "are said to have been stained with the blood of human victims, for whom a more merciful age afterwards substituted effigies. Ancient writers also all but forgot the gloomy side of the Saturnalia, concentrating instead on the feasting and revelry that lasted *seven* days" (Frazer: 678). Communications, trade, ethical philosophy, modern religion and law fashioned an expanded civil society that forgot what the first and second sins were about.

You, on the other hand, should have no trouble spotting them herein. After all our researches, you'll have no trouble decoding the rites that James Frazer will now describe for us. They are almost identical to many of the Aztec rites that we described in Chapter 35. The most important feasts of the gods commemorated the killing of *Homo erectus* and became more festive owing to the belief that the gods had been co-opted and had become the guarantors of fertility. Clearly, the

dramatic climax of the Saturnalia celebrated the elimination of *Homo erectus* by killing the actor in the role of Saturn, the Titan chief.

Yet, as I've insisted, the prehistoric aspect of the Fraternal Complex, the Second Sin, became closely associated with ongoing fraternal conflict, and the Fraternal Complex became closely associated with the Oedipal Complex --the positive side of all the ambivalent objects of both condensing into "God" and negative sides of the same becoming the "Devil." Consider for instance, the fear of slave rebellion (ongoing fraternal conflict) suggested by another aspect of the Saturnalia:

But no feature of the festival is more remarkable; nothing in it seems to have struck the ancients themselves more, than the license granted to slaves at this time. The distinction between the free and the servile classes was temporarily abolished. The slave might rail at his master, intoxicate himself like his betters, sit down at table with them, and not even a word of reproof would be administered to him for conduct that at any other season might have been punished with stripes, imprisonment or death. Nay, more, masters actually changed places with their slaves and waited on them at table. --Frazer: 676

The above is a view of the Saturnalia as celebrated among the patricians at Rome, whose most primitive traditions had been compromised by perhaps a thousand years of "civilization." We'll get a glimpse of what the earliest Saturnalias must have been like momentarily.

Looking closely at the above ritual, one might interpret the slaves as sons and the slave-master as the primal father; but that's stretching things. Master and slave are genetic competitors. The master-slave relationship is a much better metaphor for *Homo erectus*-*Homo sapiens* relations before the Deluge or for *Homo sapiens*-*Homo erectus* relations after the Deluge. In all cases, master and slave would have been of different families.

Yet in some myths, such as the "The Dethronement of Cronus," v2-94 *et seq.*, this test for categorizing the myth or ritual appears to break down because all the actors are said to be of the same family. But



Cronus and some of the other early myths refer to the family of man (*Homo*). Zeus, Hades and Poseidon are “sons of Cronus” only in so far as *Homo sapiens* is the son of *Homo erectus*.

Making it still harder to separate the first from the second sin in myths and rituals is the tendency of both to refer to sexual conflict. Many of the Deluge myths suggest that *Homo erectus* dominated our earliest *Homo sapiens* ancestors sexually. For example: “they took for their wives as many of them as they chose” (Genesis 6:2). In such cases, the correct interpretation requires a close inspection of the setting within which the myth or rite appears. It requires one to search preceding and succeeding accounts for evidence. *The many similarities between first and second sin myths and rituals and the general difficulty in distinguishing between the two explains--far better than any of the particular evidence--why the four universal and ambivalent elements of the godhead became amalgamated into just “God” and “Devil.”*

Now, here’s the rite that describes the early, rude core and dramatic climax of the Saturnalia. Like the master-slave rites above, it decodes to reveal the Fraternal Complex. The relations depicted are between Saturn and the population surrounding him -- not Saturn and his immediate family. But this rite concerns the prehistoric aspect of the complex. It is the totality of *Homo erectus-Homo sapiens* relations through and including the Species War that this rite is commemorating. You will probably be surprised at how very similar this rite is to all the grisly Aztec rites wherein personators of gods were first feasted and celebrated before being slain. The treatment of Tezcatlipocha’s personator was identical to what you are about to read.

Be informed also that the account of this rite that Frazer is about to describe for us derived from reliable eyewitnesses. Modern persons witnessed this rite that was celebrated by the rude peasants in the Roman army who were stationed on the Danube during the reigns of Maximian and Diocletian. The celebrants were peasants who, as late as the fourth century A.D., were still little touched by modernity. Their ritual clearly reenacted the sexual enslavement of countless *Homo sapiens* prior to the Species War and the elimination of their oppressors during the Species War. Once you understand the rite as the compressed and compulsive repetition of millions of these violent events before and at the Paleolithic boundary, then the violence of the rite cannot be exaggerated.

According to these narratives, that have all the appearance of being authentic, and of which the longest is probably based on official documents, the Roman soldiers at Durostorum in Lower Moesia celebrated the Saturnalia year by year in the following manner. Thirty days before the festival they chose by lot from

amongst themselves a young and handsome man, who was then clothed in royal attire to resemble Saturn. Thus arrayed and attended by a multitude of soldiers, he went about in public with full license to indulge his passions and to taste of every pleasure, however base and shameful. But if the reign was merry, it was short and ended tragically; for when the thirty days were up and the festival of Saturn had come, he cut his own throat on the altar of the god whom he personated. --Frazer: 677

The Species War veterans who first devised these rituals would have been fully conscious of what they were representing. These were traumata that the original celebrants *could not permit themselves to forget*. They needed the support of the dead *Homo erectus*, the (good) “gods,” to protect them from “the *Homo erecti* still at large,” the “demons,” “giants,” *etc.*

In its latter days, like the Biblical quotation at the top of this chapter, this ritual was also intended to send a message to any would-be oppressor and predator that might dominate and sexually oppress others. The most isolated peasants were among the last Europeans to be drawn to the money economy and its tyranny. They remained wary of strangers. They continued to publicly enact a commitment to basic rules of sexual fair play long after others deemed K criminal codes and courts sufficient.

B. OLD WINE – AUSTRALIAN BOTTLES

All myths have the same origin; and all run parallel up to a certain point, which may be taken as the point to which the least developed people have risen.

--Jeremiah Curtin, 1890: 27

At first glance, the aboriginal Australians might appear different from all other peoples we've studied. Cultural anthropologists are still looking at them as if they dropped in from another planet. Yet I shall show you, as the Curtin quote at the top of the page suggests, that the Aborigines are equivalent to the simplest, stick-figure representation of us (especially of western man). We have failed to understand them because we have failed to understand ourselves.

We'll rely mostly on three sources. Spencer and Gillen, the authors of our principal resource, were among the first Europeans to encounter the Arunta of Central Australia (circa 1880). Our main resource for South-eastern Australia, Massola, provides us with accounts that were recorded circa 1900. These Aborigines of the southeast had already been in contact with the whites for over a hundred years, but many of their myths and rituals were recorded intact. Our last major source for this chapter, *Australian Dreaming*, has been compiled in relatively recent times. The myths in it are more fragmented, but the work is well organized and illustrated and contains material from every part of Australia. Even this latest work, and especially its New South Wales myth that follows, portrays a "deluge" that swept over Australia in a fashion much like our "Provisional Scenario" of Chapter 11.

One time all the land in the world was joined up in one big country. Then a big flood came and the world was covered. As the water began to go down, the streams and currents of water divided the land up into islands. There were some people left on one of these islands... [T]hese people, including a little boy and his brother-in-law, *Ngudgeegullum*, wanted to cross over to Australia. The little boy blew into the intestines of a koala bear until [t]hey began to curve over the sky and make a bridge. *Ngudgeegullum*, the brother-in-law, went first and the little boy followed him...

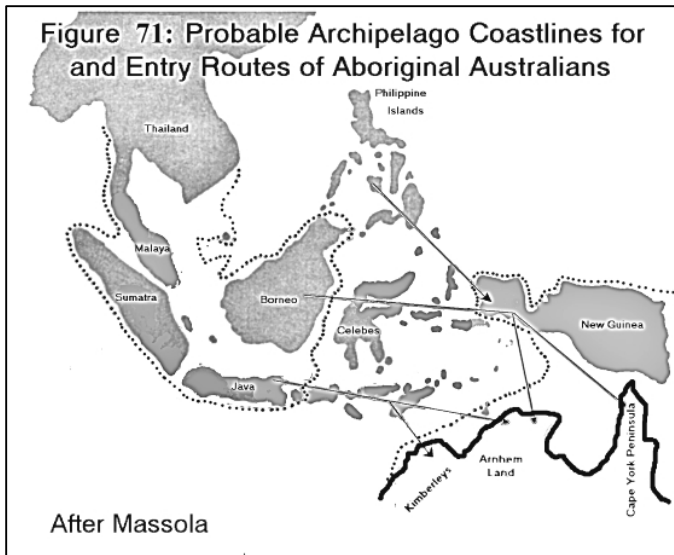
When all the people landed on the beach at Middle Head -- that's where the bridge ended when it went across the sky -- *Ngudgeegullum* cut it off with his stone tomahawk. "Now," he said, "you can float away. I don't want to see you anymore. Now you can turn into a rainbow." So, the bridge turned into a rainbow and floated away...

“Now,” said Ngudgeegullum to the little boy, “you must turn into the koala and I must turn into the native cat...” Then all those people who landed...split up into different tribes. They went to different rivers. That’s why the tribes talk different languages all over Australia. --*Australian Dreaming*: 28.

Although the bow and arrow appears to be as taboo to the Aborigines as to any other people, here it pops up again in the symbol of the rainbow, a rainbow that enables the entry into Australia and is then made to disappear. Be assured that this rainbow has the usual meaning. “Wanambi” and other “rainbow serpents” are everywhere and rise into the air as rainbows when they intend to kill someone (*Australian Dreaming*: 34, 44-45, *et seq.*)!

The myth above appears to be extremely realistic. We will take a very close look at it because I have learned over the almost 30 years that this book has been developing that the voices of our ancestors, though grossly distorted, are distorted in recognizable ways that are much easier to decipher than the more sophisticated lies and cover-ups of modern men. I naively made no attempt to update this Australian chapter since 1998, because I believed the conclusions of official archeology. For Australia, the most notable of these is the claim that, “*Homo erectus* remains have never been found in Australia.” Although fossil leaks to the contrary are starting to turn into a torrent, that sentence still appears verbatim at australianmuseum.net.au/the-spread-of-people-to-Australia.

Don’t be the idiot that I was for 30 years! Don’t take them at their word. Google “Kow Swamp skulls” and see for yourself! Many of these skulls are *Homo erectus*. Even those that are only *Homo sapiens* but deformed to look *Homo erectus* tell us what we concluded about head-binders in Chapter 24: they were peoples covered in *Homo erectus* blood. Analysis of the Aboriginal Australians’ mythology has always told us the same about them. Before we get back to that all-important mythology, I need to denounce the academics once again. Genuine seekers of truth cannot hear this often enough: *the academics are almost as crazy as the general population. Even those few that aren’t either literal religious believers or Third Mask, latent homosexual scoundrels must cater to all these crazies if they want to retain their privileged positions.*



We will discover, in Appendix H, that the Great Flood came circa 14,634 BPE, before the present era, before 2000 AD. Just prior to the Flood, the ocean level was about 300 feet lower than it is now. Between 22 and 30 kya, the ocean level would have been 400-350 feet lower than it is now. (See Figure 10b.) Four hundred feet lower is the usual estimate for the Last Glacial

Maximum at 22 kya. Australian paleontologists are saying that even at the LGM, 90 km of sea existed between Sahul and Timor (between then-connected Australia and New Guinea on the east and Timor, the closest part of the archipelago, on the west). See Figure 71. This claim makes it seem unlikely that *Homo erectus* could have made a bamboo raft sea-worthy enough for the journey. *But think again. How can they possibly know that between now and the Great Flood or the LGM, the rising sea didn't breach what would have been an isthmus and that the strong equatorial current didn't greatly deepen the trench? Official academia's assumptions are based upon the neophobia of Big Brother in general and upon the fear of Homo erectus in particular by the religious neurotics (literal believers) who want to believe that "God" dropped in from another world, in which case "He" certainly can't be traceable in the ground beneath us.*

The ancestral authors of the above myth are contradicting the modern "experts" in their first three sentences: "One time all the land in the world was joined up in one big country. Then a big flood came and the world was covered. As the water began to go down, the streams and currents of water divided the land up into islands."

I will tell you now, at the top, that the most primitive rock painting and all the myths and rituals that we will analyze, in this chapter, support these primitive ancestors and contradict the modern "experts." The above myth appears to be realistic and to accord with all the best mythology we've seen from around the world in both substance and form. Note, as another example, how the last three sentences of the myth constitute the Aboriginal Australians' version of "The Tower of Babel" or the "Glooskap" myths: only after they drove the Homo erecti

all the way across the continent and either exterminated or subdued the last of them did most people feel secure enough to separate from the main tribe and go their separate ways.

The present, official archaeology (academia's most prestigious journals and luminaries) admits only that *Homo erectus* got as far as the southeastern corner of Sundaland, with only the last, permanent water barrier of Wallacea separating him from Australia (Sahul) (Rhys Jones in Mellars and Stringer). Rhys Jones, an archaeologist from the National University in Canberra, has been pushing back the dates for *Homo sapiens* in Australia and currently puts the first arrivals at 60,000 BPE. (Johanson, Johanson and Edgar: 307). The big tide of immigrants [H the bow and arrow armed, Species War victors] appears to have come slightly before 30,000 BPE. (Cf. *Australian Dreamtime*: 14 et. seq.)

Now take another close look at the aboriginal myth above. "The little boy" and "his brother-in-law [H an object of extreme ambivalence], Ngudgeegullum" and "all the people" "walked across the bridge" [H fought the Species War that bridged *Homo erectus*' world with *Homo sapiens*' world] "all the way to Middle Head." *Middle Head is one of the headlands of Sydney Harbor! It can't get any clearer than this! Our Australian ancestors are telling us that they fought Homo erectus all the way across the continent, subduing or eliminating the last of them on the other, eastern side, where the bridge terminated, where the Southeast Asian Species War ended, where the last of the sovereign and belligerent Homo erectus spirits flew into the sky, became the gods (or "rainbow serpents") and established the rainbow as God's bow, His promise of peace on Earth. All the mythology that we'll analyze below supports this conclusion.*

These "flood" and totem symbols are by now all very familiar to us. But in Australia, the Deluge and to a lesser extent the primal deed left their impress in the form of rituals that consumed virtually the entire lives of the people! Is it any wonder that, like the aboriginal people who were earlier dispossessed of the Americas, the Native Australians have had great difficulty assimilating with and competing with Whites who disparage their religion? Even if they had wanted to, the Whites were unable to understand the Aborigines well enough to facilitate their assimilation. They *have* understood the Aborigines as "an unchanged people in an unchanging environment." (Massola: 105) They *do* appreciate the fact that, lacking the rudiments of agriculture, the Aborigines remained a nomadic and Stone Age people:

To survive in this [*H arid*] country they had to remain nomadic hunters and food-gatherers: the first steps toward civilization, which include permanent settlement and the tilling of land, were not

possible, and therefore the making of pottery and other awkward-to-carry equipment for the storage of surplus seeds was neither warranted nor practicable. --Massola: 3

Europeans recognize the Native Australians as a people frozen in time; but it is precisely these earlier times, the first and second sin times, the basic stuff of all religions, that have not been understood. Hopefully, this work will change that. Let's examine the data.

Literal proof that the Arunta and other aboriginal tribes were unchanged for over 30,000-40,000 years is provided by their own view of history. They claim to recognize only two historical periods: the present period and the "Dream-time" or *Alcheringa* (sometimes spelled *Altjeringa*). However, I'll show you that *Alcheringa* and "Dream-time" are not entirely synonymous. *Alcheringa* more narrowly refers to the period before the fiery disposal of *Homo erectus* and before the adoption of the current "churingas." Yes, *churingas* are stone or wooden symbols for *Homo erectus* corpses.

Of course, this date range and their worldview suggest the usual Deluge scenario: the major migration of 30+ kya was of bow and arrow armed warriors, who thrived during the depths of the Ice Age at *Homo erectus*' expense. Between Ur and Australia, they would have become most professional at doing what they did best – killing *Homo erectus*.

Before proceeding, it is necessary to credit Baldwin Spencer and F.J. Gillen, the authors of the massive two-volume work that will be our principal resource. This work, *The Native Tribes of Central Australia*, is one of the great classics of anthropology. Both men became full-fledged members of the Arunta tribe. Gillen spent 20 years among them as the government sub-protector of the Aborigines of Alice Springs, South Australia. Spencer was a professor of biology at the University of Melbourne before taking up his research of the Arunta and meeting Gillen. Their two-volume work is still the best source for virtually everything about the Arunta (the present work notwithstanding). Our procedure will be to interpret the rituals of their Volume I.

The rituals not corresponding to the original sin and the murder of the primordial fathers (as described by Freud in *Totem and Taboo*) are the *impichiumas* (totem ceremonies consciously intended to multiply the totem food) and the better part of the initiation rites (*engwuras*). These have confounded anthropologists right up to the present day. Yet however strange and extra-terrestrial these ceremonies may seem, they simply respond to a prehistory that seems to have been universal.

In addition to the strength and simplicity of their traditions, perhaps the most peculiar thing about the aboriginal tradition is the almost complete absence of

explicit references to the bow and arrow. Of course, we've already seen, at the top of this chapter, what amounts to the best possible proof that they had it and used it in the usual way -- against *Homo erectus*. They abolished the second sin weapon in a reaction formation to Deluge guilt. As Appendix E will show, such reaction formations were universal and shaped the literature and attitudes of "heroic age" (late Bronze and Iron Age). Oceania people offer more subtle evidence of the bow's role. Their carpenters (whose prototypes would have been bow makers) are virtually as sacred as priests. In central Polynesia, the two vocations share the same name: *tohunga*, "man of eminent skills." (See Spate: 39, citing Williamson.)

In Tahiti, where neither the bow and arrow nor the javelin was used for war, archery is practiced as a sport with skill and religious ceremony (Spate: 39, citing Ellis and Oliver).

In fact, throughout most of Polynesia, the bow and arrow was said to have never been used in battle (Berry and Best: 59). Ditto for the Nakanai, a Melanesian people of New Britain, whose children used the weapon as toys (McCarthy: 33). Archaeological evidence to establish the bow and arrow as the Australian, second sin weapon comes from within the continent. We'll deal with it below. The new Australian bottle being thus described, let's sample the old wine within.

Churingas, the name given by the Arunta natives to certain sacred objects that, on penalty of death or very severe punishment, such as blinding by means of a fire-stick, are never allowed to be seen by women or uninitiated men. The term is applied, as we shall see later, to various objects associated with the totems, but of these



Figure 72:
Wooden
churinga
of the
Urabunna,
Luricha
and Arunta
tribes

After Spencer
and Gillen

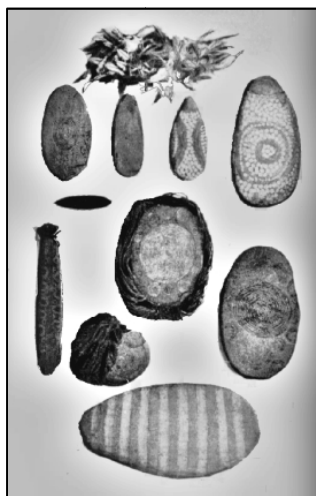


Figure 73:
Stone churinga
of the Arunta,
Kaitish and
Warramunga
tribes

After Spencer
and Gillen

the greater number belong to that class of rounded, oval or elongate, flattened stones and slabs of wood of various sizes, to the smaller ones of which the name of *bullroarer* is commonly applied.⁵⁸ (*H See Figures 72 and 73, above.*) The importance and use of these in various ceremonies such as those attendant upon initiation of the young men, was first shown in Australia by Messrs. Howitt and Fison, and since then other writers have repeatedly referred to them. Amongst the Aborigines of the Center, as indeed everywhere else where they are found, considerable mystery is attached to their use -- a mystery that has probably had a large part of its origin in the desire of the men to impress the women of the tribe with an idea of the supremacy and superior power of the male sex. From time immemorial, myths and superstitions have grown up around them, until now it is difficult to say how far each individual believes in what he must know to be a fraud, but in which he implicitly thinks that the other natives believe.

Whilst living in close intercourse with the natives, spending the days and nights amongst them in their camps while they were preparing for and then enacting their most sacred ceremonies, and talking to them day after day, collectively and individually, we were constantly impressed with the idea, as probably many others have been before, that one black fellow will often tell you that he can and does do something magical, whilst all the time he is perfectly well aware that he cannot, and yet firmly believes that some other man can really do it. For his fellows not to be considered superior to himself, he is obliged to resort to what is really a fraud; but in course of time he may even come to lose sight of the fact that it is a fraud that he is practicing upon himself and his fellows... [*H It's remarkable for Spencer and Gillen to have made this insight. This is exactly what westerners do when they boast about their happy marriages and what easterners do when they pretend to be creative.*

⁵⁹] Especially regarding the *churinga*, there are, amongst the

⁵⁸ A string is sometimes attached, and the "bullroarer" is whirled rapidly in the air to produce the "voice of the gods."

⁵⁹ This denial prompts Chinese to believe that they are a "developing country" and that it is just a matter of time before they catch up to the West technologically. In truth, they are the most developed people relative to female values and only underdeveloped relative to male values. The lovelessness of the male-dominated west, especially the USA, is due largely to the inability of women to take the initiative in romance and the complete denial of the role that our sibling

Australian natives, beliefs that can have had no origin in fact, but that have gradually grown up until now they are implicitly held. It is necessary to realize this aspect of the native mind to understand the influence that some of their oldest and most sacred beliefs and customs have upon their lives. (Spencer and Gillen: 119)

Campbell and others have similarly, skeptically and uncritically speculated that exclusively male ceremonies and sacred objects have no basis in fact and only serve to intimidate and subjugate women (Campbell, 1959: 318-323).

As with the Hain rituals, so too with the *churingas*: it is more flattering for the social scientist to conclude that the primitive rite or sacred object is a fraud, “having no origin in fact,” than it is for him to admit that he cannot fathom its historical origin. Fortunately, flattery is not the goal of science or the test by which hypotheses are evaluated. We’ve been profoundly ignorant of the historical meaning of the *churingas*. Moreover, the attitudes of present-day Aborigines toward magic, especially Aborigines who’ve been in contact with obviously skeptical Europeans, should not be confused with the beliefs of their distant forbears. Nor should the pretensions and fraudulent tricks of individual shamans be confused with the macrocosmic, recurrent dreams (myths and rituals) of entire societies. Indeed, if Spencer and Gillen truly believed that the *churingas* and related ceremonies had no historical significance other than as frauds perpetrated upon women, why did they waste so much energy and so many years of their lives in investigating these phenomena? Were Spencer and Gillen also woman-hating sadists and not scientists?

No, as you will see and as Spencer and Gillen surely suspected, the *churingas*, literally meaning “sacred secrets,” do have a factual origin. They are symbolic artifacts of the Deluge. They are neurotic symptoms of prehistoric traumata. The ceremonies connected with them celebrate prehistory and -- at the same time -- compulsively and symbolically repeat it to exorcise guilt, fear and paranoia.

Again, these *churingas* symbolize the *Homo erecti* killed by aboriginal men. I say that men did the killing because women specialize in gathering and child rearing. Men do the hunting. To learn to hunt is to learn to kill. If women had known and remembered the crimes that spawned these secretive, all-male societies (crimes sometimes attributed to fictitious *Homo erectus* culprits), it would have given the women a powerful psychological advantage, a means of

relationships play in determining our sexual orientations. These account for the “lives of quiet desperation that most people lead” (Thoreau). See Chapter 13 herein.

piquing guilt feelings in the men. The only women deserving of such an advantage would have been women who had refused to partake of murdered *Homo erectus* flesh. What percent of the women do you suppose this group would have encompassed? Continuing in Spencer and Gillen:

The whole past history of the tribe (Arunta) may be said to be bound up with these totemic ceremonies, each of which is concerned with the doings of certain mythical ancestors who are supposed to have lived in the dim past, to which the natives give the name of the *Alcheringa*. –Spencer and Gillen, henceforth S&G: 119.

With all due respect to these two great ethnographers and the Native Australians themselves, I submit that their understanding of the word *Alcheringa* (or *Altjeringa*) was a flawed one. Contrary to Spencer and Gillen’s usage and (probably) current aboriginal convention, “Dreamtime” and *Alcheringa* were originally *not* synonymous. Dissecting the word, we come up with the root “cheringa,” which is certainly a form of the noun “*churinga*” (sacred secret) and the prefix “alt” or “al,” which must be a modifier. In the Germanic languages, there is no question about the meaning of “alt.” *The Dictionary of Selected Synonyms in the Principal Indo-European Languages*, by Carl Buck, lists these equivalents:

Table 4: Words Equivalent to the Word “Old” Of Modern English

LANGUAGE	EQUIVALENTS
Old English	eald
Middle English	old
New English	old
Dutch	oud
Old High German	alt
Middle High German	alt
New High German	alt

It may seem unlikely that the Aborigines separated from a group that included the Germans and that those who were to become Australian Aborigines and those who were to become Germans continued in totally opposite directions.

Yet that likelihood increases with *five other observations*. *First*, the sacred mythologies of both peoples include a rainbow bridge that bridges a world with *Homo erectus* and a world without him. [See *Bifrost* (v2-12) and the New South Wales flood myth on page 130, above.] *Second*, in Hawaiian (the language of Polynesians who probably migrated from the Malay area and are even further removed from the Caspian Basin than are the Aborigines), there are approximately twenty synonyms for “old.” Three of them, a statistically significant portion, begin with the letter “a,” and two of these begin with the letters “al.”⁶⁰ *Third*, of the very basic and probable modifiers that might have been applied to “*churinga*,” old is an intuitively likely choice. *Fourth*, the dolichocephaly of the Swedes (tall, narrow skulls, see Howells) suggests that they are relatively new arrivals to the upper latitudes. Fifth and finally, recall that Germanic Thor’s magical hammer, Mjollnir, always returned to Thor’s hand after being thrown (v2-05). Did the German peoples have some early familiarity with the boomerang? In forested Europe, it would have passed into disuse and been remembered only in mythology.

If I am correct in concluding that *Alcheringa* means “old sacred secrets,” then there were at least two sets of sacred secrets, the old ones and the new ones. This conclusion is reinforced by at least one of the passages within Spencer and Gillen. During the description of the *impichiuma* of the Emu totem (which we shall review and explain below), Spencer and Gillen note that:

The *alatunja* [*H headman, in charge of storing the totem clan’s churingas and conducting its rituals*] selected three of the older men to act the part of *Inniakwa*, who are supposed to represent ancestors of the emu totem of considerable antiquity, but not so far back as the *Alcheringa*. --Spencer and Gillen: 181

The churingas symbolized the Homo erecti who were burned in Species War bonfires for two reasons. First, they are the same shape as the smoldering upsides of tree limbs that would have been incompletely burned in the bonfires. One of the last rituals that we’ll analyze (below) will confirm that the antecedents of the symbolic churinga were once in a bonfire. Can you see a more important reason why “churingas” of this shape symbolized the bonfire victims? We’ll accidentally discover the answer in a later Appendix.

⁶⁰ These words are áluá, áleuleu and ápela. They are given in Pukui and Elbert’s *Hawaiian Dictionary*.

Add two aboriginal beliefs, and you who have read the foregoing chapters will get the picture. First, the *churingas*, or bullroarers, embody interim souls, souls that are between incarnations. Second, a woman is thought to conceive due to being impregnated by a nearby soul that has left its *churinga*. Get the picture?

The (new) *churingas* embody the souls of the victims of the Deluge. The “alt” or old “*churingas*” were probably similar sacred objects carried by pre-Deluge *Homo erectus* and their *Homo sapiens* protégés, objects representing (containing) the souls of ancestral victims who predated the Deluge, including but not limited to the primal male victims. Over the millennia, all information about the old *churinga* was eventually lost. Then there was no need to distinguish between old and new *churinga* or between the “*Alcheringa*” and the more encompassing “Dreamtime.” I too shall use “*Alcheringa*” synonymously with “Dreamtime.”

As Freud suggested, the primordial fathers are indeed represented in the (earliest) myths of the Arunta, although much less prominently and less often than are the Deluge victims. As I shall now demonstrate to you with selections from Massola and Spencer and Gillen, everything about the rituals of these people confirms this.

In the *Alcheringa* lived ancestors who, in the native mind, are so intimately associated with the animals or plants, the name of which they bear, that the *Alcheringa* man of, say, the kangaroo totem may sometimes be spoken of either as a man-kangaroo or as a kangaroo-man. The identity of the human individual is often sunk in that of the animal or plant from which he is supposed to have originated. It is useless to try to get further back than the *Alcheringa*; the history of the tribe as known to the natives commences then.

Going back to this far-away time, we find ourselves in the midst of semi-human creatures endowed with powers not possessed by their living descendants and inhabiting the same country that is now inhabited by the tribe, but that was then devoid of many of its marked features, the origin of which, such as the gaps and gorges in the Macdonnell Ranges, is attributed to these mythical *Alcheringa* ancestors.

These *Alcheringa* men and women are represented in tradition as collected together in companies, each of which consisted of a certain number of individuals belonging to one totem. --Spencer and Gillen:
120

Neanderthal formed a wide-ranging bear cult. (Cf. J, N, & T: 438) Bears, lions and panthers were also widely worshipped through at least much of the

Lower Paleolithic and throughout a large part of Eurasia and Africa. (Cf. Campbell, 1959: 337-48) Continuing:

Thus, for example, the ceremonies of the *engwura* [*H initiation by fire ordeal*] dealt with four separate groups of *Achilpa* or wild cat men... [I]n the case of the *Achilpa*, the totem is common to all classes.
--S&G: 120

The greater part of the myths concerning the *Alcheringa* tell of the amazing journeys of the *Achilpa* and other totem clans throughout Australia mingling and intermarrying with others, founding sub-groups and forming and molding the landscape. Only old people are allowed to eat the *Achilpa* (wild cat) at any time, and even they must eat very sparingly of it.⁶¹ It is said that anyone violating this taboo will get the sickness *erkincha*. Moreover, any man who has ever killed another man may not eat the *Achilpa* at any age. If he violates this law, his spirit leaves his body and someone soon kills him. (Cf. S&G: 167-8.)

Undoubtedly, the *Achilpa* were the main body of *Homo erectus* that the main body of *Homo sapiens* who entered Australia drove before them, preying upon them as needed for food. This is suggested by the first myth of this chapter (page 131, above) wherein *Ngudgeegullum*, the “brother-in-law,” preceded the little boy in crossing over the curved (later, rainbow) bridge into the continent *and all the way across it to Middle Head*. Then the little boy became a koala *and his brother-in-law became a native cat*. “Brother-in-law,” *the strong taboo against eating the cat and the story of the myth all suggest that the Achilpa symbolize the main group of Homo erecti toward whom the Aborigines felt the strongest ambivalence and guilt*.

This reminds me of some interesting data that the academics have contributed. The national museum’s website notes that, “Aboriginal people living in Australia between 40 and 10 kya had much larger bodies and more robust skeletons and showed a much wider range of physical variation” [H than do the aboriginals of more recent times]. The professional warriors who, generation after generation, preyed upon *Homo erectus* would have been, on average, the biggest and strongest people. Great “physical variation” would have been caused by head, hand and foot binding and by the prevalence of hybrids among the Species War victors. The Australians may also have had a Hammurabi or two in

⁶¹ The Arunta, unlike other tribes, may eat sparingly of their totem and must eat it during *impichiuma* or the supply (intended to be increased by the *impichiuma*) will fail. (Cf. S&G: 167-168)

Figure 74: Zervan Akarana, the Lion-Headed God of "Endless Time"



After Ulansey & Vermaseren and Kluwer. Academic Publr.

their midst. This is especially likely because the Kow Swamp and Cohuna sites that have been turning up *Homo erectus* and deformed *Homo sapiens* skulls are in the southeast corner of Australia, north of Melbourne, a most likely area in which reservations for the surrendering *Homo erectus* would have been established.

Do you see any resemblance between the second major apparition of the Mithra cult, the "Zervan Akarana" or "Boundless Time," shown in Figure 74, and the countenance of *Homo erectus*? Like the lion, *Homo erectus* had larger jaws and a more protruding snout, a thicker and bonier brow, a more slanting forehead and elongated skull, more body hair, larger teeth and a more cartilaginous nose than our immediate ancestors. This image, found in the ruins of the Mithra temple of the Roman port of Ostia and depicted in Campbell (1964: 262), has many sacred symbols attached to it: the serpent (a universal symbol for *Homo erectus*), a key (to heaven, such as our Greek

ancestors would have put in Cronus's hands), a lightning bolt (upon his chest, where Deluge arrows fatally hit *Homo erectus*), a scepter in hand and angel wings. Lions, with or without wings, were frequent religious symbols for many peoples. (Cf. Campbell, 1959, 1970) As we've seen, the lion was a *Homo erectus* symbol almost as universal as the snake.

Aboriginal totems have ceased to regulate marriage. *The totems are divided into two pairs of moieties that regulate marriage.* We'll discover the historical significance of moieties below. The totem does still designate which group of ancestors one is descended from. The totem is associated with an *Alcheringa*, animal-human group of a certain location; and if a woman first noticed that she is pregnant when in that location, it is a spirit of this *Alcheringa* totem that has impregnated her. (Cf. S&G: 121) The traditions that tell of the journeys of various ancestors tell how the *Alcheringa* members of various totems arrived in various spots scattered over the country.

Each of these *Alcheringa* ancestors is represented as carrying about with him, or her, one or more of the sacred stones that are called by the Arunta natives *churinga*, and each of these *churinga* is intimately associated with the idea of the spirit part of some individual. Either where they originated and stayed, as in the case of

certain of the Witchetty Grub people, or elsewhere, during their wanderings, they camped for a time, there were formed what the natives call *oknanikilla*, each one of which is a local totem center. *At each of these spots, and they are well known to the old men, who pass the knowledge on from generation to generation, a certain number of the Alcheringa ancestors went into the ground, each one carrying his churinga with him. His body died, but some natural feature, such as a rock or tree, arose to mark the spot, while his spirit part remained in the churinga... H emphasis mine*

The above passage is, of course, consistent with my assumptions: that the inedible *Homo erectus* remains were burned; most of the souls were thought to transfer to the charred pieces of wood that remained from the fire and became wooden *churingas*; and some of the souls may have been thought to transfer to prominent nearby natural objects or to flat oblong stones that were found near or among the ashes. These stones also became *churingas*. (See Figures 72 and 73.) As you will see, these assumptions will be supported by all the ethnographic evidence.

[A]t the same time, many of the *churinga* that they carried with them and each one of which had associated with it a spirit individual, were placed in the ground, some natural object again marking the spot. The result is that as we follow their wanderings, we find that the whole country is dotted over with *oknanikilla*, or local totem centers, at each of which are deposited a number of *churinga* with spirit individuals associated with them. Each *oknanikilla* is, of course, connected with one totem... and it is this idea of spirit individuals associated with *churinga* and resident in certain definite spots that lie at the root of the present totemic system of the Arunta tribe...

So, the *oknanikilla* mark the spots where hunter-gatherer bands or whole tribes of *Homo erectus* were slaughtered.

Each aboriginal totem clan collectively-elaborated and progressively distorted through inter-generational communication its own obsessive rituals that commemorate the first -- and especially the second -- sin. *The result was a condensed ritual that combined their traumatic experience of the Species War with their wishes for success in obtaining food and their hope that many of the spirits of the murdered Homo erecti would maintain the food supply by becoming*

game animals and plants. These rituals became each totem's *impichiuma* ceremony. Continuing in S&G:

The tradition of the natives is that when the spirit child goes inside a woman the *churinga* is dropped. When the child is born, the mother tells the father the position of the tree or rock near to which she supposes the child to have entered her, and he, together with one or two of the older men, who are close relatives of the man, and of whom the father of the latter is usually one, and an older brother of the father, goes to the locality, at once if it be near at hand, or when opportunity offers if it be distant, and searches for the dropped *churinga*. The latter is usually, but not always, supposed to be a stone, one marked with a device peculiar to the totem of the spirit child and therefore of the newly-born one. Sometimes it is found; sometimes it is not. In the former case, which is stated to occur often, we must suppose that some old man -- it is most often the paternal grandfather who finds it -- has provided himself with one for the occasion, which is quite possible, as *churinga* belonging to their own totem are not infrequently carried about by the old men, who obtain them from the sacred storehouse in which they are kept. We questioned native after native on this subject -- some of them had actually found such stones -- but there was no shaking them in the firm belief that such a *churinga* was always dropped by the spirit child whether it was found or not.⁶² If it cannot be found then they proceed to make a wooden one from the Mulga or other hard-wood tree nearest to the *nanja* [*H dwelling place of the spirit*], and to carve on it some device or brand peculiar to the totem. Ever afterwards, the *nanja* tree or stone of the

⁶² Freud (1905: 192) notes, after Lang that, "*They seem to have sacrificed paternity for the sake of some sort of speculation designed to honor the souls of their ancestors.*" **This is exactly right.** Thus, we see again how very, very close Freud was to discovering the meaning of the Deluge; for as you who have read the foregoing chapters can surely see: the ancestors whose souls abide within the new *churinga* and become reincarnate in the birth of each new aboriginal individual --are the victims of the Deluge, our *Homo erectus* parent species. The *impichiuma* and *engwura* rituals that we are about to review bear out this conclusion in every detail.

Freud was also correct in surmising that the *present-day* aboriginal denial of paternity does not rest upon primitive ignorance. The Arunta clans and moieties are *patrilineal*. Freud observed further that, "They have enlarged the myth of the impregnation of a virgin by the spirit into a general theory of conception; but that is no reason why ignorance of the conditions governing fertilization should be imputed to them any more than to the peoples of antiquity at the time of the origin of the Christian myths" (Freud, 1913: 118). By their thinking, whenever a woman gets pregnant, the *Homo erectus* gods willed it and gave one of their spirits to the child.

spirit is the *nanja* of the child, and the *churinga* is its *churinga nanja*.
--S&G: 132

Now, the men certainly would not have to go to this much trouble hunting for the *churinga* if they thought it to be a mere hoax, if they knew *churingas* to be a fraud! Note also that as with primitive people everywhere, the tree is associated with the ancestors; and once a soul has left a *churinga* (for reincarnation) the *churinga* is temporarily profaned. It can no longer be on a platform, "in the air," and it must have touched the ground.

As might have been expected, there is a definite relationship supposed to exist between an individual and his *nanja* tree or stone. Whilst the belief is by no means general [*H due in no small part to the ridicule of the Europeans*], now, there is at least one definite case known to us in which a black fellow earnestly requested a white man not to cut down a particular tree because it was his *nanja* tree, and he feared that if cut down some evil would befall him. Very possibly in times past this feeling was more widely prevalent than it is now. Presently, the special association between a man and his *nanja* tree lies in the fact that every animal upon that tree is *ekirinja* or taboo to him. --S&G: 133

Would men undergo this limitation just to perpetuate a hoax upon women? No, the aboriginal belief that they are the reincarnations of Species Warriors persists because they are still traumatized by the Species War due to there having been very few changes in their lives to distance them from it and due to their enduring identification with the Species Warriors.

In each *oknanikilla* or local totem center, there is a spot called by the natives the *ertnatulunga*. This is a sacred storehouse, which usually has the form of a small cave or crevice in some unfrequented spot amongst the rough hills and ranges that abound in the area occupied by the tribe. The entrance is carefully blocked up with stones so naturally arranged as not to arouse suspicion of the fact that they conceal from view the most sacred possessions of the tribe. In this, often carefully tied up in bundles, are numbers of the *churinga*, and in one or other of these storehouses every member of the tribe, men and women alike, is represented by his or her *churinga nanja*.
--S&G: 133

The *churinga* also contains the power of the totem ancestor and imparts it to the descendant. (Cf. S&G: 135) Loss of the *churinga* is a disaster that means the loss of the guardianship of the spirit. (Cf. S&G: 136, 138) The closest equivalent among Christians would be not being baptized, losing the fiery soul of *Homo erectus* and suffering eternal damnation.

Once we ventured to inquire whether there was no story relating how the *Alcheringa* men came to have them [*H churingas*], but the mirth that the question provoked showed us that to the mind of the Arunta native the idea of the possibility of anything before the *Alcheringa* was a ridiculous and incomprehensible one. --S&G: 136

Pre-Species War *Homo erectus* may have invented the *churinga* ceremonies and beliefs in response to their own guilt for having killed the primal fathers and *their* hominid, parent species (probably *Homo habilis*). Other tribes also identify the “bullroarer” with a great ancestor.

Not only does each member of the tribe have a *churinga nanja* but shortly after the birth of a child, the headman of the group in whose *ertnatulunga* the *churinga* is deposited consults with the older men of the group and bestows upon him (and the same holds true in the case of a female child) [*H even though a woman may never see her churinga or know of its whereabouts*] his *aritna churinga*, or secret name. --S&G: 138-139

The existence of secret names for women and the female initiation rites that we will review below also confirm that females had some Deluge guilt too. Continuing:

Every member of the tribe has his or her secret name, which may be either a new one or that of some celebrated man or woman of the *Alcheringa* whose name has been handed down in traditions. This name is never uttered except upon the most solemn occasions when the *churinga* are being examined, and that of any individual is only known to the fully initiated men of his own local totem group. To utter such a name in the hearing of women or of men of another group would be a most serious breach of tribal custom, as serious as the most flagrant case of sacrilege amongst white men. [*H As if the one hearing it is not just as guilty!*] When mentioned at all it is only in a

whisper and then after taking the most elaborate precautions lest it should be heard by anyone outside of his own group. The native thinks that a stranger knowing his secret name would have special power to work him ill by means of magic. --S&G: 139

From the aboriginal believer's point of view, his secret name is his *real* name. Each child's (guilt-piquing) secret name is the name of a *Homo sapiens* Species War killer who first acquired the *Homo erectus* spirit that the believer has reincarnated! Fear of *Homo erectus* spirits would have caused Species Warriors to change their names to avoid angry spirits. Remember how the Kwakiutls renamed their ceremonial house once the cannibal pole was erected? Listen to this passage of a Shoshoni myth about the "little people" or "Ninnimbe":

People do not often call a relative or friend by his true name because of their fear of Ninnimbe. If he should hear anyone's name, he might cause some misfortune to come upon that person or even kill him with invisible arrows. Some people will not say their own names aloud lest Ninnimbe overhear them and shoot his arrows. --E.E. Clark: 181-182

Continuing:

When an initiated man is deemed discreet enough to see the *ertnatulunga* he is told his secret name and shown the *churingas* of his group (S&G: 139). Then, at least in the witchetty group... he is painted on the face and body with a kind of pinkish soapstone and red ocher by the *alatunja* [*H head man of the group*] and the older men who stand to him in the relationship of *oknia*, that is actual or tribal father. --S&G: 140.

Remember the winter ceremony of the Kwakiutls? The red face symbolizes embarrassment, shame and the blood of *Homo erectus*. Red ocher was also in the bundles that the Aztecs sent their sun god. On *churinga* preferences, our authors (S&G: 142) note that,

[T]he stone *churinga* tend to be more highly valued, except as compared with wooden ones that are decayed, held together with sinew, and porcupine grass resin.

The preference seems to be for *churinga* that are the oldest and therefore the most likely to derive from the Deluge bonfires. New wooden *churingas* are recognized as either replacements of disintegrated originals or as ones arbitrarily fashioned when, upon the discovery of a new pregnancy, no dropped *churinga* was found. The faith in the magic that equates the newly fashioned *churinga* with its predecessor must surely be weakening over time. This preference for the old wooden *churingas* also suggests that most or all the original (new or Deluge) *churinga* were wooden and that most of the Deluge victims were disposed of by fire.

Whenever the *churinga* are examined by the old men, they are, especially the wooden ones, very carefully rubbed over with the hands. First, dry red ocher is powdered on to them, and then rubbed in with the palm of the hand, the grease of which doubtless helps in preserving the wood to a certain extent. The stone ones are, some of them, rubbed with red ocher, but others with charcoal, which is never used in the case of the wooden ones.” --S&G: 144.

If wood ones were charred, their meaning would be too obvious and the Aborigines' psychological repression of the origin of the *churingas* -- in a fire with *Homo erectus* -- might unravel. The superego cannot allow that degree of realism if the threatened revelation implies changes that the individual is not ready, willing and able to make. For stone *churinga* to be rubbed with charcoal suggests further that they are substitutions for the original wooden *churinga* and that some of the spirits of cremated *Homo erectus* were thought to have passed into the stones beneath the fire.

Stone ones are altogether absent in the south. Spencer and Gillen believed the Arunta claim that other tribes without stone *churingas* were inferior. Spencer and Gillen proceeded to speculate that the earliest *churingas* were of stone and that the stone *churingas* from the south had been stolen. (Cf. S&G: 152.) But they failed to grasp the origin of the *churinga* and the situation from the Arunta point of view, from within the Arunta belief system. *Wooden churingas, of their characteristic shape, are not found in nature. Stones of the characteristic stone churinga shape are. For the Arunta, the absence of stone churingas within a tribes' ertnatulunga indicated that no churingas had dropped or magically appeared upon the occasion of the tribe's births. This would be a clear indication that the ancestors (the spirits) had deserted these people, that they were without the powers that the totem gods imparted to their descendants, that they were therefore an inferior people.* All the evidence shows the opposite of what Spencer and Gillen concluded. All or most of the original *churingas* were not stone. *They*

were wood.
So, most of
the inedible
remains of
*Homo
erectus
australius*
were
consumed
in fires.

More



Figure 75a: Rock face drawings from Mootwingee, New South Wales, Australia. When asked by the earliest settlers about the drawings, the natives always stated that they had been drawn by their earliest totemic ancestors. Note that at least one figure appears to hold a bow.

After Massola

archaeological evidence of *Homo erectus* and the bow and arrow are the extremely primitive rock face drawings located at Mootwingee in western New South Wales and depicted in Massola. (See Figure 75a, below.) These drawings are as primitive as any associated with the Aborigines and are of unknown date. When early settlers asked about them, Native Australians always stated that they did not know exactly who had made these designs. They attributed them to their totemic ancestors. Certainly, with what we've already learned about *Homo erectus*' hands; it would seem unlikely that he could have painted with the same precision and detail that *Homo sapiens* [*H In this case, I can't say "we"*] are capable of. (Cf. Massola: 60-61.)

Rock face drawings that are about as primitive and said by the Indians to have been drawn by "the animal people" (*Homo erectus*) are still found at several locations in North America. I have seen those at Gingko Petrified Forest on the banks of the Columbia in Washington State. And yet archaeologists claim that no *Homo erectus* bones have been found either in North America or Australia! As of this advanced stage of my research, I'd almost bet my life on *Homo erectus* having been in North America. The world's craziest people, wild westerners, have probably just been the best at covering up the evidence! As we'll see in Appendix H, they did a most remarkable job of covering up the Aboriginal African Americans; but we shall do an even better job of uncovering them!

Regardless of who drew this Mootwingee drawing, the bow in it supports the conclusion that the Australian Species Warriors used the bow and later felt so guilty as to completely abolish it.

The most common of two types of sacred poles is the *nurtunga*. It takes various forms for different totems but is most often made of one or more spears and wound round with human hair string, which is then decorated with white emu down. You will see below that the associations with this *nurtunga* indicate that it is the spear/ murder-weapon/ancestral tree/cannibal-pole-to-heaven for the

Deluge victims. It is much shorter and smaller than the less common but even more sacred pole representing the primordial father. You know why.

It is said that in the *Alcheringa*, men would hang up their *churinga* on the *nurtunga*. (Cf. S&G: 143)

In the early days of the new *Churinga* Epoch (after the Deluge), men would hang up their *churinga* on the *nurtunga* as a symbol of their ambivalence for the spirits thought to reside in them. At this time, they would also have wanted the spirits of the Deluge victims to rise into the sky with the smoke of the fires in which they had been recently cooked and burned. As you will see below, these fires are commemorated in the *engwura* ceremonies.

Now you have the basic background, and we are ready for the fun part, the secret, religious ceremonies, the *impichiumas* and the *engwuras* (initiation rites).

IMPICHIUMAS (transformer cycles like those of the Northwest and Plateau peoples of North America described on v2-62.)

As I have stated above, the *impichiuma* is a ritual that condenses the totem clan's need to commemorate and compulsively repeat their traumatic experience of the Deluge with their wish for success in finding food. The Species War and the need for food are, of course, connected in a very real sense: cannibalizing *Homo erectus* did greatly increase the food supply, the supply of meat and of the other animals and plants that *Homo erectus* would otherwise have eaten. So, the identity of the ancestral object of ambivalence was compromised and replaced with that of the totem animal or plant. But in the case of these *impichiuma* rituals, the ancestral objects of ambivalence are clearly the victims of the Deluge. The appeal to the totem plant or animal to multiply is also an unconscious, half-hearted, expression of remorse and invitation for *Homo erectus* to return. Here first, and in the greatest detail, is the *impichiuma* with which Spencer and Gillen were most familiar, that of the Witchetty Grub Totem. (The witchetty is the larvae of a beetle. My comments will, as usual, be in italics and within brackets.)

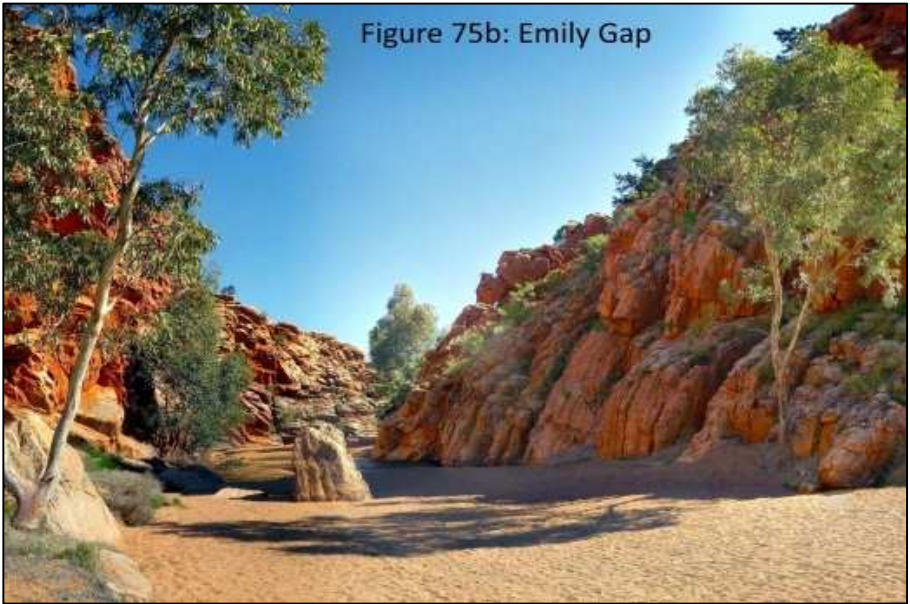
***Impichiuma* of the Witchetty Grub Totem**

At various places throughout this district, *Udnirringita* people [*H of the Witchetty Grub totem*] originated in the *Alcheringa* from their animal ancestors, and these *Alcheringa* people deposited *churinga* at various spots during their wanderings or where they originated. The *Alcheringa Udnirringita* men and women are supposed to have been full of eggs, which are now represented by rounded, water-worn stones, many of which are stored in the *ertnatulunga* at the various gaps and are called *churinga unchima*.

At this late stage in their history, the Arunta describe these totem ancestors as “half” human. As Freud said, repression slowly abates to expose impulses and identities. *Homo erectus* was intermediate between us and other apes. As I also noted, in Chapter 21, the apotheosis of the *Homo sapiens* Deluge victors (due to their contraction of the ambivalence felt toward their victims) played a major role in restoring consciousness of the hominid nature of the gods.

All prominent and many insignificant natural features in this strip of country -- the most picturesque part of great central Australia -- have some history attached to them. Emily Gap, or as it is called by the natives, *Unthurqua*, is probably, owing to its central position, the most important spot in the *Udnirringita* [*H Witchetty Grub*] country. It is a narrow gorge not more than a

hundred yards from end to end and about thirty yards in width. It is hemmed in by precipitous rocks of red quartzite and



runs from north to south right across the long ridge that, for some 200 miles, bounds the Horn or Mercenie Valley on its southern side. (Cf S&G: 423.) [*H The Witchetty Grub totem group around Emily Gap, numbering forty or so at the turn of the last century, was the largest group with which Spencer and Gillen were acquainted. They became members of this totem. The centrality of the gap is irrelevant. See Figure 75b, a photo of Emily Gap.*]

Within a radius of two miles of this gap there are eight or ten holes, varying from three to five feet in depth, which are supposed to have been sunk, in the first instance, by the *Alcheringa* men. They are

called *ilthura*, and are strictly taboo to women and children, who must not on any pretense, go near to them, and their exact locality is well known to all the members of the local group. Each hole contains, carefully covered over, one large stone called *churinga uchaqua*, which represents the witchetty in its chrysalis stage, and a smaller, more rounded stone, called *churinga unchima*, which represents the egg stage. --S&G: 424-425.

I suggest that the large stone also represents a buried man, and the small stone represents a buried woman. Or -- still more likely -- the large stone is the (*Homo erectus*) victim's torso and the small stone is his (her) head -- limbs having been easy to hack off, cook and eat.

It was just within the northern entrance to the gorge, at a spot marked now by a large stone, close to which stands the trunk of an old and long since dead gum tree, that the great *Alcheringa* leader of the Witchetties, who was named *Intwailiuka*, sprang into existence. With him and with the people whose leader he was, many of the natural features of the gorge are, as we shall shortly see, associated in tradition...

In the western wall the gap is situated the sacred cave that is called the *Ilthura Oknira*, or the great *ilthura*, at which he performed the ceremony called *impichiuma*, the object of which was then, as at the present day, to increase the number of the Udnirringita grub on which he and his companions fed. Directly opposite to this, but low down on the eastern wall the gap, is the sacred *ilkinia*, a drawing on the rocks which it is believed sprang up spontaneously to mark the spot where the *Alcheringa* women painted themselves and stood peering up and watching while *Intwailiuka* and his men performed *impichiuma*. This spot is called the *Erlukwirra* or camp of the women in the *Alcheringa*, and one of the drawings is supposed to represent a woman leaning on her elbow against the rocks and gazing upwards. In this, as in many other instances, we meet with traditions showing clearly that in past times the position of women regarding sacred objects and ceremonies was very different from that which they occupy at the present day, when, for example, no woman dares to venture near to the sacred spot while *impichiuma* is being performed there. (Cf. S&G: 425-426)

Permit me to venture a totally different interpretation of the above data. The extremely rocky slopes of Emily Gap (and S&G's own pictures on their pages 426 and 427 clearly reveal them as such) are not supportive of the *Udnirringita* shrub or of the beetle grubs that feed upon it. Although I have seen no geological studies of the area, I suspect that this pass never supported the shrubs and grubs. This pass was significant in prehistoric times for its military value. Caves in the cliff sides would have made secure dwellings, affording good observation in every direction and a much greater range (gravitational advantage) for one's spears and rocks than that of an attacking enemy. Control of ingress and egress to the pass was also of military value. What the women originally observed from their camp below was the attack upon the *Homo erecti* (perhaps led by the mythical *Intwailiuka*). The women hugged the rock walls of the gap as they looked upward to avoid falling or thrown rocks and spears. They were perhaps also assigned the task of overwhelming and killing any *Homo erectus* that might otherwise have escaped their attackers.

About 200 feet below the *ilthura* [*H holes with the sacred stones in them*], a steep, broad belt band of quartzite, less weathered than the surrounding rock, stands out and dips steeply down into the bed of the creek. This is called *Alknalinta*, which means "eyes painted around," and indicates where, in the *Alcheringa*, *Intwailiuka* stood in the bed of the creek at the base of the rock. Standing here he threw numbers of *churinga unchima*, or eggs, up the face of the rock, just as is now done during the *impichiuma* ceremony...

Most likely, the "eyes painted around" unconsciously remind the Arunta of the eyes of *Homo erectus*. The starving ancestors, desperate enough to dream about food, never threw eggs. Rocks were probably thrown between cliff-dwelling *Homo erectus* and the attacking Aborigines. The description of the ritual activities of the men will now confirm this.

When the ceremony is to be performed at Alice Springs the men assemble in the main camp, and then those who are about to take part in the proceedings leave the camp quietly, slinking away to a meeting place not far off, the women and men who do not belong to the totem not being supposed to know that they are gone. A few, perhaps two or three of the older men of the totem stay in camp, and the next morning they ask the men who do not belong to the totem to return early from their hunting. --S&G: 170

The secrecy and the “slinking away” indicate great guilt. The women want the men of the other totem to return early because, as we’ll see, these are the men available to them for marriage.

Every man has left all his weapons in the camp, for all must go quite unarmed and without any decoration of any kind; even the hair girdle, the one constant item of clothing worn by the men, must be left in camp. —*Ibid.*

Decorations might more readily reveal their individual identities to spirits entitled to revenge. The weapons would offend the murdered spirits. Removal of all decoration and clothing is also symbolic of humbling themselves before their gods and assuring the gods that they are not hiding any weapon. *This was the original, full-body salute.* This guilty and humble reenactment of an attack is a compromise formation, a pair of opposite half-measures, a neurotic religious symptom.

They all walk in single file except the *alatunja*, who sometimes takes the lead and at others walks by the side of the column to see that the line is kept... —*Ibid.*

Single file is the way a war party moves at night within unknown or enemy territory. This formation minimizes the risk of unexpected encounters with enemy scouts, wild animals, pitfalls or (in modern times) land mines.

On no account must any of the men, except the very old ones, eat any kind of food until the whole ceremony is over; anything that may be caught in the way of game must be handed over to the old men. —*Ibid.*

Again, this is a neurotic symptom, a mixed response to an ambivalent object. They’re reenacting a slaughter that was followed by a cannibal feast; yet their superegos won’t allow them to eat.

The procession usually starts late in the afternoon, so that it is dusk by the time that a special camping ground near to the Emily Gap is reached, and here they lie down for the night.

At daylight, the party begins to pluck twigs from the gum trees at the mouth of the Gap, and every man carries a twig in each hand

except the *alatunja*, who carries nothing save a small pitchi or wooden trough, which is called *apmara*...

Aha! They deploy weapons after all. *The twigs double as symbolic arrows* and digging sticks (for grubs). *Per* standard military procedure, they time the symbolic attack to begin at dawn.

Walking again in single file they follow -- led by the *alatunja* -- the path traversed by the celebrated *Intwailiuka*, the great leader of the Witchetty Grubs in the *Alcheringa*, until they come to what is called the *Ilthura Oknira*, which is placed high up on the western wall the Gap. In this shallow cave, a large block of quartzite lies, and around it are some small rounded stones. The large mass represents the *maegwa*, that is, the adult animal. --S&G: 172

I suggest that these stones inside the cave also represent the dead bodies of *Homo erectus* that the aboriginal ancestors murdered in a surprise attack at dawn.

The *alatunja* begins singing and taps the stone with his *apmara*, while all the other men tap it with their twigs, chanting songs as they do so, the burden of which is an invitation to the animal to lay eggs. When this has gone on for a short time they tap the smaller stones, which are *churinga unchima*, the eggs of the *maegwa*. --*Ibid*.

The tapping of the stones with the "twigs" is another half-measure symbolic of the spearing of *Homo erectus*, who must all be tapped (speared). The smaller stones are the *Homo erectus* women and children.

The *alatunja* then takes up one of the smaller stones and strikes each man in the stomach with it, saying, "You have eaten much food." When this has been done, the stone is dropped and the *alatunja* strikes the stomach of each man with his forehead, an operation that is called *atnitta ulpilima*...

To strike another's stomach with your head (or a symbolic stone, *Homo erectus* head) is to transmit spiritual knowledge to him, here, knowledge of his (their ancestors') guilt. Magic!

Leaving the *ilthura*, the men descend from the range to the bed of the creek in the Gap, and stop under the rock called *Alknalinta*, that is, the decorated eyes, where, in the *Alcheringa*, *Intwailiuka* used to cook, pulverize and eat the grub. The *alatunja* strikes the rock with his *apmara*, and each man does the same with his twigs, while the older men again chant invitations to the animal to come from all directions and lay eggs. At the base of the rock, buried deeply in the sand, there is supposed to be a very large *maegwa* stone. --S&G: 172

The twigs are arrows and the apmara is a club. The *Alknalinta*, the decorated eyes, may represent specific *Homo erecti* -- the night sentry whom the ancestors of the Arunta had to first overcome to launch their surprise attack upon the well-positioned *Homo erecti* or the *Homo erecti* who retreated from the caves overhead. Note also that this location around the creek bed, where *Intwailiuka* is said to have "cooked and pulverized his food," is probably where most of the dead *Homo erectus* victims were roasted and eaten. Providing brush for firewood, water for drinking and soft ground for sitting, this spot would have been the likely place to relax and dine.

It was at this spot that *Intwailiuka* used to stand while he threw up the face of the rock numbers of *churinga unchima* (sacred secret small stones), which rolled down again to his feet; accordingly, the *alatunja* does the same with some of the *churinga* that have been brought from the store-house close by. While he is doing this the other members of the party run up and down the face of the rocky ledge, singing all the time. --S&G: 172-3

The *churinga* throwing and the running up and down cliff walls certainly could not have had anything to do with grubbing for larvae. Here, the stone *churinga* that are thrown up the face of the rock double as missiles and as the dead victims. As missiles, they represent the negative aspect of the ambivalence toward *Homo erectus* and celebrate the victory over him. As *churinga*, as representations of the corpses themselves, they represent the positive side of the aboriginal ambivalence toward *Homo erectus*. They represent remorse and a desire to restore the *Homo erecti* to their cave in living form.

The men now fall once more into single file and march in silence to the nearest *ilthura*, which is about a mile and a half away from the Gap in the direction of Alice Springs. The *alatunja* goes into the hole, which is four or five feet deep, and scoops out with his *apmara* any

dirt that may have accumulated in it, singing as he does so a low monotonous chant about the *uchaqua* [*H large stone*]. Soon he lays bare two stones which have been carefully covered up in the base of the hole; the larger one is called *churinga uchaqua*, and represents the chrysalis stage from which emerges the adult animal [*H or the Homo erectus torso or male*]; the smaller is one of the *churinga unchima* or eggs [*H or a Homo erectus head or female*]. When they are exposed to view, songs referring to the *uchaqua* are sung, and the stones are solemnly handled and cleaned with the palm of the hand. One by one the men now go into the *ilthura*, and the *alatunja*, lifting up the *churinga uchaqua*, strikes the stomach of each man with it, saying again, "You have eaten much food." [*H reminding each of his guilt for, like his namesake, eating Homo erectus, for "coming into the world as a sinner."*] Finally dropping the stone, he butts (this is the only word expressive of the action) at each man in the abdomen with his forehead [*H another compromise formation: to pass spiritual knowledge and to punish*]. --S&G: 173-4

This same ceremony is repeated at each of the *ilthura* with each man and each *churinga*. This ritual, the uncovering and handling of the *ilthura* stones, is symbolic of visiting and paying respect to *Homo erectus* graves. Guilt routinely motivates us to visit the gravesides of family members; but, assuming we didn't murder the deceased, we remain conscious of their identities. The head butting is also repetition compulsion for the traumatic act of murdering someone.

[T]hen a start is made for the home camp. When within a mile or so of the latter, they stop and decorate themselves with material that has been purposely brought to the spot... While the men walk along they keep their twigs in constant motion, much as if they were brushing off flies. [*H Having re-enacted the dirty deed without being significantly punished; their paranoia is alleviated, and they can now celebrate their military prowess and strength in arms.*] The totem *ilkinia* or sacred design is painted on the body of each man with red ocher and [*H white*] pipe clay, and the latter is also used to paint the face, except for the median line of red. [*H The white is symbolic of death and the red of bloodshed.*] (S&G: 175)

As they are marching back to camp, and as the *alatunja* is looking out for peeping women or the old man who has been left in charge of the camp... [T]he old man...is also on the look-out for the

return of the former. While the men have been away he has built, away from the main camp, a long, narrow wurley [*H hut*], which is called *umbana*, and is intended to represent the chrysalis case from which the *maegwa* or fully developed insect emerges. Near to this spot all those who have not been taking part in the ceremony assemble; standing behind the *umbana*. Those men who belong to the other moiety of the tribe -- that is, to the *Purula* and the *Kumara* -- are about forty or fifty yards away, sitting down in perfect silence; and the same distance further back the *Panunga* and *Bulthara* women are standing, with the *Purula* and *Kumara* women sitting down amongst them. The first-named women are painted with the totem *ilkinia* of red and white lines; the second are painted with lines of white faintly tinged with red...

As you'll see, even the *ilkinias*, the sacred paintings, have a dual symbolism. The conscious one refers to the totem food and the unconscious one refers to the Species War. Notice that the women of the other moiety have less blood on themselves (red paint in their *ilkinia*). *What is now being described is the ongoing aspect of the Fraternal Complex, genetic competition between competing aboriginal totem clans, which, before the formation of the moieties, periodically culminated in genocidal wars wherein a victorious clan captured all the women and murdered all the men of a competing clan or tribe.* The standing women, who are redder (bloodier) than the others, are the women of the returning clansmen (actually two clans or a moiety). They were "captured" while their men were absent.

When the old man at length sees the party approaching, he steps out and sings...

The *alatunja*, as the party comes slowly along, stops every now and then to peer at the women. Finally, all reach the *umbana* and enter it. When all are inside they begin to sing of the animal in its various stages, and of the *Alknalinta* stone and the great *maegwa* at its base. As soon as the performers enter the wurley, the *Purula* and *Kumara* men and women lie face downwards and remain in this position until they receive permission to arise. [*H The marauders are symbolically killed, acknowledging that they too were once vulnerable to the same savagery.*] They are not allowed to stir under any pretext whatever...

A fire is built, around which they sing of the Witchetty Grub for some time, and then the other moiety is permitted to leave the

umbana. The men then rub red ocher all over their bodies, obliterating their *ilkinias* and facial painting, and the *impichiuma* of the Witchetty Grub totem is ended. --S&G: 176

These two, combined aboriginal rites and their consecutive employment of common symbols and props demonstrate the close psychological association between the Deluge and ongoing genetic competition. They reveal the neurotic constellation that I refer to as the Fraternal Complex.

Massola confirms that genocidal warfare among the Aboriginal groups was once common. Often it was only the men of another group that were killed. Women and children were carried off. Such warfare blatantly reveals the ongoing side of our Fraternal Complex, our hostility toward one another as genetic competitors, for which the Species War was the prehistoric model.

The episode above suggests how moieties replaced totems in regulating marriage. The moieties were once unassociated neighboring hunting bands or tribes that were subject to each other's genocidal attacks and the wholesale theft of women. Eventually, they agreed to organize themselves into two exogamous moieties. This was a minor advance of civilization that involved renunciation and compensation and the abolition of one form of ongoing fraternal conflict.

A similar dual meaning, the conscious appeal to the totem animal or plant and the unconscious and compulsive repetition of traumatic, Species War events, can be discerned in the *impichiumas* of each of the other totems described by Spencer and Gillen. Rather than bore you with the details, I'll briefly outline what appear to be the unconscious associations.

***Impichiuma* of the Emu Totem**

As is always the case, the *alatunja* decides when the *impichiuma* is to be held. He and his friends or relatives clear a spot on the ground, open veins in their arms and allow the blood to flow profusely over the ground until a large patch about three-yards-square is saturated with it. The blood dries, forming a hard, impermeable surface upon which a design is

Figure 76: Ilpintira of the Emu Totem
After Spencer and Gillen



painted. Such a painting, of one of the *ilkinia* or totemic designs, is called an *ilpintira*. (Here is another very similar word to an Indo-European equivalent! The Spanish word for painting is *pintura*.)

Spencer and Gillen apparently had some difficulty seeing an Emu within this painting. They devote almost an entire page (their p. 180) to describing how the painting is supposed to correspond to the Emu. Now I'm no art expert. I can't tell a Picasso from a Rembrandt. But looking at the picture, Figure 76, above, I have no difficulty discerning what appear to be *the smoldering coals of a dying fire*. The *churinga* of the Emu totem are brought out and placed by the fire and the men squat around the fire chanting as the *alatunja* explains what the *ilpintira* is supposed to represent. (The alleged meaning of this painting is not obvious to them either!)

All the *churinga* are rubbed in red ocher. Three of the longest ones (about four feet long) are decorated in concentric circles of red and yellow ocher, white pipe clay and tipped with Emu down and the red tail feathers of the black cockatoo. These are stood up, supposedly to represent the Emu; but they could also be a man. Of course, the women and children are not allowed to see the painting, and it is carefully rubbed out and covered up when the two-day ceremony is over. (You also put out a fire, especially on the dessert, by covering it up with sand and dirt.) When not in use, it is covered up with branches. I suggest that it is the barbecue of *Homo erectus* that is being represented here. (Remember the Gilgamesh revelations?) Omnipresent, *Homo erectus* spirits toward whom they are guilty and fearful are being appealed to for Emus. These spirits are in the

form of the Emus that the Arunta hoped they would pass into.

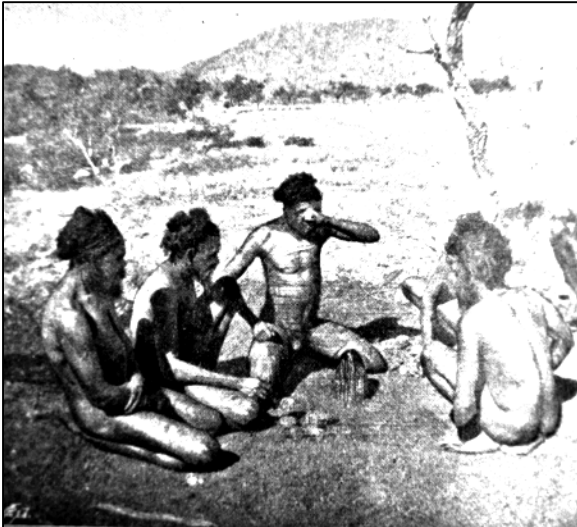


Figure 77: Impichiuma of the Hakea Flower Totem
After Spencer and Gillen

Impichiuma of the Hakea Flower Totem

This flower is steeped in water to make a sweet tea. It grows on a tree with spiny needles that are evergreen. As such, it is symbolic of eternal life, of something that does not die; and unconsciously the Arunta would like to deny the death of *Homo erectus*. (“As it was in the beginning” ...liedee lie.)

The ceremony is held around an ancient Hakea tree by

the side of which is a shallow pit. In the center of the pit is a small projecting and much-worn block of stone that is supposed to represent a mass of *Unjiamba* or Hakea flowers, the tree being the *nanja* of an *Alcheringa* woman.

It looks like the head of a buried body protruding from the ground. See Figure 77, above.

Before the ceremony commences the pit is carefully swept clean by an old *Unjiamba* man, who then strokes the stone all over with his hands. When this has been done, the men sit around the stone and a considerable time is spent in singing chants, the burden of which is a reiterated invitation to the *Unjiamba* tree to flower much [*H for Homo erectus to return*], and to the blossoms to be full of honey. Then the old leader asks one of the young men to open a vein in his arm, which he does, and allows the blood to sprinkle freely over the stone, while the other men continue the singing. The blood flows until the stone is completely covered, the flowing of blood being supposed to represent the preparation of *ab-moara*, that is, the drink that is made by steeping the flower in water... As soon as the stone is covered with blood the ceremony is complete. --S&G: 184-185

Spilling blood upon the “Hakea flowers” (the *Homo erectus* head) is (like the blood-letting to create the canvas for their *Ilpintira*) both repetition compulsion and self-punishment for the original murders.

The Impichiuma of the Ilpirla or Manna Totem

Ilpirla is a form of “manna” much like the well-known sugar-manna or gum trees but peculiar to the mulga tree (*Acacia aneura*) (S&G: 185).

About 5 or 6 miles to the west of Ilyaba there is a great boulder of gray-colored gneissic rock, curiously marked with black and white seams, at which the men of the Ilpirla totem perform the ceremony of *impichiuma*. On the top of the boulder, which stands about 5 feet above the ground, there is a similar stone [*H similar in color and type of material*] weighing about twenty pounds, together with smaller ones, all of which represent mosses of Ilpirla. --S&G: 185.

Obviously, the two major rocks, one atop the other, look more like a man than a tree. The ceremonial rubbing of the rock that forms the head (of *Homo erectus*) with other rocks is allegedly intended to produce more of the sugar gum

dust, but to this simple-minded taxi-driver it appears to simulate hitting someone on the head with a rock.

Other *Impichiumas*, Briefly Described

Blocks of stone standing on end in a hilltop depression look more like men than “honey ants.” After a neurotic ritual relating to these “ants,” a war party journeys (single-file again) to a hut where occupants fall as if dead when the leader enters. Notice how the symbolic killing of the other moiety, following the Deluge ritual, again shows the close association between the prehistoric and the ongoing components of the Fraternal Complex.

In another, a rock ledge, approximately ten feet high and thirty feet long in a cave that is twenty feet high, symbolizes stacks of bodies. More bloodletting is also referred to.

Any of you who are still not convinced of Native Australian involvement in the Species War, in and en route to Australia, will be after you read about their initiation rites.

INITIATION RITES

The ceremonies of the central tribes are much more elaborate and last longer than those of the eastern and southeastern coastal tribes. (Cf. S&G: 212) Conclude either that the central tribes were the first to enter the continent and had more encounters with *Homo erectus* or that they differed in their subsequent contacts with unfamiliar peoples. Secular contacts with other primitive peoples would have, like repetition compulsion, ameliorated their Deluge trauma and dimmed Species War memories. Contacts with moderns also caused their traditions to be disparaged. Among the Arunta and Ilpirra tribes there are four ceremonies that may take the novice till the age of 25 or 30 to complete:

- 1) Painting the boy and throwing him in the air,
- 2) Circumcision or *lartna*,
- 3) Subincision or *ariltha*,
- 4) And *engwura* or fire ceremony.

Of course, those of you who have read the foregoing chapters -- and you really shouldn't be reading here if you haven't -- will recognize immediately that it is ceremony 4), the *engwura*, that is exclusively concerned with the Deluge events. We shall review the first three initiation rites more briefly than the *engwura*. Also, although there are initiation rights for young women, they are less elaborate and will also be only briefly reviewed.

The knocking out of teeth is still prominent among the eastern tribes; but, as of Spencer and Gillen's day, it was already optional among the central tribes. Like circumcision, it is symbolic of castration and it tells the young man that he must respect the marriage laws of the community, the sexual rites of his father and his genetic competitors.

Details of the ceremonies differ from group to group. What follows is a description, from Spencer and Gillen, of the tribes living along the Finke River. I shall throw in also some of Massola's accounts of the Southeastern tribes.

1) Painting and Throwing the Boy in the Air

Boys 10-12 years old are taken by an assembly of the adults to a spot near the main camp and, "tossed one by one into the air several times by the men, who catch them as they fall, while the women dance round and round the group, swinging their arms and shouting loudly... This over, the boys are painted on their chests and backs" (S&G: 214).

The man who does the painting must be of the opposite moiety -- the one from which the boy's wife will come. He chooses the design. Those in S&G look like *churingas* or throwing sticks painted vertically upon the boys' chests and backs. This dual symbolism expresses the ambivalence of the artist from the other moiety for these new initiates.

The throwing of the boys in the air again symbolizes that the older men are now ambivalent toward the boys (as prospective genetic and sexual competitors), and "in future they must not play with the women and girls, nor must they camp with them as they had hitherto done, but henceforth they must go to the camp of the men" (S&G: 215-216).

Sometime after this throwing up ceremony, the boy's nasal septum is bored and he begins to wear the nose bone. Husbands bore their wives' noses after marriage. Young men are subordinate to older men and women to their husbands.

2) Circumcision or *Lartna*

Men of the boy's own clan decide when he is to be circumcised. The Aborigines poetically paraphrase what I have described as the meaning of the rite. They say that the young man "must learn to hold fast to his own fire." That sums it up.

In the kangaroo clan of the *Undiara* area, the young boy is brought by three men to the bush and ordered not to speak and to eat only with permission. This again symbolizes the young man's obligation to submit to the laws and discipline of adult society.

The operation, now performed with a stone knife, was once performed with a fire-stick. The *waninga* in the southern territory of the Arunta and Ilpirra is roughly equivalent to the *nurtunga* (ceremonial pole). Both play prominent roles

in the *lartna* (circumcision) ceremony. As you will see, this suggests the involvement of both *Homo erectus* and the boy's genetic competitors in the rite. I say this because, as you will see, there is another, larger pole that is associated with the primordial father and the Oedipal Complex.

The bullroarers are whirled before the circumcision is performed. "The noise of the bullroarers represents the voice of the great spirit *Twanyirika*, who has come to take the boy away. This spirit lives in the wild and inaccessible regions and only comes out when a youth is initiated. He enters the body of the boy after the operation and takes him away into the bush until he is better, when the spirit goes away and the boy returns, but now as an initiated man... This belief is fundamentally the same as that found in all Australian tribes." (S&G: 246.) Although the bullroarer would have inevitably become associated with every element of the godhead, I have heard a recording of its droning hum, and I can assure you that it originally represented the voices of the primal father and the lesser *Homo erectus* gods. In another appendix, you'll see this with certainty.

After the bleeding subsides, the circumcised boy is given *churinga* that represent *Twanyirika*. They are always wooden ones. He is made to stand over a fire, the smoke of which is supposed to aid in the healing of his wound. So, in effect the *lartna* is also a sort of baptismal ceremony in which the initiate becomes infused with the spirit of *Homo erectus*. The Aborigines (at least during Spencer and Gillen's day) were without privately owned means of production, a complex division of labor, extensive trade relations, nuclear families dominated by male property owners and a titular head of state. This would suffice to explain why the Native Australians never fused the components of the godhead into one. Without that fusion of the religious components, without monotheism and a redefined and improved relationship with distant neighbors, their intra-clan and intra-moiety relations had not degenerated to the point at which polygamy is impossible. The Arunta were not monogamous when Spencer and Gillen lived with them. Their marriage laws provided each man one principal wife from the opposite moiety. Other groups of women were defined toward whom a man could have secondary or tertiary sexual rights. -- But the newly circumcised boy that Spencer and Gillen are describing is still in no condition to be swinging.

The blood from his wound, which is collected in his shield, is then smeared upon the foreheads and breasts of his mothers and sisters, the women who are taboo to him (and who in a sense brought this upon him). (CF. S&G: 249.)

The Arunta also have a head-biting rite. The newly circumcised boy is taken into the bush and made to lie face down. Two to five men of both classes are then encouraged to take one or two bites from his scalp or chin, deep bites that cause blood to flow. They believe that this has the effect of making the hair grow

strongly, but it too is obviously symbolic of castration and fraternal hostility in general. (Cf. S&G: 249)

3) Subincision or *Ariltha*

A bandicoot man performed the currently described ariltha. It is thought to be as important as circumcision. A *nurtunga*, symbolic of the second sin, symbolic of *Homo erectus*, their spears and our genetic competitors, is fastened to the back of a man who represents the victims of the Deluge. He chases a woman from the *Alcheringa*, probably a *Homo sapiens* woman. Dancers come between them. The *nurtunga* is removed from the old man's back and inserted upright in the ground, symbolizing the killing of *Homo erectus* and his ascent into the sky or spirit world. The young man or men about to be subincised, to have their urethras slit open, are told to embrace the *nurtunga* so that it will protect them from pain, so that *Homo erectus* will empathize and come to their aid. (The sexual motives for the Species War are hereby confirmed.) The urethra is then cut lengthwise while the initiate lays face up upon a human tabletop. Blood is collected in a shield and he is informed that he is now a man. The collected blood is poured into a fire. It is given (as a "burnt offering" -- to use the Hebraic term) to *Homo erectus*.

Later, after the subincision has healed and he has thrown his boomerang in the direction of his *Alcheringa* mother's camp, he is made to lie down for a short while on a fire that the women have prepared and covered with green leaves. (Cf. S&G: 259-260) The boomerang throwing represents renunciation of incest. The fire that he lays upon represents the fire that burned the remains of *Homo erectus*. The young man thereby steels himself to the obsessional fears of his people, but this fire is only a small-scale preview of the *engwura* fire that he must lie in.

4) The *Engwura* Ceremony

The *engwura* or fire ordeal is the last that the young man must undergo to be inducted into the tribe. Councils of the old men decide when an *engwura* is to be held. It is thought to strengthen the young men. It is held in a central place so that all groups of the tribe or other tribes -- both men and women -- can attend. Some traveled as much as 200 miles to attend the *engwura* that Spencer and Gillen witnessed and relate below:

Some idea of the importance of the ceremony may be gathered from the fact that the one that we witnessed *commenced in the middle of September, and continued till the middle of the succeeding January, during which time there was a constant succession of ceremonies, not a day passing without one, while there were sometimes as many as 5 or 6.* --S&G: 272, [*H emphasis mine*]

During the *engwura* ceremony, the *churinga* from the *ertnatulunga* are stored nearby on top of a platform. Each group attending the *engwura*, from other totem clans, brings some of its *churingas*. This encourages unincarnated ancestral victims to witness the proceedings, ensures that *Homo erectus* will witness and have the satisfaction of knowing that each *Homo sapiens* man will suffer a fate like their own. Each group in attendance performs its own ceremonies. In some of these ceremonies, the *nurtungas* are covered with blood and *churingas* are hung upon them. "In one form or another it [*H the nurtunga*] figures largely in the sacred ceremonies" (S&G: 284).

A special mound, the *parra*, is made on the *engwura* ground. It is of sandy soil, about 30 feet by 2 feet by 1 foot in height, lined on each side with gum tree boughs, placed end to end. ***Of course, this symbolizes the fire in which the Homo erecti were burned.*** The scarce vegetation is saved, the ambient temperature made tolerable and this Deluge fire is compromised by remaining unlit throughout the four-month long rite.

Of the many *engwura* rites, an obvious second sin rite involves undecorated men dancing under the arched backs of men decorated with red ocher and white emu down. Fastened to the backs of these two are *nurtungas*, which the undecorated men dance under and around until the decorated men are surrounded by the undecorated who render the former silent and motionless by placing a hand upon them. (Cf. S&G: 284)

Each group in attendance enacts the killing of their totem group of *Homo erectus* victims before the initiate lies in the fire, symbolic of the cooking and elimination of *Homo erectus*. The decorated totem representative, *Homo erectus per se*, imitates the group's totem animal or gathers the group's totem plant that he represents before he is stilled in motion and voice by someone who lays a hand on him. Thus, ends the preliminary part of the ceremony for each totem. (Cf. S&G: 316)

The unconscious, negative aspect of the Aborigines' Fraternal Complex, their bogeyman, is distilled as the Oruncha. Orunchas, or devil men, their counterparts of A'wade, lived in the *Alcheringa*; and their spirits still reside where they went down into the earth. But they are never reincarnated. The children imagine that the Orunchas will harm them if they venture out at night. Orunchas have two long horns on their heads, pointing sticks. These pointing sticks are usually made from the thinner forearm bones of the kangaroo. When the Oruncha points them at someone, it means that he intends to kill him. (These are the spears of a fierce, half-animal man, which is what the "Devil" is also.) It is believed that the Oruncha carries his victim on his horned head until he has finished eating him.

The newly initiated are given their *churingas* and are told of the people who have been incarnated with their *churinga*'s spirit. All the old men then press their heads against the initiates' stomachs. (Cf. S&G: 328) They transmit their spiritual knowledge to each new initiate (as food and oxygen once passed through his umbilical cord).

No *nurtunga* or *churinga* is used in more than one *engwura* ceremony. Each ceremony makes use of different ones. Spencer and Gillen thought that this is because each *churinga* and *nurtunga* is, "symbolic of one particular object with which the ceremony is concerned" (S&G: 346). More specifically, each *nurtunga* represents a *Homo erectus* hunter-gatherer band that can be killed but once.⁶³

Here's another example of the symbolic killing of *Homo erectus* that these pre-*engwura* ceremonies represent.

⁶³ The *nurtunga* are much like the *inua* sticks of the Ainu (hirsute, dolichocephalic, aboriginal people of the Japanese Islands who became confined to the northern-most island of Hokkaido and have few present-day, pure-blooded survivors). These hardwood sticks, with curled wood shavings attached to their tops, are offerings to the gods. From his excavation of early Ainu archaeological sites in southern Japan, Munro provides an interesting insight: the *inua* were substituted for clay figurines that were themselves substituted for the victims of human sacrifice (Munro: 28-29). "The trees from which the *inau* or evil spirits are made are credited with special magical power. One is the thorn or **arrow-bearing tree**, *Acanthopanax ricinifolium*" (Munro: 32, *H emphasis mine*). Everything about the Ainu religion, recorded by scholars in the early to mid-twentieth century, will be perfectly clear to anyone who reads *Decoding the Deluge*. And this is so despite the decimation of their priesthood by protracted warfare. In the 8th and 9th centuries A.D., the Japanese eliminated the "barbarian" chiefs. In sharp contrast is Japanese mythology. (See for example J. Piggott.) Most of the universal sacred symbols are there, but they are not assembled in a way that makes sense to the scientist. For example, the chief god, the goddess *Amaterasu*, is referred to as the sun goddess. How likely is it that a female led our Japanese ancestors or *Homo erectus* cousins in a Japanese campaign of the Species War? Not very. It is much more likely that a female Japanese ancestor became revered for efforts that averted the first or second sins. In the Neolithic, after the Japanese conquered and "displaced" the more traumatized, neurotic and aboriginal Ainu, "sun goddess" was one of many widespread religious concepts and symbols that they adopted and adapted (somewhat blindly) to legitimize their land tenure through identification with the aboriginal people. Nor was the very popular Ainu goddess of the hearth, Kama Fuchi, a "sun goddess." In fact, the exclusion of Ainu women from all but one religious ceremony, *the ceremony of the Falling Tears*, confirms that, in Paleolithic Japan too, the Species War was predominantly a male event. (Cf. Munro: 43) When, after much pains-taking research, the full extent of the Ainu origin of Japanese religious and aesthetic forms is finally known, I have no doubt that much of the still-extant, fanatical, Japanese preoccupation with tradition and being polite will be seen as a reaction formation to the prehistoric shame of conquerors. We are all descended from savages, and our civility is only a thin veneer.

At midnight, the *illpongwurra* [*H initiates who have passed all but the engwura, the lying in the fire test*] were aroused to witness a ceremony of the white bat totem. Eleven men were decorated. This is the greatest number that we ever saw taking part in any one of these sacred ceremonies [*H as decorated Alcheringa ancestors*]. Ten of them stood in a row facing and parallel to the *parra*, and they were all connected by a rope of human hair-string, which was decorated with pink and white down, and was passed through the hair waist-girdle of each man. Four of them had *churingas* on their heads, and were supposed to represent special gum trees near to Imanda, the long rope being the roots of the trees; the other six were supposed to be bats resting in the trees. The eleventh man was free from the rope and his decoration differed from that of the rest, who were ornamented with white pipe-clay and red and white down, while he had a long band of charcoal on each side of his body, outlined with red down. He began dancing up and down in front of the others, holding his body in a stooping position, and making all the while a shrill whistling noise, like that of a small bat as it flies backwards and forwards. In his hands, he carried twigs that he rubbed together. The ten men meanwhile moved in a line first to the right and then to the left, and with the other man dancing in front of them the whole formed a curious scene in the flickering light of the campfire. At a signal from the leader of the *engwura* two men went out from the audience, each carrying a long spear which was held behind the line of performers and used to touch the back of each man --the signal for them to stop. Each performer in turn touched with a piece of down, first the stomach of the leader, and then that of the old white bat man to whom the ceremony belonged. --S&G: 352

The above ceremony is one of the last before the fire lying. True to Freud's law of repression being gradually lifted and impulses and identities revealing themselves, it is one of the more explicit of the numerous ceremonies. Notice that the "leader" of these "bat-people," by rubbing sticks together, is showing (as we've seen many times above, in the rituals of other peoples) that *Homo erectus* gave us fire. This "leader," who dances bent-over and who has long, charcoal and red stripes on each side of his body, is, like the Oruncha, a *Homo erectus* still at large. He is bent over because he is in hiding. The charcoal stripes show that he is evil. He is one of the "bats" that whistle because, like the cyclops, he has acquired the bow and arrow. Four good (dead and propitiated) *Homo erectus* gods and six Species War victors (also "bats" with white stripes) are bound together by *Homo*

sapiens magic. The magic compels them to form a cordon and sweep the remaining *Homo erectus* still at large from the land and into the parra (that is in front of them and which as we've already seen symbolizes a Deluge bonfire [p. 167, above]) as our *Homo sapiens* ancestors did in their late Species War campaigns. The ceremony ends when each of the performers is touched (killed) with a "spear" and imparts his spiritual (historical) knowledge to the owner of the myth (by touching his stomach).

Another ceremony, near the end of the *engwura*, is that of two old spirit men, *Homo erectus* cannibals of the *Alcheringa*. Their white heads and the whitened circles on their legs represent preferred cannibal fare where they had been eaten. They come to life again and go about in search of their killers. (See Figure 78.) This and the fire lying, of course, represent the ultimate obsessional fear of the Aborigines quite clearly. The natives vaguely understood that all these rituals had something to do with cannibalism. (Cf. S&G: 368)

Here's one that supports my earlier interpretation of the *Achilpa*, or wild cat men, the totem ancestors common to all the central tribes. In one ceremony, the initiates, representing wild cat men, "attack" the women and children by throwing fire sticks over their heads (symbolizing sexual attack and attack with spears). They then deliver to the women the *churingas* of the wild cat men ancestors and finally lie down motionless upon the parra (the Deluge bonfire). As they are attacked and as they (the *Achilpa*) lie, feigning death, all night long, two sacred *churingas* that have been bound together are raised up and down in the arms of three old men. Spencer and Gillen say the women represent an entire camp of men and women in the *Alcheringa*. (Cf. S&G: 369) The *churinga* that are raised up and down represent the spirits of the *Achilpa*. They are ambivalent, in the air, god-like.

Here's the one that confirms my earlier interpretation of *churingas* as *Homo erectus* corpses that were burned in Deluge bonfires. In this ceremony, about 30 short sticks made of gum tree wood were prepared. Each was about an inch in diameter and from 6 to 9 inches in length (roughly the size of the longer *churingas*). They were carefully rubbed with red ocher (as are all wooden *churingas*) and then later in the day the leader hid them in the loose soil forming



Figure 78: Old cannibals in search of their killers, an Arunta ritual
After Spencer and Gillen

the *parra* (fire) mound. Superego censorship was still very much at work: these sticks were said to be frogs. (Cf. S&G: 370)

The *kavava* erection marks the beginning of the end of the *engwura*.

It is the most sacred ceremonial object of the tribe, and its origin is evidently of very early date indeed. The striking features of it are, (1) that it must be cut down [*H from a straight gum tree trunk about 20' in length*] and brought into camp without being allowed to touch the ground [*H Of course. This is not striking at all. This cannibal pole/ primordial weapon/ancestral family tree is sacred due to its close association with the gods, especially the primordial father and mother at the top of it.*]; (2) that it is completely smeared all over with human blood [*H also completely understandable*]; and (3) that its decorations consist of the various ornaments that are worn on the head of a man when fully decorated, so that it is really a wooden pole the upper end of which represents a human head [*H naturally*]; and (4) that it is only erected towards the close of the *engwura* when the men gather together round it and the painting of the backs of the younger men with designs of various totems is done by the older men. --S&G: 629

Of course, the *kavava* and the original sin rites come at the end of the *engwura* because the Arunta are going back in time, and this represents the earliest, primordial trauma. As with the family tree and the cannibal pole (to heaven), the *kavava*'s erection also invites any spectating spirits that are not content to remain in the *ertnatulunga* to make their exit. Lest I sound too overbearing, be it noted that Spencer and Gillen did not have the advantage of Freud's insight. *Totem and Taboo* was not published until 1913. Given this limitation, the following insights of theirs are somewhat remarkable:

Unlike the *nurtunga* and the *waniga* [*H the name used by other tribes for the nurtunga*], of both of which there are various forms, there is only one form of *kavava*, and this is common to all the totems... We can see at all events an interesting gradation in regard to the sacred objects of the Arunta tribe; there is first of all the *churinga* which is representative of the individual [*H and of an individual Homo erectus*]; secondly, the *nurtunga* or *waniga* which is representative of a number of individuals who collectively form the totemic group [*H of Homo erecti, a particular band of hunter-gatherer victims*]; and thirdly, there is the *kavava* which

represents, as it were, the totems collectively, or it may be the great ancestor from whom they all originated and around the representative of whom they all group themselves on the only occasion on which the *kavava* is ever used. --S&G: 629

Notice too that the *kavava* pole is much taller than the *nurtungas* for several reasons. Obviously, the primal father is individually more important than other individual *Homo erectus* ancestors (Deluge victims), and larger trees probably existed in Australia at earlier and environmentally richer times. But mostly, notice that the primal father is much more remote in time and therefore “higher in heaven” and less concerned with the everyday lives of contemporary people. This remoteness also explains why the Easter Islanders made their *Kavakava* statues (primal father representations like Figure 65, p. 47, above) so small relative to their Moai statues (of the Deluge victims). This distinction between the components of the godhead is one that primitive peoples still remember. Although I may be the first modern man to fully understand the meaning, I’m hardly the first to notice that they deliberately make these distinctions:

The great Gods of Polynesia by some reports seem to have been like the Lucretian deities, aloofly at ease in an Empyrean above any concern for the human world... Deist(s) First Cause who set the world spinning and then sat back; this was so at least for *Tangaroa* [*H the “Creator”*] in Tahiti, where he was regarded as “too far above the things of this world...to interest himself in the fate of men,” wherefore he had no temples and few worshippers, “although all were zealous in celebrating his glory, power and works.” And yet the same early authority says that “the gods were not merely concerned with the important events of life, for there was not a single action, enterprise, or event” with which they were not involved; in effect, a sparrow “shall not fall on the ground” without divine cognizance [*H Matthew 10.29*]. At all events the gods were very ready to take offence if their due offerings and ceremonials were neglected. --Spate: 53-54, citing Moerenhout, quoted in Williamson: 22-3

The contradiction’s only apparent. *Homo sapiens* didn’t sacrifice to the primal father because they didn’t kill him. His *Homo erectus* sons did. He’s unconcerned with worldly events due to his remoteness and the Deluge that gave him the revenge *that the other Homo erecti still seek*.

In Mexico, we noticed similar distinctions between *Xiuhteuctli*, a primal father and the other (Species War) gods. Spencer and Gillen describe the ceremonial preparation of the *kavava*, the use of feathers to make the top of it look like a human head, the drenching of it in human blood and the hanging of *churingas* from the top of it. Each *ab-moara*, old mentor, led his own young man. All were linked hand in hand. Then the fire lying took place:

It was a most picturesque scene in the early morning light, for the sun had not yet risen, as the men filed down into the sandy bed of the river, on which they formed a long string reaching across from one bank to the other. On the opposite side, they halted about fifty yards from the group of women and children who were standing behind the two fires, which were now giving off dense volumes of smoke from the green bushes that had been placed on the red-hot embers. The women, bending one leg while they slightly swayed the body, and beckoned the men forwards with their hands, kept calling “kutta, kutta, kutta.” First, one *ab-moara* man with his *illpongwurra* ran forwards, taking a semicircular course from the men towards the women, and then back again. After each of them had done this, then in turn they led their men, running, up to the fires, and on one or other of these the *illpongwurra* knelt, the *Panunga* and *Bulthara* men [*H one moiety*] on the fire made by the *Purula* and *Kumara* [*H the other moiety*] women, and vice versa, while the women put their hands on the men’s shoulders and pressed them down. In this way, the performance was rapidly gone through, not a word being spoken when once the ceremony had begun, each man simply kneeling in the smoke for at most half a minute. --S&G: 380 [*H They’re in a hurry to start doing better things.*]

This final ceremony, the *engwura*, depicts the cooking and the burning of *Homo erectus*, with the brave young *illpongwurra* in the role of the victims. They are suffering as *Homo erectus* suffered, stealing themselves to the obsessional fears of their people.

When all the *illpongwurra* are thus transformed into *urliara*, full-fledged men with adult sexual rights, the fires are extinguished and the *kavava* is taken down and carefully undressed.

The final ceremony involves the newly initiated man, *urliara*, feeding his mentor, *ab-moara*. The *ab-moara* then presses a *nurtunga* to his protégé’s lips and the ban of silence is broken.

Massola describes the *engwuras* of the Southeastern tribes as being much more severe. There, in addition to tooth extraction, the young men were typically made to walk on hot coals. (Cf. Massola: 82-4) Again, this too is symbolic of the elimination of *Homo erectus* remains and the young man having to steel himself to his people's obsessional fears.

Another Southeastern ordeal was the cleansing of the young man in smoke. Green boughs were thrown on the campfire, and the young male initiates were held in the thick smoke until they were almost suffocated. (Cf. Massola: 85)

Similarly, in the Southeast, the woman's initiation rite involved her being "smoked" for several hours each day. Massola is familiar with some of these ceremonies and reports that at the first sign of a girl's menses, she was taken into the bush by an elderly woman -- not her mother -- and two or three other women. Then the girl was decorated with pigments, arms were bound, both above and below the elbow with possum skin and fur string [H fur being symbolic of *Homo erectus*' hirsute body]. She was made to climb to the fork of a tree. Below her, the old woman made a fire with green bushes, caused smoke to rise around the girl and regulated the fire so that the girl would not suffocate. (Cf. Massola: 92)

A menstruating female is an object of ambivalence, sacred and taboo. She is "up in the air." Like *Homo erectus*, an ambivalent element of the godhead, she becomes associated with fire. The Holy Spirit of the Species War victims enters her as smoke. She becomes married first to *Homo erectus*, compensates for her (ancestors') sins. The obsessional fear that has been culturally and unconsciously communicated to her is ameliorated. Massola describes the rest in detail:

Shortly after this cleansing ceremony, the girl was smeared all over with charcoal and white spots were painted on her face and body. She was then led by her mother and two other women to two large fires made from bark -- not wood -- about one hundred yards from the encampment. Her mother helped her onto a log near the fires, where the girl stood holding a branch denuded of its leaves but with a piece of native damper [*H a pasty flour made from crushed seeds*] stuck on the end of each twig. A number of young men then approached the girl. Each threw a small stick at her, walked up and took a mouthful of the damper from the bough she was holding and spat it into one of the fires. Then, while performing a stamping dance, they scattered the fires. Meanwhile, the two attendant women picked up all the twigs that had been thrown at the girl by the young men and, having made a deep hole, buried them. Next, they took the bough from the girl, and

with it they gathered the scattered coals and burnt the bough.
--Massola: 92

Interpretation: the young woman holds a branch indicating that she is a part of our family tree. She represents our ancestor *Homo erectus*, dead (white) and her body charred (black) from the fire. The boys, *Homo sapiens*, shoot her with their arrows (twigs). They eat her damper, which is both a *Homo erectus* body and (like seeds generally) a zinc-rich food to enhance their fertility as the gods once did. The arrows are then burned to remove them from sight and not offend the gods. Eating the damper and spitting it back into the fire shows their remorse for having eaten *Homo erectus* and their renunciation of cannibalism. They want to end violence and forget *Homo erectus*; but this and other rituals, neurotic religious symptoms, show that they have been only partially successful in their efforts. These prehistoric obsessions and all our ongoing maladies can only be eliminated by resolving the Fraternal Complex as described in the conclusion of this work.

Do you see anything strange about the Aborigines? To this taxi-driver they are the most familiar of all peoples, stick-figure representations of us. Massola (p. 148-56) cites an eloquent statement by Adelaide artist, Alfred Scott Broad in his *Aboriginal Life in Australia*. Here is a portion of that statement that highlights the great tragedy of Aboriginal-European relations:

We have seen that the aboriginal tribes of southeastern Australia rigorously respected each other's territory, and that they only entered it uninvited if determined upon revenge.

When the white men first appeared upon their shores, the aborigines did not realize that they had come to stay. They saw that the newcomers were different from themselves, and that they had peculiar ways and strange customs. They had come uninvited; perhaps that was their way, but no doubt they would soon depart and go back to their own country. In the meantime, the white man was treated hospitably by native standards. He wanted to know where there was grass and water: he was guided to it. The aborigines helped the white man to strip bark with which to build his huts, and the yards for his sheep and cattle; they offered him their women. And therefore, according to aboriginal law, the goods the white man had brought with him should also have been shared in exchange for this hospitality; but the aborigines soon found that the white man's property was not to be touched, and that they were expected to be content with scant handouts of flour and sugar, and worn-out articles

of clothing... Friction developed into quarrels, and the aborigines were ordered away from the runs, which often meant from water... Tribal boundaries and sacred ground were not respected by the whites...

Aborigines of the Southeast, decimated by gun and poison, deprived of their sustenance, having no tribal organization or tribal territory left, became wandering beggars. They quickly succumbed to European-introduced diseases, against which they had no antidote or resistance, and to strong drink, often given to them for no better reason than amusement at their drunken actions. The result was the virtual extermination of the native race.

The Aboriginal Arts Board of the Australian Council assisted in the publication of *Australian Dreaming* as part of its ongoing, commendable and vital effort to present Aboriginal culture through the Aboriginals themselves and to bridge the gap between what continues to be two entirely different subjective worlds. To the credit of the Australian government, large tracts of land and sacred natural phenomena, especially in the north and the interior, have been reserved for the Aboriginal people. But these efforts are not enough.

Australia can still succeed where America failed. In addition to implementing the very basic reforms outlined in the conclusion of this work, Australia needs to reconcile traditional and modern religion. To fail in this task is to continue the demoralization and destruction of the traditional people and the traditional culture; to fail is to further alienate the “modern” (technological) people from their own past and the natural world. To succeed will require educating both peoples with social science and minimizing the K and R class struggle. Success will mean integrating the Australian people, creating one immeasurably richer culture and laying the groundwork for a truly civilized and prosperous Australia. Australians need each other.⁶⁴

⁶⁴As of November of 2008, almost twenty years after this chapter was first written, the Australian government of Prime Minister Kevin Rudd began undertaking some of the broad measures necessary to start repairing relations between the Koories and the Whites. But of course, minimizing K and R is prerequisite to fully and permanently solving any of our problems.

C. OSIRIS IN THE UNDERWORLD: EGYPT IN A NUTSHELL

It is not to be expected that so universal and complicated a god [as Osiris] would have remained absolutely unchanged throughout three thousand years of worship. --R.T. Rundle Clark, the Clark referred to in this chapter

I have already shown you the hymn to the cannibal king (Utterances 273-4 of the *Pyramid Texts*) on v1-192. With all that you know now about mythology, you should be able to reread it and readily see that this king who “hunts and eats the gods” was identified with a *Homo sapiens* leader of the Species War. These utterances, combined with all the familiar half-human- half-totem-animal figures of Egyptian mythology, should suffice to assure you that Egyptian religion conformed to the usual pattern.

Although it offers no major surprises, Egyptian mythology is especially fascinating for the way it tended to become condensed into a single (unconscious) obsessional fear. This obsessional fear was a condensation of their one great, annual, environmental obsession (the fear that the Nile flood waters would be insufficient for agricultural needs) and the fear of *Homo erectus* returning.

Let’s first acquire some necessary background information about Egypt’s natural environment, history and sources of mythology. Then we’ll work through some of the myths and symbols, starting with the less important and ending with the Osiris story.

THE BACKGROUND

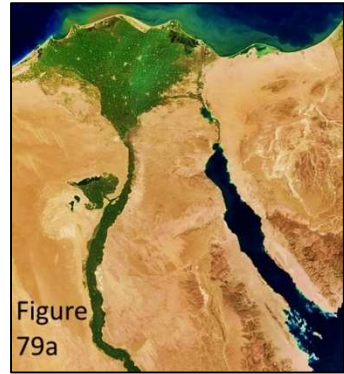
Egypt is the entrance to the very narrow isthmus (the Sinai “Peninsula” or, practically speaking, the Gaza Strip) that connects Africa with Asia. During the Species War, it would have been one of two or three African exits for fleeing *Homo erectus*. Although not a peninsula, Egypt was (like a few other areas that adjoin isthmuses or mountain ranges) a major theatre of the Species War. This is why our Egyptian ancestors developed one of our most elaborate mythologies and named their country as they did. “Egypt” comes from the ancient Egyptian term *Hik up tah*, which means “House of the Spirit.”

As for the Egyptian environment, before the Aswan Dams were built in southern Egypt during the mid-twentieth century, life for most Egyptians, peasant farmers, remained very much as it had been for seven thousand years. The 4,000-mile-long Nile River, the longest river in the world, provided all the water for drinking and agriculture. Over ninety-six percent of the Egyptian population still lives along the narrow and fertile Nile River valley. There are a few tiny oases in the western desert and a narrow strip of land along the Mediterranean

Coast that receives an average of eight inches of rainfall *per* year. The rest of the country receives almost no rainfall. *Except for these places, Egypt is desert.* See Figure 79a.

Once a year, when the Nile overflowed its banks and the water receded, it was possible to irrigate and sow this narrow, alluvial plain. If the flood was great, a large area could be seeded and irrigated and a bountiful harvest could be expected. If the overflow was small, tens of thousands could die of famine. As Professor Clark told us on v1-302, the river (i.e. drought) was the ongoing source of Egyptian anxiety.

The chronological table in the following footnote provides an overview of Egyptian history.⁶⁵ Use it and Figure 79b as dictionaries for this chapter. I will



⁶⁵ **TABLE 5, Egyptian Chronology** (all dates approximate and B.C.)

PREDYNASTIC PERIOD

12,000, First traces of hunter-gatherers living in the Nile Valley.

5200, Peoples from the west settle the oasis at Faiyum, producing wheat, barley and flax. Agriculture spreads throughout the Valley, which becomes a chain of nomes, settlements of several villages each.

3500-2686, EARLY DYNASTIC PERIOD

3100-2890, 1ST DYNASTY: The 22 nomes south of what became Heliopolis (at modern day Cairo) unite to become Upper Egypt. King Menes proceeds to unite the 20 nomes of Lower Egypt and establishes capital at Memphis. Calendar and hieroglyphic writing are developed. High God is Horus as a falcon.

2890-2686, 2ND DYNASTY: South and North virtually fall apart after 200 years of severe drought

2686-2181, OLD KINGDOM

2686-2613, 3RD DYNASTY: Strong state develops during long period of adequate rain and inundations. Monarchy gains prestige. Priests begin to systematize religion at Heliopolis. Royal tombs, once humble pits topped with sand mounds, are now multi-story, step-pyramid complexes. Atum is the High God. Presumed time of the development of the Osiris myth.

2613-2494, 4TH DYNASTY: Great Pyramid Age at Giza and elsewhere. Royal family wields absolute power through massive bureaucracy. Zenith of achievements in art and architecture. Ra becomes equated with Atum at Heliopolis.

2494-2345, 5TH DYNASTY: Ra's first temples appear near pyramids. Heliopolis priests gain power and write *Pyramid Texts*. Pharaoh, once Ra/Atum and Horus, is demoted to Horus and "son of Ra/

Atum" by High Priest at Heliopolis. Kingdom is in shambles. Osiris myth gains popularity.

2345-2181, 6TH DYNASTY: Egypt reels under a top heavy with tax-exempt and unproductive nobles, priests and a steadily weakening monarchy.

2181-2040, FIRST INTERMEDIATE PERIOD

supplement the table with observations about Egyptian politics and religion as we describe the religious data sources of Egyptologists.

Egyptologists have three major sources. All these sources are funerary, for -- as you'll see -- the ancient Egyptians were obsessed with hopes of resurrection. (The resurrection expectations of every individual were also repetition compulsion for the unconscious, national, obsessional fear.) The funerary sources are the *Pyramid Texts*, the *Coffin Texts* and the *Book of the Dead*.

The *Pyramid Texts*, which were introduced in Chapter 9, consist of the magical utterances that were carved on the pyramid walls of King Wenis and later (6th Dynasty) rulers. This oldest body of Egyptian literature dating to 2500 B.C. was composed from hieroglyphs, a picture-writing that the Egyptians read

2181-2040, 7TH-10TH DYNASTIES: Society crumbles, probably sparked by famine and overpopulation due to its protective but massive, unproductive and burdensome monarchy. (Pyramid-builders and soldiers only diminish the grain supply.) Seventh Dynasty kings powerless to stop warlord fights over territory. Anarchy breaks out followed by 9th and 10th Dynasties at Heracleopolis and rival 11th Dynasty at Thebes. (Former won out.) Competition, intellectual freedom and weak central government spawn middle class. Early *Coffin Texts*. Osiris rites adopted by commoners who build well-furnished tombs and attend Abydos and other cult centers.

2040-1786, MIDDLE KINGDOM

2040-1786, 11TH-13TH DYNASTIES: Nebhepetre Mentuhotep of Thebes conquers North, reunites State and deprives Nomes of their prerogatives. Subterranean wings built for royal funerary compounds, miming Osiris myth. Reorganization of bureaucracy and expansion of trade with Asia, Crete and "Atlantis." Official High God now Amun. Middle class grows. Nubia conquered for its gold.

1786-1567, SECOND INTERMEDIATE PERIOD

1786-1567, 14TH-17TH DYNASTIES: Egypt invaded by "Hyksos" ("foreign rulers") from Syria and the Palestine, bringing horses, bronze and improved irrigation methods. They found Tanis, but reigns are short and burdensome. Egypt declines as officials fight over and manipulate succession.

1570-1085, NEW KINGDOM (founded by Thebians)

1570-1320, 18TH DYNASTY: Hyksos expelled. Zenith of Egyptian Imperialism. Much tribute flows in. Southern Nubia and Palestine re-conquered. Bureaucracy large, fat and loyal. Kings appoint priesthoods that support monarchy. Priests acquire 1/3 of arable land. Amun theology elaborated and gains royal favor. Akhenaton (Amenhotep IV) abolishes cults, declaring Aten (sun disk) God. Rules efficiently but absolutely with Nefertiti from newly built Tell el-Amarna.

1320-945, 19TH-21ST DYNASTIES: Successors of Akhenaton return to Thebes. Polytheism returns.

Moses and Hebrews leave Egypt. Amun subsumed by Osiris myth, which regains its mass popularity.

Libyan semi-nomads and Sea Peoples are repulsed. Revival of poetry and lore. Merging of Amun/Osiris mythology and State. But New Kingdom is weakened by warfare and corrupt, hereditary officials. Empire shrinks. Royal programs fail. New Kingdom ends under Ramses XI in civil war.

With minor exception of the 25th (Cushite) Dynasty, Egypt fades permanently as a world power.

horizontally and started developing some hundred years before the union of the Upper and Lower Kingdoms in c. 3,500 B.C.

Throughout the Old Kingdom Period, the power of the kings (pharaohs) grew, as did that of the high priests of Heliopolis (located at modern-day Cairo, the east bank of the Nile where it splits into forks that form the delta, at the junction of the two former kingdoms). The king became an absolute autocrat, the source of all authority and, through his extensive bureaucracy, the maker of all decisions political and economic. It was palace socialism that

enabled the Fourth Dynasty to extract virtually the entire social surplus and devote it to the construction of Egypt's most massive pyramids and underground necropoli. Here preparations for the afterlife exceeded even those of the Incas who were sometimes buried with property, women, an ample supply of food and drink and officials and servants from each occupation (Cobo: 250-251). Not only was the Egyptian belief in resurrection encouraged by the national obsessional fear, but also (as you'll see) even the design of the pyramids was derived from a popular replacement idea for the national obsessional fear.

Listen to Campbell describe these "subterranean real estate developments" wherein mummified kings -- and later, governors, wealthy merchants and large land-holders -- took with them everything necessary to continue their leisure life-styles in the underworld:

For almost a thousand years, the 3rd millennium B.C., when the pharaohs died or were sacrificed -- the wife, the harem(s), attendants, and guards were interred with him. The contorted positions of the bodies reveal that attendants, guards, and wives were generally buried alive.

At least one necropolis, of a Nubian governor, contained 400-500 bodies. He and his court were buried long after the close of the 5th Dynasty when the pharaohs were no longer supreme gods, but the sons of the supreme god, Ra. By that time circa 2000 B.C., the custom of human sacrifice at royal burials had been supplanted by rituals in which the pharaoh had only to mime the regal sacrifice. But this Nubian governor, controller of the main trade routes and the gold



Figure
79B

supply of Upper Egypt, was something of a purest. In those days, as now, people dwelling in the provinces, far from the wickedness of the great cities, tended to favor and foster the good old-fashioned religion with its good old-fashioned ways. --Campbell, 1962: 58-61

The Fifth and Sixth Dynasties, whose Heliopolis priests gave us the *Pyramid Texts*, built smaller but more numerous pyramids as the Old Kingdom began to fall apart.

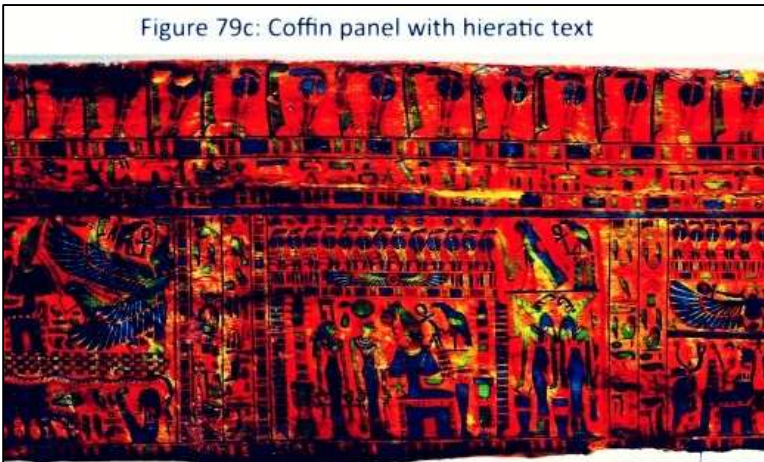
The old society...crashed in ruins about 2250 B.C. after the death of Pepi II, the last effective pharaoh of the Sixth Dynasty. There followed a time of civil war and general confusion, marked not only by feudal anarchy but by a social upheaval as well. The various districts became virtually independent principalities, Asiatic invaders appeared in the Delta, and, perhaps most significant of all, the social tensions that had been checked during the Pyramid Age, now broke out into open violence between the people and the old aristocracy. The basic optimistic assumptions of the old order were shattered. --Clark: 124, 68

So, did the insurgents demand an end to these insane and ruinous funerary practices, practices inspired by the immensely popular Osiris mythology? Far from it: "The scribal and military classes clamored to share in the Osiris fate after death but without the materialist trappings of tomb endowments and funeral estates" (Clark: 124) We can marvel at their obvious insanity; but if there are people one thousand years from today, what will they think of us?

In describing the social upheavals of ancient Egypt, let's not exaggerate their

impact. We are examining one of the most stable and unchanging societies that the world has seen since the Paleolithic. Bounded by deserts and large water bodies, ancient Egypt was a world virtually

Figure 79c: Coffin panel with hieratic text



unto itself. Unlike Mesopotamia, it was relatively free of invaders. For approximately 3,000 years, the values, concepts of social order, monarchical system of government and – especially -- the *popular* religious symbols of ancient Egypt remained basically unchanged.

The second major source of those symbols and their meaning are “spells” that were written after the *Pyramid Texts*. This source is in the *Coffin Texts*, which were compiled from vertical columns of cursive script, developed from the hieroglyphs and called hieratic. The hieratic spells were written on the wooden coffin walls of commoners during the First Intermediate Period. The *Coffin Texts* are the earliest and most intelligible of the many spells in the *Book of the Dead*. See Figure 79c, above.

The remainder of the *Book of the Dead*, the third major source for Egyptian religion, is mostly a compilation of papyri sheets of hieroglyphs and colorful illustrations (vignettes). Many of these are in the British Museum. A few of the spells of the *Book of the Dead* were written on linen or vellum and one on leather. They date from 1450 B.C.

Nomes were the earliest city-states that sprang up along the Nile. Once unified, they were administrative divisions. As a summary for the whole history of Egyptian church and state, consider this. Barrett informs us that the chieftains of the nomes all lived close to the temple of the tribal god or goddess, thus combining from an early date secular with religious authority. (Cf. Barrett: 11) This combining of authority implies that the kings were already no longer being sacrificed, and their principal functions were becoming secular. Even a cursory survey of Egyptian history (which is all I’m good for and for which the traditional source is Manetho, the Greek historian) suggests that the kings invariably tried to enhance their authority and secure their positions by trying to retain the divinity of their earliest precursors. Realistically speaking, this simply wasn’t possible--mainly because the original gods were, and their regal substitutes were symbolically, all *Homo erectus*. They were all losers who had ultimately to be killed, and the populace was *unconsciously* aware of this. Realistically speaking, the most divine title that any king might appropriate was that of Sun God, leader of the *Homo sapiens* forces that won the Species War. (Horus and Ra were, as you’ll soon see, sun gods.) But even this title could not possibly be hereditary because -- as everyone had to unconsciously know -- the pharaohs were the *functional heirs* and not the *familial descendants* of the sun gods. Irrespective of all wishful thinking and propaganda, they and their offspring could continue as *functional heirs* of the sun gods only while they were successful in their secular duties and damn lucky with respect to the weather. Power struggles of every sort suggested by the historical outline were decided by this condition.

Focusing upon the religious sphere, we can draw a similar conclusion. All the self-serving attempts of priests, kings and cult-crown alliances (a few of which are recorded) to promote their own fabricated or imported gods or to absorb and eclipse the gods of rivals (usually by pronouncing identities or inventing paternities) did not alter the sacred truth. The population maintained its own symptomatology. Pursuant to Freud's dictum (the tendencies resulting from repetition compulsion), the populace condensed and amalgamated mythology into forms that ever more closely revealed the collective, prehistoric traumas. As I've said, the myth that best described those traumas and addressed the condensed, obsessional fear of the Egyptian people was that of Osiris.

You don't have to take my word for it. Listen to our local experts. Speaking of the First Intermediate Period forward, Barrett says, "Not until Osiris became the head of the state religion did the king regain his influence on the spiritual thoughts of the populace" (Barrett: 21). The sun god was largely forgotten as of the Middle Kingdom. Osiris was the focus of prayer and the ruler of eternity who completely displaced Ra as the judge of the dead. Amun, the primeval serpent, the successor of Atum/Ra as the (official) "High God," also faded into obscurity; and "from the Middle Kingdom onwards it was the regular practice to address the deceased as 'Osiris So-and-So,' as if he were the god himself, and to add the standing epithet 'true of speech,' because true speech was characteristic of Osiris" (Frazer: 426). This "true of speech" epithet is like others from around the world. It was originally a reaction formation to our immediate ancestors' displeasure with *Homo erectus*' vocal limitations. (Search this work's e-book for the relevant key words.) "During the New Kingdom, Amun --the successor of Ra as the official High God --acquired an almost monotheistic character, rendering other gods unnecessary. Yet Amun was short-lived. During the last millennium B.C., the popularity of Osiris grew steadily until, under the Ptolemies who ruled Egypt from 323 B.C. to the Roman conquest, he became *Serapis*, the lord of the universe in all its aspects." (Clark: 98) Osiris unseated every High God of the pharaohs.

Not given to overstatement, Professor Clark said, "Many have supposed that Osiris was the god of the common people as opposed to the more aristocratic Ra, the Sun God of the pharaohs. This may be partially true, for there are signs of religious controversy between the devotees of the two gods." (Clark: 98) Professor Clark could have bet his life on Osiris' popular origin if he had interpreted two other facts that were at his disposal and connected them with the one above:

A symbol of Osiris has recently been found that dates from the beginning of historical times, about 3000 B.C., otherwise there is no

specific proof of his existence until he appears in the *Pyramid Texts*, which were inscribed between 2400 and 2200 B.C. In these texts, he is already fully developed. --Clark: 98

Obviously, Clark was expecting “Osiris” to be an individual of Neolithic vintage!

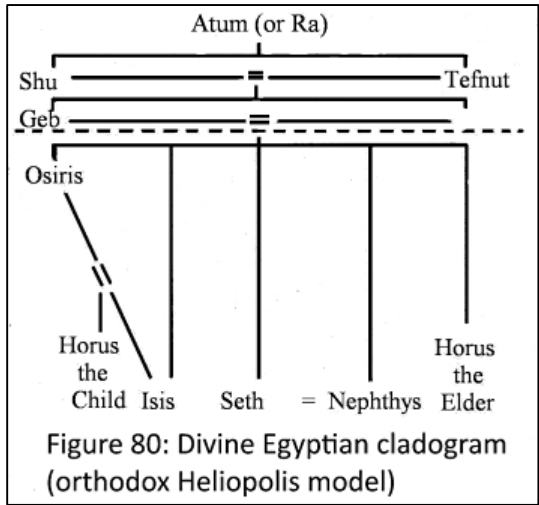
When one compares all the references to the mythical events connected with Osiris one is struck by the absence of a canonical version of the legends. In fact, there is no legend at all in the modern sense. Such may once have existed, for even the early texts are full of allusions to lost myths; but instead of written legends, we have a number of motifs that conform to a pattern. --Clark: 107

Both statements unwittingly support what I’ve been telling you. There was no early canonical version of Osiris because this mythology was not fabricated by or for a king. It is an authentic, sacred narrative derived from Paleolithic and Acheulian tribal, totemic myths and rituals like the ones that we examined during our visit with the Native Australians (Appendix B). Very similar myths and rituals, totemic precursors of Osiris, must have been possessed or shared and adopted by all the various tribes that lived along the navigable, lower 2,000 miles of the Nile. These were myths and rituals that allegorically recited or commemorated their most common, primal deed and Species War experiences. In Neolithic and Bronze Age times, there probably were extended intervals in which the myths and rituals were not subject to the stewardship of either tribal authorities or modern institutions. Yet the most conservative, poor and least-modified sections of the population would have treasured and preserved them (as they did in western Ireland). At the dawn of the historical era, charismatic individuals and local priests (probably not the opportunistic ones who worked with secular rulers but priests nevertheless) would have been able to assemble and condense these tribal myths and rituals, recasting the victims in hominid form and preserving the allegorical relationships with no more difficulty than that which we encountered analyzing the Australian rituals. These local priests were probably never able to kiss a pharaoh’s behind at Heliopolis or scribe their names on pyramid walls; but such anonymous, local leaders are to be credited with preserving much of what remains of our Egyptian prehistory.

Let’s look at some of the mythology. You shouldn’t have any trouble with any of it; and you’ll clearly see from it how two, pan-Egyptian obsessions

condensed into one obsession, a national obsession to which “Osiris” ministered as no one else could.

Clark tells us that although the priests of Heliopolis were only one of many competing cult centers, they were the most influential and successful one. The narrative and the divine pantheon organized at Heliopolis were not regarded as exclusively correct, except at Heliopolis itself; but it was the orthodoxy. (Cf. Clark: 19) The Heliopolis, divine cladogram is shown in Figure 80. I made two minor modifications to Clark’s representation of it. I stretched out the cladogram lines for Osiris’ brothers and sisters because, in the evolving Osiris chronology, the brothers and sisters of Osiris (a primordial father) became symbolic of *Homo erectus per se* and his two million-year history. The Osirian chronology, like the Babylonian Creation Epic, developed until it encompassed both the universal traumas of our prehistory. It is a complete and sufficient mythology in and of itself.



The organization of Clark’s book (a classic in its field) suggests that he knew that the orthodox pantheon of the Heliopolis priests was divisible into an official High God family and the popular Osirian family. Without consciously knowing the meaning of the Deluge, Clark could have no certainty that these two families offer alternative treatments of the same prehistory and the same obsessions; but they do. That is why I added the dotted, horizontal line to Clark’s cladogram.

Osiris was not -- as the Heliopolis cladogram suggests -- the son of any known and remembered god. He was the primal father, the “creator” in the original sin sense of the word.

Most, if not all the mythology pertaining to the Heliopolis, High God family appears to be authentic, to derive from our sacred prehistory. Much of it is valuable but it became superfluous. Moreover, the designation of this High God family as ancestral and super ordinate to the Osirian family was priestly and royal initiative from the outset. Let’s look at the Heliopolis High God family and some of the other deities associated with other cult centers.

THE HELIOPOLIS HIGH GOD FAMILY AND OTHER DEITIES

The Principle that is basic to Egypt's cosmology is the Primeval Waters. They are common to all accounts of the origin of the universe, however much they differ in detail... Seas, rivers, rains, wells and floods are parts of the eternal ocean. For the Egyptians, as for the Hebrews, the sky was a "firmament" that "divides the waters from the waters..." The waters are, then, "the waters of life" and the Primordial Ocean, known to the Egyptians as Nun, "the father of the gods." --Clark: 35-36

This Egyptian cosmology is *statistically* normal: speculative philosophy, driven by unconscious, past traumata. Listen to the rest:

The emergence from the waters...

Bingo! For every people we've investigated, "creation" has had the Species War as its main subject. Indeed, the conclusion of the Species War marked the beginning of *Homo sapiens* society, as we know it. We've seen that the Hebrews (whose Sumerian cosmology, as Clark noted, also referred to Primeval Waters) were no exception to this rule. The tree of life is mentioned in Genesis, but this symbol for the human family, which includes the primal parents, is in the background -- the dim *Homo erectus* past. The Hebrew Genesis is most concerned with the "picking of fruit from the tree of knowledge," which, as we saw in Chapter 36, is mainly symbolic of inventing the bow and arrow and using it to kill our parent species, to prosecute the Species War. For the Hebrews, like all our *Homo sapiens* ancestors, "creation" concerned (cosmogony began with) the Species War. Please continue Professor Clark:

The emergence from the waters has four aspects: it signifies the coming of light, life, land and consciousness. The legends of how things began -- the cosmogonies -- differ according to which elements are stressed. The first appearance of light gives the separation of earth and sky -- the myth of Shu, or the first dawn, when the sun arose out of the waters -- often symbolized by a Divine Child with its finger in its mouth. Life means spontaneous movement -- essentially movement upwards -- and this can be conceived in terms of *a rearing serpent or a flower rising from the waters and opening its petals to reveal the first light.* --Clark: 36

Figure 81: Osiris at Abydos, the cosmic flower or primeval lotus (Papyrus at Ani, British Museum)



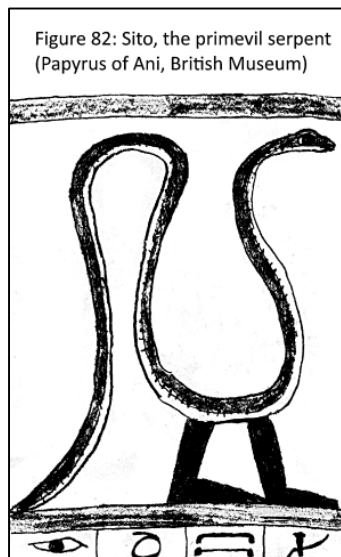
Obviously, Professor Clark didn't have a clue as for what light, life, and consciousness emerging from the waters were symbols; but we are indebted to him for collecting and cataloging the data. This flower to which he refers was a lily that opened to reveal a god within it. The water lily is rooted to the bottom of the pond and has a narrow stem that stands straight up in the water. For this reason, it was unconsciously associated with *Homo erectus*, standing in the water up to his neck. Figure 81, shows a typical Egyptian depiction of this god. Clark tells us that the creation myth at Abydos describes the emergence of "an immense lotus bud." It is luminous even as it rises -- as an early hieroglyph shows. Yet with the opening of the bud there emerges the light of the world and the sweet perfume of the

morning air. This is "the redolent flower," the soul of Ra worshipped at Memphis as Nefertum, "the lotus at the nostril of Ra." Strictly speaking, the god is not the flower itself but "that great god who is within the lotus bud of gold." (Clark: 67) Except for the claim that Abydos is the soul of Ra (a *Homo sapiens* sun god), you should have no trouble interpreting that statement.

There's really no contradiction here because, as we learned in Ireland and Australia, champions and royalty (Ireland) or all *Homo sapiens* (Australia) were thought to have *Homo erectus* souls, to be reincarnations of our archaic ancestors. Abydos was also a city that was apparently named after this figure.⁶⁶ Abydos was just north of the Valley of the Kings and ten miles west of the Nile. Egypt's earliest kings, including all the first dynasty kings (3,000-2890 BC) and the last two of the second dynasty (circa 2686 BC) were buried there in underground tumuli that were precursors of the pyramids. Abydos also became the site of an immensely popular mystery cult and a temple for Osiris, who also was said to have emerged from the waters and who absorbed Abydos. (Creative priests continually embellished the myths of their gods to absorb other gods and their followers.) We'll have need of a general discussion of mystery cults, social

⁶⁶ In the early Neolithic, among our traumatized and highly religious ancestors, the norm may have been for cities to grow up around temples and not vice versa.

fraternities that preserved Paleolithic rituals and initiation rites, in Appendix F. Let's examine this cult in more detail. The *Book of Caverns*, composed from the hieroglyphs on the walls of the Osiris temple at Abydos, features, among other gods and divine symbols, a divine, gigantic and primeval serpent. This serpent was described differently at various times and places. He was described as protecting Osiris in the underworld (Clark: 167), as the "Primeval Serpent who raised himself up at the beginning" (Clark: 241), as encircling and protecting the district of Hermopolis (Clark: 53), as the enemy of Ra (Clark: 208-213), as one from whose coils Osiris must break out of to rise from the cosmic mound (Clark: 170) or as the High God Atum, the "Hidden" or the "Invisible One," who, at the end of time, at the Egyptian Armageddon, will change back into his serpent form and remain alone in the Primeval Waters with Osiris (Clark: 52, 53, 140, 247 and elsewhere). Any child could ascertain that this Primeval Serpent was a totem symbol for hominids. Ancient Egyptian art shows numerous Primeval Serpents with beards or legs like the one in Figure 82. Most importantly, all the High Gods and Osiris were occasionally identified with this Primeval Serpent. [Ra, who as we'll see is a *Homo sapiens* sun god, and Aten, the monotheistic, solar disk and intellectual property of Amenhotep IV (who changed his name to Akhenaton,) are exceptions.] Atum was the serpent (Clark: 52 and 140 or Barrett: 52). Amun was the serpent (Clark: 53, 241). *Most significantly, Osiris had a serpent hidden within his body because, in his original role, which you'll soon discover to be that of the primal father, he begets all the other Homo erecti* (Clark: 169). Therefore, like the gods in general who all rise up out of the Primeval Waters,⁶⁷ the Primeval Serpent -- by all its various names and aspects⁶⁸ -- is symbolic of all the dead



⁶⁷ Clark: 35-36, 181.

⁶⁸ He was referred to as "the Serpent in the Primeval Darkness" (referring to the dark, dimly-remembered days before the end of the Species War). In Thebes, he was Kematef, "he who completed his time" (1.8 million years). Most often he was Sito, "Son of Earth," or Iru-To, "Creator of Earth." The only name that seems inconsistent with this definition of the Primeval Serpent as a condensation of the *Homo erectus* is one from Dendera, "Horus the combiner of the Two Lands." It is inconsistent because Horus was a *Homo sapiens* sun god. (Cf. Clark: 50) But the priests of Hathor at Dendera were exempted from having to maintain any pretense of rationality: "Divine madness freed her priests or followers from the mundane world, and with the correct training they were able to move onto other planes and walk with the gods" (Barrett: 60).

Homo erecti most of whose corpses were disposed of in Egypt, in the water. “Osiris,” “Atum” and “Amun” were all Neolithic reinterpretations of this ubiquitous symbol of Pleistocene myths and rituals. The seven genii (Jinn), who in the *Book of Caverns* are depicted as being in the water, are each different epithets for Osiris (Clark: 168). Amun is similarly said to have been created [*H condensed from*] “eight genii” (an army of Jinn, of *Homo erectus*) that were in the water at Hermopolis (Clark: 19, 55). Moreover, the cutting up of the Primeval Serpent (*Apopis*) in at least one of the glyphs of the *Book of Caverns* (taken from the walls of the Osiris temple at Abydos, cf. Clark: 170) would then suggest that the cutting up of Osiris’s body (in one of the first episodes of the Osiris chronicle, the primal deed episode of this chronicle that we’ll examine below) is another, more specific example of a Neolithic reinterpretation of what was once an Acheulian, totem myth or ritual. The earliest re-interpreters would have included this symbol in their hieroglyphs to remind their readers of the traditional myth to which their reinterpretation referred (like the totem heads and symbols that were retained by many of the gods). Later, this Acheulian and Paleolithic symbol was reinterpreted and incorporated for newly evolving aspects of the myth.

That the Paleolithic Egyptians disposed of *Homo erectus* corpses in the river and obsessively feared their re-emergence from the same would also explain the following practice described by Herodotus:

Whenever anyone, Egyptian or foreigner, has lost his life by falling prey to a crocodile, or by drowning in the river, the law compels the inhabitants of the city near which the body is cast up to have it embalmed and to bury it in one of the sacred repositories with all possible magnificence. No one may touch the corpse, not even any of the friends or relatives, but only the priests of the Nile, who prepare it for burial with their own hands -- regarding it as something more than the mere body of a man -- and themselves lay it in the tomb.
--Herodotus, Book II, Chapter 90.

Similarly, Pharaoh Pheron was said to have been blinded after hurling his spear into the swollen Nile, “in a spirit of impious violence” (Herodotus, Book II, Chapter 111). So, now we know what the emergence of the gods from the waters really symbolizes. All the other, rational interpretations of the emergence from the waters, the interpretations cited by Professor Clark on page 185-186, above, confuse symbols or symbols for symbols with the real thing. The earliest Egyptian authors of such speculative philosophy (the first naturists whose work climaxed in the efforts at Memphis to create “Ptah” out of Atum and “Sokar” out of Osiris) probably intended to eliminate obsessional neurosis by substituting

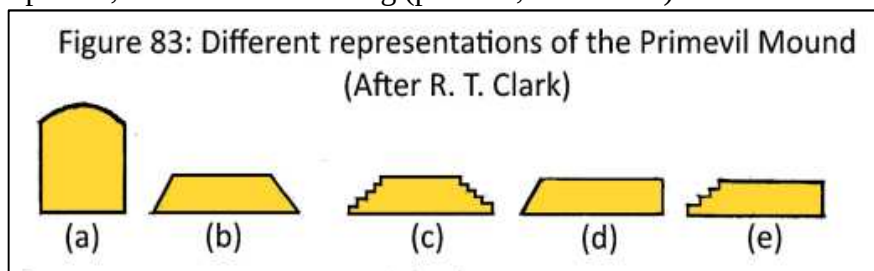
rational explanations for it. If this were possible, religion would have disappeared as quickly and as easily as speculative philosophies are invented. OK Professor, you're on again.

Land means the emergence of the Primeval Mound, the "First Place" or "the Primeval Throne," and with it the establishment of order and direction (Clark: 36).

The throne, order and direction are, of course, all results of winning the Species War and unconsciously result from the *Homo erectus* corpse feared to be beneath the mound. Supporting this, irrespective of the extent of the annual floodwater, were the first signs of life that appeared on the elevated mounds as the river receded. These mounds began to sprout weeds and teem with insect and animal life. Countless generations of Egyptian peasant farmers, associated these mounds consciously with creation and unconsciously with the Species War, the killing and resurrection of "Atum, Amun or Osiris."

You might think that this sacred Primeval Mound also reflects the sand mounds that covered the Species War bonfires in which other *Homo erectus* were burned. The Phoenix Bird who rises out of the ashes of fire was also popular in Egypt, and he was said to be the messenger from the gods dwelling on "Fire Island" (Clark: 247). But there are two simple reasons why this association was a rare exception in Egypt and North Africa in general.

Figure 83 shows examples of the ways in which the Primeval Mound was represented. Figure 83 (a) could be a river mound or the sand-covered Deluge bonfire or a cave. Stepped and slope-sided Figures 83 (b) through (e) all suggest pyramids. *Professor Clark observed that the pyramids were adaptations of this Primeval Mound. This was an absolutely brilliant observation!* But in trying to fully exploit it, he went in the wrong (positive, "creation") direction:



In a sense, it is repeated every day at dawn and every month with the coming of the new moon, perhaps at every recurrent festival. Creation was also repeated in the rebirth of the soul after death and it provided the basic theme in the installation ceremonies of the kings.

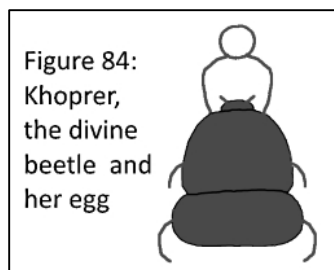
In fact, most solemn religious rites derived their power or authority from the pretense that they were in some way a return to the original events of creation. --Clark: 39

This obsession with “creation” was an expression of the national obsessional fear of Homo erectus returning to the “house of spirits” by rising out of the waters. Other sacred beings that rose from the mound were Ra and Khoprer.

Consider first Khoprer. This sacred beetle, another replacement idea for the national obsessional fear, was “the Becoming One.” He is the scarabaeus beetle that pushes its egg out of the sand enclosed in a ball of its own dung. When the Heliopolis (modern-day Cairo) priests popularized solar mythology, Khoprer’s egg popping out of the mound also became a symbol for the sun rising on the horizon in a daily renewal of the act of creation. See Figure 84 and the text of Clark: 36-41.

Clark suggests that Khoprer is “God” as he appears in visible form; Ra is

“God” now in the sky; and Atum is “God” the invisible spirit, later the night sun as it journeys through the underworld. (Cf. Clark: 41) This presumes an obsessional preoccupation with the sun and a monotheistic worldview that is of doubtful relevance to most of our B.C. Egyptian ancestors. It is more reasonable to conclude that all these emergences are manifestations (conscious



replacement ideas) of the unconscious national obsession (of *Homo erectus* rising out of the waters). It was the peoples of the temporal and subarctic zones that were obsessed with the sun. They were the peoples who suffered most from the ice cycles. They invented solar mythology. The sun gods of Egypt were imported. Osiris maintained his association with the primeval waters, which is why, among Egyptian commoners, the sun gods of the official priesthoods could never compete with Osiris.

We have had occasion in a previous chapter to describe the maintenance of gravesites and other expenditures upon “the dead” as the obsessional dictates of replacement ideas for repressed, negative impulses and attitudes toward deceased relatives who were otherwise loved. The repressed negative impulse or attitude becomes replaced by “I didn’t love him enough,” which gets replaced by “He doesn’t love me,” which generates the conscious and obsessive imperative to make sacrifices to bones. Of course, the children of the affluent (k class) are the most afflicted with such obsessions. They have greater material incentives for repressing their negative impulses toward their potential benefactors.

This unconscious, neurotic mechanism had been transparent in Sumer. There, for a man to avoid “torment by the demons who rise out of hell” (guilty and fearful thoughts vis-à-vis dead ancestors toward whom his negativity was repressed), he had to pray, “to the ghosts of his family, who, due to proper burial and perpetual offerings maintained for them by their descendants, reposed in peace in Arallû” (the underworld, Langdon: 162).

The Egyptians went even further than the Sumerians in elevating this neurosis to a religious ideology. You’re on again Professor Clark:

The kingship in Egypt, like all forms of property, consisted of a duality -- it was based on a relationship between the living and the dead. The king exercised the supreme power in the world. He was the intermediary whereby the divine energies of the universe were made available for men [*H the original Trickle Down Theory*]. This power he derived from his ancestors, in particular from his father [*H of course*] who for this reason was considered as himself divine. (*H The same sex parent is one of the five, universal elements of the godhead.*) The deceased father in his tomb was the source of the power, called by the Egyptians the Ka.

This is logical enough so far, isn’t it? The same sex parent is the nucleus of the superego; he’s the role model, the core of the ideal self. More distant ancestors and the other parent contribute to this superego too, and it is important for us to know as much as possible about our ancestors. Previous generations also provide us -- quite literally -- with their power, with culture and possessions that we inherit from them. But whereas most of us associate the same sex parent with the primal fathers, pharaohs associated theirs with the Species War gods that they were supposed to represent. Moreover, the responsibilities between the living and the dead Pharaohs were reciprocal, and here is where neurosis sets in. The son must publicly assist the father in his fraudulent masquerade:

[B]ut he [*H the deceased father*] needed the care of his successor, his “beloved son,” to achieve beatification and to function as a “spirit.” The living king was Horus, the son and heir of Osiris. The dead king was Osiris, the dweller in the West, or as the *Pyramid Texts* have it, *Ka hotep* -- “the *Ka* at rest.” [*H Pyramids and tombs were customarily located near the setting sun, on the western side of the Nile, which had become desertified at the beginning of the old kingdom.*] If the king carried out the required rites for his father, the

latter could then become “a soul,” which meant that the powers of life and growth would begin again in nature. Osiris was nothing without Horus, just as the latter was no true king unless he could guarantee the fertility of his land. This mutual obligation between living son and dead father runs through Egyptian religion. --Clark: 107-108

Moreover, the *Ka* was symbolic of something much more specific than the superego or cultural and material inheritance:

[A] “Chapter of becoming Hathor” (Spell 331) [*H of the Coffin Texts, Hathor being a name for the Earth Mother*] describes how the High God dispatched his eye “before he had repeated himself.” The original procreation of Shu and Tefnut [*H offspring of Atum*] -- here developed as a spitting⁶⁹ -- took place in the Primeval Waters. The first pair was not therefore really existent until the [*H missing*] Eye [*H of Atum*] could return them to their creator. *The Eye is personified might, the essential violence that is used to protect the gods and kings against disintegration in the waters or spirit enemies in the created world...* In his original condition the High God had one eye -- that is clear although a Polyphemus figure does not occur on the monuments. An eye of God was the medium of creation on two occasions: when he was alone in the waters he produced a brood of creatures from his eye; and then, “ages after” ...mankind sprang from his tears.

At first the primeval brood had the forms of serpents, but they were later transformed into the attendant deities of the Sun God [*H after much propitiation and “magical manipulation” of these dead Homo erecti*]. --Clark: 93-95

As we shall soon see, Ra was symbolic of the triumphant Species Warriors in Egypt. He became equated with the sun when solar mythology was apparently imported into Egypt at some time in the Third Millennium. Then Ra, as the sun emerging from the eastern horizon, was associated with the Primeval Mound. Ra and Horus (Ra’s sun god counterpart in the Osirian chronology) *were said to have a single eye, like the Cyclopes, like archers who close one eye as they shoot their arrows*. Listen to this passage from the *Coffin Texts* (VI, 342 i ff, or Clark: 95-98):

I [released?] the worms in the Eye of Atum, for I am the sun...

⁶⁹ This brother and sister duo were, by various accounts, expectorated or masturbated by Atum or sexually begotten by Atum and Iusut.

I have come to repeat his tears for him.
 I am Ra (or, the sun) who wept for himself in his single eye
 That I might cool *the flame in my eye*, cooling the ways with my tears;
 I am Ra who wept for himself in his single eye to quench *the flame*
in his eye. --H emphasis mine

This eye of Ra is, at the conscious level, the sun. The eye that Horus loses in his Species War combat with Seth, the eye that Horus later gives to Osiris, can be interpreted as the moon. But the flaming, powerful eye of Ra (or Horus), the eye that is also symbolized as a rearing and hooded cobra that spits fire and appears over the foreheads of the pharaohs as part of their crowns, the same eye of Atum that protects Shu and Tefnut, was commonly depicted as in Figure 85. This power of the *Ka originated as -- and unconsciously remained -- the bow and arrow.*

Shu and Tefnut, Atum's son and daughter, were often described as the "spirit and life" and "order" respectively and not much else. But with the next generation of the High God, the speculative philosophy ends and the neurotic symptoms

Figure 85: The Eye of Atum, Ra or Horus: This "flaming and powerful eye" that protects Shu and Tefnut (Homo erectus twins that "after propitiation" attend the sun god), that is equated with the "hooded cobra that spits fire," the power of the Ka, has lines that suggest the bow and arrow.



re-emerge:

In the Heliopolitan legends Shu and Tefnut produced the next pair -- Geb, the earth, and Nut, the sky... [T]he essential event connected with Geb and Nut is their separation. The belief that earth and sky were originally one and were rent apart is one of the basic myths of many races. In Egypt, there is no narrative of this myth; it must be inferred from textual allusions and pictures on the coffins of the late New Kingdom, where it is a favorite theme. --Clark: 48

The lack of narrative is probably owing to the Semitic peoples (e.g. Egyptians) having learned from the Babylonians that, after killing Tiamat, Sumerian Ninurta stretched out his skin to make the sky and what the Hebrews referred to as the "firmament" by separating the waters above the earth from the (Apsû) waters below. (Cf. Langdon: 303-304) Similarly, the Egyptians said that the sky was the belly of Nut's totem animal, a cow.

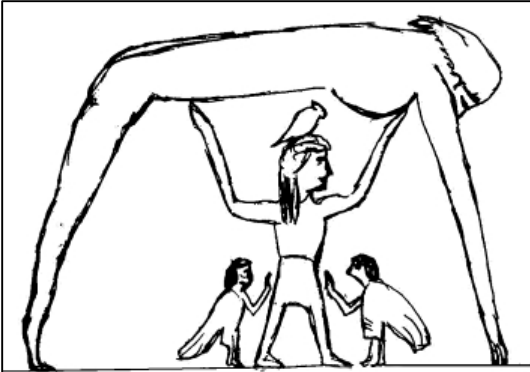


Figure 86: Shu holding up Nut (the sky). The sketch is based on a glyph that is on top of a coffin in the Fitzwilliam Museum, Cambridge. For a photo, see R. T. Clark, plate 18.

As we've seen in several other mythologies (e.g. Hebrew, Germanic, Celtic and Polynesian) the rainbow was associated with "God's bow," the sacred bow and arrow that won the Species War. *Primitive peoples could also view the rainbow -- quite logically -- as holding up the sky.* Now, look at Figure 86, above. Is this representation of the separation of earth and sky (which Clark says appeared in art before myth or ritual) not just another, highly-compromised and creative

dream symbol for "the rainbow," for the bow and arrow? Look at Figure 86; and imagine Shu, the arrow, as being taller. The totem birds are the fletching of the arrow, and Nut is the bow. When her brother Geb, "the Earth," the brother from whom the father (Shu) forcibly separates her, is depicted, he is lying on the ground and replaces the Earth as the bowstring. *This image of the bow and arrow separating earth and sky is everywhere the equivalent of the "fall from grace" or "from the garden."* It says that the Species War separated us from our divine father species and deprived us of His unconditional love and approval.

There are only two more gods that we must cover before we get to the Osiris family of gods. They are Hathor and Ra. The best Egyptian myth of the Species War features this conjugal pair. "'Hathor' was the Hellenic form of the name Athyr, whom the Greeks identified with their own goddess Aphrodite" (Barrett: 59).

Well! If you recall what we discovered about the "aither" (v2-115 *et seq.*), then this is all that we need to know about Hathor. As a symbol for either *Homo erectus* women or for the "witches" that were burned in Deluge bonfires, Hathor qualified as an "Earth Mother." Her totem symbol was the cow, and she was often depicted with cow horns or ears. Sometimes a sphere is between her horns because she was the moon goddess. Being the moon and the consort of Horus (the Osirian sun god), she often appeared in the divine barque. (Cf. Barrett: 59-60)

"Ra had many forms and many names. Perhaps the most important of these was *Ra-Harrakte*, who was shown in Egyptian art as a falcon-headed god wearing the solar disc and the uraeus, a rearing cobra with inflated hood worn on the brow of a ruler" (Barrett: 116).

Mankind was said to have been born of this sun god's tears. Obviously, the Species War victors had much to be remorseful about. Yet, eliminating *Homo*

erectus put our *Homo sapiens* ancestors at the top of Earth's food chain and enabled us to expand our numbers (seemingly indefinitely) at the expense of every other species and the environment.

Ra himself was the first king of the earth, ruling from Heliopolis with *Ma'at*, his daughter, the personification of truth and justice, by his side. Each day it was said Ra would rise after his morning meal and board his sacred boat. With his scribe, he would travel over the 12 divisions of his kingdom, spending one twelfth of the daylight hours in each of them. --Barrett: 118

With help from a most reliable informant (Diodorus), we'll confirm in Appendix D what I have already told you: elaborate solar mythology was imported into Egypt from a certain island empire whose citizens became known as the foremost authorities on the gods. The indented passage that you just read once described -- no doubt in vivid detail -- the *singular* journey of Ra and his boat from one end of the Nile to the other, during which he battled and defeated the Primeval Serpent (or the genii, sea monsters or other *Homo erectus* symbols from which the Primeval Serpent was condensed). Clark, who studied Egyptian mythology in depth, discovered that, "Early texts seem to indicate a sea or river battle. Maybe there was a myth that the primeval gods defeated water monsters from a boat" (Clark, note 19: 272). Bet the pension on it, Professor.

Here's what apparently happened. The pharaohs and their Heliopolis priests were compelled to import solar mythology to maintain their "spiritual authority" among their foreign counterparts and among foreigners in general. Even the name of their city assures us that their foreign contacts were many: "polis" is Greek for "city," and "Helios" (as we'll discover in the next three chapters) is Atlantean for "sun."

Why was there no elaborate, home-grown, Egyptian, solar mythology? As I already told you, without cold winters, as in the temperate zones, Egyptians didn't worry much about the sun disappearing. Moreover, imported Hathor notwithstanding, few if any of the Species War victims of the Egyptians (and of North Africans in general) were buried or burned in Deluge bonfires and associated thereby with the sun. We can surmise that they weren't burned for two reasons. First, all them lived beside the river or the sea. It was more convenient for most of them to pitch the less edible parts of their Species War victims in the water than it was to burn them. The other reason is that, for these desert peoples, wood was very scarce. They needed the little wood that they had for their boats. Professor Clark's brilliant observation that the pyramids were inspired by the

mounds that appear when the waters recede assures us that virtually all the uneaten corpses and inedible parts of Egyptian Species War victims were disposed of in the waters. But why were none of them buried? You've got until Appendix H to figure that out. You already have all the data you need.

What did Heliopolis priests do to amalgamate the foreign solar mythology with the home-grown sea or river battles? They elevated Ra's boat (barque) to the heavens. It couldn't be eliminated because the newly renovated myth depended upon the well-known, Paleolithic oral history of the original for its credibility; and the barque was the symbol by which the original was identified. The resultant myth that has Ra fighting the *Homo erectus* (demons) from his boat in the sky is so strange that Clark, having spotted the absurdity, assumed that some part of the legend had been lost.⁷⁰ The explanation for the "lost mythology" is this: because Egyptians burned very few if any of the *Homo erectus* corpses; they had no fantasies of the gods' spirits rising up to heaven as the aither (the orange smoke). Barrett describes their crazy explanation for the elevation of Ra's boat:

After a time, Ra became weary of his life on earth and longed to leave the responsibility to another. So, Nut assumed the form of a cow and, mounting her back, he was raised up into the heavens. With the sun god's departure, Thoth the moon god [*H Egyptian Hermes, the messenger and god of wisdom and invention*] took his place and ruled over the earth.

From that time onwards, each morning Ra would appear in the east above Manu, "the mountains of the sunrise," and traverse the sky in the Manjet boat, "the barque of millions of years." The crew of the Manjet boat was made up of the gods of creation, wisdom and magic. Horus stood at the helm, whilst Thoth was positioned at the bow, destroying Ra's enemies as they progressed. Ra wore the double crown of the united Egypt with the uraeus, spitting flames before him.

Deep in the waters of Nun there lived the greatest of Ra's enemies, Apep or Apophis, a gigantic serpent. As the golden barque sailed overhead, the serpent would rise up, attempting to destroy the god, only to be cast down again into the abyss, defeated by the power of the gods. The battle between the gods and Apep was unceasing. During a solar eclipse, however, the Egyptians believed that the

⁷⁰ "There is a gap in our knowledge of the creation legends. No Old Kingdom text reveals how God, when he rose out of the waters, removed himself to the heights of the sky where he now lives, far away from the earth he made" (R.T. Rundle Clark: 59).

barque had been consumed. Storms that obscured the sun also provided evidence that Apep had been successful, if only temporarily.

According to other myths, Ra was born with each dawn and was destined to die at sunset. --Barrett: 118-120

This foreign, upper-latitude revision of Egyptian, Species War mythology was not very competitive with the fully developed, homegrown Osiris chronicle. In addition to all the illogical aspects of the story, by equating the *Homo sapiens* Species War leader with the sun, this myth equates the universal hero with something that, in Egypt, is more negative than positive.

Hathor's mythology includes some of the lost, original Ra material. It still doesn't give a credible explanation of how the boat flew up to heaven, but it amalgamates the original sin and the second sin. Barrett continues:

When the gods still lived upon the earth, the greatest of them, the creator of all things and king of the gods was Ra. He ruled over mankind and was obeyed by all.

As time passed, however, he grew old and those who had once paid him homage and revered him began to mock him openly. They disdainfully compared his bones to silver, his flesh to gold and his hair to lapis lazuli. Ra grew wrathful, and anger filled his heart when he heard their irreverent voices and the rebellious words upon their lips. --Barrett: 61

Describing Ra as the senior, "creator"/primal father of pre-Paleolithic Boundary times is an attempt at syncretism. Attributing the Species War to the primal father's anger is an attempt to make one epic of man's prehistory and absolve our immediate ancestors of responsibility for the Species War. Mesopotamians, Greeks and Scandinavians (e.g. Sons of Borr) did the same.

He assembled the gods together, secretly hidden from the eyes of men, deep within the innermost confines of his temple at Heliopolis. [*H The Homo sapiens organized a surprise attack.*]

Ra turned to Nun, his father, the oldest and wisest of the gods and asked for his advice and guidance. Should he destroy humanity, as he so desired? Nun agreed that the rebellious people should be punished for their lack of reverence, *instructing Ra to turn his eye*

upon them that they might perish for their sins. --Barrett: 61, H emphasis mine

Confirm my interpretation of the Eye as the bow and arrow. In your wallet, you'll see the same eye atop a pyramid that is on the back of the U.S. one-dollar bill. The bloodstains of even the prehistoric model for the Fraternal Complex are still all over mankind.

But when Ra attempted to do so, the people, wise to his intent, ran hastily from his gaze and fled into the desert, concealing themselves amongst the rocky hills of the vast uninhabited regions. --Barrett: 61

Of course, the "*Homo erectus* still at large," the "Jinn," hid in remote places. Next comes the account of the most ignominious and last stages of the Species War in Egypt -- the systematic rooting out of *Homo erectus* from their last refuges, the most marginal lands. You're expecting another dwarf story, aren't you? But you're not going to get one. The Egyptians came up with an even less demeaning version of this prehistory. They imputed the mopping up operations to a woman:

Observing their escape, Ra devised a new plan. He gave his powerful eye to the goddess Hathor, who, assuming the lion form of Sekhmet, walked through the desert amongst them, mercilessly slaying all she found. [*H A Homo sapien woman was disguised as a lion -- a Homo erectus symbol -- and probably, in an early version of this prehistory, as a spy!*] When he saw the carnage and destruction, however, Ra grew saddened, his anger passed from him, and at length he wished that those who had escaped destruction should be forgiven and allowed to live in peace. [*H "We didn't kill all them." Indeed, countless Homo erecti must have escaped Africa or the rest of the world would be without religion, as we know it.*]

After her day of killing, Sekhmet-Hathor spent the whole night reveling in the blood of her victims, wading in the gore of the slain. Ra watched her in her blind ecstasy, and he grew fearful that with the coming dawn she would once again go forth and this time slay the entire remainder of the human race [*H both subspecies*]. So, calling for the swiftest of his messengers, he commanded that they should go with haste and bring unto him a great quantity of mandrakes from

Elephantine.⁷¹ On their return, the mandrakes were beaten and ground, some of the blood of the slaughter was added and finally the essence was mixed with beer made of barley. The quantity was such that 7,000 jars were filled.

Just as the first rays of dawn spread across the eastern sky, the jars were taken to the place where the goddess would begin to resume her work, and there the contents were poured upon the earth.

When Sekhmet-hathor came to the place where the red beer flooded the earth, turning the ground black, she stopped and looked within its reflecting surface. So pleased was she with the sight of her reflection, that she forgot her task and drank deeply of the rich liquid. Soon she became so intoxicated that she was unable to further harm mankind. --Barrett: 62

*Confirm that virtually all the Egyptian Species War victims were disposed of in the waters. Here, the waters are compromised as "the blood of the mandrakes" and beer. **Clarke and Frazer were misled in thinking otherwise, possibly taking priests at their word, a real no-no!***

THE OSIRIAN FAMILY

Let's have Frazer tell us what the Greeks recorded about Osiris:

In ancient Egypt, the god whose death and resurrection were annually celebrated with alternate sorrow and joy was Osiris, the most popular of all Egyptian deities; and there are good grounds for classing him in one of his aspects with Adonis and Attis as a personification of the great yearly vicissitudes of nature, especially of the corn. But the immense vogue that he enjoyed for many ages induced his devoted worshippers to heap upon him the attributes and powers of many other gods; so that it is not always easy to strip him, so to say, of his borrowed plumes and to restore them to their proper owners. (Frazer: 420-21.) [*H Sir George has it upside down here. It is generally the priests who have the strongest motive and the cleverness required for myth-making.*]

⁷¹ The mandrake is a poisonous plant common to the Mediterranean region. Because its root is shaped like a man, it was thought to have magical properties. Using beer and poison symbolizes ambivalence. Elephantine is an island of southeast Egypt in the Nile River below the First Cataract near Aswan.

The story of Osiris is told in a connected form only by Plutarch, whose narrative has been confirmed and to some extent amplified in modern times by the evidence of the monuments. Osiris was the offspring of an intrigue between the earth-god Seb (Keb or Geb, as the name is sometimes transliterated) and the sky-goddess Nut. The Greeks identified his parents with their own deities Cronus and Rhea... --*Ibid.*

Like Adonis and so many other *Homo erectus* gods, Osiris was said to be beautiful (Clark: 176 and elsewhere). The alleged pedigree confirms that Osiris was a *Homo erectus*; but as I mentioned in our discussion of Figure 80, the Heliopolis priests syncretized competing mythologies into a single divine cladogram. This cladogram appears to have invented a parentage for Osiris. As we'll see momentarily, Osiris originated as a primal father, so he corresponds to Uranus. Uranus was not the son of Cronus and Rhea (Geb and Nut) but their father. As we concluded earlier, classical Greek mythology was a confused patchwork of myths borrowed from other peoples. So, the Greek sources to whom Frazer refers apparently received and accepted at face value the Heliopolis version of the divine cladogram (and Osiris' lowered position in it). Please continue Mr. Frazer:

When the sun god Ra perceived that his wife Nut had been unfaithful to him, he declared with a curse that she should be delivered of the child in no month and no year. But the goddess had another lover, the god Thoth or Hermes, as the Greeks called him; and he, playing at draughts with the moon, won from her a seventy-second part of every day; and, having compounded five whole days out of these parts, he added them to the Egyptian year of three hundred and sixty days. This was the mythical origin of the five supplementary days that the Egyptians annually inserted at the end of every year to establish a harmony between lunar and solar time. On these five days, regarded as outside the year of twelve months, the curse of the sun god did not rest, and accordingly Osiris was born on the first of them. At his nativity, a voice rang out proclaiming that the Lord of All had come into the world. Some say that a certain Pamylen heard a voice from the temple at Thebes bidding him announce with a shout that a great king, the beneficent Osiris, was born. But Osiris was not the only child of his mother. On the second of the supplementary days she gave birth to the elder Horus, on the third to the god Set, whom the Greeks called Typhon, on the fourth to the

goddess Isis, and on the fifth to the goddess Nephthys. Afterwards Set married his sister Nephthys, and Osiris married his sister Isis.

We'll see momentarily that Set or Seth was originally the leader of the primordial brotherhood, but he became -- as the Greeks said of Typhon, his namesake -- a symbol for the "bad" *Homo erectus*. Do you remember the description of this serpentine monster that attacked Zeus in the myth of Typhon, on v2-105? "He was the largest monster ever born. 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." (Sounds like your average Deluge victim to me.) Forgive me for interrupting, Sir James.

Reigning as a king on earth, Osiris reclaimed the Egyptians from savagery, gave them laws, and taught them to worship the gods. Before his time the Egyptians had been cannibals. But Isis, the sister and wife of Osiris, discovered wheat and barley growing wild, and Osiris introduced the cultivation of these grains amongst his people, who forthwith abandoned cannibalism and took kindly to a corn diet. Moreover, Osiris is said to have been the first to gather fruit from trees, to train the vine to poles, and to tread the grapes. Eager to communicate these beneficent discoveries to all mankind, he committed the whole government of Egypt to his wife Isis, and traveled over the world, diffusing the blessings of civilization and agriculture wherever he went. In countries where a harsh climate or niggardly soil forbade the cultivation of the vine, he taught the inhabitants to console themselves for the want of wine by brewing beer from barley. Loaded with the wealth that had been showered upon him by grateful nations, he returned to Egypt, and due to the benefits he had conferred on mankind, he was unanimously hailed and worshipped as a deity...

The above passage resembles others from all over the world, others that credit the early (*Homo erectus*) sun god with the bringing of light and Neolithic culture. But notice that the passage is abstract and generalized and not dreamlike. These Osirian credits are among the "borrowed plumes" that Frazer referred to at the top of this subsection. This pre-Heliopolis passage had been a very conscious

but not very creative effort of Osiris' priests to increase their market share of the faithful. Here's the part that unmistakably refers to the primal deed.

But his brother Set (whom the Greeks called Typhon) with seventy-two others plotted against him. Having taken the measure of his good brother's body by stealth, the bad brother Typhon fashioned and highly decorated a coffer of the same size, and once when they were all drinking and making merry he brought in the coffer and jestingly promised to give it to the one whom it should fit exactly. Well, they all tried one after the other, but it fitted none of them. [*H "Alpha males" tend to be the biggest animals within the horde, and the primal fathers were our alpha males.*] Last of all Osiris stepped into it and lay down. On that the conspirators ran and slammed the lid down on him, nailed it fast, soldered it with molten lead, and flung the coffer into the Nile...

Naturally there was some difference of opinion as to where the body was flung. This is consistent with the probability that *Homo erectus* were killed in many different places over an extended interval. But the water was unquestionably the prehistoric resting place for all *Homo erectus* remains. As Clark has assured you (from scholarship and knowledge of the oral history of our Egyptian ancestors) and as I have assured you (from insight), in Egypt, "all the gods were born in the Primeval Waters." (Cf. Clark: 35-36, page 185-186 herein)

Yet our Egyptian ancestors learned that in other places, the *Homo erecti* had been disposed of in other ways. Citing the *Coffin Texts*, Clark notes, "Osiris as the power of growth is manifest in the earth -- 'the Great Black Thing' [*H Homo erectus corpses blackened by fire and soil*], and in the water -- 'the Great Green Thing'" [*H Homo erectus corpses in the water, covered with green slime*]. Yet if these expressions had been merely the result of wishful, fertility hopes, then the freshwaters of the Nile would have been the only waters associated with Osiris; and they were not. "He is in the Red Sea, the Mediterranean and the cosmic ocean which surrounds the world" (Clark: 117).

The mythological evidence and a logical necessity that I challenge you to spot support what we can surmise from Egypt's geography: owing to the desertification and the concentration of the population around the Nile, the Red Sea and the coastline, virtually all the uneaten *Homo erectus* corpses and inedible body parts were thrown into water. *Homo erectus* made his last stand at the water's edge. Any that escaped the holocaust in Africa, escaped through the Sinai: "The shrine of the god, for instance, was 'the Horizon,' the land of glorious light beyond the dawn horizon where the gods dwelt" (Clark: 27, *H emphasis mine*).

Notice something else about the previous indented passage. It shows that the Osiris myth was originally an original sin myth onto which second sin mythology was skillfully appended to form a chronicle that encompassed both the major traumas of our prehistory. In fact, this original sin myth is the only recognizable one that I've seen from Egypt and one of the best --if not the best original sin myth --from the entire world. Although Set is said to be a brother instead of a son, the killing of the one by the many suggests the original sin. Although the throwing of the coffin into the Nile suggests the second sin, this action is ancillary. The creative and dramatic core of the story that would have originally captured the popular imagination is the conspiratorial murder. Moreover, our *Homo sapiens* ancestors never described *their* conflict with *Homo erectus*, the Species War, in this manner. On the contrary, guilt and reaction formation usually caused them to enlarge *their* opponents as "giants" or behemoths of every sort.

There's more data in Clark to suggest that the original Osiris was a primal father:

For the native Egyptian, Osiris was always helpless. He is never represented in movement, but as a swathed figure with black or green face -- for he is both a mummy and the life-spirit of the earth and vegetation. [H *He is either in the earth (blackened) or in the water (covered with green slime).*] He is, above all, passive; and only in the texts of the Ninth and Tenth Dynasties is he allowed to speak for himself. --*Ibid.*

This is a very important observation. The earliest reason for the silence of both Osiris and his enemies is that they predated *Homo sapiens*. The primal deed occurred before the evolution of our subspecies. But there is another, still more important reason why Osiris remained not only silent but totally passive, helpless and harmless. This other reason pertains not so much to his age as to what Osiris became. This other reason for his passivity, helplessness and harmlessness concerns the national obsession. The Osirian myth and rites could only serve to neutralize the obsessional national fear of *Homo erectus* rising out of the Nile waters if Osiris, the symbol for *Homo erectus*, was totally passive and harmless.

But before we return to Clark, listen to a Greek version of the next Osiris episode; and notice the sharp contrast between the subtly of the incestuous Greek Athena (Chapter 6) and the openness with which the Greeks describe the incestuous nature of the Egyptian gods:

[W]hen Isis [*H sister/wife of Osiris*] had found the corpse of her husband Osiris, she and her sister Nephthys sat down beside it and uttered a lament that in after ages became the type of all Egyptian lamentations for the dead. "Come to thy house," they wailed. "Come to thy house. O godly One! Come to thy house, thou who hast no foes. O fair youth, come to thy house, that thou mayest see me. I am thy sister, whom thou lovest; thou shalt not part from me. O fair boy, come to thy house... I see thee not, yet doth my heart yearn after thee and mine eyes desire thee. Come to her who loves thee, who loves thee, *Unnefer* [*H "the good being", Osiris*], thou blessed one! Come to thy sister, come to thy wife, to thy wife, thou whose heart stands still. Come to thy housewife. I am thy sister by the same mother; thou shalt not be far from me. Gods and men have turned their faces towards thee and weep for thee together... I call after thee and weep, so that my cry is heard to heaven, but thou hearest not my voice; yet am I thy sister, whom thou didst love on earth; thou didst love none but me, my brother! my brother!" --Frazer: 425

Did you know the soap opera to be such an ancient art form!

The lamentations of the two sad sisters were not in vain. In pity for her sorrow the sun-god Ra sent down from heaven the jackal-headed god Anubis, who, with the aid of Isis and Nephthys, of Thoth and Horus, pieced together the broken body of the murdered god, swathed it in linen bandages, and observed all the other rites that the Egyptians were wont to perform over the bodies of the departed. [*H Isis made the first mummy. Greeks agreed that Isis had found every part but the phallus, which couldn't be recovered due to the alleged sexual rapaciousness of both the primal fathers and Homo erectus per se and the post-primal-deed incest taboo.*] Then Isis fanned the cold clay with her wings: Osiris revived, and thenceforth reigned as king over the dead in the other world. There he bore the titles of Lord of the Underworld, Lord of Eternity, Ruler of the Dead. There, too, in the great Hall the Two Truths, assisted by forty-two assessors, one from each of the principal districts of Egypt, he presided as judge at the trial of the souls of the departed [*H as the Egyptian Cronus*], who made their solemn confession before him; and, their heart having been weighed in the balance of justice, received the reward of virtue in a life eternal or the appropriate punishment of their sins.

In the resurrection of Osiris, the Egyptians saw the pledge of a life everlasting for themselves beyond the grave. They believed that every man would live eternally in the other world if only his surviving friends did for his body what the gods had done for Osiris' body. Hence Egyptian ceremonies over the human dead were exact copies of those that Anubis, Horus and the rest had performed over the dead god... In this way, every dead Egyptian was identified with Osiris and bore his name. --Frazer: 425-6.

Here's the rest of the story, described by our local expert, Professor Clark:

Isis was unable to bring her beloved back to life in the full sense [*H He rules the Underworld in a coma-like state*], but she contrived to revive him sufficiently to be able to conceive a son by him. This was Horus [*H not the brother but the son*]. In her fear of the vengeance of Seth the goddess hid in the swamps of the Delta where she gave birth to Osiris' heir and where she brought him up in secret.

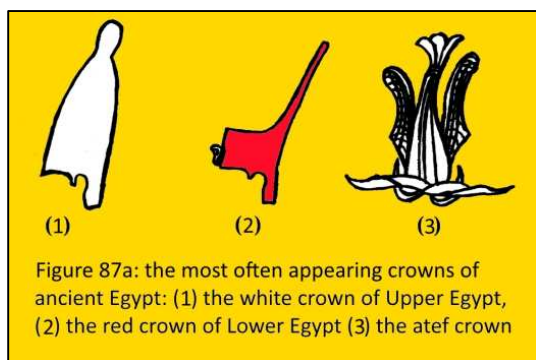
Guess who this heroic child represents. He's as secluded as Zeus, as vulnerable as Vishnu and as prophesied as Lugh and others to kill his ancestors.

In due time Horus grew up and, according to Plutarch, gathered together the supporters of his murdered father and, leaving his Delta fastness, attacked the usurper Seth. The civil war was suspended for a while by the attempted arbitration of Hermes (i.e. the Greek form of Thoth), but at last Horus took up the fight again and succeeded in finally overwhelming Seth and his confederates.

Like the dragon that Ninurta (Marduk) defeats in the Babylonian Creation Epic, Seth and his confederates threaten the world with "chaos." Can you see how very similar this is to Greek mythology? As Plato's Atlantis myth suggests, Egypt was a continuous civilization that was much older than that of Greece. The Greeks had to borrow heavily from the Egyptians and others. As we saw in previous chapters, the rude "Sea Peoples" of the North Atlantic and various other invaders from the Balkans who overran the Eastern Mediterranean in the latter half of the second millennium B.C. would have obliterated most of the indigenous culture that preceded them. However, as Woolley told us (v1-388), they failed to conquer Egypt; so, Egyptian mythology stayed intact.

Both the Greek and the Egyptian narratives (Uranus-Cronus-Zeus *et al.* and Osiris-Seth-Horus) span our prehistory from the original to the second sin. They are only slightly different from their Mesopotamian predecessor, wherein revenge is also invented as a motive for the Species War. (Enlil, Enki and Anu kill Apsû, the primal father. Tiamat, his consort, commissions Kingu and various “monsters” to avenge her husband’s murder. Ninurta/Marduk saves the world from havoc and chaos by destroying Tiamat’s forces.)

There is a wealth of sacred Egyptian symbols that, for lack of space or knowledge, I must exclude. Two symbols will be introduced in Appendix D, and we’ll finish the Egyptian tour with a brief analysis of the crowns. (See Figure 87a.) The double crown consisted of the white crown of Upper Egypt [Figure 87a (1)] worn within the red crown of Lower Egypt [Figure 87a (2)]. The white crown was associated with the vulture, the goddess Nekhebet. Flesh-eating vultures were a common, totem substitute for the *Homo erectus* gods. Vultures probably devoured many of the corpses of the *Homo erecti* and would subsequently have



been thought to have acquired the souls of these gods. The red crown of Lower Egypt was associated with the rearing and fire-spitting cobra. (I shouldn’t have to tell you --at this stage --what that represents.) Notice also that these two crowns, Figures 87a (1) and (2) appear to be compromise formations for skulls that exaggerate the two most anomalous characteristics of the

Homo erectus skull. The white crown, (1), when rotated about 60 degrees clockwise, exaggerates the bun at the rear of *Homo erectus*’ head. The red crown, (2), minus the cobra and the exaggerated projections, appears to symbolize *Homo erectus*’ sloping or altogether missing forehead. One might say that the distorted resemblance of these crowns to *Homo erectus*’ cranial peculiarities is merely accidental--unless one knows that the kings of many Semitic peoples wore conical crowns similar or identical to the white crown. (Cf. Langdon: 44-47) The other crown, occasionally worn in Egypt, was the Atef crown, Figure 87a (3). This one is no challenge and clearly identifies the gods who wear it with *Homo erectus* and the primal father. This crown, (3), consists of ostrich feathers and bullhorns. Of course, the bull is a symbol for the primal and biological father and the father species (*Homo erectus*). Ostriches -- as we learned in Mesopotamia -- were symbolic of the “Jinn.” Similar bullhorns decorated the bottom front of the crowns of Sumerian, Babylonian and Assyrian deities (*Op. cit.*).

CONCLUSION

Everyone along the river shared the same ongoing obsession (fear of drought-caused famine), and the same prehistoric obsession (the fear of the Homo erecti or “the Jinn” returning). These two obsessions condensed into the fear of Homo erecti (or their corpses) rising out of the receding river. The Osiris myth addressed this exact, unconscious fear with which Egyptians were obsessed.

Once the Species War had been amalgamated with the Osiris myth, by Horus and his allies winning a “civil war” against Seth and his confederates, Osiris, the primal father, became also (in juxtaposition with his murderer and other “bad” *Homo erectus*) symbolic of the “good” *Homo erectus* and – ultimately -- of the *Homo erecti per se* who, like the drowned Osiris, were in the water. As both primal father and *Homo erectus per se*, Osiris then became the “spirit of the Nile flood,” the spirit in the “House of the Spirit,” in Egypt. Arrian would be especially quick to support this. Citing Homer and Herodotus, he tells us that *the earlier Egypt or “House of the Spirit” was the Nile River from which the land probably received its name* (Arrian: Book V, Chapter 6.1-7.4). (Homer referred to the Aegyptus as the river around which Menelaus stationed his ships. You’ll be surprised to learn in Appendix F that “Nile,” “Egypt,” “Thebes” and many other Homeric places originally referred to a non-Mediterranean part of the world.)

The Osiris myth directly ministered to both the component fears of the national obsession 1) by depicting a fertility god who controlled the river and 2) by resurrecting *his soul only*, while his harmless body remained in the underground (Clark: 122). That’s why Osiris had to remain voiceless, passive, helpless, harmless, “true of speech” and righteous. That’s why Osiris’s body had to remain in the underworld and only his “soul” was said to rise up to the sky. For only in this way could Osiris function as repetition compulsion, moderating the original trauma and unconscious fear. If this god had moved or said so much as “boo,” our Egyptian ancestors would have jumped out of their sandals.

Osiris was adopted and perennially cherished by all Egyptians from the Paleolithic to the coming of Christianity and Islam, modern religions with which Osiris could not compete on an international scale. Osiris and company were too ethnic to be salable outside of North Africa; and like the Babylonian Creation Epic, the Osiris chronicle was threatening to the superegos of neurotic but analytical, modern minds. But notice that for the first of these, Christianity, to displace Osiris, it had to incorporate what Osirian and other mythologies preserve of our prehistory; it had to incorporate a lot of water scenes. Jesus walks on water,

is baptized in water, preaches by the water, turns stones into fish (from the water) and makes people “fishers of men.”

The significance of the water remained unconscious but not forgotten:

Wade in the water
Wade in the water, children
Wade in the water
God’s a-gonna trouble the water.
--African-American spiritual

And as much as I would like to claim to be the first person to understand our Egyptian ancestors and their water-phobia, if truth be told, that distinction belongs to one of my paternal forbears. Circa 1358 B.C., he and some other slaves were working on that pyramid in the center of Figure 87b, when, in a fit of anger, he told the Egyptians to let the mummies remodel their own monuments. Within minutes, he and a few others were making fast tracks out of Egypt. Understanding the Egyptian water-phobia and remembering how Amosis, the founder of the 18th Dynasty, had, 200 years earlier, chased the Hyksos all the way to Palestine, Granddad concocted a yarn. He told everyone they passed: “The Red Sea parted, and we crossed and rose up out of it. But pray for the soggy souls of those poor devils that tried to follow us!”

Of course, Granddad made us promise never to let this secret out of the family...and I never have.

Oh, did you figure out yet why all the uneaten parts of the Egyptian Species War victims couldn’t be buried? Think! It’s very simple. You’ve got till Appendix H to figure it out.



D. STONEHENGE AND OTHER ROCK MONUMENTS AROUND THE WORLD

*Penetrating so many secrets, we cease to believe in the unknowable.
But there it sits nevertheless, calmly licking its chops.*

--H.L. Mencken, American journalist and essayist

To the extent that the present day archaeological record is still being compiled by persons who have not read any of the previous twenty-three editions of this book, the above quotation still perfectly describes the present-day archaeological record with respect to the world's megaliths. Megaliths are large, rude, uncut or rough-hewn, massive stone monuments. Since I've known most of what anyone would ever want to know about them for a very long time, how the "experts" can go on posing as experts and why anyone still recognizes them is beyond me. But they can and they do. We'll thoroughly cover the megaliths in this chapter and deal with the pyramids and the great earthen mounds of North America in Appendix H. It took me a lot longer, until only recently, to discover the big pieces missing in the pyramids-and-mounds puzzle, namely: what was both essential and unique about their first builders and what was the main purpose of the mounds. All this I promise to share with you. Or do you doubt me and believe Mencken?

Antiquaries and archaeologists have collected mountains of data on the megaliths. Our Neolithic ancestors used them to construct several types of structures. One of these types enjoys an almost worldwide distribution.

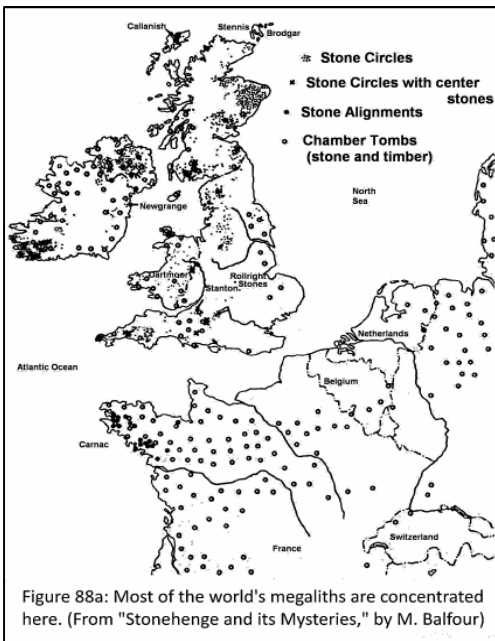
At least one of our finest archaeologists literally converted his brain into a CD-ROM of megalith data. He could give you different names for all the subtle variations in chamber-tomb floor plans and construction. He could tell you what artifacts were found at what sites, what their respective radiocarbon dates are and the names and dates associated with the excavations. For the Bronze Age, he could recite the evolution in the designs and construction of pottery and funerary urns in his part of the world; and he could do the same for weaponry and tools.

But his books and journal articles will put you to sleep faster than any sleeping pill; for as he freely admitted, none of this information hung together. It was almost totally disjoint and desultory. It had no predictive value. And the reason why today's (official, "expert") archaeological record for the Neolithic and Bronze Ages is so desultory is that paleo-scientists have failed to connect the dots. They've failed to make the most basic connections between peoples' prehistoric experiences, their modes of subsistence and their ongoing fears and

their mythology (belief systems). Archaeology alone will never enable us to understand prehistoric cultures.

Fortunately, we are going to be able to make all these basic connections because we have found the universal key to unlocking prehistory. Our understanding of the Species War and the Great Flood will enable us to connect the dots. This understanding will bring new images into view and enable us to solve still more mysteries. We shall describe four post-totemism, general stages of prehistoric religious thought and define five distinct categories of stone monuments according to their corresponding religious stages.

For starters, look at Figure 88a, a map showing the locations of various megaliths in Western Europe. (The vast majority of the world's megaliths are located here.) The chamber tombs (the circles on the map) are all concentrated near the coastlines. If you don't see the obvious reasons for this, you will as we proceed. But first let's back up a bit.



the primordial fathers had been projected onto the animals too, but the primal fathers became amalgamated with and overshadowed by the Species War victims.

Wherever people became dependent upon domestic animal and grain production, wherever the Neolithic began, the most critical variable in their lives tended to become the rain or, in the temperate and cold latitudes, the sun. The sun gradually replaced animals as the focus of our ancestors' daily anxiety. Guilt, obsessional fear and paranoia with respect to *Homo erectus* were transferred from the animals to the sun.

We saw a bit of how this solar mythology developed in India. We saw very well how it developed in Mexico. The peoples who had suffered most from the

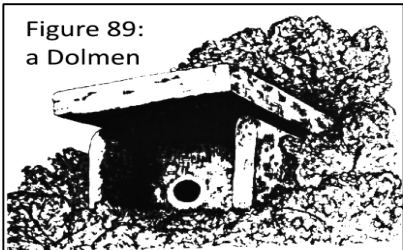
climatic vagaries of the ice age (i.e. coastal flooding, especially the Great Flood, and temperature swings) learned to associate these vagaries with the sun and accordingly developed elaborate solar mythologies.

By now you should know that myths were not made over night. The foundation myth of an era and all the supporting myths that reinforce and elaborate it cannot be developed over night. In the interim between the end of totemism and the full development of Neolithic solar mythology, many of the first farmers and inhabitants of settled communities focused their unconscious and conflicting attitudes toward *Homo erectus* onto large stones in their fields. Just as they later imagined the *Homo erectus* and Species War symbols to be outlined in the heavens, so too did they imagine that they saw them in the peculiar shapes of large stones and rock formations. Especially when going through strange lands, they imagined that the stones were *Homo erectus* relatives. They shaped their developing mythology accordingly.

We've seen this clearly with the Australians. Recall also that the Tsimshian transformer changed all the monsters in his myth into stones. The Incas convinced Peruvians that large stones were *pururaucas*, "hidden traitors," who would rise up as soldiers to assist the Incas in battle and throw the enemy into confusion (Cobo: 23-24, *et seq.*). As late as the fifth century AD, the Church was still holding synods and councils to prevent the veneration of stones. Charlemagne persecuted those who "lit torches and practiced other superstitions" around stones. Right into recent times, the country folk of Brittany have engaged in such practices. (Cf. Rolleston: 66) See Figure 88b. Such practices would have been most in vogue during the interim between totemism and the more grandiose, exaggerated and remote gods of solar mythology. During the early Neolithic, when the gods started resuming their hominid form, the *Homo erectus* gods were still very personal and imminent in the world, as the animals had been. Trade links were few and short. Kings, towns and powerful institutions were non-existent. Fertile, arable land, a newly discovered resource, was freely available to the sparse population. Every man would have felt himself to be a powerful force, a person whose magic or propitiatory acts might influence the gods.



Figure 89:
a Dolmen



Reprinted from Roger Joussaume's, *Dolmens for the Dead: Megalith Building Throughout the World*. Translated from the French by Anne and Christopher Chippindale, copyright Hachette 1985, translation copyright B.T. Batsford Ltd, 1988. Used by permission of the publisher, Cornell University Press.

this unification to be inappropriate for students of religion and mythology. But the geographic distribution of the dolmens is roughly the same as that of Joussaume's combined category of "chamber tombs" in Europe, and I am relying roughly on Joussaume's maps to show dolmen elsewhere. Except for the dolmens, almost all the rock monuments are in Western Europe, especially France and the British Isles.

Now, notice that all these hatched areas border on water bodies and tend to be cul-de-sacs within which or up against which *Homo erectus*

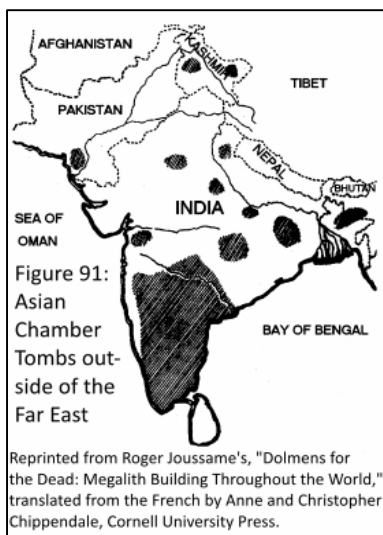


Figure 91:
Asian
Chamber
Tombs out-
side of the
Far East

Reprinted from Roger Joussaume's, *"Dolmens for the Dead: Megalith Building Throughout the World,"* translated from the French by Anne and Christopher Chippindale, Cornell University Press.

Figure 90: European, African and Middle Eastern chamber tombs



Reprinted from Roger Joussaume's, *"Dolmens for the Dead: Megalith Building Throughout the World,"* translated from the French by Anne and Christopher Chippindale, Cornell University Press.

During this period, especially among peoples whose Species War experience was traumatic, men built stone monuments such as the one in Figure 89. Look also at Figures 90, 91 and 92. The hatched areas of these figures are the areas in the world where these *dolmens* and (the much later built) *chamber-tombs* or *passage graves* are found. Joussaume and other archaeologists have, for many years, as in these maps, lumped the dolmen together with chamber tombs. In a moment, I will introduce the latter and tell you why I believe

would have been trapped, forced to fight and annihilated during the Species War. Notice how the relative scarcity of these rock monuments in the east confirms our characterization of eastern prehistory as having been relatively nonviolent. The marine dependence and female domination of the East accounts for the different character of its languages and religions. (See Chapter 13.) The one area in the Far East where "the Deluge" appears to have been most remembered and violent is also the area where western religion

(Christianity) has had the greatest appeal --peninsular Korea.

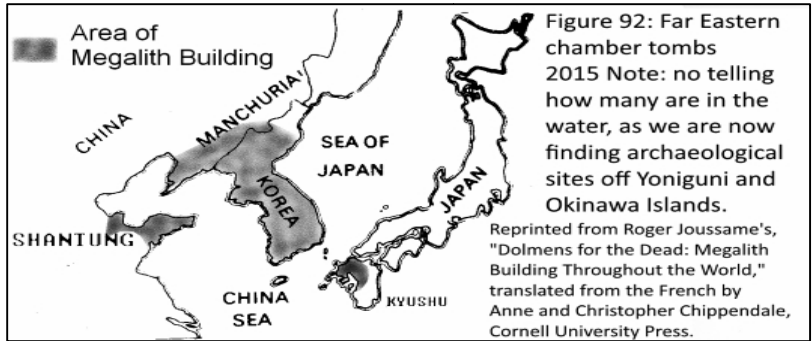
Obviously, our failure to date to recognize the meaning of the

Deluge myths, to recognize *Homo erectus* as the prehistoric object of our Fraternal Complex and a principal component of the godhead, precluded an understanding of religion. The religious belief systems of prehistoric men have not been understood, and many false interpretations regarding the rock monuments and other phenomena have prevailed. Heralding the thinking that still prevails, Rolleston said, "The primary intention of the dolmen was to represent a house or dwelling-place for the dead" (Rolleston: 53).

The average size and weight of these dolmen stones (several *orthostats* and a *capstone*) rules out the possibility of them having been used merely as sepulchral monuments to individuals during the early Neolithic. They required enormous labor power to construct. Class differences at this time would not have been great enough to warrant such expenditure on individuals. Yet the dolmen *were* burial places -- probably for the whole community -- because in chalky areas, where the soil is not acidic and bones preserve, all the dolmen excavated have contained human skeletal remains, often in large quantities. (Cf. Jousaume: 17.) But although the dead humans did end up there, I doubt very much that these monuments were *for* the dead *Homo sapiens*.

The French replicated the transport of a dolmen stone by megalithic builders. The experiment took place at Bougon, on 28 July 1979, under the direction of J. P. Mohen and his colleagues.

The full operation was filmed. At Exoudun, on the actual site where the capstone of chamber-tomb F2 (which weighs about 32 tons) may have been quarried, a copy of this same slab was made in concrete. In two days, a rope of linen cords was in place around the block, with four pulling-ropes, each 100 m (328 ft.) long. The method of traction used requires a flat underside to the block. If this were not the case, as occurs in some chamber-tombs, the block would have to be attached to a sledge and slid along a roadway, a method that was



used by the Egyptians. At Bougon, it was decided to move the block over oak rollers along rails made of squared trunks of oak. Two hundred people provided the necessary force, 170 pulling and 30 working levers to push the slab. In one morning, it was shifted about 40 m (131 ft.), which led Mohen to say it would require a month and a half to get the block from Exoudun to Bougon, about 4 km (2 and 1/2 miles) away, allowing for a few detours to avoid the steeper slopes. The 200-people required for the operation represent an overall population for the group responsible of upwards of 1000 individuals, maybe more; and perhaps twice that number would be needed to transport the capstone of Bougon dolmen A. It does not seem possible for there to have been single villages containing 2000 or 3000 inhabitants at this period. It is much more likely that such imposing monuments were the work of a population scattered among several villages within the tribal territory around the structure, a place of veneration for a whole people. --Joussaume: 102-103

Certainly, Mohen and Joussaume are correct. These dolmens were built by whole peoples. But they were not simply for the *Homo sapiens* dead. They were the earliest artificially constructed temples. Confirm what I said about “Abydos”: cities developed around temples and not always vice versa. Mohen and his people could have known this at the outset:

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it... And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give a tenth unto thee. --Genesis, 28: 18, 22

In the New Testament:

And I say unto thee, that thou art Peter [*H* “rock”] and upon this rock I will build my church. --Matthew 16: 18

It is also probably true that, “The dolmens proper gave place in the end to great chambered mounds or tumuli, as at New Grange...” (Rolleston: 54). Burgess confirms that the dolmen preceded the chamber-tombs. (*Cf.* Burgess: 34) The chamber-tombs were also for sepulcher, but only for those who were the warriors and elites of Neolithic society.

The coastal location and the embodied labor of the dolmens leave us little doubt that these were the first churches. They were houses for the first Species War (*Homo erectus*) gods. They also were graveyards that reflected an earlier and more primitive belief system from the one that attached to the large tumuli--the underground collective chamber-tombs. For pictures of the tumuli, see Figures 93, 94, 95 and 96a. These tumuli



Figure 93: the remains of a chamber tomb or tumulus with a court (after excavation and conservation, at Creevykeel, Co. Sligo, after O'Kelly, photo by the Green Studio)

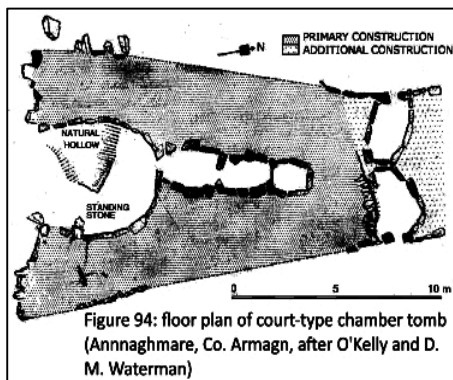


Figure 94: floor plan of court-type chamber tomb (Annnaghmare, Co. Armagh, after O'Kelly and D. M. Waterman)

varied enormously in size and construction. Some were beneath cairns (stone mounds); others were beneath barrows (dirt mounds). Some had passages leading to the main chamber. Some have been categorized as wedge tombs because their entrance is higher and wider than the rest of the chamber. (Cf. O'Kelly: 115) Some were round; others were long and narrow. In Southwest England, most of the wedge tombs of this pre-3200 B.C. era were long earthen mounds. Holes were dug in them at ground level for the bodies to be inserted. *These long mounds invariably faced southwest, the east end usually being higher and covering a dolmen.* In addition to these early chamber-tombs having been burial tombs for warriors and the elite, there was another common denominator of all the early chamber-tombs -- an idea determined by the solar or sun god belief. We'll discover it momentarily.

As I mentioned earlier, archaeologists insisted for decades that the dolmen (or "porthole tombs") had originally been covered with rocks or earth. They claimed that the dolmen were just collective chamber-tombs of another design.

Even a cursory inspection of the color photos in Cipolloni Sampo's book suggests that the dolmens were not chamber-tombs. O'Kelly articulated the obvious: "No portal dolmen is known where an appreciable amount of cairn



Figure 95: exterior of the most famous chamber tomb in Europe, the passage tomb at New Grange
Similar tombs are nearby at Knowth and Dowth.
After O'Kelly

survives; in many cases, no trace of cairn is perceptible.⁷² It is probable that portal tombs did not have high mounds to begin with, just enough stones around the

bases of the orthostats to hold them firm. A high mound, even if it did not cover the capstone, would have taken from the magnificent appearance of the great soaring roof-slab.” (O'Kelly: 94)

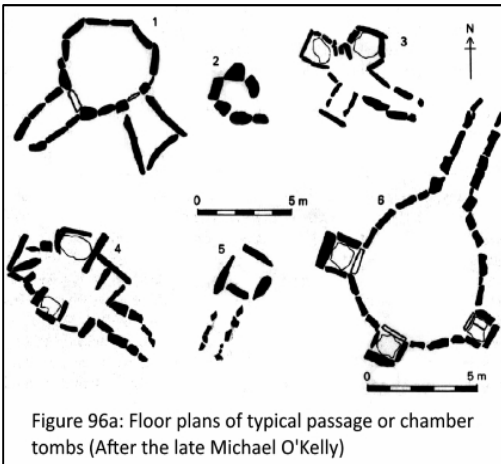


Figure 96a: Floor plans of typical passage or chamber tombs (After the late Michael O'Kelly)

So, have you got it yet -- the distinction between the dolmen and the chamber-tombs? We've already gone over all the mythology necessary to figure this one out. The gods of the early and pre-Neolithic would have been imminent like those of the hunter-gatherer period. Men would have believed, as did the Kwakiutls and the Australians, that human lives were taken by *Homo erectus*, just as men took animal lives and had taken the lives of our archaic ancestors.

Occasionally, shamans would have been thought to be accomplices. Recall that in their great winter celebration, Kwakiutls brought their dead to “Tanis.” The hope was that, with each new death, Cannibal-at-the-North-End- of-the-World (or the “Grim Reaper”) would be satisfied and take no more lives. The Delaware also referred to *Homo erectus* as “Dead-Keeper” (Figure 25, glyph II, 4 of the *Walam Olum*). The Australians also thought that all deaths were murders. Recall that their mythology spoke of devil-men, “orunchas,” who carry their victims around on their horns. As I explained above, what remains of the Irish belief in the banshee probably descends, in part, from this early hunter-gatherer superstition.

⁷² O'Kelly qualifies this statement by citing one recently discovered exception with a low cairn. But there are at least 163 surviving porthole tombs (dolmen) in Ireland alone. (Cf. O'Kelly: 92) Moreover, dolmens being the oldest and least awe-inspiring type of megalith, tells us that probably more of them than chamber-tombs have been destroyed.

Recall that we discovered the Irish and the Kwakiutls to have a word in common, “Tanis(t).” An echo of this Paleolithic belief is also in Homer. When Odysseus sees his mother in Hades, he asks her,

“How did you die? Was it a long disease? *Or did Artemis Archeress kill you with her gentle shafts?*” She answers, “The Archeress did not shoot me in my own house with those gentle shafts that never miss; it was no disease that made me pine away, but I missed you so much, and your clever wit and your gay merry ways, and life was sweet no longer, so I died” (*Odyssey*, XI: 132-133).

A similar passage says that Apollo took the lives of men (*Odyssey*, XV: 187). *These passages clearly show that at one time, the “Greeks” believed not only that the Homo erectus gods took their lives but also that they did it with the bow and arrow!* (You’ll soon discover that Homer’s characters weren’t from Greece!)

At the start of the Neolithic, trade and its ethos (ethical reciprocity) would not have separated the godhead into good gods and evil demons. As was suggested by the Kwakiutl rites, the same gods could be either wrathful or loving. Moreover, except for the dog, animals were all still wild and not divisible into domesticated and wild groupings. The dead would have been brought to these dolmens, these early houses for the (largely Neanderthal) gods, in attempt to placate them, especially their chief, and dissuade them (him) from taking any more human lives.

Notice that right up to recent times, we have located our cemeteries around churches, the “houses of God.” Of course, the modern godhead has been subdivided into “God” and the “Devil,” and most of our conscious thoughts are focused on the former, but burial around churches is undoubtedly traceable to the earliest beliefs in the predecessors of the “Grim Reaper.” Continuing:

Another singular and yet unexplained feature that appears in many of these monuments, from Western Europe to India, is the presence of a small hole bored through one of the stones composing the chamber. –Rolleston: 65

Once one realizes that these dolmens are for the gods, the porthole presents no challenge. Sir James could have gotten this one. Average people, with average souls, are not to come into direct contact with or to look into the faces of kings and gods. To do so is to become a lightning rod; so, most people, average people, presented their food offerings through the porthole. Shamans or magician-priests

probably officiated over ceremonies involving the presentation of the dead, and they alone would address the gods from the more open side of the dolmen.

Later, as the new solar mythology developed, the collective tumuli (chamber-tombs) came into being. For as we shall see, everything about these tombs of c. 4000 B.C. to 2500 B.C. points to the expression of solar mythology that was much like what we have seen in Mexico. But before I say another word about them, note that others saw the people of the British Isles as the people expert in matters of religion. These islands were known as the “Land of the Dead.” They were the last sanctuary for free-roaming Neanderthals:

At one time, it was believed that the practice of building megalithic tombs emanated from the eastern Mediterranean by a process of diffusion, but radiocarbon dating of tombs in Brittany and elsewhere in the West had shown that the practice began earlier there than in the East. From the Early Neolithic onward, Ireland cannot have been isolated from the rest of the world, awaiting the influx of colonists to point the way to the next step. The practice of erecting houses for the Dead would have become known through two-way contacts with Britain and the Continent. --O’Kelly: 123

The earliest dolmen in France radiocarbon date to 4600 B.C. Nothing is found in stone in Egypt or Mesopotamia before 3000 B.C. (Joussaume: 23 or Brown: 171). More to the point is the origin of solar mythology altogether. As we’ve seen, the sun god and solar worship came into being due to the sun’s association with the Deluge bonfires and the bright, happy, well-remembered times that followed the Species War. *The elaborate solar mythology that added a cosmic struggle for the sun was just the old Paleolithic belief that gods and demons (e.g. “Fomorians”) fought a tug of war for the pulling of the land either out of or into the ice zone with a modification. Henceforth, the cables were attached to the sun and the gods and the demons fought over which was to pull the sun. A Fir Bolg myth clearly shows this transition. In the myth, “Balor of the Evil Eye and Lui Lavada, His Grandson,” Balor can set afire anything he looks at with the third eye in the middle of his head. He can only be killed by his own grandson throwing a spear into the eye, as it first opens and when he (Balor) is standing atop the highest hill in Ireland. Balor’s eye is the sun, which Balor controls. Spearing the sun at high noon ends Balor’s control of it and tethers it to Ireland. The elaboration of this idea, solar mythology, was exported from the Land of the Dead (the British Isles, probably Ireland) to the rest of the world. Pharaohs didn’t identify with the sun god until the Fourth Dynasty (late third millennium). When they did begin to define themselves as the children of Ra,*

their sun god, it was only after the city of Heliopolis had founded Egypt's sun god cult and risen to prominence. (Cf. Casson: 73)

Now apparently, the Egyptians named Heliopolis after the myth of Helios, which was a Bronze Age tale that removed the sun as the focus of men's anxiety. This myth and many other "Greek" myths came from the British Isles when they were possessed by their first *Homo sapiens* lords, the Fir Bolgs and their better-known cousins. In Appendix F, a Dutch scholar will uncover the cousins for us. For now, be assured that the Fir Bolgs of Ireland and their cousins of what is now England were the experts in mythology that were also known as the "Atlanteans" after Atlas, son of Poseidon, their first mythologically-eponymous king. (See Plato's Atlantis tale at v1-44.) Diodorus, who has already impressed us as one of the more reliable classical commentators, has more revelations about the "Atlanteans," most of which we shall not examine until later. But for now, consider the following myth of Helios; and note that it is consistent with what we have learned about mythology in general and "Greek" mythology in particular:

To Uranus, [*H the "first king" recognized by the Atlantean people before they were known as such*] ...were born forty-five sons from a number of wives, and, of these, eighteen, it is said, were by Titaea, each of them bearing a distinct name, but all them as a group were called, after their mother, Titans. Titaea, because she was prudent and had brought about many good deeds for the peoples, was deified after her death by those whom she had helped; and her name was changed to Gê. To Uranus were also born daughters... [*H It is unlikely for anyone to have this many children, even by a number of wives. What is indicated here is Uranus's status as the primal father, the father for the whole sub-species, Homo erectus.*] the two eldest of whom were by far the most renowned above the others and were called Basileira and Rhea, whom some also named Pandora.⁷³ Of these daughters Basileira, who was the eldest and far excelled the others in both prudence and understanding, reared all her bothers, showing them collectively a mother's kindness; consequently, she was given the appellation of "Great Mother;" and after her father had been translated from among men into the circle of the gods, with the approval of the masses and of her brothers she succeeded to the royal dignity, though she was still a maiden and because of her exceedingly

⁷³ The ills or blessings (late version) that escaped this first woman's "box" (uterus) were the *Homo erectus*.

great chastity had been unwilling to unite in marriage with any man.⁷⁴ But later, because of her desire to leave sons who should succeed to the throne, she united in marriage with Hyperion, one of her brothers, for whom she had the greatest affection. And when there were born to her two children, Helius and Selenê, who were greatly admired for both their beauty and their chastity, the brothers of Basileira [*H 44 of them*] they say, being envious of her because of her happy issue of children and fearing that Hyperion would divert the royal power to himself, committed an utterly impious deed; for entering into a conspiracy among themselves they put Hyperion to the sword, and casting Helius, who was still in years a child, into the Eridanus River, drowned him.⁷⁵ When this crime came to light, Selenê, who loved her brother very greatly, threw herself down from the roof, but as for his mother, while seeking his body along the river, her strength left her and falling into a swoon she beheld a vision in which she thought that Helius stood over her and urged her not to mourn the death of her children; for, he said, the Titans would meet the punishment that they deserve, while he and his sister would be transformed, by some divine providence, into immortal natures, since that which had formerly been called the “holy fire” in the heavens would be called by men Helius (“the sun”) and that addressed as *menê* would be called *Selenê* (“the moon”)...

Notice that this myth of Paleolithic origins makes only a feeble effort to hide the jealousy of Hyperion and the love of Basileira, their sister/mother, that all the brothers felt. The First Mask and its lies about “different kinds of love” were not yet well developed. Notice also that the “Atlanteans” derived their first, pre-Helios sun gods from the “holy [*H Deluge*] fire” exactly as did the Mexicans, the Hindus and other peoples. This myth is just more compromised. Here, “the Titans” have killed the sun god. The moon too is obsessively connected with

⁷⁴ Here Diodorus confirms that the first women toward whom our ancestors had strong ambivalence, women associated with fertility and dubbed “Great Mothers” or “Earth Mothers” -- were *Homo erectus*. As we’ll see, once their *Homo sapiens* counterparts were deified, the *Homo erectus* women became the “good witches.”

⁷⁵ Our translator, C. H. Oldfather, translated the Eridanus as the Po River; but the word refers to the long constellation, Eridanus, “the River” of Greek mythology. It is the same river that Babylonians named after the ancient Sumerian city of Eridu. This city lay at the mouth of the Euphrates and was home of the cult of Ea (Enki) and one of the two great schools of Sumerian and Babylonian theology. (Cf. Langdon: 310, 103-104) But Eridu and Eridanus may have been among the many names that, as we’ll see, were transplanted from the North Atlantic.

the Deluge “Titans.” Diodorus said the Atlanteans were the first astrologers to establish the year on the basis of the sun and the months on that of the moon.

When she was aroused from the swoon she recounted to the common crowd [*H the Homo sapiens*] both the dream and the misfortunes that had befallen her [*H giving them an excuse for killing all the Titans*], asking that they render to the dead honors like those accorded to the gods and asserting that no man should there-after touch her body. And after this she became frenzied, and seizing such of her daughter’s playthings as could make a noise, she began to wander over the land, with her hair hanging free, inspired by the noise of the kettledrum and cymbals, so that those who saw her were struck with astonishment.” And they pitied her and worshipped her as the great mother -- especially in Phrygia where she was called Cybelê.
--Diodorus: III.57.

As you’ll see, Plato, Diodorus and everyone else lost the knowledge of where “Atlantis” and the “Atlanteans” were, but both remembered that they were a historic people. The original Phrygia was not the latter-day Phrygia of Asia Minor (Turkey) where there was a bizarre fertility cult in the eastern Mediterranean world that worshipped Cybelê. As I insisted in Chapter 37, regarding frigate war ships, original Phrygia was a province of Atlantis. We will discover how all this confusion came about in Appendix F.

But notice two other things about the Atlantean solar myth. First, unlike Mexican mythology, here the Titans’ immediate opponent is not the sun god but men. Second, consider again the line, “that which had formerly been called ‘the holy fire’ would now be called ‘the sun.’” This line implies that the “Atlanteans” modified their mythology to reflect a changing attitude toward the sun. We’ll refer to this myth later and be able to confirm that it heralded a new stage of religious worship, in the Bronze Age, that succeeded worship at the chamber-tombs. As we’ll see, the late Neolithic stage of worship at the chamber-tombs, which eclipsed that of early Neolithic worship at the dolmens, was one of strong sun gods. The Bronze Age stage eclipsed worship at the chamber-tombs and was centered on the ring monuments. The Bronze Age stage of beliefs was one of weak sun gods.

O’Kelly, without sharing our understanding of the dolmen rites, supported our estimation of their antiquity: “The idea of a House for the Dead could have been a familiar one long before the first megaliths were erected in Ireland and it could have lain dormant until the conditions were right, that is, until there was a

well-fed settled population with time and reserves of wealth in food and labor sufficient to undertake enterprises on such a scale” (O’Kelly: 123).

I second his observation (of the communication and trade links that are implied by the dolmens). Note too that the incentive for trade with the British Isles probably began when farmers began to produce surpluses of grain and animals. This was probably as early as 4300 B.C. in England (Joussaume: 23) and 3855+/-100 in Ireland (O’Kelly: 36).

These late Neolithic sun gods were more powerful but also more remote than their predecessors. Domesticated animals would have been observed to die of natural causes with attendant, recognizable and predictable symptoms of disease. The gods of this later era, a more confident era wherein man’s technology was rapidly expanding and his anxieties were focused on the sun, would have been less involved with man’s day to day existence and more concerned with the ultimate battle for the sun. The Hebrew Armageddon and the Germanic Ragnarok are the descendants of an early belief in an ultimate battle for the sun such as the one that survived in pre-Columbian Mexico.

In the Ultonian Cycle of the official Celtic mythology, Lugh of the Long Arm is a feeble ancestor of the original Irish or Celtic sun god. The same is true for Tyr (Tiwaz) of Scandinavian (Germanic) mythology. The transcribers and poets of our Scandinavian mythology knew Tyr as the lord of law and order. He also was said to give victory in battle, to rule and even hold up the sky. Sacrifices had been made to him; but, in later times, he was greatly overshadowed by Odin, Thor and others. (Cf. Davidson: 52) “Giving victory in battle” would have been an attribute of the Lord of the gods at every stage. But “holding up the sky” -- and holding off the demon stars that start to collapse around us at night -- was a function of the early sun gods who unfolded after the period of worship at the dolmens.⁷⁶ And “law and order” (to the extent to which we’ve enjoyed it) is

⁷⁶ “Holding up the sky” not only referred to the rainbow and Deluge obsessional fear. It apparently also referred to the literal Flood because it was often mentioned in parallel with “the sea coming over us.” For example, in the most famous of all Irish myths, the Book of Leinster’s version of the *Cattle Raid of Cooley* (*the Tain Bo Cuailgne*), the Ulster heroes declare to their king, who wishes to leave them in battle in order to meet an attack in another part of the field: “Heaven is above us, and earth beneath us, and the sea is round about us. Unless the sky shall fall with its showers of stars on the ground where we are camped, or unless the earth shall be rent by an earthquake, or unless the waves of the blue sea come over the forests of the living world, we shall not give ground” (Rolleston: 24, citing de Jubainville). The same solar expression of obsessional Deluge fear is survived among the Celts into the beginning of the modern era. Before Alexander the Great undertook his campaigns of conquest in Asia and Egypt in 334 B.C., he had to secure his Greek dominions from attack from their northern and the western frontiers, which had been extended by Philip, his father. The vassals on these frontiers were the Celts and with them he made a compact. The episode was related by Ptolemy, a friend and probably half-brother of

222

synonymous with settled community. It developed rapidly during the early stages of the Neolithic.

For the Atlanteans, Uranus was said to have brought law and order. (Cf. Diodorus III, 56) According to Diodorus, he was the grandfather of Helius, their weak sun god and the father of Atlas and Cronus and about sixty other Titans. So, the “Atlanteans” credited the Neanderthals with having a lawful and orderly

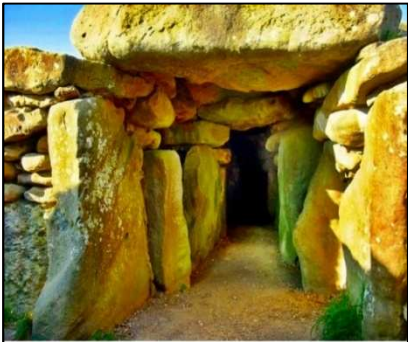
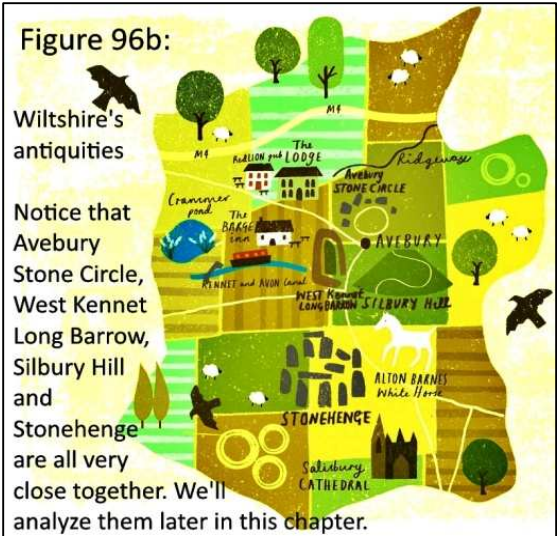


Figure 96c: West Kennet Long Barrow entrance

[I]t is now clear that only a favored few could have qualified for burial in the splendid funeral monuments of the period, which suggests some degree of social stratification. Other elements were disposed of much less formally, such as those deposited in the ditches of causewayed enclosures. It would be a mistake to read too much into the apparent absence of personal wealth, for riches in peasant societies are often expressed in terms that leave little or no trace for the archaeologist: in women,



society. Interment or cremation within the costly tumuli would have been limited to society's elite equivalents of the Mexican warrior class, rulers and priests -- to those destined to join the army of the sun god. Archaeologists have already discovered the elite nature of the chamber-tombs without fully understanding their religious significance:

Alexander; and though his work has not survived, he was quoted after Arrian (*Anabasis*, Book I, Ch. 4.2-5.8) and de Jubainville by Rolleston, p. 23: “As the Celtic envoys, who are described as men of haughty bearing and great stature, their mission concluded, were drinking with the king, he asked them, it is said, what was the thing they, the Celts, most feared. The envoys replied: ‘We fear no man: there is but one thing that we fear, namely, that the sky should fall on us; but we regard nothing so much as the friendship of a man such as thou.’”



Figure 96d: West Kennet Long Barrow (passage tomb, tumulus or collective chamber tomb; they were built between 4000 & 2400 BC as terminals for the elite warriors of the sun god on their passage to the sun.)

cattle, salt and produce or other perishable possessions. It has been suggested that already Wessex had been carved up into separate chiefdoms, and certainly it seems inconceivable that the great monuments of that region, such as the Dorset Cursus, the West Kennet chambered tomb and Silbury Hill, could be constructed except by well-organized societies, with an individual or class at the top very much in control.⁷⁷⁷⁸⁷⁹ [H See Figure

96b, which shows the locations of West Kennet chamber tomb, Silbury Hill and Stonehenge. We'll analyze them all later in this chapter. Wessex was a rich culture of southern England. It included the Cornwall area and its tin. Throughout much of the Bronze Age, Wessex enjoyed a virtual world monopoly in the production of this vital element that was needed to make bronze. We'll learn much more about Wessex and Cornwall in Appendix F. By the way, have you seen anything yet to confirm the equivalence of picking forbidden fruit with picking flowery branches in Tamoanchan?] --Burgess: 32-33 (See Figure 127, page 366 for a photo of Silbury Hill.)

⁷⁷ The West Kennet long barrow is one of the largest chamber tombs in England. It is located one and one half miles south of Avebury in Wiltshire.

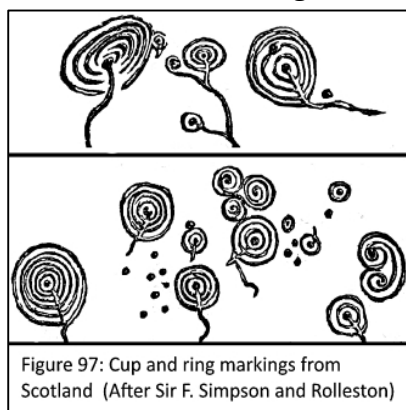
⁷⁸ A cursus is a linear bank and ditch that stretches across the flat British countryside (usually in the south) for 2 or 3 kilometers. But the Dorset Cursus is 9.6 km long. When we get to Appendix F, I will convince you that these were war dykes. They were especially affective against war chariots.

⁷⁹ Also in Wiltshire near Avebury is Silbury Hill, the largest artificial mound in Europe. It is almost as big as the greatest mounds in the USA; but unlike the latter, it does not have a large platform on top. The top is only 30 meters in diameter. Since large deposits of human remains have not been found within or around it, its purpose is still widely debated. I'll reveal its purpose when we get to Stonehenge later in this chapter.

Whereas dolmens had been day-to-day houses of the gods, chamber-tombs were burial place /hotels through which the elite warriors of the sun god passed en route from the profane world to the sun. Periodically, the cremated remains of the departed had to be shoveled out to make room for new guests. This explains why the dolmens are almost always found in low-lying settings, often near streams, whereas the most elaborate chamber- tombs (the long barrows, tumuli or passage-tombs) almost always are found on the highest hilltops. See O'Kelly's pages 94 and 97 and Figures 96c & 96d.

Now look at Figure 97, and listen to Rolleston (p. 67) describe these cup and ring markings that often appear on or near chamber tombs. Archaeologists are still scratching their heads when they look at them. Their status hasn't changed since Rolleston described them as follows:

Another singular emblem, upon the meaning of which no light



has yet been thrown, occurs frequently at megalithic monuments. The accompanying illustrations show examples of it. Cup-shaped hollows are made in the surface of the stone, these are often surrounded with concentric rings, and from the cup one or more radial lines are drawn to a point outside the circumference of the rings. Occasionally these lines join a system of cups, but more frequently they end a little way outside the widest of the rings.

(Joussaume [his page 74] adds: these strange markings are found in Great Britain and Ireland, in Brittany, and at various places in India, where they are called *mahadeos*. In Europe, they only appear at passage graves.)

Is it as obvious to you, at this point, as it is to me that these markings are maps? They showed the souls of the dead warriors their flight route to the sun. The rings spiral as the smoke from the first burning Homo erectus bodies and all other burnt offerings since then have spiraled toward the sun. This same spiral looks like a coiled snake, as Maria Reiche (v2-133) noticed. At an earlier time,

this strengthened the rings' unconscious association with *Homo erectus*.⁸⁰ It also appears to me, from the few pictures that I've seen, that those "ring markings," "spirals" or "flight maps" that are indented to form a cup are meant to be exactly that. These cups are formed in the horizontal engravings of this design to catch water for some of the gods -- for the birds that are their incarnations. Don't birds always seek out such depressions from which to drink? How likely is it that the ancestors who made these cups and located Dolmens near streams still had mythology that indicated how earlier ancestors had denied *Homo erectus*, the folks who flew up to heaven as aither, access to water?

Recall also that Indians and Mexicans worshipped the sun and had an elaborate solar mythology. If you doubt this interpretation, just listen to the rest:



Figure 98: Unrestored entrance to New Grange. Note the cup and ring markings on the threshold.

I have also found a curious example -- for such it appears to be -- in Dupaix' *Monuments of New Spain [H Mexico]*. It is reproduced in Lord Kingsborough's *Antiquities of Mexico*, vol. IV. On the circular top of a cylindrical stone, known as the Triumphal Stone, is carved a central cup, with nine [*H "nine" referring to the dead*] concentric circles round it, and a duct or channel cut straight from the cup through all the circles to the rim. Except

that the design here is richly decorated and accurately drawn, it closely resembles a typical European cup-and-ring marking. That

⁸⁰ I participated in a traditional Japanese tea ceremony held at the art gallery of Japanese friends who pride themselves on being relatively free of superstitions. The traditional Japanese wafer that I was given with my traditional Japanese tea was decorated with a spiral exactly like those in Figures 97 and 98! (In Chapter 26, we found spirals at Nazca, Peru too.) Our hosts, experts in the traditions of this formal ceremony, were unable to tell me anything about its meaning. This removal of a sacred symbol from its original, sepulchral context supports my contention (Appendix B, footnote 63, page 168) that the Japanese adopted many Ainu symbols and imitated some Ainu religious beliefs out of a respect for and a desire to identify themselves with the aboriginal people whom they had conquered.

these markings mean something and that, wherever they are found, they mean the same thing can hardly be doubted; but what that meaning is remains yet a puzzle to antiquarians. --Rolleston: 68

Ring markings are also on depictions of a reclining Buddha in Rangoon, Burma. Figure 98 shows the unrestored entrance to New Grange, the grandest of all the European chamber-tombs. Look at the enormous size of the ring designs on the threshold stone. These represent the more powerful souls of kings, great chieftains or gods. While New Grange was being restored, it was noticed that the tomb was constructed to allow the rays of the sun, for a period of two weeks bracketing the winter solstice, to pass through a slit in the floor of a roof-box above the entrance in such a way as to illuminate, with a pencil of light, the chamber floor all the way to the sarcophagus at its end. (Cf. O'Kelly: 106) It turns out that many of the passage graves are so oriented and

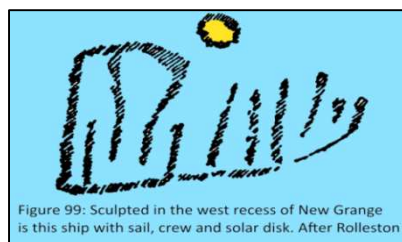


Figure 99: Sculpted in the west recess of New Grange is this ship with sail, crew and solar disk. After Rolleston

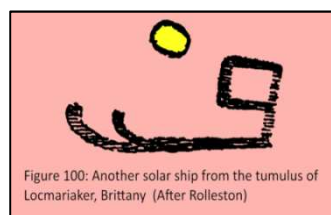


Figure 100: Another solar ship from the tumulus of Locmariaker, Brittany (After Rolleston)

constructed. The idea was to construct the tomb so that, at the time of the solstice, light would stream in and any gods that were checked in would get a wakeup call and be mobilized for the common cause, the battle with the demons for the sun. As we learned in the chapter on Celtic mythology, the gentry and great champions were sometimes thought to be the reincarnations of the *Sídhe*; a word that literally means “people of the fairy mounds.”

Two or more ring markings connected might indicate warriors, priests or nobles who had died in battle together, been sacrificed together or were kinsmen. These and other relationships might explain why people were expected to fly together, the way “angels” were later depicted (or the way Freddy Laker crammed people into cheap seats).

Most of the early Irish passage graves were stripped of their contents (allegedly by the Norsemen in the ninth and tenth centuries [Rolleston: 69] but possibly by local Irishmen). Typical contents consisted of round-bottomed bowls with or without shoulders, coarsely-made flat-bottomed, bucket shaped vessels, leaf- and lozenge-shaped arrowheads, hollow scrapers, polished stone axes and javelin heads. (Cf. O'Kelly: 89)

Sculpture in the west recess of New Grange,

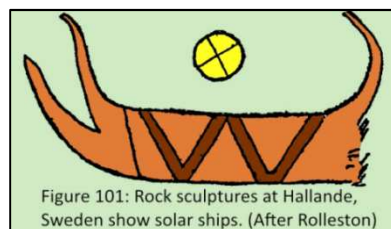
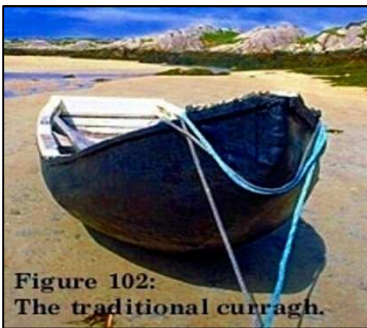


Figure 101: Rock sculptures at Hallande, Sweden show solar ships. (After Rolleston)

in the tumulus of Locmariaker in Brittany, in rock sculptures of Sweden and elsewhere show ships such as in Figures 99, 100 and 101. (Cf Rolleston: 72) The round circle above them is the sun. Notice that one of them (and at least one other that is shown in Rolleston) appears to have a sail.

Just as Neolithic men's anxieties were focused on the sun, they were heightened during sea voyages. And Neolithic man did have ships. Gimbutas estimates that sea travel began c. 7000 to 6500 B.C. on the Black Sea (Gimbutas: 334). Cattle were first domesticated in Greece during this period (Champion *et al.*: 120). The Black Sea was easier to navigate than the Mediterranean, and it united cultures with varying resources and productive conditions. It is becoming clear that the early cites of the Carpathian Basin, Anatolia and Transcaucasia pioneered metallurgy, surpassed Mesopotamia and long remained as centers of civilization. (See Gimbutas.) The first north Atlantic sea-worthy boats were made of frame and wicker and covered with stretched cowhide. In Ireland, the one-man variety was called a coracle and is frequently alluded to in myth. Larger vessels of the same type were called currachs. (See Figure 102, below, for a modern descendant of the traditional curragh.) Because the land bridges over the Irish Sea and English Channel were lost c. 6000 B.C. (Brown: 86), the first currachs came to the British Isles no later than the first cattle, which was sometime in the fifth millennium.



These Neolithic ancestors equipped their sun gods with a ship for at least four reasons. First, both associated with their fears. Seafaring was dangerous. Second, “Balder” and his *Homo erectus* counterparts were remembered as having gone to sea in a fiery ship. Third, as we’ll discover, Neolithic people were much more traumatized then than they are today by the Great Flood and viewed boats as a means of escaping another one. Fourth, and most importantly, *the sun appeared, to our Neolithic western ancestors, to sink into the sea at dusk.*

In Sweden, archaeologists uncovered a whole ship that the Norsemen had used as a coffin. See Davidson for a picture. *Now can you see the meaning of the elevated eastern ends of the long mounds of southern England or the high-wedged entrances of the wedge tombs of Ireland? They are the sail of the mound or chamber, which is itself a solar ship on which dead warriors sailed to the sun. The Neolithic Britons enclosed their dolmens in the long mounds, hoping that the souls of their long-dead ancestors would board a boat to the sun. Look again at Figure 96a. The floor plans of these early chamber- tombs, seen from “on high,” represent ships (some others have sails) docking at the sun. This is the*

other reason why all the chamber tombs (shown in Figure 88a) are near the coastlines. Most of the exterior round and long mounds also would have been conceived as suns or ships.

For these primitive ancestors, it was reasonable to assume that one could get to the sun by ship -- at the point where the sun intersected with the sea each night. So, they constructed the chamber tombs of warriors to look like ships or suns where ships ported to provide the magical, imitative demiurge that would make it happen. Their religious ideology was, at this stage, like that of the pre-conquest Mesoamericans.

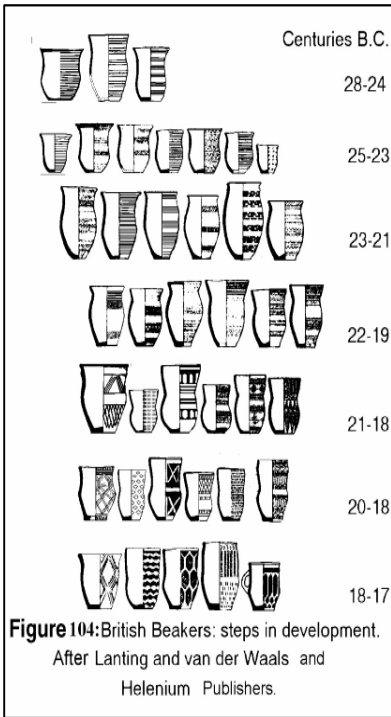
We now know African people to have been in South America by 65 kya. They had to arrive by raft or canoe, which means that men have been plying the oceans for at least 65 ky. However, it's probable that the first arrivers got their fishing canoes caught in the strong equatorial current and arrived in South America by accident. But either at least one of these sailors had to navigate the opposite current to return to Africa and fetch at least one woman or at least one African woman (a New World Eve) had also to arrive by accident. We'll learn much more about the Aboriginal African Americans, both the Olmecs and the original mound builders of North America, in Appendix H. Return with me now to the megaliths of the British Isles.



Figure 103: Stone alignments at Kermaris, Carnac, Brittany
After Rolleston

Of this Neolithic era, it remains for us to say who the chamber tomb builders were relative to Professor O'Rahilly's four groups. There can be no question: they were the "Pretani," "Pics," or "Picti," etc. The human remains found within the earliest collective chamber tombs and long mounds of the British Isles tend to be gracile and dolichocephalic. They did become less gracile and dolichocephalic during the late fourth and third millennium when another people started arriving, a shorter more robust, brachycephalic people; but that was due to the gradual introduction of and intermarriage with the newcomers.

Professor Burgess dismisses these differences as inconsequential. He suggests that the dolichocephalic Neolithic people were the elite of their society and therefore unrepresentative of the whole people. But these people are still gracile and dolichocephalic relative to the remains in the rich Wessex tombs, and these latter certainly were the elite of the Wessex era. But to this Burgess seems to



have another answer ready: “these two series are separated by the several centuries of the Meldon Bridge period [*H* 3200-2750 B.C.], when very little is known about the development of British and Irish physical types. But [*H And?*] it is clear that there was ample time for the ‘dolichocephaly’ of the Fourth Millennium to develop naturally into the ‘brachycephaly’ of the later Third-Second Millennia...” (Burgess: 36). But if less than 2,000 years suffices for dolichocephalic people to evolve into brachycephalic, then the modern Swedes would be much more brachycephalic than were the Wessex people; and the modern-day Swedes are still dolichocephalic.

Conversely, if 2,000 years suffices for this evolution, then it is reasonable to suppose that 2,000 years would equally suffice for evolution in the opposite direction. If so, Mongoloid

Americans and many other peoples who migrated from cold to warm climates would now be dolichocephalic, and they are not. We’ll reconsider migration groups momentarily.

The dolmens and the tumuli correspond to the first two major stages of worship after Paleolithic totemism. Older than each of these is another type of megalithic monument that will be so obvious to you veteran correspondents of the Species War that I hardly need mention it. There is to be found in Brittany and a few places in the British Isles upright-standing parallel cordons of megaliths. See Figure 103, above. Of course, this western-most peninsula of France is one of the places where the *Homo erecti* would have been trapped and forced to fight. Very bloody battles would have taken place in Brittany, the home of these stone avenues and an area where stone worship has survived into modern times. These stone avenues represent opposing hordes of warriors in the Species War.

Another type of megalithic structure that our ancestors built was the stone circle, ring monument or *henge*. Like the tumuli and the stone avenues, most are in Western Europe, especially Ireland and England. The appearance of these stone circles and the evolution of their designs strikingly confirms Freud’s dictum that neurotic symptoms tend to ever more closely reveal the underlying, repressed impulse or fear. But before I describe the stone circles, the most magnificent and revealing example being Stonehenge, let’s consider the next historical period and the next major group to migrate to the British Isles.

Professor Burgess has spearheaded the movement of recent years that has refuted old notions of there having been an “invasion” of Beaker Folk. These hypothetical people had long been cited to explain changes in burial tradition and public ceremonies and the sudden appearance of an assemblage. This assemblage included buttons, wrist guards for archers, bronze work and the very beautiful, thin-walled and hard pottery known as Bell Beakers. In varied designs, the Bell Beakers became popular all over Europe. (See Figure 104.)

“Towards the end of the Fourth Millennium striking innovations in burial and ritual monuments and material culture herald the age...” (Burgess: 17). More specifically, prior to 3000 B.C. and over the greater part of western, northwestern and west-central Europe; various forms of collective burial generally prevailed. (Cf. Champion *et al.*: 171) As of the start of the third millennium, collective burial began to disappear and sepulchral traditions, monuments and pottery in the British Isles became infinitely varied. (Cf. Burgess: 296) “The Age of Stonehenge saw a remarkable development of burial, ritual and public monuments. Above all, this was the age of the round burial mound [*H new to England*], both chambered and un-chambered, forming one of the most numerous and familiar relics of our prehistoric past. These round mounds epitomize an era that saw great social, economic and spiritual changes but with an essential continuity scarcely disturbed by the arrival of metallurgy and the Beaker tradition after 3000 B.C.” (Burgess: 17).

Professor Burgess is apparently correct in asserting that there was no wholesale invasion such as the one that we shall consider in Appendix F, an invasion that occurred circa 1200 B.C. Third millennium changes came gradually. “By the Third Millennium, Britain and Ireland had already been divided fairly rigidly into territories by stratified societies, which, confined within their borders, were much more static than has usually been conceived” (Burgess: 20). Old forms coexisted beside the new. Signs of warfare, of great social upheaval, just aren’t there at 3000 B.C.

This was, of course, after the time when bronze began to appear in the Mid-East. Although it is clear that vigorous contact had been maintained between Ireland and England and England and the continent, in my opinion, the normal rate of local exchange is *unlikely* to account for the many novelties and innovations that appear at this time.

Perhaps the best evidence that the new artifacts constituted an assemblage, a package that was characteristic of a distinct culture, comes from Carlton Coon. Coon observed that the force-draft, charcoal-fed furnace that is required to produce quality pottery -- that is not easily broken but hard through and through and not soft in the center like that made by the lower temperatures of the

wood-burning open-hearths of the early Neolithic -- *is the same furnace that is required for smelting.* (Cf. Coon, 1977: 221)

Moreover, I am quite certain, from the mythology of Ireland and Greece that most of these novel forms and ideas were brought by newcomers to the British Isles. In later times, the very violent invasion that brought the Celts, may have distorted the memory of the earlier arrival, may have caused it, by association, to be labeled as an “invasion.” But if the scenario that I am about to create for you is correct, these newcomers had little need to fight. They made themselves needed, and they traded to provide for all their own needs.

These newcomers, the mysterious “Beaker Folk,” bronze workers, were the group that included the Fir Bolgs and the two allied tribes, the Fir-Domnan and the Galioin, who are fabled in Irish mythology. Their members who settled in England became lords there too but became famous by another name. As you’ll see, these folks were overthrown by invaders who arrived in 1194 B.C. While I’m told that Carlton Coon became discredited in archaeology due to supporting the multiregional theory of evolution and the belief in races, supporters of these beliefs still occupy university chairs today. *The more likely reason for Coon getting bounced was his insistence upon the “Beaker Folk” truth, which in turn led to the other great discovery (the invasion sequence) that the ruling class is still desperate to cover up.* Oh, what tangled webs we weave when first we venture to deceive! The whole of academia, especially in the social sciences and archaeology, is riddled with lies and cover-ups. The most wishful thinkers, religious babies, will believe in almost anything and love a good lie. Latent homosexual, Third Mask people, as Orwell and I have tried to tell you, tend to be just the opposite. They tend to cover up or deny all new information because they are afraid of all change and information that might cause change because they associate change with the removal of their masks, which, owing to homophobia, they cannot do. *The most insane people, people who are both religious and Third Mask latent homosexuals, tend to both cover up or deny the truth and actively spread lies whenever they deem it to be in their material or class interest. The same insane K class, latent homosexuals, Christians and Jews that dominate our commercial and political world thoroughly dominate and control academia. I know what I’m telling you not just from theory but from personal experience. The richest scoundrels of both the USA and China have used almost every carrot and stick to try to manipulate me and gain editorial control over this book. They’ve attempted to bribe me with every kind of carrot and have bludgeoned me with every kind of stick. Mostly outside of academia but in the publishing world are a few R class, militant partisans who believe in fighting fire with fire. They are quick to invent and spread whatever lie might suit their immediate ends. I disagree with them too.*

I believe that we can never have a sustainable and civilized world until we become honest with ourselves and others and that there is never any better time to start than now. Refusing to cooperate with the scoundrels and being militantly honest makes my life materially difficult, condemns me to poverty and oppression; but it is the key to my intellectual success, to my mastery of all the social sciences.

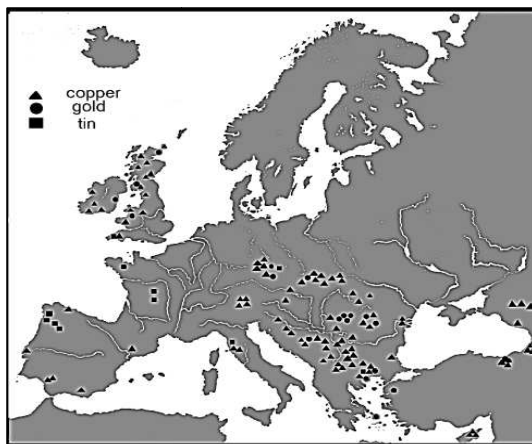
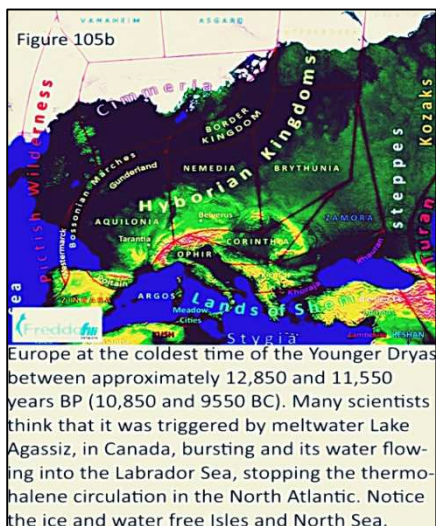


Figure 105a: Copper, tin and gold sources in Europe (After J. M. Cole's and A. F. Harding's, "The Bronze Age in Europe," Methuen and Co.



Europe at the coldest time of the Younger Dryas between approximately 12,850 and 11,550 years BP (10,850 and 9550 BC). Many scientists think that it was triggered by meltwater Lake Agassiz, in Canada, bursting and its water flowing into the Labrador Sea, stopping the thermohaline circulation in the North Atlantic. Notice the ice and water free Isles and North Sea.

Even in archaeology, where the elite scoundrels are working so hard to control the field and what gets released to the public, I have been able to put it all together! I don't know of any important question in archaeology that I haven't found the answer for, and I'll give you the answers in the next 160 pages. If I leave anything important out, write me. I generally need to study an issue and sleep on it for only a few nights to come up with the answer.

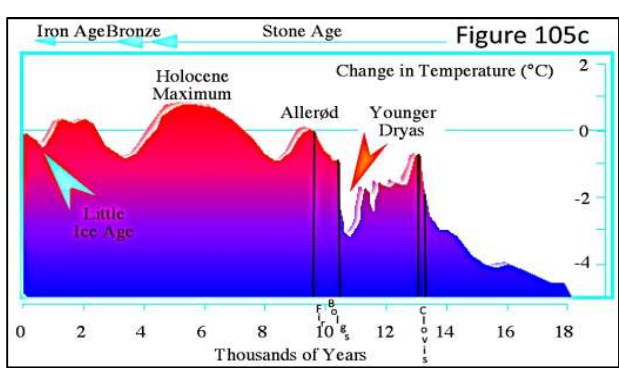
*Just as unswerving honesty is necessary for science and progress, the converse is also true. Even the first, little lie became a slippery slope. The very first lie (i.e. the compromised identity of the original sin victims) begot self-hatred, which begot fear, which begot a desire for punishment (as a means of ending the fear), which produced more negative behavior, which produced another lie, etc. **Humanity is currently drowning in lies. This is what Daniel Boorstin, page 108, above, tried to tell us. His message simply wasn't forceful enough, and it was improperly confined to Americans. The dishonesty is universal. All of humanity is drowning in lies, lies that may have already doomed us, totally demoralized us psychologically. Long before an exchange of nuclear strikes or another great flood can finish us off, humanity will have died psychologically.***

Recall that the Fir Bolgs claimed to have been Nemed's people, to have been the first people in Ireland and to have been driven out by the Fomorians. They

said that they had gone to Greece where they were oppressed; they were made to put clay, which they carried in bags, on stony ground. Later, “Two hundred and thirty years after Nemed,” they made their bags into boats and returned to Ireland. (Cf. O’Rahilly: 46, citing the *Book of Ballymote* 29 a 1; *The Book of Lecan* fo. 276 a.1.48-49; and *Genealogical Tracts*, ed. T. O Raithbheartaigh.) O’Rahilly believed that this arrival of the Fir Bolgs was just one more mendacious invasion tale.

But tin was always scarce in Europe and the Mid-East; and since bronze is much harder than copper but requires eleven percent tin, finding tin was the big Bronze Age problem. (See the metals map, Figure 105a.) Between 2700 and 1700 B.C., tin disappeared entirely from Sumer and Mesopotamia. Mesopotamians reverted to copper as the Egyptians had always done. Anatolian tin mines had either been exhausted or not yet discovered. They got their tin from the Assyrians, who got it from some eastern source. (Cf. Coon, 1977: 241, 246, 248)

Moreover, in what is now southern Bulgaria, many of the tell settlements



were abandoned at the end of the Fourth Millennium and never reoccupied. One tribe, the Domini, seems to have disappeared (Champion *et al.*: 160, 162). Whether the exodus was owing to local raiding, the depletion of the soil or the depletion of the tin is not yet clear. But were any of these people the Fir Bolgs, the

Fir-Domnan and the Galioin? Curiously, the language of the Fir Bolgs and their pliable, break-away brothers, the Érainn” (who chose to change their name and oral history rather than displease their conquerors, the Goidelic Celts), is known to have been “dark, obscure and dense.” Though the language is not recoverable, it is known to have employed “unusual words and word forms” (O’Rahilly: 84, citing *Sanas Cormaic*, ed. Meyer [*Anecdota* IV]). If the Fir Bolgs (and most of the Belgae or Pelasgians) had indeed started to come back to Ireland after being five thousand years in Greece or the Carpathian Basin, they certainly would have spoken a language that was incomprehensible to their new hosts. This “five-thousand-year interval” assures us that their mythology is honest and accurate. They claimed to have left northwestern Europe, what is now the British Isles, at that time because “the Fomorians drove them out.” Figure 105b shows what Europe looked like 10.9 kya, during the depths of the Younger Dryas.

Figure 105c shows the time periods of great flooding when the Lenape and other Clovis people left Asia for North America and the when the Fir Bolgs left Northern Europe for Greece. Although the right-most part of this graph, from the right-most peak to the right-most terminus is out of accord with the latest and best Vostok Ice Core data (Figure 10b) and needs to be shifted about three eighths inches to the right, this graph gives us a bird's eye view of the Younger Dryas and the Holocene (the present interglacial). Not only does the Fir Bolgs date roughly accord with this record for the ice cycle, but they also retained a primitive, dreamlike myth that verifies their claim. It is the primitive precursor of the Polyphemus (Cyclops) myth that was later incorporated into Homer's *Odyssey*. It is one of several that appear to have been compounded into "The Birth of Fin McCumhail and The Origin of The Fenians" (Curtin: 1894). I emboldened the unique portions that differ from Homer's *Odyssey* (starring Odysseus). The complete myth is in my *Irish Mythology: Passageway to Prehistory*. Here it is:

Fin and Bran went on till they came to a great cave, in which they found a herd of goats. At the further end of the cave was a smoldering fire. The two lay down to rest.

A couple of hours later, in came a giant with a salmon in his hand. This giant was of awful height; he had but one eye, and that in the middle of his forehead, as large as the sun in heaven.

When he saw Fin, he called out: "Here, take this salmon and roast it; but be careful, for if you raise a single blister on it I'll cut the head off you. *I've followed this salmon for three days and three nights without stopping, and I never let it out of my sight, for it is the most wonderful salmon in the world.*"

The giant lay down to sleep in the middle of the cave. Fin spitted the salmon, and held it over the fire.

The minute the giant closed the one eye in his head, he began to snore. Every time he drew breath into his body, he dragged Fin, the spit, the salmon, Bran, and all the goats to his mouth; and every time he drove a breath out of himself, he threw them back to the places they were in before. Fin was drawn time after time to the mouth of the giant with such force, that he was in dread of going down his throat.

When partly cooked, a blister rose on the salmon. Fin pressed the place with his thumb, to know could he break the blister, and hide from the giant the harm that was done. But he burned his thumb, and, to ease the pain, *put it between his teeth, and gnawed the skin to the*

flesh, the flesh to the bone, the bone to the marrow; and when he had tasted the marrow, he received the knowledge of all things.

This thumb gnawing, which Fin resorts to again and again, says several things. First, deep inside us, buried within the unconscious is the knowledge of (many) things. Second, gnawing on skin, flesh and bone marrow suggests cannibalism, the practice of which recovers (by homeopathic magic) the knowledge that our cannibal ancestors possessed. Third, the development of our prehensile thumb was fundamental in the transition from ape to man. The ability of the human thumb to manipulate tools and the struggle to develop and select for enhanced neuro-motor control of the thumb and other fingers was an important evolutionary process. The German-speaking peoples have a stone-old expression: *Ich drücke Ihnen den Daumen*. The closest English equivalent of this is: I wish you luck. But literally translated it says: I press my thumb for you. The chewing and the pressing have the same prehistoric origin in fact: the *Homo sapiens* thumb, which reversed the comparative lengths of the first and second pollical digits from what they were in the *Homo erectus* thumb, represented a subtle but tremendous advance. [See v1-231, “Nuada of the Silver Hand” at v2-236, Enkidu’s hand gets paralyzed on a gate at v1-359 and the Cheyenne myth, “The Hand Game” at v2-237.] Fintann, the Salmon of Knowledge (Figure 62b), also became a part of this myth and Finn’s thumb chewing. Thanks to the Gaelic research of Grigory Bondarenko (his pages 2-3), I’ll be able to reveal Fintann’s origins in Appendix H. Continuing with the original Irish Cyclops myth...

Next moment, he was drawn by the breath of the giant right up to his face, and, knowing from his thumb what to do, he plunged the hot spit into the sleeping eye of the giant and destroyed it. [H *True to the prehistoric past, the giant (Homo erectus) is attacked with the hot spit (an arrow).*

That instant the giant with a single bound was at the low entrance of the cave, and, standing with his back to the wall and a foot on each side of the opening, roared out: “You’ll not leave this place alive.” [H *Wounded Neanderthal would have been terrifying to behold!*]

Now Fin killed the largest goat, skinned him as quickly as he could, then putting the skin on himself he drove the herd to where the giant stood; the goats passed out one by one between his legs. When the great goat came, the giant took him by the horns. Fin slipped from the skin, and ran out.

Notice that in the Greek version, Odysseus only clings to the belly of the animal. This mere “clinging” is further from the original meaning of the myth. The wooly hide is a displacement for the hairy hide of *Homo erectus*. Disguising oneself as a goat is symbolic of disguising oneself as *Homo erectus*. Being an earlier branch on the hominid tree, *Homo erectus* was more ape-like than us in every way. Continuing...

“Oh, you've escaped,” said the giant, “but before we part let me make you a present.”

“I'm afraid to go near you,” said Fin; “if you wish to give me a present, put it out this way, and then go back.”

The giant placed a ring on the ground, then went back. Fin took up the ring and put it on the end of his little finger above the first joint. It clung so firmly that no man in the world could have taken it off.

The giant then called out, “Where are you?”

“On Fin's finger,” cried the ring.

That instant the giant sprang at Fin and almost came down on his head, thinking in this way to crush him to bits. Fin sprang to a distance.

Again, the giant asked, “Where are you?”

The “ring” condenses a shackle, a cowbell and something else. Notice that Fin put it, “on the end of his little finger above the first joint.” No one does this. But something else was done with the least-used joints of fingers, one joint at a time. Continuing...

“On Fin's finger,” answered the ring.

Again, the giant made a leap, coming down just in front of Fin. Many times, he called and many times almost caught Fin, who could not escape with the ring on his finger. While in this terrible struggle, not knowing how to escape, Bran ran up and asked: “Why don't you chew your thumb?”

Fin bit his thumb to the marrow, and then knew what to do. He took the knife with which he had skinned the goat, cut off his finger at the first joint, and threw it, with the ring still on, into a deep bog nearby.

Primitive hunters are known to sacrifice joints of their fingers to the gods for better luck in hunting. Some of the motivation for these finger sacrifices derives

from ongoing guilt vis-à-vis the animals that they kill. (See Campbell, 1959: 229-230, 288-289, 375.) But the practice probably started after the Deluge, and the greatest part of the motivation for it derives from guilt and fear vis-à-vis killing *Homo erectus*. Cutting off joints of fingers and giving the *Homo erectus* gods the fingers that let the arrows fly that killed them would have been a replacement idea for the fear that *Homo erectus* would take revenge in kind.

Again, the giant called out, “Where are you?” and the ring answered, “On Fin’s finger.”

Straightway the giant sprang towards the voice, sank to his shoulders in the bog, and stayed there.

In this Irish version, the monster is just a one-eyed giant. He is not a generic Greek “Cyclops.” “Polyphemus,” the individual name of Homer’s Cyclops, probably means “many sounds.” “Many sounds” may describe the many foreign voices that told Neolithic Greeks about the disaster that giants (“Fomorians”) had wrought in their native land.

Moreover, and as I noted, unlike the Homeric myth wherein his one eye is understood by familiar readers, here he is defined as “having one big eye, in the middle of his forehead, as large as the sun.” What is understood in this original, Pleistocene, post-Species War version is that “giants” (Neanderthals) eat *Homo sapiens*. The cannibalism that is explicitly stated in Homer’s version of the myth (several of Odysseus’s men are eaten) is understood in this original Irish version. Everything about the Irish version testifies to its greater antiquity.

Now, for the giant to follow a salmon for three days suggests something vital. It is the same something, for which the ring closing around the finger is a microcosmic symbol. Do you see it?

It suggests that all the land is flooded, which was true of most of what is now England and all of what is now Ireland during periods of rapid glacial thaw. That’s why there are no snakes in Ireland!

But when the Fir Bolgs/ “Beaker Folk” returned to Ireland from Greece or an area around the Black Sea, it was with the knowledge of how to make bronze. Certainly, some of them, who had been among the “Greek” or East Balkan peoples who had run out of tin, original inhabitants of Ireland or not, would have hit upon a winning strategy for finding new supplies of it. The winning strategy would have been as follows: load two or three boats (currachs) with a dozen or so good-looking, well- but discreetly-armed and affable men and follow the coastline west; carry samples of tin and perhaps gold and arsenic ore (arsenic is an adequate substitute for tin in bronze); stop intermittently and ask natives if they have seen heavy ores like the samples -- befriending or bribing them as

necessary; once a source is found, note the location carefully; fetch tribe and precious bronze tools and weapons that can be bartered for purchase of the ore-rich property; operate bronze works in utmost secrecy; sacrifice female babies who would grow up to marry young men that would learn and disseminate the trade; and instruct sons to opportunely marry daughters of local chiefs. It was with a similar strategy that the Dutch bought Manhattan Island for twenty-five dollars-worth of beads and trinkets, and I submit that it was by a strategy like the above that men from south-eastern Europe found and developed the tin mines of Portugal, Spain and Britain. Neolithic men, accustomed to looking among rocks for flint and chert, would have noticed the heavy, colored, ore-bearing rocks and would have thought nothing of pointing them out to newcomers who came to cunningly exploit mineral wealth. Do you recall Frazer informing us (v2-203) that the English, the French and the Southern Slavs share the distinction of having best-preserved at least one odd ritual (the Yule log)?

The deliberate introduction of the Bronze Age to Europe was...the work of [*H this*] ...metalworking center, in Spain and Portugal. From there, about 2,000 B.C, the Bell-Beaker people (so called from the elaborately decorated bell-shaped beakers found in all their graves) traveled in small groups as far as Czechoslovakia, Poland, Sicily and Great Britain. Wherever they went, they seem to have helped exploit local sources of copper and tin, and undoubtedly traded bronze to the “natives” when no local source existed. They seem too to have encouraged the exploitation of many other primary products, mainly of a luxury trade nature, including gold, amber, jet and perhaps other more perishable luxuries (such as furs). –Bibby⁸¹

Professors Burgess and O’Rahilly and others (including most of the present-day ruling class of the British Isles) do not want to believe that there was a Beaker Folk, corresponding to the Fir Bolgs, the early Britons and the Belgae in general. They prefer to believe that most innovations were spread gradually from one contiguous trading area to another across Europe. Yet Iman Wilkens has inadvertently put forth powerful evidence to support the older notion of the Beaker Folk as representing a revolution in Bronze Age culture. “Pelasgians,”

⁸¹ Incidentally, the Americana Encyclopedia did not choose Geoffrey Bibby to write its article on bronze without good reason. He is with the Prehistoric Museum in Aarhus Denmark. In 1953, working with Peter Glob in the islands off Bahrain, Bibby brought to light the first traces of the Kingdom of Dilmaun, a lost kingdom that, from 4000 B.C. onwards, was at the crossroads of trade between Mesopotamia and the Indus Valley.



which, as we said after Wilkens, is ancestral to “Belgae” (including Fir “Bolgs” and “Britons”) means “Sea People.” It is cognate with the Greek *pelagos*, which meant “flat surface” or “both of land and sea.” As of the late second millennium and the Trojan War, which we’ll discuss in Appendix F, it referred to the people of the northern European lowlands. (Cf. Wilkens: 107)

The name “Sea People” suggests that these were a distinct people who came by and remained by the sea.

So, although O’Rahilly may be right in saying that “Fir Bolgs” did not mean men of bags (bag-like, hide-covered ships), the actual meaning of “Fir Bolgs” and “Belgae” carries many of the same implications.

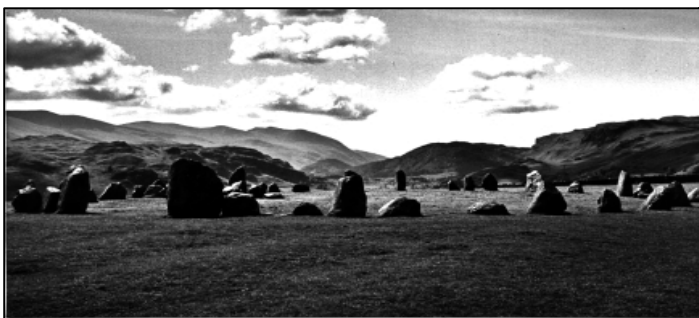


Figure 106: Early ring monument, stone circle, henge or cromlech at Castlerigg, near Keswick, Cumbria, England (Photo by Janet and Colin Bord, Corwen Clwyd)

Now, as I mentioned above, Neolithic men had to look closely at rocks in their search for flint and chert. They would have noticed the unusual rocks in their localities. From Cantabria and other Spanish and Portuguese ports, these

“prospecting” Sea Peoples would only have had to sail due north and question the natives about the ore for which they were looking. In fact, “Cambridge” is apparently the equivalent of the Middle Latin *Cantabrigia*. Cambridge and the plains of Cambridge were named after Cantabria, an earlier stop on the Fir Bolgs’ tin-searching journey. A fleet in the Wash (the big bay, sea basin, off the southeastern coast of England), a militarily-strategic point north of what is now Cambridge, would have enabled the lords of the rich Cornwall tin deposits to control sea traffic in and out of the English Channel to safe-guard the world tin monopoly that they founded. See Figure 105d. But here we are jumping too far ahead in our story of British prehistory.

Gordon Childe, the father of British archaeology, repeatedly stressed the strong evidence for cultural contacts between the rich Wessex Culture (that mined and monopolized the Cornwall tin) and Mycenae, “resemblances that may be individually fortuitous; but their cumulative effects are too remarkable to

dismiss..." (Brown: 87). Of course, the later resemblances were owing to the tin trade and the conquest we shall consider in Appendix F. However, Childe's description of the *direction* of all learning and innovation as having moved from the eastern Mediterranean to the north and west has been thoroughly discredited. Recall also that Caesar was amazed at the number of "Celts" who were knowledgeable of Greek. These "Celts" may have been descendants of the Belgae, the continental relatives of the Fir Bolgs who came into the British Isles in the early third millennium. Another similarity between southeastern Europe and the people who brought the Beaker and bronze culture to the British Isles is that they both eschewed collective burial (Champion *et al.*: 175).

Those of you with your thinking caps on will note also that the ice age terrors that spawned solar worship would not have been operative in southeastern Europe. Now see Figure 106, below, an early ring monument or cromlech. The ring monuments (that were built between 3200 and 2750 B.C. under the aegis of the Fir Bolgs and were most popular between 2000 and 1600 B.C.) coincided with a modified solar ideology. Their locations reflect local Species War knowledge that the Fir Bolgs could not have picked up in Greece.

Wrathful, Bronze Age gods were the *immediate and direct* threat. They needed to be appeased. Recall from Diodorus' account of the "Atlantean" myth on page 219, that in this Atlantean solar myth, Helius and the sun were incidental to the direct conflict between the Titans and men. Helius, in that myth, is characteristic of Bronze Age mythology. He is a weak sun god. The Bronze Age men, more secure in their knowledge of navigation, astronomy, farming and the climate of their age, were not afraid that the sun would entirely disappear. As we'll see when we review the findings of Mr. Iman Wilkens, Bronze Age men navigated the entire Atlantic Ocean in their search for tin. When the setting sun appeared no bigger to them in the western Atlantic than it did in the eastern Atlantic, they must have called into question the solar mythology of the previous age. Some of these early navigators may even have reasoned that the world is round. Why was the navigational and geographic knowledge of Bronze Age seamen lost, and why did it need to be rediscovered three millennia later? When iron replaced bronze, coal and iron were plentiful. Men no longer needed to risk their lives plying the sea in search of arsenic or tin and copper for bronze making.

So, we have analyzed the dolmens, the stone avenues and the collective chamber-tombs (solar ships), I hope to your satisfaction. It is likely that the later, individual varieties of burial cairns and mounds were -- to the extent that they resembled their forerunners -- degenerate forms. But somewhere in the heavens on high, Mr. Mencken is pointing at the stone circles and daring us to explain these remaining ogres "that sit calmly licking their chops."

Patience Old Boy. We Mid-westerners are slow talkers.

“The orthodox henge,” said O’Kelly, “consists of a bank and ditch, the latter usually internal, surrounding a roughly circular area within which may be features such as stone setting, postholes, burials and so forth” (O’Kelly: 132). They were built between 3200 B.C. and 1650 B.C. (Burgess: 325). Everything about the henges suggests that they were used for ceremonial purposes.

There is one reference to a stone circle in the Bible:

And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests that bare the

ark of the covenant stood: and they are there unto this day. --Joshua 4: 8-9



Figure 107: Aerial view of Stonehenge with heel stone in the foreground (Photo by Aerofilms, Hertfordshire, England)

As you’ll see, the feet of the ark’s bearers would not have formed a circle anywhere near as big as that of the megalithic stone circles. Moreover, if these stone circles are of the same early Neolithic, sacred class as the

others that we’ve reviewed, then they greatly predated the Israelites.

As you will see and should be able to guess, the stone circles are readily and most significantly divided into two sub-classes. The Roops noticed this. *Stonehenge*, the recent book by Peter and Connie Roop from which this map and some of my data is taken, is very interesting and informative. But I shall take issue with the Roops over their traditional designations of stone circle sub-classes. The important sub-classes are not “with and without center stones,” but “with and without concentric circles.”

Oh! Before I proceed any further, a disclaimer is in order: the lords of our modern world do not recognize me as an expert on anything. Although I scored in the top two percentiles on the Multistate Bar Exam, first time taking it, immediately after law school, they claim that I’m unfit to practice law. I’ve also been shut out of teaching positions and five other professions that I’m trained and

(I think) qualified for. I must consider myself fortunate when I'm allowed to work any kind of job. Thus forewarned of your author's pariah status, perhaps, before I offer my analysis of the henges, you would prefer to let the various experts weigh in. Perhaps you'd prefer the opinions of those who have enjoyed the confidence of the ruling class through the ages.

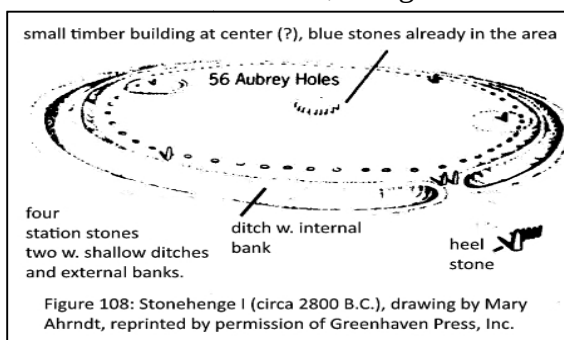
The twelfth-century English writer and historian, Geoffrey of Monmouth, first recorded in his famous book, *History of the Kings of Britain*, that Merlin, the magician of King Arthur's court, used magic to construct Stonehenge and mark the burial place of slain British princes. (Cf. the Roops: 25-27) Christian legend had it that the devil had built Stonehenge and some of the other megaliths. Over the years, religious fanatics disassembled and removed or destroyed many of the megaliths. Naturally.

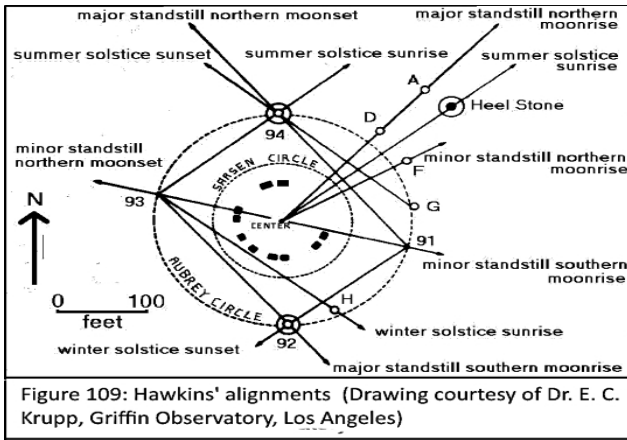
Figure 107, above, shows an aerial view of Stonehenge as it looks today. The smaller (in circumference), outer ring of upright "sarsens" consists of stones that are each close to forty tons and sixteen feet tall. In 1620, King James was intrigued by an excavation ordered by the Duke of Buckingham that uncovered stag and bull horns, arrow points, rusty armor, charcoal and rotten bones (maybe human) at the center of Stonehenge. James ordered his chief architect and Surveyor-General of Works to investigate. Though the monument's only inscriptions are carved daggers, long believed to represent the daggers of Mycenaean royalty that appeared circa 1500 B.C., Inigo Jones assured the King that Stonehenge had to have been built by the Romans.

In 1663, King Charles II asked his friend John Aubrey to study Stonehenge. Aubrey discovered the fifty-six outer holes that bear his name and are depicted in Figure 108, below. In 1921, an archaeological dig determined that most of these holes contained human bones. Since then, large, near-by pockets of human bones have been excavated at Stonehenge. And most of the other ring monuments have produced cremations. (Cf. Burgess: 308-309)

Three archaeological digs at Stonehenge in the 20th Century and radiocarbon dating have concluded that the first building at Stonehenge (the most enduring and magnificent of the world's megaliths) began circa 2600 B.C.

Stonehenge was apparently built or rebuilt at least three times, as described in Professor Richard Atkinson's book, *Stonehenge*. Figure 108 shows the first





incarnation. Pre-Celtic people that archaeologists refer to as the Wessex culture people, whom I equate with the Fir Bolgs and their cousins in England who are known by a more famous name, completed the third stage around 2000 B.C. Your taxi-driver believes that the Fir Bolgs (and their cousins) inspired the building of all

three stages. Following Atkinson and others, the Roops give interesting and detailed descriptions of the primitive tools and building methods used.

For our purposes, we are chiefly interested in the religious significance of the various designs of Stonehenge (I, II, and III) and earlier stone circles, *henges* or *cromlechs*. We want to determine (as we have already done with the dolmens, chamber-tombs and stone alignments or avenues) the meaning of those designs within the conscious or unconscious minds of the builders. We shall proceed to analyze those designs; but first, we would be grossly negligent if we failed to cite the most recent and popular expert on the stone circles. He is no less than a Harvard astronomer; and since the 1965 publication of Professor Gerald S. Hawkins's popular, *Stonehenge Decoded*, the dominant trend has been to disregard or deny that the cromlechs (stone circles) have any religious significance! (Obviously, more than a few wishful thinkers would like to portray our savage British ancestors in pastel colors, as celebrities who would be welcome guests for tea.)

Hawkins pointed out that the heel stone, which is on the avenue that leads away from Stonehenge to the northeast, forms an axis with both the center of the monument and the point on the horizon where the sun rises at summer solstice. (See Figure 107.) Hawkins proceeded to use computer calculations and astronomical data to demonstrate that axes drawn between various sarsens and Aubrey holes could be used to predict a host of other celestial events. He concluded that Stonehenge had been built for wholly astronomical purposes, that it was in fact a giant, sophisticated calendar, a computer for determining the time of year. (See Figure 109, above.)

Hawkins' critics, most notably Astronomy Professor Fred Hoyle of Cambridge, have pointed out that many of Hawkins' celestial events vary widely in their points of appearance on the horizon over time. Moreover, with all the circles of sarsens and holes of which Stonehenge has consisted during its three

incarnations, it would indeed be surprising if any celestial event were not predictably in line with one or more of all the possible axes. As for Stonehenge's designed utility in predicting the summer solstice, this has not been refuted since Dr. William Stikeley pointed it out in 1740 (Roops: 43).

That the Wessex Culture, the Beaker Folk, Sea People or the Fir Bolgs (or their Brit cousins by another name) were great astronomers, in their day, cannot be doubted. Their relative sophistication as astronomers further suggests that the new leaders and bearers of the Bell Beaker assemblage were sailors who had come to the isles from distant places because early sailors navigated by the stars.

But, as Hawkins admits, to predict the axis of the solstice, one needs only two stones. If the builders' motives had been only to predict the solstice, then why would they have devoted the labor equivalent of 1500 men working for ten years to build the massive and complex monument that was Stonehenge III? (See *The New How It Works: Encyclopedia of Science and Invention*, v. 19, p. 2623 for the labor statistic.)

And finally, in early times, astronomy, astrology and religion were one; and they were the specialty of the priesthood. Nothing could be more absurd than to juxtapose early religion with "the heavens." One may as well contend, "I'm full of guilt and fear, but I'm not religious."

Kenton (his page 7) says, "Everywhere fables arose populating the skies with gods, demons and heroes. Gradually the heavens were hung with myths, every people adding their own version, until eventually in each culture a complex hierarchy of celestial beings was formulated, who watched, judged and manipulated the lives of men below."

More specifically and as I've already said, all the constellations that most of our ancestors "saw" in the sky appear to have been totem animals or more explicit representations of *Homo erectus* and the Species War. This earliest Rorschach test could only produce results that, on average, reflected man's universal obsessions, the obsessions of the Oedipal and Fraternal Complexes. They projected the symbols of their obsessions all around them, especially upon the sky because of their acute dependence upon the sun, because of their Pleistocene memories and -- if I may make a slight concession to the naturists -- because of the similar awe and wonder that the sky evokes within us.

The Greeks (and later the Romans) believed that Eurynome had set a Titan and a Titaness over each celestial body. (Cf. Graves: 27-30.) For primitives, especially westerners and others traumatized by the primal deed, the Species War and the Great Flood, it was the gods -- the ambivalent objects of their Oedipal and Fraternal Complexes -- who controlled the forces of nature. For the celestial gods to forgive men for their sins and perform beneficently, especially at those times

when they were inclined to change the sun's direction of flight, they needed the revenge that was owed to them. They had to be surfeited with human blood.

More than any other structure, the observatories of primitive religious men, neurotic men who were still very vulnerable to the vagaries of nature, had to be structured as a stage production set befitting the drama that they needed to act out to appease the gods. Now let's see how Stonehenge I, II and III and the other stone circles accomplished this.

Let's analyze the simpler cromlechs (stone circles, ring monuments or henges) first. The significant difference between the cromlechs is not whether they have center stones, as some have believed. They should be classified according to the neurotic complex (Oedipal or Fraternal) that they manifest. The prehistoric aspect of the Oedipal Complex is the primal deed. It marked the beginning of civilization. It occurred in the time of *Homo erectus* and long preceded the Species War. It would be more simply and primitively represented: one circle of comparatively small stones with several, one or no stones in the center. See, for example, Figure 106. The earliest of these might even have been built by *Homo erectus* and used for sacrifices to the primal father.

Recall also that neurotic symptoms are half-measures. Something is always left out or compromised by the expression of its opposite. With the most primitive (original sin) cromlechs, it is often the stone at the center, the one symbolizing the primordial father that is left out. There is a part of every one of us that would readily substitute for that missing rock (would readily be a primal father): our Ids. As we've seen, our immediate ancestors generally sacrificed only animals to the primal father. *Homo erectus* sacrifices to him would have been at the center and would have both substituted for the primal father in repetitiously -compulsive reenactment of the deed and served to propitiate him.

Generally, the larger, more elaborate cromlechs, having two or more but often seven concentric circles, are symbolic of the Fraternal Complex. Look at the Fraternal cromlech in Figure 110. It is known as Woodhenge and is near

Stonehenge. By design, the cromlech has seven concentric rings representing the ongoing, contemporary aspect of the Fraternal Complex. Excavation of its center produced a child's skull that had been split open. (At this late stop on our world

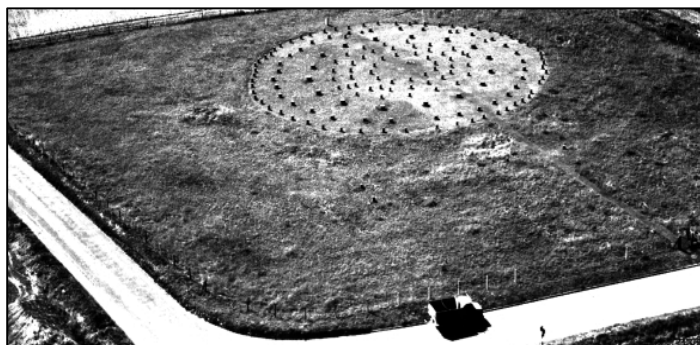


Figure 110: Woodhenge: notice that if one includes the center, under which human remains have been found, the concentric rings are seven in number. Like the number seven, Woodhenge is associated w. Fraternal ambivalence.

tour, you know not to expect to find sacrificial remains at these monuments.)

The impetus for the design of the Fraternal cromlech may have derived from cup and ring markings. Recall that the sacrificial ground at Ingenio Valley, Nazca had the same spiral design on it. Maria Reiche noticed also that they resemble coiled snakes (v2-133)! The same old struggle between “good guys” and “bad guys” is represented here. But now, in the Bronze Age, the sun is largely out of the picture and the demons and gods have resumed their human-like form as Titans or giants (*Homo erectus* still at large) vs. the gods (dead, propitiated *Homo erectus*) and their *Homo sapiens* allies.

Now, with respect to Stonehenge and its several designs, the most recent and sophisticated of the Fraternal cromlechs, note most generally that the gods (*Homo sapiens*, hybrids and *Homo erectus*) would have consistently been represented at the ceremonial center. We can assume this because the *Homo sapiens* mythmakers and the gods who “protected them” were -- from their own point of view -- the center of the universe. The “bad guys” (both the *Homo erecti* feared to be at large and other peoples on whom genetic hostility was projected) were in the outer world. They would have generally been represented at the cromlech’s outer circles. Also, this arrangement would have allowed the spectators a better view of the blood and gore!

Figure108 shows Stonehenge I. The circle of large, blue stones at the center represents the *Homo sapiens* Species War gods. The lower Aubrey holes must have originally contained stakes to which the sacrificial victims were bound. They correspond to giants or Titans still at large. To propitiate and appease the angry *Homo erectus* gods, these sacrificial *passion plays* had to end with the sacrifice of numerous bad guys and (in so far as the victims were all *Homo sapiens*) reverse the actual outcome of the Species War. *Homo sapiens* victims were sacrificed and at the grandest and most public celebrations of these passion plays, the bodies were then burned in Deluge bonfires atop great mounds, such as Silbury “Hill.” Look again at Figure 96b, above; and notice how close Silbury Mound is to Stonehenge. The mound, the henge and the barrow were all part of the same ceremonial center here in the “Land of the Dead,” the last stronghold of *Homo erectus*, the holy prehistoric center of spiritual knowledge. Notice too, from Figure 96b, that the Avebury ring had to have been built first. As repetition compulsion eased the priests’ superego censorship (and pursuant to Freud’s law of symptoms ever more nearly resembling the original trauma), the designs for the henge got better and better. At the critical times of the year -- solstices, equinoxes, sowing and reaping and All Hallow’s Eve -- the Wiltshire Complex would have provided the central model for ceremonies that all the local centers

imitated and looked to for spiritual and moral guidance.⁸² (It was akin to Americans looking to the nightclubs of their biggest cities on New Year's Eve for guidance in love and romance.) That's why the Deluge bonfire for burning the bodies had to be atop a high mound – so that it could be seen from afar, especially from smaller mounds in the distance at local centers where smaller but otherwise identical ceremonies were performed. There are no human remains atop these mounds. Don't even look for them, Richard Leakey. The ashes were in great demand as fertilizer for the fields. By the way, I first read about Silbury "Hill" only twenty-four hours prior to writing this. If any of you folks who are permitted to work as archaeologists or anthropologists have any questions that I have left unanswered in this three-volume work, you may submit them to me: davidhuttner@yahoo.com.

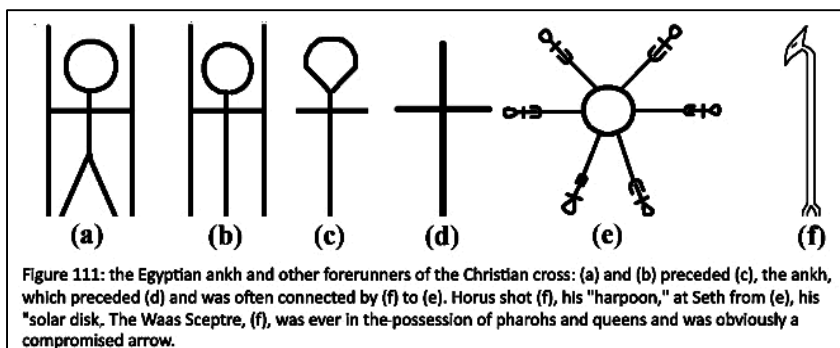
This is macabre, but I probably should go into a bit more detail about the killing. The victims were tied to posts (later, at Stonehenge, large sarsen⁸³ stones) and shot full of arrows. Also, these passion plays gave rise to the county's name, to "Wiltshire." Shoot enough arrows into a person tied to a post, "sarsen," tree trunk or cross; and at the point of death, his head falls to one side and he *wilts* as does a flower. This is the connection between flowers, picking blossoming branches (or the fruit that replaces the blossoms) from a tree and human sacrifice. *Confirm that the picking of forbidden fruit in Genesis 3 has exactly the same meaning as picking flowering branches from the tree in Aztec Tamoanchan.*

The ditch provided the dirt for the bank. They would have been much deeper and higher than they are today. The bank provided an early grandstand for these popular spectacles that were the early equals of public hangings. "Grandstand" was probably coined on these occasions. At Stonehenge III, the *orthostats* on top may have provided the box seats for spectators. These sacred passion plays were probably also the forerunners of theatrical productions, for which round or oval theaters and amphitheaters were later built. Greek *amphitheater* means theater with seats on all sides.

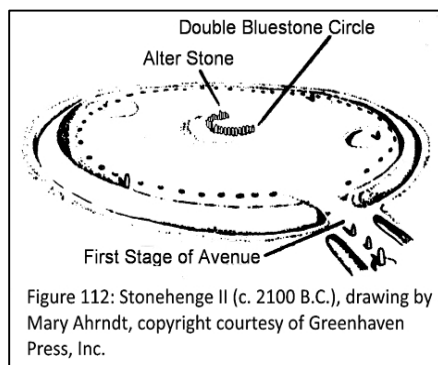
⁸² The guiding message was always the same: the prehistoric equivalent of "Praise the Lord and pass the ammunition."

⁸³ By the way, Wikipedia informs us that "sarsen" is an abbreviation of "Saracen;" so I suspect that Stonehenge and perhaps a few other ring monuments were revived during the crusades for the murdering of Muslims or other non-Christians.

Doubtes
t thou that
Stonehenge
victims were
made to
suffer the
fate of
Homo
erectus? Do
you recall



Durán telling us in Chapter 35 about the Aztec rite of *Chicomecoatl* (v2-372) wherein prisoners of war were crucified upon high scaffolding and shot with arrows? Do you recall how the Quechua Indians of *Pacarigtambo*, during their Festival of Saint Peter, "erect scaffolding and hoist onto it an image of Christ" (v2-134)? Obviously, the cross has a universal meaning! Figures 111 (a), (b), (c) and (d), below, show what I believe to be the progression of distortions that, starting with a stick-figure drawing of a man bound to a tree, resulted in the cross. In Figure 111, below, (c) is the ankh or *crux ansata*, a very common and sacred symbol of the ancient Egyptians. It was said to be symbolic of "life," but this is obviously a reaction formation. Its appearance in the hands of or around the necks of the dead gods suggests otherwise. The noose-like shape of the top of the ankh may also suggest that many *Homo erectus* were hung to death. Figure 111 (e) shows the ankh as it often appeared, attached to the winged disk of Ra the sun god. (Cf. Barrett: 47-49) This glyph obviously suggests that the "wings" of the sun (the arrows or the warriors of "the fiery disk" or the "flaming eye" of the sun god, Ra) took the ankhs up to heaven (killed the *Homo erecti*). These wings (arrows) of the sun god became compromised as the "harpoon" that Horus "shot" from the winged disk, to castrate Seth. This "harpoon" was independently represented as the Waas Sceptre (Figure 111 [f]), which had an animated head variously described as a fox, a dog or a phoenix. The Waas Sceptre was a symbol of the power of every reigning sun god (pharaoh).



Our Chinese ancestors also confirm this origin of the cross. In the ancient *Chuang-tzu*, "Chief Tzu-t'ui," a summer solstice sacrificial victim referenced in the seventh century B.C., "was a model of fealty, going so far as to cut a piece of

his flesh from his thigh to feed his lord, Duke Wen [of Chin]. But later when the Duke failed to reward him, he went off in a rage. [He withdrew to a forest and when the king tried to *smoke him out*] he *wrapped his arms around a tree and burned to death*" (Schneider: 139, *H emphasis mine*).

In Stonehenge II (Figure 112), the blue stones, representing the gods and their human allies, are increased in number and placed in two circles that are close together. The inner circle may represent women and children. The central altar stone suggests that, at this late time, priests were still hard at work, earning their living.

The horseshoe, in place of the circle, may have been adopted as a distortion that further compromised the symbolism as demanded by our ancestors' superegos. The Roops report (p. 69-70) that a double circle of holes for Stonehenge II had been dug and many of the stones placed. "However, for some mysterious reason, the circles were not completed. The massive stones that had already been erected were removed and all the holes filled in" (*Ibid.*).

Now, at some point, as the technical ability, population and mobile labor resources increased, it was decided that the large stone orthostats would be employed to represent the gods and hybrids. Large, surface deposits of the blue stone, which had previously represented the Species War gods, may have become exhausted. In Stonehenge III, the smaller, blue stones were apparently used to represent the *Homo sapiens* allies (the real Species War victors).

What's the significance of the color blue? The corpses of the Neanderthal victims of the Species War had been thrown in the (blue) water and had been burned and made to disappear into the (blue) sky. As is suggested by classical Greek mythology, sea gods like Poseidon or the Irish Manannan were thought to have ruled the island nations. Blue still provides the background for the British flag. *Homo sapiens*, especially priests and ruling elites identified ever more closely with the Neanderthal gods, the "gentry," and began to appropriate their color. The Roops confirm this interpretation, informing us that the early Britons identified themselves with the color blue. They wore elaborate blue tattoos. (*Cf.* Roops: 64) And remember the massive wickerwork giant that the peasants paraded and burned every spring at the Follies of Dunkirk? Frazer described the "giant's" traditional garb as a long *blue robe with gold stripes*. (See v2-207.) And do you remember Plato's mention of the color blue in his "Atlantis" tale? The ten kings of "Atlantis" were said to have worn *azure robes* when making sacrifices to Poseidon and holding court for the people. (See v1-54.) *Azure blue and everyone wearing it were identified with Homo erectus*.

Incidentally, after all the evidence we've seen for the close identification of the British and especially the Irish people with (the "good") Neanderthals, we can now verify Ann MacLarnon's informed speculation about *Homo erectus'* neural anatomy and speech limitations (v1-226-7).

Consider the bagpipes. The bagpipes, which are thought to have originated in the orient, were a sacred musical instrument for the Irish and Scotch-Irish. They were and still are played on all sorts of ceremonial occasions. In particular, they are played for calling men to and leading them into war. This instrument can only represent the voice of the gods. (In historical times, they still called the pipers that led men into battle the "screaming devils." Moreover, the feather bonnets that many pipers still wear simulate the thick black hair of *Homo erectus*.) How do the gods' or devils' voices sound? Each instrument has one to six *drone* pipes that accompany the melody played on the one or two chanter pipes that have finger holes. The single notes of the drone pipes create an eerie and haunting effect.

Neanderthal, bereft of control of stomach and chest muscles to control the breathing necessary for speech, would have produced a similar sort of drone when he spoke.⁸⁴ The droning hum of the bullroarer no doubt reflects the same physiology. So too do the droning sounds of the sitar, Gregorian and Tibetan chants and the chants of primitive peoples generally.

Now, returning to the color blue and its association with royalty and *Homo erectus*, especially in the British Isles and "Atlantis," look at the picture of Stonehenge III (Figure 113, above). Recall Freud's dictum that neurotic symptoms progress to ever more closely represent the unconscious idea. The proliferating Aubrey holes are still for the victims of sacrifice, but they have been increased to form -- in addition with the trilithons and blue stones -- *seven*

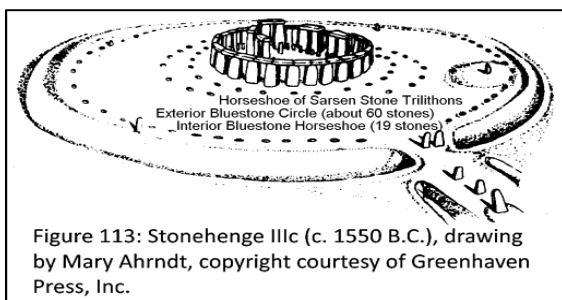


Figure 113: Stonehenge IIIc (c. 1550 B.C.), drawing by Mary Ahrndt, copyright courtesy of Greenhaven Press, Inc.

⁸⁴ Darwin and philologists of his day anticipated this finding. He cited some of these philologists before concluding the following. "When we treat of sexual selection we shall see that primeval man, or rather some early progenitor of man, probably used his voice largely, as does one of the gibbon-apes at the present day, in producing true musical cadences, that is in singing; we may conclude from a widely-spread analogy that this power would have been especially exerted during the courtship of the sexes, serving to express various emotions, as love, jealousy, triumph, and serving as a challenge to their rivals. The imitation by articulate sounds of musical cries might have given rise to words expressive of various complex emotions" (Darwin, 1871: i 56). Note too that women tend to value love and family life more than men do. Many female created languages of the Far East employ tones.

concentric circles. The circle of 60 blue stones would have to still represent the *Homo sapiens*. (As indicated by their number, they enjoyed perfect sex after the war was won.) But the inner horseshoe of five trilithons and the outer circle of trilithons can be interpreted in either of two ways. Without the corresponding mythology, it is impossible to be certain which of these two interpretations applies. Either the inner horseshoe of larger trilithons represents the gods and the hybrids and the outer circle of smaller trilithons duplicates the Aubrey holes in representing the “bad” *Homo erectus* “still at large” (the “giants” and “Fomorians”); or (more accurately and more likely) the larger inner horseshoe represents the hybrid “heroes of old,” the outer circle of smaller trilithons represents the gods and the Aubrey holes uniquely represent the “giants.” As we’ll see in Appendix E, the myrmidons and their leader Achilles (the largest and best warrior of Homer’s *Iliad*) were originally hybrids. Hybrids of most species are bigger and in many ways superior to their parents.

Now, look at the map in Figure 88a. Notice that almost all the cromlechs (or stone circles) are in western Britain and in the peninsular cul-de-sacs of Wales, Scotland and Ireland. Whoever located these monuments as they did in Ireland and England during the third millennium and first four hundred years of the second millennium, had to have an intimate knowledge of the Species War that had transpired thirty thousand years earlier. *It’s possible that those people were the Pretani. But it was the Fir Bolgs who claimed to have fought and almost beaten “the Fomorians.” Only the Fir Bolgs are named in all the early and genuine Irish mythology. Because the Pretani appear to have left us no deluge mythology or because their deluge mythology was eclipsed by that of the Fir Bolgs, as Professor Burgess notes -- without warfare between the two peoples, we can feel reasonably assured that it was the Fir Bolgs who took the northwest of Europe (now the British Isles) from Neanderthals.*

Stonehenge lies in the east-west center of southern England. It probably marks the location of the greatest and most decisive battle fought by the *Homo sapiens* forces that had crossed the channel (a stream 35 kya) into Britain from somewhere in or near Brittany.

Those of you who go on to read my *Irish Mythology: Passageway to Prehistory* will see that there is an Irish myth that may tell us of the invasion of southern Britain by our immediate ancestors. Looking at the Irish megaliths in Figure 88a, it appears that the *Homo sapiens* forces crossed over (also a stream at 35 kya) from Britain where the Irish Sea is narrowest and severed Neanderthal’s lines of communication, driving him northeast toward Ulster and southwest toward Munster.

Now, do you see any of Mr. Mencken’s ogres calmly licking their chops? I don’t, but feel free to [email](#) me if you have any comments or questions.

So, as of the early and mid-Bronze Age, Irishmen and Britons were disposing of all manner of people at the stone circles. By the year 2000 B.C., copper had everywhere given way to bronze. (I shall now follow Professor Burgess in summarizing the background prehistory leading up to the next big religious change.) The chamber-tombs all over Ireland and Britain were blocked up at this time. The chieftains of the rich Wessex culture [*H Fir Bolgs and English cousins of a better-known name*] were buried in graves that were ever more luxuriously equipped. A growing population and increased pressure on the land may be signaled by the increase in land enclosure and great field systems. Bronze weaponry improved steadily. After 1600 B.C., little interest is shown in the stone circles. Lowland farms began to be abandoned and upland tracts were opened. (Cf. Burgess: 23) Down to 1200 B.C., intensified agricultural exploitation of the uplands, abandonment of some of the lowlands, increased enclosure, a worsening climate and the insidious development of blanket peat all point to the buildup of an agricultural crisis. (Cf. Burgess: 129-130)

Around 1400 B.C., austerity set in. Rich burials disappeared. Activity at the stone circles stopped altogether. Crude, plain burial urns replaced the prestigious ones, suggesting that trade with other parts of the world for potter's clay and other materials had been cut off.

A major change in religious rites occurred at this time. "If, as suspected, religious interest had shifted completely to rivers, lakes and bogs, this would explain the abandonment of the old centers and the absence of new ones" (Burgess: 146). This was a change to a pre-modern phase of worship. Communications and trade brought a new ethos. Moreover, the presage of their own impending doom probably further motivated the people of these islands to substitute votive offering at water bodies for human sacrifice. The stone circles would have portended the worst possible prospect for their own futures; so, the henge centers (like Wiltshire) had to be not only closed, but also deconstructed (if possible), hushed up and forgotten as soon as possible. The new religious practice, throwing votive offerings into lakes and streams, also meant that priests had to learn to swim.

In the last few centuries before the collapse of the powerful kingdom that had grown out of the Wessex culture and the Cornwall tin deposits, the people must have prided themselves in their civility, in their abrogation or curtailment of blood sacrifice. (The veneer of British civility, which we've all come to know and love so well, developed at this time.) Maybe you still don't believe me when I tell you that these people were the "Atlanteans." Do you recall that the Atlanteans were also distinguished for their civility? In the Amazon myths, prior to them being conquered by Heracles, Diodorus says, "The first people against whom

they advanced, according to the tale, was the Atlanteans, the most civilized men among the inhabitants of those regions, who dwelt in a prosperous country and possessed great cities” (Diodorus: III.56).

Well, doom was on the horizon for the British Isles. The collapse of the tin monopoly was imminent. Conquest of the tin-rich few by the many was only a matter of time. The many had been locked out of and victimized by the monopolization of this metal that was as vital for the second and third millennia B.C. as oil has been in the 20th Century A.D. The collapse came about first, as we’ve already said, in the eastern part of the trade route. From the middle of the fifteenth century to the early part of the twelfth century B.C.,

[T]he written sources of the great east Mediterranean civilizations are full of reports of raids, warfare and destruction, carried out by barbarians of whom the “Sea People” are apportioned most blame. The identity of these intruders is far from clear, but references to “all peoples of the north, coming from every country” suggests one of those periodic episodes where all the poor neighbors [*H the Rs who specialize in their own reproduction*] ...joined in the raiding and plundering [*H of privileged K societies*]. Only Egypt withstood the shock; by the early twelfth century both the Mycenaean and Hittite empires had collapsed, [*H all the palaces on Crete were burned and looted by 1380 B.C., and their pictograph language, linear A, was lost except for a few records that have not yet been deciphered. With the fall of Mycenae in 1150 B.C., writing and the fine arts that had been cultivated at the Cretan and Mycenaean palaces disappeared. The population of Greece declined sharply, and men reverted to nomadism and barbarism.*] ... [T]he Aegean world entered a dark age. The parallel with the collapse of Rome fifteen hundred years later and its aftermath is very apt. --Burgess: 156

The big blow, to the western end of the commercial, Bronze Age world, came circa 1200 B.C. That there was such a western end and a collapse of it has only recently been discovered. In Appendix F, you may be as surprised as I was to discover that the military and commercial center at the western end of Bronze Age trade was a city in England. *It was a city called Troy.* Iman Wilkens and I will prove this in Appendix F. Yes, the latent homosexual, Christian, K rulers of the modern world have been lying to you about Troy. Don’t be surprised. What don’t they lie about?

But for now, there's one more observation to be made that is relevant to mythology. The Fir Bolgs were responsible for the wealth of detail and accuracy within the popular mythology in Ireland. These once proud people, who were the first wealthy and powerful *Homo sapiens* rulers of the British Isles, were reduced to poverty and ignominy by their conquerors. They chose to remain an underclass rather than falsify their oral history. *And it must be their history, the history of the people who were defeated and displaced by the Celts who conquered Britain and Ireland circa 1200 B.C., that has been preserved within the unofficial, popular tradition of Irish mythology. It is a tradition that has survived only among the poorest, most conservative, Gaelic-speaking people of western Ireland.* I guarantee you that you will be even more amazed at what that tradition has yet to tell us.

E. THE COMMON CORE TO THE WORLD'S EARLIEST “HEROIC” LITERATURES

It will be seen that we believe [H the unwritten] literary tradition to have been a more developed and potent force and to have had a longer life than many scholars are willing to allow.

--H.M. and N.K. Chadwick

We have just discovered Stonehenge and other primitive rock architecture of Western Europe and the world to be products of our ancestors' religious obsessions.

We discovered, in Appendix B, that all the aboriginal Australian rituals are obsessional, neurotic symptoms commemorating the original or the second sin. Contrary to what Freud would have thought, the vast majority of these Aboriginal rituals relate not to the killing of the primal fathers; but to the Deluge, to the second sin, to the Species War.

We now recognize the murder of the primordial fathers and the extermination of our parent species (*Homo erectus*) as the prehistoric components, the archetypes, of the two complexes that give rise to the godhead. The Oedipal and the Fraternal Complexes, especially their prehistoric components, are the subjects of all the religious myths and rituals we've reviewed. I know of no exception. (Count the literal flood [Great Flood] material as part of the Fraternal complex because in the popular mind it was sent as punishment for the Species War and did in fact result from fierce ongoing, genetic competition.)

I can assure you that most, if not all, of the dramatic supply and demand for “good guys” and “bad guys” are born of our ambivalence toward the objects of the same two complexes, especially our ongoing genetic competitors. The characters with whom we identify are the dramatist's “good” characters. They are generally the ones whose genetic competition is less intense, who abide by the modern ethos, the Golden Rule, and who prove themselves capable of love. We focus and project our negative Oedipal and Fraternal emotions onto the “bad” opponents of these characters with whom we identify. These “bad guys” tend to be fiercer in their genetic competition, unobservant of the Golden Rule (ethical reciprocity) and exposed as loveless and malevolent Third Mask people. (Dramatists don't dare to explicitly say how and why the Third Mask comes into being. If they did, the audience would develop sympathy for the bad guy and become political; and the dramatist would be censored by the Big Brothers whose Third Masks are still holding up.) The dramatist's “bad guys” become the embodiment of evil. Their defeat then has the therapeutic but temporary effect of re-establishing our emotional equanimity.

I could prove this to your satisfaction by analyzing contemporary books and screenplays, but it will be far more interesting and convincing for you to see that the religious obsession with the *prehistoric* components of the godhead and the complexes is the common core of the world's earliest (heroic) literature. This literature was derived from the oral tradition. The oral tradition, the world over (but especially among the *cul-de-sac* peoples), was a religious tradition based upon Paleolithic myths and rituals. I shall prove to you that the characters of this literature reflect the hang-ups that our traumatized ancestors all had in common. The characters of this literature became *screens* onto which our ancestors projected their lies, guilt, fear and wishful thinking – all the psychic garbage.

Were possible for fictional characters to be *receptacles* for the garbage and *carry it away*, then we modern men would have become civilized and healthy long ago. *But this is not possible. By definition, fiction is the realm of make-believe, whatever we want to make it. Great literature attempts to teach us about our most difficult, "taboo" problems. But it doesn't force the message upon our consciousness, and those who most need the message generally don't get it.*

When we do make basic realizations about ourselves and the social world, change is automatic. This comprehensive new social science and basic biography of Man is a revolutionary attempt to cut through all the lies and raise consciousness, from the earliest times forward, and to enable readers to do the same for their individual lives. To whatever extent it succeeds and to whatever extent you help me to spread the work, we will perform psycho-therapy upon the culture and change our world. Continuing...

It could not have been otherwise, for this material is what the intellectual market supplied and demanded. Most, if not all, of the preserved, ancient Greek tragedies and comedies are ones that won the competition in their respective classes at the Greater Dionysia (a religious festival) in Athens. (*Cf. Seven Famous Greek Plays*, intro by Oates and O'Neill Jr.) Most of these plays took existent religious myths and legends (especially material from Homer's *Iliad* and *Odyssey*) as their subject matter. Homer's works were so popular that many of the papyri -- recovered from Hellenic settlements such as Oxyrhynchus in Greco-Roman Egypt as late as the second century A.D. -- were copies of them. (*Cf. Kirk: 15*)

Similarly, the earliest work of Germanic literature (*Beowulf*) and the most developed of the earliest works of Celtic literature (*The Cattle Raid of Cooley*) are religious and anonymous works based upon mythological, oral traditions. Do you recall the tale of *Ch'u Yüan*, which Schneider related to us at v2-220 *et seq.*? There is a large body of anonymous poetry describing this mythical hero's self-defense and grief from banishment. Schneider is probably correct in believing that it is the earliest Chinese literature (Schneider: 4).

Before the rise of Islam, Arab tribes kept oral records of the deeds of their ancestors. Some of this oral tradition was preserved in poetry and rhymed prose. Much of it describes a trickster, which assures us that Arab oral tradition also descends from the Deluge. (Cf. Hourani: 52-53)

The Chadwicks researched very similar heroic literature from around the world, especially from Greece, the Teutonic peoples, the Polynesians, the people of the Malay Archipelago and the Mongols of Siberia (all peoples whose involvement in the Species War we know to have been intense). They arrived at some bold conclusions:

It will be seen that we believe [*H the unwritten*] literary tradition to have been a more developed and potent force and to have had a longer life than many scholars are willing to allow. We cannot admit that the [*H manuscript*] was quite so formidable a foe to this tradition as the printing press is now among remote and backward peoples, or that it won its way so quickly. The evidence seems to us to point to a long period of transition, during which in the northern literatures the native tradition became restricted in scope -- somewhat as in the modern backward literatures -- before it was finally submerged... (Chadwicks, VI: XIII). The northern literatures are all, in greater or lesser degree, products of independent native growth (*Op. cit.*: XVIII).

Until the invention of the printing press, written literature was the exclusive possession of ecclesiastics, state officials and the gentry. When the vernacular was applied to the MS (manuscript), the oral tradition began to lose its creativity. When printed works became plentiful and accessible, the oral tradition began to disappear. (Cf. Chadwicks, V3: 698)

W.P. Ker and H. M. Chadwick were the first to note the similarities in the earliest literature of many peoples. They developed the concept of the heroic age: "the age of a special kind of militaristic and aristocratic society, whose leaders are bound by a rigid code of personal honor and self-esteem and by the glorification of physical prowess and personal possessions" (Kirk: 10; citing Ker and Chadwick, 1912).

Dear Reader, look carefully at the above quote and, with all that you now know about the evolution of our culture, especially our traumas, our forces of production and the K and R class struggle, you should be able to see that, as of their rapid rise to power and wealth during the Neolithic, *the Ks identified with past leaders and transformed them pursuant to their own Third Mask psychology and wishful thinking. Their own homosexuality and homophobia cause them to be*

always fighting (motivated by paranoid delusions) and to compensate for their own humiliation by casting themselves in heroic roles. Consequently, all the past leaders with whom they identified had to be heroes too. Especially in the west, in *Homo erectus*' population center, the "Land of the Dead," where the most angry and belligerent latent homosexuals were inclined to go; this literature became in great demand and stripped Species Warriors of their ignoble, trickster and selfish aspects to make heroes of them. The Ks developed the heroic aspect of the oral tradition slowly as of their rise during the Neolithic. During the Iron Age and the invention of written, digital (phonetic) language, it "sprang" into being. If the "bigmen" of Papua New Guinea, such as Kepa who spoke to us at v2-36, could have had access to an oral history of the Species War and the opportunity to develop in isolation from the more modern world; you can bet your life that they would develop their own local version of "heroic" literature.

Professor Jackson has attributed the heroic values to the Iron Age, which for Greece began in the last half of the second millennium and was well under way by 1100 B.C. Homer is believed to have written in the 8th century. *Beowulf* is of an uncertain date of origin, but it is believed to have been copied down at some time between the 8th and the 10th centuries. *The Cattle Raid of Cooley* is known to have had an oral tradition for many centuries before the first written reference to it occurred in the 7th century. (Cf. Ellis' dictionary) The Chadwicks referred to the heroic period for Northern Europe as the age of national migrations, the period after the fall the western empire, from the 4th to the 6th centuries. (Cf. Chadwicks, 1932, vI: 14)

Kirk said that the historical setting of the Homeric works is known to have been a period of decline, conquest, migration and drastic social and political changes in "Mycenaean civilization." He thought that these national epics were therefore written and popularized owing to nostalgia for a vanished era of glory and success. (Cf. Kirk: 10)

Well, Kirk's characterization of the eras in which these tales were set and written appears now to have been partially correct. But, as we'll see, much more so than the Iron Age, it is the Bronze Age and, especially, the Species War that are the subjects of these tales. As the very popular myth of the Black Thief tells us, the Species War was far and away the most traumatic period in the life of man. These tales have Species War mythology and obsessions at their core. (See v1-350, for the Black Thief.) As we've seen, *Homo erectus* and the Species War were the principal subjects of our totem religions; and the allegorical accuracy of totem religion made it possible for insightful Neolithic men to reconfigure the totem gods, to reconvert them back into hominid form, without losing the basic prehistoric truths that they embodied. *We'll discover that it was not nostalgia that*

produced the values of the heroic age -- but reaction formation to Species War guilt and nascent K latent homosexuality.

The very same dynamic is constantly at work within the minds of the latent homosexual men who are our contemporaries. Their need to be heroes (e.g. to be tougher, stronger, braver, etc. than others) is owing to guilt. The guilt results not only from lies and hostile acts but from the psychological process of repression (i.e. of their homosexual impulses and awareness due to homophobia). Repression requires a constant expenditure of energy and involves an internal struggle between the forces of repression and the repressed impulse and awareness. The struggle results ultimately in coronary failure, but it results constantly in guilt, in the vague feeling that something about one's self is wrong or false.

Because the heroic tales combine and overlay sacred, Paleolithic themes with analogous, ongoing conflicts (e.g. numerous nationalities have suffered banishment or virtual extermination), it will never be possible to measure the extent to which the Primal Deed and the Deluge have contributed to the oral traditions and earliest literatures. This is true despite the first and second sins being at the core of the earliest literatures and despite the confidence with which we conclude that the Deluge was the greatest human trauma.⁸⁵

For his part of it, Freud was inspired by the death of Orpheus. Here is what Freud (following Solomon Reinach, his v2: 100 ff) had to say:

In the history of Greek art, we come upon a situation that shows striking resemblances to the scene of the totem meal as identified by Robertson Smith, and not less profound differences from it. I have in mind the situation of the most ancient Greek tragedy. A company of individuals, named and dressed alike, surrounded a single figure, all hanging upon his words and deeds: they were the Chorus and the impersonator of the Hero. He was originally the only actor. Later, a second and third actor were added, to play as counterpart to the Hero and as characters split off from him; but the character of the Hero himself and his relation to the Chorus remained unaltered. The Hero of tragedy must suffer; to this day that remains the essence of a tragedy. He had to bear the burden of what was known as "tragic guilt"; the basis of that guilt is not always easy to find, for in the light of our everyday life it is often not guilt at all. As a rule, it lay in

⁸⁵ Was there ever an ethnic or national group of our own in-breeding species that we wiped out completely? Even the Assyrians undoubtedly still have a few of their genes among us. Relative to the population levels of their times, none of our internecine *Homo sapiens* conflicts could have compared to the violence of the Species War.

rebellion against some divine or human authority; and the Chorus accompanied the Hero with feelings of sympathy, sought to hold him back, to warn him and to sober him, and mourned over him when he had met with what was felt as the merited punishment for his rash undertaking.

But why had the Hero of tragedy to suffer? And what was the meaning of his “tragic guilt”? I will cut the discussion short and give a quick reply. He had to suffer because he was the primal father, the Hero of the great primeval tragedy which was being re- enacted with a tendentious twist; and the tragic guilt was the guilt that he had to take on himself to relieve the Chorus from theirs. The scene upon the stage was derived from the historical scene through a process of systematic distortion--one might even say, as the product of a refined hypocrisy. In the remote reality, it had actually been the members of the Chorus who caused the Hero's suffering; now, however, they exhausted themselves with sympathy and regret and it was the Hero himself who was responsible for his own sufferings. The crime that was thrown on to his shoulders, presumptuousness and rebelliousness against a great authority, was precisely the crime for which the members of the Chorus, the company of brothers, were responsible. Thus, the tragic Hero became, though it might be against his will, the redeemer of the Chorus.

In Greek tragedy, the special subject matter of the performance was the sufferings of the divine goat, Dionysus, and the lamentation of the goats who were his followers and who identified themselves with him. That being so, it is easy to understand how drama, which had become extinct, was kindled into fresh life in the Middle Ages around the Passion of Christ. --Freud, 1913: 155-156

Freud's insight into the hypocrisy of some of these dramas is right on the mark. But we shouldn't lose sight of the fact that tragic heroes are only one variety of heroes. Moreover, and as we've seen throughout our tour of the prehistoric world, the Species War everywhere greatly overshadowed the primal deed. Osiris is perhaps the only god we've encountered whose primal father origin is still distinct. “Jesus” and most other fertility gods are mostly creatures of the Species War. The same is obviously true of the other example Freud cited, Dionysus. (Dionysus was Zeus' son whom the childless Titans tore apart in a fit of jealous rage. Recall the Orphics saying this at v2-151.) Because he was unconscious of the main series of events in the life of man, the Species War, we

can't expect Freud to be accurate in analyzing the ancestors. In no case could Dionysus be a primal father, and Freud's contention to the contrary reveals how spotty his understanding of mythology was.

Credit Freud with perfectly describing the *Blame-the-Victim* game with which we are all familiar. All of us savages are likely to become hammers whenever we believe that we are locked in a relationship with a nail. Moreover, his *Oedipus* (for gals, *Electra*) Complex is well represented in Greek drama. The names *Oedipus* and *Electra* come from plays of Sophocles and Aeschylus.

But the Oedipal Complex is hardly the sole nucleus of all neuroses as Freud wanted to believe.⁸⁶ Certainly, the prehistoric object of the Fraternal Complex, the parent species, might be said to fall within Freud's "father" rubric. Yet it's stretching the word considerably to call the ongoing objects of the Fraternal Complex (contemporary genetic competitors) fathers. Moreover, the socio-political aspect of the Fraternal Complex, the K and R class struggle, can't be said to involve fathers at all unless you want to become as obtuse as the makers of the Fall of Tula mythology were in calling Tezcatlipocha (the Rs) the father of Quetzalcoatl (the Ks) due to the Ks having grown out of tribal R society. That's stretching things to the prehistoric limits!

In fact, as those of you who read my *Stage II of the Nonviolent Rainbow Revolution* will see, Freud's failure to get political, to understand the class struggle and identify the Fraternal Complex precluded him from ever being able to fully resolve his own or anyone else's Oedipal Complex because doing so requires us to collectively resolve our Fraternal Complex and minimize K and R. Furthermore, both aspects of the Fraternal Complex are salient not only in Greek mythology but within the earliest dramas too.

Note these examples. Although only one part of Aeschylus's *Prometheus* survives, we know that Prometheus is a foil for our Species War guilt. Zeus, the king of the gods, wished to punish humanity. Prometheus contravened Zeus' wishes by giving us fire and had to suffer for this insubordination. This too is Blame-the-Victim but within a "Deluge"/Species War/Fraternal Complex context. Although the wish to punish man (wrath over the Deluge) would more fittingly come from Cronus, Cronus and the Titan cult had been outlawed before the play was written. Changing the name of the mythical king of gods was no more than an inversion of symbols, a substitution of the killer of the *Homo erectus* chief for the chief himself. This substitution offered only a temporary relief from guilt, paranoia and obsessional fear because the killers of the gods contracted our ambivalence toward their victims in equal measure. By taking

⁸⁶ "It seems to me a most surprising discovery that the problems of social psychology, too, should prove soluble based on one single concrete point -- man's relation to his father," Freud, 1913: 157.

Cronus's place, Zeus (or Poseidon) became another name for the same objects of ambivalence. Indeed, it is only through the Olympians' relationship with the Titans that the former derive their significance. Homer's characters refer to Zeus repeatedly by the name of his Titan (*Homo erectus*) father (species), "Cronidês" ("little Cronus") or "Zeus Cronion."

Consider some other examples of the Fraternal Complex in these dramas. The source of the conflict in Sophocles's *Antigone* is a feud between the brothers Eteocles and Polyneices who fight over their dead father's (Oedipus') throne. The conflict that besets *The House of Atreus* (Agamemnon) is also between two brothers. Cassandra, Agamemnon's captured Trojan concubine, is (or was originally, in some orally-transmitted episode of the Species War) a *Homo erectus* woman (as will be clear when we see whom the Trojans, at the unconscious level, symbolize).

Yet the fountainhead of Fraternal Complex symptoms within our earliest literature is not to be found among the dramas. They were meant for the stage, and how many actors can you put on a stage? The oral traditions that specialized in Fraternal (especially Deluge) guilt, obsessional fear and paranoia were the national heroic epics. Prior to Cecil B. De Mille, the national epics were adaptable only to the oral historian and the MS. Except for *Beowulf* (in which the antagonists are monsters), the heroic epics that I shall now briefly analyze describe decisive struggles between whole peoples. They are adapted from Species War mythology (or in the case of *Beowulf*, reflect obsessional fear derived from the Species War). See for yourself.

BEOWULF

The name *Beowulf* is an immediate tip-off. How many times above have we seen *Homo erectus* symbolized as a wolf? *Homo erectus* was to us as the wolf is to the dog. He was wild and closer to the rest of the animal kingdom. But there's more to the name than that.

"*Beowulf* signifies bee-wolf (Old High German *Piawolf*?), and that is the name for woodpecker, a bird of gay plumage that hunts after bees" (Grimm: 368). In classical mythology, Picus, the woodpecker, was both an ancient Italian king and, still earlier, the son of Saturn. (Cf. Grimm: 368; Grant and Hazel) The witch Circe supposedly changed Picus into a woodpecker for rebuffing her advances (Grant and Hazel). *Beowulf* must have originated as a symbol for the god by the same name, a good *Homo erectus* god or hybrid who fights the negative aspect of *Homo erectus* (the demons, giants or monsters).

The story, which was first recorded by Christian monks, opens with ships being used as funeral pyres and set out to sea aflame. We know from our analysis of the Norse myth of Balder (v2-24) and from the boat rituals of the Malay Archipelago (v2-218) that this practice started during the Species War as a means of disposing of *Homo erectus* corpses. The Danes immolating *their own* dead in this manner on ships loaded with treasures had the popular effect of moderating obsessional fear and paranoia through repetition compulsion and identification with the common object of fear. The story enhances this effect when, on one of these ships laden with treasures, they find and rescue a castaway baby. Naturally this baby is the reincarnation of the good (dead) *Homo erectus* gods. The baby is destined to become their greatest king, Scyld Scaefing. (Defense mechanisms and wishful thinking turn things upside down. The floating pyres became associated with the sun god who brought the sun and with generosity, grace and providence.)

Next the scene changes to Denmark, where we meet Hrothgar, a descendant of Scyld Scaefing. He builds Heorot, a great hall where he holds feasts and distributes wealth (mostly plunder) among his many thanes (vassals). The hall is joyous until one night, without warning, Grendel -- a gigantic, bear-like ogre -- attacks the hall killing thirty of the sleeping thanes. Thanes become Grendel's favorite food, and Hrothgar grieves continually for twelve years as Grendel turns his knights into an endangered species.

The poem reveals the editorial hand of a Christian monk when Cain finds his way into this setting where even bagels have yet to arrive. Cain is said to be Grendel's ancestor; and Grendel is one of those marauding monsters, trolls, giants, *etc.* who, banished from human society, have found their way into Cain's good graces.⁸⁷ Like Cain, Grendel is an outcast who envies the camaraderie and happiness of men. [This aspect of monsters, especially giants, as having been banished from human society is another obvious reference to *Homo erectus*. Recall the Hamatsa or "Wild Man" ritual of the Kwakiutls (v2-44).]

The news of this plague upon the Danes reaches the court of King Hygelac in Geatland.⁸⁸ *Beowulf*, Hygelac's heroic nephew who has the strength of thirty men in his hands, sets sail for Denmark with fourteen of their best thanes. (Fourteen equals two times seven, the repressed ongoing fraternal hostility of two peoples.)

⁸⁷ The Christian monk connected Grendel with Cain because both were outcasts. But species identity is always most important; and by calling Cain Grendel's ancestor, the monk showed a lack of basic understanding. He turned Grendel's species identity upside down. In the Biblical story of Cain and Abel, the Bible's chronologically first allegory for the Species War, "Abel" represents the murdered *Homo erectus*; and the banished Cain represents the *Homo sapiens* victors. (See v1- 380.)

⁸⁸ Götaland, Gothia, Gothland, Gotland, Gautland or *Geatland* was a historical land in what is now southern Sweden. My guess is that the names had their origin in myth.

They reach shore and thank God for providing a safe journey. Hrothgar believes that God has sent this mighty warrior to his assistance. (Confirm our interpretation of *Beowulf* as a symbol for the co-opted *Homo erectus* gods.) God has backed *Beowulf* in numerous other encounters with water-monsters. (Like the floating funeral pyres, “water-monsters” suggests that the makers of this myth were a people who disposed of *Homo erectus* corpses at sea.) Everyone trusts in “fate” as “God” designs it.

Time out. We have seen evidence now of many peoples having disposed of Species War victims in the water: the Scythians, Lenape, Mesopotamians, Aztecs, Irish, Chinese, Malaysians, Greeks, Indians (of the subcontinent), Franks, Egyptians and Scandinavians. But of all these disposals of *Homo erectus* corpses in water, there was something essentially different about the phenomenon in Egypt. Have you got it yet? Try to figure it out before we get to Appendix H.

Accounts of Grendel’s ferocity follow and are enough to stand the reader’s hair on end. *Beowulf* exposes Unferth, a rival thane, as being battle-tested only against his own brother --whom Unferth murdered. (More references to the ongoing side of the Fraternal Complex follow. They don’t get any clearer than this.)

The Oedipal Complex is expressed when Hrothgar’s beautifully adorned Queen Wealhtheow enters the mead hall and takes the mead cup from man to man. She pauses before *Beowulf* to augment his motivation. *Beowulf* goes to bed immediately thereafter, vowing to fight the monster hand to hand -- that is, fight Grendel on his own terms -- without sword or armor.

Here again is the characteristic honor and bravura of heroic literature. This is the characteristic reaction formation 1) to K, latent homosexual humiliation and 2) to *Homo sapiens* guilt at having defeated Neanderthal, a stronger relative, through the clever invention and use of the bow and arrow. This weapon was best combined -- not with strength, courage and bravura but -- with stealth, cunning and hit and run tactics. We’ll find many more references to the weapon in these heroic epics. The subtle references to it in the Curtin myths that are interpreted in my *Irish Mythology: Passageway to Prehistory* will knock your socks off.

Returning to *Beowulf*, after the poet reasserts his faith in God, Grendel drops in for a midnight snack. As he devours a thane, *Beowulf* studies his methods. Then begins the barehanded combat that tears the mead hall apart and results in *Beowulf* ripping the monster’s arm out of its socket. Leaving a bloody trail, Grendel retreats to his dark and boiling mere (lake).

Does this “ripping an arm out of its socket” turn on any lights? Recall that in the Irish myth of Chapter 32, Strong ripped Mal MacMulcan’s arm out of its socket when Mal was reaching down the chimney to steal the baby of the King of

France. In Appendix B, we observed that the Australian *impichiuma* symbols for dead *Homo erecti* are limbless. This is true of many more symbols than the ones to which I draw your attention. Now, look again at the *churingas* of the Native Australians in Figures 72 and 73. The exact and concrete antecedents of the sacred *churingas* were the headless and limbless *Homo erectus* torsos that would have been disposed of in the Species War bonfires. Heads and limbs were the preferred parts of the cannibal's prey, the former having been valued for their *mana* and protein-rich brains and the latter having been easily hacked off and barbecued on spits. The torsos remained in the fire. All these post-Paleolithic, mythological references to "heroes ripping out arms" are highly-compromised allusions to Paleolithic, especially Species War, cannibalism, cannibalism that earlier versions of *Beowulf* undoubtedly described more vividly. For example, the white circles on the thighs of the "Old Cannibals" in Figure 78 mark the thighs as one of the cannibals' preferred body parts.

Beowulf's victory is celebrated in song. Two of the songs are predictable. One, "The Lay of Sigemund," is Oedipal; and the other, "The Fight at Finnsburg," is Fraternal. But the celebration is short-lived. In *Beowulf's* absence, another thane is devoured, this time by Grendel's mother monster. *Beowulf* and company pursue her to her lake. There strange fires glow at night and waves form that can make heaven weep. (This physically unlikely combination of water and fire reflects our obsessional fear of *Homo erectus* who was disposed of with fire and water.) The lake is surrounded by other sea-monsters. *Beowulf* kills one with an arrow, but he quickly puts down the bow for the more heroic weaponry. As he is fastening on his armor, the rival thane disgraces himself by offering his own sword to *Beowulf*.

Once in the lake, our hero descends for a day before hitting bottom where the "she-wolf of the waters" grasps him and drags him to her dwelling, an enemy hall complete with a fire. (This under-water dwelling looks like a mead hall and condenses the prehistoric and the ongoing aspect of the Fraternal Complex.) *Beowulf's* borrowed sword fails to pierce her. Throwing it aside, he spies a huge broadsword, splendidly wrought, "the work of giants." He kills her (*Homo erectus* at large) not with the cunning bow and arrow but with the "giant's" (*Homo erectus'*) own sword.

The last half of the story is more of the same. Hrothgar richly rewards *Beowulf*. All praise God for the victory. *Beowulf* and his men sail home. He becomes king of the Geats, rules for fifty years and is killed defending his people from a snake-like (Fraternal) dragon whose "ornamental (sexual) cup" has been stolen by a subject. This dragon episode includes other symbols of fraternal conflict. Seven thanes accompany *Beowulf's* successor into a cave to remove the dragon's dead body and treasure. (*Homo erectus* was linked with treasure and

caves.) They shove the dragon's body over a cliff, *disposing of it at sea*. The sons of *Beowulf*'s earls then ride around his funeral barrow, chanting their laments and symbolizing their ambivalence toward an ongoing, genetic competitor by riding *twelve (every month of the year)* at a time.

THE CATTLE RAID OF COOLEY

The Cattle Raid of Cooley is the foremost of a large group of the earliest Irish myths, which are collectively known as the Ulster or the Red Branch Cycle. "The Ulster of these stories is a great and powerful kingdom -- *Ulaid*, 'the men of Ulster' -- able to take on the rest of Ireland in war, the enemy being constantly referred to as *fir Érenn*, 'the men of Ireland'" (Jackson: 7).

Confirm my interpretation (v2-241) of the "Ulstermen" as originally being the Tuatha de Danann and the *Cattle Raid*... as being the last Fir Bolg myth of the Species War. It was the myth in which they admitted to killing the last of the *Homo erecti* in Ireland. But the Goidels and their Druids modified it to make credible their counterfeit "Sons of Mil" invasion mythology. The Fir Bolgs and the Goidels, enemies who did not arrive in Ireland together, could not both be credited with having taken Ireland from *Homo erectus*.

If I am not mistaken, some of the antagonism between Ulster and the rest of Ireland (which continues to the present day) is attributable to the subtlety with which the subject of this myth was disguised and the subsequent, literal interpretation of "Ulstermen." Recall also that Figure 88a and the locations of Irish cromlechs confirm that Neanderthal made his last stand mostly in the north and the southwest of Ireland.

My interpretation of the Ulstermen is supported by another myth. Before "The Second Battle of Moytura," when Lugh (the Sun God) is preparing to lead the Dananns (the good Neanderthals) in battle against the Fomorians (the bad Neanderthal), Lugh's father, Kian, "was sent northward by Lugh to summon the fighting men of the Dananns *in Ulster* to the hosting against the Fomorians" (Rolleston: 114, *H emphasis mine*). The battle itself is to be held in the north, and Kian isn't sent anywhere other than Ulster to summon the Dananns. So clearly, all the Dananns are in the northern province of Ulster. (Cf. Rolleston: 116)

There are a few parallels between *The Cattle Raid* and Homer's *Iliad*. Some of the more obvious ones, as you'll see, are between Ulster and Achaea [continental Europe, from which the Achaeans ('brothers' who attacked Troy) came] on the one hand, and Connacht (the province leading the battle against Ulster) and Troy on the other. The most mighty and supernatural warrior in the *Iliad* is Achilles, an Achaean. In *The Cattle Raid* it's Cuchulain, an Ulster man.

But as you'll see, both epics originate in the Species War; and we must associate Ulster with Troy and Connacht with Achaea because the former are associated with *Homo erectus* and the latter with *Homo sapiens*.

First, here's the story of *The Cattle Raid of Cooley*, based on Rolleston's review of the oldest surviving texts of it, the *Book of Dun Cow* (11th century) and the *Book of Leinster* (mid-12th century).

Maev and Ailell are the queen and king of Connacht. Maev, the de facto ruler, is headstrong and does as she pleases -- even when choosing her lovers. She is also slightly richer than Ailell in possessions, which in the Neolithic, Bronze and Iron Ages of Ireland meant cattle. But her material superiority is compromised by her prize bull refusing to stay in the hands of a woman. Subsequently, to maintain her superiority in cattle wealth, she organizes a military expedition to Ulster, home of the best bull in Ireland whose owner refuses to sell or lend it.

The bull refusing to "remain in the hands of a woman" is at least partially symbolic of western men refusing to submit to the rule or the control of women. Maev "organizing the raid" and "choosing her lovers as she pleases" are the symbolic equivalent of Eve "picking the apple and persuading Adam to bite into it." These are highly symbolic ways of saying what Hebraic, Germanic, Hindu and other mythologies said more directly: *Homo sapiens* women were a contested source of Species War conflict. Up to this point, it looks as if the cattle may be a symbol of property *per se*. *Homo sapiens* wanted *Homo erectus*' property -- Earth.

On the other side, King Conor Mac Nessa and the Red Branch order of Chivalry lead the Ulster men, Cuchulain being their greatest champion. Think back to the chapter on the oak trees and other sacred symbols, and you'll immediately recognize the significance of a "red branch." *It is a line of murdered ancestors*. This symbolism plus the fairy status of many of the Ulster characters, leaves us no doubt as to whom the Ulstermen are. They are Neanderthals.

"Bricriu of the Poison-tongue," the Irish trickster, fights with the men of Ireland, the Connacht forces. This inclusion of a trickster further assures us that the opposing, Ulster side represents *Homo erectus*.

The Ulstermen's fortress is at *Emain Macha*, which was named after Macha, the earliest fairy queen of Emain. She returned from Tir-na-nOg to marry a widower. The Ulster king of the time forced her to win a foot race with his horses -- while she was pregnant -- to save her mortal husband's life. In great travail, she won the race and then put a tragic curse upon the Ultonians that was to last for *nine* generations (till the end of their line): they were to suffer a woman's birth pains in their hours of greatest need.

The astute reader will immediately see herein a familiar pattern. Our *Homo sapiens* ancestors were once more inventing an alternative explanation for *Homo*

erectus' demise, a hypocritical explanation that projects their own guilt onto their victims. Like the symbols that the mind uses to construct a dream, the selection of this alternate explanation was *not* accidental. Just as the day's residues are used as material for the dream, historical residues go into the making of the myth. This is what Robert Graves referred to when he said that myths, "are always practical," and "insist on some point of tradition."

Can you guess what this part of the myth symbolizes in our prehistory? The first explanation that springs to mind is that Neanderthal had a longer gestation period and underwent a greater percent of his brain development *in utero*. Trinkaus once argued for such a difference between the two subspecies (Trinkaus, 1984). Opposing this opinion is the conclusion of a recent study comparing the human pelvis with that of the first complete Neanderthal pelvis found (at Kebara Cave, Mt. Carmel, Israel): the substantial differences are not related to obstetric demands. However, this assessment was based solely on the size of the pelvic opening. (Cf. Rak: 331.) Even if the obstetric differences were insignificant, then the myth is probably alluding to a tendency of latter-day Neanderthals to keep their women constantly pregnant in a desperate effort to preserve their race. Moreover, mythology also suggests that slightly stooped *Homo erectus* could not run as well as our ancestors. Part II of the *Walam Olum* and numerous other North American tales that symbolize our immediate ancestors as trickster *hares* may imply this. Pregnant Neanderthals would have been doubly slow on their feet, and Macha is a pregnant Neanderthal. This part of the myth hypocritically attempts to transfer *Homo sapiens* guilt over having put the Machas on the run -- to Neanderthal men. Continuing...

The Ulster King Conor is the son of Fachtna the Giant. Fachtna was a Neanderthal or at least a hybrid; for his mother is said to have been Magna, a fairy (Neanderthal). Cuchulain, Conor's foremost champion, is also a hybrid. Accounts of Cuchulain's lineage differ. According to one account, Lugh was his father; but this contradicts what we know from other tales -- that Lugh, the Irish sun god, was a hybrid.

Other accounts named the great champion, Sualtain or King Conchobar Mac Nessa (Conor) himself as Cuchulain's father. (Cf. Faraday's translation of *The Cattle Raid: X*) When Cuchulain's battle fury is on him, a light shines from his forehead. Like Saturn, Osiris, Balder, Ossian's fairy bride and other mythical hybrid or *Homo erectus* characters, Cuchulain was said to be beautiful. This beauty was a replacement idea for the obsessional fear that *Homo erectus* gods would punish us for our displeasure with their appearance. The most renowned warriors (before *The Cattle Raid*) are said to have been women: the fairies Aifa and Skatha (Cuchulain's instructor) and Queen Maev. Other mythical elements

contradict the alleged military might of these women. Cuchulain spares Maev's life when she is in retreat to Connacht because it is beneath him to fight and slay a woman. Similarly, he subdues Aifa when she revolts against her vassalage to Skatha.

An altercation between Conor and some of his vassals preceded the war. They became divided over the beautiful young Deirdre, who was fated to cause the downfall of Ulster. How often have we heard this before? Wise old Fergus, who was Conor's father's half-brother, had lost the throne to Conor owing to the wiles of Conor's beautiful mother. Fergus finally turned against Conor when Fergus' only son died due to Conor's duplicity to acquire Deirdre. Fergus then goes to Connacht seeking vengeance and encourages Maev to launch her raid. (As everywhere, *Homo erectus*' problems and fraternal conflict *per se* are portrayed as sexual rivalry.)

As for the more modern contributions to the epic, cattle raids were commonplace during the Iron Age. Listen to Professor Jackson:

When a young man reached manhood, he seems to have been ceremonially initiated into the status of a warrior by receiving from his lord a set of weapons, a spear and shield... and [*H then he*] formally mounted a chariot. This ceremony was called "taking arms," and it bears a loose resemblance to that associated with knighthood in medieval Europe. It was thereupon his duty to gather his men and lead them on a raid against the nearest hostile district, returning if possible with spoils of cattle. --Jackson: 18

As the cattle raid begins, the men of Ireland cross into Ulster territory; and the curse of Macha takes effect. Ulster's only hope lies in the persons of Cuchulain and his chariot driver, both of whom were born elsewhere and are not subject to the cursed pains of childbirth.

A series of fabulous battles describe the supernatural strength, speed and fury of Cuchulain, who turns into a giant as his battle fury comes on him. He is more than a match for all Ireland and exacts a terrible toll upon their forces as he struggles to slow their advance until the men of Ulster can recover from their travails, from the simulated pain of pregnancy.

Wounded severely, Cuchulain is forced to rest. Lugh, Cuchulain's fairy father, takes his place in battle.

Cuchulain's ultimate weapon is the Gai Bulga or "belly spear." It seems to come out of nowhere because it is thrown by the foot. O'Rahilly and Jackson interpreted this weapon in the obvious manner: as the lightning bolt. (Cf. O'Rahilly: 58-84; Jackson: 15-16) Gai Bulga literally means, "Spear of lightning"

(O’Rahilly). But the lightning bolt is itself only a symbol for the arrow. As Robert Graves advised us and as psychoanalysis has confirmed time and time again, “Myths are always practical... insisting on some point of tradition.”

Do you doubt me when I say that this weapon is a neurotic compromise formation for what was originally the bow and arrow? (Have you stopped believing in experts and started believing in your taxi driver?) The name “belly spear” is a dead give-away. Spears and atlatls are thrown from overhead. The revolutionary modification of the spear, the arrow, is “launched” (the word most often used in the myth) from a lower level than is the spear. Thus, “belly spear.”

Apparently without understanding “the Deluge” or seeing the weapon encoded in myth, Jackson was struck by the absence of explicit allusions to it and the almost complete absence of this weapon within the archaeological record for the heroic period (Bronze and Iron Ages):

There is no mention anywhere in the early texts of the use of bows and arrows, though they occur in later sources; and it is significant [*H here comes another dead give-away*] that even the names for these, once they do appear, are foreign loan-words, respectively *boga* from the Norse *bógi* and *saiget* from the Latin *sagitta*, the former of which can scarcely have been borrowed before the ninth century [*H A.D.*]. It would seem that the warriors of Ulster were not acquainted with the bow and arrow. [*H or so they wanted their gods to believe!*] --Jackson: 16

The total absence of the bow and arrow in the early Irish stories is paralleled by the virtually complete lack of archaeological evidence for them in the pre-Roman period in Gaul and the British Isles; one may say the Celts of the Iron Age made almost no use of the bow and arrow. --Jackson: 33

In Polynesia (page 41 and 131), in New Britain among the Nakanai people (page 136), in Australia (page 135) and in Ireland, the bow was taboo.

Well, be this unmentionable as it may, the men of Ulster finally rise up; *but only after their sons have all been killed. The subtle implication is that the remaining, fertile Neanderthal women could only mate with Homo sapien men--producing sterile hybrids.*

The Cattle Raid is as consistent as it is subtle. *It describes --in addition to the special travails of Neanderthal women and Iron Age warfare --the extinction of a people, the elimination of the “Tuatha de Danann” (Neanderthals) as mortal men.*

The Ultonians drive the Irishmen from Ulster, decimating them as they flee. But the noble Cuchulain spares Maev; and the men of Ireland get away with the famous brown bull, *which is, as is only now apparent, a symbol for the right to populate the planet, a right that Homo erectus and Homo sapiens could not share.*

THE ILIAD

As already noted, there may have been a bard named Homer. A prominent family on the island of Chios traces their ancestry to him. As we'll see in the next appendix, there definitely was a Troy. Eratosthenes, the great mathematician, geographer, astrologer and librarian from Alexandria, assures us that the Trojan War was fought between 1194 and 1183 B.C. It was *not* fought on the hill called Hisarlik in northwestern Turkey where, in the late Nineteenth Century, Heinrich Schliemann found a strategic military outpost. That outpost, Schliemann's Troy, may have been *a* Troy but only a Troy II or III.

A Trojan horse may even have enabled invaders to conquer Troy; but as we'll see, the important symbolic function of the "Trojan horse" lessens the likelihood that it actually existed. Many of the other details are strictly mythical, as mythical as the Greek gods who support their favorites on either side of Homer's Trojan battle lines. *We'll discover that the main battle lines in Homer's Iliad, though not at a Mediterranean Troy, were real!*

I'm sure that most of you are familiar with the basic stories of both the *Iliad* and the *Odyssey*, so I'll review them summarily and confine these final two sections mostly to my arguments.

Like all the early heroic works of literature, the *Iliad* is built upon a substratum of myth, Species War myth. More specifically, note that, like *The Cattle Raid*, this epic describes the extinction of an entire people. We are told that all but a small band of Trojan men are massacred. [*H These correspond to the "demons and giants still at large" who in turn correspond to men's obsessional fear of Homo erectus and guilty hope that a few may have survived. As in Easter Island mythology, the survivors may also correspond to the Homo erecti who "intermarried with Homo sapiens" to create the "gentry."*] The Trojan women are carried off with the victorious Achaeans.

The actual Trojan War, as you'll see, was fought over tin. But the popular myth-patronizing mind grasped that the ultimate prize --regardless of the immediate objective --was women and the right to reproduce with them. And never had the sexual basis for fraternal conflict been as clear as it was in the Species War, when property and ancillary goods were almost nonexistent. So, the popular mind could not avoid associating the Trojan War with the Species War.

Believe it or not, we shall discover that there is also an Irish account of the Trojan War; and it too is full of unconscious references to the Species War.

Helen, the alleged object of the Trojan War, the “face that launched a thousand ships,” is symbolic of *Homo sapiens* women *per se*. The ten-year war begins after Trojan Prince Paris steals her. This general theme is repeated in subsequent conflict between the Achaean high king, Agamemnon and Achilles over Briseis, the beautiful woman that was hybrid Achilles’ war prize.

Aias or Ajax is the son of Telamon and second only to Achilles on the battlefield. Both are hybrids. I’ll offer elaborate proof of this below; but for now, note that both are giants. Achilles is “handsome,” and his mother, Thetis, is a sea nymph. (You know what that means. We’ve seen this pattern many times.) Poseidon, god of the sea, is said to have fathered the Atlanteans and at least one of the Cyclopes, Polyphemus, the Cyclops that Odysseus blinds.

When Agamemnon appropriates Achilles’ concubine, Achilles refuses to fight. His prolonged refusal to fight is a mythical explanation for Achilles’ hybrid ambivalence and manic depression with respect to the Species War. This hybrid ambivalence and manic depression was owing to the need to reject a basic part of their own identity (a Neanderthal parent) and to the hybrid inability to produce offspring.⁸⁹

Poseidon was with the Trojans and helped to build an impregnable wall around their city, but the Trojans spurned him when they failed to make the promised sacrifices. Thus, he withdrew his divine protection and aided Troy’s enemies. The message is like those issued by the Kwakiutls (whose potlatching was a form of sacrifice or reparation payment), the Incas, the Celts and primitive people generally. The erection of new structures was one of the occasions when men were unconsciously reminded that all the land had once belonged to *Homo erectus*. “Poseidon Earthshaker” (or some god symbolic of *Homo erectus*) had to be mollified on these occasions.

For the principal divine benefactors of the Trojans to be Aphrodite, Apollo and Artemis also tells us whom they unconsciously represented. These three gods, especially Aphrodite, were known for their beauty (which, as we’ve seen, is usually a reaction formation to *Homo sapiens*’s dislike of *Homo erectus*’ looks).

⁸⁹ In the Fenian Cycle of Irish mythology, the same manic depression is the *sine qua non* of Conan Maol Mac Morna. Of Conan’s hybrid pedigree, there can be no doubt. He has a thick, woolly swath of black hair running down his back. Greek myths are more distorted because they were imported and their gods were ripe for inclusion in fraudulent genealogies. Yet you should now be able to spot another manic-depressive hybrid in the popular legends of Heracles. He was said to have attempted suicide, “for accidentally killing his wife and children.”

Apollo and Artemis (goddess of the hunt) were also the archer and archeress. Homer hints that Apollo and Artemis had once been thought to take the lives of men and women, respectively, by shooting them with their arrows (Od. XV: 496-500; XI: 192-195, 220-227).⁹⁰ These gods, into whose hands the weapon was displaced, were all *Homo erectus*.

To reward Paris for electing her more beautiful than Hera (Zeus' wife) and Athena (one of Zeus' daughters), Aphrodite (goddess of love) grants Paris the love of the world's most beautiful woman, Helen. Helen is already the wife of Menelaus, brother to Agamemnon, the over-king of the Achaeans. Ganymedês, son of Tros, the first Trojan king, was also said to be the most beautiful of mortal men. Again, all this beauty within the Trojan camp is a reaction formation for obsessional fear of having insulted the *Homo erectus* gods by rejecting their appearance. Confirmation of Aphrodite's true identity as an unsightly *Homo erectus* comes from her having sprung from the severed penis of Uranus, a (*Homo erectus*) primal father. (Cotterell: 142.)

Note also that "Tros," "Trojan," and "Titan" all look and sound alike. We know, of course, that the Titans were Neanderthals. I will confirm this association and show you from whence the word "Trojan" was derived, below.

In the end, as in other parts of the mythological record, the hybrid (Achilles) becomes a "hero of old." He kills Hector, the military and spiritual leader of the Trojans.

Now, here is the proof that Achilles and Telamonian Aias symbolize hybrids. Take note. Homer tells us that Achilles came from Pelasgian Argos. In memorable history, Argos was an ancient city in the northeast of Greece. Yet Iman Wilkens, the brilliant etymologist that we shall meet in the next chapter, assures us that the name was only transplanted to Greece by the invaders from the North Atlantic who (with people from the Balkans and elsewhere) overthrew the eastern Mediterranean civilizations between 1450 and 1150 B.C. Prior to that time, "Argos" referred to what is now France; and the "Pelasgians" were the "Sea Peoples" of the neighboring lowland countries. But as a "Pelasgian," Achilles has a dual identity because in later Greek mythology Pelasgians were described as the first men and, like Poseidon and the people of the Isles, associated with *Homo erectus*. Eurynome was said to have created them after she set a Titan and a Titaness over each planet. (Cf. Graves: 27-30) But their association with the deluge refers to the literal, late Pleistocene Great Flood, which we'll uncover in Appendix H.

But, in the minds of the Greeks, Achilles and his people were a special breed of Pelasgians. He was of mixed ancestry. Like his chariot team, which consisted

⁹⁰ Homeric quotations are from the Rouse translations cited in the bibliography.

of mortal and immortal horses, he was of mixed parentage. He was a hybrid (*Iliad*: XVI, 174-184). Thetis the sea nymph was his mother and Peleus was his father (*Iliad*: XVI, 37-40). Peleus and Aias's father Telamon were both son's of Aeacus and grandsons of Zeus (*Iliad*: XXI, 213-215 *et seq.*). Aeacus was also said to have been begotten by Zeus and a river goddess (Graves: 212-213). Hera, jealous as ever of Zeus having children by other women (a recurrent Fraternal Complex theme), destroyed the inhabitants of Oenome where Aeacus was king (creating a mythical rationale for the infertility of hybrid Aeacus). Zeus then granted Aeacus' request to repopulate the land by, "giving him as many subjects as there were ants carrying grains of corn up a near-by oak." And so it was that ants (*myrmidons*), who had been serving the gods [carrying grains of corn up a nearby (Olympian) oak], fell to the ground from a sacred oak and sprang up as men. (Cf. Graves: 212-213) This myth assures us that Aeacus, Achilles and his myrmidons were hybrids. The largest class of ant, the worker, is sterile -- like the hybrids who aided *Homo sapiens* in the Species War by killing the *Homo erectus* ancestors (adding them to the oak tree).⁹¹ *Our Homo sapien ancestors were saying here that they were willing to give babies to the hybrid warriors to rear as their own, that hybrid women didn't have to steal them as was their want.* You who read this book's supplement, *Irish Mythology, Passageway to Prehistory*, will see that Finn (a hybrid) raised a child (Oscar) that Diarmuid gave to Finn's wife. [See v2-345 for an ant and corn myth that reverses the prehistoric truth (of the Amerindians learning to grow corn from African Americans).]

So, the myrmidons (sterile, worker ants) were hybrids that killed *Homo erectus*. Judging by his association with them and river goddesses and "the first (Pelagian) men" and a team of horses that is half mortal and half immortal -- Achilles was a hybrid too.

The myrmidons (hybrids) who took part in the Species War were heroes not only due to their physical superiority. Their participation was heroic due to their lack of long run genetic interest in *Homo sapiens* civilization. They had no offspring to bequeath to it. Thus, the myrmidons "had no mind for the din of

⁹¹ Graves believed the dream of Aiacos to represent, "a concise account of immigrations into Aegina towards the end of the second millennium B.C." (Graves: 20). This is much too late in our prehistory to enable Mediterranean people, at or near the center of human civilization, to fashion hallucinatory dream material. The fall of Troy itself dates to the end of the second millennium B.C., and it is one of the least dream-like and hallucinatory aspects of the Homeric works! Expert though he was in the classics, Mr. Graves was not very familiar with modern accounts of primitive people or with psychoanalysis. He seems not to have known the length of the oral tradition or that tens of thousands of years separated the ages of bronze and iron from the "dreamtime" in which the basic religious myths were first created, a time in which people lived and thought as did the most primitive Australians.

battle, when there was no one to lead them to their place” (*Iliad*: II, 781-782). Those hybrids who fought well were deserving of fabulous honors and rewards such as those that the Achaean King Agamemnon ultimately gave to Achilles.

Aias’ (Ajax’s) genealogy is also not fully *Homo sapiens*. Aeacus was his grandfather; and his mother was an Athenian granddaughter of Pelops, the “Pelasgian” boy whose cannibalization brought on the Deucalion deluge [H the Great Flood] (Graves: 268 or v2-108).

The best evidence of Achilles’ hybrid pedigree is the story of his birth and death. His mother, the sea nymph Thetis, wanting to bestow immortality upon him, dipped him in the river Styx. But the heel of the foot she held was not immersed. The adult Achilles died when Apollo directed Paris’s arrow to this heel. Psychoanalysis tells us that the foot symbolizes the penis. Achilles’ and the hybrids’ flaw was in their “foot,” their heels, testicles, genitalia, in their inability to reproduce.⁹²

The ignoble and non-heroic bow and arrow, though displaced onto Apollo (the Greek Grim Reaper), is subtly acknowledged here as the key to victory. After the deaths of their champions Aias and Achilles, the Achaeans become apprehensive and consult seers and oracles, who tell them that to win they must secure the bow and arrows of Heracles. Although we haven’t discussed the legendary heroics of Heracles (Hercules to the Romans), I’ll assure you that, like Achilles, Heracles, son of Alcmene and Zeus, was also a hybrid.⁹³

Achaean (*Homo sapiens*) victory is said to require three additional feats. They must bring the bones of Pelops back to Greece from Asia (unite the enemies of the Trojans [*Homo sapiens* of every ethnicity]). They must bring Achilles’ “son” into the war (give children to the hybrids, children that they can father and mother and thereby feel as if they have a stake in *Homo sapiens*’ future). Finally, they must steal the sacred image of Athena from the Trojan sanctuary. (Put wisdom and military skill firmly on their side; strength is on the side of Neanderthal).

⁹² Confirmation of this psychoanalysis comes from the *Mabinogion*. Bendigeid Vran, king of the “Isle of the Mighty,” who could never be contained within a house, who married off his beautiful daughter to an Irish king and who hosted on his island the giants who escaped burning to death in the “iron house” in Ireland (See footnote 125, v1-303.); was himself “wounded in the foot with a poisoned dart” (*Mabinogion*: 25).

⁹³ Heracles had used a bow to destroy the giants that Mother Earth released to punish Zeus for imprisoning her Titans in Tartarus. The twelve labors, heroic adventures, of Heracles take him to the far ends of the Greek world, where he does everything to make the world safe for *Homo sapiens* (e.g. kills the hydra, the last of the *Homo erectus* still at large; pacifies the angry *Homo erectus* gods by finding the “golden pin” [arrow] in the Augean Stables and removing it). He also does everything we fear we can’t do (e.g. overcome mortality by going to hell and back).

These deeds are accomplished, but they are insufficient to change the course of the war. What decides the outcome is Odysseus' plan to use the Trojan horse.⁹⁴ The Trojan horse stratagem is one of stealth and guile. It is for these abilities that *Homo sapiens* was fated to win. Stealth and guile are symbolic of the *tactical* use of the bow and arrow.

Moreover, the Trojan horse, though symbolic of internal weakness and vulnerability, is also, like horses *per se*, symbolic of Neanderthal. Like Neanderthal, the horse is big, large-boned and strong. All Indo-European peoples sacrificed horses. In the unconscious minds of the mythmakers and Homer's readers, the Trojans who received the horse became inexorably identified with Neanderthal. The Achaeans who came out of the horse were inexorably identified with *Homo sapiens*, who (as a subspecies) "came out of" Neanderthal. This complex metaphor developed to describe the outcome of both the Tin War and the Species War.

The war took an enormous number of lives on either side. Homer informs us time and time again, that the treatment given to one's corpse was of the utmost importance to the Greeks. The honorable, god-like treatment was the same as that which we know to have been given to most of the victims of the Species War -- cremation.

THE ODYSSEY

If Homer had written only the *Iliad*, if he had only given us an extended metaphor for the Species War and the Tin War and ignored the ongoing component and the obsessional fears of the Fraternal Complex, then his work would not form the basis, as it does, for classical "Greek" religion. Instead, Homer's works constitute a complete treatment of the Fraternal Complex.

The Odyssey follows the *Iliad* and pieces together myths that expressed our ancestors' obsessional fears and their guilt-ridden, unsatisfactory relations with widowed *Homo erectus* women. (Recall that Homer tells us that the victorious "Achaeans" killed almost all the Trojan men *and carried off their women*.) Although resolution of the Fraternal Complex (population control and reforms to create equal opportunity) was beyond the realm of possibility in Homer's time, by showing that "God" punishes those who go to excesses, the *Odyssey* implies that moderation is essential in dealing with competitors. This understanding was to be

⁹⁴ The *Iliad* ends with Priam (Hector's father) visiting Achilles. The story of the Trojan horse, which has been preserved in Virgil's *Aeneid*, was one of many lost but related poems that are indirectly known as the *Cyclic Epics*.

articulated four centuries later by Aristotle in his *Nicomachean Ethics* and is a recurrent motif of the *New Testament*. *The Odyssey* consistently implies that the unrestrained expression of genetic competition is offensive to the “gods.” We need only to add our conscious understanding that it is offensive because it associates with the same abuses that “the gods” suffered during the Species War.

All these motifs are strung together like beads on the thread of the story of a single man’s life. Due to the diversity of required roles, Homer continually refers to this protagonist as “one who is ready for any event.” This able man who epitomizes the Achaean victory, the man best-suited to undergo the torments of “God” (torments manifesting obsessional fear of *Homo erectus*) is Odysseus, the author of the clever plan to deploy the Trojan horse, the plan that doomed the Trojans (*Homo erectus*). Ostensibly, Odysseus must be punished because he blinded Polyphemus, the giant Cyclops and son of Poseidon. Poseidon (the patron and founding god of all island nations, including Troy and “Atlantis”) is also associated with the world’s water bodies, water bodies into which many *Homo erectus* corpses disappeared. Of course, we know the cyclopes also to be symbolic of *Homo erecti* [imaginary archers bent on revenge (v2-99)]; so, killing Poseidon’s cyclops son is symbolic of killing *Homo erectus*. For this role of scapegoat for our sins, “Odysseus” could not be more appropriate. One translation of the name is “he who is pursued by the wrath of gods.”⁹⁵

Odysseus suffers the wrath of the gods, during a nine-year effort to sail home from Troy to his kingdom of Ithaca. I shall show you how his specific adventures correspond to obsessional fears of *Homo erectus*.

During these adventures and ordeals, Odysseus’ vassals and competitors take general advantage of his absence: free-loading as unwelcome guests at his estate, pressuring his beautiful and faithful wife Penelope to choose one of them as a husband and even attempting to murder Telemachus, his son. Telemachus is not yet an adult and hesitates to assume the father’s role as manager of the estate. Telemachus’ weakness or exaggerated respect for his father allows the suitors who have overrun the palace to commit no end of abuses and to become deserving of capital punishment.

Before Odysseus can repay his rivals for their unchecked expression of genetic competition and rid his family and estate of them, before he can metamorphose from goat to priest, he must first suffer the wrath of the gods for his own excesses (for our ancestors’ excesses vis-à-vis the *Homo erectus* gods). Certain of Odysseus’ acts of redemption simultaneously bring about his apotheosis, his elevation to godlike status and to becoming a symbol for Zeus --

⁹⁵ This does not appear in my Rouse translation; but Wilkens, whose knowledge of linguistics and the classics far exceeds my own, assures us of as much (Wilkens: 263 citing Od. XIX).

whom Homer often refers to as “God.” Odysseus serves as a surrogate husband to two goddesses (widowed *Homo erectus* women) and journeys to Hades and back. Of course, those heroes who were celebrated in poetry and song became automatically associated with the gods. Thus, Zeus responds to Athena’s pleas to help Odysseus: “How could I forget that fine fellow Odysseus, after all! He is almost one of us” (Od. I: 87-89). But Odysseus is also godlike to the extent that the *Iliad* was unconsciously identified with the Species War. To the extent that the Trojans represented *Homo erectus*, the ambivalence felt toward them rubbed off on Odysseus, their killer. When Odysseus goes to Hades and returns from this land of the dead, his apotheosis is complete.

He then returns home as the personification of “God” to punish the wicked men that have excessively severe Fraternal Complexes. In these final episodes, the other meaning of the name “Odysseus,” “*child of wrath*,” comes into play. (Cf. Wilkens: 263 for this translation.)

Before we analyze Odysseus’ adventures and point out the connections with the Species War and *Homo erectus*, let’s back up a bit to acknowledge a recent and important discovery that has been made about *The Odyssey*.

Perhaps the best evidence that the Trojans were unconsciously equated with *Homo erectus* in the popular mind is this: even though most Europeans of the late Bronze Age who were using bronze commodities were using Trojan tin, they didn’t know for sure that Troy existed or -- if it existed -- where it was. Proof of this lies in the real Troy having been only recently discovered (as we shall see in the next Appendix). Remember, in the second and first millennium B.C., there were no global news service, no radio, no television and no photography. People did not travel for pleasure. Travel and trade by land or sea was extremely risky business that only the most stouthearted dared to even consider. Linear A of the Cretans and Linear B of the Mycenaeans notwithstanding, writing wasn’t invented in Europe until ancient Greek was developed sometime in the eighth century B.C.⁹⁶ Only then could non-adventurers, non-pirates, average people, begin to learn vicariously about geography. Herodotus tells us that the early Greeks divided the world into Europe and Asia. Egypt and Libya (the rest of northern Africa) were thought to be in Asia. Professor Burton assures us that the ancient Greeks acquired geographic knowledge only very gradually.

Interest in geography began in Greece circa 500 B.C. Thereafter, many books were published, most of them unscientific and existing

⁹⁶ Linear A and B were extinguished by the wave of invasions and anarchy that drowned eastern Mediterranean civilizations in the late 2nd millennium.

now only as fragments... By the end of the sixth century, the Greeks had become familiar with the whole of the Mediterranean Sea. Herodotus speaks of the Celts as living beyond the Pillars of Hercules, and the Kynetes (a name unknown to later geographers) as living beyond the Celts... (Burton: 26-28). Until about the beginning of the third century B.C., the history of the discovery of the world is concerned chiefly with the coast of the Mediterranean Sea and the continent of Asia; in much less degree with the continent of Africa. Though the names of the Iberians, Celts, and certain other peoples of Italy were known, the Greeks had little, if any, definite knowledge of the interior of Spain or Gaul or the peoples and places of central and northern Italy. Of Germany and the west coast of Europe, they were absolutely ignorant. --Burton: 53

This ignorance of geography persisted well into the first millennium B.C., even among the literate and educated people of Greece. It persisted despite Troy (in north-western Europe) having been of such paramount importance throughout the second and third millennia. Geographic ignorance persisted because iron, the iron-ore and charcoal for which were widespread and plentiful, began to widely replace bronze circa 1100 in the Levant, Cyprus and parts of Greece, thus reducing the demand for tin and tin exploration.

As you will see in Appendix G, perhaps the best evidence of just how confused most of the people of the classical world were in matters of geography is the myth of "Atlantis," which condenses at least three locations and four events into one. Also in Appendix F, we'll discover another traditional oral account of the Trojan War that also blends that war with the Species War. It will confirm Wilkens' discovery that Troy, original Troy, Homer's Troy, was in England.

Mariners, traders and pirates benefited from this general ignorance of geography and the rarity of their navigational skills. According to Iman Wilkens, author of *Where Troy Once Stood*,

To keep their knowledge of sea routes secret, all the information required by Celtic navigators... (as a maritime chart for use in the tin, gold, iron and amber trades in an age when tin was found virtually only in England, gold in Ireland and amber in the Baltic) was contained in the *Odyssey* in such a way that it could not be understood except by those who knew how to interpret it. The *Odyssey* thus fulfilled the function of a maritime chart, containing not only explicit information, but also hidden indications that have only recently begun to be decoded. On another level, the *Odyssey* also

contains information of a totally different nature -- a description of the stages of initiation into the Mysteries. --Wilkins: 163-164

Aside from saying that Wilkens' research into Bronze Age navigation and sea-travel is very interesting and that his book is a great read, I'm not going to try to even venture an opinion as to the accuracy of his map of Odysseus' wanderings around the Atlantic. It's hard enough for me to navigate the highways in a taxi with a GPS navigation system. Yet for our purposes, we can hardly overlook his information regarding the Celtic calendar and astrology and his thesis that the *Odyssey* is a metaphor for the initiation rites of a religious mystery cult.

Consider first the calendar. It seems the Celts divided their year into thirty-six, ten-day months, and each of the constellations corresponding to these months associated with a different type of tree. So, knowing the religious significance of trees, we must conclude that the results of the Celts' heavenly Rorschach test would fall within the "normal" range for Westerners.

As for the initiation thesis, people engaged in dangerous vocations, especially mariners and soldiers, developed real fears that associated with the obsessional Deluge fears that our religions and Fraternal complex have kept unconsciously alive. These people were drawn to religious "mystery" cults (e.g. the Mithras of Roman Empire days) that were like fraternities. Most members of Mithras mystai were soldiers or merchants (Cf Burkert: 42). "Not surprisingly [*H among the mystery cults*] the themes of seafaring and of illness stand out" (Burkert: 15). Typically, the Dionysian mysteries' Orphic hymns pray for health and wealth, for a good year, for good luck at sea and in general for a pleasant life with death as late as possible. (Cf. Burkert: 18)

Although, as we shall see, and for good reason, very little is known about the particulars of these cults, it is likely that Homer was a member of one of them. Within such a fraternity, a blind poet could have skillfully combined religious myths with navigational secrets to create an adventure story (the *Odyssey*) that became an exaggerated model for the initiation rites of the Circe (or Demeter) cult. It took Odysseus (the initiate) over known sea routes and encoded the navigational information for those routes within the story. But, as I shall show you in the next chapter and as you who have read the foregoing can well imagine, the mystery cult members' consciousness of their rites and of religious mythology in general was no better than that of religious men today.

Literal believers have never known their own minds or understood their religions other than "as through a glass darkly." The *conscious*, religious meaning of the *Odyssey* or the *Iliad* is only a distorted reflection of the real action, which is overwhelmingly *unconscious*. So, although Mr. Wilkens' contribution is

important and interesting, it will not deter us from analyzing the unconscious psychological and primeval meaning of the Paleolithic myths incorporated into Homer's work. It will not deter us from extracting the oral history that has been obscured by the poetry of many successive millennia of priests and storytellers. Let's get on with it.

After Homer recounts for us the outrages that the suitors have committed in Odysseus' absence and after the readers and Telemachus are given a brief history of the *Iliad* by Kings Nestor and Menelaus (friends of Odysseus), Homer jumps ahead to the last year of Odysseus' journey home. The scene is Calypso Island. There shipwrecked Odysseus has washed ashore without any of his galleys and shipmates. The gods have variously taken all their defiant lives during the nine years since they left Troy. Seven of those years have been spent here as the captive husband of the beautiful witch Calypso. (As you'll see, these "beautiful," isolated and island-dwelling witches decode differently from the Gullveig/Ishtar variety.) Athena, the mother-sister-daughter, has persuaded Zeus to over-rule Poseidon (whose wrath is just about spent anyway) and to allow Odysseus to return to his home, family and kingdom in Ithaca. The beautiful goddess Calypso was a daughter of Atlas, who was the first king of Atlantis and the grandson of Cronus. This makes it clear that the witch Calypso was (in the original story) a Neanderthal. One could argue that, in Plato's (later) time, Atlas was also the son of Poseidon and he was the brother of Zeus and therefore a *Homo sapiens*. But, as we have noted elsewhere, because his realm was the sea, lakes and rivers (places where *Homo erectus* corpses had been dumped), after the Titan cult was outlawed in Greece, Poseidon was increasingly but unconsciously associated with *Homo erectus*. This unconscious identification of Poseidon with *Homo erectus* was underscored by the alleged rivalry that was said to have arisen between Zeus and Poseidon. In the original "Atlantean" mythology, Atlas's *Homo erectus* pedigree was even more obvious. He was a brother of Cronus (Diodorus III.61.1). If any of you still question Calypso's Neanderthal pedigree, consider this: she lives in a cave and is surrounded by lions and wolves!

Odysseus' fraternal ambivalence toward her (as indicated by his seven-year stay) and his imprisonment is symbolic of the peculiar combination of sexual desire, guilt and revulsion that would have caused many Species War victors to cohabit unhappily with and remain with the daughters and the wives of their Neanderthal victims. Remember -- there was no necessity to kill the *Homo erectus* women. They would not have been physically threatening, and their offspring by *Homo sapiens* men would have been sterile hybrids. Especially in remote areas, especially on islands where isolated pockets of *Homo erectus* were among the last to be eliminated, the guilt felt toward the female survivors would have been intense; the social proscription of consorting with them minimal; and

many men would have ended their gene lines in the company of these pathetic companions. These unions would have given rise to all the myths about “good” and “beautiful” witches who seduce and “imprison.” As we’ll see, most of Odysseus’ adventures appear to be adapted from tales of this type. In the *Iliad*, the abduction of Trojan women after the fall of Troy quite naturally leads into this post-Species War phenomenon as one of the subjects of Odysseus’ continuing adventures. Continuing in Homer...⁹⁷

En route from Calypso’s Island to Phaiacia, Odysseus is attacked by Poseidon for the last time. His raft is destroyed, but Athena calms the sea for Odysseus and provides a single log to which he clings for a raft. After being washed ashore and with Athena’s help, he wins the friendship of the rich and civilized Phaiacians, who safely and secretly deliver him to his homeland. In Phaiacia and in sharp contrast to the unbridled genetic hostility of his enemies, Odysseus shows respect for others and good will toward their offspring, saying to his hosts, “[M]ay the gods grant them to be happy while they live, and may each have children to inherit his wealth and the honorable place which the people have given him” (Od. VII: 160-162). Commensurate with this expression of fraternal goodwill, Odysseus is awarded the most honored seat after that of the king.

The story also confers upon the Phaiacian queen a Neanderthal pedigree such as royalty everywhere were wont to claim. (Cf. Od. VII: 57-65) As we noted elsewhere, this not only gave the “gentry” enormous prestige, it soothed the obsessional fears, guilt and paranoia of the people. It enabled them to believe that a peace pact with the gods had been secured through intermarriage.

Before departing for home with his Phaiacian friends, Odysseus relates to them the full story of his adventures at sea. Let’s analyze them.

After Odysseus and his countrymen left Troy in a fleet of ships, they stopped first at Ismaros of the Ciconians (a historically-known people [Burton: 15-16]). Ciconian spearmen had fought beside the Trojans, so Odysseus and his men destroyed their city and killed all the men. Again, we are presented with a reflection of what must have happened countless times in the Species War: “We

⁹⁷ In 2004, Peter Brown, leading a team of archeologists from New South Wales’ New England University and clued by an abundance of local folklore about “little people,” discovered on Flores Island the remains of an adult hominid female little more than three feet tall. The skull is obviously *Homo erectus*. It confirms what other “lumpers” and I surmise about the physiological diversity of *Homo erectus* owing to his great geographic range, tremendous life span and the “us versus them” character of our mythologies. Numerous similar remains, including complete skeletons, were soon unearthed, some dated to only 18 kya. Survival pressure caused by the rising sea level and the submergence of Malay Archipelago rainforest selected for little people who required less food and could climb higher in the trees. Treetops provided them better defense and a greater range for their missiles.

spared the women and plenty of cattle and goods, which we divided to give each man a fair share” (Od. IX: 48-49). This repeated the Trojan War in microcosm. Only now the (*Homo erectus*) gods are less favorable to the (guilty) Achaeans (*Homo sapiens*), and six men from each vessel were lost: “Zeus sent us a hard fate that day to bring trouble on a lot of poor devils!” The clear suggestion is that “God” was punishing “the devils” for their own excessive fraternal hostility.

Their next port-of-call is the country of the lotus-eaters. These were, according to some of the ancients who referred to them, a historical people, somewhere off the coast of Africa (Burton: 15-16). Wilkens suggests from Homer’s navigational and geographic hints that the lotus-eaters lived near the mouth of the Senegal River. The lotus-eaters, doing no harm to Odysseus’ men,



Figure 114: Goddess Urnanche, patron goddess of Ur (Photo courtesy of Directorate General of Antiquities and Museums, Damascus, Syria)

only gave them some of their lotus to eat. But, “As soon as they tasted that honey-sweet fruit, they thought no more of coming back to us with news, but chose rather to stay there with the lotus-eating natives, and chew their lotus, and good-bye to home.” So, Odysseus had these men forcibly returned to the ship. Their departure without further incident might seem to verify Wilkens’ contention that the lotus-eaters are included in Odysseus’ adventures mainly just to include this distant place within a maritime chart. It may also have been, as Wilkens suggests, a “lotus” of the legume variety of plants that they were eating and not the tropical African or Asian water lily. *But this latter has been held sacred by many peoples, probably because it has a bulbous white flower that grows on top of a pad on the water and a long straight stem that is rooted to the bottom of the pond. As such, it vaguely resembles a man standing in the water. In Appendix C, our Egyptian ancestors showed us as much with their cult of Abydos. (See Figure 81.) Therefore, an addiction to eating lotuses would symbolize an addiction to eating Homo erectus flesh.*

Next, they sailed to the island of the Cyclopes, of the “Goggle-eyes, a violent and lawless tribe” (Od. IX: 113-114). Here, quite appropriately and as guilt, obsessional fear and paranoia demand, *the tables are turned*. Odysseus and his men are imprisoned in the cave of the giant Cyclops Polyphemus, Poseidon’s son, *who proceeds to eat them* at his leisure. Everything about the Cyclopes suggests Neanderthal, and we have already defined their one eye as a displaced image of

the archer. [This is consistent with the Greek myth that charges them with having provided Zeus and his brothers with the three weapons (all encoded bows and arrows) needed to win the war with Cronus and the Titans (the Species War). (See v2-98 et. seq.)] Our obsessional fears of the bow and arrow are realized, but a substitute victim is provided when Odysseus and his men stab the sleeping Cyclops in his one eye with a “sharpened olive pole” (*an arrow*). When Polyphemus (Neanderthal) rolls away the gigantic boulder from the cave exit to let the rams and sheep out to graze, the men escape by clinging to the bellies of his rams (by becoming as hirsute as *Homo erectus*). Thus, the blinding of Poseidon’s son was, in this and an earlier, Irish version of the story, repetition compulsion for obsessional, Species War fear. Not only Odysseus but Polyphemus too becomes a surrogate for the guilty *Homo sapiens* audience that fears the wrath of “the gods.”

Because he can’t explain the meaning of the Cyclopes and dares not suggest that the “all-wise leaders of the mystery cults” had a rational explanation for them, Wilkens would have us believe that the giant, one-eyed Polyphemus was atypical of the other Cyclopes. Wilkens attempts to support this claim with the astute observation of the meaning of “Cyclops.” He reasons: “The other Cyclopes certainly had two eyes, otherwise Homer would have called them Monopes. Cyclopes means the ‘round eyed’ and is intended to describe the black Africans, by contrast with the Achaeans, who are ‘oblong eyed’” (Wilkens: 177). However, scrutiny does not support this.

Homo erectus’ eyes were far rounder than ours. We know this from the squarer shape of the eye sockets in their skulls (Figure 11[e]). This is confirmed by early Sumerian art. Look at the eyes of the gods and the goddess depicted in Figures 65, 66 and 114! Figure 114’s “Uranche” or “Nanna” was the protector deity at Ur. Look at her eyes. The “Wandjinas” of NW Australia, who allegedly created men and give the rain and control the lightning, are also portrayed in cave paintings as having globular heads and large, square eye sockets. (See *Australian Dreaming*: 68-71.) As we learned (v2-142), the statues at Lake Titicaca and many other images of our primitive ancestors’ gods also depict unnaturally round eyes. This is also why Polynesians viewed round eyes as sacred. Round eyes are also a reptilian (serpentine) trait! Our rapid evolution to smaller, weaker eyes, made possible perhaps by selective fetal cell death (see v1-224), was one of the perceptual prices that our species paid for the rapid development of other neurological abilities that were selected by a tamer environment.

Moreover, as we saw in Appendix D, this myth did not originate in Greece. In what was probably the original Irish Cyclops myth, this monster is described as having, “but one eye, and that in the middle of his head, as large as the sun in heaven.” He was called “Cyclops” or “round-eyed” mostly because his eye was

round like the sun. By Neolithic times, these one-eyed monsters had become popular; so, Homer didn't have to be specific in describing Polyphemus. His readers already knew all about him. So, Homer merely refers to "his eye;" or Polyphemus says, when the one eye is gouged, that it had been prophesied, "That a man called Odysseus would rob me of my sight."

The Greeks undoubtedly imagined the Cyclopes as a specific breed of monster. There were many Cyclopes. "They" are referred to in many Greek myths. All of them were sons of Poseidon because they came from "Atlantis," an island nation that was within Poseidon's domain, was even his capitol. All were thought to be giants, one-eyed and strong. When Odysseus warns Polyphemus that his cannibalism will incur the wrath of Zeus, Polyphemus answers: "You are a fool, stranger, or you come from a long way off, if you expect me to fear gods. Zeus Almighty be damned and his blessed gods with him. We Cyclopians care nothing for them; we are stronger than they are" (Od. IX: 296-300). But let us escape the Cyclopes for now with Odysseus and his remaining men.

Once more having been blown off their course, they landed at the island of Aiolia. "There lived Aiolos Hippotadês, a friend of the immortal gods... When at last I spoke of leaving, and asked him for help on our way, he was glad to consent, and did everything he could. He gave me the skin of a nine-year ox, which he flayed for us and made into a bag; and in this he bottled up the blustering winds. For Cronion had appointed him to be manager of the winds, to hold them or to let them go as he liked... but he left the west wind free to blow, that it might carry our ships along" (Od. X: 1 *et seq.*).

Of course, our primitive ancestors everywhere associated the wind with the breath of the *Homo erectus* gods. Recall that the Aztecs (with Ehecatl, v2-325), the North Americans (with Old-One's Earth Mother, v1-104), and the Babylonians (with Pazuzu, v1-328-329) are but a few examples of ancestors who told us as much. Search for "wind" in the e-book of this work for others.

But just before the winds of the gods were to blow their ships into the homeport, Odysseus fell asleep. Again, his men could not control their Fraternal Complexes, their genetic hostility. Assuming it was (*Homo erectus*) gold and silver in the bag (instead of his breath), they opened it and were immediately blown back to Aiolia. There they requested that the favor be repeated; but this time Odysseus receives the reproach of the gods' agent, Aiolos: "Get out of this island at once, you miserable sinner! It is not permitted to comfort the enemy of the blessed gods! Get out of this! You are the gods' enemy come to my doors!"

Turned away disheartened, seven days later, they reached the lofty stronghold of Lamas. Wilkens poses a convincing argument that Homer's "Land of the Laestrygonians" was Cuba. Rather than recite his evidence, I'll simply add some of my own. Homer's description of the Laestrygonians is mostly consistent

with the Spanish characterization of the Carib Indians c. 1500 A.D.: they were hostile cannibals. (Cf. S. Wilson, 1990) In Homer's tale, only Odysseus and his own crew escaped this island of "man-eating, rock-throwing giants." But the Caribs were frail people, not "great human wretches like giants." With this, the episode includes a fragmented reference to the Species War.

Wilkens suggests that the Celts had come to Cuba -- and perhaps came regularly -- for gold (Wilkens: 184). Wild as this may sound for the first millennium B.C., consider this: they sailed only during the summer months; their boats were extremely light and water-tight due to being pitch-covered; and they followed the currents. In the North Atlantic, the currents move in a wide counter-clockwise direction around the North Atlantic's perimeter (S. Wilson, 1992). Most people are surprised if you tell them that hundreds of Vikings from Iceland were in Greenland as early as the late tenth century or that by the early eleventh century they had colonized Newfoundland. But they were and they did. Their colonies failed not for want of navigational ability but for want of firearms. (Cf. Oxenstierna: 245-263) Even more surprising is the apparent crossing of the Atlantic by the Phoenicians some 3,000 years ago, as certain inscriptions on stone in Brazil attest.⁹⁸ (It had long been suspected from Book IV, Chapter 42 of Herodotus that the Phoenicians circumnavigated Africa prior to 425 B.C.)

Again, if sea routes here encoded in the *Odyssey* fell out of use in the first millennium B.C. and the unrecorded navigational knowledge was lost, it is because iron working became ever more widespread. Simultaneously, tin demand declined because iron and charcoal were plentiful. Additionally, the gold needed for non-barter exchange could still be found in Ireland and other parts of the old world. (See Figure 105a.) Plato's "Atlantis" contains a hint that this is in fact what happened. On v1-45, the sixth and seventh lines state, "For in those days the Atlantic was navigable." Wherever it was, for our research purposes, both cannibalism and the "giants" at Lamas associate with the Deluge.

Odysseus and his one remaining ship full of men ported next in Aiaia, the island of Circe. Circe, another witch who seduces and imprisons Odysseus, is, like Calypso, a *Homo erectus* "witch." Her maternal grandfather was Oceanus, the eldest Titan who represented the ocean stream surrounding the earth; and her father was Helios, grandson of the Titan Uranus (Diodorus III. 56f, 57). Wolves and lions surround Circe's house: "All around it were wolves and lions of the mountains, really men whom she had bewitched by giving them poisonous drugs" (Od. X: 231). Circe had tamed these men as the witches of old tamed Species

⁹⁸ See my other Wilkens: 157, citing "Hi, Columbus, like the trip?" in Newsweek, 28 September, 1978.

Warriors. Her loom clearly suggests a spider's web, "As she worked at the web on her loom, a large web of imperishable stuff, a glorious thing of delicate gossamer fabric, such as goddesses make."

Hermes advised Odysseus how to deal with Circes and prevent her from turning him into a pig as she did to his mates. Odysseus is told to "accept her sexual advances but at sword point tell her to swear the most solemn oath of the blessed gods that she will never attempt any other evil against you, or else when you are stripped she may unman you and make you a weakling" (Od. X: 338-340). Circe also had four maids.

This story contains the highly-distorted remains of early histories of debauchery with *Homo erectus* women. In this case, the men becoming pigs could be symbolic either of their reduced self-esteem through intimacy with an (inferior) ancestor (Freud's organic repression), or they and the pigsty could be suggestive of anal intercourse (likely between *Homo erectus* women, whose faces were less than bewitching, and homosexual soldiers). Circe and her companions end up giving baths to all the men, rubbing them down with olive oil, giving them tunics and woolen wraps, feasting them and entertaining them for a year. (Cf. Od. X: 495-520) Then Circe supplied them for their departure and instructed Odysseus to do what no mortal had done before: journey to Hades (the Underworld or Land of the Dead) and consult the blind wise man, Tiresias.

Once in Hades, Odysseus' and Homer's public were instructed "by the souls of the dead" in the very religious eschatology of the Celts and early Greeks. After the ethereal soul of the blind Tiresias is treated to the blood libation of a jet-black animal, he instructs Odysseus of the fate that the gods have designed for him. Of course, were it not for the fact that going to Hades and returning is an essential part of Odysseus' apotheosis, Circe, Athena or another immortal could have simply narrated a description of Hades and instructed Odysseus of his fate. But death and returning from Hades was a demonstration of immortality, and immortality is an essential property of the gods.

Once his remaining crewmen had assisted in sacrificing the black ewe and ram to Tiresias and other notable personages in Hades, these crewmen were dead weight with respect to the plot. Homer disposes of them by making them victims in hallucinatory myths that describe more of the same obsessional Deluge fears and unsatisfying unions with *Homo erectus* women. Circe foretold of Odysseus' problems with these women as follows:

First you will come to the Sirens, who bewitch everyone who comes near them. If any man draws near in his innocence and listens to their voice, he never sees home again, never again will wife and little children run to greet him with joy; but the Sirens bewitch him

with their melodious song... [*H They must not have been very demanding.*]

When you have got clear of them, there is choice of two courses, and I will not lay down for you which to take; use your own judgment. I will just say what they are. One course will bring you to a pair of precipitous rocks, washed by the boisterous breakers of dark-eyed Amphitritê [*H one of the Nereids and wife of Poseidon*]; the gods call them the Moving Rocks. [*H As we saw in the previous appendix and elsewhere, Homo erectus was often associated with large stones. Are two of these rocks that Poseidon's wife washes his testicles?*] Not a bird can pass between them, not even the timorous doves that carry the ambrosia to Father Zeus; one of these is always caught between the towering rocks, and the Father sends in another to keep the number right. [*H Testicles also move, are very close together and are associated with "the father." Dark-eyed Amphitritê" is a man in disguise. Irish mythology tells us how, in their final years, Homo erectus men were often disguised as women in a desperate effort to keep their genes alive.*] No ship sailed by men that came that way has ever escaped, but timbers and dead bodies are all carried away by the rolling seas and tempests of blazing fire... [*H These hard rocks, Homo erectus testicles, are to be avoided at all cost. They must take their chances with the Homo erectus women.*]

The other course leads between two unscalable cliffs... [*I*]n the side of the cliff is a dark gloomy cave, facing the west towards Erebos, just where you will steer your ship, Odysseus. [*H Here's the cave again! Here it's a symbol for a Homo erectus vagina: but it is always generally symbolic of Homo erectus, even when associated with the ubiquitous "cave man." In the Christian myth, before the angels come to resurrect "Jesus" and escort him to "heaven," his interment in a cave is symbolic of giving the body to Homo erectus (who lived in caves).*] There Scylla dwells, and yelps in her dreadful way; the cave is so high that the strongest man could not reach it with an arrow shot from the ship. [*H "You're not going to dispatch these gals as easily as you dispatched their husbands and fathers. These gals are divine."*] It is true her voice is no louder than a puppy-dog newborn, but she is a terrible monster! [*H Notice the ambivalence.*] Such a sight could give pleasure to no one, not even one of the immortal gods! [*H "Their looks take some getting used to. Even their men preferred our women."*] She has twelve flapping feet, and six necks enormously

long, set thick and close, full of black death. [*H This is a brilliantly-creative image that some ancestor's unconscious mind developed to compromise the latent dream symbol and circumvent superego censorship. Six necks and twelve feet correspond to six women. "Six," sex, is to be very much a part of the relationship. Enormously long necks suggest snakes, another sign of Homo erectus. The necks and the six women are close because they are very dependent upon each other, and you recognize black as the color of the "black-headed people." Notice too that this Paleolithic symbol reveals the reason for the last of the odd, prehistoric customs of physical self-abuse that we began to review and analyze in Chapter 24. The somewhat universal custom of using rings to stretch the neck was surely an attempt to add a serpentine trait to the human form. Stretched necks associated with snakes, which associated with our archaic ancestor.*] She is hidden in the cave as far as the waist [*H the lower anatomy is censored out*], but she pokes out her heads from the gloomy depth; and there she fishes, hunting all round for dolphins and swordfish, or any of those leviathans of the deep which Amphitritê breeds in thousands. [*H They are looking for Homo erectus men like Amphitritê and want to breed more of them.*] No seamen can boast that they have escaped scot-free from her: she grabs a poor wretch with each head out of the ship as it sails along. [*H Each head, each woman, wants one man of her own. Not strange, just sad. So, here with Calypso, Circe and Scylla, we have discovered recurring images of forlorn and widowed Homo erectus women. These same women would have been depicted -- perhaps at an earlier time -- in mourning. This universal image of the wailing and widowed Homo erectus woman is what eventually caused A'wade/Ta'nis, the Homo erectus agent of death, to become a mere death messenger and a female -- the banshee.*]

The other cliff is lower, as you will see, Odysseus. They are not far from one another; you could shoot an arrow across. There is a wild fig-tree growing from it, a tall tree covered with leaves; [*H Again, the black, bulbous fruit of the sacred fig tree reminded our ancestors of the male scrotum, especially the fire-charred scrotum of the "black-headed people," of Homo erectus. Doesn't this explain why the "fig leaf" has been, as in Genesis 3:7, synonymous with a primitive loincloth? When our ancestors were still conscious of the sacred meaning of the fig, it was only natural to think of the fig leaves that covered the symbolic genitalia hanging in trees, as covers for*

actual genitalia.];⁹⁹ and Charybdis underneath swallows down the black water. [*H Charybdis, the whirlpool beneath the fig tree, symbolizes a “swallowing,” Homo erectus female.*] Three times a day she spouts it out, three times a day she swallows it down [*H sex, oral sex, the number three, the sex organs, rhythmically having oral sex (3+3=6 or sex), a standard motive for superego censorship*]: she is a terror--don't you be there when she swallows! [*H What sailor would dream of suffering such a fate!*] --Od. XII: 48 et seq.

When I interpreted a *Walam Olum* glyph as describing the adventures of *Homo sapiens* men with widowed or unattached *Homo erectus* women, did you think I was over-reaching? Well, the *Walam Olum* and the *Odyssey* don't even begin to exhaust the subject. Irish and Germanic mythology and many of the folk tales from around the world are rife with these highly-censored themes. For another sample, take a close look at the famous *Volsunga Saga* (e.g. in Guerber: 251-297); and you'll now be able to see the exploits of the many generations of the *Volsung* (well-heralded?) family as a highly compromised, wishful account of the last generations of *Homo erectus*. The *Volsunga* all meet their demise by accident or at the hands of each other. The royals are all eager to intermarry with them, as they struggle to keep their genes alive, until the last of the heroic and sympathetic *Volsunga*, Sigurd and Brunhild, agree to accept the ideal and peaceful solution recommended by me and the Babylonian myth of Enkidu's last days (v1-373). (*Brave and strong* Sigurd, possessor of a *Helmet of Dread*, rescues the *incomparably beautiful* Brunhild from the ubiquitous *ring of fire* -- for a [*Homo sapiens*] prince. Sigurd chastely sleeps with her for three nights -- separated by a sword, by a treaty agreement that forbids *Homo erectus* to mate with each other. We forbade their reproduction as they had earlier forbidden ours.) Now you can read these tales and understand them. Return now to where we left Odysseus.



Figure 115: Odysseus disguised as a beggar, within his own house and plotting his revenge

⁹⁹ Recall that in the Babylonian Creation Epic, one of the very fragmented (probably censored) rituals involved a cavalryman who carried a sweet fig in his hand. The “fig” was presented to the king and to Marduk and was probably symbolic (as a friend has pointed out) of the scrotum of someone who was “bound.” (Cf. Langdon: 321)

Naturally they choose the course that takes them between the cliffs and the *Homo erectus* women over that of the two precipitous rocks and confrontation with *Homo erectus* males. The sailors, except for Odysseus whom they bind to the mast, plug their ears to the bewitching calls of the Sirens. But six men are lost to sex and Scylla; and Odysseus and the remainder of his crew sail on past the Island of Thrinacia, where the herds of Helios feed.¹⁰⁰

“There are his cattle and great sheep, seven herds of cattle and seven fine flocks of sheep, fifty in each. [H (*Seven + seven*) x *fifty* = *seven hundred*, the *Fraternal Complex* symbolized *thrice*.] These never have young, and never die” (Od. XII: 339-342). These animals of Helios the sun god are immortal -- symbolic of lesser *Homo erectus* gods. They are especially blessed because, as immortals they never die or need to make babies; they have no Fraternal Complex.

Circe warns Odysseus and his men not to eat Helios’s cattle or sheep, but all save Odysseus do so anyway. So later, Zeus brings a storm that wrecks their ships. Only Odysseus reached dry land -- Calypso’s island, the scene where the story opened.

With his story told and his body and spirits renewed, Odysseus takes leave of his Phaiacan hosts and, days later, secretly steps ashore on his native Ithaca.

Now, practicality would have Odysseus seek the aid of his friends, the Phaiacians and Kings Menelaus and Nestor in regaining his throne. Practicality would have him gather these allies into an army with which any sensible military man would easily give the suitors their due. But to raise the theme of genetic competition and fraternal hostility to a fever pitch, Odysseus must return disguised as a beggar and be treated with the utmost abuse and contempt by the suitors, by his genetic competitors. He must then single-handedly, combat and destroy an army of these vicious genetic competitors who – by attempting to murder Odysseus’ son -- have mimicked the lions who murder the cubs of dominant males they oust from the pride. See Figure 115, above.

Everyone knows that no one man can defeat an army, which underscores the point that Odysseus, upon his return to Ithaca, is no longer a man. He is “God;” and as “God,” he destroys the suitors.

¹⁰⁰ My interpretation of these “witches” that seduce and imprison wandering men, my interpretation of them as *Homo erectus* survivors of the Species War, is also suggested by Herodotus’s tale of the birth of the eponymous ancestor of the Scythians by Hercules and a woman whom he found in a woodland cave. She was, “a strange being, between a maiden and a serpent, whose form from the waist upwards was like that of a woman, while all below was like a snake.” She refused to give back his horses until he took her for a mistress. “[B]ut afterwards she put him off and delayed restoring the mares, since she wished to keep him with her as long as possible.” And keep him she did until he got her pregnant. (Cf. Herodotus, Book IV, Chapter 9)

These suitors must die because, in paying with their lives, the storyline becomes a replacement idea for our unconscious fears, fears that have been transmitted over the last 35,000 years via the religious “culture.” The death of the suitors validates and hypocritically relieves our own fears. The suitors take our places at the sacrificial altar.

The Odyssey conveys the same message that is conveyed repeatedly by “Jesus” and John’s Book of Revelations: the expression of unbridled hostility to others is an insult to God (the gods); it reminds God (the gods) of the Deluge for which humanity has yet to pay.

Odysseus (God) punishes the suitors (mankind) with the very weapon with which we (Homo sapiens) killed God (Homo erectus): the bow and arrow. But God’s bow is so strong, so well laminated, that only he and possibly his maturing Son can string and draw it. Odysseus shoots his first arrow through *twelve* (every month of the year) axes, before he shoots the most serious of his every-day genetic competitors. The corpse-strewn scene of the battle is then fumigated with sulfur (brimstone). God (the gods) carry out our obsessional fears only upon the few so that the rest of us can put down our books and feel temporarily relieved.

But the hostility between men will never be resolved, our psychic scars removed or the world civilized through obsessional half-measures and symbolic observances (neurotic symptoms). This can only be accomplished through the establishment of limits upon our genetic competition -- through the minimization of the K and the R strategies -- through the maximization of equal opportunity and population control. Before we can do that, we’ve got to remove all our masks and get real about ourselves and our ancestors.

F. IMAN WILKENS FINDS TROY BUT FAILS TO UNDERSTAND RELIGION

A genius is anyone who accomplishes something that we can't imagine being able to accomplish ourselves.

-- An obscure New York City taxi-driver

To my mind, Iman Wilkens is a genius. Wilkens, a Dutchman, started with an excellent knowledge of ancient and modern European languages. He combined this with known rules of etymology to suggest the original form of words that have been transliterated into the languages resulting from conquests. He mixed in fine geographical detective work; and, by this means, he found Troy -- original Troy -- and most of the other places and peoples cited in Homer.

I can't imagine being able to do what he has done. For me, ancient Greek was a lost cause from the start. The only thing I remember about eighth grade French is the teacher's name and appearance. ("Miss Mars [was] out of this world.") And throughout junior high, high school and college, my worst marks were in German.

But as they say, thank goodness, we've got different abilities. Mr. Wilkens is clueless as to what religion's about. So, I've decided to devote an appendix to him and his work not only because I want to criticize his misconceptions but also because I want to confirm his major discovery.

After his book pointed it out to me, I noticed that Irish mythology supports his thesis: Homer's Troy was somewhere in the British Isles, very probably (as Wilkens claims) on a series of hills that form a small plateau that dominates the plains of Cambridge, England.

The plateau is locally and appropriately known as the Gog Magog Hills and they lie a few miles southeast of the city of Cambridge, and south of the Fleam Dyke. Regarding the origins of the name, "Gog Magog," your guess is as good as mine. Is it a local name that survived Goidelic Celt censorship of the history of the Trojan War? Or is the name of Biblical origin? Bible buffs would not have to have known anything about the Trojan War to apply the name to these hills. Skeletal remains are forever turning up in the region.¹⁰¹ In any case, Gog Magog

¹⁰¹ Those arguing that the term has Hebraic origins must rest their case on 1Chronicles 5:4. But therein Gog is only mentioned as the grandson of Reuben, and the books of the Bible were not very chronological. The genealogies, like most legendary genealogies, appear to be nothing more than an attempt to tie the myths together, make a continuous story and symbolize *Homo erectus'* two million year tenure in the lives of mythical individuals. The other possibility that the word originated in the Island Empire seems more likely. John, in Rev 20:8, is only mimicking Ezekiel. Ezekiel's apocalyptic prophecy in Ezk 38 is obviously the prediction of the recurrence of the

also refers to the terrible battle to be started by Gog, King of Magog, a battle prophesied by Ezekiel in the seventh century B.C. (Ezk. 38 and 39). In this battle, the nations under Satan are to war against the kingdom of God (Rev. 20:8).

At the Gog Magog hills, hundreds of bronze weapons have been found dated to the later Bronze Age, c.1200 BC. Not far away, in Isleham near Ely in Cambridgeshire, a hoard of more than 6,500 pieces of worked and unworked bronze were found in 1959. The hoard is the largest Bronze Age hoard ever discovered in England and is one of the finest. It consists of swords, spear-heads, arrows, axes, palstaves, knives, daggers, armor, decorative equipment (in particular for horses) and many fragments of sheet bronze, all dating from the Wilburton-Wallington (metalworking) Phase of the late Bronze Age (about 1000 BC). (See the Wikipedia article on the Isleham Hoard.)

Given the number of artifacts and what we will discover to be landmarks of war, whatever happened here was an event unparalleled until World War I. If you deny that this was the site of the Trojan War, then you've got to suggest what other war could have been fought here. Great traumas (e.g. wars) don't occur without impacting our psyches and our (oral) histories (mythology).

As a summary of the nature and the meaning of the Trojan War, Wilkens states:

[W]e can consider Argos and its capital Mycenae to be the cradle of modern France, and Agamemnon to be the first king of France of documented history, living in the twelfth century B.C. The Trojan War thus turns out to have been a big war, between the king of England and his allies on the one side, and the king of France and his allies on the other. At stake was the access for continental Europeans to a raw material that was found virtually exclusively on the British Isles and that was as essential at the time as crude oil is in our time. In the Bronze Age this raw material was tin. --Wilkens: 134

The tin, the source of Trojan wealth and the direct object of the Trojan War, was all coming out of Cornwall, in southwest England. See Figure 105d on page 240.

conflagrations of the twelfth and thirteenth centuries BC. In Ezk 39: 11-16 and 11, Ezekiel predicts that God will ultimately destroy Philistines such as Gog and other Sea Peoples and northerners who acquired their property by violence (without being chosen). Then he says, "Thou shalt fall upon the open field; for I have spoken it, said the Lord God. *And I shall send a fire on Magog and on them that dwell safely in the isles...*"

But keep in mind an important distinction. The real source of the Trojan War and the source of all the fighting today that relates to oil are not the resources themselves. ***What was and is the real object of conflict is the right to monopolize resources to savagely oppress and dominate others.*** Iron production had been discovered at least as early as 3,500 years ago first in Egypt and later by the Hittites in what is now Turkey. The process of learning how to make it hard and flexible (to hold a good sword edge) and the transition to steel and other alloys was a lengthy one. Each discovery became a closely guarded secret. A good basic history of iron is at <http://www.madehow.com/Volume-2/Iron.html>. But the main reason why iron metallurgy was so slow to develop, especially in Europe, was that the iron and coal were both very plentiful. Similarly, as I stated in the Conclusion, an unlimited supply of geothermal energy is beneath all our feet. We only need to upscale the production of nanocarbon tubes and create layered nanocarbon wires 4 km in length to have more than enough renewable energy for every conceivable purpose. Magnet motors/generators could also provide us with free, clean and unlimited energy.

All the most powerful gangster/belligerents prior to the Trojan War knew about iron, just as all the most powerful gangsters today know that geothermal and other renewables can totally replace oil. The real problem is that they don't want innovations that can't be monopolized or that eliminate monopolizable sources of wealth and power. The basic problem then and now was not one of resources or technologies. It was politics, politics dominated by savages.

In addition to Homer's *Iliad* and the Irish account that I'll introduce, at least two other oral accounts of the Trojan War found their way into print. One, dating from the fifth century A.D., is ascribed to Dares Phrygius. It inspired medieval authors and gives a Trojan point of view. The other was translated from Greek into Latin as *Ephemeris belli Trojani* ("Diary of the Trojan War") and is attributed to Dictys Cretensis. These works describe the war over intervals that span the full 11 years and estimate casualties at 250,000 Trojans and 750,000 Achaeans. As Wilkens points out, these figures are consistent with Homer's description of the peoples and forces involved. Moreover, the construction of the still-existent war dykes shows that the invader had a sizable army and prepared for protracted warfare. Two parallel dykes that are twelve and fifteen kilometers long, 20 meters high and 30 meters wide have anti-chariot ditches dug on the inland side. They were dug for the defense of the invaders! (Cf. Wilkens: 71-75)

We should view the Trojan War as but the north Atlantic part of the convulsions that rocked the major Bronze Age, sea-trade route between 1450 and 1150. In the eastern Mediterranean, the other end of that route, these convulsions toppled the Anatolian, Minoan (Cretan) and Mycenaean civilizations. In combination, these convulsions constituted a world war. According to Homer, the

garrison at Troy had 50,000 troops. The invaders numbered twice that. By all accounts, very few survived the war. The Trojan War may have been the second most traumatic war in the history of the world. I say second worst because, as we've begun to see from my analysis of Homer and as the Irish myth of the Trojan War will confirm, even 30,000 years later, the unconscious memory of the Species War was powerful enough to determine the basic outline of what was remembered and attributed to The Trojan War.

The *Mabinogion* confirms this linkage in the memories of our Welsh ancestors. After fighting a battle in Ireland that is obviously symbolic of the Species War and losing Bendigeid Vran, their king, and most of their compatriots, the *seven* survivors of "the Isle of the Mighty" journeyed to southwestern England. This is where the Trojan War mythology enters. Obeying the dying words of their king, they encamped for eighty years at a regal spot overlooking the ocean, at a great hall with three doors. Two were open; the third, which looked toward Cornwall, was closed. (Remember, Cornwall, the southwestern tail of England, was the site of the contested, Trojan tin.) The king, whose head they were carrying, had also advised them not to open the door looking toward Cornwall, lest the head become corrupted and they become unable to tarry there. Nevertheless, after eighty years, they opened the door; and, "when they had looked, they were as conscious of all the evils they had ever sustained, and of all the friends and companions they had lost, and of all the misery that had befallen them, *as if all had happened in that very spot*; and especially of the fate of their lord" (*Mabinogion*: 26-27). On the surface, these ancestors of the Welsh are expressing remorse for the Trojans and saying that greed caused them to monopolize the tin and to use that monopoly to exploit the rest of the world, which led eventually and inevitably to their downfall. But this little myth tells us a lot more than that. We'll revisit it when we analyze the military situation, below.

Crete and Mycenae were probably named after other places. Wilkens identifies the original "Crete" as present-day Scandinavia and original "Mycenae" as the capital of Argos, present-day Troyes on the Seine River in the Champagne region of France.

A number of countries in the eastern Mediterranean changed names in the Bronze Age or shortly thereafter to be henceforth called Syria, Lebanon, Egypt, Lybia, Crete, Lesbos and Cyprus, due to conquests by peoples from the Atlantic seaboard, just as the descendants of these "Sea Peoples" gave new names during the colonial era, only a few centuries ago, to a number of countries all around the world as distant as New Zealand. --Wilkens: 154.

Remember our discussion of Phrygia in Chapter 37, page 76, *et seq.*, the place and the warlike Sea People that gave their name to the “frigate”? This upland nation on the second frontier of the Troad consisted of the highlands and eastern coast of modern day Scotland. Wilkens cites convincing reasons for coming to this conclusion (Wilkens: 98-99 and 312-313). One reason is that “Phrygia” probably derived from “Frigg” (Odin’s wife), the Norse (Germanic) goddess; and that name would have been more likely adopted on Troy’s northern frontier, which is close to Scandinavia, than on its western (Welsh) frontier.

The newly-transplanted names that the invading Sea Peoples gave to the eastern Mediterranean survived better there for the same reason that “Greek” mythology -- which the “Greeks” borrowed from the Cretans (Diodorus V.46.1-3; *et seq.*) and (as we’ve seen) the Celts, Babylonians and Egyptians -- became attributed to the Greeks.¹⁰² The Greeks developed a written language that was in widespread secular use almost half a millennium before the Romans and a millennium before most other Europeans.

By identifying Troy and other Homeric place names, Wilkens has solved a mystery that has puzzled scholars since Third Century Alexandrian Eratosthenes noted that the “Egypt” of Homer could not have referred to the Egypt he knew. Wilkens equates the former with northwestern France around the Epte River. Modern Egypt was originally known as Misr, Al-Khem, Kemi or Meroë. Many scholars have noted that Homer’s descriptions (e.g. nautical distances, ocean tides, the “dark salty sea,” the rainy climate, fog and snow, temperate trees, *etc.*) don’t fit the eastern Mediterranean. Yet, it was always clear that Homer was describing real people and places.

Whatever classical historians may have to say about the dates of the period depicted, the date of the composition of the epics, or of Homer himself there can be no doubt about two points: the culture depicted is a whole culture and a real one because it makes sense internally. No man could invent a civilization out of a whole cloth and have it fail to strike a false note. The Homeric civilization is essentially that of an Indo-European speaking people transplanted into a Mediterranean setting, and not that of an urban, literate, eastern Mediterranean, early Bronze Age people. --Coon, 1977: 250

¹⁰² Donnelly (p. 283) quotes Lord Bacon thus: “The mythology of the Greeks, which their oldest writers do not pretend to have invented, was no more than a light air, which had passed from a more ancient people into the flutes of the Greeks, which they modulated to such descants as best suited their fancies.” How surprised would Sir Francis have been to discover that many of these “ancient people” were his own ancestors!

Not only the geography and the names (altered but still identifiable with names on Europe's Atlantic seaboard) but also the mythology and the customs of Homer's characters correspond to that of the Celts of northwest Europe. For example, Irish myths refer repeatedly to the Celtic custom of travelers not identifying themselves or their country until they have been informed of the name of the host country and its people. Homer's characters behave the same way. Telemachus and Nestor's son didn't identify themselves to Menelaus until he wined and dined them and told them everything he knew about Odysseus. (Cf. Od. IV: 22-169) Odysseus behaved the same way among his Phaiacian hosts (Od. VII: 148-255).

In book twenty of the *Iliad*, lines 256 and 257, before fighting Achilles, Hector boasts about the first Trojan kings, his ancestors. Of King Erichthonios he says,

The wealthiest was he of mortal men;
Three thousand mares he had that grazed throughout
His marshy pastures.

The west coast of Asia Minor and the city on the hill called Hisarlik, which Heinrich Schliemann found in 1873 and identified as Troy, has never had marshlands around it. The same is true for the whole coast of western Turkey. But the plains of Cambridge circa 1200 B.C. were low and marshy, and the "Wash" (a bay to the northeast) was probably three times its present size. The unparalleled wealth of the Trojans, referred to in this poem, could possibly be said to correspond to the Anatolian (Hittite) capital of Hattusas but not to the west coast of Asia Minor prior to the mid first millennium Lydians. On the other hand, this adjective certainly *did* apply to tin-rich, Bronze Age Britain. Moreover, as Wilkens points out, of the *seven*, vertically stratigraphic towns of this strategic hill-fortress, Hisarlik, which dominated the entrance to the Dardanelles on the Aegean side, all are the size of villages and none of them were destroyed circa 1200 B.C. (Wilkens: 33). Hisarlik or one of the towns around the Dardanelles was the Troy referred to in the *Anabases* of Xenophon and Arrian and the *Histories* of Herodotus, but Herodotus noted in footnote *seven* of Chapter 43, Book VII that this town was "New Ilium" [*H New Troy*].

After surveying the archaeology of the British Isles in Appendix D, we found trade between Mycenae and the isles as of 1700 B.C.¹⁰³ In Appendix D we also discovered that, not long after Crete was overrun in 1450, the round mounds of the rich Wessex culture in southern England became noticeably more austere. The rituals at the ring monuments also vanished entirely at this time, and the Deverul-Rimbury vessels came back into vogue. All this suggests a, “major social upheaval affecting the whole of Britain and Ireland.” (Cf. Burgess: 24) The agricultural and population crisis had been building up for some time,

[B]ut while new lands could be opened and ever larger tracts enclosed by field systems it had been kept at bay. This whole complex process now collapsed over the length and breadth of the country. Perhaps people had run out of new lands to clear and enclose, and a distinct worsening of the climate may have tipped the scales. Field systems from Achnacree in Argyll to Fengate in the Midlands and Dartmoor in the southwest were abandoned. At some of these, the insidious spread of blanket peat has been revealed. Great areas of Celtic fields on the chalk were also abandoned, and the land reorganized for stock raising by division into grazing blocks with ranch boundaries. These were drawn across the downland, often directly over the abandoned field system. Widespread waterlogging is indicated by the appearance on riverbanks from the Thames to the Trent of pile dwellings, and new track ways were laid down in all those areas, such as Somerset Levels, prone to flooding. --Burgess: 157

Our temperature map for the last 18 ky, Figure 105c, suggests that temperatures were rising somewhat and the ocean level would have been a bit less than half of the difference between today and the Holocene Maximum. We know from the Australians aborigines (who have proven to have great memories for such things, see the John Upton and Climate Central article) that the sea level at Holocene Maximum was about 30 feet higher than today. Therefore, it was about 13 feet higher than today at the time of the Trojan War (1194-1183 BC).

¹⁰³ Bone dentated mounts and amber spacer-bead necklaces from Bush Barrow (1700 B.C.) occur also in Mycenae. The mounts have been found at shaft grave Iota (1600+ B.C.), and similar beads turn up in many Aegean contexts (1600-1500 B.C.). Most authorities agree that these are indisputable evidence of Wessex Mycenae contact, though not agreeing on the number of removes separating the two areas. The beads are generally thought to have gone from Wessex to the Aegean. (Cf. Burgess: 108)

After 1200 B.C., hillforts like those of the Penard Period in England developed in Mycenae.¹⁰⁴ The population and the agriculture crisis and the war footing on which the island empire and other places had been put circa 1200 B.C. all testify to the enormous scale of the Trojan War that Wilkens has described and the likelihood that it occurred in Britain.

Note also that Homer described Menelaus, the brother of Achaean High-King Agamemnon and husband of the abducted Helen, as red-haired, as the Goidelic Celts, the last prehistoric conquerors of the Isles, are known to have been (Od. I: 330).

Archaeology also confirms the increasing popularity of cremation throughout the second millennium in the British Isles. (*Cf.* Burgess: 23) Cremation is especially associated with the Beaker Folk/Fir Bolgs/Belgae/Pelasgians. Similarly, in Homer, it is of the utmost importance for a warrior, properly buried, to be cremated. King Priam, Hector's father, offered Achilles expensive gifts if he would release his son's body so that it might be cremated as befitting heroes and gods.

These are but a few of the reasons why we can conclude that Troy was on the plains of Cambridge. Wilkens offers the reader an enormous store of additional etymological evidence. His book is fascinating. Although it appears to me that many of his claims regarding Odysseus' travels are speculative and open to debate, he does a more than adequate job of proving that Troy was on the Gog Magog hills of the Cambridge plains. His book has been largely ignored or discredited by academicians only because they are such unconscionable lackeys for the ruling gangsters who are at least as savage today as at any time in history. Ney, more so because they have much more historical data with which they ought to be able to learn and avoid repeating the errors of the past; but they don't.

Consider the obvious reasons why they want to pretend that Troy was somewhere else: 1) Every group of savage conquerors wants to cover up their violent past and pretend that their lordship is based upon priority of possession; 2) it would be especially embarrassing for the western oil gangsters to have to admit that our Britannic ancestors were once in the exact same position that the Arabs, Iranians and Russians are in today (notwithstanding the fact that the vital resource was tin instead of oil); 3) the K class does not want the world to know that there is a continent-wide precedent for the sort of anarchy that erupted in 1992 in Los Angeles; 4) white westerners have traditionally identified with the "Greeks," have believed classical Greek propaganda about "autochthonous" Greek culture

¹⁰⁴ The Penard Period was a metalworking phase of the Bronze Age in England spanning the years 1275-1140 B.C. It was characterized by increased experimentation.

and freely cite “the miracle that was Greece” as evidence for European cultural and racial superiority. In fact, “the Greeks” had come to Greece from all over Europe, northern Africa and the Middle East. Greek culture was cosmopolitan; and 5) the K scoundrels tend to automatically lie about everything important that might cause change because they are all homophobic latent homosexuals who fear all change because they associate change with the all-important change that they dare not and cannot make – removing their Third Masks.

Whenever possible, ignore the rich scoundrels and their hirelings of any and every title. I am going to give you even better proof that Troy was where Iman says it was. I’m going to prove it to you militarily, with Irish mythology and with an amazingly coincidental personal anecdote. But before I do so, I want to take exception to several of Iman’s views. Two exceptions are minor ones, but one is major; and this one requires some background information. Let’s deal with the major exception first, with Wilkens’ reverence for Gnosticism.

Iman Wilkens convinces us that the part of the *Odyssey* that is not concerned with navigation -- most of it -- concerns the symbolic initiation of Odysseus into a mystery cult. As I’ve already suggested, Homer probably was a cult member and may have obtained some of his (especially navigational) material from other cult members. Moreover, Wilkens persuasively suggests that the adventures of Odysseus are symbolic of the initiation ordeal that new members of a cult of Circe had to undergo. Yet, as I showed you in Appendix D, the story is strung together with Species War myths. Is it possible for the *Odyssey* to consist of Paleolithic myths and also be a metaphor for second and first millennia initiation rites? *It certainly is because the latter were based on fragments of the former.*

A survey of what is known of these initiation rites will clarify my point. But look first at the ingenious observation that apparently led Wilkens to the cult explanation:

According to the Oxford Dictionary of English Etymology, the word “church” comes from Old English *cirice* or *circe*, a word that clearly seems to be cognate with Circe. We also know that the dialectal form of Circe (also found in Greek) was *Kirke* and etymologists are agreed that the Dutch word for “church,” *kerk*, the German *Kirche* and the Scots *kirk* all come from the Old Saxon *kirika*, another word cognate with Kirke or Circe.

If *Zierikzee*, for which many different spellings can be seen on old maps, such as *Ziericxzee*, *Sierckzee*, or *Zircze* was also the same word as *circe* meaning “sacred place” or “church,” then Circe, the goddess whose name was Church with a capital “c,” must have been the highest authority of the Gnostic religion. [*H Indo-Europeans*

commonly named their meeting place after the high god.] In the Bronze Age, Zierikzee must then have been the religious center of the Gnostics, invariably associated with initiation into the Mysteries, the knowledge of the universe that surrounds us. Therefore, the most important Gnostic school of Homer's time must also have been located here. --Wilkins: 187

It's one thing to acknowledge that Gnostic cults existed and contributed Homeric symbols. It is quite another to revere them, as Wilkins does, for their "secret knowledge." Although very little is known about the druids and the cults of Homer's day, it is reasonable to assume that the same Sea Peoples who brought Celtic mythology and language into the eastern Mediterranean world that they conquered also brought their mysteries and religious "knowledge." It appears that the Gnostic cult of Circe, which Wilkins believes to have been centered at Zierikzee, the Netherlands, was later centered at Eleusis, Greece. Circe appears to have been the early Celtic forerunner of the Greek and Roman goddesses of agriculture and fertility, Demeter and Ceres respectively. Let's examine what is known about them and other latter-day Greek and Roman cults to better evaluate their Gnostic forerunners and their sacred books.

The Eleusian initiate [of this cult once popular throughout Greece, centered at Eleusis and dedicated to Demeter (Ceres or Circe) and Persephone (Proserpina)] is supposed to have come close to death and the underworld. The introduction to the most-quoted initiation sentences reads, "I approached the frontier of death, I set foot on the threshold of Persephone, I journeyed through all the elements and came back, I saw at midnight the sun [*H on its nightly journey through the underworld*], sparkling in white light, I came close to the gods of the upper and nether world and adored them from near at hand" (Burkert: 97).¹⁰⁵ The experience consisted of the initiate following a prepared course along which various symbolic monsters and pitfalls were prepared for him -- monsters and pitfalls that imitated those that Odysseus supposedly encountered (Huttner). The following morning the initiate was dressed in regal garb as the sun god and presented to a crowd of admiring cultists for "purification" by the "elements" of air, fire and water. (Cf. Burkert: 97) The air, fire and water are, of course, the elements into which *Homo erectus* corpses "disappeared." At the deepest level of prehistoric, now-unconscious, religious meaning, the adventures of Odysseus (or

¹⁰⁵ Of the three or four books I've read or perused on the subject, Walter Burkert's is by far the best. He is a sane and realistic man who is not easily fooled by neurotic pretensions. I'll rely mostly on Professor Burkert's data about the cults of classical times to support my arguments.

the Gnostic initiate) were all symbols for fraternal conflict and the related guilt, paranoia and obsessional fears.

Totally different is the taurobolium in the cult of the Great Mother. As described by [*H numerous*] Christian authors, the initiand, crouching in a pit, is flooded with fifty liters of blood from the bull agonizing just above. The unforgettable character of this experience is easy to imagine; it would hardly have seemed a blessed state, yet emerging from the pit the initiate is “adored” by others, as one who has risen to a superior state, and feelings of liberation and a new life would have been overwhelming by contrast, just because of the horrifying procedure undergone before. --Burkert: 98.

If I may take issue with Professor Burkert just a little bit -- the only thing essentially different about these two initiations appears to be the complex and elements of the godhead emphasized. Some of the initiations involved reenactments of the cult-defining myths.

In general, each divinity of a mystery cult has a specific myth to which he or she is intimately bound. Usually the general outlines are well known; some details though, are said to be “sacred” and are allegedly kept secret. Thus, the myths about Demeter-Persephone¹⁰⁶ and Osiris-Isis are extent in several elaborations... As for Dionysus, there is a rich variety of Bacchic mythology, but with regarding mysteries, one tale had commanded attention, perhaps too exclusively: the story of Chthonian Dionysus born from Persephone and slaughtered by the Titans... This myth is explicitly connected with the mysteries by several authors... --Burkert: 73

As we’ve seen, this myth addresses the obsessional fear of *Homo erectus* killing us or stealing our babies to avenge the severance of his gene line. Here’s an earlier Dionysian ceremony:

An older stratum of testimonies regarding Dionysian initiation puts the emphasis on purification and change of status, even change of identity. Through Demosthenes’ invective against Aeschines we

¹⁰⁶ Hades abducts and rapes Persephone the beautiful daughter of Zeus and Demeter. He consents to letting her return to the world above ground to cheer up her Mother each spring and to allow her to rejuvenate nature.

discern a nocturnal ceremony that includes putting on fawn skins and setting up a krater with wine. The initiands, seated, are then smeared with a mixture of clay and chaff; from the dark the priests appear like a frightening demon; clean again and rising to their feet, the initiates exclaim, "I escaped from evil, I found the better," and the bystanders yell in a high, shrieking voice (*ololyge*) as though in the presence of some divine agent. In the daytime, there follows the integration of the initiates into the group of celebrants, with the *thiasos* (religious association) moving through the streets; people are crowned with fennel and white poplar; they dance and utter rhythmic cries, carrying the *kiste* and the *likon* ... [*H a box that holds a castrated penis*], and some brandishing live snakes. --Burkert: 96

This one sounds like the Kwakiutl, winter celebration rite wherein they break up and divide the red cedar bark ring symbolizing the Great Spirit, give it to the "sparrows" and then proceed to smear their faces with tallow. (See v2-48.)

Those of you who have closely followed the chapters above should easily grasp the meaning of all these initiation rites. Here is a homophobic, latent homosexual ritual.

There remains the intriguing depiction in the Villa of the Mysteries of what is no doubt a flagellation scene. A kneeling girl, keeping her head in the lap of a seated woman and shutting her eyes, the seated woman grasping her hands and drawing back the garment from the kneeling girl's bare back, while a sinister-looking female behind is raising a rod -- these are all quite realistic details of caning. But the threatening figure wielding the rod *has black wings; she is not from this world...* --Burkert: 103, *H emphasis mine*

The caning on the bare buttocks and the burying of a face in the lap of another woman are compromised, homosexual acts that the superegos of these latent homosexuals will only allow in a context consciously defined as other worldly. All the devil worship and skull and bones nonsense has the same objective: to create an aberrant, "other world" context in which homophobic latent homosexuals feel permitted to be themselves and engage in homosexual acts. How pathetic that homophobia forces people to go to such extremes!

Another initiation that bombarded the initiate with Deluge symbolism involved a lion-headed statue that was constructed in such a way as to breathe fire through an opening in the stone and to burn incense. (Cf. Burkert: 103) Burkert

describes numerous other initiation rites, alleged to have contained “the most impenetrable and darkest secrets of the universe, secrets beyond the ken of reason and mortal men.” Because neurotics, especially of the latent homosexual variety, dread awareness that would require personal and socio-political change, they avoid analysis at all costs. Subject the “holy books” of the modern religions to critical analysis; and if they don’t, like the Moslems, try to kill you for it, they refer you to a high priest or a council of priests who are especially close to god and have divine understanding unavailable to ordinary men.

Additionally, the mystery cults offered a fraternal family to the member as a replacement for the tribal family that overpopulation and secular class society had rent asunder. These cults were not principally concerned with making new converts. For them, doctrinal books would have been an absolute liability. For in addition to the need to maintain the element of surprise and emotional shock of the initiation rite and in addition to the need to exclude poor and undesirable people, secrecy was needed to hold the cult aloof from criticism. However much religious fundamentalists would like to think that religion made literal sense to someone and that esoteric books once existed that could provide *literal* religion with a logical and scientific basis, they have yet to prove it. “There is not the slightest evidence to support Reizenstein’s assertion that mystery communities were held together by fixed forms of a Credo” (Burkert: 46).¹⁰⁷

There is an interesting account in Livy of how a praetor at Rome, trying to eliminate the new forms of religious superstition that were encroaching on the people under the pressure of the Hannibalic war, had all the relevant books confiscated.¹⁰⁸ These consisted of books of prophecy (*libra vatican*), prayer books (*precationes*), and prescriptions for sacrifice (*ars sacrificandi conscripta*); nothing resembling “theology” in our sense is mentioned. --Burkert: 68

Cobo said as much of the Peruvians: “The most notable aspect of this religion is how they had nothing written down to learn and keep... They did not

¹⁰⁷ The foremost, present-day inventor of neurotic apologetics in Germany is a man named Reitzenstein. He and his followers call their cult the *religionswissenschaftliche schule*, the “scientific school of religion.”

¹⁰⁸ Professor Burkert cites Livy 25.1.12, and adds; “At Ephesus, those convicted by Saint Paul burned their magical books” *Acts* 19.19. Bishop Porphyrius, fighting paganism at Gaza, had all ‘books full of charlatanism, which the priests called sacred, and from which they performed their *teletai* (*H initiations*) and other elicit rites collected and burned.’” --Burkert, citing Marcus Diaconus *Vit Porph.* 71 and referring us to W. Speyer, “Büchervernichtung” (*H Book-burning*), *Jahrbuch für Antike und Christentum* 13, (1970), esp. 123-152.

even know the grounds on which they relied for their opinions. At the most, they considered the main cause to be the custom of their ancestors, which they held to be such an inviolable law for many things that some of them did not know how to give any other explanation, and if they did give any, though they agreed on the form, solemnity, and superstitions, they disagreed on the rationale. This is because they did not have any writings, and thus the rationale and motives of their ancestors were lost.” (Cobo: 9) *As we’ve seen, sacred myths and rituals are always compromise formations; their meaning is symbolic; their motives unconscious. From the codices, quipus, Rongorongo boards, etc. that aboriginal people did have, we could not have learned anything about “God” or secret worlds. But had the Catholics not confiscated and destroyed these things, we social scientists could have learned a lot sooner about the mental illness that creates “God.”*¹⁰⁹

Since the Celtic Druids were, like the Greeks and the Galicians, Indo-Europeans, it is doubtful that druidic books would have been (had they been kept) any more sophisticated than their southern counterparts. The nearest things to knowledge that priests have ever possessed are new symbols for old symbols, which is what astrology amounts to.

Quite by accident, as the “birth” of Christ has served as a convenient point zero on our historical time-line, astrology has served a useful purpose. The constellations that our ancestors “saw” aided navigation and astronomy, but to claim as David Ulansey does that the stars inspired the Mithra cult or that he has solved the meaning of their myths by finding the astronomical patterns correspondent to the Mithraic cave figures is to confuse effects with causes. The same applies to 2008 film series, *Zeitgeist*, by Peter Joseph, which attempts to use astronomy to explain all religion.

The all-male Mithra cult was very popular during the time of the Roman Empire. It was probably spread by the Roman legions. The uniform size of the chapters (usually twenty men) and the uniform murals on the ceilings of their



Figure 116a: Mithra slaying the Mithraic bull

¹⁰⁹ The knotted chords, *quipus*, which were originally used by the Inca Empire for accounting, surely contained important historical and anthropological information. The Catholics destroyed these chords.

chapter “caves” (lodges) are to be explained by their division into *seven* grades or ranks. Only the highest-ranking *paters* were authorized to organize new chapters. (Cf. Burkert: 42) Little is known of their beliefs; but few of the soldiers and merchants who gravitated to this cult would have been philosophers. Also, the classical, polytheistic, Mediterranean world was generally tolerant of diverse pagan beliefs, for gods from every pantheon tended to correspond to each other -- as we have seen.

Knowing what you know about religion, a brief description of the Mithras’ principal images should lay bare their “mysteries.” In the late nineteenth century, the Belgian scholar Franz Cumont tracked down the Iranian myth that gave rise to the Mithraic bull slaying as depicted by the central mural of every Mithraic cave. (See Figure 116a, above.) A decade and a half before Freud wrote *Totem and Taboo*, Cumont described the Mithraic slaying of the bull, the mural’s meaning, thus:

[A]n extraordinary prodigy came to pass. From the body of the moribund victim sprang forth all the useful herbs and plants that cover the earth with their verdure. From the spinal cord of the animal sprang the wheat that gives us our bread, and from its blood the vine that produces the sacred drink of the mysteries. In vain did the Evil Spirit launch forth his unclean demons against the anguish-wrung animal, to poison in it the very sources of life; the scorpion, the ant, the serpent, strove in vain to consume the genital parts and to drink the blood of the prolific quadruped; but they were powerless to impede the miracle that was enacting... [H *The killing of the “bull” and birth of civilization refers to both the original and the second sin. The latter is further represented by “demons” and two totemic representations of Homo erectus and one of the hybrids (the ants). Here again we see the amalgamation of the gods, the formation of the godhead in progress, for which the bull was a very useful symbol. It can symbolize both the primal father and the father species.*] Thus, through the sacrifice that he had so resignedly undertaken, tauroctonus hero became the creator of all the beneficent beings on earth; and, from the death that he had caused, was born a new life, richer and more fecund than the old. --Ulansey: 9; quoting Cumont: 136-137

The other ubiquitous symbol of the Mithras was the lion-headed god, the Iranian deity Zurvan, “the god of infinite time.” Cronus too means time, and you know that Cronus, Titans and lions are symbols for *Homo erectus* -- “timeless” *Homo erectus* who dominated the earth for two million years. Want more

assurance? Note that in addition to the signs of power that Zurvan holds, the staff and the keys, there is a snake (another *Homo erectus* symbol) around his neck and a lightning bolt (an arrow) on his chest. Notice also that he stands upon a globe. (See Figure 74.) (*Homo erectus*' range nearly equaled ours. He covered the globe.) So, with these two images, the Mithras clearly represented the two complexes and the four elements of the godhead.

The known mystery cults offer no hint of any rational or scientific basis for the literal belief in religion. Moreover, the secrecy of cults and pagan priests such as the Celtic Druids is an anathema to science, which requires openness for communication, testing, verification and criticism. Druidic secrecy and suppression of information could only have benefited the druids themselves, by holding their ideas and assumptions aloof from criticism and safeguarding their privileges. As Rolleston noted, Celtdom's undoing was its control by religious leaders. It could not compete with a Rome that was organized and led by practical, secular men.

Social oppression is just the collective, obverse side of what religion is all about for the individual: repression and avoidance of realizations that might be unpleasant and necessitate change. When cornered and drawn into a theoretical discussion that challenges literal beliefs, neurotics will quickly and invariably push the focus to the prevailing limits of our space or time understanding and argue that the greater part of the universe is as unknown and unknowable as the "spiritual" world beyond those limits. That's generally the extent of their interest in physics. Other apologists for neurotics, dabblers in speculative philosophy, like to point to the orderly results of billions of years of evolution, and -- *overlooking nature's countless dead ends and bloody failures* -- they cite the "order" of the "cosmos" as evidence for a divine plan and a divine being.¹¹⁰

The "mystery" cult people and religious fundamentalists have never understood or wanted to understand their neurotic religious complexes. Really analyzing and understanding ourselves virtually compels us to resolve our conflicts through compromises that involve making a renunciation and accepting compensation. This process of personal growth and change is exactly what neurotics dread most.

Change also implies sometimes having to admit that one has erred, and neurotics usually can't admit this even to themselves in a whisper. Their ridiculous and hypocritical talk about agape (love), "rebirth" or a change of mind resulting from the "experience of the sacred" such as what was supposed to

¹¹⁰ Roughly ninety-nine percent of all the species that have ever lived are now extinct. (Cf. Stevens, citing Steve Jones, a geneticist at University College, London)

happen at many initiation rites all over the world, consisted of merely balancing, fine-tuning and maintaining ambivalence toward the elements of the godhead by surprising, shocking, emotional exposure to the negative and positive aspects of symbols for these elements.

Like their “rebirth,” the neurotics’ “knowledge” or “Gnosticism” is just the opposite of what they claim it is. The progressive substitution of symbols for symbols removes us further from recognition and identification of the original antecedent. Abstraction beyond the limits of perception rules out the possibility of converting theory into knowledge by proving it in practice.

More than a few intellectuals have assisted in perpetuating neurosis and have been well rewarded for kowtowing to neurotics. Helping neurotics confuse issues has been a means for some mythographers and psychoanalysts to achieve popularity among undergraduates, rich patrons and an untutored public. But as a civilization, we are paying an ever-greater price for our refusal to be realistic; and it is very sad whenever a man such as Iman Wilkens who has made important cultural contributions, a scientist, provides grist for the neurotic mill with statements such as this:

[T]he Druids left their subjects in a spiritual void by refusing to explain their religion and philosophy to outsiders. It seems that their philosophy was very advanced indeed, not to say of great complexity and therefore incomprehensible for ordinary man anyhow. The common public was therefore given only the empty shells: a series of fairytales called “mythology,” devised by the Druids to hide and pass on their philosophy in space and time to other initiates, while keeping the masses happy with simplistic, popular stories. --Wilkens: 268

Although he may have discovered the intentions of Homer and a neurotic cult to use the *Odyssey* as an initiation myth, Iman Wilkens’ understanding of religion is about as good as the baseball knowledge of a Martian who has only flown over a baseball stadium. (I can’t get Miss Mars off my mind.) All the real action is on the inside, or, in the case of religion -- within the unconscious. “Outside” research alone will never get the serious student of religion to first base because, to paraphrase Shakespeare: the problem, dear Iman, is not in our charts, it’s in us.

Of the minor objections I have to Wilkens’ work, one concerns his belief that the Irish and the British of Homer’s day were very different peoples. (*Cf.* Wilkens: 152) What is there to suggest, prior to the coming of the Angles, Saxons and Jutes to Britain in the fifth and six centuries A.D. or possibly the coming of the Romans to Britain in 55 B.C., that the same groups did not inhabit both islands? Caesar

was a man whose resources and need for reliable, political information was unsurpassed. He supported what we can conclude from O’Rahilly and the archaeological record: “There were three peoples...inhabiting Gaul [*H and the British Isles*] when his conquest began; ‘They differ from each other in language, in customs, and in laws.’ These people he named respectively the Belgae, the Celtae, and the Aquitani... Strabo speaks of the Aquitani as differing markedly from the rest of the inhabitants and as resembling the Iberians” (Rolleston: 58-59 quoting Caesar). The Aquitani were apparently dark-skinned Cretani, Pretani or Pritani. The Belgae, in Ireland and England, were represented by the Fir Bolgs, “Beaker Folk” or Pelasgians. They took the Isles from *Homo erectus*, left between 9.5 and 10.5 kya and became the lords of the islands after returning with the knowledge of bronze working. The Goidelic Celts (or Celts proper), of whom the Lagenians, in Ireland, were earlier-arriving vassals, dominated the islands only *after* they won the Trojan War.

On the same page, Wilkens states his belief that the Irish did not fight beside the British in the Trojan War. Again, he offers no evidence for this belief, and it seems to me that there is much evidence to the contrary. First, it appears that the peoples of both islands were identical and therefore inclined to support one another against outsiders. Second, the public ceremonies on both islands were very much the same. Third, circa 2000 B.C., the passage graves all over both islands were blocked up -- at the same time. (Cf. Burgess: 23) This certainly suggests that the Irish were, at the very least, vassals of the English. Fourth, they needed each other for defense. Fifth, Ireland had gold and Britain had tin, so there was a basis for cooperative trade. Sixth, the ancients often referred to them as one, as the Cassiterites or tin islands. *Seventh*, for the British to have held out for ten years against all the seaboard forces without the aid of the Irish is unlikely. Eighth and most importantly, I’m going to show you Irish mythology that leaves no doubt that the Irish were vassals of their kinsmen on the larger island and that the Trojan War was fought on both islands.

Before we turn to that mythology, here’s an interesting etymological discovery. (Iman has taught me some tricks!) In Irish mythology, the island where Balor, the King of the Fomorians retired is Tory Island. I believe that “*Troy*” comes from “*Tory*.” Here’s the logic: early men often used one word to indicate a broad area of meaning. “Aloha” is still a greeting or a farewell in Hawaiian. Often, when discrimination was finally made, the new word referring to half of the newly divided area of meaning was formed by slightly altering the old word. Freud cites examples such as “withhold” and “withdraw.” Both evolved from “with.” (Cf. Freud, 1916: 221) A similar division in Spanish produced “sima” (chasm) and “cima” (summit). German often represents functional differences in

the use of a root word by slightly altering the vowel sound of the accented syllable and placing an umlaut (¨) over it. Similarly, it appears that from one of these four-letter words, Tory or Troy, the inner letters were reversed to form the other and divide the old area of meaning.

Now, the Oxford English Dictionary has almost nothing to tell us about “Troy.” There is some speculation that the Troy ounce may have been developed at the fairs of Troyes, France. But this would seem to be intuitively incorrect. “Troyes” would have been derived from the more simple and basic “Troy.” “Troy houses” or “Troy rooms” were ones that were completely torn apart and disheveled. Plus, there are a few old and Middle English literary references, but apparently, none of them have produced any clues as to the original meaning of the word. This is quite understandable because the Goidelic Celts, who invaded the isles, after winning the war at Troy, were as eager to suppress all references to Troy and the war as the British government has been to suppress excavation of the Gog Magog hills.

But OE has much more say about the word *Tory*; and, fortunately, it appears to be the older of the two. *Tory* is the anglicized spelling of the Irish *tóraidhe* or *tóraidheaghe*. It means *pursuer*. Then, after citing some of the derivations and the Scotch Gaelic *tórachd*, which means pursuit or pursuing with hostile intent, OE tells us that in some Irish dictionaries, the meaning is given as “a pursued or persecuted person, hence an outlaw; which is not without historical suitability.”

¹¹¹ Politics aside, the best Irish etymologists agree that the word is an agent noun. So, *Tory* (not as spelled here but as sounded here) is one of those early words that once had a broad area of meaning. Judging by its application to Balor’s Island, I think we can conclude that, circa the Species War, it referred both to those who pursued the other subspecies and those who were pursued. After the war, when there were no more Neanderthals to pursue but plenty of “spirits” to do the pursuing, *Tory*, as *pursuer*, became applied to the Fomorians; and *Troy* was invented to refer to the *pursued*. The Troy would have then applied the name to their capital, which, during the Bronze Age, acquired world renown owing to the tin monopoly that its lords enjoyed. As the city grew in renown, it monopolized “Troy.” *Trojans* was derived and applied to its residents.

Now, at last, we are ready to see portions of the Irish myths of which I spoke. They were collected by Jeremiah Curtin in western Ireland and appear in *Hero Tales of Ireland*. There are two that support Wilkens’ theses as I have modified those theses. I shall only summarize these two herein. In the supplement to this

¹¹¹ In the 17th century, the word was applied to the dispossessed Irish who became outlaws, subsisting by plundering and killing the English soldiers and settlers who had been awarded their (the “outlaws”) property.

work, *Irish Mythology: Passageway to Prehistory*, most of Curtin's other Irish myths are reproduced and interpreted line-by-line.

Now let's examine, "Fin Maccool,¹¹² The Hard Gilla, and the High King." It opens with the Fenians (the Irish gods of the Species War) living at Fintra, which offers us a very significant hint. Namely: "Fintra" was the earlier name for Ventry, and it was named after Fin Maccool. Ventry is one of the western-most tips of Ireland, in the south of County Kerry. It is apparent from the map of the ring monuments and Figure 88a that Ventry is one of the two places where Neanderthal made his last, desperate stand in Ireland and Europe. These towns having been named after Fin confirms what the surrounding monuments to the Species War suggest. Here's the story.

Twenty-eight of the Fenians (seven for each of the four directions, symbolizing an ambivalent army) were captured by an enchanter, "The Hard Gilla." Gilla is lousy and slovenly in appearance. He tricked the Fenians into mounting his supernatural horse. The horse then raised his tail and his head, and between them he imprisoned all twenty-eight of the Fenians. The horse and its captives then followed Gilla into the sea, which opened and closed before and after them. Gilla, who had come pretending to seek employment, is clearly a Neanderthal god. He and the horse are mangy and flea-bitten; Gilla admits that he doesn't know who his father was (he's immortal); and he adds that he is "of one place as well as another." (He comes and goes from Tir-na-nOg and possibly between England and Ireland.) As Fin is deliberating with the Druid ("the adviser") as to how they shall rescue the men, two young champions approach and introduce themselves as the sons of a king. They claim to each have a special gift, a power left to them by their father and ask Fin "which is the better to live by." One can make fleets of ships appear and disappear, and the other can catch waterfowl in flight. These apparently represent military and divine power respectively. The Fenians need both. They choose a ship by the magic of the first son; and, once aboard it, they use the divine power of the second son to guide the ship to the island to which the Fenians have been abducted. The island is Tir-na-nOg. Dyeermud and the abducted Fenians are needed to help restore the rightful king to power on this island. As some of them are so engaged, the two young champions deliver Fin and the rest of the Fenians overseas to the castle of the King of Sorách (light), whom the official Goidelic Celt myth identifies as the King of Greece (Rolleston: 294-295). *But that is the only bit of information that is added by the official (Goidelic Celt) version.* In all likelihood, their lord was not a

¹¹² As you may have noticed, the name of this legendary hero has numerous spellings.

Greek king and their destination was not Greece. Their lord was more likely to have been the Trojan king and their destination Troy.

The defeated Trojans who wanted to maintain their heritage and version of prehistory would have repaired to the far west of Ireland. In the popular Western Ireland version collected by Curtin -- which is undoubtedly a Trojan myth that has been preserved by the descendants of the Trojans and Fir Bolgs -- the King of Greece/ "Sorách" tells the Fenians that they are needed to protect him from an approaching fleet. The fleet is "as numerous as the sands on the seashore." It is "coming for tribute that has not been collected for many years... That is the High King of the World coming against me." The Irishmen convince the High King to defer the attack, and the High King's daughter falls in love with Fin. She is kidnapped (willingly) first by the Fenians, and then unwillingly by her father's agent, then (willingly) re-kidnapped by the Fenians. They all return happily to Erin, but the pretext for war has been invented, and the threat of war is looming as the next myth -- the Fir Bolg version of the Trojan War -- begins.

But before we get into the next myth, it is important to make several observations. Notice that the Ventry setting and the sexual conflict clearly indicate that this new Trojan War myth became stamped with the birthmarks of the old Species War womb. Invaders certainly never landed at Ventry. It is the wrong side of the island and the wrong latitude. Invaders would, and apparently did, land near the mouth of the Boyne where the sea is more navigable and where they might hope to sever the defenders' lines of communication. The trauma of the Species War, 30,000 years after the fact, was still great enough in the popular mind to influence the basic outline of what was remembered of the events leading up to the Trojan War. The same applies to the rest of the Fir Bolgs' Trojan War myth. It too is set in Ventry; the goddesses of Tir-na-nOg are on the side of the Irish; the Irish Hector is an Ulsterman symbolic of Cuchulain and Neanderthal; the Achilles of this myth, Dealv Dura, ominously drives his hurley ball across the sky from west to east like a demon threatening to thwart the sun in its orbit.

What is more, the abduction of some Fenians by the Hard Gilla and his horse and the removal of the other Fenians by the two king's sons -- in each case to *reinforce defenders* -- assures us that the Irish were vassals of the Trojan lords (their "Nemedian," "Fir Bolg" or "Belgae" cousins) and pressed into military service. The fall the Trojan trading partners in the Eastern Mediterranean (Anatolia, Crete, and Mycenae) was the first big blow to Troy. Crete had been especially peaceful and stable. This easily policed, rustic, nation of farmers would have been the ideal haven for Trojan ships laden with gold and tin and bound for the Eastern Mediterranean. Moreover, the Cretans, possessed of sub-tropical produce and no metals, were ideal trading partners. The Trojans would have made military alliances with these trading partners. Most of the mutually

incomprehensible languages spoken at Troy (to which Homer refers in *Iliad* IV. *et seq.*) were not languages of the island empire, as Wilkens thinks. (Cf. Wilkens: 146) They were the languages of merchants and mercenaries from distant lands.

Finally, notice that the High King's daughter and Agamemnon's Helen are symbolic of beautiful women *per se*. Whether they were captured or smitten, both myths agree that they ended up in the isles; and it can hardly be denied that they were attracted by wealth. The defensive claims of Irishmen notwithstanding, the rich men of the isles would have maintained their control over women by limiting their property rights and keeping them in a state of dependence. This would account for the English common law's unique system of marital property law. Property acquired during the marriage was not community property, as on the continent, but separate property. The surviving spouse was provided for by the decedent's estate, but (she) was never an equal. Of course, this system of separate property is alive and well in the U.S., especially in New York.

The Irish, or Fir Bolg, Trojan War myth, "The Battle of Ventry" begins, "It was predicted *seven* years before the battle of Ventry, that Daire Donn, High King of the Great World, would invade Erin to conquer it." As Iman suggests, the "High King," Homer's Agamemnon, would have been the king of what is now France; but it may indeed have been the Scandinavians who were tasked with the job of invading Ireland and Wales via the Irish Sea and making a third strategic landing that we'll discover below. As this passage also reveals, diplomats and spies existed, even then. They had to realize that, at this time when agricultural failure and overpopulation were widespread, any people who conquered Troy were not going to stop there. The probability of Irish warriors not having fought with their kinfolk at Troy is virtually zero. The ending is wishfully compromised with a fantastic tale about Caol, his guts held in place only by his battle harness, swimming out to sea to stop the sole continental survivor of the war from summoning his brethren to a defenseless and depopulated island. Yet after the war, that is no doubt the condition in which the "invading" Celts found the islands. The impossible wish that no foreigners would escape is expressed early in the myth, but even then, it is acknowledged that "on our side few will be left living and none without wounds."

The beginning of the previous paragraph tells us that the war had been long expected. This too is consistent with the archaeological record and the prehistory that has been inferred from it.

More than in most myths, "The Battle of Ventry" stresses that the defenders are outnumbered. Conn Crithir, an Irish sentry and super hero, is said to slay four hundred men of the enemy on the first day.

Both the “King of France” and the “King of Norway” are fabled enemy leaders. The latter had a “venomous shield with red flames, and if it were put under the sea not one of its flames would stop blazing, and the king himself was not hotter from any of them.” This may refer to the use of burning phosphorus; but more likely, it is a creative combination of the fire and water obsession. The affinity of the Norway King with fire and water suggests that he’s a reincarnated Neanderthal. Obsessional fear of *Homo erectus* using the bow and arrow and the typical heroic-myth taboo against mentioning the weapon are combined in a most interesting fashion:

On the following day, the foreigners came in thousands; for the High King had resolved to put an end to the struggle. Conan Maol, who never spoke well of any man, had a power that he knew not himself, and that no one in Erin knew except Fin. [*H Conan is the well-known, manic depressive character in Irish mythology with the strip of black “sheep’s wool” running down his back. He’s clearly a hybrid.*] When Conan looked through his fingers at any man, that man fell dead the next instant. [*H “Looking through one’s fingers” is symbolic of launching an arrow.*]

Fin never told Conan of this, and never told anyone; for he knew that Conan would kill all the Fenians when he got vexed if he knew his own power [*H to avenge his similarly killed, Homo erectus ancestors*]. When the foreigners landed, Fin sent a party of men with Conan to a suitable place, so that when the enemies were attacking, these men would look with Conan through their fingers at the enemy, and pray for assistance against them. [*H Men equipped with the unmentionable weapon were strategically placed on hilltops.*]

When Conan and his men looked through their fingers, the enemy fell dead in great numbers, and no one knew that it was Conan’s look alone, without prayers or assistance from others, that slew them. --Curtin, 1894: 542-543

“Looking through their fingers,” refers to shooting an arrow. The suggestion that pagan warriors might pray on the battlefield is a latter-day Christian contribution. Such passivity and servility widely differs from Caesar’s accounts of Celtic ancestors who were too proud to assume a humiliated profile even after defeat. The suggestion of this is an insult to their memory and a monument to Christian stupidity.

Hoping to turn the tide of the battle, the High King challenged Fin to single combat. “Fin accepted, though he was greatly in dread; for he knew that the trunk

of the High King's body was formed of one bone, and that no sword in the world could cut it but the king's own sword, which was kept in the Eastern World by his grandsire, the King of the Land of the White Men."

This reference to the "Land of the White Men" appears to be a stone-old memory of the Indo-Europeans coming out of the Transcaucasian area. The "single-bone trunk of the King's body that could only be cut by the sword in the Eastern World" may refer to iron body armor and swords. Iron was -- at that time -- of recent eastern invention. The myth goes on to tell how Fin had to resort to deception to acquire this sword. This "deception" is a fable invented to hide the devious strategies of the tin lords to stop the spread of iron metallurgy from its Transcaucasian or Black Sea Region source.

As you can see, aside from the usual braggadocio and cultural narcissism, these Irish myths from the popular tradition are authentic. They are full of encoded history of the Trojan War and the Species War; and although the popular mythology is like the official Goidelic-Celt mythology of the classical manuscripts, it is not (as Wilkens [p.49] concludes from his interpretation of Homer) identical.

Whenever a popular and a manuscript version of the same myth exist, the popular version is almost always more authentic and richer in detail. And the nature of these differences suggests that the popular, richer tradition is older and is that of the Fir Bolgs. You have just seen some good examples of this. If the Goidelic Celts had their way, the world would not have remembered that there even was a Trojan War, much less that it occurred in Britain. They would have expunged the memory of the Eastern Mediterranean conflagrations too -- as was very nearly accomplished.

One of Curtin's popular myths makes it absolutely clear that it descends from the Fir Bolgs and their defrocked druids. The very first line reads, "Long ago there were people in Erin called Fir Bolgs; and they lived undisturbed many years, till a king called Balor Beimen came from Lochlin (Denmark) with great forces, made war on the Fir Bolgs, killed their kings and drove them out of Erin." This association of the Fomorian king with the Danes appears to condense the Trojan War of the late second millennium B.C. and perhaps the Viking conquests of the 10th century with the glacial thaw between ten and nine kya that drove the Fir Bolgs from the Isles. This myth, "Balor of The Evil Eye and Lui Lavada His Grandson," is apparently an older, more original version of the Irish myth of Lugh, the sun god. It contains many details that are missing from the manuscript version: early history of the Fir Bolgs; suggestions that Balor's eye was once thought to be the sun itself, which Balor had stolen; the story of how Lugh (or Lui

Lavada) acquired the appellation “of the long [*H Neanderthal*] arm;” *etc.* This myth is in Curtin’s, “Hero Tales of Ireland.”

Have you figured out yet that the other two places that condensed into “Atlantis” are (Mediterranean) Crete and the British Isles? The blending of recollections of these two places probably resulted from many of the descendants of the people involved in the overthrow of Crete in the fifteenth and fourteenth centuries B.C. participating in the Trojan War in the twelfth century B.C. Images of both places were transmitted from generation to generation within these families and their communities. Among these first and second millennium peoples, knowledge of world geography was about as rare as the knowledge of nuclear physics is today. It was easy for them to become hopelessly confused. I’ll interpret all the italicized sections of the Atlantis myth -- the ones that do not refer to Neanderthal and the Species War -- momentarily.

But first, notice that the “Atlantis” and “Troy” that Homer and Diodorus described were almost always Britain. [The one possible exception is Homer’s reference to the “Trojans” having made a campaign against “Asia, which lay to the east of (them).” Yet, as Professor Burton informed us (page 281, above), through classical times, the Greeks thought that northern Africa was part of Asia. Homer was probably making this mistake in that passage.] Diodorus even articulated some of the subtle differences between Atlantean and (Goidelic) Celtic mythology. Both identified themselves as ancestors of Neanderthal -- as you would expect of peoples who had gone to the British Isles, which were widely recognized as the “Land of the Dead,” the land where Neanderthal had made his last stand. Recall that the Fir Bolgs claimed to be descended from Nemed and Partholan. The latter and his people were giants who had come into Ireland from the west, from beyond the Atlantic Ocean, from Tir-na-nOg. The Goidels (the “Sons of Miled”) also claimed to be descended from an “underworld” god. “Miled, whose name occurs as a god in a Celtic inscription from Hungary, is represented as a son of Bil. Bil, like Balor, is one of the names of the god of Death, i.e. of the Underworld” (Rolleston: 130). As with the Greek Cronus, Bil probably became king of the underworld after his defeat in the Species War. But unlike the Greeks, the Goidels and especially the Fir Bolgs were less inclined to distinguish between “earth-born primeval men” and “Promethean” men, between Titans and Olympians. They, especially the Pritani and the Fir Bolgs, were the megalith builders of the British Isles. The Fir Bolgs were the people who knew most about Neanderthal and probably wrested the British Isles from him. The Fir Bolgs and the Pritani would have been more inclined to identify with the “good” Neanderthals and to distinguish only between “good” (Tuatha de Danaan) and “bad” (Fomorian) gods.

These peoples of the far west, especially the Pritani and the Fir Bolgs, were intensely-religious and, accordingly, produced the best mythology, mythology that others tended to imitate. Diodorus distinguishes “Atlanteans” according to these same subtleties. Listen:

[H In the myths about the Amazons, prior to their being conquered by Heracles,] the first people against whom they advanced, according to the tale, was the Atlanteans, the most civilized men among the inhabitants of those regions, who dwelt in a prosperous country and possessed great cities; [H The people who were the most engaged in trade had to value reciprocity and be among the first to abstain from the blood sacrifice of strangers. The tin-rich isles were certainly prosperous.] it was among them, we are told, that mythology places the birth of the gods, in the regions that lie along the shore of the ocean, in this respect agreeing with those among the Greeks who relate legends... [H In V.46.1-3 and V.77.3-7 Diodorus says the same of the Cretans; but in this passage, “Atlanteans” means Britons.]

Now the Atlanteans, dwelling as they do in the regions on the edge of the ocean and inhabiting a fertile territory, are reputed far to excel their neighbors in reverence towards the gods and the humanity they showed in their dealings with strangers, *[H Again he stresses the civility to strangers.]* and the gods, they say, were born among them. *[H The gods were born among them in so far as they killed the most Neanderthals and had the most severe complexes. Also, some ancestors may have come to believe that Neanderthal, fleeing westward as he did, had fled toward his place of origin.]* And their account, they maintain, agrees with that of the most renowned of the Greek poets when he represents Hera as saying:

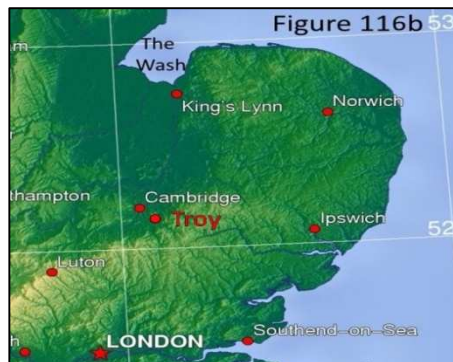
For I go to see the ends of the bountiful earth,
Oceanus source of the gods and Tethys divine
Their mother.

[H Iliad XIV says that Oceanus, the eldest Titan represented the ocean stream surrounding the earth. He married Tethys who was, of course, his sister.] This is the account given in their myth: their first king was Uranus, and he gathered the human beings, who dwelt in scattered habitations, within the shelter of a walled city *[H Troy was*

surrounded by an earthen mound.] and caused his subjects to cease from their lawless ways and their bestial manner of living, discovering for them the uses of cultivated fruits, how to store them up [*H which was especially important in temperate climates*] and not a few other things that are of benefit to man; and he also subdued the larger part of the inhabited earth, in particular the regions to the west and north. [*H Like Osiris and Tonapa/Tarapaca/Viracocha (v2-136), this primal father was a culture hero. Note also a standard reference to lingering fears of Neanderthal survivors in the north.*] And since he was a careful observer of the stars, he foretold many things that would take place throughout the world; and for the common people he introduced the year based on the movement of the sun and the months on that of the moon, and instructed them in the seasons which recur year after year... [*H We know that the Druids had a center in Britain; and the ring monuments, especially Stonehenge, testify to the keen interest of the people of the isles in the stars.*] (Diodorus: 56.)

To Uranus, the myth continues, were born forty-five sons from a number of wives, and, of these, eighteen, it is said, were by Titaea, each of them bearing a distinct name, but all as a group were called, after their mother, Titans. [*H Notice that this explanation of the origin of the word probably indicates that the Titan mythology did, like Uranus, originate in "Atlantis." Names are the first thing dropped or forgotten when stories are borrowed.*] Titaea, because she was prudent and had brought about many good deeds for the peoples, was deified after her death by those whom she had helped; and her name was changed to Gê... [*H Next follows the myth about Basileira, which I have related elsewhere. She married one of her many Titan brothers; the other jealous brothers killed the husband and her babies by him; the baby boy, Helius, urged her not to mourn and said that*] the Titans would meet the punishment which they deserve, while he and his sister would be transformed, by some divine providence, into immortal natures, since that which had formerly been called the "holy fire" in the heavens would be called by men Helius ("the sun") and that addressed as "menê would be called Selenê ("the moon"). (Diodorus: 57) [*H Although this myth rationalizes the killing of the Titans and the Species War, it describes that conflict as being one that is between demons and men and not between demons and the sun. It reflects that stage of worship in which religious rites shifted from being centered at the chamber-tombs (solar ships) to the new ceremonial centers, the ring*

monuments. At these primitive observatories, the regularity of the sun's movement was demonstrated time and again. It would have been concluded that demons could only play tricks to lessen man's solar exposure. They couldn't entirely steal the sun. Also, since Troy/Atlantis was increasingly dependent upon trade and decreasingly dependent upon its own agriculture, other, more relevant fears (war, maritime disaster and disease) began to dominate the activities of demons and the imaginations of priests. Helios and other sun gods of the ring monument stage were weak sun gods.]



After the death of Hyperion [*H Basileira's brother-husband*], the myth relates, the kingdom was divided among the sons of Uranus, the most renowned of whom were Atlas and Cronus. Of these sons, Atlas received as his part the regions on the coast of the ocean, *and he not only gave the name of Atlanteans to his peoples but likewise called the greatest mountain in the land Atlas. [H Atlas was a "good" Neanderthal with whom our British ancestors identified.]* They also say that he perfected the science of astrology and was the first to publish to mankind the doctrine of the sphere; [*H Translator Oldfather's note here says that the spherical nature of the stars is referred to, but these Bronze Age people apparently also knew that Earth was spherical.*]; and it was for this reason that the idea was held that the entire heavens were supported upon the shoulders of Atlas, the myth darkly hinting in this way at his discovery and description of the sphere. There were born to him a number of sons, one of whom was distinguished above the others for his piety, justice to his subjects, and love of mankind, his name being Hesperus. This king, having once climbed to the peak of Mount Atlas, was suddenly snatched away by mighty winds while he was making his observations of the stars, and never was seen again; and because of the virtuous life he had lived and their pity for his sad fate the multitudes accorded him immortal honors and called the brightest of the stars of heaven after him... [*H Note the powerful identification with Neanderthal and the fantastic reaction formation to deluge guilt and fear. More of the same follows with respect to Atlas's daughters,*

the Atlantides.] These daughters lay with the most renowned heroes and gods and thus became the first ancestors of the larger part of the race of human beings, giving birth to those who, because of their high achievements, came to be called gods and heroes; [*H The most heroic, rich and effective people were all identified with Neanderthal. Time and again, Irish mythology similarly seeks to neutralize obsessional fear, guilt and paranoia toward Homo erectus by detailing instances of alleged intermarriage.*] --Diodorus.III.60. The next section, III.61, distinguishes Cronus as the evil Titan.

Ok, now you have seen most of Iman Wilkens' evidence as to where Troy really was. You've seen the censored and distorted but still clear mythology detailing the Irish participation in the Trojan War, and you've seen Diodorus's information about "Atlantis" and Troy. If you have followed up to this point, you have no doubt that Iman and I are correct in insisting that Homer's Troy was on the Gog Magog hills of the Plains of Cambridge. You probably also suspect by now that I am correct when I tell you that for Diodorus, Plato and the Greeks, "the island empire of Atlantis" mostly meant the British Isles; but there is more that I must show and say to convince you of this. Before I can prove to you that Plato deliberately compromised his Atlantis myth – important prehistory that he included in two of his works, you must first understand what unconscionable and despicable liars and scoundrels every generation of the K ruling class and their politicians and strategic servants (e.g. archaeologists) are. Now I'm going to show you the outrageous Trojan evidence, the evidence that they have always been aware of but insist upon hiding and denying. For any of you who think that "Conspiracy Theory" is an educational movie, who don't know that every county seat, state and national capital where laws are made is a complex nexus of conspiracies, listen carefully to a couple of basic laws of social science: 1) in any savage K and R society, whenever people meet privately and regularly, it is inevitable that they will discover their common interests and plot and scheme to neutralize anyone thought to oppose or block those interests. That's why (in English) we refer to any group that meets privately and regularly as a "club." 2) In any savage K and R society, the most incorrigible and despicable scoundrels are the savages who are the most "successful," the Ks. Ok, we've all quit Disneyland and fairyland now for the real world. You're ready for the most outrageous Trojan evidence. Right?

Figure 116b, is a topographical map of the Cambridge Plain. I have entered Troy on a little elevated dot south of Cambridge City that appears to be the Gog Magog hills. We have already used the knowledge of the Australian Aborigines and Figure 105c to interpolate sea level at the time of the Trojan War (1194-1183

BC) and determined that it was roughly 13 feet higher than today. The Wash would have been greatly expanded at that time. The Fir Bolgs/Belgae/Pelasgians told us that the “Fomorians” (glacial meltwater) chased them out of Ireland (between 10.5 to 9.5 kya); and after a 5 ky stay in Greece, they returned. (See page 347, below.) So, they returned 5.5 to 4.5 kya. This was at the Holocene temperature and sea level maximum, with sea level thirty feet higher than it is today. Look at Figure 116b and realize that Troy, the Gog Magog hills, would have been an island at this time! It may have very well have fit the capital of the Atlantean Empire, founded by “Poseidon,” and the island that Plato described at v1-47-48. If the Fir Bolgs were, as we suspect, among the first bronze smiths and had bronze to trade, they probably could have purchased the island for a few bronze goods the way some of their (Dutch) descendants purchased Manhattan Island six or seven ky later. They would have wanted to purchase and live on an island 1) for defensive purposes and 2) to prevent trespassers from spying on their bronze-making.

You can guess, by looking at the map that they would have needed dykes only to the west, south and east of Troy. The Wash to the north originally extended all the way to Troy and was the base for their navy of wickerwork, hide-covered boats. It is not easy to find information about the war dykes that they built. Farmers have leveled large sections and the elements have also taken a toll on them. *But there were at least five of them, and most of them are near Troy and on its southwestern, southern and eastern sides. All these have or had ditches dug on their outland side.* They are:

Black Ditches are in two sections, these remains total 7.2 km in length. They are near Cavenham in the westernmost part of Suffolk, close to Cambridgeshire and are the least well preserved of the dykes;

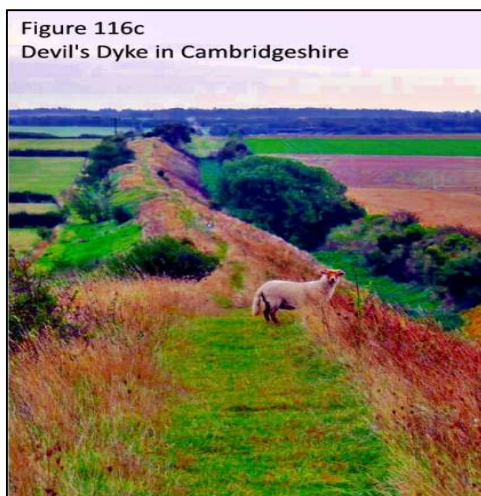


Figure 116c
Devil's Dyke in Cambridgeshire



Figure 116d: Fleam Dyke

(Photo courtesy of David Gruar. Licensed under CC BY-SA 2.0 via Wikimedia Commons - http://commons.wikimedia.org/wiki/File:Fleam_Dyke.jpg#/media/File:Fleam_Dyke.jpg)



Bran
Ditch is 5
km in
length;
Brent
Ditch is
2-3 meters
high and 2
km long.
Most of it
has been
lost;

Devil's Dyke is 12.1 km long; in some places the bank measures 9 meters (30 ft) high and 36.5 meters (120 ft) across;



Fleam Dyke has
one surviving
section consisting
of a massive bank
and ditch, 6.5 km
in length.

These dykes
around Troy to its
east, south and
southwest totaled
more than 32.8 km
in length. The

conquerors told the world and even most of the British people still today believe that these dykes were built during the Iron Age (400 BC to 100 AD) to control commerce along many of the Roman roads that parallel them. Many others, like Richard Mudhar believe that they were built by the Saxons, who invaded Briton circa 450 A.D. Mudhar's <https://suite.io/richard-mudhar/1qr82nh> is the best website for photos of the dykes, but these contentions that the dykes were built at any time other than the Bronze Age are idiotic. Archaeologists all know better. At least two of the dykes, the Devil's Dyke cited above and another "Devil's Dyke" near Brighton that we'll consider below both *have barrows (chamber tombs) built on top of them*. Mudhar acknowledges the one on the Cambridgeshire Devil's Dyke. Yet all the antiquaries and archaeologists know that the long barrows, changer tombs, were built in the early Bronze Age. How could the barrows get on top of the dykes if they were built before the dykes? Where in the world are dykes like these needed for commerce? How many surround your town? See Figures

116c, the Devil's Dyke in Cambridgeshire and 116d, above, Fleam Dyke, to the east of it.

Moreover, everyone knows that the Iron Age and the time of the Angles, Saxons and Jutes invasion were Dark Ages for the British Isles. The Romans quit the place because there was nothing there worth stealing. Wikipedia at "British Iron Age" estimates that by the first century BC there were only three or four million people in all of Britain. The life expectancy in this poor, backwater land was only 30 for those lucky enough to reach age 5. All the people who built these massive structures had to be fed, and it is inconceivable that a poverty-stricken, sparsely populated country could have built them. In their day, these dykes were each the equivalent of the Dubai tower.

Now consider the military situation. The Achaeans' first objective was to defeat or bottle up the Trojan navy. As soon as this was accomplished, the next objectives were to 1) lay siege to Troy and bottle up their Trojan leaders, and 2) cut Trojan communication with Cornwall and cut their appropriation of the tin revenues. See Figure 116e, above.

Practically speaking, with their ships and their manpower, it was probably impossible for the Achaeans to blockade the Cornwall Peninsula. But they could control sea traffic in and out of the Wash and block the English Channel at its narrowest points. They could also cut off Cornwall by building and holding a line that extended from the southern coast to Bridgewater. I'm sure that this strategic military objective is what gave the town and the bay their name. Whatever line they built would have to be invested permanently (throughout the war) and run through the lowlands. The lowlands were strategic for two reasons: 1) infantry could move quickly through them and 2) the bottom land was the rich farmland where there were rich farmers whose food could supply the permanently stationed troops. Of course, the Trojans anticipated this; so, the first dyke they built outside of Cambridgeshire would have been the Dorset Cursus, which on my Figure 116e is the little blue line crossing the black dotted line. The Dorset dyke blocks the valley that runs through the hills north and slightly west of Poole and Bournemouth. The Wikipedia article on the Dorset Cursus admits that it dates from 3300 B.C. It is 10 km long and required an estimated .5 million worker hours to build. I'm not sure why they didn't block the valley that runs through the hills north of Exeter. Probably they built a castle or two and had a garrison at the highest point on that route before war dykes were thought of. They would have had to become unbelievably rich before they would have even dreamed of building war dykes. Looking eastward along the southern coast, we see that the next most vulnerable point is the pass just west of Brighton that runs through the ridge that is parallel to the coast. Indeed, this is the location of the famous Devil's

Dyke of West Sussex (the little blue line that crosses my yellow, dotted line in Figure 116e). See the dyke in Figure 116f, above. It is described as a 100-meter-deep, v-shaped valley. The Wikipedia article admits that this dyke has been used “during the iron age and earlier for defensive purposes.” The geology section of the article explains how glacial meltwater formed the rivers that cut through the chalk in various places. But the article misleads the reader by implying that the dyke was entirely formed by natural processes – without explaining how the river-cut valley got filled in. I am unable to find any clear, close-up photos, and I’m sure that is no accident.

Now, let’s review the *Mabinogion* tale that is on page 296, above. Stripped of all the spin-doctoring that we expect in all mythology, the central fact that gives rise to this myth is that “seven men,” invaders in a hostile land, came into southern England from the northwest and camped out, were on military duty there, for eighty years. Eighty years is, of course, an exaggeration. Let’s assume that it is perfectly exaggerated (by a factor of ten, the perfect number). Let’s assume that they were on duty as invaders in southern England for eight years and see what we get. Since the war lasted ten years and it might have taken the first two for the Achaeans to gain control of the sea, eight years is a very likely time for the stationing of the troops that cut off Cornwall with a line that stretched from Bridgewater to Bournemouth. The battle was joined, as expected at the Dorset dyke, but the Achaeans were clever. Instead of attacking from the south, they landed at Bridgewater (the city was close to the water in those days) and attacked from the north. The Trojans defended the dyke well, and it was a long and protracted battle that ensued. How do I know this? Look at what Wiki says:

The Cursus consisted of a pair of parallel banks (1.5 m tall) running about 82 m apart, with external ditches 1.5 m deep and 2 m wide. One bank is regular, whilst the other meanders, suggesting that the former was laid out first and the latter was dug using the former as a reference.

The irregular bank, which the Achaeans hastily built with land dug up at their feet to defend themselves from Trojan counter-attack, was the north bank. Now that we know this, the rest of the *Mabinogion* myth makes perfect sense – the usual lies, hypocrisy and other defense mechanisms notwithstanding. They start out by describing themselves as veterans of the Species War in Ireland. Indeed, the Irish are known to have briefly conquered Wales and parts of western Scotland in the sixth century AD. But the Welsh purveyors of this myth are not likely to be descended of *both* the Goidels (Achaeans) who conquered Troy and the Irish who briefly conquered Wales. The greater likelihood is that they are claiming to be descended from the Irish to appear to be among the original

inhabitants with a first priority claim to their land. The Achaeans who fought to cut off Cornwall from the Trojans would have been rewarded with estates in Wales. The Achaean king(s) wanted Cornwall for himself (themselves). Moreover, Wales is directly across the sea from the middle latitudes of Ireland. It's where you'd want to plant the vassals who are most hostile to these conquered people. But caught between two inveterate enemies, the Welsh had to try to ingratiate themselves with both. So, they invented the tale of intermarriage between their royal family and an Irish royal family. "Carrying the head of their king" suggests that they were followers of the defeated Trojans or Fir Bolgs. If that were true, they wouldn't have been "camped out" at the Dorset Cursus for eight years. Their dead king's head telling them not to look toward Cornwall has a triple and factual meaning: 1) they were receiving their orders from afar, from a king whose physical presence was unknown to them; 2) their orders were to stay on guard against attack from the east, from Troy because the Trojan garrison at Cornwall knew better than anyone else how corrupt their lords were and were not about to fight for them if they didn't have to; and 3) they were not to covet the mineral-rich Cornwall lands that would never belong to them. Although the Trojan monopolizers of tin were certainly scoundrels, it would have been colossally-hypocritical for the attackers to blame the war entirely upon them. How many of the attacking, Achaean "Brothers" do you think came from classless societies with socialist land management?

Yet, for the soldiers of the conquerors to have been given estates -- anywhere -- was a pretty good deal. What do they get nowadays? They get a GI Bill of Rights that guarantees them a few years of college and free medical care in a lousy VA hospital. They ought to at least get stock in an oil company!

Well, now you know that the legacy of the Trojan War has always been carved into the English countryside, in full and obvious view for the whole world to see. Only the perpetuation of the most stupid and obvious lies by the successors of the worst gangsters and savages has prevented the world from knowing the truth. There is only one more fact about Troy that I must share with you before we can be done with Troy and complete our analysis of Plato's "Atlantis."

In the summer of either 1997 or 1996 (I forget which), while I was still in CUNY law school, I picked up a taxi fare in Brooklyn. A man in his fifties got into the front seat, and his family crammed into the back. I asked him the question that I always asked my taxi customers: "What do you do?"

He raised his chin, threw out his chest and answered, "I am the Director of the Turkish National Museum." (I swear to you that this actually happened. I will take a lie detector test for anyone who doubts me. Hsarlik, the hill fortress town that Heinrich Schliemann discovered and that the international K class is

disguising as Troy, is in northwest Turkey; but at this time, I already knew where Troy really was.) I couldn't restrain myself. I burst out laughing.

"What's so funny!" he said.

"Well," I said, "you know, don't you that Homer's Troy, the original Troy, was on the Plains of Cambridge in England?"

With that, the poor old man turned blue in the face, grabbed at his chest and started convulsing. He was having a heart attack right in my cab, and I was afraid that I was going to have a corpse on my hands. Fortunately, he recovered; and when he did, he leaned toward me, looked me dead in the eye and whispered, "How do you know?"

I could shame this man by looking up his name and inserting it here, but let's

be positive. I'll fill up what remains of this chapter and Figure 116g with some of the names and faces that deserve to be remembered.



Figure 116g

G. "ATLANTIS," THE FINAL THEORY (TWO VARIATIONS)

I have been through some terrible things in my life, some of which actually happened. --Mark Twain

The world was so recent that many things lacked names, and to indicate them it was necessary to point. --Gabriel Garcia Marquez

Let's re-examine Plato's "Atlantis." Thereafter, I think you will agree that Plato's famous "Atlantis" referred to the British Isles with sundry memories of prehistoric Greece and Crete mixed in. Turn now to v1-45 and compare the clues with "B" and "C" superscripts to the following correspondingly numbered comments. *The "B" s and "C" s behind these clue numbers correspond to Britain and Crete respectively.*

1. Egypt was the only country invaded during the Bronze Age holocaust that had writing and survived attacks. It is the one country that has provided archaeologists with written (hieroglyphic) records. It is very likely that Plato, Solon or someone from his rich and influential family went to Egypt and combined recorded history with family tales to learn the truth about the events of 1450-1150 B.C. Of course, Plato knew better than to tell Athenian "autochthons" the forthright truth about their heritage. Had he done so, he would have ended up like his teacher, Socrates. (For his frank and open disbelief in the Greek gods, Socrates was forced to choose between exile and death). Plato may have gone to Egypt during his travels after the death of Socrates. Silent minorities preserve unpopular truths. I suspect that Plato deliberately distorted the oral history of the second millennium cataclysms by condensing them with Great Flood and Species War myths and attributing them to "Atlantis" to preserve the truth in decipherable form for later and saner generations. But as we'll see, there's another possibility.

This is a totally novel interpretation. Many scholars -- whose familiarity with Plato's more than twenty dialogues far exceeds my own -- will no doubt object to it. These scholars will correctly contend that Plato was a religious man with many bizarre and patently false beliefs of which "Atlantis" was merely the crowning glory. Of you gentlemen I ask forbearance and request that you reconsider the following evidence.

First, Plato wrote *the Timaeus* and *the Critias* toward the end of his life; and fools are not numerous among those who have grown hoary with age. Also, he says, speaking through "*Critias*" his great grandfather, that he learned of "Atlantis" and committed it to memory as a very young child. Therefore, he had many years in which to reexamine this object of childhood fascination in the light of his worldly experience.

Second, Plato sensed there to be much, much more to religion than what meets the eye. (See the quotation at the top of v1-198.)

Third, Plato says (Plato 21, using customary, Stephanus numbering) that Solon's unfinished poem, "Atlantis," is as important as the works of Homer and Hesiod.

Fourth, in Plato 22-23, a passage largely omitted by Donnelly, Plato's Egyptian priest says, "But in our temples we have preserved from earliest times a written record of any great or splendid achievement or notable event that has come to our ears whether it occurred in your part of the world or here or anywhere else; whereas with you and others, writing and the other necessities of civilization have only just developed when the periodic scourge of the Deluge descends, and spares none but the unlettered and uncultured, so that you have to begin again like children, in complete ignorance of what happened in our part of the world or in yours in early times." This passage confirms that Plato knew of the Egyptian records for the second half of the second millennium; he knew the Greek mythological version of prehistory to be distorted and childish wishful thinking.

Fifth, in Plato (*Critias*) 109-110, the "deluge" -- that spared only the uncultured -- and the dark ages that succeeded the fall the civilizations of the eastern Mediterranean are referred to even more concretely:

They [*H Hephaestus and Athena, son and daughter of Zeus and Hera, first of the Greek ancestors*] produced a native race of good men and gave them suitable political arrangements. Their names have been preserved but what they did has been forgotten *because of the destruction of their successors* [*H emphasis mine*] and the long lapse of time. For as we said before, the survivors of this destruction were an unlettered mountain race who had just heard the names of the rulers of the land but knew little of their achievements. They were glad enough to give their names to their own children, but they knew nothing of the virtues and institutions of their predecessors, except for a few hazy reports; for many generations, they and their children were short of bare necessities, and their minds and thoughts were occupied with providing for them, to the neglect of earlier history and tradition. For an interest in the past and historical research come only when communities have leisure and when men are already provided with the necessities of life. That is how the names but not the achievements of these early generations come to be preserved.

Sixth, in Plato (*Critias*) 106, Plato has Timaeus apologize for any of the mistakes of his general concepts of the universe (cosmology), being (ontology)

and knowing (epistemology): “I pray...that we may safely retain all that has been truthfully said, but pay suitable penalty for any false notes we have involuntarily struck. And the suitable penalty is that we should correct our mistakes and play in tune. I pray therefore that god may grant us knowledge, the most effective and best of all medicines, so that all we say in future about the origin of the gods may be true...” The serious scholar values the truth above all else.

Prior to launching the more detailed story of Atlantis, ostensibly to describe the ideal society of this Athenian enemy, “Critias” makes the same apology in Plato 107 and notes how wishful thinking often defeats the search for truth: “Indeed I think the nature of my subject gives me an even greater claim to it [*H the reader’s indulgence*]. I know that what I am going to ask will seem excessive and unnecessarily embarrassing, but ask I must. No one in his senses could challenge the excellence of the account you have given: it remains for me to try to show that my subject is a more difficult one and calls for greater indulgence. For it is easier, Timaeus, to give a satisfactory impression when talking to ordinary men about the gods than when talking among ourselves about mortals.”

Punctuating this remark, *Critias* (Plato 107) offers a metaphor that perfectly describes the inability of most of us to be objective about our ancestors and ourselves and to tolerate criticism: “All statements we make are inevitably pictures or images. So, let us consider the relative degree of severity with which we judge the adequacy of the representation by artists of divine and of human objects. We see that we are satisfied if the artist can produce quite an elementary likeness of earth, mountains, rivers and woods, and of the sky and stars and planets; besides, because of our ignorance of the subject-matter, we don’t subject his pictures to any searching criticism but are content with an imprecise and inaccurate sketch. But if anyone tries to make a portrait of the human body, we are, because of our familiarity with it, quick to notice faults and criticize severely any failure to produce a perfect likeness.”

Seventh, and perhaps most importantly, I ask you to consider Plato’s social conscience. As his *Republic* shows and as we would expect of anyone of his time, Plato was unable to imagine how the world could be organized to preclude war. Nevertheless, Plato hated violence and chose as his principal occupation the search for the knowledge necessary to fashion a better world.

He came from a family that had long played a prominent part in Athenian politics, and it would have been natural for him to follow the same course. He declined to do so however, disgusted by the violence and corruption of Athenian political life, and sickened especially by the execution in 399 of his friend and teacher, Socrates.

Inspired by Socrates' inquiries into the nature of ethical standards, Plato sought a cure for the ills of society not in politics but in philosophy and arrived at his fundamental and lasting conviction that those ills would never cease until philosophers became rulers or rulers philosophers. --Professor Desmond Lee's frontispiece to the Penguin Classics *Timaeus* and *Critias*

Should we expect such a person to be gullible or infinitely subtle? Irrespective of "Who wrote Atlantis" and "Why," recall that we are reexamining the numbered clues starting on v1-45, clues that I have bracketed with "B" or "C" to identify Atlantis with second millennium Britain (Troy) and Crete respectively.

2. Britain and its Cretan middlemen in the East might have seemed to be oppressing peoples by restricting the supply of tin and then reaping exorbitant profits for it. Cadogan seems to confirm my speculation that the Cretans were middlemen for the trade in metals, but he thinks that they got their metals via other middlemen in Central Europe (Cadogan: 16). Barring evidence to the contrary, it is much more likely that they got their tin, bronze and gold more directly from Britain and Iberia. Cadogan's scenario would have forced the Cretans to link up with the Central Europeans on the territory of yet other, coastal middlemen or would have necessitated the employment of other middlemen and additional loading and unloading from wagons to ships. The theory that the Cretans were middlemen is reinforced by Arthur Evans's excavation of the Cretan royal palace at Knossos circa 1900. Beneath the palace is a large-scale storehouse. (Cf. Wunderlich: 42) Moreover, the unmistakable evidence for imported finished products in Crete begins c. 2000 B.C. (Cadogan: 16), when Beaker Folk traditions appear ubiquitously in Britain.

3. Britain is in the Atlantic Ocean; and as we have already noted elsewhere, it was not the navigability of the Atlantic that changed but men's need to widely explore for metals after iron replaced bronze as the preferred material for tool and weapon making. Navigation knowledge was lost because it wasn't explicitly recorded and ceased to be practiced.

4. Here, as the "Pillars of Heracles," Plato seems to be referring to Gibraltar and not the cliffs of Dover, which Wilkens claims to have been the earlier Pillars. Plato's belief that Britain was near Gibraltar is attributable to the Greek ignorance of Northern European geography in the fourth century B.C. (See the Burton quotation that begins on page 278, above.)

5. As Herodotus tells us, for the early Greeks, the world was divided into Europe and "Asia." The Middle East and the known part of Africa (Egypt and Libya) were part of Asia (Herodotus, Book IV, Chapters 1-45). Britain is not

larger than Libya (northern Africa), but Britain may have subjectively seemed larger owing to its greater population, geographic diversity and number of landmarks.

6. Britain is intended here. Bronze Age navigators traveled the North Atlantic on counterclockwise currents that took them from Britain and Ireland to Iceland to Greenland and Newfoundland. The opposite continent is North America. As the mythmaker suggested, one can pass through the whole of North America by going between Canadian islands and through Arctic waters. Both the Mediterranean and the North Seas are only harbors in comparison to the Atlantic.

7. Again, these names refer to their modern places. Tyrrhenia refers to Italy between the Apennines and the Alps. It is only reasonable to assume that British ships bearing gold, tin and bronze put into most of the ports between Troy and Crete. These ports were either founded as colonies or ruled by people whose dependence for metals forced them to become vassals of the tin lords. By controlling tin, the Trojans would have been able to demand military and political support from their trading partners.

8. Any people who were being forced to pay monopoly tin prices or who did not border on the principal sea lanes and paid tin prices that were further inflated by the revenues of middlemen would have felt victimized by the Trojans and their agents.

9. The leader of the Achaeans (“brothers”) was Argos, which Wilkens identifies as France. Its capital, the original Mycenae, was Troyes on the Seine. --Wilkens: 126-134

10. The conquerors may have made tin more available, perhaps by increasing production or guaranteeing minimum quotas for various peoples. But as of 1100 B.C., the demand for tin decreased due to the use of iron in the Eastern Mediterranean. Moreover, the archaeological record indicates that the result of the tin wars was not liberation but the onset of anarchy, hand-to-mouth subsistence and a cultureless dark age that lasted four or five hundred years. A parallel irony exists today. The world is still at war over oil; but clean and renewable energy technologies, were they fully known and available to the public, would have rendered oil superfluous long ago.

14. The *Hellenes* originally dwelt around the English Channel (Wilkens). These Celts and the Belgae later invaded the Eastern Mediterranean. Their Greek descendants idolized them; but in Homer’s time, they were not far removed from barbarism.

15. As we’ve noted elsewhere, in addition to the Species War and the great conflagrations of the late Bronze Age, there was another general crisis in Europe resulting from overpopulation, climate change and agricultural failure. In the

fourth and third centuries B.C., the peoples of central and eastern Europe seem to have been everywhere on the move, in a virtual replay of the invasions that had occurred 1000 years earlier. The Celts, who were being displaced at this time by the Germans, streamed through the passes of their traditional homelands beyond the Alps and overran Northern Italy. They sacked Rome c. 390 B.C. Diodorus' graphic and grisly account of this holocaust in XIV.113-115 is enough to make your hair stand on end.

17. Here is another hint that Plato learned of the Bronze Age holocaust from his ancestors. The story was passed on through generations of his family.

18. Here Plato hints that his "Atlantis" is a composite of "shared" histories.

19. Confirm my response to clue number one. Plato knew of the written Egyptian accounts. This statement alone leaves us no doubt as to which places and events the main elements of the myth refer.

20. Both Britain and Crete are islands thought to have been in Poseidon's domain.

21. This is the plain of Cambridge, which extends up the east coast of Britain. It is on the North Sea as opposed to the Atlantic Ocean side.

22. See Figure 116b and notice that Wilkens' Troy, the Gog Magog Hills, is, more or less in the center of this area. The hills (not shown on my map), which virtually form a plateau, are not very high on any side. They contain traces of three round fortifications and are surrounded by the trace of a war ditch. Of these, Wilkens says,

Unfortunately, archaeological excavation work carried out on this site over the past century has been very intermittent and far too fragmentary, due partly to lack of funds and more especially to the fact that nobody has had the slightest suspicion that this is one of the most famous sites in the whole of history. [*H By saying "nobody" suspected, I mean is either playing dumb or believing the elites' dumb act.*] The first, round hillfort, that of Cherry Hinton, was rapidly investigated at the turn of the century and has since been almost entirely destroyed by the construction of a cement works [*sic*] on the site. The fort had a diameter of 165 m and was surrounded by a ditch 4.50 m deep.

Skeletons, pottery and Iron Age objects were found, but in his final report of 1904, Professor McKenny Hughes, who led the work, remarked that it was very difficult to date the finds because all were in some way "exceptional." The Copley Hill fort, 3 km southeast of Cherry Hinton, suffered a similar fate and is no longer visible today,

but between the two there is the better-preserved Wandlebury Ring, located in a public park of 150 hectares.
--Wilkins: 84-85

Note also that it is not clear from this passage in Plato's *Atlantis* *what* is 50 stadia from the mountaintop (Troy?) or when this measurement was taken. If by the "Thracean Sea" the Wash of 1194 BC is intended, then using my guess that a stade referred to the average cast of an arrow with a horn bow (200 yards), then Troy, in 1194 BC, at the time of the Trojan War, was 5.68 miles or 9 km from the Wash. This close Wash would be consistent an ocean level that was fifteen feet higher than today and with the many references to canals and ditches such as that of clue 25. (Clues 23 and 24 are of type A and were analyzed previously.)



Figure 117a: The Palace at Knossos, Crete, as it looks today [It was plundered in 1450 BC by the Mycenaeans and burned and plundered in 1375 BC by the "Sea Peoples" (Celts) who overran the Eastern Mediterranean World.]

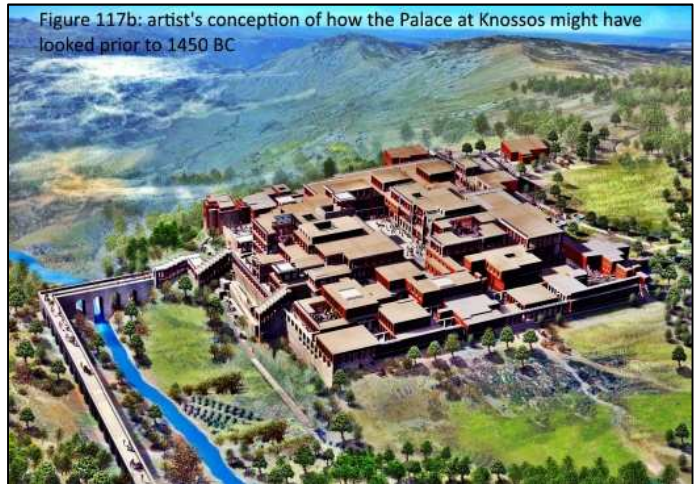


Figure 117b: artist's conception of how the Palace at Knossos might have looked prior to 1450 BC

25. This clue might suggest a closer Thracean Sea and a more waterlogged plain than that which Wilkins envisioned. Also note that this very low plain of Cambridge has numerous rivers crossing it on their route to the Wash or the Channel. If a portion of the Granta River had overflowed its present banks where it makes a sharp turn due south of the Gog Magog Hills or if the Trojans deliberately diverted part of the Granta around the east side of Troy, then Plato's description of encircling waters would have been accurate for 1200 B.C. The cooling of the climate since then, the drop in the ocean level and the use of irrigation by many generations of farmers has apparently removed every trace of these old waterways.

26. A subterranean spring does run through one of the structures at the royal palace at Knossos, Crete. This "spring house" is near the "caravanserai," which is



a hilltop rest house equipped with some of the palace's many baths. (Cf. Wunderlich: 39; Cadogan: 86)

27. Both Britain and Crete were fertile, but Crete enjoys a year-round growing season if irrigation is provided in the summer. Even after the considerable erosion due to deforestation, Crete's coastal plains and inland valleys produce a bountiful harvest for the export of

vineyard products and olives. The island remains self-sufficient in basic foodstuffs (Cadogan: 13-14). At one time, Crete must have been an agricultural paradise. See Figures 117 a and b, the Palace at Knossos.

28. Homer's Trojans and the Britons both had hereditary kings.

29. Britain is the only large island in the east Atlantic.

31. The Britons and the Cretans were the wealthiest peoples of the Bronze Age.

32. This passage describes the mining of tin at Cornwall and gold around the Boyne (in Ireland). Recall how we discovered the meaning of "orichalcum" at v1, 49-51.

33. Both Britain and Crete were well forested.

34. The Cretans were apparently great lovers of animals. The rooms and corridors of the 1200 room palace at Knossos have murals and frescoes depicting animals: bulls, birds, mythical animals, cats and dolphins (to name a few). On his page 44, Cadogan describes it,

The frescoes with animal and plant scenes are the most delightful of the Minoan pictures and may do most to show that Minoan Crete was a civilized place to live. There are sea scenes: the best is the dolphin floor from a shrine at Ayia Triadha. There are animals sporting in the flower-strewn meadows of Crete in the springtime, a cat hunting, a monkey picking crocuses, birds such as the partridges from the Caravanserai and the doves from the House of the Frescoes. [*H See Figure 117c, above.*]

The Cretans were probably able to purchase exotic African animals from their trading partners, the Ethiopians and the Egyptians. With their tremendous agricultural surplus, animals would have been easy for them to maintain.

35. This is probably Crete, where, along with many copper ingots, stores of elephant tusks were found at the Knossos Palace (Cadogan: 14). It is also possible that it refers to mammoths that were in Ireland and Britain in Pleistocene times. Woolly mammoth remains have been found in counties Cork, Waterford and Antrim and in Galway Bay. In the early part of this century [*H the 1900s*], a mammoth bone was found in Castlepook Cave in Co. Cork, which yielded a radiocarbon date to 35,000 years ago (O'Kelly: 3; citing Mitchell: 59). This contradicts the claim of many Irish archaeologists that modern men didn't come to Ireland until after the Ice Age.

36. Again the Cretans. See comment number 34.

37. Especially in the warmer climate of 1375 B.C. and prior to deforestation and soil erosion, everything would have grown in Crete.

38. This must refer to British Troy. Crete appears to have been sparsely populated, especially around the Palace at Knossos. Amazingly, there are no signs of kitchens or fortifications at the palace.

39. What remains of the Cretan palaces testifies to their bygone splendor. The Cretans were also fabulous craftsman and artists.

40. As the Holocene cooled and the sea level sank (approximately 15 feet between now and when the Trojans bought the island), they would have needed to dig canals to continue to ship exclusively over water. Roofed canals would have improved the security for their precious goods on the least secure part of their shipping lanes. This passage must refer to the Trojans because, even today, the Palace at Knossos is only 4 km or slightly less than 22 stadia from the coast. The Kairatos River, which runs past the east side of the palace (and near the city of Heraklion), may have flowed year-round prior to the 1375 B.C. invasion. Since then the island has become mostly deforested. (*Cf.* Wunderlich: 36) Confirm that "Atlantis" was a thriving naval power engaged in overseas trade. The same is suggested by some of Homer's descriptions of Troy. For example, this reference to the many tongues spoken: "The loud clamorous cries resounded throughout the Trojan host; for they had not one speech and one language, but a confusion of tongues, since they were called from many lands" (Il. IV: 503-509).

41. See the comment to clue number 25.

42. Crete has gypsum, alabaster, marble and limestone. The limestone is white, the alabaster and marble come in several colors, including red. Marble of many colors was obtainable from the Etruscans. Black obsidian was obtainable from Ethiopia and (black) jet from Asia Minor.

43. See the dolphins referred to in comment number 34.

44. The palace at Knossos is full of baths. The Queen's chamber even had a flush toilet (Wunderlich: 53)!



Figure 118:
Tullygarran Ogham
stone, County Kerry

45. This is also Crete.

46. The British royalty have always been fond of horses, using them for racing, steeple chasing, polo and fox hunting. Although the first regular *recorded* horse races did not begin until the time of James I, the copious rainfall and flat lands of southern Britain have always been ideal for horses. My guess is that horses were brought to Britain in some of the first ships that returned from the Eastern Mediterranean. They would have brought newborn colts and foals that weigh no more than a large man. These would have been taken from their mothers immediately after birth, fed cow's milk, imprinted with humans and tied by each leg to the side of the ship.

Homer's Trojans were famous for their horses too.

Note that in Il. XX: 257, quoted above on page 298, Hector boasts that his ancestor possessed three thousand horses.

47. Britain (Troy). A similar description of Troy occurs in Homer.

48. Crete

49. Britain

50. Crete

51. See comments for clues 40 and 25. Also note that several rivers flow into the Cambridge Plain from a range of hills to the southeast. (See all the rivers in Figure 116b.)

52. The reference is to Crete's dry Mediterranean summers.

53. Gaelic Ireland was said to have been divided into 5 main kingdoms and 200 petty kingdoms or Tuatha. Perhaps their cousins, the Trojans, were similarly organized.

54. This sounds like Scotland. Wilkens estimates who the various Homeric peoples were (Wilkens: 148-149, 307-325). Chief among the Scottish tribes were the original Phrygians. They conquered the Hittites prior to the fall of Troy.

55. Some three hundred stone columns such as the one in Figure 118 have survived in Ireland, mainly in the south. I don't know if any have been dated by the new absolute dating technologies for minerals.¹¹³ In my opinion, the dates in the following quotation are no better than those of the experts who assign Iron Age dates of origination to Irish myths. The earliest testimony of the earliest known form of Irish comes from Ogham inscriptions. Many linguistic scholars

¹¹³ Although each is said to have some limitations, quartz hydration dating dates stone that was worked up to 100,000 ya, and potassium-argon dating dates mineral artifacts 100,000 to 4.3 billion years old. Argon-argon is still the best long-range dating technology as of year 2017.

date the earliest of the inscriptions to about the fourth century AD or a little before; but according to James Carney (Carney, 1975: 57), “the earliest possible date for its invention is not 400 AD as is widely assumed today. It is rather sometime within the first century before Christ.”

Ogam is a cipher thought to be based on the Latin alphabet. It has been assumed that it was invented in Ireland after the Christians introduced Latin. Others say the perfected cipher came to Ireland from the European mainland. Carney suggests that its place of origin may have been “an area where Romans, Celts and Germans were in contact;” that it was “brought into being by political or military necessity” and that “its purpose could have been to send messages, probably on wood, which if intercepted, could not be read or interpreted.” (Cf. Carney, 1975: 63)

Yet, “Ogam inscriptions on wood or other perishable materials have not survived on the Continent and there are no known inscriptions on stone monuments there either. A European mainland invention of the cipher must therefore for the time being remain questionable” (O’Kelly: 250-251).

56. Irish mythology, popular and “official,” refers repeatedly to “going to judgment.” At least one myth, “Balor at Tory Island,” implies that judges could be anyone acceptable to both contending parties. In the manuscripts, in the “official” Celtic mythology, Lugh goes before the “high king” for judgment against the sons of Turenn who’ve murdered Kian, Lugh’s father. (Cf. Rolleston: 115) The king gives Lugh the option of having them executed or having them pay a “blood eric.” Rutherford (his page 80) says Druids also served as judges.

Except for the claim that the column was made of “orichalcum,” Plato’s myth appears to be very plausible and consistent with what is suggested by Irish mythology. Once more, the setting of these stones at ceremonial meeting grounds, stones inscribed in a cipher that only they could understand, sounds exactly like something the Druids would do.

The claim that Ogham “is based on the Latin alphabet” seems baseless to me. Look at Figure 119, the Ogam cipher (after O’Kelly and Carney). Not all the Latin letters are represented, and one of the “letters” corresponds to two of our

Latin letters (Ng). Separating these two sounds gives the language more flexibility and therefore would have been done in a later language. So, if we must compare these alphabets (*untrammeled*, of

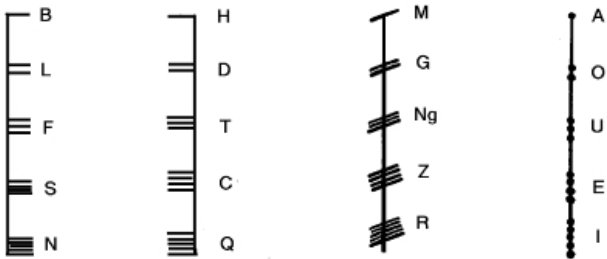


Figure 119: the Ogam cipher (After O’Kelly and J. Carney)

course, by any sense of cultural inferiority --guilt resulting perhaps from the political suppression of history just as individual guilt results from psychological repression), we should conclude that the Ogham is the older of the two. It is more primitive than the Latin. *If they are in series, then Ogham wasn't based on Latin; Latin was based on Ogham.*

Incidentally, between clues 56 and 57, Plato extols the Atlanteans for being a society of laws and not men. He was astute enough to know that no society of men has ever been this civilized and was pleading with us to change. For any system of law to *not* be ephemeral, there must *not* be a crater at its center where the laws for equal opportunity and population control need to be. To overcome our savagery, we must apply the Golden Rule to all spheres of life and not relegate the most important one to "God's" domain.

57. The ancient Britons are known to have had a special fondness for the color blue. The Britons even identified with the color. Perhaps this was because Britain is an island nation, the largest island and the alleged capital of Poseidon the god of the sea. Early Britons are known to have tattooed themselves in blue. The stones that appear to represent the besieged *Homo sapiens* at Stonehenge III are blue too. See pages 251 *et seq.*, above. This passage in "Atlantis" refers to Britain.

58. As we've seen, the Fir Bolgs and Britons (and Diodorus' "Atlanteans") claimed to descend from Partholan. Plato may have identified Partholan with Poseidon. Both names begin with "P." Because Partholan was the first ancestor of Fir Bolg mythology, Diodorus and others identified him with Uranus (the primordial father or "creator"). This would account for the major inconsistencies between Fir Bolg mythology and "Atlantean" mythology as given by Plato and Diodorus. It would account for the different names of the first ancestor and the conflicting genealogies for Atlas.

My Greek friend, Frank Lountzis, has provided us with some evidence for the above. Frank owns The Flagship Restaurant in my neighborhood (Briarwood, Queens). I wrote an early version of this book on his counter over several years; and he tolerated this, despite me rarely ordering more than herbal tea. He kept asking me, "Are you writing about me yet?" And I would respond, "I'm going to give you one of the first autographed copies." Frank doesn't find time to read much, but the other day he surprised me and *earned his way intellectually* into this book. He told me that the Parthenon, the building atop the acropolis where the Athenians held their legislative assemblies, was named after their ancestral god. We don't need to check Frank's sources because Jacob Grimm has already told us that the Indo-European peoples held their first assemblies in the most sacred oak groves because they believed that the deity dwelled there (v2-165-166). The "Greeks" built their first temple columns to resemble tree

trunks. They wanted their god to convene the meeting, and “Parthenon” their guest of honor apparently originated as “Partholan.” Later, they claimed that the temple had been built to honor Athena; but virgins were still referred to as *Parthenos*, which probably meant Parthenon’s -- or originally Partholan’s -- women. Herodotus increases the likelihood of this origin of “Parthenon” by referring (Book V, Chapter 64) to the acropolis as the “Pelagic fortress.” Even without Herodotus, the Egyptian accounts and mounting archaeological evidence, the mythology that is common to both Greece and Celtdom (Heliuss, Baal, Furies, Titans or giants, Atlantis, Parth/enon/olan and the cyclopes) is enough to confirm Iman Wilkens’ identification of the Sea Peoples and Pelagians who overthrew Eastern Mediterranean civilizations in the late second millennium as North Atlantic, Celtic peoples.

59. Also, as we’ve noted, trade requires ethical reciprocity and the elimination of captive-taking and blood sacrifice. This minimal civility toward strangers, which both Plato and Diodorus attributed to the “Atlanteans,” had to characterize the Fir Bolgs, Britons, Trojans, Mycenaean and Cretans before the more isolated peoples adopted it.

60. *The myth offers no detailed explanation as to why the “divine nature” went out of the “Atlanteans.” But we now know that their luck ran out between 1450 and 1150 B.C. As we say, “The chickens (meaning vultures) came home to roost” when climate change, overpopulation and the growing resentment of the other Europeans over the Trojan tin monopoly motivated the neighbors to gang up on them.*

The only remaining “Atlantis” clues, the ones with “D” superscripts bracketing them (v1-45-56) all refer to Atlantis going under water, the mud making navigation impossible, or the Great Flood (which we’ll discover in the next and last appendix) suddenly drowning the island empire. These statements all refer to the fact that the British Isles were, during the coldest Ice Age glacial maximums, almost completely covered with ice; or, during the warmest interglacial periods, mostly submerged in glacial meltwater or rapidly drowned during the Great Flood.¹¹⁴ The fabulously rich Fir Bolg mythology assures us

¹¹⁴ By the way, after looking at Figures 10 a&b, 105 b&c and 120 a&b and thinking so much about how the ice cycles have affected us, are you wondering what causes them? In 1938, Serbian scientist Milutin Milankovich identified three astrophysical cycles that affect solar exposure: tilt of the earth’s axis, wobble of the spin and shape of the orbit. No doubt these all play a role; but if they were the only factors, then Figure 10b would show a cyclical pattern. It does; but the pattern, especially for temperature over the last 100ky is becoming markedly more erratic. This is certainly due to the increasing human population and impact upon the environment. *As of the Holocene, roughly 12 kya, the old pattern appears to have disappeared entirely.* Even in the

that they were in the Ireland area and related tribes of Belgae or Pelasgians were living in the Briton area at least since 35 kya and fought the Species War there. They claimed to have left for Spain or, on the last occasion, Greece and returned at least three times as required by the “Fomorians.” The cyclopes myth of the Fenian cycle that we reviewed on pages 230 *et seq.*, above, left us no doubt of the veracity of these Fir Bolg claims. Other popular, Fir Bolg myths, which I’ll show you momentarily, further confirm all this. The popular Fir Bolg mythology should have made the meaning of Plato’s Atlantis clear to the world long ago but for one problem. It is the problem I described on page 87, *et seq.*, above, the fact that the world is so full of crazy people: religious babies, Third Mask, latent homosexual gangsters and people who have both these forms of mental illness. The most successful savages who control the economic, political and academic spheres tend to be of the last and worst group. They hide or deny the truth and actively lie whenever it is in their class or individual interest to do so. Their lies about prehistory and the British Isles in general are as outrageous as their lies about Troy. For example:

“Man, so far as we know at present, did not inhabit Ireland until Post-glacial times when the ice had melted.” –Michael O’Kelly

This author of “Early Ireland” impressed me as being a decent fellow; but he allowed the Church and the rich and the Third Mask people of his field to confuse him. Were this statement true, then Irish mythology couldn’t be the rich mother lode of Species War knowledge that it is because the Species War ended 33 kya and not 10-14 kya.

Don’t get me wrong. By proving that all the class D, underwater clues refer to the British Isles, I don’t want anyone to lose interest in marine archaeology. We are going to be able to discover artifacts and settlements all over the world for a long time to come at up to 400 feet beneath the present surface of the ocean. But nothing that is found will be what Plato and the ancient Greeks referred to as the lost continent of Atlantis because – as I’ve already shown you for all but the D

Paleolithic, hunting practices probably impacted the carbon content of the atmosphere. Primitive men used fire to drive the animals into their *pis’kuns*. The burning circle of grass in the Xolotl myth (v2-341) and the burning Zacapan of the Camaxtli myth (v2-184) of the Aztecs were both reminiscent of this primitive hunting practice. They didn’t have anything akin to our modern fire departments; so such fires, during the depths of ice cycles when the land was dry from lack of rain, would have swept rapidly across southern Asia, central Australia or the Great Plains of North America rapidly raising the carbon content of the atmosphere, average global temperature and causing swings in the ice cycle and flooding. When the wind was blowing hard in the direction of an enemy people, fire may have been used as a weapon.

class clues – Atlantis was mostly the British Isles (especially Troy), occasionally Crete (another island that many of their ancestors had overrun) and in the dimmest of their Species War memories Greece itself.

Here, briefly, is the reason why archaeologists cannot say that men were in Ireland before the end of the last ice age (10-14 kya): the tremendous weight of the glacier would have crushed and destroyed the artifacts in its path. Moreover, once the ice had melted, any artifact that did survive the impact of the glacier would have been transported with the mud, clay, gravel and rocks that the moving ice incorporated and laid down at another location, outside of its context. Only the southern tip of Ireland was not under the glacier at the LGM. (See Figure 120b, below.) Irish archaeologists were claiming from Edition 1 of this book in 1989 until very recently that the first evidence of men in Ireland is from hearth fires found in Atrim (Northern Ireland) that date to 8, 000 B.C. In March of 2016, the official (mass media, university and prestigious journal-endorsed) archaeology pushed back the date to 10,500 B.C. based upon the radio carbon date of a bear patella found in a cave with stone tool cuts in it. As you are about to see and can well imagine, Catholic Ireland would prefer to deny that anyone was in Ireland before Saint Patrick. Most contemporary westerners, especially Irish people, are Christians -- believe literally in their silly myth and want to pretend that all prior religion of our ancestors (compromised oral history) doesn't exist! If you throw it in their faces, forcing them to recognize it, they deny that it can be of any value. It is only this attitude toward all other religion and their complete distortion of the archaeological record that enables them to claim – idiotically – that men were not in Ireland until after the last ice age.

*If it were possible to subject the lying pederasts to the laws of a civilized government and obtain a search warrant for the Vatican, I have no doubt that the search would turn up at least one large storeroom containing not only codices but also every sort of prehistoric artifact and fossil. For it is only by suppressing or buying up and burying all information that might compete with “Jesus” that the non-sheep can be kept stupid and paying into Church coffers. Of course, most people are sheep, exactly as Dostoyevsky’s Grand Inquisitor described them. They are willingly and regularly fleeced. The issues of true or false and right or wrong rarely if ever enter their vacuous minds because their chief concern is just staying at the middle of the herd, where they feel most secure. The sheep at the center **are** the primary victims of war and epidemic diseases, but that never occurs to them until “God wills it.”*

Irish archaeologists admit, as they must, that there were plenty of interglacial periods in Paleolithic times when Ireland wasn't covered with ice. But they insinuate that when it wasn't covered with ice, it was surrounded by water and

men didn't have boats and weren't able to navigate the Irish Sea from Britain. This is, of course, ridiculous nonsense. There would have been many times during the Ice Age when the glacier wasn't extended to the maximum, and both the Isles and Doggerland (the North Sea), and the Irish Sea and a large margin around both islands were above water as in Figure 105b. Moreover, if Pleistocene men didn't have boats, how I wonder did African people get to the Americas (as we'll discover in the next and last appendix) no later than 65 kya? Certainly, Irish men weren't dumber than other men. They had to be past-masters at killing *Homo erectus*. Certainly, they always saw birds and dead trees floating on water. Do the Irish Catholics want us to believe that pre-Neolithic Irishmen were too stupid and unimaginative to use fire to make dugout canoes? They weren't Catholics!

Archaeologist John Kaye Charlesworth suggested that evidence of Pleistocene (pre-8,000 B.C.) man might be found in the narrow southern belt of Ireland that remained free of the last glacier.

Dear Reader, you've seen how the Catholic Church suppressed the works of Durán and de Sahagún in Mexico. You've seen their complicity in the enslavement and robbery of the Quechua people in Peru. You've seen the hatchet job they did to Irish mythology in an attempt to denigrate pagan religion and erase the memory of pagan Irishmen, so that they can pretend to be something other than Johnnies-come-lately whose Jesus myth isn't just another chain link in the logical development of the universal form of neurosis.

You know that their ideology has hardly

changed a bit in the Church's lifetime, and it's extremely powerful in Ireland today. As recently as 1992, international pressure had to be brought to bear upon Catholic Ireland before its government would grant a rape victim the "right" to go abroad to get an abortion!

Listen to my personal experience with the Vatican. During the early stages of my research, back in about 1992, a guy was regularly paying me to drive him from lower Manhattan to his Connecticut home. He admitted to being a fundamentalist Catholic and bore the earmarks of an FBI agent assigned to work on Wall Street. He said the Catholic Church might be willing to buy my book. "Not for less than \$33,000,000 they won't," I said facetiously. Not many days later and to my astonishment, a French diplomat got into my car (by appointment)



Figure 120a: Note that the ice sheet is much smaller than that shown on other maps. Photo is from National Geographic, Vol 222, No 6, December 2012.

with a genuine cardinal from the Vatican — the cream-colored robes, the tall red hat and all! Negotiations never got started because I couldn't stop laughing, but subsequently I fell victim to the sort of dirty tricks for which J. Edgar Hoover and the secret police are infamous.

In year 2001, not long after 9/11, I traveled to Ireland with the

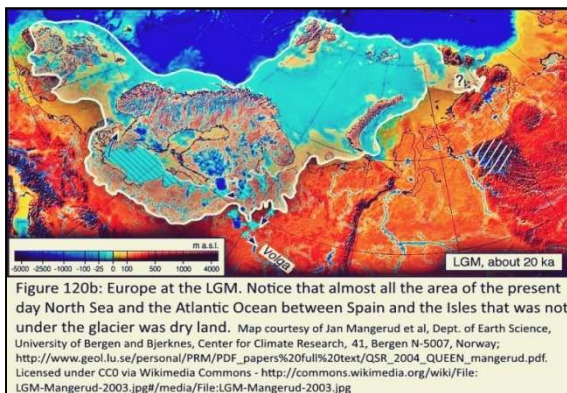
intent of cycling around the country and giving out free CDs of my books, one of which is, *Irish Mythology, Passageway to Prehistory*. On my first night outside of Dublin, in a little town called Carlowe, at a youth hostel, I was attacked by a thug who worked there. The next day someone, apparently, the local police, stole my computer from a locked storeroom.

So, Dear Reader, if archaeologists have found Paleolithic artifacts in Ireland do you really think that the Catholic Church, scoundrels that they are, is going to let us know about it?

A couple of other hints of Pleistocene habitation in Ireland do exist. In recent times G.F. Mitchell picked up a flint flake from a gravel deposit in a quarry near Drogheda, County Louth, on the east coast of Ireland. It was a waste piece resulting from the knapping (deliberate breaking-up) of a flint nodule. Mitchell diagnosed the gravel deposit as being of Irish Sea origin. During the glacial period when ice was moving southward from Scotland along what is now the Irish Sea, the flake was picked up with stones and gravel and eventually washed out of the melting ice on to the Irish coast. See Figures 120a & b. The first shows where the land would have been above water and either exposed to thin air or under the ice at various times. The second shows the maximum extension of the glacier at the LGM. (The Isles are in the upper left.)

The flake suggests that Old Stone Age hunters were at one time in what is now the basin of the Irish Sea. Paleolithic flint experts are satisfied that the flake was struck by a technique in use in Britain during Paleolithic times (Mitchell and Sieveking 1972). This being so, "it shows how near to Ireland Paleolithic Man came and in fact provokes the question, why not to Ireland?" (O'Kelly: 6)

Most encouraging is this little gem: "In 1974, a visitor to Inishmore, the largest of the islands of Aran in Galway Bay, found a small flint hand-axe amongst the stones of the *Chevaux de frise* (a defense network of upright stones) surrounding the great stone fort of *Dún Aenghus*. Experts accept the axe as



Acheulian/Mousterian, that is, Middle to Lower Paleolithic, but its authenticity as an Irish artifact is highly suspect.” (O’Kelly: 6, citing Murphy 1977)

Murphy’s only basis for dubbing the hand axe a “suspect” Irish artifact is that other Pleistocene artifacts were not found with it; and, with the possible exceptions we’ve noted, have not been found in Ireland at all. (Cf. Murphy, 1977) But given that everyone knows unconsciously what Pleistocene artifacts would indicate about this western-most Eurasian country’s Species War role and given the strength of the Catholic Church there and given what we know to be the essence of religion (guilt, fear and repression), *we must question the independence and sincerity of attempts to establish an Irish Pleistocene record.*

Moreover, Upper Paleolithic stone artifacts don’t differ much from their Neolithic counterparts and can be so interpreted.¹¹⁵ Also, Murphy found his artifact in a crevice. Neither he nor O’Kelly mention systematic excavations at far western sites like Inishmore, sites likely to contain Mousterian artifacts.

Of the cave sites that have been excavated up to the date of publication of O’Kelly’s work, only one is in a western location; and even that one, Gort, was in the ice-free part of Figure 120b but considerably inland. So, it appears that only sites that are obviously Neolithic are systematically excavated in Ireland. Must an Irish archaeologist trip over a Paleolithic artifact, as Murphy apparently did, for it to get into the record?

The archaeological record for Britain is much more encouraging. The lower third of Britain had remained free of glaciation. “Evidence of human activity in the form of assemblages of hand axes of stone is available from Britain, dating from the penultimate interglacial in that country, that is, the Hoxnian. Its age is estimated at 200,000 to 250,000 years ago, and from then on, various Middle and Upper Paleolithic sites have continued the story of Old Stone Age occupation...” (O’Kelly: 5). Did our “Irish” ancestors not know one island from another? Unlikely. Irish mythology had plenty to say about the migrations --wherever and whenever they were; and Irish mythology refers regularly to men, especially the Fenians, traveling by boat.

Irish mythology also appears to produce some of the very evidence that archaeologists and geologists are hard-pressed to find. It is in the Partholan myth, one of the myths about the earliest “settlers”: “Ireland...was then a different country, physically, from what it is now. There were then but three lakes in Ireland, nine rivers, and only one plain.” (Rolleston: 96) Rolleston interjects that this is “an imaginative touch intended to suggest extreme antiquity.” But at the start of one of the last Pleistocene interglacials, when Ireland was first released from the weight of the glacier, it may have just started to isostatically rise.

¹¹⁵ There’s almost no chance that non-stone artifacts would have survived the glacier.



Alternatively, as we'll discover in the next appendix, when the thawing and submersion of a massive Western Antarctic or Greenland ice sheet caused the Great Flood, the undulating tidal wave -- I estimate to have added 100 feet to the 100 feet of ocean rise -- could have leveled the land. During either of these kinds of intervals, the land might have been very flat,

and there were no geology texts in the first and early second millennia A.D. that could have inspired our Irish ancestors to fabricate such accounts. Nor could they have received any geology lessons from the Christians, who believed (as many of them still do), based on the mythology of a desert people, that "God" made the world in seven days! So, how would the Fir Bolgs have known that the land was once relatively flat if not from the oral transmission of direct experience?

There are at least two popular myths (Curtin, 1894) that tell of cows coming and going from Ireland as they please. In one of these, *Elin Gow, the Swordsmith from Erin and the Cow Glas Gainach*, the cow is said to be the most productive in the world -- but only while she can graze wherever she pleases. When anyone tries to herd her, she goes into the ocean and swims away. Within this myth, the cow "swims" from Ireland to Spain and back again. The place from which the cow comes and goes is Cluainte in the parish of Bally Ferriter, near Ventry in the southwest corner of Ireland. This is exactly where men and animals would have been corralled by the glacier and from which they would have walked abroad during the coldest glacial episodes. The cow symbolizes animals and men that came and went as the climate necessitated.

Moreover, there is archaeological evidence for Pleistocene migration at the other end, in southern France and Spain where the glacier did not extend and destroy artifacts. Between 21 and 18 kya, during the coldest part of the last glacial period, distinctive assemblages appeared in France and Spain. Collectively known as the Solutrean, they are characterized by their pressure-flaked large leaf points. In a late phase of this industry, shouldered (backed) projectile points and barbed and tanged arrowheads appear in eastern Spain. "The Solutrean is not found outside Western Europe; one reason may be that it developed at a time just prior to and during the maximum extension of the continental ice sheets. It is probable that in central Europe groups abandoned the area during this period of climatic severity... Within western Europe there was a concentration of settlement into the most favored areas" (Champion et al: 56).

It is highly likely, as the Fir Bolgs and the *Book of Leinster* say, that many Britons and Fir Bolgs were there too. Recall that the British historian Nennius also insisted that the Fir Bolgs had come to Ireland from Spain. They probably

went to Spain during the coldest part of the last glacial period, 23 to 20 kya, and returned to the Isles as the weather started to warm. They apparently left and returned at least two more times, their final return being between 5,500 and 4,500 B.C. when they returned as the mysterious people heralded by archaeologists as the Beaker Folk. One of their myths says that their last sabbatical was in Greece for 5,000 years. There is plenty of direct and indirect mythical evidence for these Fir Bolg migrations.

Furthermore, we know the Eastern Mediterranean to have suffered from severe soil erosion. The productivity of their lands was destroyed by overpopulation, deforestation of the upland slopes and goat raising. (Goats pull grass and other small shrubs up by the roots.) The denuded slopes do not absorb and hold the rainfall, which then runs rapidly downhill, forming torrential currents that wash all the topsoil into the sea. Plato's "Atlantis" testifies to precisely this phenomenon: "and in all the ages and changes of things there has never been any settlement of the earth flowing down from the mountains, as in other places, which is worth speaking of; it has always been carried round in a circle, and disappeared in the depths below. The consequence is that, in



comparison of what then was, there are remaining in small islets only the bones of the wasted body, as they may be called, all the richer and softer parts of the soil having fallen away, and the mere skeleton of the country being left" (Atlantis clue 16). The job of carrying dirt from the valleys and seaside up

into the hills sounds like it would have been one of the least appealing jobs. In every society, slaves (or immigrants, who suffer from discrimination and poor communication skills) have been stuck with this sort of work. If the Fir Bolgs were ever in Greece -- not as conquerors but as refugees of some natural disaster, then this is likely to have been their job. As they said, they were carrying dirt or clay in bags.

While I was in China, the latent homosexual scoundrels came up with a new glaciology claim in their dogged defense of the status quo. Zoom in on the fine, white print at the top of Figure 120a; and you can read it. The suggestion is that sea level rise and flooding is always gradual and that the temperature plunges are always caused by glacial, meltwater lakes bursting, flowing into the sea and stopping the thermo-haline circulation. This may indeed have happened countless times in the North Atlantic and may have caused the cooling event of 8.2 kya, the Younger Dryas, the last Big Freeze primarily affecting the North Atlantic rim countries. If this were always the cause of sea level rise, if we didn't have to worry about the Greenland and the West Antarctic and the East Antarctic

ice sheets sliding into the sea, if the dishes and furniture weren't still in some of those houses that are under the Black Sea, if we only had to worry about glacial lakes on the surface and not those that are under the ice sheets and able at some point to send them sliding as the ice slides off your car hood; then there would be one less emergency reason for us to fundamentally change the way we live. Of course, this wishful thinking is intuitively false and issues from the miserable, Third Mask, latent homosexuals who, due to their anger, compulsive lying, blustering, and manipulating, dominate every organization and sphere of the contemporary world and reflexively attempt to deny or bury all new information as part of their neurotic fear of change and compulsion to fight change.

The two former, glacial lakes that are the hoped-for-causes of all the catastrophes are Lake Agassiz and Lake Missoula. Lake Agassiz, at its maximum, covered 440,000 km² (170,000 sq. mi.), larger in area than any currently existing lake in the world (including the Caspian Sea) and was approximately the volume of the Black Sea. See Figure 120c. Evidence from a variety of sources convincingly shows that the cooling event and sea level rise of 3-9 feet 8.2 kya was caused by this lake breaking through an ice damn at the south end of Hudson Bay. Scientists believe similar events at Lake Agassiz have happened countless times. Glacial Lake Missoula last burst 15 kya, carving out the coulees of eastern Washington State and the Columbia River. (See Figure 120d.) However catastrophic the forty or so bursts of Lake Missoula have been for neighboring states, the 500 cubic miles of water that this mountain basin can hold is just a drop in the Pacific Ocean bucket.

The big turning points in the ice cycles, the highest peaks and the lowest troughs of Figure 10, are the turning points for the Greenland and Antarctic ice sheets. Antarctica represents ten percent of the world's current land mass, and it is almost completely covered by a two-km high ice sheet! Bedmap2, a detailed improvement upon Bedmap1, is being prepared by the British Antarctic Survey with data collected by scientists on location and NASA's Ice, Cloud and Land Elevation satellite. It will enable them to know of any geothermal hot spots under the ice and to make a computer model that will determine exactly how broad and deep meltwater pools must become before the ice sheets slide. But when those hotspots or critical pools are detected, are average savages like us going to know

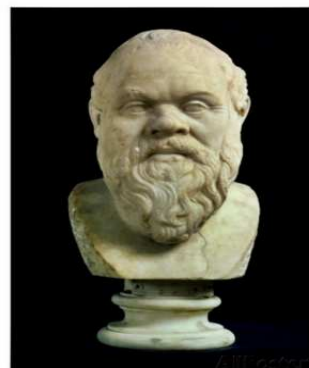


Figure 121: Socrates, portrait bust, early fourth century, BC

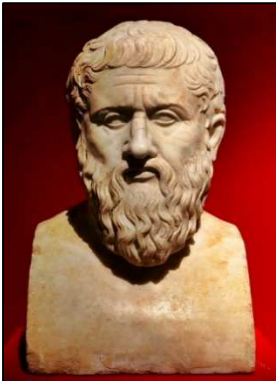


Figure 122: Plato, 1st Century, marble, portrait bust, Capitoline Museum, Rome

as soon as all the billionaires who own property less than 216 feet above sea level? If they can't even tell us the truth about Troy, how likely are they to tell us the truth about the vital stuff?

Here's the other variation of the final theory, the other way that Pleistocene flooding could have gotten mixed in with the Bronze Age myth. The non-coastal Greeks and other southerners who weren't Trojan War veterans must have found it impossible to believe or even comprehend the more realistic, Fir Bolg estimations of how glaciology related to the Great Flood. Especially between 7 kya and 4.5 to 5.5 kya, in the last part of the Fir Bolg sabbatical in Greece, when the world was warmer than it is today, many southerners would never have even seen snow or ice. (Herodotus described snow

as "feathers that fill the air" [Herodotus, Book IV, Chapter 31].) So, the Fir Bolgs' myth about the "Cyclops" and the way the Fomorians had flooded the land and forced them to leave Ireland was modified. In place of a glacier melting or the ocean level suddenly and mysteriously rising, some of them simply told the southerners (or southerners ended up believing) that the Atlantic islands, "Atlantis," sank beneath the sea.

Whether he understood the basics of the ice cycle or not, Plato had to retain this "sinking beneath the sea" stuff, had to keep "Atlantis" within the realm of the fantastic, to prevent the "autochthons" from censoring everything uncomplimentary to themselves and their ancestors. He had to add a fantastic element to preserve important prehistoric truths. He, his teacher, Socrates (Figures 121 & 122, below) and the Fir Bolgs understood something that "autochthons," Catholics, other fundamentalist babies and all the Third Mask, latent homosexual scoundrels don't understand.

The everlasting test of good or bad, right or wrong and the measure of a man's worth is whether and to what extent his actions contribute to the preservation and advancement of our species, and for this we must know all the most difficult truths about ourselves and our ancestors.

H. UNCOVERING THE FIRST AMERICANS

We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time. –T. S. Eliot

Art is the imposing of a pattern upon experience and our aesthetic enjoyment in recognition of the pattern. --Alfred North Whitehead

Recall that at v1-247, Chapter 11, at the end of the first broad outline of our prehistory, you were challenged to tell what became of the half of our first family that didn't leave Africa first. If you guessed that some of them led interesting and dramatic lives, you guessed right. Although I'm reluctant to discuss Genesis I and Genesis II, two of my unpublished and unproduced screenplays, I will tell you the most dramatic part of their history. We've already seen numerous bits and pieces of evidence and one earth-shaking disclosure that, in total, leave us with little doubt that the African half of our family got to the Americas first and developed the Mississippian Culture of North America and the Olmec Culture of Mesoamerica. (Recall Figures 63b through 63f and the likelihood that most if not all the cultural institutions of later Mesoamerican civilizations were developed first by the Olmecs. See also Figure 123a, above, C. M. Russell's conception of Cahokia and this 1917 St. Louis Globe Democrat article on the mounds. Russell, the famous artist/antiquary of the Old West, was born near St. Louis in Oak Hill. He had lots of time to think about the great American mounds that most people, even today, know nothing about! Yet **thousands of great, earthen mounds, rivaling their stone-faced, Egyptian counterparts in size**, once dotted the eastern United States,



Figure 123a: Cahokia article with painting by Charles Marion Russell

the Mississippi River Valley and the southern coastline from South Carolina into Mexico. In the middle latitudes, most of these were conical. Others were truncated pyramids, sometimes terraced, with graded ascents to their summits. Further south, the ratio of conical to pyramid mounds was reversed. A few, massive platform mounds, like Cahokia and Huaca del Sol (vol. 2, Figure 53), were built in both the north and south.

Who built them remains a controversial question only because so many people, many of them purporting to be scientists, can't set aside their prejudices, superstitions and their fear of change when applying the scientific method (ie. form a hypothesis, test it but hold it consistently until facts force its modification).

Learning stimulates change, and latent homosexual Big Brothers, the most unhappy but materially successful savages among us, are especially afraid of change. The richest of them are even more terrified of change owing to the disproportionality of their education, imagination and general intelligence on the one hand and their inherited wealth and power on the other. They use police agent proxies to control universities, even the public, tax-supported ones! They hide information and obstruct learning, rationalizing their perfidy and disservice to humanity with upside down theories about what's good for the rest of us.

The correct counter example was set by James Smithson, the eminent British scientist and philanthropist. Smithson understood that it is only with a reverence for truth and a respect for and cooperation with our fellow man that we are able to uncover the laws of nature and society and progress. James Smithson willed his estate, a great fortune, to the United States, a country he'd never visited, to found in Washington D. C. "an establishment for the increase and diffusion of knowledge among men." We shall be indebted to him, his institution and his attitude for what we learn in this appendix.

First, let's review all the evidence we've seen to convince us that the half of our family that we left in Africa settled the Americas first and that Aboriginal African Americans built the great American mounds. Then we'll consider the doubts of the nay-sayers. I apologize for being so slow to learn about Black History. Many other researchers beat me to the subject: William Bartram, Constantine Rafinesque, Jose Melgar, Ivan van Sertima, Carl Winters, David Imhotep – just to name a few. That's an outrageous mistake for the author of a basic biography of man to make. Pleading isolation in China for ten years is an inadequate defense. The shame of it!

However, since coming back to the States in 2014, after ten years' absence, I have not only caught up but also taken the lead in this research. I'm going to tell you the most important things you still don't know and need to know about the first Americans. As of a few weeks ago, at age 66, I've come to know my Midwestern homeland for the first time. We are going to be able to piece

together the big picture of American antiquity mostly with what we already know, the first book ever published by the Smithsonian Institution and the honest application of the scientific method. We'll need very little help from the loyal and obedient boys and girls of private universities that the gangsters trust enough to employ on their secret archaeology excavations. *Per* my favorite line from the silver screen, "We don't need their stinking badges!"

So, first and most importantly, recall the findings of Mark Hubbe, Mercedes Okumura, Danilo V. Bernardo, Susan Pessiss, Walter Neves, Pedro Glorya and their colleagues who produced the BBC documentary, "Tracking the First Americans," v1-23 herein. This YouTube.com movie dealt the decisive blow to dark-skinned racism. (This chapter should be the *coup de grâce*.) The movie informs us, and my private conversations with the Neves staff confirm, that all the pre-9-kya skulls of South America and all the pre-10-kya skulls of North America are Negroid in their cranial features and the facial features that forensic modeling attributes to them. All the post-7-kya skulls of South America

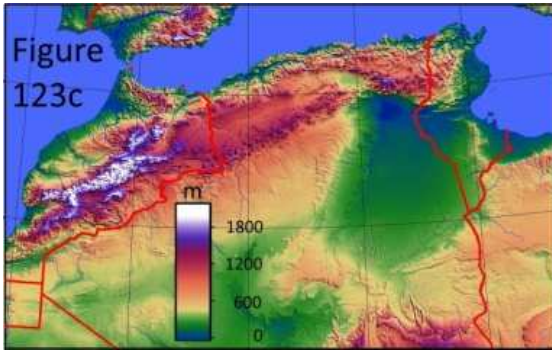


Figure 123b
Niède Guidon
and Serra da
Capivara
National Park,
Brazil

and all the post-8-kya skulls of North America are Amerindian in their cranial features and inferred facial features. This doesn't contradict our 13.2 kya, calibrated radio carbon date for the Clovis entry of hordes of Amerindians. It only says that there were already so many African people here prior to the entry of the Amerindians and the extermination of the African aboriginals by the Amerindians was so rapid that we are very

unlikely to find skulls that are exceptions to these general statements. Brazilian and French archaeologists have also provided us with the earliest dates for human occupation of the Americas: 65 kya at Pedra Furada ("Pierced Stone") an area with rock shelters within *Serra da Capivara* National Park in Piauí (northeast), Brazil. See Figure 123b, below. There are over 800 archaeological sites here, and we have Niède Guidon to thank for their preservation. She also organized the French and Brazilian team of archaeologists who have been finding all the evidence that was reported in the documentary, "Tracking the First Americans." In the late Twentieth Century, she came out squarely on the side of Rafinesque, José Melgar and Van Sertima, affirming that the first Americans came by boat from Africa.¹¹⁶ Polynesians came to at least South America very early too. DNA

¹¹⁶ In a 1869 work about the Olmec artifacts and heads, Mexican archaeologist José Melgar expressed his opinion that the Olmecs had come from Africa.



studies are showing that they took the sweet potato home with them and left descendants: the now extinct Botocudo people of southeastern Brazil.

However, I can tell you with great certainty that most of the first Americans all came from northern or northwestern Africa because most of the first

Americans stayed at or near the coast and built pyramids or mounds. Not only did the North and Central Americans build them. Peoples along the Andean coast – the people of Norte Chico and the Moche Empire – built them too. (Recall Figures 53 & 54.) Of course, we won't know where all the earliest settlements were until we finish studying the ocean shelves, more on that in a moment.



Why were the first mound and pyramid builders all from northern or northwestern Africa? This is a variation of the question I challenged you to answer at the end of Appendix C. At the end of our Egyptian tour, I asked you, “Why did the Egyptians dispose of all their uneaten *Homo erectus* body parts in the water?” Now do you see? Here’s the first part of the answer: what precious little wood that they have in these desert countries must be used

for construction. They couldn’t afford to burn the corpses. That’s why the people of Northern Africa didn’t have fire festivals. That’s right. You’ve got to go as far south as Ghana to see a fire festival. You might recall Frazer telling us (Chapter 29, pages 200-201, above) about the typical fire festivals of the Berbers at Rif Province in Morocco. Rif Province may have had fire festivals centuries ago, but it would have been the one exception. Here’s why. It is across the strait from Gibraltar. It includes the El Rif Mountains, a northern branch of the Atlas Mountains. See Figures 123 c and d, and *note that these are topographical maps. The green areas do NOT signify rainfall. The only parts of Northern Africa that get any rainfall at all are the immediate coastline and Algeria and Morocco between the mountains and the sea.* If there were fire festivals there, not imported European ones but indigenous ones, it was because they killed so many *Homo erecti* there that they couldn’t get rid of the corpses fast enough except by burning them. Recall from Figure 15 that during the ice age you could either walk across

or easily swim across the Strait of Gibraltar. Fleeing *Homo erecti* would have tried to exit the continent there.

Frazer also misinterpreted the lighting of lamps at Saïs, Egypt (described by Herodotus in his Book II, Chapter 62) as a modified fire festival. Wikipedia informs us that Saïs is in the western delta on the Canopic fork of the Nile. It was famous as the burial place of Osiris. We know, of course, that the brother/conspirators that trapped Osiris in a coffin nailed it shut and flung it and Osiris into the Nile. Saïs oil lamps were lit to search for Osiris's body in the water, not to commemorate the burning of Osiris's (*Homo erectus*'s) body. *Neither could the Northern Africans bury the Homo erecti under the sand because the wind could blow the sand away and expose them. That's the second part of the answer. The water was the only place in which most Northern Africans could dispose of their Species War victims!*

And all the northern and northwestern Africans had this in their heritage because our first *Homo sapiens* family started out in Central Africa, probably, in the heart of lion country, around Lake Victoria. The half of the family that didn't leave first, when we were forced by circumstances to divide, had to also go through *Homo erectus* to get to the sea anywhere. That's why all the north and northwest African people were obsessed with the water. That's why they and only they were obsessed with the primeval mounds in the river bottom. That's why they wanted to be buried like Osiris in pyramids or pyramid shaped mounds. The gods would be pleased by and more accepting of someone who was at least packaged like one of their own.

It was only people of north or northwestern Africa who could have built the *first* pyramids or pyramid mounds anywhere. Of course, the Amerindians imitated them. We all imitate the founders, whoever they are, especially if they are believed to have fought and won the Species War and taken the land from *Homo erectus* in our location. Many Indian myths prove that the Blacks preceded the Indians in the Americas: the "Black ants," Xipe Olmec, "Corn Woman," Black Quetzalcoatl (in numerous rites), "less-like-animals animal people" and the *Popol Vuh*'s "wooden victims of a flood and monstrous animals." Moreover, people from female-dominated societies or still speaking the complex languages of those societies are uncreative but great imitators.

Just as all people who have reached the age of majority and learned any religion know unconsciously what the "Deluge" is about (by either of two sequences of logical deductions that I showed you in volumes one and two), all professional archaeologists and naturalists have known *unconsciously* the logic of what I just told you about the pyramid and mound builders.

As far as I know, Rafinesque was the first to *systematically* probe and declare that awareness. The intrepid William Bartram, a Pennsylvania Quaker, had already published his “Travels...” in 1791. Bartram, a dedicated naturalist, chronicled his wanderings from 1783-1788 through the Southeastern United States, wanderings that took him through Cherokee and Seminole Country. The Indians told Bartram that they had not built the mounds.

Rafinesque, a more professional naturalist, learned the same from the *Walam Olum*. This Bible of the Lenni Lenape (Delaware) Indians fell into his hands. He transcribed the glyphs from its painted branches onto linoleum. He then acquired the chants that accompanied their glyphs and translated them into English. He knew that the Olmecs and the mound builders were black Africans; but in the Border States during antebellum (pre-Civil War) times, he dared not belabor the point. Recall how he connected the inscriptions on Otolum (Olmec country) pyramids with archaic writing systems from Northern Africa (my Figure 52c at v2-87). With a lesser educational background than ours but with a lot more data at his disposal, data that has since been destroyed by the white men; he could surmise from the *Walam Olum at least as well as we can* that the aboriginal Americans that the Iroquois and the Delaware referred to as the *Telega* – were Black Africans. This is what he meant, in his first letter to Champollion, when he said that *of the many primitive and peripheral peoples who had colonized the Americas, peoples of Northern Africa were the most “conspicuous and civilized.”*

The great American mounds were still conspicuous in Rafinesque’s day (1783-1840) and eight years later when his archaeology protégés, Ephraim Squier and Edwin Davis, wrote the first book ever published by the Smithsonian Institution, *Ancient Monuments of the Mississippi Valley*. The jacket or introduction to the book included a good introduction to the mounds and the Mississippian Culture:

Early in the 19th century, as wagon trains streamed into the Ohio and Mississippi valleys, settlers came upon vast numbers of abandoned earthworks that they attributed to a sophisticated race of long-gone mound builders. Giving rise to often-loaded questions about human origins, the mounds and the artifacts found within them became the focus of early American efforts toward a science of archaeology. *Ancient Monuments of the Mississippi Valley* (1848) was the first major work in the nascent discipline as well as the first publication of the newly established Smithsonian Institution. It remains today both a key document in the history of American archaeology and the primary source of information about *hundreds of mounds and earthworks in the eastern United States, most now vanished*. [H Emphasis mine.]

“Hundreds” refers only to the mounds actually excavated by Squier and Davis. The Smithsonian Institution that financed the project released a map, estimating the *thousands of once-extent mounds and their locations*. See Figure 125d, below. Like most of the early observers, they knew intuitively that the builders could not have been ancestors of Amerindians still living in the region.

Archaeology was new at the time; but every form of prejudice, every excuse for savagery, was a time-honored tradition. Rather than be barred from Academia and the publishing world as was Rafinesque, whose descriptions of the Kentucky mounds they incorporated into their work, Squier and Davis took the advice of their editor and the first secretary of the Smithsonian, Joseph Henry. Henry wisely told them not to draw conclusions. Before I draw those conclusions for us, you should understand the enormous pressure they were under.

Their preface is effusive in thanking numerous laymen who volunteered their manuscripts, advice and collected artifacts. They mentioned Rafinesque, who had died a pauper, only apologetically. They used and claimed to only have been influenced by Rafinesque’s drawings and cited locations. The last paragraphs of their preface make subtle illusion to the political difficulty of their situation. I’ll insert my interpretations in italics:

“Before concluding these prefatory remarks—already extended beyond their original design [H “*Coping with the financial pressures and prejudices from all the persons whose cooperation was needed for this project proved to be a more daunting than anticipated.*”], -- we may be permitted to say that it has been a constant aim in the preparation of this memoir to present facts in a clear and concise form with such simple deductions and generalizations alone as may follow from their careful consideration. With no hypothesis to combat or sustain, and with a desire only to arrive at truth, whatever its bearings upon received theories and current prejudices, everything like mere speculation has been avoided. [H “*We tried and are still trying to persuade the savages to abandon their prejudices and think like scientists. But to exclude their prejudicial assumptions and rashly drawn conclusions, we had to omit our own hypotheses and conclusions.*”] Analogies, apparently capable of reflecting light upon many important questions, connected with an enlarged view of the subject, have seldom been more than indicated. [H “*We have carefully avoided explicitly associating these New World mounds and cliff dwellings with their counterparts in Egypt and Mali, respectively.*”] Their full consideration, as also that of the relations that the ancient monuments of the Mississippi Valley bear to those of other

portions of America and the world, has not been attempted here. [H *“We dare not compare our ‘mounds’ to those anywhere. If we do, someone is bound to mention North Africa and ask for our opinions.”*] To such an undertaking, involving long and careful research, as also a more comprehensive view of the monuments of the central part of the continent, this memoir is only preliminary. [H *“We hope that future researchers will be able to continue our investigations within a freer atmosphere.”*]

It yet remains to be seen whether all the monuments of the Mississippi valley were constructed upon similar principles, whether they denote a common origin and whether they were probably contemporaneous or otherwise in their erection. It remains to be settled whether the singular and anomalous structures of Wisconsin and the Northwest are part of the same grand system of defense, religious and sepulchral monuments found in the valley of the Ohio and the more imposing, if not the more regular remains, which abound in the southern states. [H *“We’re being very creative in articulating every possible petty question to avoid the all-important, controversial and dangerous question (of who built them).”*] The work of investigation has been just commenced; its future progress may, and no doubt will, result in new and perhaps more important disclosures than any hereto made. [H *“The truth will eventually get out; but if we tell it now, it will end our careers.”*]

The importance of a complete and speedy examination of the whole field cannot be over-estimated. The operations of the elements, the shifting channels of the streams, the leveling hand of public improvement, and most efficient of all, the slow but constant encroachments of agriculture, are fast destroying these monuments of ancient labor, breaking in upon their symmetry and obliterating their outlines. ***Thousands have already disappeared or retain but slight and doubtful traces of their former proportions.*** [H *Emphasis mine*] Such examination is, however, too great an undertaking for private enterprise to attempt. It must be left to local explorers, to learned associations or to the government. [H *“We scientists lack the means of preserving them and have had to rely upon business men, rich curiosity seekers and the governments they control. Their financial assistance is contingent upon stroking their egos and tolerating their prejudices.”*] And if this memoir shall succeed in directing that attention to the subject which it merits, and thereby secure in some manner the thorough investigation of these monuments, that result will prove an ample recompense for labors performed in a field of absorbing interest, and one which holds out abundant attractions to the antiquary and the archaeologist. [H *“We really*

would like to tell the people the truth, and we do hope that it gets out some day, but right now, white folks just can't take the truth about these mounds.”] --Chillicothe, Ohio, June 1847.” Page XXXVIII to XXXIX

With the addition of some deductive logic, this remarkable work will tell us almost everything else we need to know about the Aboriginal African Americans. Lest you think that my estimation of the pressure under which Squier and Davis (hence S&D) worked is exaggerated, note that the “Advertisement”/introduction to the book lists the Smithsonian’s Regents at the time. The Board of Regents consisted of “three members ex officio of the establishment, namely, the Vice President of the United States, the Chief Justice of the Supreme Court, and the Mayor of Washington, together with twelve other members, three of whom are appointed by the Senate from its own body, three by the House of Representatives from its members, and six citizens appointed by a joint resolution of both houses.” This Board elected other, operating officers.

Fortunately for science, the elected citizens and operating officers included such enlightened scientists as Joseph Henry (physicist that discovered electro-magnetic inductance and for whom the unit of inductance is named) and Alexander D. Bache (founding member of the American Academy of Science). We should also be thankful that Vermont’s George P. Marsh (one of our first environmentalists) was among the Congressmen. *These individuals notwithstanding, the Board was loaded with notorious stinkers: Jefferson Davis (slave owner and future President of the Confederate States of America), Roger B. Taney (later a Chief Justice of the USSC and author of the Dread Scott decision), James Buchanan (a Stephan Douglas supporter that refused to oppose the spread of slavery), Thomas Jefferson (the old slave-owning hypocrite) and many southern Democrats and more than a few northerners who, like Buchanan, opportunistically supported slavery.*

Most North American archaeologists and anthropologists have always been afraid to tell white racists the truth about aboriginal America; but everything is taboo to somebody! By respecting everybody’s taboos, by totally dumbing down the public and academic dialog, none of the truth gets out about anything; and we keep burying ourselves deeper and deeper in lies. It was noble of the European and Brazilian archaeologists to break the silence. They assure us of the sharp break in the character of the American skulls between 10 and 7 kya. This verifies what Rafinesque’s interpretation of the *Walam Olum* tells us: Amerindians rapidly exterminated the aboriginal African Americans. Women and children were often spared, which is why the Amerindians are so much darker in skin color than other people from Siberia and the Far East. In the

swamps of Florida, Louisiana and Belize and on the biggest islands of the Caribbean and off the tip of Tierra del Fuego – in all the cul-de-sacs where the aboriginal African Americans would have been backed up and where it would have been most difficult to dislodge them – the people have always been darker than their neighbors in skin color.

When the Delaware and other Amerindians walked into North America, they were entirely Paleolithic. Like hunter-gatherers everywhere, they practiced totem religion. Their gods, “Nanabush” and other “animal people,” were condensations of their hominid victims and the animals toward which they felt ambivalent. They created most of the monuments in what S&D distinguished as the north and northwest region. These are large effigies of various animals and “present a thousand singular forms and combinations.” (S&D: 251). These effigies usually appear on level river terraces near conical mounds, the latter being characteristic of mound sites throughout the USA. These effigies occur mostly in Wisconsin and Michigan, with a few in Minnesota, Iowa, Missouri and Ohio. They are usually one to four foot in height but, in a few cases, six feet.

*“The human figure is not uncommon among these effigies, and is always characterized by **the extraordinary and unnatural length of its** (H *Homo erectus*) **arms.**”* (S&D: 253, *emphasis mine*) By far the most elaborate of all the effigy mounds is – you guessed it – the serpent mound, of Adams County, Ohio. See Figure 123e and note the familiar ring marking that is its tail. It is on a level, crescent-shaped hill, 50 feet above the adjacent creek. The side facing the creek is lined with rocks. The other side is five to six feet in height.

This is the one animal effigy that, in my opinion, was built by the Aboriginal African Americans. Why? First, because of the amount of labor that went into its construction; the snake is over 1000 feet in length. Secondly,



because the oval that the snake is ejecting has a four foot embankment, which, as we shall discover and after the oval decompresses to a circle, makes it a perfect replica of the circular enclosures in which the Aboriginal African Americans lived and raised their crops. The monument is telling *Homo erectus*, in heaven, “We remember you and recognize you as our parent species.” (It would have been more realistic to eject

the egg from the snake's other end, but that would have been unacceptable to too many superegos.)

These effigies and the rites that would have been performed at them are the North American counterparts of the Australian Aborigines' impichiumas. They were intended to multiply the animals, to plead for the return of extinct ones and *Homo erectus* and, at the very least, to ask their spirits for protection.

As I said at v2-345-346, the Amerindians of both Mesoamerica and North America have always acknowledged one of the things that enabled them to conquer the aboriginal African Americans as quickly as they did: corn. The Mesoamericans were very subtle about it. They merely said, "Man was not created until the gods bestowed upon him that special food." Because their prehistoric gods were *Homo erecti* and Olmecs and because the former were exterminated before the Neolithic, this is an admission that the Olmecs developed corn. Some of the Amerindian corn legends that rationalize sacrificing women at sowing or reaping time also describe Indians spying on "the corn woman." No doubt this is exactly how the first Indians learned to plant corn. They spied on African American women planting it. Also, as I said at v2-345, the black and red ant tale and the planting of corn *with minnows* confirms who learned from whom.

The Lenni Lenape were open about corn. In *Walam Olum* Glyphs IV, 24 and 25, they told us that one of their chiefs went south to learn about it. The next chief planted a lot of it. The little circles that the Lenape is sitting on in that glyph symbolize children. If they had wanted to represent corn, they'd have drawn an oblong ear of corn or a corn plant. This glyph says that corn enabled them to undergo explosive population growth that resulted in Glyph IV, 49, my Figure 38xxviii, which shows the Amerindians re-confronting the Telega at Cahokia and out-numbering them five to one.

Corn and access to the waterways were all that the Aboriginal African Americans needed because they were fishing people, a marine people. That's why they had the boats to come here. Many of the individuals buried in the mounds were buried with marine shells (S&D: 229, referring to the PDF page numbers). Water was their link with the African homeland. That's one of the reasons why "the erections of the mound-builders are almost exclusively confined to the water courses (S&D: 221). Another reason for this confinement is that the river bottoms and coastal plains are the prime areas where everyone has always wanted to live. They are sheltered from the wind and are the most fertile lands for agriculture. *So, in addition to racist disparagement of the native peoples and their culture, the location of the mounds caused them to quickly disappear with the coming of the Europeans. We are extremely fortunate that the Smithsonian Institution, Squier and Davis and their collaborators undertook*

their study of the monuments when they did! Shortly afterwards the Civil War began, ending the spirit of peace time cooperation. After the Civil War, industrialization, massive immigration and a population explosion began. Returning to the subject of corn:

The Blacks conceded almost all the land west of the Mississippi River to the Amerindians. But this policy proved disastrous once the Amerindians learned how to grow corn. It meant that the Amerindians had virtually unlimited lands for sowing corn and underwent a population explosion of their own. As we shall see, the Telega probably had no other choice. Their population, at that time, was not nearly as large as their great mounds made it appear.

By the way, the Kuomintang made a similar mistake before WWII. They wanted China's cities and conceded the countryside to the communists. With his land reform policies, Mao Zedong secured the loyalty of the farmers. Thus, the Kuomintang became trapped between the communists and the Japanese.

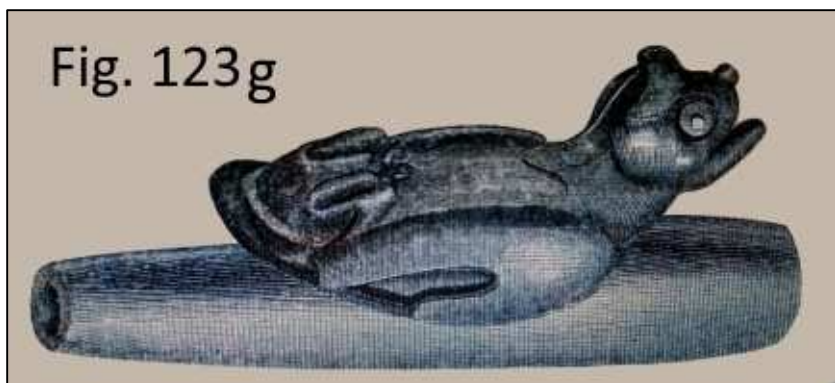
In addition to their booming population, attribute the Amerindian conquest of the Aboriginal Africans to the fact that the former were expert hunters. They killed off all the megafauna quickly after arriving in the Americas. (Martin) Denied access to "Fish River," (the Mississippi), the Great Lakes and to the more bountiful eastern half of the U. S.; Amerindians hunted buffalo and maintained their prowess with the bow and arrow. This made them better warriors than the fishing people.

Many Amerindians would have tried to sneak across the Mississippi at night to hunt deer. Most of these hunters would have ended up as victims sacrificed upon altars atop pyramids that were the earthen counterparts of the stone-faced pyramids of Mesoamerica. (See Figure 123f, a chacmool, from Tula.) Although the official archaeology record for North America includes no chacmools; a



miniature,
probably
Mesolithic, pre
reconfiguration-of
-the-gods
chacmool was
found in South
Carolina upon
what was,
apparently a peace
pipe. An image of
this soapstone

pipe, Figure 123g, appears in S&D, page 365. This “peace pipe” would have conveyed a very threatening message to a lesser people: pay tribute or else.



The Aboriginal African Americans of the southern states also had mahquahuitls (S&D: 351), the clubs with embedded obsidian blades, and the sacrificial knives for heart extraction, similar to that of Figure 57, in *Decoding the Deluge*, vol. 2. See the North American knives, Figure 123h, below, and note that they are all narrow, made of soft stone, and 5 inches wide. They are all designed for cutting the skin and abdominal muscle beneath the breast plate and enabling a priest to insert his hand into the victim’s upper thoracic cavity and extract his beating heart.

Exquisite works of Olmec and Toltec art have also been found, occasionally within or near the mounds, north and south. The Etowah platform mound of Bartow County, Georgia has yielded Figure 123i. Notice how characteristic of Toltec art this copper Birdman is. His left hand holds a severed head. Behind his own head and in his right hand are sacrificial knives like those of Figure 123h.

When the Amerindians succeeded in conquering the Blacks, they enjoyed revenge not only in Olmec territory (where Coe found so many broken statues) but in the North too. Figure 123j shows one of two American Woodhenges where the Amerindians took revenge upon the Cahokians. You know, of course, that this is *not* an Aboriginal African American killing circle because they adopted the sophisticated practices of their Olmec cousins. Down in the bottom of funnel-shaped North America, where overpopulation was always greatest;

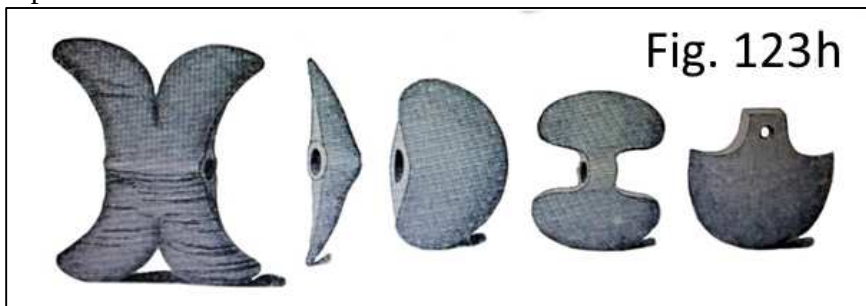


Fig. 123i



the most psychopathic priests killed by heart extraction on top of truncated pyramids and developed religious myths that not only rationalized the practice *but required it* “to keep the sun in its orbit.”

By the time the Delaware and the Iroquois fought their way to the Ohio Valley, they had greatly improved upon their process of revenge-taking. First they moved onto the rich alluvial terraces where the Blacks had lived and built their mounds. Then the Amerindians modified these sites according to their own tastes, as in

Figure 123k, below.

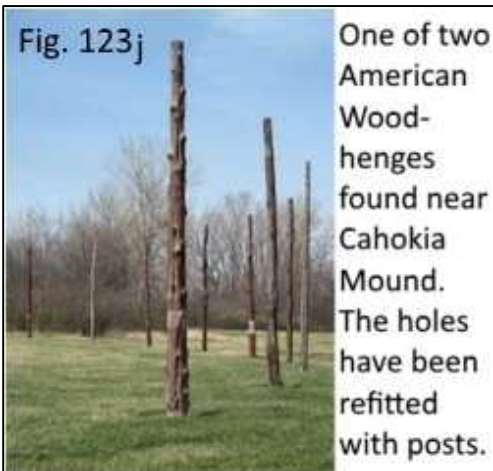


Fig. 123j

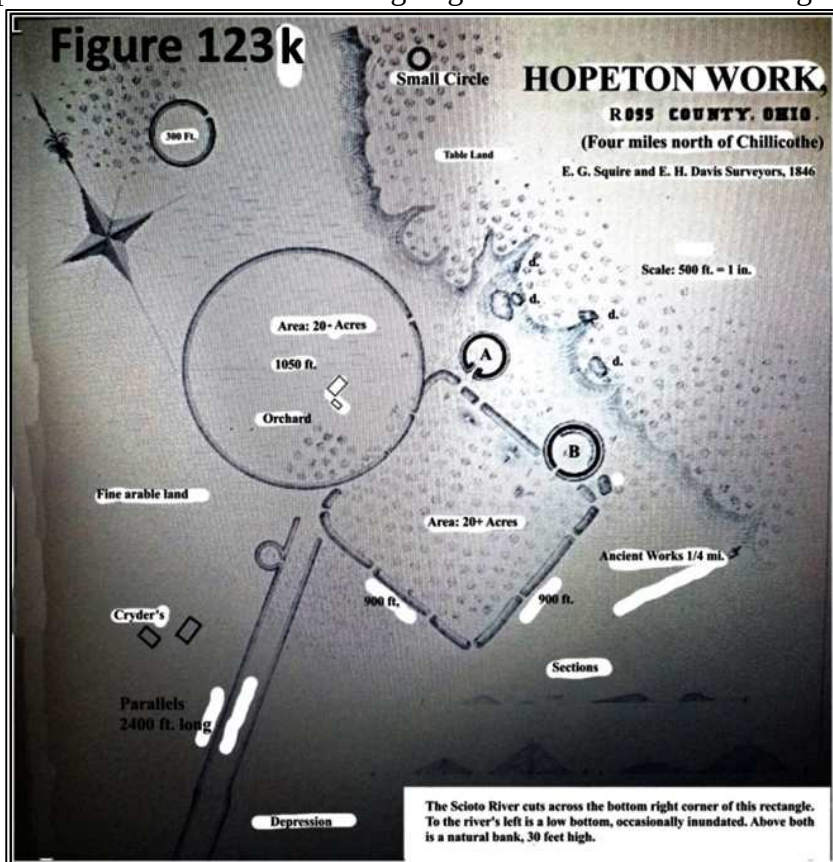
One of two American Wood-henges found near Cahokia Mound. The holes have been refitted with posts.

As best I can surmise, the large circles were the places within which people lived and planted their corn. They are typically surrounded by a four foot high embankment intended to keep the deer out at night. Mounds were likely to appear anywhere on these flat river terraces where the remains of the gods had been burned and Amerindians had been sacrificed. The large *squares* of Figure 123k were killing squares. Small mounds, most of them imitation mounds that would have been made by

the Amerindians, block the exits of the squares. Amerindian archers, symbolic of the Amerindians whom the Blacks had captured and sacrificed on top of their pyramid mounds, “magically returned to life” atop these pyramids and launched their arrows at the Black captives tied to posts in the center.

Recall, as Bill Holm told us, that a good laminated bow casts an arrow 600 feet. The average side of the killing squares was about 950 feet, thus 475 feet half-way across, where the arrows would have enough force to easily kill a victim. With or without an interior ditch, the surrounding wall was about 12 feet high, too tall for anyone to scale but wide enough on top for spectators to stand upon and safely view the killing, as at Stonehenge. Unlike the defensive works, ditches, when found in connection with these square enclosures, were always on the inside of the parapet (S&D: 63). Small circles, such as those labeled “A” and “B,” in Figure 123k, were also very thick and tall and probably used as holding areas for the prisoners. Long parallel avenues, such as the one in Figure 123k, with 4 foot high embankments and always leading at one end to the killing square, were gauntlets that captive Blacks had to run before going to their death in the killing square. These gauntlets gave Amerindian women, children and old people an opportunity to get their licks in and vent their anger upon their former oppressors.

Squier and Davis interpreted the parallel avenues as I do but either remained subconscious of it or were heeding



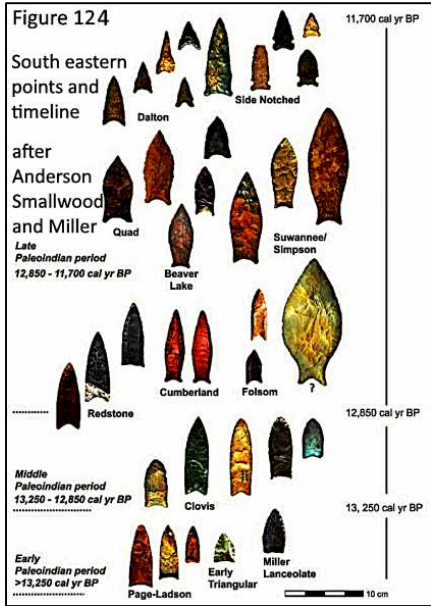
Henry’s advice to withhold conclusions. In a footnote (S&D: 166), they say only, “There are some singular structures in Sweden, which coincide very nearly with this remarkable little work (a parallel avenue). They are circles composed of upright stones, having short avenues of approach upon each side, opposite each other, in the manner here represented. See Sjöborg’s *Samlinguar för Nordens Fornälskare*, 1822.” The English word *gauntlet* or *gantlope* apparently derives from the Swedish *gatlopp*, which literally means “lane run.”

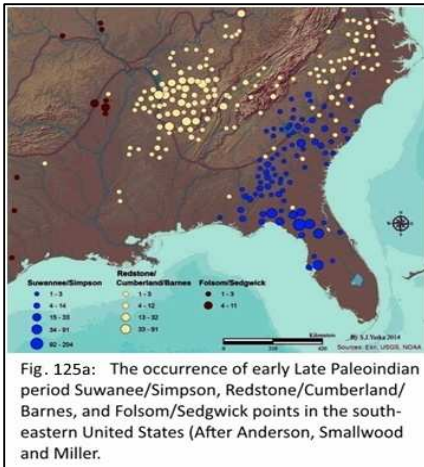
The enclosed circles and the enclosed squares both disappear as one travels south. Why? Circles weren’t worth their cost because the deer population shrank and the human population grew as one went south. Killing squares became less in demand because the Blacks learned that they had to compromise with the Amerindians. Later-arriving Amerindians would have received, not a welcome wagon but a less hostile reception, and were less thirsty for revenge. Compromise is also, no doubt, what enabled the Olmecs to hang on as long as they did and what enabled the Mayas and their successors to study and copy Olmec culture.

The close similarity of the monuments in the southern and middle states with those of Mesoamerica, and the similar chacmool and sacrificial knives, the mahquahuitls, the exquisite artwork of Mesoamerican origin and the absence of well-designed defensive works in the southern states such as those found in Ohio and Kentucky all lead to the same conclusions. *The Aboriginal African Americans of the north were part of the Olmec Empire. Their Amerindian conquerors of the states bordering the Gulf and Georgia and South Carolina later fell under the Toltec Empire. Just as the American Big Brothers and their*

archaeologists are hiding the African origin of the first Americans, they are hiding the fact that, in pre-Columbian times, the whole of the Gulf Region tended to be a single culture group dominated by whomever controlled Central America. Chaco Canyon, for example, now part of northern New Mexico, was long a Toltec turquoise mine worked by slaves.

Want more proof that the Aboriginal African Americans were fishing people? Look at Figures 124 and 125a. But stop first for just a minute. This may be a good time for you to pour yourself a strong drink; and if you’re not at home, go home to the security of your den or living room. The discovery that we are coming to is the most shocking of





all my discoveries. Start sipping your drink now because what follows is going to get increasingly unsettling.

Archaeologists, whether they dare to admit it or not, all know at least subconsciously that the fishtail type points (e.g. the Simpson and Suwannee points) are the points of the aboriginal African Americans. That's why Anderson, Smallwood and Miller created Figure 125a. The blue dots of Figure 125a are the fishtail types depicted in Figure 124, the African American points. They are like children's toys compared to the

bullet-like Clovis and Folsom points. The Amerindians modified the Clovis point into the Cumberland point, which retains the efficiency of the Clovis but looks a little fishy, just enough so to not divulge the ethnicity of a stealthy archer that launches it. The various types of fishtail points – even in the southeastern US – where most of North America's fishtail points are found – are relatively rare. The various Clovis types, most of them lanceolated, outnumber fishtail points 4 or 5 to one. *The relative distribution of blue dots (African American fishtail points) and beige dots (Amerindian Cumberland points) in this early Late Paleoindian period confirms that Amerindians drove African Americans toward and into Florida.*

My friend Kris Hirst, an archaeologist who is kind enough to answer questions at About.com, explains that the situation is quite different in South America. There the fishtail points are as the Clovis points are in the North – common and associated with all the earliest sites. Archaeologists of the North are legitimately confused regarding the antiquity of the culture that produced the fishtail points because the people of that culture visited only a very few sites, like Topper in South Carolina (a Pleistocene chert mine) before virtually disappearing for almost 2ky. As Anderson, Smallwood and Miller tell us, these points are generally not found until the early Late Pleistocene Period [the first half of the Younger Dryas (Big Chill), 12850 – 12,275] in the North.

They have been in both North and South America for at least 65 ky, but *there is a reason why they are generally not found, in the North, until this late date. It is the same reason why the Aboriginal African Americans left few artifacts of any kind in the North and the other reason why they were conquered so quickly and easily.*

The main reason why Clovis points are rare in South America is easy to discern. Once confined to the rainforest, the Amerindians, inventors of the ultimate lithic arrowhead (the fluted Clovis point), invented the ultimate weapon for the rainforest and its margins -- the blow pipe. Adding tree frog poison to the tips of its needles turns it into a deadly weapon. Natives of Iquitos, Peru introduced me to it. It's easy to master. Even I, near-sighted as I am, was able to knock a pack of cigarettes from its perch, 20 paces away, with my second needle. Made entirely of organic material, it doesn't show up in the archaeological record. See Figure 125b.



As Bernt Peyer told us, (v1-206) citing the Cheyenne's preference for turkey feather fletching as an example; primitive people identified with their arrows and put their own brands on them. So, fishing people generally fashioned the few arrows they needed to look like fish. It was especially likely for them to do this because it told the *Homo erectus* gods, "Look, now we only kill fish." This helped them to gradually ease their fear of the gods.

Did the Aboriginal African Americans exterminate *Homo erectus* in the Americas? Of course. All of the chacmools, such as Figure 123f, have *Homo erectus*' club feet, his huge nose and huge ears or headdresses that simulate them.

Look at Figure 125c. It shows Beringia as it looked circa 13,200 years ago, when the Delaware became the first Amerindians to successfully enter America. Notice that because the ocean currents flow south to north along the west coast of North America, it would have been possible at many times during the Ice Age, for small groups to walk the coastline from Asia to North America. Walking the



the coastline from Kenya to Los Angeles, at the rate of ten miles per day, takes only five years. (Ah, the lure of Hollywood!)

As their *Walam Olum* told us, the Delaware stayed in Eastern Siberia for a very long time for several reasons: 1) the game was plentiful there; 2) they fervently believed *Homo erectus* to be across the isthmus in "Snakeland"

either because they had chased him there or because small groups of explorers did not return and 3) as recent survivors of the “Water Monster” (the Great Flood), they were afraid to walk the narrow path between the sea and the Cordillera Ice Sheet. They had to wait until a corridor opened in the Laurentide Ice Sheet and until virtually the whole tribe was willing to migrate.

At the same stage of the ice cycle but during some earlier time within the last two million years, *Homo erectus* would not have hesitated to walk the coastal path. *Homo habilis*, with only his small tools for scavenging, was unlikely to be in front of him. Even if he was, *Homo habilis*, in any numbers, would have been no match for *Homo erectus* and his spear.

Moreover, if our first out-of-Africa family needed less than 40 ky to thoroughly defeat *Homo erectus* throughout Eurasia and Australia; why should we assume that our African half could not do the same within a smaller territory and over a longer period of at least 52 ky?

Just as the Australian Big Brothers and *their* archaeologists are hiding the truth about prehistoric Australia, the world’s biggest and sickest Big Brothers in America and *their* archaeologists – intent as they are upon hiding everything and lying about everything -- are hiding the truth about the Aboriginal *Homo erectus* Americans too. As Rafinesque and Ivan van Sertima discovered, the Big Brothers are also hiding everything they can about the Olmecs. Because, as I’m about to show you, the Aboriginal African Americans virtually “disappeared”; it has been possible for Big Brother to hide everything about the Aboriginal African North Americans just by hiding the Olmecs – until now!

Once you realize, as all the above evidence suggests and as Niède Guidon et. al. affirm, that Africans were the first Homo sapiens occupants of the Americas and combine that fact with the fact that Homo erectus had to have already been in the Americas; then it is impossible to escape the conclusion that Aboriginal African Americans exterminated Homo erectus throughout the Western Hemisphere. (The bears and the blue jays certainly didn’t do it. But bear with me, the biggest news is yet to come.)

Once we accept this fact, then we know that Aboriginal African Americans were subject to the same parricidal psychology, the same obsessions and the same or very similar practices as our ancestors everywhere else. We can begin to put together the big picture for them – with little or no help from loveless, lying and malicious Big Brother and his minions. This is also fortunate because the obedient boys and girls, mostly from private schools, that execute Big Brother’s orders couldn’t see the big picture if they had Rembrandt to paint it for them.

The conical mounds were burial mounds. The truncated pyramids, similar to the stone-faced pyramids of Mesoamerica, were adapted for sacrifice. The large, platform mounds like Cahokia and Etowah...we're getting to them. Some of the conical mounds that Squier and Davis excavated had the remains of one or more persons enwrapped in bark or a mat or lying on a mat, sometimes framed by logs. (Mats and bark contain communities of microbes that encase a corpse and help to preserve it.) These individuals, for whom the burial mound was originally built (and not the later, intrusive burials of the Amerindians) were placed dead center at or below ground level. S&D judged two exceptions to have been shifted by the wind and rain. These individuals were always buried with implements, ornaments and, usually, marine shells. Fire, and sometimes clay or limestone had also been used to harden the earth around them, keep out moisture and preserve the corpses. Yet they were so old that they invariably crumbled into dust upon being touched. S&D acknowledged that many of the earliest burials would have been of less prominent individuals, heaped together. However, they reasoned, if the best preserved interments were this decomposed, they oldest, common remains would be even more difficult to identify or even locate. (S&D: 302)

I'm not sure that S&D were being entirely forthright in claiming that they could not identify the ethnicity of these skeletons, but it does follow that any identifiable *Homo erectus* remains would be extremely rare and difficult to find. Yet a substantial layer of ashes at the bottom of some of these conical mounds has been reported by S&D and others. Here's my favorite:

“In a few instances the symmetrical altar, of which so many examples have been given, is wanting, and its place is supplied by a level floor or platform of earth. Such was the case with mound No. 1, in the plan of the great work on the North fork of Paint creek, already referred to. This mound, although one of the richest in contents, was one of the smallest met with, being not over three feet in height. (*H worn down over tens of thousands of years*) Its deposit was first disturbed by the plough, some years ago, and numerous singular articles were then taken from it. Upon investigation, in place of the altar, a level area ten or fifteen feet broad was found, much burned, on which the relics had been placed. These had been covered over with earth to perhaps the depth of a foot, followed by a stratum of small stones, and an outer layer of earth two feet in thickness. Hundreds of relics, and many of the most interesting and valuable hitherto found, were taken from this mound, among which may be mentioned *several coiled serpents, carved in stone, and carefully enveloped in sheet mica and copper*; pottery; carved fragments of ivory; a

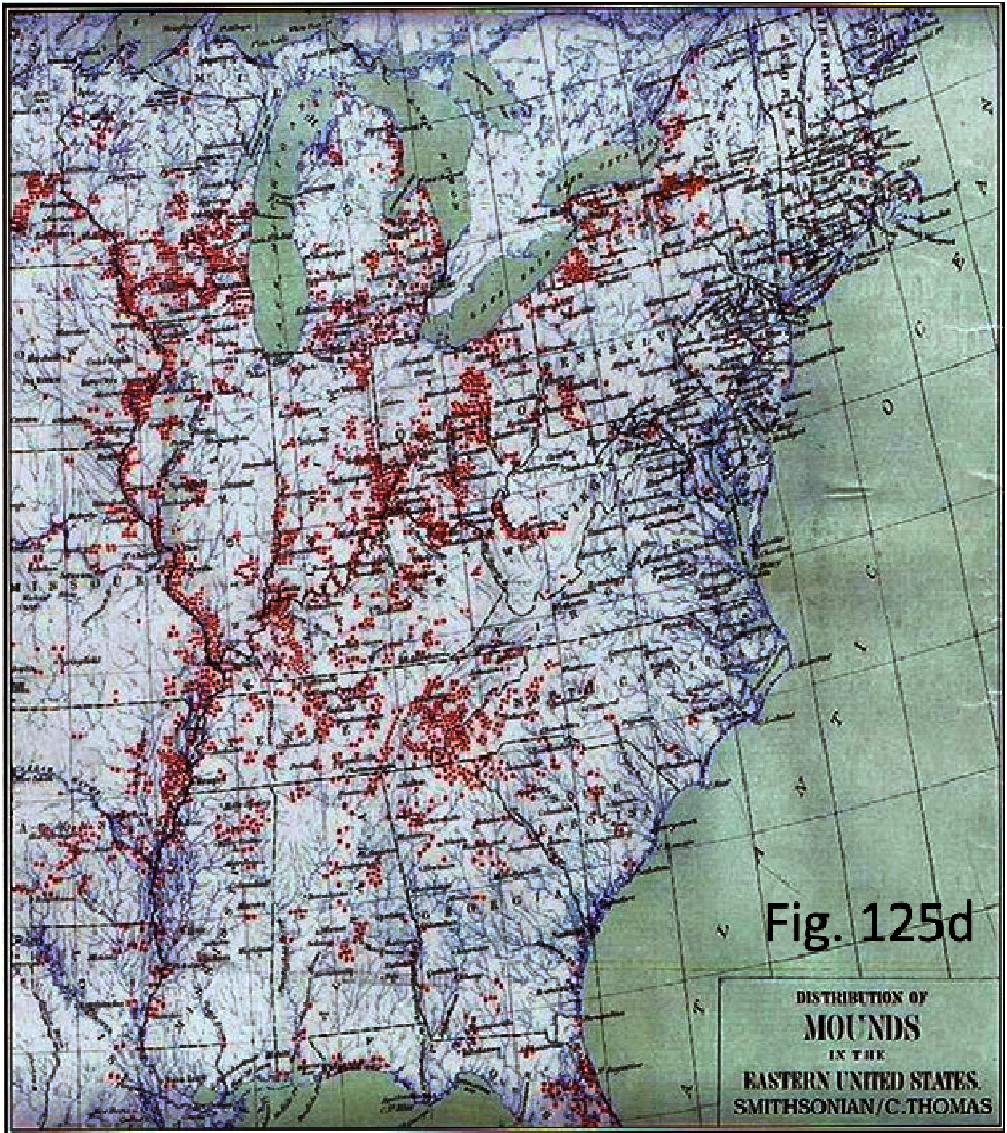
large number of **fossil** teeth; numerous fine sculptures in stone, etc.” (S&D: 295-296)

My interpretation: the Aboriginal African Americans imitated their African ancestors in building houses for the dead *Homo erectus* gods, but they had *not* been required to dispose of the less edible *Homo erectus* remains as did their African, dessert-dwelling ancestors. These Americans had plenty of wood, so they burned the *Homo erectus* remains in bonfires on the alluvial terraces where they lived and had feasted upon them *and later built their mounds at the same spots where the bonfires had been. The Fir Bolgs did the same thing, which is why the Gaelic word Sídh means “People of the (Fairy) mounds” (v1, footnote 41)*. Ashes like those of the previous paragraph –at the center and ground level, at a lower level than any altar or where no altar exists – tend to be *Homo erectus* ashes. Don’t even bother asking anyone to excavate. It had to be this way because the ground upon which *Homo erectus* remains were burned contracted the ambivalence felt toward Him. That ground became sacred and taboo. Everything about the above bespeaks of a Species War context except the pottery. Why the pottery? Because at the start of the Neolithic, the Aboriginal African Americans feared that their gods needed clay pots in the afterworld. (Not to pee in but to preserve their seeds through the winter.) So, in the dead of night, with the whole tribe in attendance and the priests in full regalia; they tunneled under the mound and a novice priest, skinny but exceedingly brave, the original Richard Pryor, crawled through the tunnel and placed pots at or just above the level of the ashes. Funny as it sounds, this is exactly what they would have done. Can’t you see the other priests pulling Pryor aside and asking, “What were they doing in there?”

Pryor: “Who? ...What? ...Oh! ...They was having a party.”

Notice that this discovery forces us to modify and expand a theory that we brought to this appendix. It was not only the association of pyramid mounds with the little mounds of the receded Nile that motivated pyramid building, and African people built all the first mounds in America only because they were the first people there and the ones to kill all the *Homo erecti*. Replace the old theory with this one until a better one is propounded: *every place where large numbers of Homo erecti were killed and their body parts disposed of became sacred. Where these places were upon land and with bonfires, mounds were built upon the ashes. Mounds evolved into stepped, ramped and truncated pyramids, like those we saw in Mesoamerica, wherever the amount of traffic to and from and the sacrifices made upon their tops warranted it.*

And traffic there was, lots of it! Between the perfection of the laminated bow, which caused the game animals to disappear quickly, and the advent of horticulture; men had little to eat except each other. The following map of the mounds provides a realistic idea of how many *Homo erectus* people were slaughtered in what is now the eastern half of the USA alone!



Only *tlatoanis* (high priest and supreme commanders) and (later) kings and emperors, the greatest phonies, could be buried in these (*Homo erectus*) burial mounds. Sacrifices made on North American *pyramids*, as everywhere else, were generally made in the name of the Species War gods. Of course, today's Big

Brothers and the lying scoundrels that are their hirelings will either ignore or deny these revelations, just as they ignore or deny everything that I say. But if you've read this far, you know whom to believe. I'll speculate, now, about the psychopathic minds and reasoning of the American Big Brothers and their archaeologists; but first have another sip of your drink.

For archaeology, North America is the ultimate Berkeleyville, the center for archaeological solipsism. George Berkeley was an Anglo-Irish bishop from the first half of the eighteenth century whose crackpot philosophy of "immaterialism" or "subjective idealism" or "solipsism" basically said, "If an idea of something isn't in my mind, it doesn't exist." The close analog in American archaeology says, "If you can't prove something existed by showing me the dated artifacts, then it didn't exist." For what they don't want to believe, nothing can be inferred (e.g. an arrow point isn't an arrow point unless the shaft is attached and a bow is found next to it with the same date range). Yet the same archaeologists wax ultra creative and speculative in supporting any conclusion that confirms the conventional wisdom or confuses the public and maintains their amnesia. (Amnesia from prehistoric trauma keeps folks incapable of seeing the way forward.) This is, of course, the attitude of the Third Mask, of latent homosexual scoundrels that want to prevent every possibility of change (and the removal of their masks) by denying or preventing the acquisition of new and basic knowledge that they can't control. This is easy to do in North America. Unlike Mesoamerica where the pyramids are stone covered and of interest to everyone because they know that their ancestors built most of them, North Americans are mostly new immigrants; and almost all of the earthen mounds have been plowed under. Those few, truly curious and honest people that are determined to become legitimate archaeologists can be put to work on trivial questions and made to excavate in places where you know they're not likely to find anything new. If they do find something, then the latent homosexuals (and usually fundamentalist Christians) in charge of the project can interpret it in a way that overlooks, denies or otherwise obliterates the news – as Sir Leonard Woolly did in ignoring the serpentine figurines and as Eli Lilly and the Indiana Historical Society did in bastardizing the *Walam Olum*.

But nowadays, with all the rapidly developing satellite technology, multiscan sonar and argon-argon dating; it is becoming easy to find and interpret everything under the ground or the water just by applying the right technology to the right area. How are they going to continue to hide everything and keep everyone confused? How can the Big Brother gangsters hope – even without the impending population collapses – to maintain the savage *status quo*? Answer: it appears to me that they are stepping up their attempts to control academia,

especially archaeology and anthropology, by arming their most trusted, arrogant and malicious police agents with fake credentials and putting them in charge of universities and university departments and giving these (mostly private) universities exclusive control of strategic archaeological sites. More on this below, and think twice about spending tens of thousands of dollars to put your kid through one of Big Brother's universities!

The "List of Archaeological Periods," *per* official North American archaeology, that is shown at the Wikipedia page of the same name is so confusing that I'm going to dismiss it. *I'm not saying that these distinctions between the Native Americans of the last few thousand years are inaccurate. I'm saying that they are about as important as the distinctions between today's New Jersey suburbs!* Despairing of answering (and in many cases, even asking) the really important questions about the universal prehistoric traumas that made us all the maladaptive and insane savages that we are; American archaeologists are seeking to justify their existence by focusing on easy but meaningless questions, questions that, even when answered, tell us nothing about the common traumas of our past and how we must change our K and R Class Struggle behavior to avoid repetition of those prehistoric catastrophes.

Some of the confusion is owing to Amerindians not being motivated to tell whites the truth. For example, I found the Aboriginal African American mound (and fishkill!) that I knew would be near the Gorge in Taos, NM; but the Hopi Indians are refusing to point out to me its counterpart near the Grand Canyon, and the eligible area is too large for me to independently search.

Put yourself in the Amerindians' place. Do you want to admit, today, to having been both conquered *and* conquerors and lose much of your ability to pique Whitey's guilt? Would you have wanted, in slavery times, to admit that the Blacks had preceded you and risk taking their place as slaves?

To the credit of the Amerindians, when asked by Rafinesque, William Bartram and Mr. E. Cornelius about the great earthen mounds; even the chiefs admitted knowing nothing about them. (See S&D, p. 231, for Mr. E. Cornelius.) As we are about to discover, they blacked out what little they once knew about the mounds and the African Americans. The Blacks blacked out everything.

Other, obvious reasons for the archaeological record of the mounds and the first, Aboriginal African Americans being as confused and falacious as it is are 1) dark-skinned racism and the refusal of the whites, especially in slave days, to credit dark-skinned people for anything, 2) Big Brother's (latent homosexuals') dread fear of all new knowledge and change., 3) nationalist prejudice that says, "Our ancestors were too civilized to exterminate our parent species. Moreover, he was never here" and finally, 3) the Big Brothers gradually come to believe in their own lies and become completely upside down.

For example, an American secret police agent or stooge of David Rockefeller (I'm not sure which) once told me not to articulate and publicize the basic laws of our psycho-sexual development because "this will cause many young homosexual people to commit suicide." Believe it or not, he was serious! The young homosexual people who commit suicide – many of them – are people who can't escape awareness of their own homosexuality but fail to see through the Third Masks of other, latent homosexuals and consequently conclude that they themselves are perverse and abnormal. Telling these young people the truth is exactly what is needed to *prevent* them from committing suicide.

Last but not least of reasons why our knowledge of the first Americans is so falacious and confused is that most of the Aboriginal African Americans and their artifacts...*disappeared*. Have another sip of that drink. I promise to get more specific and get this taxi to its destination.

The individuals who were entrusted with the *Walam Olum* were Americans of a different character. They weren't average people trained by their tribe to lie as required for self-defense. They were the least traumatized individuals specially chosen by their tribe for their honesty. If I knew more of their names and faces, I'd include them in Figure 116g. These trustees of the *Walam Olum* specially chose Dr. Malthus Ward and Constantine Rafinesque to replace themselves as trustees of their tribal Bible because of their humanity and good reputations. There have never been nor will there ever be better and more reliable sources of pre-Columbian information than these. As I've told you, everything in the *Walam Olum* (not as interpreted by Lily and the Indiana Historical Society but as interpreted by Rafinesque and his Indian informants) rings true; and we can infer still more from it.

Although contemporary archaeologists are totally confused as to who built the mounds and when, they can't mistake the unique style of the great Cahokia mound and not associate it with Etowah, Poverty Point and all the similar mounds. The mounds of the southern states tended to be much larger than the average mounds of the north. Moreover, most of the southern mounds were,

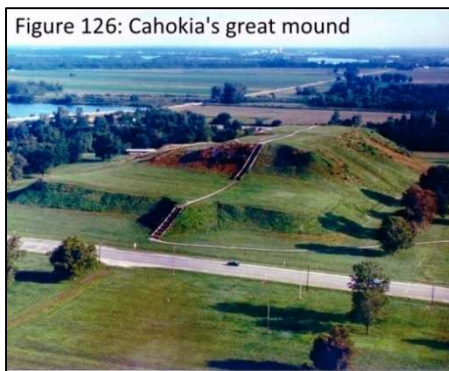


Figure 126: Cahokia's great mound

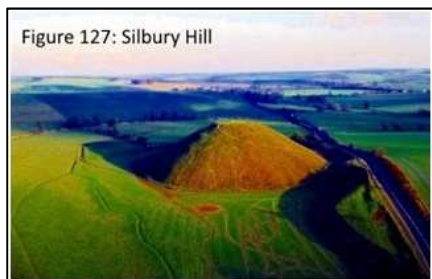


Figure 127: Silbury Hill

as of the time when Squier and Davis and the Smithsonian Institution systematically investigated them, either of the pyramid or the platform type. Conical mounds were comparatively rare in the South. (S&D: 56) The pyramid and platform mounds “are sometimes terraced and generally have graded ascents to their summits.” (S&D: 56)

Figure 126 is an aerial view of Cahokia’s great mound, a typical, platform mound but bigger than the others. Notice how different Figures 123a and 126 are from typical square pyramids [Figures 63e or 63f (above)] or conical mounds such as Silbury Hill (Figure 127).

Figure 123a’s article cites local dentist Edward A. Woelk of Belleville, Illinois as having believed that at least one of Cahokia’s functions was military signaling. Woelk noted that a line of mounds stretches to the east through three counties, and signal fires from atop either end mound can be successively signaled for over a hundred miles. Woelk also believed the mounds to be much older than most people believed (2ky) because the drilling of a hole revealed that the soil and clay inside had been baked hard like brick.

I second both these observations. Many of the mounds are, in my opinion, over 14 ky old; and the Telega would have started using them as signal fire towers no later than the time, about seven kya, when the Amerindians turned out in force on the West Bank of the Mississippi with five times the corn-fed population that the Indians thought the Telega to have.

If they ever heard it, Squier and Davis would also have seconded Woelk’s defensive hypothesis because they discovered many elaborate and sophisticated, irregular and adapted-to-the-geography, defensive works lining either side of the Ohio River and its tributaries. See S&D, Chapter II, “Earthworks; Enclosures; Works of Defense.”

S&D found few defensive works in the southern-most states bordering the Gulf of Mexico. (Defensive works are always enclosed, have ditches *outside* their

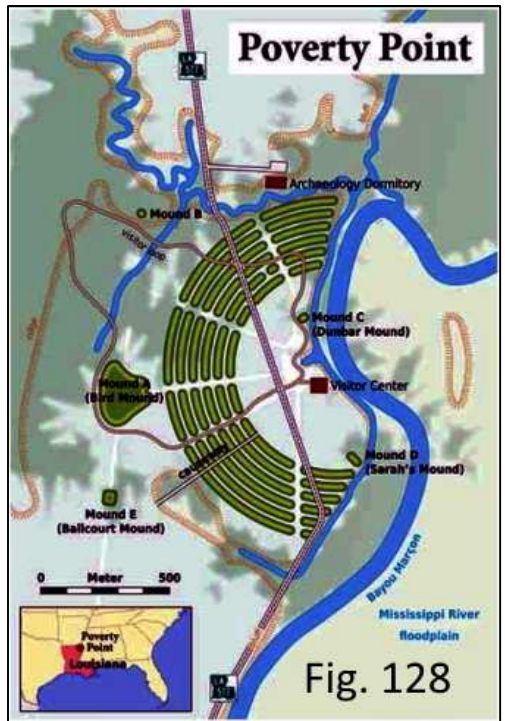


Fig. 128

embankments, occupy the heights or command the headlands where rivers join and are irregular and not circular or square in shape.)

The great mound at Poverty Point, Louisiana is second in size only to the Cahokia Mound. Its ridges were built with 530,000 cubic yards of earth (over 35 times the cubic amount of the Great Giza Pyramid). Figure 128 depicts an aerial view of Poverty Point. Of Poverty Point and other great mounds, the 4th Secretary to the US Treasury, Albert Gallatin once observed that the mound builders had to be agriculture-based, highly populated and organized (S&D: 446).

But that generalization might not have applied to the beginning of the Holocene when the glaciers were melting and rivers such as Fish River, the Mississippi, were teeming with fish that had been in suspended animation in the ice. As to Poverty Point in particular and in a lengthy essay, Wakefield tells us:

“Habitation areas have been identified around the site, especially on the north side, covering more than a square mile, though Gibson states ‘only a handful have received more than passing attention.’ Sixty encampments encircling the core complex are known. No descendants can be traced to any historic tribe or group, despite estimates that many thousands of people were living here, who did not depend upon agriculture, over a thousand year period. Fruits, acorns, pecans, and other nuts were important in the diet, but the superabundant food, available all year long, was fish. Gibson writes ‘in the 500 square mile swamp around the Poverty Point encampments, there were between 30,000 and 1,000,000 pounds of fish per square mile!’” Wakefield, citing Gibson

As of Gibson’s 1974 book, “less than 3/10 of 1%, .3%, of the area of the rings (*H of the terraces on Poverty Point’s main mound*) had been excavated.” Wakefield, again citing Gibson

“Conical shaped Mound B has had quite a bit of excavation. Gibson reports that Mound B did not contain burials, but was raised over the ashes of a huge bonfire, which had consumed at least one person. It was conical, two stories high, built in four major stages.” Op. cit. citing Milner

The American Museum of Natural History in New York reported dark middens (old debris) on the fore and aft slopes of the rings. Middens are holes wherein garbage was buried. Ford and Gibson confirmed that

the old ground beneath the rings was “midden veneered.” Wakefield, citing Gibson and Ford, J.A., and Webb

The Amerindians took over Poverty Point and, at the approach of modern times, were using the main mound as a flourishing port and manufacturing center. It was one of a very few select places from which their canoes could travel long distances with goods and without portage. Wakefield

Now, Dear Reader, look at the following quotations from S&D:

“The rivers are constantly shifting their channels; and they frequently cut their way through all the intermediate up to the earliest-formed, or highest terrace, presenting bold banks, inaccessibly steep, and from sixty to one hundred feet high. At such points, from which the river has, in some instances, receded to the distance of half a mile or more, works of this description are oftenest found.” (S&D: 65)

“And it is a fact of much importance, and worthy of special note, that within the scope of a pretty extended observation, no work of any kind has been found occupying the first or latest formed terrace. This (H lowest) terrace alone, except at periods of extraordinary freshets, is subject to overflow. The formation of each terrace constitutes a sort of semi-geological era in the history of the valley; *and the fact that none of the ancient works appear upon the lowest or latest formed of these, while they appear indiscriminately upon all the others, bears directly upon the question of their antiquity.*” (H emphasis mine, S&D: 65)

As the above quotations observe, the native peoples were not stupid. They had long experience with and understanding of the natural world. *They would not have built Poverty Point when and where they did only to have half of it washed away within 1-2 k years.*

Yet, in contradiction to all that you have learned from me and we have learned from Wakefield *et. al.*, Big Brother’s archaeologists, from Washington University in St. Louis have issued the cartoon that is on the web at: https://v.youku.com/v_show/id_XMTgzMTE0MjY3Mg==.html?from=s1.8-1-1.2&refer=seo_operation.liuxiao.liux_00003303_3000_Qzu6ve_19042900.

For those of you not having immediate access to the web, it says:

- A. The Poverty Point monuments were built by “Native Americans,” “hunters and gatherers,” between 1500 and 1200 BCE (3500 – 3200 BPE). Read “Native Americans” as Amerindians.
- B. (With no mechanized equipment) hunters and gatherers built the works at Poverty Point within 30-90 days! Conclude this because:
 - o i. The soil throughout the main mound is all very similar.
 - o ii. The main mound exhibits little if any weathering.
 - o iii. It was found with no large trees growing upon it as are generally found at other mounds, and
 - o iv. There is no garbage around it to suggest anyone was living there.
- C. The mound builders had a very sophisticated religion, which we have never before attributed to hunter gatherers.
- D. Hunter gatherers are much more sophisticated and capable of large-scale leadership and organization, and more stratified and less egalitarian than heretofore observers have believed.

The producers of this cartoon are either totally ignorant U.S. Government secret police agents posing as archaeologists, or they are people with no conscience that will do and say whatever the billionaire Big Brothers tell them to do and say. Big Brothers’ motivation for these lies is transparent and as I’ve described it: 1) to affirm the official racist lie of Thomas Jefferson and Cyrus Thomas of the U. S. Department of Ethnology, whose 727 page report, published in 1894, emphatically concluded that the Amerindians had built the mounds, and 2) to keep the traumatized people ignorant of our common past, keep them in a virtual state of amnesia so that they remain disunited, incapable of seeing the way forward and incapable of compelling change. Again, the latent homosexual Big Brothers are NOT protecting us and accommodating the public’s fear of change. They are motivated solely by *their own* animal instincts to proliferate their own genes and by their dread fear of losing *their* Third Masks, the mask that hides homosexuality. They are the unhappiest savages, but the most successful savages, the savages most likely to be on the handle end of the sacrificial knife.

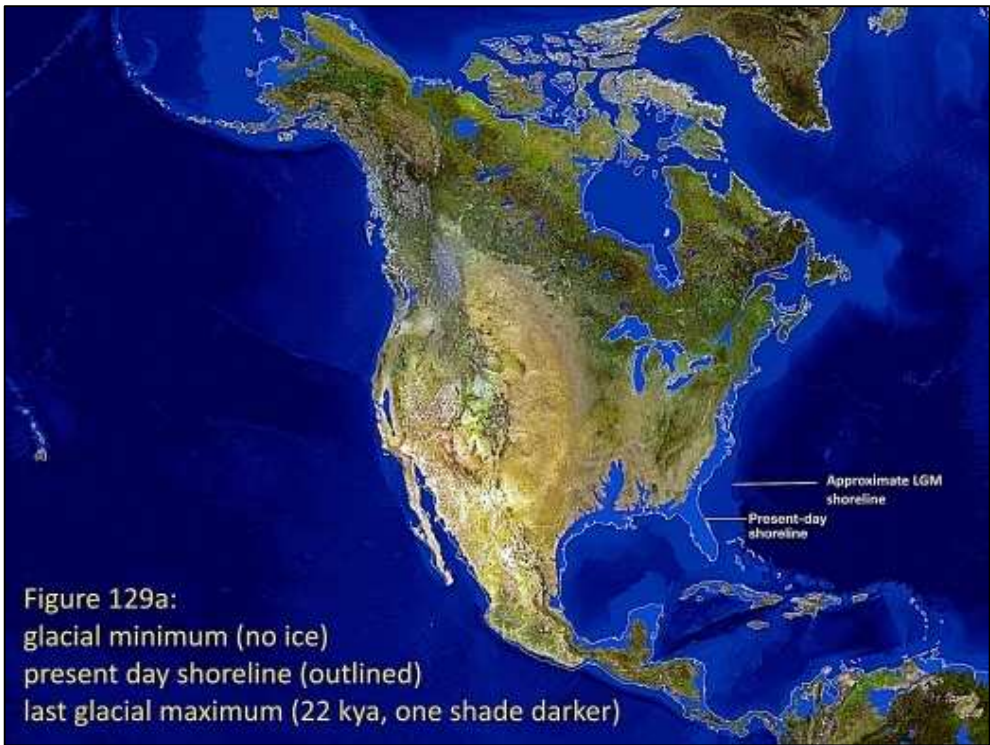
More specifically, these lies enable the U. S. Government and European Americans to maintain the big lie that it was only Amerindians that they dispossessed. (The few Amerindians that survive are on reservations and can be thrown a few scraps now and then. Black Folks, we are told, have never been good for much of anything and can stay on the bottom where they belong.)

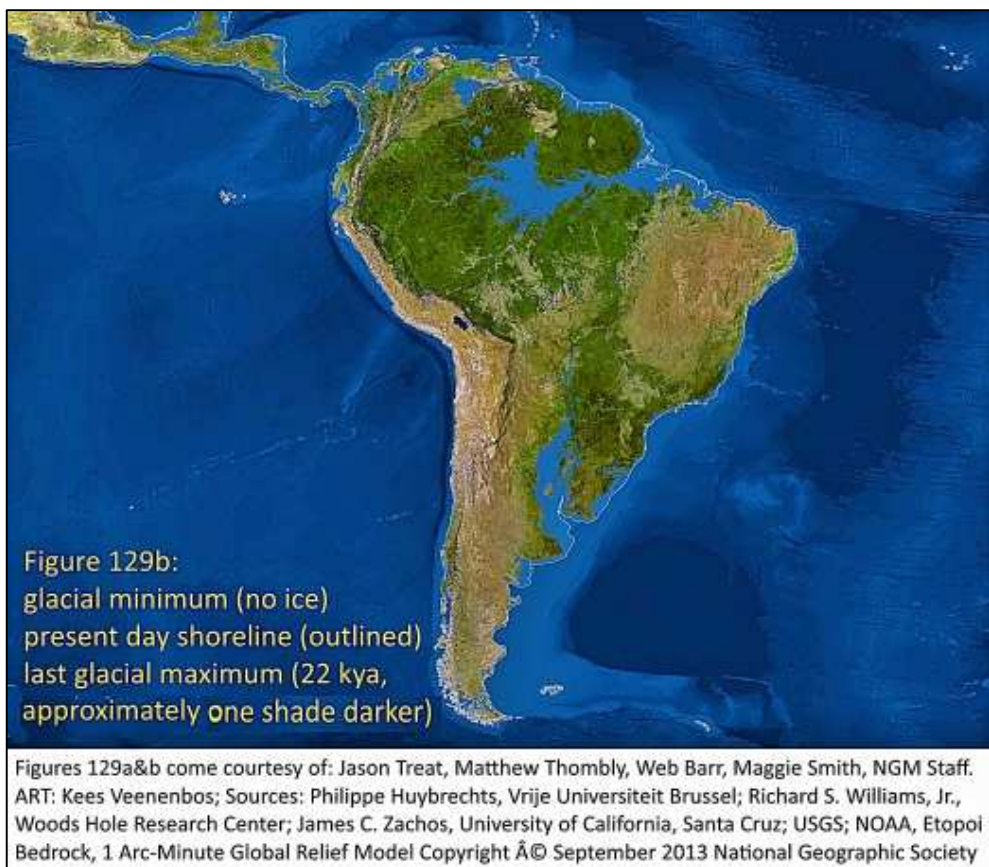
Now the rest of this is going to get incredibly grim. Pour another drink, but we must continue because no matter how ugly the truth is, we all need to

know it. *We must know the truth about our traumatic past to avoid repeating the (K and R) mistakes that traumatize us.* I’ve already told you that the Amerindians, within the space of a few thousand years, conquered a civilization that had developed for at least 65 ky. The reasons were: 1) the Telega were a fishing people who wanted to live at the waterside, so they conceded the interior lands; 2) as hunters, the Amerindians were skilled archers and better warriors; 3) once the Amerindians of the interior learned to grow corn, they had virtually unlimited opportunity to expand their population. They admitted learning to grow it from the “Telega”/ “black ants” / “Corn Woman” etc. before conquering them. They certainly didn’t derive corn, maize, from the Europeans because Europeans had only other grains before coming to America. So, calling the Amerindians “hunter gatherers” is very questionable.

We’re slowly getting to one other reason.

Recall me mentioning that there is about a 616-foot swing to the ocean between glacial maximum and glacial minimum (no ice). We are about two thirds up the ladder now. Figures 129a and 129b, below, show somewhat clearly how the (respectively) North and South American extremes compare to the present coastlines. Notice that in the depths of the ice age, most people would have been living within the tropics or near the tropics where it wasn’t terribly cold. For the reasons I’ve already noted (them being fishing people and having wanted to stay





by the sea, their connection with the homeland); the aboriginal African Americans would have virtually all lived at or near the coastlines. South America has tropical coastline outside of the Caribbean and the Gulf of Mexico area, but North America does not. Notice too how much of the Gulf and the Caribbean would have been above water at or near 22 kya, the LGM. Take another drink.

Now if we had to wait for official archaeology to tell us the details about the Mississippian Mounds or the Royal Compound at La Venta, official archaeology being as controlled as it is by the rich, latent homosexual scoundrels – we’d *never* know anything about either one, much less know in time to avoid new catastrophes. Fortunately, through good detective work, logic and imagination; we now know everything we need to know about the Aboriginal African Americans except why they built the platform mounds, why they seem to have disappeared for two thousand years and why they left so few artifacts. Have another sip.

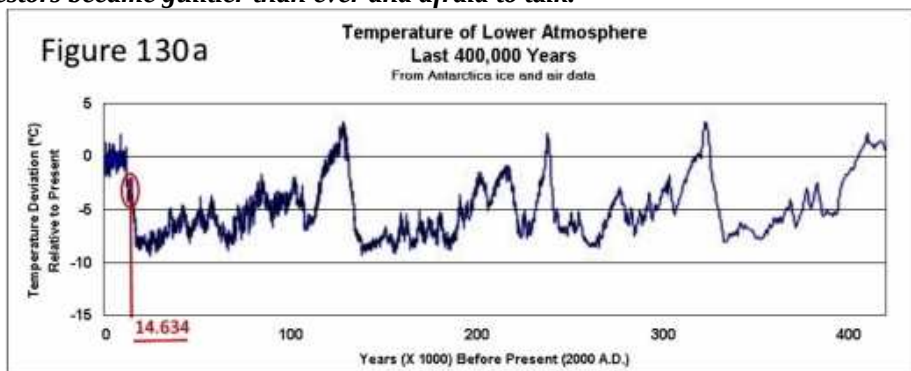
They could have held some religious ceremonies atop them; but we know enough about Paleolithic and Neolithic religion to say with certainty that there was no ceremony that required huge platforms like this. Their favorite sport, *chunkey*, did require a large playing field (i.e. for throwing spears at a rolling hoop, harpooning and anchoring the sun); but there was no need to play that sport on a platform. They played it on a huge field in front of the mounds or in a sunken court (“Chunk Yard”) resembling the one where Mesoamericans played *tlachtli*. At some point stockades were constructed around the Cahokia; but these were later innovations. As Rafinesque observed, the mounds couldn’t have been built for defensive purposes because 1) most were two or three hundred yards away from a river or the sea, which they would need secure access to in case of a siege; 2) moats that could have been easily made for added security weren’t! Instead of gathering dirt from beside the mounds, they skimmed it off the surface and carried it from afar and 3) some of the platform mounds had numerous causeways leading to the platforms, causeways that would have made them vulnerable to attackers. As for their mortuary use, skeletal remains were found in many of the mounds, but platforms and wide terraces were not needed for burials. Have another drink.

Squier and Davis told us that many of the truncated and platform mounds have broad terraces and that; except for the conical mounds, the larger ones of the South “all appear to be truncated and to have, in most instances, graded ascents to their tops.” (S&D: 245) If we access the “List of Mississippian Mounds” that can be found at Wikipedia and use their names to zoom in on them via Google Earth, we see that all the sloped or stepped sides of the platform mounds either face the local river or, like Cahokia, face the Gulf of Mexico. ***There’s the answer! All of them were built as emergency platforms onto which people could run to escape the tsunami caused by a massive glacial slide. For so many people located over most of the United States, the Mississippi Valley and its western tributaries to all engage in platform mound-building tells us that they were severely and recently traumatized. Have another swig, a big one and one for me.***

Now look at Figure 130a, below. It’s Figure 10 with what may be the single most important year in the life of man circled.¹¹⁷ During a rapid warming period after a long ice age and midway up the upside, a sudden stoppage of the ocean current and reversal in average global temperature couldn’t have been caused by meltwater. Enough ice would have remained to maintain the salinity needed for the thermohaline cycle. The stoppage of the ocean circulation and the sudden reversal in the temperature -- at that point -- could

¹¹⁷ I arrived at that date, at 14,634 years ago, by using my Paint.net ruler and the temperature graph of figure 10a or 130a and interpolating six forty-firsts of 100 ky. This date can only be as accurate as the graph itself and my crude effort to interpolate it.

only have been caused by one thing: the sliding into the sea of a massive ice sheet.¹¹⁸ As big as the glaciers were, it probably raised the ocean level 100 feet; and the tidal wave initially added another 100 feet. Coastlines everywhere would have flooded, and people everywhere would have been traumatized by that fully striped snake “that brought the monster” (Walam Olum, my Figure 27). Because the Great Flood traumatized everyone, later generations said it had covered the earth. Because it seemed to be punishment for the Species War that did cover the earth, it became a cover for the Species War, about which our ancestors became guiltier than ever and afraid to talk.



This confirms my interpretation of the most recent Deucalion flood myth. The discovery of horticulture circa 15 kya, sparked a global frenzy of slashing and burning to lay claim to the land. Rapid deforestation and global warming then sent an ice sheet, either western Antarctica or Greenland, sliding at a time when the glaciers were still massive. This first Neolithic was aborted and left no trace in the pollenography because the farming had been done at places that became submerged during the Holocene and are now 300 feet below sea level.

The Great Flood followed “the terrible poison [that] came forth and immediately enveloped the universe... paralyzing the universe with smoky fire and fumes.” Recall how this image popped up in the Hindu Species War myth featuring anti-heroic Vishnu (v2-293).

This is why the Ona men had become afraid of the water.

I suspect that up to half the world’s people may have died, but the Lakes of Mexico and the Caribbean Lake would have been the hardest hit. Most First Americans, certainly most First North Americans, would have been living around them. The initial tidal wave would have been double the height of the ocean rise, so it would have swept out to sea and killed many other people who had been above the new ocean mean level. Fintann, who “lost his speech at the time of the Flood,” originally symbolized the Irish swept out to sea by the Flood.

¹¹⁸ February 3, 2020 correction: zooming in on the fatal date area of the graph, we see that smaller pieces of the ice sheet fell before and after the main piece fell. Together they raised the ocean level about 100 feet. The tidal wave from the main piece would have been about 100 feet.

This explains why the Aboriginal African Americans, especially in the North, left so few artifacts. Most all their wattle and mud huts and their artifacts were swallowed up or swept away by the sea. If their pre-flood mounds were built with a mixture of mud and clay, like the post-flood mounds, then the eroded remains of some may still be recognizable beneath the Gulf. Few of their habitation sites, such as Topper, South Carolina, a chert mine, would have been high enough to have survived the flood. The severely traumatized survivors would have gone to work, like zombies, building platform mounds. Between 14,634 and the Clovis arrival of the Amerindians (between 14,634 BPE and 13,200 BPE), they would not have had enough time to build all their platform mounds and restore their population to former levels. That's why, outside of a very few sites such as Topper, the fishtail points aren't found until the latter half of the Younger Dryas (about 12.3 kya). The Amerindians would have over-estimated the population of their "great towns." When they finally did attack the Blacks, circa 9 kya, they were surprised at how easy it was to defeat them.

*Moreover, just as Species War trauma repression (the blacking out of all connected memories) caused dark-skin racism, the Great Flood trauma repression obliterated African American aboriginality! **Just like the Species War survivors and my classmates at Indianapolis Public School 80 (described in my memoir, "Heaven Sent") we tend to black out everything connected with our traumas.** For Aboriginal African Americans, that meant blacking out their war with the Amerindians circa 9 kya and all the time preceding it (the Great Flood and the platform mound building that the Flood and its tidal wave precipitated). This meant forgetting their aboriginal American status. For the Amerindians who started walking into North America one thousand four hundred years **after** the Great Flood, the repression of traumatic memories had a lesser effect. They tended to black out their Asian origins and their war with the Blacks (the "Telega") and believe that they had originated in the Americas. Thus, when the Europeans arrived, everyone's traumatic repression of history tended to encourage anti-dark-skin racism, to lump all Africans together as the most recent newcomers and thus encourage Black slavery. The expunction of Black history is most accurately described not only as a product of white racism but also as a product of the traumatization that we all – especially Aboriginal African Americans – have undergone.*

The situation in South America was different. Look at Figure 129b and notice that what is now the ocean shelf is not nearly as wide in most of the South, except for the Argentine shelf, which would have been mostly ice-covered and uninhabitable. More of the aboriginal South Americans would have survived the flood. Also, it took the Amerindians an additional thousand years to get there, not just because it was further away but because the Olmecs were blocking the way.

Notice from Figure 63c that many of the first mariners from Africa would have followed the warmest currents west until arriving at southwestern-most part of the Gulf. They founded the Olmec civilization there where the climate was most ideal, and they could look homeward across the water. A rapid return to Pleistocene cannibalism would have motivated Olmec flood survivors to reestablish control of traffic through the isthmus. Trespassers ended up “in the soup,” the exact Mesoamerican expression. Three facts attest to the hatred Amerindians had developed for the Olmecs. First, many of the Olmec heads absorbed the fury of people who pounded chips and gashes out of them in an apparently vain attempt to shatter them. [A YouTube presentation by Frank Joseph leaves no doubt that these heads depicted Olmec kings. Head gear, made of leather and much like the Olmec heads’ gear, was worn by Mali kings and studded with gold and stones. Abubakari the Great, a ruler of the ancient Mali Empire, made an expedition to the New World in the early 1300s, which left numerous inscriptions throughout the Americas in the Manding writing system (Imhotep: xvlll).] The second attestation of Amerindian hatred of the Olmecs is the Indian name given to the river that runs up to and around San Lorenzo, the oldest known Olmec capital. That name is Coatzacoalcas, which is Nahuatl for “hiding place of the snake.” The third and most convincing attestation is Figure 63d, the Mayan pot depicting a Black Xipe To(l)tec or, more realistically, and probably originally: Xipe Olmec. Everywhere, the sacrificers, once conquered, became sacrificees.

As Amerindians entered the South, their situation became much like that of their relatives in the North. The aboriginal, African Americans possessed the coastlines and the main river valleys and conceded the interior. As Guidon, Pessiss, Neves *et al.* assure us, it took the Amerindians a millennium longer (till 7 kya) to conquer the South. Moreover, the Olmecs held out until about 400 BC. How did they do it? As their cousins in the North, they learned to compromise.

Around 900 BC, they moved their capital from San Lorenzo in the foothills to La Venta, an island of high sandy ground in the middle of the great coastal plain beneath the bay. Obviously, they still retained their knowledge of the Species War in Northern Africa. For them, as for all North Africans, the gods were in the river, in the primeval mounds. They not only wanted to be buried in one, they built one to live on! On top of this high, sandy ground is the Royal Compound with its many complexes, mounds and monuments. “Sterling Acropolis,” a large platform mound and Monument 19 captured my attention. The latter skillfully depicts a warrior and a feathered serpent. Of course, we know these to represent Tezcatlipocha and Quetzalcoatl. This monument and the many showing victims of sacrifice (all of them with sad looks on their faces, many of

them babies and many of them associated with snakes or jaguars) leave us no doubt that the Olmecs were the founders of Mesoamerican religious and blood sacrifice traditions.

We must assume that over the (at least) 50 ky between Africans first arriving in the Americas and the Great Flood (of roughly 14,634 ya) they populated the entire coastline with numerous settlements between northeastern Florida, down both sides of Mesoamerica and all over the northern half of South America. After the flood, the survivors would have consolidated themselves in various regional centers. Northerners returned as close to the coast as they dared and built platforms there.

The Mayan conquerors of the Olmecs came from the south. The blood type of Mayan people today is 99% type O, and the blood type of the Indians of both Peru and Brazil is 100% type O (http://en.wikipedia.org/wiki/Genetic_history_of_indigenous_peoples_of_the_Americas). Also, the earliest

known cities of the Mayas were in the southeastern part of their territory.

For defense, the Olmecs would have formed a close alliance with Norte Chico (on the Ecuadorian coast) and some city on the southern coast of the Gulf, thus forming an upper case “Y,” rotated 120 degrees clockwise. This military configuration was secure and kept the Amerindians out until they got smart and attacked the center of the “Y,” where the isthmus joins the continent, severing the Blacks’ communications. See

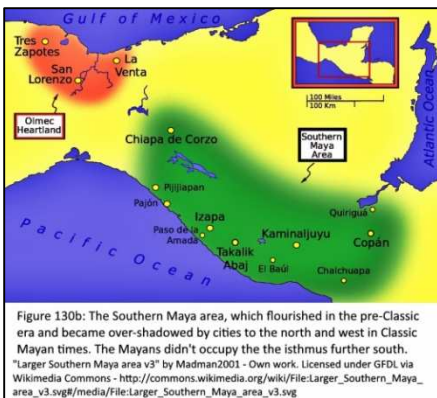


Figure 130b, and note that the Mayas didn't occupy the southern-most part of the isthmus. They learned from conquering the Blacks that the Y configuration is indefensible, so they let the jungle grow over their southern-most territory.

That the Olmecs managed to hold out even after their coastal empire was broken up is a tribute to their diplomacy, cunning, artisanship and (perhaps) flexibility and willingness to pay tribute. They crafted beautiful figurines of polished jade, obsidian and magnetite. They would have used these to ingratiate themselves with Indian leaders and establish trade relations. I suspect that this was an additional reason for moving to the La Venta citadel. There the best artisans could be secluded and their skills kept secret from the outside world.

Some of the men buried at the Royal Compound were buried with Asian women. Inter-marriage with the Amerindians was another diplomatic strategy by which the Olmecs managed to hang on. It was a possibility that was apparently

utilized by many individuals because African mtDNA, L1, L2 and L3 clusters, have been found among the Cora, Mixtec and Zapotec peoples of Mexico.¹¹⁹

This completes my answer to the question I asked you about the half of our first family that stayed in Africa. We'd like to imagine that they didn't change, that they just huddled around campfires, smoking dope and chasing the animals. We are inculcated with dark-skin racism due to our universal, religious Species War guilt and denial. They nevertheless pursued their own dreams only in the opposite, westerly direction. In researching them, we have discovered prehistory that was of paramount importance to all our ancestors.

They were no less productive and adventurous than the half of our family that left Africa first. They just had rotten luck. They were the worst victims of both the Species War (indirectly due to the dark-skin racism that resulted from it) and (directly from) the Great Flood. The jet streams also greatly expanded the Sahara Desert. That too was rotten luck. But for these catastrophes, they would be today in total possession of both Africa and the Americas. Now with the carbon content of the atmosphere and average ambient temperature about to skyrocket, the luck of the rest of us is running out.

Minimizing our losses from the looming disasters, civilizing our world and permanently solving any of our problems seems so terribly difficult because it requires us to wage war on four fronts— not against each other but against 1) the K strategy, 2) the R strategy, 3) religious fundamentalism and 4) the inability of so many of us to love due to homophobia, latent homosexuality and impediments to the group marriages that some of the members of our savage, pre-Stage II society need. Learning is not just a matter of filling the mind with knowledge. The hard part is getting rid of the garbage.

The worst of the garbage is fundamentalism and homophobia/latent homosexuality. We must regard these as mental illnesses because they prevent us from being honest and responsible and getting to the root of our problems. They are the third of the three masks I write about (the big three lies with which we deceive ourselves). The First Mask, remnant of our inept transition to exogamy, masks our greatest loves, love for our siblings and opposite-sex parent. It invents "different kinds of love" and prepares us for our unhappy marriages. The Second Mask, remnant of the Species War, masks our animal/great-ape being and makes us the monsters of the natural world. The Third Mask, remnant of the Neolithic

¹¹⁹ Angela Gonzales-Oliver, *et al.* (2001). "Founding Amerindian Mitochondrial DNA lineages in ancient Maya from Xcaret, Quintana Roo," *Am J. of Phys Anthro* 116 (3): 230-235; (2000). "Mitochondrial dna Affinities of the People of Northern Mexico," *Am J of Human Genetics*, 66:989-998; and Reidla, M, *et al.* (2003). "Origin and Diffusion of MtDNA Haplogroup X," *Am J of Human Genetics*, 2003, Nov; 73(5): 1178-1190.

and our inept transition to monogamy, masks its wearers' homosexuality and turns them into the monsters of society.

As I've insisted, we must remove all the masks and become honest with each other to deal with our root problem: our need to minimize the K and R strategies (maximize, respectively, equal opportunity and population control).

"Growth," indiscriminate growing of the human economy, only shifts our problems from the social to the environmental sphere. The other animals and plants that have evolved with us are necessary for the ecosystem, and a balance of animal and vegetative life is necessary to maintain an atmosphere conducive to life. "Growth" politics sounds great to morons. It compromises Big Brother's terror of change with the desperate masses demand for change. But in the long run, indiscriminate growth, increasing the human footprint on the planet, only defers our K and R problems and does nothing to lessen them. Another great flood is soon to come. Then the angry masses are certain to take revenge upon all the false leaders, the latent homosexuals and priests that are the most to blame for it.

The only alternative to continued savagery and periodic catastrophe is committing to the revolution described above. A paradigm shift is needed to civilize our world. If we accomplish it in time to stave off catastrophe and another dark age, then we can also adopt what the Peace Love and Progress Party calls the Stage II System of Marriage and Child Rearing. (See our book, "Stage II of the Nonviolent Rainbow Revolution" or our video on the same.) For this we need to develop baby-face-generating software and what I call "Finding Mr. Right Software" (face recognition software with a couple of modules added to it). The *Stage II* system will enable us to eliminate the Oedipal and Electra (for women) complexes, guarantee everyone love with the perfect partner(s), eliminate violent crime, divorce and promiscuity, make geniuses of our little boys and extremely smart people of our little girls and empower women within the family as never before. A 25 year transition period with a zero global birth rate will also be necessary. During the transition, we must lower our population, educate the people, eradicate every form of prejudice, complete the spread of English as the world language and create equal opportunity for everyone.

If you understood and enjoyed this book, then please read all the works of the New Social Science. The PDFs are FREE to download at <https://PeaceLoveAndProgressParty.org/downloads>. You can also read our Blogs, on the Blogs Page, and view our videos on the Video Page.

The Peace Love and Progress Party is the only international party that is guided by the New Social Science, entirely prejudice free and dedicated to the preservation and advancement of our species. You're already a member!

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