

MANVANTARA



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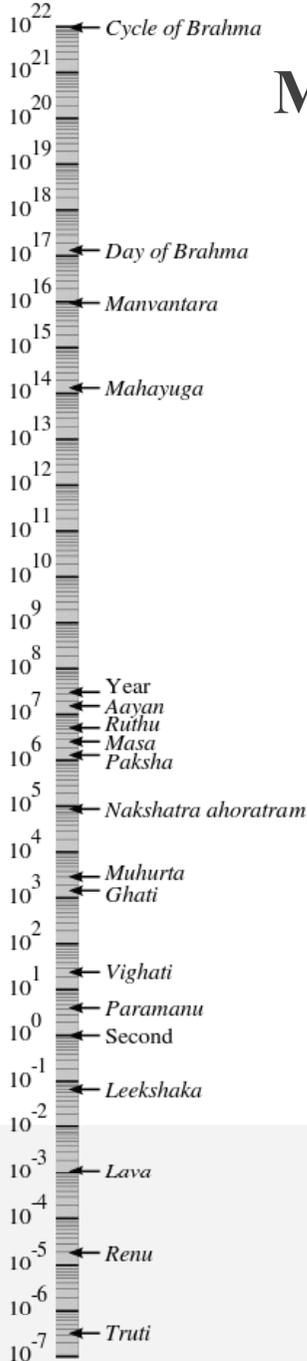
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BOOKS



Michele Ruzzai
MANVANTARA

Anthology of texts on the origin
of man and his races
according to tradition



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L'Uomo originario e l'inizio dell'età paradisiaca

In the previous article ("The End of the Primordial Age and the Fall of Man"), we attempted to frame the particular prehistoric moment that saw the transition from the paradisiacal to the post-Edenic phase of our humanity, drawing largely on the writings of authors who can be included in the cultural tradition of so-called "*integral traditionalism*" such as Julius Evola and René Guenon, but also names such as Ananda Kentish Coomaraswamy, Frithjof Schuon, Titus Burckhardt, partly Mircea Eliade and others.

It is worth remembering that the defining perspective of this school of thought takes as its essential starting point the fact that in the beginning there was a legacy of knowledge, a 'Primordial Tradition', of essentially non-human origin, which our ancestors did not invent or 'construct', but essentially 'received' from 'divine' forces and realities transcendent to them. If knowledge and the deepest sources of metaphysical and cosmological truths do not therefore represent anything accumulated by humans, it is easy to understand how another of the most characteristic elements of traditionalist thought is the decisive rejection of the evolutionary view, both biological and cultural, at least in its most common meaning, namely that of a general process that leads from 'less' to 'more' (contrary to the true etymological meaning of the term, which comes from the Latin 'volvere', meaning to unroll or unfold, and which should therefore rather express the unfolding of the possibilities of existence that are already all contained – without proceeding, step by step, one after the other – in the totality of Being).

This is a perspective that invites us to consider Man in a radically different light from the post-Darwinian one, with reflections that can involve multiple levels.

For example, even remaining on a strictly biological level, the work of Prof. Sermonti is of considerable interest, as he emphasises how most of the characteristics of modern humans are to be considered 'primary', i.e. close to the typical conformations of the order, present in the most ancient fossil primates and placing it, contrary to what would be expected according to evolutionary theory, in a phylogenetic position compatible with that of a mammal of the highest antiquity, perhaps the least distant of all from a hypothetical 'prototype'. The human form would therefore appear to be the most primitive of all mammals, as it shows much less specialisation than all the others, not only in comparison with modern apes, for example, but also in relation to what are thought to be our hypothetical precursors, namely *Australopithecus*, *Homo erectus* and *Homo habilis*. On the contrary, these species appear to have much more specialised characteristics, adapted to specific ecological 'niches' compared to other forms, which are necessarily contemporary and clearly more similar to modern humans. From the latter, in fact, African hominids would have retained their upright posture, which is therefore very ancient, but this would indicate rather that they derived from a more original and 'central' trunk, existing since much earlier times than is supposed.

If we then consider the animals that currently exist and are considered less distant from us, it should be remembered that, to date, palaeontology has not provided us with ancient fossils resembling chimpanzees, gorillas or orangutans, which means that, contrary to popular belief, these organisms are much more recent than the human form and therefore certainly cannot constitute (either them or other more or less similar types) those evolutionary 'junctions' that can be counted among our biological ancestors.

Useful information can also be gleaned from the conformation of the human foetus. It has been observed that this manifests even more clearly the general characteristics of the order to which the species belongs, which is why it is morphologically very similar in all representatives of the same species (for example, the foetus of a chimpanzee or gorilla is almost identical to that of a human) because it is still free from 'secondary' characteristics; a species that is not highly specialised, such as the human species, highlights this 'primacy' precisely in the similarity that, in adults, is maintained with the foetal and newborn stages, something that is not observable in other species considered close to us, which

soon, as the individual grows, take on their own organic 'superstructures'. It is this eternal childhood that has led several authors to consider ours as a species with a strong 'neotenic' tendency, characterised by the preservation of certain important infantile characteristics even in adulthood. Therefore, if humans do not seem to have 'evolved' from ancestral animal forms, it is rather the latter that represent lateral, derivative and senile lines of development: primordial characteristics, rather than being beastly, are foetal, those of uncontaminated youth. It is rather the animal that is the product of an 'involution' starting from man – almost a 'disease' of his – as Plato himself hypothesised, who, for example, saw in monkeys the humans of a remote past, fallen because they had lost the 'sacred spark'.

But, precisely, from what type of Man would this series of descendant lines have begun? This question takes us from an anthropology based on more physical-biological elements to another that opens up to Myth.

For the philosopher Edgard Dacquè, in fact, animal species descend involuntarily from a humanity that is not *tout court* identifiable with the current one, but which corresponds to a primordial and not entirely corporeal stock – he defines it as 'Urmensch' – from which materialised man, while distinguishing himself from it, nevertheless constitutes its most direct heir; Anthropoids, primates and various animals represent lines that are increasingly lateral and peripheral to this 'central' direction.

A sort of anthropogenetic impulse that is renewed and manifests itself at the beginning of each new human cycle, a living witness to the Primordial Tradition mentioned above.

Therefore, modern man, with his biological and rational faculties, would represent the closest and most approximate 'precipitation' of this original Man, whom Plato also emphasised as having a nature profoundly different from the current one. An exemplary form, therefore, that would have performed an 'archetypal' function, created directly 'in the image of God', and in relation to which we would be nothing more than fallen beings, a sort of 'secondary image' of an even lower level than the primary divine figure that informed and shaped that Being.

The primordial and unified Human Form, which Julius Evola also significantly recognises on at least a couple of occasions (albeit from a perspective that we would define as rather 'polyphyletic', to the extent that, to our knowledge, he never uses the concept of Manvantara as the general 'framework' of a complete and closed human cycle); in fact, the Roman thinker also refers to that primordial unitary race Hamsa, mentioned in Hindu mythology, which he recalls as 'prior to any subsequent human differentiation', while in another passage he points out – in similar terms – that, despite the latent duality, there is a clear underlying unity of the generative principle that nourished the two twins Romulus and Remus, so opposed (the former devoted to the male, celestial and solar deities, the latter to the female, chthonic and lunar deities), but still born of the same She-Wolf and remembered by Evola as the key to interpreting 'human origins' themselves. Even more than Evola, Guénon emphasised that there can be no absolute irreducibility even between the first of all dualities, that is, the one which, on a cosmological scale, polarises the Universal Being into 'Essence' and 'Substance', even though it is precisely as a result of this first act that the multiplicity begins, tending increasingly to highlight the aspects that are above all separative and 'heterogenising' of manifestation. Essence and Substance are concepts analogous to Heaven and Earth, whose separation, on the anthropological plane, clearly corresponds to the polarisation of the Platonic Androgyne (to which we will return) into two separate subjects – male and female – whom biblical tradition identifies as Adam and Eve.

This constitutes the first step towards human diversification, which implies the manifestation of various modes of existence which, starting from a single root, will find their expression through the birth of the various races of our species.

However, as we have already mentioned, the French metaphysician reinforces this approach, which tends to be more "monophyletic" than Evola's, through the concept of Manvantara; this, moreover, clearly emphasises the total disappearance, from this level of existence, of all humanity that lived in the Manvantaras prior to ours. According to Guénon, in fact, everything related to the bodily manifestation of a specific cycle literally vanishes and abandons the material plane at its end. In his particular interpretation, the memory of the 'ancient kings of Edom' represents the humanities of previous cycles, which, once passed, would have ended up in a mode, albeit only extracorporeal, of the present Manvantara. For the Frenchman, therefore, each individual humanity in its time would start from a sort of 'tabula rasa', with its own Golden Age, Silver Age and so on, and there would be no 'residual' populations (as might appear to be the case in Evola's reading, for example, of the origin of the Australian 'savages') capable of overcoming the physical and temporal limits of their own Manvantara to access the next one, at least not on the plane of material manifestation. Or, alternatively, perhaps yes – interpreting the aforementioned Platonic passage on monkeys in this sense – but only at the very high price of complete and irreversible animalisation.

However, in either case, it would seem to rule out the preservation of *the* 'Sapiens' characteristics, probably already possessed in previous cycles, similar to those of the new nascent humanity.

From this perspective, therefore, it is clear that any find prior to the time limit of 65,000 years should be considered as pertaining to Manvantaras prior to ours, and therefore relating to another human stock, separated from ours by a clear break.

If we now take a general look at the dating of finds relating to *Homo Sapiens* around the world, another important element for reflection emerges in our opinion: the absence, in practice, of finds that can be placed in the period between 65,000 and 52,000 years ago, i.e. in the very early phase of our Manvantara.

This interval should in fact correspond to the truly primordial moment of present humanity, and we believe it is no coincidence that this absence of archaeological sites covers a period of about 13,000 years, or what has been defined in various traditions as the 'Great Year'; This corresponds to half the duration of the Earth's precessional cycle and, as Guenon points out, in various traditional mythologies it often takes on a particularly significant importance, even greater than the complete precessional cycle of 26,000 years. The 'Great Year', also mentioned by Gaston Georgel in his important work 'The Four Ages of Humanity', represents a fundamental way of dividing the Manvantara, as it constitutes precisely one fifth of its total duration.

The total or near-total absence of artefacts dating from between 52,000 and 65,000 years ago therefore coincides perfectly with the 1st Great Year of our cycle (as shown in the diagram presented in our previous article), i.e. the exact first half of the Satya Yuga, and we believe that this could be explained precisely by the existence of that 'Urmensch' – the primordial human form, to which we will return later – which is practically impossible to find in fossil form precisely because it has not yet been physicalised according to today's standards: an event that would only occur later, although – it should be emphasised – well into the Edenic-paradisiacal age itself.

It is obvious that this latter assumption presupposes a more articulated and dynamic idea of the primordial age than what seems to be almost always taken for granted, more or less implicitly, in the reference literature, namely that it represented a static moment, a parenthesis without history.

At this point, a few brief and preliminary notes of a more general nature seem useful in order to provide an introductory framework and accompany the considerations that we will try to develop later on regarding human genesis.

In fact, as René Guenon reminds us, and as derived from some interpretations of the Hindu Puranas, the Satya Yuga lasted for about 26,000 years, a very long period for which, on closer inspection, a total absence of internal discontinuity seems difficult to sustain; Moreover, it is no coincidence that the French metaphysician on various occasions pointed out that, in each of the various ages of the Manvantara, there is the possibility of making further significant internal subdivisions, starting from the basic one into two relative halves.

The Satya Yuga, therefore, is no exception to this rule, and indeed it is remarkable that it is composed of exactly two 'Great Years' of almost 13,000 years each.

Furthermore, it has been noted that the transition from one Great Year to the next is always marked by a violent cataclysm, which, for the Edenic age, must therefore have taken place halfway through, around 52,000 years ago. Even from considerations related to Vishnu's 'avatar cycle' (a cycle that divides the total Manvantara into ten equal parts of 6,500 years, each linked to a particular 'descent' of the Principle onto earth for the re-establishment of divine law), the same traumatic event is remembered at the precise moment of the transition from the second Avatara (Kurma) to the third (Varahi), when important changes in the northern geography must have occurred, a shift of the Centre from the Arctic pole to a more north-easterly area (the land of Beringia?) and, as Gaston Georgel also hypothesises, a very early wave of migration to less northern areas of the planet.

What followed gave rise to what Guenon considers to be the seat of the primordial spiritual centre of this Manvantara, the aforementioned Varahi or 'Land of the Boar', with its marked *solar* characteristics: However, the fact that it is connected not to the first but to the third Avatara of Vishnu leads us to believe that it is more correct to place Varahi not in the auroral and indistinct, truly initial phase of our human cycle, but instead in the second Great Year, i.e. between 52,000 and 39,000 years ago.

The Pole, incorporeality, the Androgyne

In the previous article, "The Original Man and the Beginning of the Paradisiacal Age," we put forward the hypothesis, with the help of some mainly cyclical/macrocosmic data, that the Edenic age was probably not a static and immobile moment in human history. This period, corresponding in Hindu myth to Satya (or Krita) Yuga, and lasted a good four-tenths of our entire Manvantara, must have been characterised by a certain internal discontinuity, which we will now try to investigate on the basis of some more strictly anthropological notes.

If we dwell on the theme of the 'initial condition' of man in primordial times (which is generally remembered with extreme regret by all peoples: the so-called '*nostalgia for origins*', well investigated by Mircea Eliade), we believe it is possible to make a distinction, similar to the macrocosmic plane, between two different existential situations, which are very often confused and superimposed on each other.

One phase is that for which there is still memory of a relative ease in the contacts maintained between man and the divine forces, with which, on the one hand, communication took place, for example, by climbing a mountain, climbing a tree or a vine to reach the celestial spaces, while on the other hand, it was the gods themselves who frequently descended to earth and met with men; However, this situation had to come to an end at some point, generally due to what Mircea Eliade defines as 'ritual sin'. In our opinion, this phase would seem to imply, even when the connections with the super-world were intact, the existence of specific rites and actions aimed 'technically' at maintaining them; therefore, men and gods who, although in continuous contact, were in some ways already divided – constituting two different entities – by the need for ritual action which, at the same time, also established a mutual otherness. This is the phase in which Kronos presumably reigned, the 'diurnal' regent and 'civiliser' par excellence, which in our opinion should concern the second half of the Satya Yuga (i.e. the second Great Year), or the period between 52,000 and 39,000 years ago.

But there was also another phase, most likely *prior* to that of Kronos.

Sometimes, in fact, a vague memory emerges of a moment of innocence and happiness, but also of freedom and power, a primordial state comparable, on the one hand, to a radiant fullness and, on the other, paradoxically, to the 'void' that occupies the centre of the wheel, the 'unmoved mover' of Aristotelian memory: a spiritual and impassive pole not involved in peripheral movement, but nevertheless necessary to it. Or it emerges in myths in which the boundary between human and divine still seems to be unclear, or perhaps coexistence is so close and constant that it almost reaches mutual identification. This is the first phase, auroral and undifferentiated, of our Manvantara – and therefore, in our opinion, relative to the first Great Year – which, moreover, from the point of view of Roman Tradition, would seem to be symbolised not by Saturn (Kronos) but by the god Janus, the god of beginnings, an entity that is in some ways nocturnal and enigmatic.

We will therefore begin to present some considerations about the first Great Year of our Manvantara, relating to the period of time that, as we said, occurred approximately between 65,000 and 52,000 years ago.

We can already say that, while the question of what type of man/deity can be considered the central subject of this period (a concept we will address below) appears rather nebulous, the cosmological characteristics of the 'place' connected to it seem to be defined in greater detail. In fact, what corresponds to it in the Christian tradition – namely, the Garden of Eden – is not located in a metaphysical 'elsewhere' but, as Frithjof Schuon reminds us, is found in the same corruptible dimension that we ourselves occupy; and from a 'boreal' perspective, such as ours, it does not seem unreasonable to propose a first parallel between the vast land of Eden, described in the Bible as an immense and arid steppe (within which God plants a circumscribed garden), and the less hospitable northern tundra.

But it is above all characteristics related to the height and polarity of the primordial place that stand out clearly.

To remain faithful to biblical tradition, it is Yahweh himself who dwells on a mountain '*at the farthest northern limit*', while in Indian culture (Hindu and Buddhist), the supreme god Varuna dwells on the summit of Mount Sumeru, which rises in the middle of an enchanted forest. Sumeru is the centre of the primordial paradise, Ilavrita (already mentioned in the first article), and the residence of the deity is pure white, as is the very high mountain itself, which in Indian tradition is also called Meru. It is likely that the descriptions of the forest, or the garden planted by God, may have a symbolic character, as well as the pure white appearance indicated for the northern mountains or even the fact that traditionally the point connected with the idea of centrality is also white (at least seen from the outside and as the origin of the cosmic manifestation); However, we would not rule out, on a lower and more immediate level, a certain relationship between this chromatic characteristic and the white of the polar ice caps. The idea of absolute centrality therefore refers not only to a land generically located at very high latitudes, but to that even more precisely defined by the Pole itself, depicted as the 'nail of the world' by certain Siberian peoples, or by the Etruscans themselves, imagined as the fulcrum of the planet and therefore considered the seat of the gods. It is clear that Guenon refers to this when he recalls the particular geographical point from which, in primordial times, one could see the sun make a complete revolution around the horizon without setting – also quoting Homer, who speaks of the Hyperborean Tula located there 'where the revolutions of the sun are' – or when he points out that polar symbolism always precedes generic solar symbolism.

But what kind of *consciousness* could the Being at the centre of such a structured Cosmos have had?

As far as we can imagine, perhaps it was a consciousness that did not even imply the separation between subject and object or between the self and God; that is, towards a divinity which, as Evola often points out, is today almost always conceived in a 'theistic' way as completely external to oneself. But a consciousness of this kind, so far removed from today's, cannot fail to evoke the idea, as we said, of a Man radically different from the current one. It is no coincidence, in fact, that Myth often speaks of 'Immortals' who once dwelled at the Centre of the world, while Mircea Eliade notes traditions everywhere according to which Man only became mortal at a certain point in his history.

In fact, we already recalled how, in the Greek world, Plato pointed out that 'once upon a time, our nature was not at all identical to what we possess now, but of a completely different kind' and, for Hesiod, the race of the Golden Age, surprisingly long-lived, 'lived like gods'; the myth of a happy primordial humanity was superimposed on that of the mythical Hyperborean people, who, according to Perceides, belonged to the race of Titans, while Herodotus called them "transparent men". In Indo-Tibetan cosmology, as Titus Burckhardt recalls, man was initially created with a fluid, mutable and transparent body, while in other myths he appears luminous and sonorous, flying above the earth in ancient times and only later descending, becoming opaque. In China, Li-Tze referred to 'transcendent men' with 'weak bones', while in Islamic gnosism, the orientalist Henry Corbin also emphasises the presence of the theme of the Hyperborean paradise, which is significantly called the 'Land of Souls'. There are therefore many references to the fact that the physicality of the primordial Man at the beginning of Manvantara was different from the current one – something that is also emphasised by all the main traditionalist authors – in that it had not yet 'materialised' definitively and is therefore impossible to find today in the form of fossil remains. The fundamental element, that is, is that the body was only assumed later, as Julius Evola recalls, who, quoting Plotinus and Agrippa, highlights the audacity shown by Man in assuming a material form, from which point, however, he unfortunately began to succumb to fear, falling from a previous phase of freedom and power.

But is it possible to reconstruct, at least in broad terms, the paths that led Man from his first birth to this final result?

This is certainly a difficult question, which we will try to address as best we can by taking a quick look at what we consider to be the most significant references in the various traditions.

Starting with the Christian tradition, many of the considerations we will propose will obviously be inspired, directly or indirectly, by the book of Genesis, in which, as is well known, the creation of Man is narrated in two different ways, once in the first chapter and once in the second. In the first, the creative act is carried out directly and 'in the image and likeness' of God, while in the second, it is carried out in a seemingly less immediate way, namely by shaping him from the dust of the ground and breathing the breath of life into him. Beyond the meaning of this double narrative, which we will return to later, it is the concept of the 'divine image' that, in our opinion, can be a useful starting point for some considerations, especially in relation to the theme of the corporeality of the first Man.

Among the various anthropological reflections of the leading Christian thinkers, we find particularly significant the idea, already developed by the Alexandrians (Clement of Alexandria, Origen, St. Athanasius, etc.), that Man – Adam – was created in the 'image of God' not in his corporeal and mortal part, *but in his spiritual and immortal part*, defined in Greek as 'Nous'. Gregory of Nyssa also followed a similar line, distinguishing two different creative moments: one precisely 'in the image of God', unitary and relating to 'intelligible man' – hence the analogy of this state with the angelic one – and another sexually diversified in bodies and pertaining to 'sensible man', a passionate and irrational creature. Similarly, for Jakob Bohme, Adam was born with two bodies, one of which was that of the angel (the heavenly body) and the other, at least virtually, corresponded to that of the earthly man, which, however, only manifested itself at a later stage; and it is clear that the earthly body can only be conceived in the duality of the sexes. Thinkers such as Meister Eckhart, John Scotus Eriugena and Honorius of Regensburg also fundamentally follow the same line of thought, while, in a non-strictly Christian context, it seems interesting to recall similar Mandaeen conceptions that refer to the archetypal image of man, corresponding to a 'celestial Adam' who preceded the creation of the 'earthly Adam' by millennia.

In fact, it should be emphasised that the faculty of 'intelligere', or 'understanding from within without mediation', corresponds to the aforementioned noetic element and is the highest part of the human composite: it is here that the dignity of Man resides eminently, and it is precisely in this 'place' that he identifies with God. Therefore, ultimately, when we speak of the creation of Man 'in the image and likeness of God', we are not yet referring, at least according to a significant number of Christian thinkers, to a corporeal and grossly material Being, but to his superior spiritual principle.

This Adam of the first chapter of Genesis, who crystallises within himself a divine image, therefore plays a directly heavenly role, and in fact it has been observed that he can be identified with Uranos of the Greek tradition and Yahweh of the Hebrew tradition; but also with Janus of the Latins, given his function as 'Axis mundi' (with obvious polar references) and as the original source of the subsequent human race. In Leopold Ziegler's view, the primordial Man corresponds in practice to God himself, similarly to Jakob Bohme, who sees in him the direct manifestation of the Creator, in which Adam in fact contemplated his own light.

Another essential feature of this first Adam, already hinted at between the lines, is his androgyny, stated in the famous biblical passage 'male and female he created them'.

For Plato, the original Being was spherical in shape and in the Symposium he speaks of it as an entity that, having within itself both the male Sun and the female Earth, was placed under the intermediate protection of the Moon. Origen and Gregory of Nyssa identified in the Adam Qadmon of Jewish Kabbalah the being whose androgyny was subsequently lost due to the separation from Eve (another concept to which we will return later). In perfect analogy, traditional Hindu texts mention the primordial caste 'Hamsa', corresponding to Man still intact and only later polarised into the two sexes. However, it is clear that this primordial bisexuality must be interpreted in a metaphysical and immaterial key, not trivially organic-corporeal, as explicitly emphasised by Frithjof Schuon. For Mircea Eliade, too, the Androgyne was the state of primordial undifferentiation, prior to human individualisation and the separation of Eve from Adam, which, in fact, can be reconciled with the type of 'non-distinctive' consciousness that we hypothesised above for the Being of the beginning. The Romanian scholar also points out that, significantly, even in Australian mythology we find the idea, essentially identical to Plato's, of the primordial man of spherical form, just as spherical was the form of the ancestral totem 'Kuruna' from which he came.

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The Demiurge and the Positive Possibility: Plasmation

As we said in the previous article ('The Demiurge and Negative Possibility: Fall'), there is a path of Luciferian rebellion for the Angel, but there is also one of action in full conformity with the higher spiritual Principle that governs him.

The latter is the perspective in which, in the Christian sphere, it is emphasised how God in creation seems to avail himself of the help of subordinate entities, leading Meister Eckhart to hypothesise that the use of the plural form in the Genesis passage "*let us make man in our image and likeness*" represents a clear indication of the intervention of powers intermediate between the Principle and the hierarchically inferior entities; the theme of auxiliary entities was also reiterated by the Counter-Reformation.

But even in non-Christian contexts, there are numerous references in every tradition to a Demiurge creator of the Cosmos and Man. We will limit ourselves to mentioning, for example, the serpent Ophion, also known as Boreas, present in both Jewish and Egyptian mythology

Egyptian mythology (and elsewhere included in the lineage of the Titans; moreover, remembered by the Pelasgians as their 'Mythical Ancestor'), whose ophidian nature – in this case clearly not malevolent – and name Borea, with its clear Nordic-polar references, seem significant to us. On the other side of the world, the Australian natives also remember their Mythical Ancestors who, during the 'Dreamtime', did not create the current reality from nothing but, acting in a demiurgic manner, transformed a pre-existing, formless and undifferentiated material ('semi-embryonic masses of half-developed children') to create man as he is today. Also worthy of particular note is the myth of the Mordvins of central Russia, for whom it was Saitan himself, clearly seen here in his 'benevolent' aspect, who created man.

In contrast to the situation of 'rebellion', now, therefore, the demiurgic power looks at and recognises the Androgynous as the direct image of the Principle, and often this happens to the point of identifying/overlapping with it, if it is true that, for example, in some versions of the articulated Gnostic systems, one can recognise in the first Adam himself, the 'pre-physical' one, demiurgic characteristics directly embodied by himself. In another version of these myths, it is instead the entity called Sophia-Zoe who creates the 'psychic' Adam, also called Eve or Aphrodite, hence the relationship with primordial bisexuality. The elaborate Gnostic anthropogony also includes a 'pneumatic' Adam, the spiritual part and image closest to the Principle, and the 'earthly' Adam, who will manifest himself later, but here it is the figure of Sophia-Zoe that seems particularly interesting to us, as she has feminine attributes in relation to God (as his 'manifestation'), but at the same time androgynous in relation to humanity. It was probably this situation of equidistance between a physicality not yet completed and a Uranian nature no longer absolute, as it was now turned towards the world, that led Plato to place the Androgynous under the protection of the Moon, halfway between Heaven and Earth, and this perhaps also because of its already noted 'relative' femininity in relation to the supreme Principle. The same interpretative thread seems to us to be recognisable in Evola's passages dedicated to the enigmatic Nephelin: in some situations, they clearly take on the guise of the 'fallen', according to the descending demiurgic line described in the previous article, while elsewhere, for example in the stage in which they themselves were once the 'glorious men' mentioned in the sixth chapter of Genesis,

they correspond tout court to the 'original, powerful and divine, androgynous race' of the paradisiacal golden age.

But the Demiurge is not such unless placed in relation to a raw material to be shaped. As we said above, this material, which corresponds to the 'earth' used by God to mould Adam in the second chapter of Genesis, is that which in the meantime came into being precisely with the contemporary fall of Lucifer. Even in the extra-biblical sphere, there are significant analogies regarding the origin of this primary basic element. For example, according to some versions of Greek mythology, humans were created using the ashes of the Titans struck down by Zeus at the end of the 'Titanomachy'; Strictly speaking, it should be noted that this violent episode should only be placed at the end of the primordial age (the Satya Yuga, in Hindu terms) and inaugurate the Olympian reign which, following that of Kronos, traditionally marks the transition to a phase characterised by the alternation of the seasons. However, as Ugo Bianchi also noted, in the myth, the reference to 'Zeus' is very often entirely generic and therefore may refer to events prior to his actual advent. We believe this to be analogous to the 'Sons of God', who appear in the sixth chapter of Genesis but, as we have seen, could (also) represent events that occurred much earlier. Mircea Eliade also recalls other myths, of Mesopotamian origin, in which the raw material from which man will later be made is, here too, of a demonic nature: this is the case of the blood of Kingu, who in ancient times was one of the first celestial gods but then became the leader of the faction of Demons, and whose analogy to the figure of the fallen Lucifer seems to us therefore rather clear. Now, however, the Demiurge expresses the 'positive' aspect, fully in accordance with the Principle, appearing as its mere instrument for anthropic-cosmic creation: in this view, he corresponds to 'Ruach', the divine breath (also comparable to the Hindu 'Hamsa', Brahma's mythical swan-vehicle, to which we will return later) which, acting on primordial matter, constructs the immortal *Adam Ha-Rishon*, the 'principle' of what will later become sentient man. But the presence of the aforementioned material element now places the demiurgic intervention at the level of manifestation which, to use Guénon's categories, is 'formal' or 'individual', although in our opinion still 'subtle' and not gross: taking the bisexual Androgynous as a model, the underlying Adam of the second chapter of Genesis is then shaped, who, not surprisingly, Leopold Ziegler recalls as still being 'unique of his kind and unpaired'. For Titus Burckhardt, this 'breath of life', itself made up of subtle matter, belongs to the intermediate world between Heaven and Earth, a 'wind' which – also associated with Mercury – carries the spiritual 'germ' in its womb: with respect to the transcendent Principle, it therefore performs a *passive and receptive* function, just as it receives and 'assumes' the androgynous image. In this perspective, Evola points out that in the Gnostic sphere, the world of the Demiurge has a feminine character (we mentioned the characteristics of Sophia-Zoe above), of which 'mercuriality' is undoubtedly a distinctive feature. But the soul world – 'serpentine' – can assume, depending on the point of view from which it is considered, the attributes of Essence or those of Substance, which, as Guénon points out, gives it a semblance of 'dual nature'; and, therefore, the demiurgic power also appears, at the same time, *active and formative* in relation to the complex of the underlying formal manifestation in all its extensions. This concept, with regard to the particular case of anthropogenesis, is probably summarised by the idea, again originating from Gnostic currents, that the Demiurge created both the human body and its subtle form, referred to as Psyche. Therefore, due to its intermediate position and the complex interplay of refractions and functional overlaps already mentioned, it is the Demiurge itself that somehow represents the Soul of the ternary composed of the overarching androgynous archetypal image, symbolising the 'Spirit', and the underlying earthly Adam, which is the 'Body'; as we said, however, this 'body' consists of a substantial element that

In Adam Ha-Rishon, it is defined as fine "dust" and cannot yet correspond to the current, solidified form.

In fact, biblical exegesis has often focused on this 'dust' and its use in the creation of Adam in the second chapter of Genesis, and it has been significantly observed by many that this shaping cannot be understood (at least not yet) in the sense of the physical element of man. In fact, there are rather precise references to the use not of the coarse and 'thick' part of the earth ('adamah), but of its lighter state ('afar): that is, the purer and 'less material' element of matter itself, which according to the Talmud was taken from the centre of the world, on Mount Zion. For Jakob Bohme, the substantial part of Adam, the 'virginal man' moulded in the perfect image of God, was in fact the 'paradisical earth' (a trait that, surprisingly, appears almost identically among the Dogon of Mali), earth that in him takes on a 'quintessential' value, traditionally associated with the element 'Ether'. For Schuon, too, it is the ether itself – the fifth element – that in fact represents primordial man, Man as such, and this 'subtle protomatter' constitutes the starting point of the corporeal world, which extends without interruption from the most subtle and intangible states to the most opaque, dense and heavy ones. René Guenon recalls how ether, the element in which the action of the guna Sattwa is expressed to the highest degree, represents, in its order, the principal 'non-manifestation' and cosmologically the idea of the Centre, while, in relation to the corporeal world, it constitutes the most immediate principle through the other four classical elements (Air, Fire, Water, Earth); in the state of primordial undifferentiation, Guenon also points out that ether potentially contains all bodies and its very homogeneity makes it capable of receiving all possible forms in their various modifications.

But the French metaphysician also recalls how, in Hinduism, ether corresponds to the primordial caste Hamsa (whose name is similar to that of the swan and the divine breath, already mentioned above), or rather the first unified 'race', which Julius Evola also recognises as preceding any subsequent differentiation. The clearly golden characteristics of this original super-entity, linked to the first great year of the Manvantara – and of which none of the current human populations can consider themselves direct and exclusive heirs – were such that Hamsa, from the point of view of the traditional castes, presented a situation of perfect balance of the three gunas, while at the same time synthesising, at a higher level, the functions of the two most important castes below, namely the priestly (brahmana) and warrior (kshatriya) castes.

These two powers, in the mythological context of Roman tradition, are again recalled by Guenon and summarised in the unified figure of Janus who, as we have already noted, reigned in a period prior to that of Saturn; Emblematised in the symbols of the boar (priests) and the bear (warriors), according to other authors they were dominated and harmoniously reconciled by the two-faced deity, before their separation/polarisation, which took place at a later date (the significance of which will be explored in more detail later).

In Greek mythology, a similar memory of this primordial and unified phase, in addition to the aforementioned Platonic Androgyne, is represented by the first of the five races reported by Hesiod, namely the golden, blessed and immortal race, which at the end of its cycle was transformed into a group of Epictonian demons (but not in the negative sense conveyed by Christianity); these were entities that, having become invisible to the men of subsequent eras – but not forced to dwell underground – are described as having characteristics that are certainly benign and, in some ways, 'protective' towards a more recent 'ordinary' humanity. Julius Evola identifies them with the Veglianti we have already encountered, evidently also considered not in their 'infernal' aspect, but in their positive one.

According to various scholars, including Ugo Bianchi, the memory of this first Hesiodic humanity overlaps and resembles that mentioned in the mythological tradition centred on the Titan Prometheus, who, according to some versions, was also its creator, thus assuming the fully demiurgic characteristics described above. It has been noted that this Promethean humanity appears in fact formless, prototypical and 'non-terrestrial', subject to conditions of existence clearly different from those of today; but it will be Prometheus himself, intermediary-separator with the higher gods, who, through his often clumsy and fraudulent acts, will create a whole series of consequences that will ultimately lead that still mythical humanity to its current situation. From an indistinct existence and a life in common with divine entities, separation and the definition of respective roles will then come about in the encounter at Mecone; after this crucial event, as punishment for the Titan's subterfuge, the higher deities will send Pandora – the first woman – to man, further confirming the fact that Promethean humanity lived in a condition probably similar to the androgynous one already described elsewhere.

Ultimately, based on the evidence gathered, what conclusions can we draw about the first Great Year of our Manvantara?

In our opinion, the most important is that depictions such as Adam moulded from fine dust, the chaste Hamsa made of ether, Hesiod's first immortal race, the formless Promethean humanity, etc., represent different images to define the same underlying reality: that of a humanity – if we can already define it as such – not yet physicalised according to today's standards and therefore practically impossible to find in the form of fossil remains. Remains which, in fact, in the period between 65,000 and 52,000 years ago, are either non-existent or highly controversial.

From the primordial, prototypical and androgynous unity of the first Great Year, we will then arrive at the male-female duality: undoubtedly, this will constitute – while remaining within the Satya Yuga – one of the most discontinuous passages in the archaic history of Man, together with the advent of the second Great Year of our Manvantara.

We intend, in the near future, to outline, as far as possible, a more detailed analysis of this important phase of our journey.

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Demiurge and the negative possibility: the fall

In the previous article, 'The Pole, Incorporability, Androgyny', we mentioned two points that seemed particularly significant to us in the first chapter of Genesis, namely the concept of 'the image of God' and the theme of the androgyny of the first Man. However, as is well known, there are several other anthropogenetic elements that are also discussed in the second chapter, which raises the question of the reasons behind what appears to be a narrative repetition.

Without wishing to go into the various studies aimed at understanding the reasons for this on a philological and literary level (such as those based on the styles of writing in the Old Testament and the methods of composition of a material that must have been quite heterogeneous in origin), here we are primarily interested in attempting to grasp, as far as possible, the deeper realities hinted at in the written letter, also in the light of other traditional sources.

One consideration that we found particularly interesting regarding the nature of the gap between the first and second chapters of Genesis is that of Jakob Bohme, who interpreted it as the temporal (or a-temporal?) space during which the fall of the angel Lucifer occurred, an event which also led to the creation of matter.

The fall of the angel and the 'diabolical' action he carried out – from the Greek 'diaballo', meaning roughly 'he who divides, who stands in the way' – implies the entry into the field of the ambivalent demiurgic figure who, as Guenon recalls, produces first and foremost 'division', a situation from which none of us can now escape, as he is in fact the 'Prince of this world'.

Below, we will therefore attempt to develop a series of considerations regarding the mythical figures involved which, as we shall see, often seem to merge and overlap with one another, carrying out seemingly contradictory and ambivalent actions.

The starting point that we believe should be emphasised in any case is that there is the possibility of a dual perspective.

The first, as we saw in the previous article, relates to a primordial and unified consciousness, where subject and object, principle and manifestation are not distinguished, and a Man – an androgynous Adam – clearly very different from the current one, still retains intact and innate the spiritual faculty of 'intelligere', or grasping truths and phenomena 'from within', without the need for any sensory mediation. To Be and to Live the Whole simultaneously, if we may be allowed this synthesis.

The second, specific to our current and ordinary condition, is instead the separative subject-object view or, cosmologically, Principle-Manifestation: on this plane, therefore, the perspective of a supreme and transcendent Principle emerges, whose image is constituted by the Primordial Androgyny, which in practice is the highest aspect of its manifestation. Mircea Eliade recalls that the primordial and androgynous state was that which preceded 'individualisation' and therefore, if, using the categories taken from Guenon, we interpret this term as synonymous with 'formal' manifestation, then the Androgyny can be understood as pertaining to 'informal' manifestation, analogous to

in Christian terms, to the angelic one, of a universal and 'supra-individual' nature. This image appears androgynous but also, as in a game of optical refractions, in turn 'principal' in relation to the lower levels of manifestation itself. If now, as a result of the aforementioned 'demiurgic division', with the relative and inevitable dual perspective to which we must submit, we place our observation from the point of view of manifestation, the First Principle is understood only as one of the two poles of Being (for example, depicted in the Hindu pair Purusha – Prakriti, or also, respectively, in the Centre and Circumference of the figure of the Circle), and therefore this view brings with it the correlative definition of an intermediate 'space', so to speak, and the related possibility of its double actualisation. This dual possibility is pursued 'simultaneously' and atemporally by the demiurgic power, because otherwise it would not appear 'ambivalent' from an external observation, such as ours. Or we can resort to another representation of this concept: one 'aspect' of the Demiurge follows one path, the other 'aspect' follows another, itineraries that are obligatory and inherent to this level of existence which, we repeat, must necessarily be subject to the dual perspective. To make a comparison in the 'microcosmic' realm (but we think the analogy is relevant), this also happens within Man, as A.K. Coomaraswamy points out, in the relationship that is established between the immortal, central and principal Self and the whole series of 'breaths' (the 'Maruts') that depend on it and correspond to the faculties of sight, hearing, thought, etc., which make up that extremely heterogeneous structure that is, ultimately, our 'soul': that is, the Maruts can obey the Principle that governs them, but they can also rebel against it. In the same vein, in our opinion, is what Jakob Bohme considers to be the ambivalence of the Serpent – a typical demiurgic figure – which has among its possibilities both that of appearing as a heavenly virgin and that of being a symbol of malignant femininity. Julius Evola also provides food for thought in this direction when, for example, he recalls that some Celtic legends identified the divine 'Tuatha de Danann' with angels who fell or descended from heaven with the Grail: spirits condemned to fall to earth because they were guilty of following Lucifer or because they remained neutral at the time of his rebellion. Well, one Celtic source defines the Tuatha de Danann, significantly and simultaneously, as 'gods and false gods', while other Christianised Celtic texts do not hesitate to define them as 'demons'.

Ultimately, Ugo Bianchi reminds us that the figure defined in ethnological studies as the 'demiurge-trickster' should not be confused with or reduced to a purely destructive and diabolical being, but rather a character who presents 'Promethean-Epimethean' aspects: he is remarkably ambivalent, often malicious and driven by a spirit of rivalry, but he is also credited with elements of human existence and culture that are essential and indispensable today.

Here, then, is a brief outline of what we believe may have been the 'two paths' simultaneously taken by the Demiurge: one is the 'negative' path, where he does not recognise himself as the image of the Principle and looks only 'separately' at himself, falling. The other is the 'positive' path, in which he does not turn away from the Androgyne, recognises it as the direct image of the Principle and, identifying with it, takes it as a model and becomes an instrument for working in matter, as we shall see later.

Let us pause for a moment on some aspects related to the 'negative possibility' of the Demiurge.

René Guenon recalls that God commanded the angels to worship the primordial and prototypical Being – who in Islamic tradition is the Universal Man – in his form, also defined here as spherical, representing total manifestation; but, as we have already said, and as Titus Burckhardt also emphasises, the Universal Man is not really separate from God because he represents his face in all creatures. The rebel therefore refused to worship the divine image that was in Adam, even though he participated in that totality, since Bohme recalls that angels also have human form, represented in the most supreme way by the most beautiful, Lucifer. His 'envy', as recalled by Coomaraswamy, and his consequent insubordination, therefore take the form of an act of pure negation, of refusing to accept conformity, despite being part of that 'All' made 'in the image and likeness of God': Lucifer therefore acts as one who does not admit to belonging to a given order of Manifestation and refuses to obey a role assigned to him in the cosmic economy, preferring instead to assert his own illusory individuality.

But when Lucifer chooses his distinctive existence, not subordinate to the First Principle through the divine image, he can only fall.

With regard to Lucifer's envy of Adam, Coomaraswamy proposed an interesting 'microcosmic' correspondence between Adam and the Spirit and between Satan and the Soul, representing the latter, within the Spirit-Soul-Body triad, the middle part (analogous to the Greek Psyche), which Guenon reminds us belongs to the domain of formal or individual manifestation, albeit 'subtle' and not coarse like heavy corporeality. In fact, a similar idea is also present in the Koranic text, in that the refusal of the angel called Iblis to bow down before Adam determines his fall and transformation into a 'Jinn', or a being of the category of 'Genies', immaterial entities that Titus Burckhardt points out as belonging to the intermediate psychic world.

But the 'diabolical' action, in addition to being fraught with consequences on a cosmological level, also prepares the conditions for the subsequent fall of humanity on an anthropological level. It is no coincidence that Honorius of Regensburg, Leopold Ziegler and Martin Lings describe the downward movement as a process that develops in stages and ends with the definitive event of the irreversible loss of the Edenic paradise (and within which, not surprisingly, the Serpent is one of the creatures already present there).

According to traditions following Christ, collected and commented on by various authors, including Julius Evola and Mircea Eliade, the rebellious angels are likened to the 'sons of God' or 'sons of Elohim' (and, in this interpretative context, certain Syriac-Hebrew literature also identifies the fallen angels with the enigmatic 'Watchers'), who joined with the 'daughters of men',

an event that is narrated in Genesis in the sixth chapter; Elsewhere, Evola identifies the rebellious angels with the Nephelin (Giants), the Hellenic Titans and, again, 'those who watch' with the men who were once 'glorious' (also mentioned in the sixth chapter of Genesis), interpreting this 'glorious' phase as the golden age and primordial androgyny. Evola's interpretation therefore superimposes the various actors on the scene, emphasising the fundamental unity of these entities, which are evidently narrated in various traditional sources according to different aspects and perspectives, but which can never be completely separated from one another.

However, in this context, one wonders who the 'daughters of men' correspond to, since humanity in its current form does not yet exist.

To this question, Evola replies that these feminine entities can be interpreted as having the same power as the rebellious angels, a power that can be etymologically linked to the material 'potentiality' – traditionally always feminine – contained within them; a materiality that, however, most likely still belongs to the 'subtle' level of manifestation, since even according to Guenon, the 'Watchers', corresponding to the rebellious angels, are entities that belong to the intermediate world. Thus, the union of the sons of Elohim with the daughters of men is one of the possible representations of the progressive materialisation of the subtle and incorporeal Adamic entity: in fact, Frithjof Schuon also reminds us that the primordial age was such precisely because of its continuous openness between the high and the low, because of this uninterrupted communication with the subtle world, during which phenomena of this order could therefore easily occur.

Although it is narrated only in the sixth chapter of Genesis, which takes place after the expulsion of humankind from Eden, it is therefore likely that this union may also concern, on a different ontological plane, i.e. on a 'subtle' level, situations at the beginning of Manvantara; but this does not mean that the event could not have been reproduced at a later date and on a lower level, this time, however, between different actors, albeit in some way corresponding to the initial ones. In fact, as a general method of analysis, it has been noted that in traditional studies, one must always bear in mind the law of analogy, which allows for a certain polyvalence of symbols and their interpretability on multiple levels, as well as the possibility that a particular element may be taken as a prototype for a larger whole (or, conversely, that one may proceed by analogy from the more general case to a more specific and particular one).

This is therefore the 'negative' path of the Demiurge, in which – to summarise – the Angel does not recognise the image of the Principle and, following an 'egoic' impulse, turns to/joins with his own power, which is connoted in a 'feminine' sense. Here, this clearly corresponds to Lucifer, who thus falls to a lower level of manifestation, now of an 'individual' order, that is, subject to the binding condition of 'form', even if of a 'subtle' level: that is, pertaining to that sphere which, although not yet corporeal and completely densified, is no longer of a spiritual order. In this intermediate realm, Lucifer thus becomes a demonic entity, and his fall simultaneously generates the world of matter, in all its extensions, which will be taken up again later.

However, on the margins of the Demiurge's negative path, we believe it is appropriate to dwell for a moment on the theme of the union of the 'sons of God' with the 'daughters of men'.

As we know, this encounter traditionally leads to the origin of the 'Giants': however, since it must be said that, in general literature, these entities have been interpreted in the most diverse ways, it is legitimate to ask ourselves now who could have corresponded to them from a historical-anthropological point of view.

In our opinion, a useful starting point for attempting an answer may indirectly come from Frithjof Schuon's observation that Lucifer's refusal to bow down before Adam may have led to the early creation of a 'parodic' form of man; the perennialist thinker refers to the monkey, but we believe that the concept could also be extended to subhuman anthropoid forms that the evolutionary view erroneously considers to be the basis from which current humanity has evolved.

Other episodes handed down in the traditional corpus of various peoples may also point in the same direction, such as the one mentioned by Ugo Bianchi, present in Native American mythology, where the Coyote (who plays a demiurgic role) attempts to imitate the Deity who created man, but only succeeds in producing deformed beings. Schuon also notes the remarkable similarity between another Amerindian myth, in which the Great Spirit created man in successive stages, but each time destroyed what he had done previously because it resulted in abnormal creatures, and the Hindu Saura-Purana, where it is noted that in the auroral phase of each new creation, the lowest forms of life emerge first, deriving from 'tamas'. Tamas is in fact the lowest of the three 'gunas' (the fundamental qualities constituting manifestation in the Hindu Samkhya philosophical system; the other two being 'rajas' and 'sattwa') which, according to Evola, characterises all that is inert potentiality: probably the same potentiality inherent in the 'feminine' that determined the Luciferian fall and whose dark side is represented by the theriomorphic and monstrous creatures that in myths are always placed in the dawn of time. For his part, Julius Evola adds that subhuman anthropoid organisms represented the 'first defeated' in the anthropogenetic process, as populations that appeared 'degenerate' from the outset because they were overwhelmed by these 'animal potentialities' that primordial Man carried within himself.

Some other authors have also observed that the mythical Giants could correspond to specific Neanderthal populations, as the word 'giant' should in this case be interpreted not in a literal sense, but rather to emphasise concepts such as strength and courage (or, perhaps, even close to 'brutality' or 'elemental force'?), since in Greek the word is expressed by the term 'kyklops'.

We note, however, that an interpretation of the Giants in a 'subhuman' key – at least in this context and without necessarily having to exclude a different one (for example, the one proposed in our first article 'The end of the primordial age and the

Fall of Man' in relation to Cro-Magnon man) – could perhaps also provide an explanation for the reference, which has always remained rather obscure, in the sixth chapter of Genesis, which reads: 'There were giants on the earth in those days, and also afterwards...'; that is, when the episode of the union between the sons of God and the daughters of men is placed on a more recent and post-Edenic chrono-ontological plane, the biblical 'antecedent' Giants would represent, in this case, the result of the union that had previously taken place, as hypothesised above, at the beginning of Manvantara and on the 'subtle' plane. Finally, this interpretation could also have some connection with the frequent myths, which are in fact rather paradoxical, as also pointed out by anthropologist Massimo Centini, of subhuman beings historically preceding the current humanity, who nevertheless seem to have been particularly skilled in the magical arts, at least in the crudest techniques of manipulating natural forces; In other words, we should not rule out the possibility that some 'operational' rudiments were transmitted by the rebellious angels to their imperfect descendants – and perhaps preserved at a low, 'witchcraft' level – which nevertheless represented a very early cultural stratification, later indirectly passed on to our Sapiens ancestors. Angelo Brelich, perhaps in relation to this possibility, refers to the simultaneously superhuman and subhuman nature of the Trickster figure, while, on the other hand, it seems noteworthy and convergent in the same direction that, for example, in medieval art, depictions of men with marked semi-animal characteristics were often associated with Satan.

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From the twilight of the heroes to the beginning of the Kali Yuga: the great floods



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In the previous article ([‘The Ancient Roots of the Indo-Europeans’](#)), we made some observations about the ethnogenesis of our linguistic family. We also saw how it probably constituted the most consistent, though not the only, nucleus of the White Race, a lineage that in mythical terms has been identified with the Heroes of Hesiod and, according to a fivefold perspective of the Manvantara, had its period of predominance in the Fourth Great Year (from about 26,000 to 13,000 years ago).

However, as Evola reminds us, it is also true that from a spiritual point of view, not all heroes are destined to become immortal and escape the grim fate of Hades: hubris and arrogance are ultimately always latent and potentially operative in the act of distancing oneself from divine law (some heroic factions, in fact, were affected by this earlier, as has been hypothesised in the case of the Hamites) and will in any case later lead to the definitive conclusion of the entire heroic cycle.

If, accepting Frithjof Schuon's ideas, there is a basis for the association between the White-Heroic Race and the element of Fire, then we can well understand Zeus' intervention in unleashing a watery Flood to counteract the excess of fire that at a certain point seemed to be cosmically out of control. Given the radical opposition between the two elements, this event must have been particularly traumatic, perhaps comparable to the 'Fall of Man' that ended the Satya Yuga and separated the Second from the Third Great Year, governed respectively by Air and Earth, which are also opposed; whereas, as Vernant observes, relative continuity was maintained within the Gold-Silver and Bronze-Hero pairs, within which presumably less significant breaks occurred. In any case, from this moment onwards – about 13,000 years ago – the Fifth and last Great Year of the Manvantara began, characterised by the prevalence of the element Water and which, in anthropological terms, seemed to be linked to two specific events.

The first – in the Eurasian west – was the definitive confirmation of the fusion process begun in late glacial times by the boreal Whites, who almost 'blended' in contact with the western Red tribes (the Fir Bolg of Celtic myth, or the Vanir of Norse myth); a process that began after the end of the mutual conflict phase and, in my opinion, led to the emergence in Atlantic and European lands of more varied European subtypes than the more distinct and ancient ones, which were basically attributable either to the heavy Cro-Magnon line or the lighter Comb-Crest line. An example of this is perhaps the Oberkassel man, who is sometimes considered an evolved form of Cro-Magnon, but by other researchers, on the other hand, a cross between him and the distinctly shorter Chancelade type; the latter, in turn, is classified as a gracile variant of Cro-Magnon, while elsewhere it is more closely associated with the Combcapelloid line, perhaps also a precursor of the later Ofnet types and, through Chancelade, even of the Eskimoids, generally highlighting the presence of intermediate types between the two Palaeolithic lines. Perhaps this fusion, in addition to ethnic-racial terms, also had significant repercussions on a spiritual level with the acquisition by heroic and Indo-European peoples of syncretic cultural forms which, for example, would have characterised the Tuatha de Danann of the North Atlantic Mo-Uru as 'People of the Goddess' (a reference by Wirth that Evola does not seem to contest); or

from the entry, mentioned in Norse mythology, of the most eminent Vani into the community of the victorious Aesir – corresponding to the Celtic Tuatha de Danann – with the absorption of a host of female deities whose presence is otherwise difficult to explain within a male pantheon, reflecting an ideology that must initially have been distinctly patriarchal.

The second event – in the Eurasian East – probably led to the definitive stabilisation of the morphological characteristics of the Yellow Race, which Schuon connected to the element of Water and which, not surprisingly, during the Fifth Great Year acquired a numerical consistency and an expansive capacity in the north, centre and south of the Asian continent never before seen in its history. It is true, as mentioned above (article The oldest racial characteristics), that some Mongoloid traits seem to be recognisable in the Sungir finds (near Moscow) from about 22,000 years ago and also, dating from a perhaps slightly more recent period, in those of Minatogawa (Okinawa, Japan); however, the impression is that these are still embryonic characteristics, present on a limited scale and not yet fully stabilised, if it is true that some authors have noted, for example, that the Chinese skull of Ciu Cu Tien, dating back to around 15-20,000 years ago, shows no resemblance to present-day Orientals but rather to Native Americans, the Ainu or Europoids (in particular the 'Pre-Europoids' according to Biasutti). Even the Palawan find in the Philippines, dating back 22-24,000 years, shows more affinity with more southern forms than with current Mongoloids, so much so that it has been considered Proto-Australoid or Proto-Austrmelanesoid. In Nicholas Wade's opinion, therefore, Mongoloid specialisation did not appear until 10,000 years ago, if not even later: for Grottanelli, only in the Neolithic period, and for Biasutti even later, in the Chinese Chalcolithic period. In any case, even taking the oldest dates (Sungir and Minatogawa), we are still very far from the hypotheses of Gaston Georgel who, from a cyclical-traditional point of view, postulates the emergence of the Yellow Race as early as 52,000 years ago, inaugurating a period of predominance that would have covered the entire Second Great Year of the Manvantara, i.e. until 39,000 years ago; it would seem more accurate to place the period of greatest expansion in the Fifth Great Year, or at least its most recent 'Neo-Mongoloid' form, which differs from a vast stratum of older, mainly North Asian populations, such as the Chukchi, considered 'pre-Mongolian' and in whom the oriental characteristics are much more subtle. It is quite plausible that the Mongoloid variety arose in a central-northern Asian area as a particular adaptive response to the harsh late Palaeolithic environment, albeit in a direction clearly very different from that of the White and north-western races, perhaps marked by a less continental climate. However, it cannot be ruled out that its genesis was also influenced, more markedly than in European populations, by a hybridisation factor with foreign populations, which Evola identifies as southern races, but which more recent research has linked to the contribution of non-Sapiens groups: genetic analysis seems to indicate a two-stage hybridisation process, in which Neanderthals first hybridised with a large part of the still indistinct Eurasian Sapiens, and then, on a second occasion, only with those who would later give rise to the eastern populations. Furthermore, we must not forget the influx from another non-Sapiens population, the Denisovans, who, in addition to reaching significant percentages among the Melanesian populations of Oceania and Papua New Guinea (around 6% of the respective genetic heritage), also have significant traces in East Asia.

Therefore, the birth of the Yellow Race, or at least the beginning of its period of rapid expansion, must have coincided with the unleashing of the element of Water, which approximately 13,000 years ago concluded the Fourth Great Year with the episode of the 'Great Flood'. Evola points out that the memory of this climatic catastrophe is found in a very large number of world populations (Iranians, Mexicans, Mayans, Chaldeans, Greeks, Hindus, Atlantic Africans, Celts, Scandinavians), to which we can also add the 'sub-areas', i.e. neither Semitic nor Indo-European, of the Near East (e.g. the ancient Hurrians and Urartians), as well as more northern peoples such as the Eskimos and various Uralic peoples (Samoedi, Voguls and Ostyaks). This event has also been confirmed by current science, which notes that between 16,000 and 7,000 years ago, the level of the oceans rose by 120-130 metres, submerging vast areas across the globe, including, for example, the enormous 'Sunda Shelf' in Southeast Asia. In particular, it seems very likely that the flood catastrophe was not a single event, but involved several episodes which, according to Herman Wirth, led to the gradual submersion of the Atlantean continent in the western part of the globe: on the first occasion, conservatively estimated to have occurred between 15,000 and 12,000 years ago, perhaps its largest part, the central-southern part, was affected, leaving the northernmost area, Mo-Uru, still above water, which, as we shall see, sank only a few millennia later. More precisely, in palaeoclimatological terms, the late glacial period saw the three phases of the Dryas cold stadial interspersed with the temperate interstadials of Bolling and Allerod, before the definitive end of the Pleistocene and the beginning of the current interglacial phase known as the Holocene; all this, of course, resulted in a significant series of migratory movements. In fact, during the Bolling period, human groups of the

Amburghian culture, linked to the western Muddalenian, occupied the vast plain between Great Britain and Poland, but the second period of the Dyas saw a worsening of climatic conditions and the migration of these groups southwards towards France. The new warming linked to the Allerod interstadial led to the repopulation of the Great European Plain by groups from the 'bladed blade' complex, ultimately attributable to the broader Muddalenian phenomenon. The third and final cooling of the Dryas was the last Pleistocene episode, during which the groups of the blade-backed complex were replaced by those of the Bromme-Lyngby culture (which occupied Sweden and Denmark during the Allerod), better adapted to life in the tundra. scattered between Belgium and Russia, they were characterised by the use of pedunculated points and throwing weapons for reindeer hunting and are associated with cultures such as the Swiderian and Ahrensburgian. In addition, as a result of all these climatic variations, there were at least three distinct 'floods': episodes of rapid glacial melting with sudden rises in sea level are thought to have occurred around 14,000, 11,500 and 8,000 years ago (the latter particularly affecting areas such as Greenland, Denmark and the North Atlantic), and obviously also encouraged the displacement of various Palaeo-Mesolithic populations.

Among the many authors who have dealt with the Atlantis myth, particularly interesting were the considerations of Lewis Spence, who believed that several waves of humans had left the western continent, including one linked to the Magdalenian culture and another more recent, now Mesolithic, linked to the Azilian culture of 11-12,000 years ago, which brought the ancestors of the Iberians to Spain and north-western Africa. As far as Europe is concerned, in the previous article we had already seen how the Iberian language was probably an intrusive superstrate that arrived on top of an older, already Indo-European base, thus confirming the idea that, at least in part, non-Indo-European populations should no longer be considered, as in traditional theory, necessarily pre-Indo-European but rather peri-Indo-European. In fact, this is only partly true, precisely because I believe that an even older stratification should still be linked to the Sino-Denno-Caucasian superfamily, of which Basque and the North Caucasian languages are the modern remnants; but also because it is likely that the previous Magdalenian migration divided into a North Mediterranean branch, which would have brought the first Paleo-Indo-European wave to our continent-Indo-European wave to our continent (and not, as Vennemann argues, languages of the 'Vasconic' stock) and a southern Mediterranean branch that would have brought other types of languages to North Africa, at least *contemporary* with the first Indo-European, thus supporting the idea of a non-unitary ethnos linked to this late Palaeolithic culture. The southern Mediterranean branch is perhaps related to what in Celtic mythology are the 'Anarian' peoples of Partholon: ultimately, they too are of distant and indirect boreal and Japhetic-Nostratic descent, although peripheral to the more cohesive Nemadian-Eurasian sub-group (which also includes Indo-European), hence the similarity of various place names found among the Egyptians, Caucasians and Semites. It is significant that in the Western Sahara and North Africa, Leo Frobenius found an impressive series of rock graffiti extremely similar to the paintings of the Franco-Cantabrian Magdalenian, which, however, would obviously not testify to the entry of Indo-European languages, never attested on the southern shore of the Mediterranean; hence the interesting note by Ignatius Donnelly, who believed that Atlantis was not only the point of origin of the Indo-Europeans, but also of other language families, including the Semitic one, which is in agreement with Guenon and the idea of a Western origin of the relative tradition. These would therefore have been populations that would necessarily have had to follow the route of the southern shore of the Mediterranean in their movement towards the East. as a result of the fact that Afro-Asian languages have never been attested in Europe, the hypothesis would perhaps also be confirmed by archaeological evidence, which would indicate a late glacial repopulation of northern African and Middle Eastern areas after the depopulation that occurred in the Second Pleniglacial. This picture would seem to be consistent with Theo Vennemann's hypothesis that the original homeland of the Semites was not located in one of the many sub-locations proposed for the Middle East (the Levant, Arabia, the Caucasus, Mesopotamia) but in north-western Africa and, to a certain extent, also with those of Allières, who attempted to link Basque to Berber and Afro-Asian languages. This is despite the fact that the previous article took a different line, namely that of a pre-Indo-European substrate which, as Villar points out, there is no evidence to suggest was continuous and homogeneous: something that Devoto suggests, for example, through the idea of an older Basque-Caucasian linked to a mainly Euro-continental world, and another layer that is clearly more southern and connected to the more nuanced concept of 'Indo-Mediterranean', a *trait d'union* between the Near East and, above all, Africa and Spain. In fact, both Evola and Guenon, after the end of Atlantis, postulate a great West-East migratory current which, as far as the southern Mediterranean route is concerned (therefore outside the field of Aryan languages), would have reached Syria and Egypt but would have continued even further, to India (if not China, where Evola recalls the remains of an ancient civilisation with Demeter-Atlantis features, similar to that of the Maya) with significant similarities that Acerbi points out between the Hamitic and Dravidian worlds. In India, this colonisation is perhaps linked to the 'cycle of Ram' or Ramachandra, the seventh avatar of Vishnu and associated with the arrival of agriculture, a migration that would have overlapped with that of the previous Dasyus, peoples of yellow and black race. Anthropologically

would have brought a 'proto-Mediterranean' type to the east, dating back to the Natufian culture of the Palestinian Mesolithic period and present in large numbers from the Aegean to the Indus and from the Caspian Sea to the Gulf of Oman, passing through Iran and Pakistan; here, in fact, it must have represented the basic physical type of the Mohenjo Daro civilisation, and further west it would have settled in a period clearly prior to the arrival of the Sumerians in southern Mesopotamia. From a cultural point of view, Evola also points out that John Woodroffe (alias Arthur Avalon) had told him that 'the East owed its magical-active aspects (...) to a non-Aryan and pre-Aryan influence from the West', while from a linguistic point of view, this movement introduced the Dravidian languages to the Indian subcontinent, whose point of origin has been hypothesised to be in the eastern Mediterranean (specifically Crete and the Aleppo area in Syria) and which have been linked, more or less directly, by both Trombetti and Greenberg to the Elamite language of southern Persia. However, this heterogeneous mixture of 'Anarian', Elamite-Dravidian, Hamito-Semitic and perhaps 'Subarian' peoples (the aforementioned Hurrians and Urartians) probably maintained a certain degree of kinship with some Caucasian groups (in one diagram, Trombetti, for example, represents the Elamites in an intermediate position between the Caucasian and southern Hamitic peoples), perhaps especially in their 'Kartvelian' branch, of which Georgian is today the most widely spoken language, and which Greenberg significantly links in particular to the Afro-Asiatic family. And it is perhaps no coincidence that the name 'Iberia' seems to be well attested in the same Caucasian area, suggesting a remote connection that all these forms may have had, more or less directly, with a much more western area.

This diverse array of languages and peoples, ultimately traceable to the Atlantic-Western world, maintained a substantially unchanged ethnic framework, especially in North Africa, the eastern Mediterranean and the Middle East (the Cretans and Phoenicians, for example, were also referred to as the 'reds'), probably because they were affected to a much lesser extent than most of our continent by that last 'transversal' and 'late Indo-European' wave of migration that Evola reports as having moved from the north-west to the south-east, reaching as far as India and originating in a North Atlantic area near Ireland. As mentioned above, this area had in fact remained above water for several millennia after the first, and most devastating, flood cataclysm that had submerged most of Atlantis and ended the Fourth Great Year of Manvantara; already in the previous article 'The Second Pleniglacial...' we saw that it must have been an area located between the Ireland-Scotland line to the south and Iceland to the north, therefore approximately where the Faroe Islands are now located or, a little further south-west, near the islet of Rockall. A North Atlantic area reported by several authors as having emerged in ancient times and which, probably due to its relatively northern latitude, was confused in Greek mythology with the truly primordial centre of the Manvantara – i.e. the polar Tule – to the extent that it took on the same name; Furthermore, as Acerbi points out, it was also mentioned by later authors with the misleading name of 'Hyperborean Atlantis', which easily led to the overlapping of this phase, now falling within the Fifth Great Year, with the much more ancient times at the beginning of the Satya Yuga. The Iranian myth, on the other hand, reports more accurately that this area represented only one of the first stages in the Aryans' descent southwards, and Herman Wirth believes that the North Atlantic stopover corresponded to the land mentioned in the Avesta as 'Mo-Uru'. It was therefore from this north-western sector – and not, Acerbi points out, directly from the more ancient northern sector, as Guenon believes – that, after the first 'universal' Flood, the flow that overlapped the previous 'horizontal' wave arriving from the west came to Europe; a land that for the Celts was the lost Avallon, whence came the mythical people of the Tuatha de Danann (of whom we have already mentioned the possibility of an interpretation on different ontological levels), who, according to Evola, also came from the north-west and anthropologically corresponded to the old Cro-Magnon stock, in my opinion, in its depigmented and more northern branch.

However, as the Celts also recount, the North Atlantic area itself was also hit by one or more floods (a memory, therefore, that Evola points out as clearly oceanic, no longer Hyperborean-glacial), which probably occurred, according to some palaeoclimatological and stratigraphic evidence, around 11,500, 8,000 and perhaps even 7,000 years ago, with the definitive separation of the British Isles from the European continent. Hence Guenon's indications that, compared to the Atlantic-Western 'Great Flood' of about 13,000 years ago, these events corresponded to later cataclysms of lesser magnitude, as well as being remembered in Hellenic tradition as the Floods of Deucalion and 'Ogyges'; With regard to the misunderstandings that have arisen around the latter location, I refer to the relevant information kindly provided to me by Prof. Ernesto Roli and reported in the previous article 'The northern branch of Man between the North-East and North-West', emphasising that where the term Oigia is used in this particular context, it should ultimately be understood as referring to the North Atlantic land, i.e. what was defined as Avallon by the Celts, Mo-Uru by the Iranians in Herman Wirth's interpretation, and Tule – but in its secondary meaning – by the Greeks. It also follows that the Flood – or Floods – that struck the

northwest must have been older than the one associated with Deucalion, since Levalois believes this to have been the last significant water event to occur in the Dvapara Yuga, right at its end.

In any case, the consequence was that, starting from the North Atlantic area, a series of migrations towards the south-east began among the Indo-European populations belonging to the 'second wave', as we mentioned in the previous article: Ireland was reached but presumably also bypassed, both to the east and west, along the edges of the continental shelf, which at the time was still above water. To the east of what are now the British Isles, an area particularly favourable to a new massive human settlement must have been 'Doggerland', the vast Anglo-Scandinavian plain that stretched where the North Sea is today, and remained above water in increasingly smaller areas until Neolithic times. Doggerland was probably one of the richest areas in Europe in terms of fauna and flora, making it an ideal habitat for hunter-gatherers-fishermen of the Mesolithic culture who populated it intensively, as seems to be attested by the two sites submerged in the North Sea off Tynemouth, on the British coast (one dating back to between 10,000 and 8,500 years ago and the other to between 8,500 and 5,000 years ago). If, therefore, there was a significant concentration of Mesolithic populations in this plain, this gave rise to the impression that it was an important Indo-European 'cradle', as Latham believed, who seemed to modify his previous East European hypothesis (located in Ukraine and Volhynia), and also in agreement with the north-western hypothesis proposed by Schulz; theories that must obviously be evaluated in terms of only partial and subsequent locations and centres, certainly not primary ones (as was actually the case for Indo-European ethnogenesis in north-eastern Airyanem-Vaejo, near the proto-Uralic homeland), locations and centres which, in the final period, or immediately after the end of Doggerland, were probably also established in the southern Baltic and Kurgan areas, as we shall see below. We can also briefly mention another hypothesis linked to the North Sea, formulated by Jurgen Spanuth, who places the starting point of the mysterious 'Sea Peoples' who invaded the Mediterranean basin in ancient times precisely in the Heligoland archipelago off the German coast. However, the dating of these events, which took place around the middle of the second millennium BC, places us in a time frame that is clearly too recent to be included in the context of this article.

However, Doggerland was also severely affected by a series of North Atlantic floods, one of which – around 8,000–8,200 years ago – consisted of a violent tidal wave triggered by a huge underwater landslide, the 'Storegga slide', which occurred on the edge of the Norwegian continental shelf. The cataclysm also affected the Shetland Islands, the Faroe Islands and Scotland, reaching as far as Iceland and Greenland. Both because of this sudden and traumatic episode and because of the subsequent, but slower, process of progressive marine penetration into the Anglo-Scandinavian plain (perhaps identifiable with the last Flood, that of Deucalion), the Meso-Neolithic populations that had settled there en masse had to begin moving further inland, again along the general north-west/south-east axis, thus generating, in my opinion, the most marked distribution of genetic diversity on our continent that can still be observed today: the 'first main component' identified by Cavalli Sforza, which, not surprisingly, presents a clearly transverse gradient. The fact that this evidence is interpreted by researchers from a completely opposite perspective – i.e., an advance from the south-east to the north-west in relation to the Neolithic expansion of agriculture – conflicts with two significant pieces of data. The first, already mentioned in the previous article, is that it is becoming increasingly clear that the agricultural economy does not seem to have shifted so much in 'demic' terms (direct entry of new Middle Eastern populations) as in cultural terms (substantial permanence of the indigenous Palaeo-Mesolithic peoples with only the acquisition of new production techniques). The second fact can be assessed directly from the trend of the first main component on the map, where one of the two extreme values on the scale – approximately between western Scandinavia, the Baltic coast, Denmark, northern Germany, the Netherlands and the north of the British Isles – seems to form a semicircular area: a shape that suggests an area of expansion rather than a point of arrival. Furthermore, as Villar rightly points out, the value at the opposite end of the scale of measured values does not start from Anatolia, as it should if the phenomenon represented were that of genetic diversity brought by Neolithic farmers, but from Mesopotamia, if not northern Arabia, which are areas completely incongruous from the point of view of agricultural expansion.

Finally, even from the more limited point of view of blood groups, a similar dynamic has been observed in the trend, from north-west to south-east, of the progressive decrease among European populations of blood group A and the parallel increase in the frequency of blood group B: a group of probable Asian origin, rare in Europe and, for example, almost absent among Native Americans and Australian Aborigines.

But even in cultural terms, according to W. Muller, there is some evidence in Atlantic Europe that would seem to support the idea that 7,000 years ago, megalithic culture originated in the ocean and expanded very rapidly. perhaps originating in the North Atlantic area, one can venture the hypothesis that it was conveyed through the migratory flow west of the Irish area, i.e. along the then emerged edge of the European continental shelf. As Giuseppe Sergi has also noted, this diffusion does not seem to have developed from south to north, since the Breton megaliths, dating back to 6,800 years ago, appear to be older than the Iberian (and even the Danish) ones. This more westerly North Atlantic current may have kept the peripheral groups more cohesive, squeezed between the continental hinterland already populated by the first Paleo-Indo-European stratification and the ocean coast, resulting in a culturally rather homogeneous phase among the various Mesolithic fishing communities. even today, traces of this remain at the genetic level, in the particular proximity found between the populations of Ireland, Wales, Cornwall and the north-western Iberian Peninsula. In any case, in the megalithic tombs of north-western Europe, we often find a human type similar not so much to the robust Cro-Magnon, but rather to the more slender Mediterranean. Conversely, at lower latitudes (e.g. in Muge, Portugal), we find Mesolithic Cro-Magnon remains: from which we can deduce the strong and definitive mixing that had by then inextricably taken place between the various European types involved in the horizontal West-East current and in the subsequent north-west/south-east current. From this point of view, moreover, it is perhaps no coincidence that Pirra, Deucalion's wife, means 'the redhead', perhaps further evidence of the union between the northernmost White Race and the westernmost Red Race.

At around the same time, in the east, Doggerland was struck by floods and gradually invaded by ocean waves. The eastern branch of the North Atlantic migration had pushed some Mesolithic populations, already settled and to whom Franz Specht attributes a definitely Indo-European ethnicity, to settle in the plains of northern Germany. One of the most important cultures in this context was that of Ertebølle (from about 7,000 to 5,500 years ago), which developed near the present-day North Sea, between Holland, Denmark, Sweden and as far as the Vistula, and within which the skeletal remains attributable to the Nordic race seem quite clear. The subsequent Neolithic culture of the 'Funnel Beaker' (also known by the acronym TRB and dating from approximately 6,000 to 4,700 years ago) covered a territory quite similar to that of Ertebølle and, according to Thieme, represented the clear geographical manifestation of a unified Indo-European language. However, apart from the much earlier Solutrean-Maddalena Paleo-Indo-European stratification, this unity began to disintegrate in the more recent wave when, according to Romualdi, part of these populations moved east of the Vistula, probably forming the first nucleus of the 'satem' languages (Baltic, Slavic, Iranian, Indo-Aryan), while the 'Kentum' branch (Celtic, Italic, Germanic, Hellenic) remained among those who stayed in northern Europe. Continuing the north-west/south-east movement, the most eastern Indo-European groups infiltrated Russia and Ukraine from Poland, reaching the shores of the Black Sea, with an influx that by the Neolithic age, in the basins of the lower Dnieper, the Donets and in Crimea (where the Mourak-Koba finds were made), seems to consist mainly of the Cro-Magnon type, more robust than the previous Mesolithic population and tending towards Mediterranean. From the analysis of the burials, it seems that the Srednij Stog culture and also the early stages of the Kurgan cultures proper of southern Russia can be linked to Cro-Magnon types; However, beyond physical anthropology, if we hypothesise a non-Indo-European ethnicity for the latter (given that the two concepts are obviously not always overlapping), it will be, according to Mario Alinei's theory, linguistically 'Turkic' and geographically of more Central Asian origin. On the contrary, if we accept their full Indo-European nature according to Marija Gimbutas's lines, it would be the formation of a further secondary nucleus of our linguistic family (a hypothesis supported, for example, by Cavalli Sforza), a nucleus which, however, as we have seen, seems to have had much less impact on the genetics of the European population than the fundamental north-west/south-east movement.

But now, with the Flood of Deucalion and the complete submersion of Doggerland, the Dvapara Yuga – the Age of the Axe in Norse Mythology – comes to an end, giving way about 6,500 years ago to the Kali Yuga, exactly halfway through the Fifth Great Year of Manvantara. The beginning of the last age is also remembered in other mythical corpora, such as the Bible, where Gaston Georghel connects it with the episode of the Tower of Babel, an image that, according to Evola, alludes to the definitive loss of the last glimmers of unified Tradition after the Flood period. In Hindu mythology, however, it is with the death of Krishna, the eighth avatar of Vishnu, that the last and lowest Yuga begins, at a time close to the appearance of the first organised states and the first written documents: a phase, therefore, that is no longer prehistoric but almost protohistoric, the analysis of which I leave to others.



The Hyperborean Paradise

By Michele Ruzzai

I concluded my previous article, 'Discontinuity in our Prehistory', by mentioning 'Beringia', the ancient isthmus that once stood where the Bering Strait is now and connected eastern Siberia with Alaska.

I believe that the data relating to this area and neighbouring areas (such as the aforementioned Old Crow site) are of considerable importance, not least because it has been hypothesised, particularly by Russian scholars, that Beringia was much larger than a narrow emerged corridor; given the current shallow waters of the Arctic Ocean, which north of Siberia and Alaska has an average depth of less than 200 metres (the continental shelf of the Chukchi Sea and the Bering Strait itself has a

depths of no more than 45-55 metres), it is certain that, due to the effect of

Due to the ongoing glaciation and the consequent general lowering of the ocean level, a huge area between the Siberian Taymir Peninsula and north-western Canada emerged. This area is now covered by the Laptev Sea, the East Siberian Sea, the Chukchi Sea and the Beaufort Sea. Furthermore, even considering the average global temperatures, which were certainly lower than today, and the geographical proximity to the North Pole, it would seem that Beringia surprisingly benefited from temperate climatic conditions – better than those currently found in the Bering Strait – with summer temperatures above 10 °C and the presence of substantial vegetation consisting of fir, birch and poplar trees, whose presence, further north than their current limits, would indicate that there were long periods of warmer and wetter weather than today. This would also seem to be confirmed by the fact that in neighbouring eastern Siberia, between the Lena River and the Bering Strait, glaciation was extremely limited – as it was in Alaska and the Yukon – with only thin glaciers on the mountain ranges.

From an anthropological point of view, the idea that, in prehistoric times, this area played a much more important role than simply being a crossing point from Eurasia to America is also gaining ground. In fact, the name 'Out of Beringia' has recently been given to a model which hypothesises that populations that remained settled in the area for a considerable period of time underwent a rather marked process of genetic diversification there, only to leave at a later stage, and at different times, for more southerly destinations, both to the south-east and south-west. It is clear that, from our 'boreal' point of view, this hypothesis is extremely interesting: even if the 'Out of Beringia' theory is not presented as a real alternative to 'Out of Africa' (which I will return to later), but rather emphasises its function as a 'sorting centre', which was important but still secondary, in my opinion, this does not detract from the fact that we are faced with a significant hypothesis of a human 'cradle' located at significantly high latitudes, which, to my knowledge, had never been theorised by modern scientific research before.

From the Bering Strait, proceeding westwards, we find further evidence of human presence in the Palaeolithic age at rather high latitudes, which, although less ancient than those of Old Crow in the Yukon, should be taken into consideration in order to obtain a complete overview of the ancient Arctic.

In eastern Siberia, the Berelekh site, located at 70° latitude, dates back 30,000 years and shows that the Yana River delta must have been warmer than it is today, with vegetation capable of supporting large herbivores and therefore also human settlement. Further west, Klein reports findings dating back between 35,000 and 20,000 years ago near the Lena River, such as Ejantsy (or Ezhantsy), Ust-Mil, and Ikhine in the Aldan basin, while Kozlowski points out that during the Kharga interglacial period, which lasted between 36,000 and 22,000 years ago and separated the two Würm glaciations of Siberia (the Zyrianka and the Sartan), there was a gradual human occupation of the north-eastern Asian area. Klein also reports other sites dating back to the Upper Palaeolithic (but of unspecified antiquity) located at the intersection of the Ural Mountains and the Arctic Circle, while other sources cite a human presence dating back 40,000 years in north-eastern Finland and again in Siberia beyond the Arctic Circle, but these would need to be further verified in order to better define the areas in question. Kozlowski generically places the human 'reoccupation' of the great European plain up to the Pechora River basin (northern Russia, also beyond the Arctic Circle) between 45,000 and 30,000 years ago, dating the Byzovaya site in the northern Urals to around 25,000-26,000 years ago. Finally, on the Kola Peninsula in Russian territory, we recall that in 1997, researcher Valerij Diomin found artefacts dating back perhaps 20,000 years, about which, strangely, nothing else was known...

However, even aside from human settlements, from an environmental point of view and based on what can be observed from the analysis of the soil, paleovegetation and fauna present at the time, it would seem to be confirmed that during the last glacial maximum (about 20,000 years ago), the Siberian peninsulas of Yamal and Taymyr were not glaciated, and therefore it is very likely that they were not glaciated even during the less acute phases of the Würmian; moreover, even further north of these,

Mammoth tusks dating back to between 25,000 and 19,000 years ago have been found, indirectly indicating the presence of a temperate environment that was certainly suitable for human habitation. Similar, and even older, evidence has been found in the far north of Norway, beyond the Arctic Circle, where wolf and bear bones, possibly dating back 42,000 years, have been found in an area that was thought to have been permanently covered by ice. In an area even further north-west, among the various islands of the Arctic Ocean that do not seem to have undergone uninterrupted cooling during the Würm, but rather present vegetation and fauna that, at least for long periods, was compatible with a temperate climate, we can mention, for example, northern Greenland – in practice, the land closest to the current North Pole – which seems to have benefited from favourable conditions since about 50,000 years ago, Baffin Island, with significant plant remains from about 30,000 years ago, and the Isle of Lewis, off the north-western coast of Scotland, which between 37,000 and 23,000 years ago, it does not appear to have been affected by the glacial phenomenon.

The temperatures recorded during the Würmian period in various coastal and island areas of the Arctic, which were surprisingly warm compared to today, are obviously linked to what must have been the thermal and hydrographic conditions of the Arctic Ocean: as a result of the general lowering of the ocean level, the basin was much more closed than it is today because, in addition to the complete lack of an outlet to the Pacific Ocean due to the barrier formed by Beringia, there was probably also a vast area of land that had emerged at that time in the sector between Greenland, Iceland, the Faroe Islands and perhaps Scandinavia, which subsequently, in conjunction with a relatively colder period between approximately 40,000 and 30,000 years ago, began to sink progressively (concluding this movement perhaps around 6-7,000 years ago; this is a topic we will return to in the future). Various analyses of the Arctic Ocean seabed would indicate, in fact, that at the time the basin was relatively temperate, at least near the Siberian, Norwegian and Greenland coasts (at least in the period between 32,000 and 18,000 years ago, according to studies by Saks, Belov and Lapina). Furthermore, it has been rightly pointed out that the Arctic sea surface cannot have been continuously covered, as it is today, by a compact polar ice cap, because in that case the water evaporation necessary to feed the snowfall at high latitudes that created and maintained the large ice sheets of the ice caps would not have been possible.

Of the ice caps, it has been noted that their distribution is highly asymmetrical and eccentric with respect to the current North Pole, to the extent that some scholars believe this could be indicative of a change in the geographical position of the Pole over time (a hypothesis supported by Hapgood and Wirth but not by Tilak, which I will merely mention here without further elaboration, given the extreme uncertainty surrounding this point); in fact, there were areas that were completely glaciated at relatively low latitudes, while others, as we have seen, were apparently never affected, despite being at very high latitudes, probably due to a combination of factors related to altitude, topography or proximity to the sea. As an example, in North America, between Illinois and Minnesota, there was an area of 26,000 square kilometres which, although completely surrounded by the Wisconsin ice sheet, remained free of ice. The ice caps were therefore extremely irregular in shape, and their edges may have favoured the creation of relatively small areas suitable for settlement and, for some periods, human isolation, as was probably the case in north-eastern Asia. However, this was in conditions very different from those of the current tundra, which forces today's reindeer hunters into an extremely barren landscape with almost no vegetation, in contrast to what seems to have been the case in the Upper Palaeolithic. If a biblical parallel is permitted, a sort of 'garden' that could have seemed specially created by a benevolent deity within a larger inhospitable area, as described in the land of Eden.

From a palaeoclimatological point of view, the Würm glaciation has been divided into various phases based on oxygen isotope analyses. According to Klein, stage 3 (59,000 to 24,000 years ago) must have offered relatively mild temperatures and, within this time frame, Clark points to the interstadial (a particularly temperate interval) known as Laufen/Gottweig between 50,000 and 40,000 years ago, more specifically, Brezillon indicates the Peyrards period, between 44,000 and 42,000 years ago, which seems to correspond to the warm climatic oscillation of Laufen. This period, based on the dates already proposed in the previous article, could, in my opinion, correspond to the transition phase between the Middle Palaeolithic and the Upper Palaeolithic or, at the very least, highlight a particularly favourable moment for the movement of the first human groups at high latitudes, in areas still above sea level but perhaps no longer, or not yet, glaciated and inaccessible.

Moreover, it seems plausible to me that the model of a boreal origin of early human migrations was structured in a significantly different way from that imagined by the 'Out of Africa' theory. The latter, in fact, hypothesises that small groups of migrants ventured further and further away from Africa, taking with them only a fraction of global genetic variability, most of which remained on the mother continent until the present day. In contrast, in the boreal hypothesis, in my opinion, it would not have been just a few men who left the original area around 52,000 years ago, but a much larger number, probably due to an initial macrocosmic and geoclimatic event that affected the Arctic region at that time (which we will return to later), depopulating it to a large extent almost from the beginning of its occupation. In fact, while in Africa the current genetic evidence, which, as we shall see, is interpreted as supporting a sub-Saharan origin of humankind, could be largely distorted by demographic mechanisms (e.g., high population density in relatively recent times), it is clear that such an interpretative distortion cannot be applied to the current Arctic areas, which today are almost completely uninhabited or have been repopulated more recently than those in Africa, and not by populations that originated there but only adapted to them a few millennia ago. This is the case, for example, with the Inuit, who are clearly of Mongoloid origin and therefore not particularly ancient.

In other words, I believe that the Arctic today can no longer reveal clear genetic traces of its past, because over time it has been subject to demographic dynamics (which we will try to explore in more detail later) that can be summarised in the following probable sequence:

- 1. First Great Year: 'incorporeal' anthropogenesis and consequent absence of fossil traces**
- 2. Beginning of the Second Great Year: human embodiment and first waves of migration, plus phases**
- 3. End of the Second Great Year (and end of the Paradisiacal Age): further and almost complete depopulation**
- 4. Recent times: scarce repopulation from the south.**

A cancellation of molecular traces which, for example, has already been effectively observed on a smaller scale for Palaeolithic migrations from the east to Europe, evidence of which has been practically lost due, here too, to the various phases of the Würm glaciation, which caused a massive relocation of populations to the south and the consequent reshuffling of the local picture.

But if, at the molecular level, perhaps very little can be reconstructed in the northern hemisphere, except for taking into account the significant general data that would highlight a significantly lower rate of accumulation of genetic mutations in living organisms at higher latitudes compared to tropical ones (with all that this implies for the reliability of the so-called 'molecular clock' and the construction of 'evolutionary trees' depicting the mutual phylogenetic position of today's human populations), some traces of a bioanthropological nature still remain, if it is true that, for example, Giuffrida-Ruggeri rejected the hypothesis of a tropical origin of man, favouring instead a distinctly more boreal area, noting a better human adaptation to less hot climates, which in fact should correspond to the environment in which he was born, or where he remained immersed for a considerable period of time. This recent approach has been confirmed (Le Scienze, October 2005) by the fact that, contrary to what had previously been taken as established, our direct ancestors were better equipped than Neanderthal populations to cope with the harsh climate of glacial Europe. This is also supported by the absence of Mousterian culture sites (attributable to Neanderthals) north of 45 degrees latitude, whereas, as we have seen, finds attributable to the Upper Palaeolithic, and therefore to 'Sapiens', have been found as far north as the Arctic Circle.

But since, in my opinion, the scientific approach must necessarily be accompanied by the traditional one, one cannot fail to notice, as Guenon points out, that even in the myths of every latitude there is the affirmation of a Primordial Tradition that clearly came from the Hyperborean regions, while Evola in 'Revolt Against the Modern World' offers a broad overview of the various lands located in the far north and mentioned in many traditional corpora.

We quickly recall Shambhala in the Tibetan Buddhist tradition, or the land inhabited by 'transcendent' men in the Chinese tradition. Then Henry Corbin points out Hurqalya in Islamic gnosis and significantly redefines in more correct terms the misleading concept of 'Ex Oriente Lux' (a topic already appropriately highlighted by Fabio Calabrese), in that the East of reference, to be understood in a broad sense, actually corresponds to the North, only in relation to which any correct 'orientation' must be established. Even in the Old Testament (Isaiah 14:13) there are traces of this same idea, as Yahweh's dwelling place is described as being on the 'mountain of the assembly' – therefore, evidently, like other gods – which is located 'in the remotest parts of the north', where Lucifer also wants to dwell and become equal to the Principle: thus also the 'place' where his act of rebellion takes place, hence the negative connotation that will subsequently mark the North as the 'direction of Evil'.

An interesting phenomenon of semantic inversion is also found in Norse tradition: here too there is a northern seat, Asgard, located in a 'middle earth', Mitgard, which, as Evola recalls, was identified with the Nordic-continental region of Gardarike (or perhaps even Greenland), a tradition in which, however, there is also the idea that the entrance to the dark and foggy Niflheimr is located just below the North Pole. In practice, this is an overlap of the infernal seat with the Arctic land, which René Guenon also notes when analysing the function of the titan Kronos: identified with the 'positive' god of the happy Hyperboreans but also bearing an evil side (which is not the only one, however; we will return to Kronos in the future) which probably arises precisely from the disappearance of the Hyperborean world, by virtue of the upheaval that transforms every 'land of the gods' that is hidden into a 'land of the dead'.

Remaining within the traditional Greek corpus, it is also noteworthy that there are two distinct 'Nordic' myths, that of Thule and that of the land of the Hyperboreans: according to Levalois' interpretation, Hyperborea would have been very extensive both in latitude (from the Pole to the Circle) and in longitude (from Greenland to the northern part of Eurasia), encompassing a territory that was perhaps not even continuous and may have included the archipelago of the 'four islands to the north of the world', with Thule being the fifth, at the centre. According to De Anna, however, the two entities should be kept more separate, reserving Thule for a more North Atlantic area or perhaps even corresponding to central Norway, while the land of the Hyperboreans could be located in an area of northern Eurasia, therefore more to the east. But perhaps Thule was located

in the North Atlantic, which in myth could correspond to the island of Ogygia and be located not too far from present-day Iceland, if not at even lower latitudes (Plutarch of Chaeronea, for example, indicated it to the west of Britain) is only a secondary and derivative reflection of the real polar Thule, which, quoting Homer, Guenon says is located 'where the revolutions of the sun are': a land also known as 'primitive Syria', where the sun never sets and which, not surprisingly, is located just 'beyond Ogygia'. This North Atlantic island could instead be the original home of the Celts, who often make a more direct and precise reference to the north-west direction. This overlap of meaning was noted by Evola but, even more so, by Guenon, who, while accepting the existence of a northern Atlantis and an even more southern one, emphasises that 'northern Atlantis itself had nothing Hyperborean about it'. In this light, we should interpret the area of origin, for example, of the various Mesoamerican peoples (such as the Toltecs), who recall a Tula that is probably the North Atlantic one (therefore different from the Hyperborean Thule) and perhaps more relevant to that of the Celts and Greeks. It is no coincidence that the overlap in meaning between the two concepts is so well established that Jean Richer links the Hellenic Hyperborea itself to the north-west direction. Traces of this mixture can also be found in Homer, who placed Atlas in the land of the Hyperboreans in the north of the world, where the mighty columns that supported everything were located, as the final outcome of the Titanomachy that took place at the end of the Paradisiacal Age (as mentioned in my first article, 'The End of the Primordial Age and the Fall of Man').

This multiple location is also found in Hindu cosmography, which mentions the primordial continent of Ilavrita, with Mount Sumeru at its centre, but also a later land - Uttarakuru 'Northern Land' - no longer literally polar, or at least circumpolar, but simply northern and perhaps more closely linked to the north-west (although other elements could instead refer to the north-east, where Indra's seat is sometimes located), with the characteristics of the former having been incorporated into the latter. A plurality that, in some ways, also seems to be found in neighbouring Iranians, who remember their Airyanam Vaejo which, although located at high latitudes, should nevertheless represent a first stage of descent after the more strictly polar area; here, in fact, the ten light months and two dark months should denote a position that is no longer central and, moreover, a time now marked by the seasonal cycle, and therefore also post-Edenic.

The overlapping of multiple locations - all of which, however, share a high northern latitude - could signify a mixture of memories between the most ancient, primordial and literally polar phase (probably connected to the androgynous and incorporeal moment of the First Great Year, discussed in the previous article 'The Pole, Incorporeality, the Androgyne) and the subsequent, more or less 'circumpolar' and now 'physicalised' phase of the Second Great Year, in relation to which, for example, the references by Duns Scotus, who believed that man was mortal even in the Garden of Eden, or by Frithjof Schuon, for whom the Garden of Eden itself was now located in the corruptible dimension, would seem particularly relevant.

Be that as it may, in addition to the more structured traditional corpus of the so-called 'superior' civilisations, we must not forget the mythical references also present among many other populations of the planet. For example, the Gypsies place the Garden of Eden in Siberia, while symbolism clearly linked to the idea of the centre and axiality can be seen among various North American natives, the Malaysian Semang Pygmies, and the Batak of Sumatra, whose tree of life has characteristics almost identical to the ash tree Yggdrasill of Norse mythology. In his fundamental studies on African populations, ethnologist Leo Frobenius identified cultural elements that led him to hypothesise an ancient civilisation that spread from Iceland and Greenland to the southern border of the inhabited earth, even connecting with the Bushmen and Pygmies and thus linking the rituals of the African Palaeolithic with those of the European Palaeolithic. Perhaps they even brought some place names with them, as may have happened with the name 'Tula', which corresponds to a location in central-western Africa...

However, in addition to myth and the direct memory of peoples, the theme of northern origins was also addressed by various subsequent scholarly theories. In brief, the early Middle Ages saw those of Paolo Diacono, who claimed that an impressive number of peoples originated under the North Star, in the 16th century those of Guglielmo Postel, who placed the Garden of Eden right under the Arctic Pole, and in the 18th century those of Jean Sylvain Bailly, with his hypotheses on the northern origins of human civilisation. In more recent times, the main authors who wrote on the subject were William Fairfield Warren, who at the end of the 19th century wrote Paradise Found. The cradle of the Human Race at the North Pole (much cited in this kind of study but unfortunately never translated into Italian), Bal Gangadhar Tilak, who in the early 1900s published The Arctic Home in the Vedas (important and also mentioned by Guenon, but limited to the Hindu sphere and relating to a lower time scale) and the aforementioned Herman Wirth with his substantial Die Aufgang der Menschheit (The Rise of Humanity) in 1928 (of which, unfortunately, a complete Italian edition has never been published).

Ultimately, the general arguments in support of an Arctic origin do not seem insignificant; and it has been noted that mythological elements older than those attributable to a solely Indo-European homeland (the location of which we will return to later), but relating to humanity as a whole, seem to be attested to by widespread traces of an archaic cosmic symbolism of polar origin - which, in general, for Guenon is prior to the solar one - based, according to Giuseppe Acerbi, on an older septenary series, which was only later replaced by another, more articulated one of a zodiacal nature, first solar and then lunar.

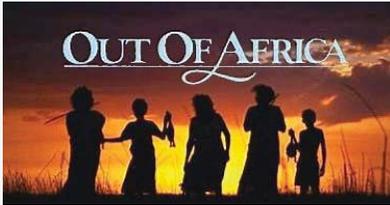
Finally, we can recall the observation, already expressed in a previous article, that the rapid population of the Earth by Homo sapiens is more easily explained by its origin in a boreal zone, which, just by looking at a globe, appears much more central than the sub-Saharan area of Africa. However, nowadays - but without this being based on oral or written traditions - it is precisely Africa that

is indicated, proposed, almost imposed by most scholars in the field as the original home of humanity, and so we will soon see if, after the 'pars construens' illustrated above (I believe it is always preferable to first clearly outline the positive values to be defended and only then the critical arguments to be put forward against cultural adversaries), it is possible to structure a 'pars destruens' to attack the now ubiquitous 'Out of Africa' theory.

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"Mother Africa"?

By Michele Ruzzai

I concluded my previous article on the 'Hyperborean Paradise' by announcing some reflections on what is now the prevailing theory regarding the origins of *Homo sapiens*, namely the so-called

'Out of Africa' theory (hereinafter referred to as 'OOA' for brevity); a theory,

obviously opposed to the 'Hyperborean' theory, which hypothesises that the current human races originated from one or more migratory flows, all of which would have left Africa at some point between 50,000 and 100,000 years ago.

I will say straight away that the OOA theory does not seem to me to be as 'neutral' and objective as it would like to be credited with being – science, after all, is never – but seems to be deliberately fuelled to implicitly suggest 'lowering our guard' in the face of a phenomenon that has now become endemic, that of mass immigration, which, according to its supporters, is nothing more than a natural repetition of what already happened tens of thousands of years ago; an ancient event of which we Europeans are also descendants and whose resurgence today should be accepted calmly, rejecting as 'anti-historical' all the more 'irrational' resistance to an influx that, coincidentally, largely comes from that very continent.

If we now begin to examine the soundness of the OOA argument – never forgetting, however, that there is no tradition that identifies Africa as the primordial home of humankind – we can already emphasise what has been summarised by some less conformist researchers, namely that, contrary to what is 'passed on' by the mass media, there is still no truly decisive genetic, fossil or archaeological evidence fossil or archaeological evidence that proves with absolute certainty the African origin of *Homo sapiens*, as we will see in more detail later. Another useful preliminary point may be the simple but compelling question that has been asked about the reasons that would have prompted humans to leave the favourable African climate and head, for example, towards the frozen Europe of the time; an area that, for groups hypothetically coming from the south, would hardly have appeared climatically appealing before the temperate Hengelo Interstadial, which, occurring between 42,000 and 36,000 years ago, is, however, less ancient than the earliest finds attested on our continent.

The argument therefore does not hold water, and already in this respect appears unconvincing.

As I mentioned in a previous article ('Discontinuity in our Prehistory'), the OOA theory argues that the process of 'speciation' that led to the emergence of *Homo sapiens* – the so-called 'anatomically modern man' – took place entirely in Africa, insisting on the hypothetical greater antiquity, compared to other continents, of local finds attributable to Sapiens (Omo, Herto, Pinnacle Point, Border Cave, Klasies, Blombos). However, this greater antiquity is only hypothetical, because there are also extra-African finds of comparable age, which are rather 'inconvenient': those of Skuhl and Qafzeh in Palestine (dating back to about 100,000 years ago, which had perplexed archaeologists precisely because of their temporal proximity to the South African finds and the stasis, which at the time seemed to be evident, in the further colonisation of the world), but later also Jebel Faya in Arabia (about 120,000 years ago), Liujiang in China (up to 139,000 years ago), Kununurru in Australia (perhaps up to 174,000 years ago). Not to mention the recent, potentially very destabilising discovery of Qesem in Palestine, which, if confirmed, could date back as far as 400,000 years and definitively 'blow everything out of the water'.

The difficulty with the 'high' dates of extra-African finds is particularly evident in the version of OOA that has seemed to prevail in recent times, namely that which has preferred to lower the date of migration from Africa, compared to previous estimates, to within 50,000 years ago (among other things, denoting a noticeable and significant approximation to Central Eurasian dates, close to 45,000 years ago if not more); a reduction that, in fact, seemed to be more consistent with the conspicuous lack of South and Central Asian archaeological evidence that can be broadly placed between 50 and 80,000 years ago, as well as with the redating of Australian finds from Lake Mungo (previously estimated at 60,000 years ago, but which then underwent a substantial reduction to 42,000 years ago). However, it is clear that, on the other hand, this reformulation has had the effect of further shortening the blanket and increasing even more the perplexities about the explanation to be given for the higher extra-African dates. Among the continuous attempts, which are not even easy to keep up with, that researchers have made to find a satisfactory solution to the problem, there is also a very recent hypothesis (22 April 2014 - [Le Scienze](#) website) of a migration that was no longer single but 'double

phase', would still place the oldest wave, mainly along the coastal route to South Asia and Australia, no earlier than 100,000 years ago (while the second would be more recent and central Eurasian, within 50,000 years from today), thus leaving the discrepancy with the oldest extra-African dates almost entirely unresolved.

According to the OOA theory, African sites, whose great antiquity, as we have seen, is not so exclusive, should also indicate an uninterrupted population of the black continent, thus justifying its undisputed function as a '*vagina gentium*'; however, it must be said that the oldest demographic evidence does not seem to point in this direction. In fact, apart from perhaps the eastern area alone, it has been noted that about 50,000 years ago, much of Africa was uninhabited: more specifically, Klein, for example, points out that the Maghreb and northern areas were unoccupied between 40,000 and 20,000 years ago, and so was the southern part, perhaps from before 30-40,000 years ago (but another author indicates as far back as 70,000 years ago), until the end of the ice age, i.e. no less than 15,000 years ago. The same observation that in sub-Saharan Africa many characteristics of modern human behaviour, such as abstract art, can already be found 90,000 years ago (but, as I already pointed out in the previous article 'Discontinuity of our Prehistory', these findings should fall within the previous Manvantara and therefore belong to another humanity) to disappear about 65,000 years ago and reappear only 25,000 years later, they could point in the same direction as an ancient sparse or sporadic African population, not very compatible with the centrality that OOA should imply.

As is well known, the OOA theory has also made extensive use of genetic assessments, especially following Alan Wilson's research at the University of Berkeley on mitochondrial DNA (i.e. not the DNA of the actual cell nucleus but that of the mitochondria, organelles inherited only through the female line and present in the cytoplasm with functions mainly related to energy production); work that led, more than twenty years ago, to the construction of the first global family tree based on the distribution of mutations in this DNA among various human populations. A single female ancestor of all the lines found was identified in Africa, who was soon renamed – with some media impact – 'mitochondrial Eve'.

However, based on further statistical analyses, various geneticists believe that Wilson's work is not without criticism and that the shape of the mitochondrial tree could have been quite different, also highlighting a primary root located outside Africa. For example, Cavalli Sforza has rightly pointed out that Wilson's tree was chosen from among countless other possibilities, as well as being constructed on the basis of the 'principle of parsimony': a very weak logical-statistical postulate, which minimises the hypothesis of mutations occurring since the beginning of evolutionary history and preferentially identifies the simplest path for reconstructing a phylogenetic history. In practice, it is the application of the so-called 'Occam's razor', a methodological principle which, in short, suggests that, in an attempt to explain a phenomenon in rational terms, the simplest path and the one subject to the fewest factors should be taken. It is also significant that René Guenon critically mentions this, noting that the formulation of 'Occam's razor' belongs to the decadent period of Scholasticism and represents a completely gratuitous postulate, not least because nature often does not seem to follow the simplest path, but strives to multiply events without any necessity...

One of the fundamental points linked to the question of the 'African Eve' is, moreover, that of correctly defining the speed of the so-called 'molecular clock', through which the entire series of mutations detected can in some way be accompanied by a temporal dating of the various historical events. However, it is very important to bear in mind that genetics does not have the means to 'calibrate' this clock – in practice, to define the speed of its 'ticking' – and must instead resort to external elements to establish at least some starting points and then make extrapolations that are more or less proportional to the sequence of mutations that have occurred. Wilson, for example, used the presumed date of separation between chimpanzees and humans as a starting point, an event that we had already discussed in its less convincing aspects; however, the operation was then subjected to a 'recalibration' using another event considered to be sufficiently reliable in terms of dating, namely the moment of separation of Native Americans from Siberian populations. However, this juncture was placed 12,000 years ago and therefore, as we have already seen, appears to be significantly underestimated. Cavalli Sforza and other researchers have therefore expressed strong doubts about the reliability of anchoring biochemical clocks to prehistoric events, to the extent that this could lead to significant interpretative distortions, for example by placing Neolithic events in Palaeolithic contexts, or vice versa. a 'flexibility' that Wilson himself confirmed by pointing out that, tracing back all the mutations of the mitochondrial line, we probably go even further back than the origin of modern man, with African Eve possibly even belonging to a more archaic population. Cann and Stoneking – both students of Wilson – admitted the difficulty of dating 'mitochondrial Eve' more precisely than between 50,000 and 500,000 years ago (but some even speculate up to a million years ago), thus concluding that they had potentially identified, in mitochondrial mutations, not traces of *Sapiens* flows from Africa but perhaps those of previous migrations of *Homo Erectus*. Subsequent analyses by Stoneking, aimed at further refining the DNA mutation rate that Wilson had deduced from the hypothetical point of separation between chimpanzees and humans, more or less confirmed the antiquity of African Eve at around 200,000 years ago; However, these analyses may also have been negatively influenced by the incorrect dating, this time taken as an 'external' reference, of 60,000 years ago for the colonisation of *Homo sapiens* in New Guinea, since, according to Roger Lewin, archaeological evidence of the presence of anatomically modern humans on site before 45,000 years ago is very scarce, thus making this further analysis highly hypothetical.

However, in addition to the problem of correctly determining the speed of this molecular clock, there are also serious doubts about the homogeneity of the evolutionary rate for all world populations, rather than an alternative hypothesis of diversified rhythms and mutation speeds that are not the same for everyone. According to the tree based on mitochondrial data, Africa becomes

preferring only one initial homeland, choosing *a priori* a hypothesis of a constant mutation rate for all humanity, a hypothesis that has not yet been confirmed; on the contrary, some studies have shown that, even within the same species, the mutation rate seems to vary depending on the genes considered. If, instead, greater emphasis had been placed on a different concept, namely that of the area where the mitochondrial material closest to *the average* of all world populations is found, it would appear that Asia would be the most likely initial homeland of humankind; in this case, the significant divergence (number of mutations) found in groups such as the Khoisanids could be interpreted as the result of a specific acceleration in the evolutionary speed of that population.

In fact, some scholars consider the hypothesis of a non-homogeneous mutation rate for all world populations to be more likely and, in this case, it could, in our opinion, be even more intuitive to conceive that some of today's groups are the result of a more marked genetic divergence from the common ancestral trunk, perhaps favoured by an early geographical separation. In fact, we already mentioned the news (Le Scienze – June 2006) of the discovery of a general doubling of the rate of genetic mutation fixation in tropical latitudes compared to average latitudes. In my opinion, it is therefore not unreasonable to consider, alongside the parallel observation of lower biodiversity in polar regions compared to lower latitudes, the possibility that populations that migrated to areas near the equator may now give the false impression of being older (because they have a more mutated genome and therefore appear to be older) than others that are actually their contemporaries but have remained 'in the refrigerator' at higher latitudes.

However, the issue of evolutionary speed not only affects the more or less accurate dating of various prehistoric events, but also has repercussions on the general architecture of the phylogenetic tree produced by statistical processing, with particular importance for the definition of the starting root of the entire structure, which obviously constitutes fundamental information on the point of origin of the entire world population. In practice, based solely on genetic data, trees that are able to structure themselves by independently defining a clear starting root must, however, be pre-set with an unproven constant evolutionary speed for all populations, i.e. by programming the various branches of the tree from the outset to have the same length from the point of origin to the present day: thus introducing a fundamental element for the final architecture of the structure. Other types of phylogenetic trees, constructed using different statistical methods, do not have an initial root because they are not limited by a precondition of hypothetical homogeneous mutational speed for all, but they suffer from the disadvantage that their meaning is less certain in evolutionary terms, because they clearly lack indications regarding the origin of the entire design. Ultimately, whether they are of the 'NJ' ('minimum evolution'), 'maximum likelihood' or other type, the phylogenetic structures that prove to be compatible with the initial data – and which also appear to be quite different depending on the method used – always turn out to be considerable in number; they must therefore be evaluated in light of 'external' data in order to choose the one with the root or general structure that is considered most 'reasonable'.

It is therefore clear that they are neither a unique nor infallible tool.

All this without considering the fact that phylogenetic trees have a significant methodological problem in that, essentially depicting the history of human fission, they fail to take into account events of the opposite sign, i.e. the possible mixing of different populations, which in practice constitute interconnections and mutual interference between branches. In fact, in addition to phylogenetic trees, another method of graphical representation has been developed to illustrate human variability and its territorial distribution, namely the so-called 'Principal Components', which can be applied on different geographical scales depending on the level of detail of the genetic information collected. Cavalli Sforza points out, however, that the 'First Principal Component' of the world (i.e. the one that should summarise, if not all, at least the most obvious features of global genetic distribution) does not show so clearly the assumed primary separation between African and non-African populations, tending rather to indicate, generically, a hypothetical movement of anatomically modern humans along the west-east axis. But even if we want to maintain a primary separation between Africans and the rest of the world, Cavalli Sforza significantly admits a possible 'bidirectionality' in the interpretation of the data, *which does not necessarily say whether the first humans were African and spread to Asia or vice versa (!!!)*; geo-genetic maps basically describe a static situation and at most highlight more or less close 'kinships' between different groups, but they can never indicate migratory dynamics and movements. It is essential to remember that we always add these ourselves, on the basis of other elements, external to genetics and with the support of further theories.

Therefore, even if we accept, as a general fact, the existence of two large separate genetic blocks (one African and the other Euro-Asian), this evidence cannot be explained solely by the hypothesis that Africans are older – and therefore more 'ancestral' than all others – but also by the entirely plausible hypothesis, for obvious geographical reasons, that there may have been greater genetic exchange (mixing) between Europeans and Asians. In this case, Africa may well not be the initial cradle of the entire global population. Nor may it be so because of the greater internal genetic heterogeneity of African populations, which, instead of indicating greater antiquity, could instead be the result of a statistical distortion induced by the fact that the African continent was probably more populated than others, at least in fairly recent times: a greater number of individuals with the relative diversifications would have accumulated there, which would therefore have taken longer than in other parts of the world to disappear without leaving detectable traces. If, then, the probable geographical origin of a certain characteristic is not to be sought where it is most widespread, but where it appears most heterogeneous, and this criterion applies not only to genetics but also to historical linguistics, what can be said about the more than 150 indigenous language families in America, while the Old World has only 40? Clearly, it is not tenable to suggest that the American population (albeit less

recent than previously thought) that is three or four times older than that of the rest of the world, and in fact it is a hypothesis that no one would dream of asserting.

It therefore seems clear that many points of the OOA theory, which is presented to us almost as an 'objective' certainty, are in fact heavily influenced by prejudices from the scientific-academic-popular world: if, for example, as has been written (Sykes – *The Seven Daughters of Eve*, referring hypothetically to Scotland), particularly significant genetic evidence were to be found in areas considered 'inconsistent' because, for example, they were believed to have been glaciated at the time, it is clear that such data could not be interpreted as proof of a possible 'homeland of origin' in that area, and should therefore be interpreted in an alternative way.

An example that struck me as particularly relevant to the perspective we are working from...

On the other hand, however, again based on interpretations of genetic data, even recently, (Le Scienze website – 24/02/2014) areas of human origin located in positions significantly further west than Africa, which had never been suggested before, highlighting in this case a truly glaring inconsistency with paleoanthropological data, given the total absence of human remains of a compatible age in that specific area: a highly problematic fact that, moreover, had already been noted some time ago by Bryan Sykes. It is therefore no coincidence that the OOA theory, although strongly supported by the majority today, is still opposed by several researchers who are reluctant to join the chorus of the children of 'Mother Africa'; these include, for example, 'multiregionalists' (such as Milford Wolpoff) and most Chinese anthropologists, who reject the idea that their compatriots are descended from mythical proto-Africans and also disagree with the hypothesis that the first East and Southeast Asians originated in more southern areas, such as Australia or New Guinea (a concept often related to OOA).

However, in addition to all these methodological and general considerations, it should be noted that specific and very significant data have also emerged that directly refute the assumptions of OOA: these are the analyses of the Australian find from Lake Mungo, which have revealed a mitochondrial sequence more divergent than any other known to date, including African ones (and therefore clearly incompatible with an origin there) and the identification of lines considered to be older than a gene involved in sugar metabolism, one traceable to an African individual and the other to an Asian individual, again putting the Afrocentric theory 'offside'. Furthermore, other studies reveal that the populations of Melanesia are among the most diverse on the planet, presenting many genetic variants unknown elsewhere and therefore, here too, very inconsistent with the OOA framework.

A framework in which, moreover, the very subject that should be central to the whole theory, namely the ancestral 'proto-African' population that is supposed to have migrated everywhere on the planet and given rise to all of us, seems increasingly elusive and ill-defined.

In fact, if we exclude North African Caucasians and analyse sub-Saharan Africa, we see that the genetic origin of the typically Negroid and majority populations (those speaking Niger-Kordofanian and Nilo-Saharan languages) is practically unknown. In typological terms, these populations show extremely high internal diversity due to extensive interbreeding with non-native populations, to a much greater extent than other races, so much so that today it is difficult to determine where the pure 'Negro' actually is. In relation to this veritable anthropological 'magma', the Khoisan (Bushmen and Hottentots), who according to some geneticists represent the most direct descendants of the indigenous and ancestral 'Proto-Africans', are, according to Cavalli Sforza, characterised by a mixed genetic heritage that deviates considerably from the main African type. This is not unrelated to their phenotypic characteristics, so much so that anthropologist Carleton Coon did not even consider them to belong to the classic Negroid group (which he called 'Congoids') but rather to a separate race, the 'Capoids'. According to Cavalli Sforza, the Khoisan could instead be the result of ancient interbreeding, perhaps in the Middle East before entering Africa (some have even detected an ancient 'Semitic' imprint in the blood of the Hottentots and Bushmen) between populations that had not yet specialised in a clearly Negroid direction and others (according to Vallois) of Asian type, which were perhaps beginning to move towards the form of the current yellow race. Even with regard to the Ethiopian populations, many have pointed out a clear divergence from the Negroid type and a marked proximity to the Caucasoid type (an aspect to which we will return), and therefore it also seems problematic to consider them direct descendants of the hypothetical initial Proto-Africans; as with the Khoisanids, it would seem more correct to classify them as a fundamentally allogeneic and non-autochthonous group. On the other hand, Cavalli Sforza notes that the African 'Second Principal Component' shows an extreme value present in both Ethiopia and southern Africa and related to the Khoisan, thus uniting the two groups that genetically appear to be intermediate between Asians and sub-Saharan Africans, perhaps even closer to Western Asians than to the latter. A relationship that had already been hypothesised by the linguist Alfredo Trombetti, who linked Cushitic, spoken by Ethiopian populations, to the Bushman-Hottentot languages. Furthermore, outside Africa, it has been noted (Klein) that the oldest known Europeans and Australians tend to show much more pronounced physical similarities with their descendants from historical times than with their presumed African ancestors. For example, in the earliest bone finds on our continent – Combe-Capelle and Cro-Magnon – there are many characteristics that are still present in today's Europeans, or at least in a large proportion of them (we will return to the significance of these finds later); Upon careful examination, there do not seem to be any finds from these hypothetical African ancestors that are compatible with the OOA theory and clearly recognisable as an African physical type, archaic or similar to any current population. For example, the famous Ligurian finds at Grimaldi and Balzi Rossi have for some time now seen the 'Negroid' characteristics initially attributed to them (probably in bad faith, precisely to better frame them in a presumed evolutionary-progressive-Afrocentric view) completely re-evaluated. And, alongside the

anthropological 'non-evidence', the situation appears to be similar at the archaeological level, in the sense that there is no evidence on other continents of the appearance of typically African stone technologies brought by the hypothetical descendants of 'mitochondrial Eve'. Faced with such a picture, and bearing in mind Cavalli Sforza's aforementioned admission about the 'bidirectionality' of possible interpretations of genetic data, in my opinion, the initial assumption could be completely reversed: Africa would not have been the 'cradle' from which the earliest migrations departed but, on the contrary, an area of strong immigration, where the most diverse human varieties would have converged over time. Climatic factors in particular (remember that, for example, the Sahara was a lush land until not many millennia ago) would have favoured its role as a *refuge*, while vast areas of the planet were affected by the Würm glaciation; all this probably took place at different times but, above all, and in more demographically relevant terms, at a more recent time, for example during the second pleniglacial period or even later, at the end of the Pleistocene, which, according to Kozłowski, would have meant a more massive migration, particularly towards coastal and subequatorial areas.

Africa, therefore, could have been a kind of 'melting pot' *before its time*.

In fact, while remaining within the scope of the OOA theory, various scholars hypothesise that there was a 'reflux' (which for us is actually a first entry) of populations from Western Asia to Africa; an idea that had already found some space in classical anthropology and also seemed to agree with references in the folklore of various sub-Saharan populations to ancient ancestors who arrived from the north-east. Several anthropologists hypothesised that the original stock of black populations must have formed primarily in Iranian-Indian areas, then migrated both westwards to Africa and eastwards to Insulindia and Oceania, a line similar to that postulated by the linguist Alfredo Trombetti, based on certain linguistic influences he believed he had identified, according to which the progenitors of African Negroids (especially the Bantu, but not only) had anciently arrived from the regions of eastern India inhabited both by the Munda, still present there today, and by certain Australoid populations who then migrated south-east. Oswald Spengler even suggested the even more extreme idea that black Africans originated directly in Australia and subsequently underwent typological changes once they reached the westernmost part of the continent. More recently, Olson also points to the undeniable persistence of contacts between Africa and South Asia, citing as examples all those Asian populations (Semang pygmies, Andamanese, black-skinned southern Indians) whose appearance clearly resembles that of Africans. On the other hand, the same author appropriately refers to another very significant fact, namely that the genes of the 'classical Negroid' seem to be more recent than those of the Pygmies (a population on which it will be appropriate to reflect specifically in due course).

This is an element that introduces a final point which, in my opinion, is fundamental, namely that of the actual antiquity of sub-Saharan populations and which, from the perspective of the OOA theory, I believe should be of primary importance. In fact, if we accept this hypothesis, it would be logical to expect that the vast majority of central-western populations, those that perhaps most 'typically' represent African humanity compared to more distinctly allogeneic groups – as we have seen, the southern Khoisanids, the eastern Ethiopians, the northern Caucasoids (e.g. the Berbers) – would be the most ancient, as the last and most direct descendants of those hypothetical and ancient 'proto-Africans' who would have generated them and all other world populations.

Well, here too, the OOA theory does not seem to be supported by favourable palaeoanthropological evidence.

Racially and unequivocally 'black' characteristics in Africa appear very late and in a rather problematic way: for example, the Boskop finds are relatively recent (about 20,000 years old) and the Negroid elements found there do not meet with unanimous agreement, since a Khoisanid component is rather hypothesised, if not an affinity that would seem even clearer with Caucasoid elements of the Cro-Magnon type. Another famous African find, the Asselar Man, has probably more distinct Negroid characteristics, but it also shows a certain affinity with Cro-Magnon and perhaps Khoisanid finds; in any case, it dates back to even less ancient times than Boskop, probably to the late Palaeolithic or even the Neolithic. The Asselar find was discovered on the southern edge of the Sahara, which at that time, now quite close to historical times, was inhabited (as we imagined above) by already well-diversified populations, such as Mediterranean Proto-Berbers, Eastern Ethiopians, Bushmen, and Negrillos, the ancestors of today's Pygmies. It is in fact likely that it was only at this time that the mutation occurred that produced the current Negroid type, which represents the racial basis of the three ethnic groups of today: the Bantu, West Africans and Nilo-Saharan.

Ultimately, it is generally recognised (Kurten, Canella, Biasutti, Bertaux) that there is a severe shortage of sufficiently ancient remains attributable to anthropologically Negroid individuals; and even if this could be explained by the difficulty of preserving fossils in the rainforests of central-western Africa, there are still many anthropologists who insist that the 'Black Race' represents a relatively recent human variant, perhaps even Meso-Neolithic (Bernatzik, Biasutti, Brian, Coon; Canella points out that, according to Weinert, it would be younger than the Oceanic-Melanesian populations).

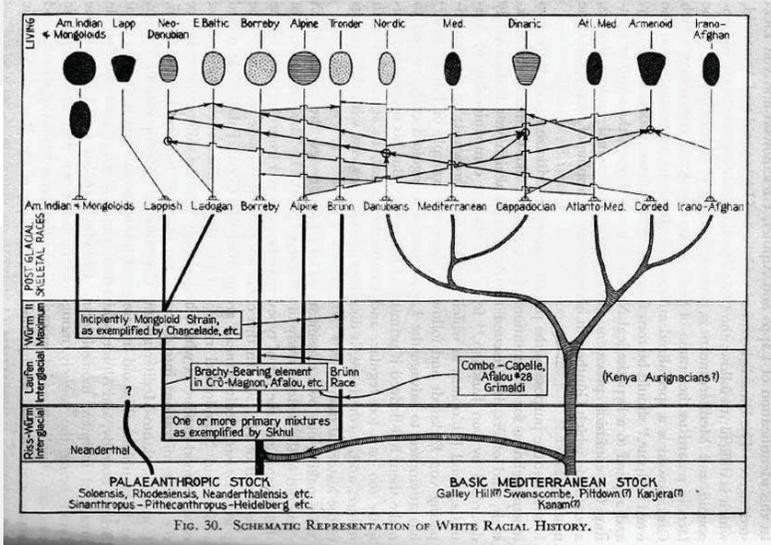
Finally, it should be noted that, in addition to being particularly recent, the Negroid branch does not denote any characteristics of 'primitiveness', obviously not to be understood in the erroneous 'evolutionary-progressive' sense (i.e. corresponding more or less to the concept of 'animality') but in the sense of a still relatively undifferentiated, original and, so to speak, 'standard' type. On the contrary, in relation to the average anthropometric characteristics of the human ecumene, Negroid peoples have very specialised, extreme and differentiated values (according to Biasutti, similarly to what, in an obviously different typological direction, also seems to be the case for blond Europeans and Mongoloids).

All this, in my opinion, is rather significant in relation to what, on the other hand, would be reasonable to expect according to the OOA theory, and leads us to the question of what racial characteristics the first humans who populated the planet may have had; a topic we will try to address in the next article.

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The oldest racial characteristics

In the previous article, 'Mother Africa?', which focused on some critical considerations regarding the 'Out of Africa' theory, we saw, among other points, how today's genetic theories on human origins use different ways of structuring evolutionary trees, depending above all on the initial hypothesis of uniformity, or otherwise, of the general mutation rate among all the world's populations. In the phylogenetic tree, the group that carries the greatest number of mutations is represented by a branch that appears particularly long: a branch that is depicted as *parallel* to those of other populations (and which branches off from the common trunk at a point very close to the root, signifying greater antiquity) if the hypothesis of a uniform mutation rate for all is chosen, or that is depicted as *oblique* and clearly diverging in a lateral direction (i.e. more 'deviant', but not necessarily older) if we choose the hypothesis of a mutation rate that, in this specific case, would have accelerated its frequency compared to other populations. Conversely, it is clear that the 'short branches' of genetic trees represent younger populations (in the hypothesis of

a constant mutation rate) or less 'deviant' from the ancestral type (assuming a variable mutation rate which, in this specific case, would have had a slower evolutionary speed than other groups).

In any case, it may be interesting to ask ourselves how much the current appearance of a population represented by a 'long' branch can actually help us understand what the phenotypic appearance of the ancestral population might have been compared to all current populations. In fact, Nicholas Wade significantly admits that even today's Africans and Australians, whom he considers very ancient groups as they are represented by the longest branches of the tree (therefore, in the hypothetical perspective of a constant evolutionary rate for all), could in any case differ considerably from the original nucleus. Among Africans, it is very often the Khoisan (basically the Bushmen and Hottentots) who are identified as the most direct descendants of the initial group, a hypothesis with which Cavalli Sforza does not agree. In the previous article, we saw how the geneticist points to the Khoisan as having a molecular position intermediate between that of Africans and West Asians, leaning instead towards an origin deriving from ancient hybridisation, perhaps 20,000 years ago. In general, however, Cavalli Sforza recognises that, in many respects, two radically different hypotheses such as hybridisation and direct descent from an ancestral group can lead to very similar genetic evidence.

In fact, this is a point that I believe is quite significant and that opens the way to some important considerations: it could indeed be plausible to consider other populations that Cavalli Sforza considers to be merely the product of interbreeding as particularly close to the original ones.

We know that, according to the geneticist, in addition to the Khoisan, a possible origin from hybridisation may also have affected the Ethiopians and, on a larger scale, all Europeans. For the latter, whom he considers to be in an intermediate position between Africans and the rest of the world, we recall that the relative brevity of the branch representing them in his phylogenetic tree is explained in the first instance by the hypothesis of an origin from crossbreeding between 1/3 African genes and 2/3 Eastern genes; but, explicitly, Cavalli Sforza also admits the opposite hypothesis for present-day Europeans, namely – as I said above – that, instead of being the result of interbreeding, they are a group that has remained rather similar to the ancestral population. This is particularly evident in the graphic representation offered by the 'NJ' tree which, unlike the one based on the 'maximum likelihood' method, shows the short branch relating to Europeans located in a central position in relation to other world populations and very close to the point of origin of the entire structure.

In fact, this is a point that I believe is quite significant and that opens the way to some considerations of some importance: it could in fact be plausible to consider other populations that Cavalli Sforza considers to be only the product of interbreeding as particularly close to the original ones.

We know that, according to the geneticist, in addition to the Khoisan, a possible origin from hybridisation may also have affected the Ethiopians and, on a larger scale, all Europeans. For the latter, whom he considers to be in an intermediate position between Africans and the rest of the world, we recall that the relative brevity of the branch representing them in his phylogenetic tree is explained in the first instance by the hypothesis of an origin from a cross between 1/3 African genes and 2/3 Eastern genes; but, explicitly, Cavalli Sforza also admits the opposite hypothesis for present-day Europeans, namely – as I said above – that, instead of being the result of interbreeding, they are a group that has remained rather similar to the ancestral population. This is particularly evident in the graphic representation offered by the 'NJ' tree which, unlike the one based on the 'maximum likelihood' method, shows the short branch relating to Europeans located in a central position in relation to other world populations and very close to the point of origin of the entire structure.

However, the hypothesis of considering the Khoisan, Ethiopians, or Europeans as groups today that are significantly close to what was ancient proto-humanity should, in my opinion, be examined in light of what classical anthropology can tell us, both in historical and geographical terms.

As far as Africa is concerned, it must be said that the Khoisan populations seem to have been present in the Palaeolithic period over an area that is much larger than the one they currently occupy, namely from the Cape to the upper reaches of the Nile (Biasutti); However, it is also true that no further evidence clearly attributable to the particular Bushman-like type dating back more than 20,000 years has been found, nor has any been found in territories outside the African continent.

Perhaps a greater temporal and geographical extension could concern the Ethiopian elements: if for some anthropologists this variety could be traced back to a relatively recent interbreeding between Europeids and Negroids (varieties which, therefore, at the time should already have been consolidated), there are other scholars, such as Vallois, who wonder whether – in line with the above hypothesis – rather than being the result of interbreeding, it might not rather represent the remnant of an ancestral stock that had not yet differentiated itself either in the 'white' or 'black' sense; This, moreover, would explain why the general type of Ethiopians appears so different in appearance from that of mulattos, who are known to be crossbreeds. According to this interesting hypothesis, interbreeding among Ethiopian peoples did occur, but only at a later stage, modifying the variety in several respects, so as to bring it partly closer to blacks and partly to whites. Among other things, a certain similarity between Ethiopians and Khoisan had already been mentioned in the previous article, as highlighted by the second African 'Principal Component', and in fact Cavalli Sforza points out – in the hypothesis of an origin by hybridisation and not by direct descent – that in his opinion Ethiopians (along with the Begia and perhaps also the Tuareg) possess a mix of African and Caucasoid genes quantitatively similar to that of the Khoisan. In fact, Vallois also considers Khoisan characteristics (especially those of the Hottentots, more so than those of the Bushmen) to be significantly closer to those of Ethiopians than to those of true sub-Saharan Negroid peoples. All this, even though Cavalli Sforza highlights, in the third African 'Principal Component' (which is, however, less representative than the second), a maximum divergence between these two poles: the author deduces that Ethiopians and Khoisan both differ – in that they are similar to Caucasians – from the other nucleus.

African consisting of classic Negroid peoples, but at the same time are also genetically quite different from each other. In fact, a certain singularity in the African context, especially among Ethiopians (who even an author who is certainly not a specialist in the field, such as René Guenon, points out do not belong to the Black Race even though they have dark pigmentation) is also noted by Raffaello Parenti, who highlights their decidedly Europoid skeletal and facial characteristics and skin pigmentation which, compared to classic Negroid peoples, has a more reddish tone.

The Ethiopian race therefore seems to be a rather important juncture in human history: but its origin can perhaps be traced back, in turn, to an even broader and more generalised group – namely the Caucasoid race – if it is true that, for example, according to Renato Biasutti, the Ethiopian group can be interpreted as originally Caucasoid (synonymous with Caucasian) with relatively light skin and of northern Eurasian origin, which is also admitted for the Hottentots, who also retained a not too pronounced pigmentation.

With regard to ancient finds, we briefly recall what was reported in the article "*Mother Africa?*", namely the lack of Negroid features in finds such as those from Boskop or Oldoway, which have also been considered proto-Ethiopian (Mario Canella, a reference I missed in the previous piece) or, according to Asselar, perhaps even with Khoisan influences. However, the aspect that seems most significant to me, and which these finds have in common, is a marked Europoid imprint, and perhaps even more specifically Cro-Magnon (in Boskop in particular, according to Giuffrida-Ruggeri, who, moreover, categorically denies, in general terms, the presence of any Negroid element in Cro-Magnon). Some anthropologists have hypothesised that southern and south-eastern Africa was populated by Cro-Magnons, or at least by ancient Palaeo-Europeans, as long as 20-30,000 years ago, and therefore prior to the Bushmen themselves. This hypothesis, however, seems to have been recently confirmed by the analysis of the South African Hofmeyr skull, which dates it to about 36,000 years ago and highlights its similarity to finds from the European Upper Palaeolithic rather than to more recent local or European finds. Still in southern Africa, we recall that, in Vittorio Marcozzi's opinion, Europoid elements may, at least, have entered as components of populations of probable mixed origin, such as the Kaffirs of south-eastern Africa or the Malagasy of Madagascar.

But in general, for the whole of Africa, Bernatzik and Biasutti conclude that, given the lack of Negroid skulls until recent times, perhaps after the Mesolithic period, in more ancient times the so-called 'black continent' would, on the contrary, tend to reveal itself as a territory populated by Europoid forms.

If we now leave the African context and look to other continents, Steve Olson admits, with regard to the general presence in Asia, Australia and America, that the phenomenon can be explained by the preservation of the original characteristics of the peoples who left Africa (the author nevertheless places himself within the 'OOA' theory), those who would then have generated all the populations of the rest of the world after crossing the Middle East. I believe it should therefore be emphasised that these initial characteristics would also be proto-European according to those who take an Afrocentric view. In other cases, these elements would have been overlaid by others of a more markedly Mongoloid nature which, however, it should be noted, are necessarily less archaic. It is in fact worth highlighting another general point of considerable importance, namely that even the specific characteristics of 'yellow' populations are almost unanimously recognised as having a relatively recent origin.

However, there are differing opinions regarding the dating of the earliest clearly Mongoloid remains. For example, in the Sungir burials (in Russia, near Moscow), dating back approximately 22,000 years, a Cro-Magnon individual was found who also appeared to have proto-Mongoloid features comparable to those found in Southeast Asia. Dating from a more or less contemporary period, the finds from Minatogawa (Okinawa, Japan) also show probable Mongoloid characteristics. However, other authors point out that, for example, the Chinese skull of Ciu Cu Tien, dating back approximately 15-20,000 years, shows no resemblance to present-day Orientals but rather to Native Americans, the Ainu or Europoids (in particular the 'Pre-Europoids' according to Biasutti). According to Nicholas Wade, Mongoloid specialisation did not appear until 10,000 years ago, if not later: for Grottanelli, only in the Neolithic period in central-northern Asia, and for Biasutti even later, in the Chinese Chalcolithic period. In any case, even taking the oldest dates (Sungir and Minatogawa), we are still very far from the hypotheses of Gaston Georgel who, from a cyclical-traditional point of view, postulates the emergence of the Yellow Race as early as 52,000 years ago, inaugurating a period of pre-eminence that would have covered the entire 'Second Great Year' of the Manvantara, i.e. until 39,000 years ago.

Returning to a brief analysis of areas outside Africa, it is significant for the Indian subcontinent that several authors (Bernatzik, Coon, Glowatzki, Pullé, Eickstedt, Weinert) agree that the most archaic human groups settled there, such as the Veddooids (whose remains have been found as far away as Mesopotamia, south-eastern Arabia and south-eastern Africa), are fundamentally Palaeo-europoids. Biasutti probably refers to the same group when he points to a similar origin for the 'Paleoindids' (it should be noted that in anthropology, taxonomic classification is often carried out using terms that can vary considerably from one author to another). According to Marcozzi, Europoid elements are found in populations of probable mixed origin, such as the Indo-Melanids of the Deccan, while the Toda people of south-western India have been likened to 'pre-Europoid' forms (similar to those represented on our continent by the Lapps and other Uralic peoples, for example).

Even further afield, old Europoid forms are also found in Indochina and Insulinidia (Biasutti). Although Vallois considers the Indonesian or Proto-Malay race to be a yellow race with extremely attenuated characteristics, it is nevertheless significant that he himself highlights a certain affinity with European populations, so much so that he recalls how some anthropologists have even included it in the Mediterranean race branch; once much more widespread than today, with offshoots perhaps

extending as far as Japan, it seems that the Indonesian group contains an important Ainu element, which we will see below. But Paleo-Europoid forms are also found in Melanesia and Polynesia (especially in the Marquesas Islands), so much so that several anthropologists have considered it possible to classify Polynesians *entirely* as Europoids.

Further south, the Australoids themselves are even classified by Weinert (and also by Stratz) as Paleoeuropeoids, or at least considered to belong to the same line as the Europoids, considered 'central' compared to the more 'lateral' and specialised lines represented by the Negroid and Mongoloid races. While Stratz goes so far as to hypothesise them as the human prototype, prior to racial differentiation, other authors (e.g. Marcozzi) argue that Australians and Tasmanians cannot be considered ancestors of Europeans, for example, because they have specific characteristics that are difficult to reconcile with their ancestry in relation to us. Biasutti, on the other hand, postulates an area of Australoid enucleation in the Indian subcontinent – and no further south – as they must have formed not too far from an imaginary analogous centre for Europoids, given that they would have various characteristics indicated as at least 'prophetic' of white men; a note that would therefore suggest a sort of Caucasoid derivation from Australoids, but which, in my opinion, could also be read in exactly the opposite direction, taking as a starting point the position, for example, of the Ainu.

This indigenous people of northern Japan and the Kuril Islands, dating back at least to the Jomon period, appears to be completely devoid of Mongoloid features and has often been compared to Australian or even New Guinean types, of which it may represent not so much a derivation as, from a 'boreal' perspective, their ancestral type. This is also because other characteristics would bring them closer to both Mediterranean and Northern Europeans (there has also been talk of significant linguistic connections with Indo-European) due to a very remote branch from the main trunk and the maintenance of strong Palaeo-European elements, so much so that the Ainu type of Tsukumo has even been compared to Cro-Magnon. The Japanese Matsumoto speaks of 'pre-Mongolian Ainu-Caucasians', while for Biasutti they represent a remnant of his 'Pre-Europoids', which he indicates were much more widespread in prehistoric times than recent Europoids were at the beginning of the modern era. Vallois also agrees that the Ainu are the last representatives of those archaic white populations that, without interruption, spread from the Far East to Europe, occupying the entire northern belt of Siberia.

In fact, in northern Asia, almost submerged by the enormous but recent spread of the Mongoloid race, there still exists today a whole series of populations that display characteristics, such as eye and skin colour, found almost exclusively among northern Europoids (Bernatzik). Of particular interest is the Palaeosiberian branch, which Vallois considers to be one of the yellow races, but with extremely attenuated Mongoloid characteristics and a certain affinity with whites; in his opinion, it would be the result of an ancient interbreeding between whites and primitive yellows (the latter perhaps arriving from the south). However, one cannot help but hypothesise that the Palaeosiberians represent rather the remnant of the old, more or less undifferentiated form, proposing once again the double option, similar to what we see in Africa for the Ethiopians, between the hypothesis of primitive interbreeding and that of direct origin from a Palaeo-European ancestral trunk which, in Asia, was just beginning to differentiate into the Mongoloids proper.

As regards the American continent, it has been noted (Biasutti) that the somatic variety of Native Americans cannot be fully classified within the Mongoloid racial canon, since, as mentioned, these characteristics have only stabilised relatively recently. Vallois highlights their numerous common traits with Europeans, while Deniker designates the Amerindians, considered more archaic and, according to him, lacking Mongoloid characteristics, as the Palaeo-American race, assuming ancient relationships not only with Europoid forms but also with Australoid ones. In fact, Punin's findings have been linked to the latter, as have, according to some scholars, the Fuegian population, for whom an Australoid trace has been glimpsed even at the linguistic level (and linking the Lagoa Santa findings to the Fuegians themselves). Biasutti, on the other hand, preferred to place the clearly non-Mongoloid characteristics of the Fuegians in a European context, noting, however, that the particular southern and niche position of this population clearly indicates the greater antiquity of their occupation of the American continent. Biasutti also links the most archaic natives to the aforementioned Pre-Europoids (to whom he likens the European find at Combe-Capelle), while Facchini defines the archaic Caucasoid type, which he believes to have been an important basic component of the Amerindians, as 'Amurian'. On the other hand, the more marked Mongoloid influence can be seen in finds – such as those in Minnesota, San Diego, or Tepexpan in Mexico – which can be traced back to a more recent arrival, dated to around 10,000 years ago. Of a similar age, but lacking the more recent Mongoloid characteristics, is the Kennewick Man, a specimen reaching a height of about 180 cm, whose generally Caucasoid characteristics have been highlighted and whose skull does not fall within the range of variation of modern Native Americans but rather that of Polynesians, South Asians and Ainu of Japan. Although fairly recent (9,000 years old according to radiocarbon dating), it could nevertheless be linked to the very first migration from Beringia, and the Caucasoid features would confirm the strong morphological similarity between Europeans and Siberians in the Upper Palaeolithic, rather than a direct arrival from Western Europe via the North Atlantic. This route may instead have been followed by those groups that brought a more distinctly Cro-Magnon element to America, as evidenced by the strong morphological similarities between various tools found in the American Clovis culture and those of the European Solutrean culture of around 19,000 years ago (a topic we will return to in the future).

As regards Europe, Biasutti points to the persistence of archaic Europoid forms (Pre-Europoids) in northern Wales, mountainous Sardinia, the Balkan Peninsula and the upper Volga basin with the Uralic race. Especially in connection with the latter, other authors emphasise the position of the Lapps, who, according to the hypothesis formulated at the time by Wiklund, are the last direct survivors of a race he defined as 'Paleoarctic', which would then have given

the origin of Mongoloids and Europids; a race for which – amid the confusion of different anthropological names used by various scholars – one could, in my opinion, attempt a comparison with the 'Prenordic' race hypothesised by Herman Wirth, to which we will return later, and which could already represent an initial internal differentiation of the more generalised archaic Caucasoid group, compared to groups that had settled in more southern locations (Australoids, Veddooids, etc.). Even earlier, anthropologists such as Virchow had postulated a massive Laponoid population in Europe (defined as similar to the Sardinian-Ligurian group) prior to the arrival of the Indo-Europeans, while Montandon also saw the Laponoids as the branch that differentiated early from a trunk from which the Europoids proper were instead the late branch.

This Palaeo-European population, perhaps dating back 40,000 years or more, would have its fossil forms represented mainly by two types, Cro-Magnon and, probably to an even greater extent, Combe-Capelle, which, although some authors place them in a certain relationship with each other, are kept clearly distinct by several other researchers. Moreover, beyond the actual chronological level of the actual Cro-Magnon and Combe-Capelle finds (which, in themselves, may be even less ancient than previously estimated), these should be considered, if not as the progenitors, at least as the typical examples of two fairly well-defined lines – namely 'Cro-Magnon' one, and 'combe-capelloid' the other – which would have notably distinguished the first Europeans (who, however, for Cavalli Sforza constitute – it should be remembered – the most genetically homogeneous group in the world at the continental level). In particular, the Combe-Capelle line was identified by Klaatsch as a separate race, defined as 'Homo Aurignacensis', which must have appeared even before the more specifically Cro-Magnon groups, perhaps linked to the earliest phase of the Upper Palaeolithic (Peyrony combined the Lower Aurignacian, or Castelperronian, and the Upper Aurignacian into a single complex which he defined as Perigordian and linked to the Combe-Capelle man; the 'typical' Aurignacian was instead linked to Cro-Magnon). According to Evola, this 'Aurignacian' and pre-Cro-Magnon type came to populate a huge area between Bohemia and Siberia, supplanting the pre-existing Neanderthals but perhaps also mixing with them partially, and most likely coming to Europe from the east (according to Ferembach), which is perhaps also confirmed by Biasutti's comparison with the Chinese finds at Ciu Cu Tien. While the 'archaeo-Mediterranean' attribution seems to be the most widely accepted, there are authors, such as Giuffrida-Ruggeri, who reconnect this line to an even broader picture, emphasising in particular its more southern characteristics and linking it to populations such as Proto-Ethiopians (also according to Weinert), Ainu, Vedda, Australoids, Dravidians, etc., while a more Atlantic-Western strain is identified in Cro-Magnon. Evola also reports the opinion of some anthropologists who see it as a forerunner of the Western Mediterranean peoples in particular, but also of the current Nordic peoples, and it is no coincidence that the Scandinavian/Northern European area has the highest percentage of group A blood, which some scholars associate with the Combe-Capelle. This type is in fact more or less directly linked, or at least probably descended from, the French finds at Chancelade – from the Magdalenian period and often interpreted as proto-Eskimo – but also, moving eastwards, to the Sicilian finds at San Teodoro (traces of a probable 'Pelagian' type), to the German ones in Oberkassel and Ofnet (the latter being Mesolithic and among the first examples of the Alpine sub-race) to the more ancient ones in Brno (Moravia) and Pavlov (European Russia). It therefore seems likely that a significant proportion of today's Europeans – from the Lapps to the various types of Mediterranean peoples – can be traced more or less directly back to the Palaeolithic line of Combe-Capelle, alongside the relatively more recent Cro-Magnon line.

Ultimately, from all these elements, it can therefore be inferred that ancestral humanity presented widespread 'archaic Caucasoid' characteristics which, although still blurred compared to what we see today, brought them morphologically closer to the modern-day Europoid race (Europeans, North Africans, Western Asians), forming a sort of starting point for all those populations not yet clearly oriented towards the Negroid or Mongoloid direction, which were much more specialised realities that would only emerge later. It is no coincidence that Elliot Smith notes less differentiated (or more 'primitive', but obviously not in the sense of 'evolutionary backwardness') traits in 'whites', considering this a strength from a biological point of view.

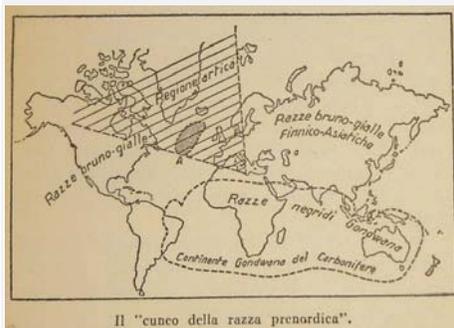
But when we talk about 'whites' - 'leucoderms' – we almost automatically think of the classic light-skinned Nordic type, whose phylogenetic position will, however, require some more specific reflection, together with some implications related to the skin pigmentation of early humanity: topics that we will try to address in the next article.

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Skin colour



In the previous article, *The oldest racial characteristics*, I presented a summary of genetic and anthropological studies that seem to highlight, for proto-humanity of about 50,000-52,000 years ago, a clear predominance of the 'archaic Caucasoid (or Europoid)' element, given the relatively recent emergence of the more specific and differentiated Negroid and Mongoloid forms. I concluded with a reference to the concept of the 'Nordic race' and the more general theme of skin pigmentation, points on which I now think it useful to dwell for a few reflections.

When one considers a 'boreal' framework and

It speaks of human origins, implicitly seeming to take for granted the idea of an ancestral group with characteristics that are, in fact, 'Nordic' according to current standards (a group that is often also superimposed on the Indo-European entity, a concept that is actually somewhat different, as we will see later): an initial human nucleus that, above all, would have been characterised by very low skin pigmentation. This is an understandable logical process, which also seems to have some supporting evidence; for example, it has recently emerged that the melanocortin receptor gene, responsible for skin colouring, produces fair skin when in its 'default' state (a condition that could be interpreted as the 'standard' starting point). Along the same lines, other hypotheses – which, in my opinion, are less convincing because they are influenced by an evolutionary-progressive perspective, but which are nevertheless worth mentioning – are those of Nina Jablonski (according to whom the 'animal ancestors' of humans had fair skin before losing their hair) and Charles

Goodhart, who posits a common human ancestor, not yet Sapiens, who migrated from Africa to more northern areas to escape a period of intense heat between 120,000 and 70,000 years ago; in the boreal zones, body hair would then have been gradually lost through a mechanism of sexual selection and subsequently – but now 'evolved' into Sapiens – man would have returned south, driven by glacial phenomena. It was then that the skin, which was initially light in colour, necessarily developed four types of dark pigment, which are still found today, depending on the different climatic environments of the regions occupied: a chromatic diversification which, according to Goodhart, would have had no reason to exist if human skin had been dark from the outset.

Even the phenomenon of albinism, sporadically observed among various populations around the world (e.g. Caucasians, Berbers, Negroid peoples, Amerindians, Eskimos, Polynesians, Australian Aborigines, etc.), could apparently lend itself to the hypothesis of a completely depigmented ancestral population, given that some authors have drawn confirmation of this from the monogenetic view. However, it should be noted that albinism, rather than being a racial and specifically human trait, is a genetic anomaly that also affects a large number of animal species, and therefore it is not very reliable to attribute to it the 'historical' significance that interests us here.

On the other hand, if we refer more specifically to those who are generally considered to be 'white' par excellence – i.e. the classic blond-Nordic race – and bear in mind the data seen in the previous article, which shows that it is mainly 'archaic Caucasians' who have generalised and 'primordial' characteristics, we will notice that a fairly significant difference emerges here.

It has been noted that even the blond, depigmented, light-eyed European type is, together with the Negroid and Mongoloid types, a highly specialised and not very 'primitive' (obviously in the sense of 'primordial') group, and therefore of relatively recent formation. At most, Kossinna proposes a date of around

22,000 years ago, as a result of interbreeding between Cro-Magnon and Aurignac-Chancelade humans, while Biasutti believes it populated northern Europe only 14,000 years ago and Gunther even less (10,000 years ago); Even more recent are the hypotheses of an origin from Scandinavian Maglemisian groups (Mesolithic age), or those related to the appearance of the genetic mutation that would have generated blue eyes (albeit with all the reservations I had previously expressed about the reliability of chronological estimates derived from molecular data). Finally, there are the notes reported by Pia Laviosa Zambotti, who cites the hypothesis of some Soviet scientists according to whom a blond dolichocephalic type once inhabited the whole of Siberia, a type probably related to proto-Uralic populations, thus outlining a possible Uralic-Indo-European unity: a moment that, however, is traced back to no earlier than the Neolithic period. The circumstances surrounding the genesis of the blond-Nordic type would also suggest that this subtype is not excessively archaic, considering that it is hypothesised to have formed under the pressure of the glacial climate (i.e. in an environmental context no longer corresponding to the temperate 'Eternal Spring' climate of primordial times) and as a result of the depigmentation of an ancestral human group. Gunther, in fact, hypothesises that the Nordic and 'Western' races (which in his classification correspond to the Mediterranean, probably in its 'littoral' or 'Atlantic' variety, hence the name linked to the west) are the two branches of a single human type from the Palaeolithic era. This genesis may have occurred in a rather complex manner, most likely passing through an initial stage which, to use Montandon's term, could correspond to that of the 'Proto-Nordics': a primary group which, in my opinion, must have had a more direct relationship with a depigmented form of Cro-Magnon (to which the 'phallic' type could be traced more specifically) and which would justify the spread of blondism, for example, even among Caucasian populations. This factor would therefore not originate from a direct influence on them by the current Nordic peoples, but from the origin of both groups from a common ancestral stock.

In a more general context, considering the current global differentiation between light-skinned and dark-skinned populations (in anthropological terms, 'leucoderms' and 'melanoderms'), several authors have considered it more logical to hypothesise an ancestral lineage which, instead of being subject to strong basic depigmentation, presented characteristics that were more or less

intermediate between the two extremes; a starting point that seems more convincing to me and, on closer inspection, more consistent with the aforementioned 'Eternal Spring' climate, for which even Mario Giannitrapani does not rule out the hypothesis that, in a 'boreal' perspective, circum-Arctic areas could certainly have seen the birth of a human type that was not necessarily depigmented.

In my opinion, useful insights in this direction can also come from a careful reading of Evola's own analyses.

Both in his autobiography and in various writings – as well as being highlighted by several scholars of his work – the Roman thinker acknowledged that many of his interpretative elements originated from the work of Herman Wirth, from whom he borrowed the general structures and chronological context of what was considered the original northern race, defined as 'pre-Nordic'. It is in particular the dating of this phase, which Evola considered primordial, that provides us with an interesting element of analysis: the earliest date is reported by Marco Zagni, who notes that, according to Wirth, this population had been settled between Greenland, Iceland and Spitzbergen since 40-42,000 years ago.

This is at least ten thousand years later than the first origin of humanity as embodied in the scheme followed here. A concrete possibility is, therefore, that the 'pre-Nordic race' of Wirth and Evola does not represent the truly initial and unified human nucleus that was born at the beginning of the 'Second Great Year' of Manvantara, but only its branch that remained in the North (the 'Paleo-Arctic' people of Wiklund we have already encountered?), i.e. after the very first diaspora that had already led groups southwards for several millennia, who would quickly move towards an 'Australoid' and 'Pygmoid' direction (which we will see later) and, only much later, a 'Negroid' direction. As proof of this, we can note the fact that in 'Synthesis of the Doctrine of Race',

Evola refers to 'red-brown aborigines' as one of the original races, similar to the Negroid and Mongoloid races, which together would have populated the planet since the beginning of time; However, as we have already seen, the antiquity of the Negroid and Mongoloid races, as well as that of the blond-Nordic race, is rather relative. By process of elimination, it would follow that during the aural phase of our cycle, the field must have been occupied solely by these 'red-brown' people. The combination of this 'red' chromatic type with the original base defined as 'archaic Caucasoid' in the previous article – and more generally, with the broad, varied and rather vague concept of the 'white race' – is in fact possible precisely because the 'red' type must have looked very similar to what we understand as 'white', so much so that today it is not even perceived as a separate entity, but rather as a simple variant within the vast and heterogeneous Europoid grouping.

Therefore, in my opinion, this matrix, which was more or less 'reddish', would have represented the starting point for the subsequent 'pre-Nordic' people (of whom, moreover, I find the literal meaning of the term significant, which, strictly speaking, should express the concept of those who were *preceding* the Nordic people); a group perhaps already affected by a mild depigmentation, but which had not yet reached a level so marked as to involve effects that were too phenotypically diverse from the group of origin. In fact, it seems particularly significant that Evola, when he gives photographic examples of 'remnants of the pre-Nordic race', presents individuals who are not at all blond or exceptionally light-skinned, most of whom are found among North American Native Americans. Furthermore, emphasising that the blood of group 'U' should, in his opinion, correspond to that of Arctic origin, he points out that it is found mostly in North America, with Iceland and Sweden accounting for a smaller proportion. But it is also Herman Wirth himself who, in his wide-ranging research into cultural and sacred parallels, considers the elements found among the populations of North America ('Redskins' and Eskimos), judging the North American populations to be an important residual testimony of our ancestors, perhaps going too far when he even claims that they passed through North America before settling in Europe and giving rise to us all. In any case, I think it is worth pointing out that it is by no means certain that the *current* appearance of Native Americans is identical to that of the original population 52,000 years ago, not least because of the significant 'Mongoloid' influences that have overlapped in subsequent periods, as mentioned in the previous article.

In the view of Evola and Herman Wirth, the so-called 'wedge of the pre-Nordic race' is therefore located mainly in the north-western part of the northern hemisphere, covering the northern area of North America, western Europe and reaching the latitude of the Iberian Peninsula, thus occupying the typical area of what would later become the Cro-Magnon populations, which could be considered particular forms of gigantism and internal mixing. This hypothesis would also be compatible with Evola's reconstructions of the most ancient boreal migrations, when he mentions the very first movement from the Arctic towards the south, followed by a subsequent migration that would have pushed even further south, into Central America and, at the same time, into Atlantis: therefore, the same racial stock would presumably have populated both the Atlantic land (for the first time, it would seem) and the North American continent up to its central isthmus. Later still, migrations would have taken place from Atlantis – and only at this point would we be talking about the real Cro-Magnons – both towards America (myth of Quetzalcoatl) and towards Europe (myth of the Tuatha de Danann). Since, for Evola, this civilisation, which in a phase subsequent to the authentically primordial one is defined as 'Nordic-Atlantic', would have constituted a centre in the image of the original Arctic one, it would seem entirely logical to hypothesise that its human stock should be placed in a certain continuity with the Hyperborean one born 52,000 years ago.

Frithjof Schuon's note, which points to an 'Atlantic element perhaps prior to the great racial differentiations', could also go in the same direction, thus endorsing the idea that it must have been the western area where the original stock remained relatively intact for the longest time; a strain which, however, according to Schuon, also presented sporadic morphological elements that could anticipate the characteristics of subsequent races. Therefore, a population that would have presented considerable margins of morphological variation, perhaps linked to what was mentioned previously (article *'What Evolution?'*) regarding the thesis of the geneticist Vavilov; a point that seems to me to be consistent with the interesting theory of 'cosmolyis', formulated at the time by the palaeontologist Alberto Carlo Blanc, according to which, at the beginning of its history, Homo sapiens would have presented rather polymorphic phenotypes, i.e. with very wide ranges of variability. Then, over time, the more precise emergence of the current races led to the stabilisation of specific anthropometric variation standards for each of them; a polymorphism which, according to another theory, could be explained by the intervention of various hybridisations between different populations (with the problem, however, that these would have to be identified), while for Blanc this is certainly a primary fact.

The human group of 52,000 years ago, characterised by a marked 'ecumenicity' (remember the saying 'Krita travels and wanders' reported by Gaston Georgel), would have spread anthropological characteristics similar to the 'archaic Caucasoid' almost everywhere in the world and would have been the bearer of this 'red' chromatic characteristic (which will be confirmed in a future article through other elements that would take us too far afield here).

But how should this 'red' colouring be understood? In anthropological terms, in my opinion, both in terms of skin pigmentation and, alternatively, the particular phenomenon of rutilism.

Just 'in passing', allow me to venture the hypothesis that the popular cliché of 'red hair' could remotely originate from that same phenomenon of 'semantic inversion' (already mentioned in the previous article *'The Hyperborean Paradise'*) which, due to the traumatic loss of the Arctic Eden, would have affected both the geographical North, as

a reminder of the now inaccessible primordial home, as well as the 'red-haired' people, as living remnants of the original population...

In fact, red hair, rather than being an impromptu mutation with no particular phylogenetic significance (as may be the case with albinism), could instead be interpreted as a specific racial characteristic, a thesis supported, for example, by Topinard and Hervé; a characteristic possessed by an ancient population and now present in the world in residual quantities as a result of various subsequent interbreeding. It has been hypothesised that this trait may have been typical of Cro-Magnon populations (Parenti), or more generally that it was a Western and Atlantean characteristic (Barbiero), if not directly Hyperborean (Dughin). Similar to this hypothesis could be that – based on Plato's narratives concerning the ancient wanderings of 'gods' and 'masters' around the world – which recalls the archaic spread of red-haired priests and warriors in various areas (Europe, Egypt, India, etc.). This is a phenotypic element that, albeit sporadically, seems to appear over a rather extensive area, if we consider, for example, the case of the Lapps, among whom it is not uncommon, or that of the extinct Guanches of the Canary Islands.

However, as I was saying, I do not believe we can rule out the possibility that both rutilism and a more or less reddish skin colouring may have been *present simultaneously* in early humanity, subsequently separating and re-emerging occasionally in the world as separate and independent elements. Perhaps some pygmy populations are direct evidence of this, as they often emphasise their clear difference from Negroid populations and strongly maintain that they are not black. This concept seems to be confirmed by the observation of their pigmentation, which actually appears to be rather brownish-reddish, not very dark, and by the not uncommon presence of individuals with blue eyes and blond or reddish hair. Perhaps these are the same or similar populations depicted in certain Neolithic cave paintings in the Sahara, which show dark-skinned hunter-gatherers with blond or reddish hair. To change continents – thus confirming the enormous ancient spread of these characteristics – we could mention the ancient South American race of Lagoa Santa, which Biasutti points out as being characterised by both reddish hair and skin. But even beyond the red hair, there are further anthropological and cultural elements to hypothesise an archaic spread of these types on a very large scale.

In Africa, apart from the pygmy populations we have already encountered, or even those more generically referred to as pygmoids, there is significant evidence from a mythical past: Bertaux points out that today's African Negroid peoples (in particular the Dogon of Mali) often refer to enigmatic 'red men' – not without a direct connection to today's Pygmies – who were a people that existed before them and were characterised by their small stature. Further east, we have already mentioned the anthropological peculiarities of the Ethiopian populations, who have decidedly Caucasian skeletal and facial features and whose dark skin is decidedly more reddish in tone than that of classic Negroid populations (Parenti); it should not be forgotten that the Ethiopians themselves define themselves as 'the rosy ones'.

In Asia, in the neighbouring southern part of the Arabian Peninsula, the peoples of Hadramaut, or the Himyarites – which in their language means 'the red ones' – are said to have sailed up the Red Sea in ancient times, giving it its current name, and settled in Lebanon, from where the Phoenicians – also 'the red ones' – are said to be their descendants. Remaining in the Mediterranean, we recall that the Cretans were also called 'red' by the Egyptians, but, like them, almost all the peoples of the European continent – which Guenon and other authors point out to us as having mythically represented the 'Land of the Bull' – seem to have been multiform offshoots of an omnipresent 'red' population. For Julius Evola, these groups are mainly of Western and Atlantean origin – therefore, in his view, coming rather from the 'mistvariation' of the oldest boreal race – but nevertheless, it should be remembered, they are older and form a 'substrate' with respect to the more recent Aryans: Pelasgians, Egyptians, Cretans, Subarici, various 'Indo-Mediterraneans', up to most of the Mesopotamian and Near Eastern populations. But while the idea of a 'red' contribution to the population of the Middle East may seem convincing in this specific case, its origin in the West seems less certain, at least for the ancestors of the Sumerians and Chaldeans: in a significant note, Herman Wirth himself hypothesises that they did not originate from the North Atlantic area (which seems to have given rise to the Tuatha de Danann) but rather from a north-eastern sector. These would have been Hyperborean groups (perhaps more recent and less pigmented: an eastern offshoot of the 'Pre-Nordics?'), known as 'white Eskimos', 'men of the sun', or even 'people of Tanara', whose memory still seems to be present among the Inuit today.

An element similar to that which gave rise to the Sumerians seems to be present even further east, in India, where Evola mentions the discovery of remains of civilisations similar to the Maya and dating back to before the arrival of the ancestors of the Hindus, who at the time were still settled in northern Eurasia. Evola also identifies an ancient substratum in China, whose Demeter-Atlantis traits could perhaps refer to a race similar to those of Mesoamerica, since other authors also report the presence of populations that could in some way be described as 'red' in neighbouring areas (for example, on the Tibetan plateau).

Continuing further east, and returning to more strictly bio-anthropological aspects, we should mention the Indonesian race, whose skin has a reddish-brown pigment, as reddish pigmentation is also frequently found among Australian populations (which occasionally also show sporadic cases of blondism, especially in central Australia and New Caledonia) and whose purest variety is the Carpentaria, which has blackish skin with shades of cinnabar red and orange. In the Pacific Ocean area, reddish pigments are often present in the Melanesian and Polynesian races, while in America, similar characteristics, alongside a yellowish-brown skin base, are found mainly among the Amerindians of the Amazonian and Fuegian races, which, not surprisingly, are perhaps the oldest to have settled in the 'new' continent.

On the basis of these elements alone, it would therefore seem to confirm the vast area of Mediterranean-Pacific-American anthropological and cultural continuity, passing through the Ainu of Japan already encountered; an area that probably refers to an even vaster - and therefore planetary - dispersion of what must have been the original human stock of all the current world populations.

All this, therefore, raises the question of a fundamental unity, but also of the relationship between this and the advent of a 'dual' phase that marked the transition from the First to the Second Great Year of our Manvantara: elements that we will begin to discuss in the next article.

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The second half of the Paradisiacal Age: some preliminary concepts



As I concluded in my previous article (*The Colour of Skin*), analysing our most ancient origins gives rise, in my opinion, to the feeling that two fundamental basic themes are intertwined: one that could be defined as 'unitary' and linked to the concept of a fundamental continuity of the human phenomenon, and another in which a more 'dualistic' aspect seems to emerge, connected to the event of a first radical and profound dichotomisation, which Meister Eckhart also recalls, in general terms, as the root of every subsequent division, a necessary starting point for the most recent multiplicity. These are two themes which, in turn, I believe should be explored simultaneously on two distinct ontological levels. That is, there is a higher, 'pre-material' level, which can be investigated mainly through the tools of Symbol and Myth; but obviously there is also a lower and now earthly level, which can be probed with today's tools of scientific analysis, which compared to the former, appears posterior in logical terms and, I believe, also as a 'reflection' in temporality – from the point of chronological

In the higher 'pre-material' level, the 'unitary' theme appears in the forms that have already been briefly mentioned in previous articles (the Platonic Androgyne, the single Hamsa caste, etc.), while the 'dualistic' theme is linked, as we shall see later, to the fundamental event of the polarisation of Being into Male and Female elements. However, I would say that, due to the logical anteriority of the 'pre-material' level with respect to the earthly one, there is an effect which, in temporal terms, seems to manifest a 'shift' between the two planes – almost an image of 'successive cascades' – whereby the act of androgynous division appears *synchronous* with human materialisation on the lower level, which is initially unitary (because, as far as possible in its sphere, it is analogous to the previous androgynous and undivided phase), but which will soon become dichotomised itself, dividing further from then on.

These are concepts that we will have the opportunity to explore in more depth in future articles, returning to the episode of androgynous division, its correlation with the earthbound nature of Man and the analogy between his first material form and the even earlier state, incorporeal and connected to the element 'Ether'; For the moment, let us remain on a lower level to make a few more considerations on the genesis and evolution of the human phenomenon, both from a unitary and a dualistic point of view (the latter developed mainly in the analyses of Julius Evola).

Starting from the unitary perspective, we have already seen in previous articles how, in my opinion, this is based on elements that consist of the widespread diffusion of a certain type of racial characteristics ('archaic Caucasoid') and pigmentation ('reddish' and connected to 'rutilism'), but there are further points that I believe go in this same direction, noted by traditionalist and non-traditionalist authors alike.

Firstly, it has been noted that nowhere in the world are there traditions that explicitly deny a monophyletic origin, affirming instead human polyphyletism (i.e. an origin from groups that were clearly separate from the outset). In even more general terms, René Guenon points out that duality can ultimately only be produced by a fundamental unity and that no absolute irreducibility is conceivable, not even between the first of all dichotomies, i.e. the one that polarises the Universal Being into 'Essence' and 'Substance', even if, following this first act, a multiplicity begins that will increasingly tend to highlight the separative and 'individual' aspects of manifestation. In my opinion, the same basic concept is also highlighted by A.K. Coomaraswamy when he points out that two classes of entities as different and cosmologically opposite in function as Gods and Titans are ultimately all children of one Father.

In more specifically anthropological terms, Titus Burckhardt emphasises how the various subgroups of Homo Sapiens represent nothing more than 'reflections' of the single, inseparable essential form that is their common archetype, just as the branches depend on the single trunk of the tree. Similarly, in Leopold Ziegler's view, all human races have their primary source in the androgynous Adam created in the first chapter of Genesis, which, in my opinion, recalls the 'Urmensch' already encountered, hypothesised by Edgard Daquè. For his part, Frithjof Schuon observes how all the varieties of the single human species each represent a particular and legitimate aspect, each involving a different mode of existence, while contesting that their profound *raison d'être* can be attributed to mere chance or to the sole action of the environment (which, however, is not entirely denied). Furthermore, for Schuon, the fact that the various human races do not seem to be separated from each other by watertight partitions does not mean that there are no 'purer' ones alongside more heterogeneous ethnic groups, meaning by 'pure' simply those closest to their respective initial archetype, consisting of a particular cosmic element (an aspect we will return to in future articles).

But obviously, the diversity of humans and their traceability to a monophyletic origin has also been investigated from a more strictly scientific point of view. In biological terms, the main argument lies in the total mutual interfertility of all the various groups and, with this, the evidence that these do not represent the incipient beginning of different species. Moving on to the linguistic point of view, the aforementioned Alfredo Trombetti was a staunch supporter of a common source for all the language families on the planet, while, more recently, Merritt Ruhlen has noted that all of the more than 5,000 languages scattered around the world share more or less the same degree of complexity, which would be inconsistent with a polyphyletic origin. In general, today's researchers observe that all the world's languages are based on the

a combination of phonemes that can vary from a maximum of 40 to a minimum of 14, numbers which, despite their relative distance, belong to the same order of magnitude, testifying to an origin that is almost certainly not independent.

However, significant common features at a global level can certainly also be found on a cultural level.

For example, on the artistic side, Leroi-Gourhan points out that the rock art of the South African Bushmen is marked by graphic aspects typical of shamanic painting, revealing clear connections with that of Native Americans and, surprisingly, also with certain Palaeolithic paintings from Western Europe. Furthermore, among the Bushmen, surprising similarities have emerged with certain Peruvian tribes that are difficult to explain by mere chance, as, in their respective conceptions, the same stars in the sky preside over and protect the same animal species. In general, it is quite clear that Palaeolithic art – both figurative and abstract – which reached its peak in the European Magdalenian period (approximately 17,000 to 10,000 years ago), features forms and symbols that are identical to those found in Tanzania, Brazil and Australia, but also in non-Palaeolithic contexts, such as Egypt, China and Mesopotamia (thus denoting an undoubted cultural continuity with earlier periods). This vast area of dispersion cannot fail to impress and also struck the ethnologist Leo Frobenius, especially with regard to the precise Euro-African Palaeolithic correspondences. Moreover, it is an impressive corpus of signs and graphics whose repetitiveness and different associations allude to complex underlying concepts, thus refuting interpretations based on improper comparisons with children's artistic expressions; an approach deriving from an overt evolutionary-progressive prejudice towards 'savage' populations, which, from this perspective, would inevitably be dominated by a 'prelogism' typical of minds that are not yet adult.

From a more mythical-sacred perspective, I already mentioned (in the article *The Pole, Incorporeality, the Androgyne*) Mircea Eliade's illuminating analysis of that "nostalgia for origins" which is widespread among the most diverse peoples of the earth, regardless of race, geographical location, culture and religion, and which refers to a now lost initial paradisiacal moment, common to the entire human ecumene. A similar spread on a planetary scale (America, Polynesia, South Asia, the Mediterranean, Africa) is also noted for the idea that attributes to the Moon the function of a central symbol of becoming, not without a certain relationship with the advent of human mortality in *illo tempore*; According to Adolf Jensen, certain very specific aspects of the lunar mythologem would unite archaic Hellenic conceptions with precise cult elements attested among the Wemali population of the island of Ceram in Indonesia, all originating, in his opinion, from an ancient corpus once widely spread across the planet, not incompatible with the strong differences observable from the point of view of material culture. However, Eliade highlights further common aspects of great temporal depth in the numerous similarities noted between Siberian and Australian shamanic rites, but also between those of the Amerindian and Scandinavian populations (particularly among the Lapps) which, as they can be traced as far as South America, are unlikely to be due to a recent Eurasian influence rather than a much more likely common ancestral source. A source that should coincide with the area where Eliade believes he has identified the most ancient traces of shamanic structures, namely the eastern end of Siberia, practically in the heart of ancient Beringia (mentioned above all in the previous article *The Hyperborean Paradise*); I therefore believe it is of considerable interest that Guenon himself considered the presence and extreme diffusion of its fundamental elements – the Hyperborean symbolism of the Swan, the Pole, the ascent along the Tree as an analogy of the ascent along the Axis of manifestation – so significant as to link shamanism, at least in its early stages, directly to the source of the Primordial Tradition. Frithjof Schuon, who investigated the mythical world of Native Americans in even greater detail, also clearly identified 'Hyperborean shamanism' as a direct traditional derivation, undoubtedly originating in the most distant prehistory and still preserving something primal and pure; later traditional offshoots would instead be those of Mexico and Peru, probably more closely linked to the Atlantic world. The shamanic phenomenon is therefore one of the oldest and most widespread cultural stratifications of humanity, if it is true that, according to Eliade, the shaman seeks to directly recreate the existential condition of Primordial Man, when he was not yet separated from the gods but rather communicated with them by climbing a mountain, a tree or a vine to reach the heavenly heights. ecstasy (which often consists of a death-resurrection experience as in Christianity) is therefore linked to the rediscovery of the Garden of Eden, which is not therefore the preserve of the Judeo-Christian tradition alone, but represents a certainly universal human fact. Eliade also notes how certain photic experiences of the shaman are practically identical to the visions described by the great historical mystics (Indian, Christian, etc.), while for Coomaraswamy, Filippani Ronconi and also for Renè Guenon, other elements are certainly comparable to certain Vedic rites (such as climbing trees). again in the vast Indian context, the hypothesis has been put forward that Shaivism itself represents a 'scholarly' and revised reworking of ancestral shamanism. In more general terms, it has been noted that ecstatic phenomena of an unquestionably shamanic nature, for example connected with the use of sacred drugs, have also been experienced in the Indo-European sphere, without the need to attribute them to influences from contemporary external populations, but rather to an undoubtedly internal but phylogenetically earlier origin. For example, in Iranian Zoroastrianism, it is likely that residual shamanic concepts and magical-totemic values were adopted and reinterpreted, as perhaps in the case of transformation into a bird, concepts that also seem to be well rooted in the vast Hellenic corpus. Nuccio D'Anna traces the numerous group of pre-Olympian divine beings with 'aquatic' characteristics, as well as the figures of Hephaestus and Apollo himself, and with them a whole series of semi-mythical characters considered to be his most devoted worshippers, back to a type of shamanic spirituality, but not necessarily foreign to the Indo-European world. For example, Eliade recalls the Hyperborean Abari, who was endowed with oracular and magical powers; similar legends speak of bilocation,

descents into the underworld, ecstasy of other Greek characters, all rather clear connections with the Siberian phenomenon and, in general, between the Apollonian and shamanic vocations. A vocation that also seems to have interested the Norse corpus, if it is true that Massimo Centini finds surprising connections with some of Odin's functions.

In any case, for Schuon, shamanism may also contain significant traces of 'ambiguity', a possible deviation which, according to Guenon, must have occurred when the particular union between shaman and animal became too close, identifying it as a potential form of psychic possession; or in any case where animal symbolism began to denote substantial changes from the original ones or to acquire a preponderant importance in relation to the general context. This is the point at which a shift towards 'totemic' forms of worship can be observed: Hyperborean symbols such as the Swan, which among the Finno-Ugric peoples regresses and becomes a Duck, signifying the decline of the original Olympic theme and a solarity that is no longer pure light but subject to changeability and associated with 'life' and fertility. A similar line of totemic decline often affects another animal strongly linked to the idea of light and boreal primordially, namely the Bear, in relation to which various peoples emphasise an almost bloodline connection, such as the Ainu and the Lapps (who call it 'man', with a significant analogy to the customs of certain African populations towards the gorilla or, as also reported by Frobenius, towards the feline); the bear is reserved a cult that Eliade (together with Frazer and other authors) considers to be among the oldest and most widespread of all, being attested in the 'usual' Siberia (Ghiliaki, Uralics, Paleoasiatic), among the Ainu, the Basques, the Moroccans, various Amerindians and probably other peoples as well (who, moreover, often identify it *tout court* with the North Star), and this is probably not unrelated to Emanuel Anati's hypothesis of a unified religious form on a global scale dating back perhaps 40,000 years. The 'totemising' direction, which Evola points out, to a certain extent, was also known in the context of Aryan-Roman sacredness with the figures of the lares and penates, therefore seems to be a particular regressive possibility that also appears to have enjoyed considerable widespread diffusion, if it is true that it has been observed that there are two main mythological strands in the world that narrate the origin of humanity: one that resorts to a totem, animal or vegetable, and another based on the 'shaping' of a pre-existing raw material. It could be said that the Bible contains both the totemic version and the 'shaper-potter' version, since Genesis, as is well known, presents two distinct versions of creation.

But even through a deviated, convoluted or indirect form, all these populations still show an undoubted connection with the Primordial Tradition, whose polar symbolism (for example, with the frequent presence of the swastika) seems rather eloquent. Moreover, the connection to the Primordial Tradition of populations without a history and lying in the so-called 'ethnological state' is also made clear by a careful analysis of their cosmological conceptions, an operation that is almost always very problematic for academic ethnology, which lacks true spiritual references. Thus, as Guenon points out, certain 'operative' practices of Native Americans, for example, are hastily classified as 'low magic', while it escapes notice that the perfect mastery of that energy field defined as 'orenda' (corresponding to the Hindu 'prana' and the Far Eastern 'ki') – intermediate between the spiritual and the material – is the result of highly advanced knowledge that has now been lost in the West. In this way, every phenomenologically obtained result is the incidental and 'superfluous' consequence of an action carried out from above, on an authentically spiritual plane, in the only way possible to avoid the dangers of the multifaceted, labyrinthine and ambivalent psychic universe. A Primordial Tradition that also shows its influence among various populations of West Africa, in particular the Dogon of Mali, among whom there are unsuspected analogies even with the Platonic conception of the nature of reality or with Hindu cosmology on the number of worlds – 14, precisely like the Manvantaras in a Kalpa – stacked along a vertical axis, a representation very similar to Guenon's theory of the multiple states of being; or with the perfect awareness of belonging to a world that must be rectified, as it has fallen from a previous situation far higher than the current one.

On the basis of all these elements, the considerations of Seyyed Hossein Nasr and Ananda Kentish Coomaraswamy appear justified, according to whom, in general terms, the 'Philosophia Perennis' – that is, the Primordial Tradition – is also authentically 'universalis', or a heritage common to all humankind without exception: thus decisively orienting the cultural current of integral Traditionalism towards a fundamentally monophyletic view of human origins, both linguistic and racial.

However, within this current, Julius Evola's thinking shows a certain autonomy on this specific issue. It should not be forgotten that Evola himself wrote in his autobiography how his interpretation of history was developed through a synthesis of the views of René Guenon, Herman Wirth and Johann Jakob Bachofen. The latter author, as is well known, expressed in his substantial work, especially *Das Mutterrecht*, the concept that the fundamental key to the historical dynamics of all civilisations lay mainly in the alternation, and often opposition, of matriarchal and patriarchal phases of domination.

However, various scholars in the traditional field have pointed out that the undoubtedly considerable influence that Bachofen's categories exerted on Julius Evola's work represents a fairly isolated element among authors who approached the study of traditional doctrines, with some even emphasising that, from this point of view, these categories cannot be supported by any real doctrinal authority. But it is precisely from these categories that Evola received an approach that several researchers have defined as 'dualistic', and which Di Vona compares to the conceptions of Plato and Parmenides regarding the 'doctrine of the two natures': a view which, by accepting in practice the concept of a clear division between the earthly world and the heavenly realm, seems to prevail even over the traditional tripartite division of man (Spirit, Soul, Body). This approach gave the Roman thinker a tendency in every field, and therefore

even in the historical one that interests us most here, to emphasise the divisive aspects rather than the unifying ones, and to contrast elements that, with a different interpretative approach, could have been read as certainly diverse but still traceable to a single underlying reality. This leads to the somewhat paradoxical situation in which Evola, while theoretically admitting a 'Primordial Tradition', postulates, in 1930 in *La Torre*, two 'great and opposing formulations', one linked to the North and then to the West, the other linked to the South and then to the East. In 1931, Di Vona also reported on a speech in which Evola questioned the transcendent unity of Tradition and wondered whether an 'original differentiation' was conceivable within the spirituality that 'forms the backdrop' to every traditional civilisation. Evola – following Bachofen – continues to correspond this differentiation with the dichotomy between the priestly type (southern traditions) and the heroic type (north-western traditions), thus placing our camp on the side of the values of action, albeit in materialistic forms that are certainly to be condemned; However, according to Evola, this condemnation must not lead us to fall into forms of anti-Western spirituality, of a contemplative-ascetic type, among which he also includes that of the Vedas (which 'is not our tradition') or, as he emphasises in *Rivolta*, into extreme Eastern forms of a shamanic type, which he considers to be of inferior spiritual stature, thus disagreeing with what has been stated above.

While it is true that the following year Evola changed his position somewhat, coming to conceive of the Golden Age as a time when royalty and priesthood coincided, it is nevertheless undeniable that the Roman thinker never renounced his belief in a clear distinction between an Olympian, solar 'Light of the North' and a contrasting, disruptive 'Light of the South', 'Light of the South', as reflections of civilisations that would seem to be incompatible with each other and well separated since the earliest origins. In my opinion, however, it should be noted that for Evola, the context that would have accompanied the 'Light of the North' would be cosmologically linked to the adverse climatic conditions that arose in the habitat of the primordial northern races, leading them to develop particular attitudes of cultural dynamism and spiritual 'virility': a phase that is certainly not without foundation, but probably relates to a context that is no longer auroral in human history, as it contrasts with the Edenic conditions of 'Eternal Spring' that mythically marked the authentic, primordial, Paradisiacal Age.

This dualistic tendency, which is more or less constantly present in Evola's thinking, marks a clear conceptual difference from Guenon. The Frenchman never agreed with such a spiritual opposition between North and South, whose doctrinal inconsistency he wrote about, considering it inappropriate, in his review of "Revolt", the use of the concept of the South in connection with Atlantis (in truth, for Evola, it is from an even deeper South – a hypothetical Lemuria – that the themes of the Mother and the Earth would have drawn their first origin, which then, under the influence of the 'Light of the South', would have only *infiltrated* the Atlantic sphere; this too, in my opinion, is a widely accepted hypothesis); in any case, it is a contrast that the Frenchman considered erroneous and in fact equivalent to the position of those who deny the original existence of a unified Primordial Tradition, and which, moreover, underestimates the possibility that the decline of a race always and in any case begins with an internal spiritual fall, not with an exogenous influence.

Yet, despite his tendency towards dualism and his apparently non-monophyletic approach to human origins, on closer inspection, even in Evola we can find some sporadic references to a unified view which, in my opinion, is not incompatible, but simply must be placed before the first radical human dichotomy (to which we will return later).

In fact, it seems significant that, in a brief mention, the Roman thinker clearly separates the Neanderthal race, whose characteristics would not be recognisable 'even among the most primitive Australian savages', from the Homo Sapiens type, or 'the stock of present-day humanity', thus admitting a human "perimeter" within which all current races would be relatively closer to each other than they are to "non-Sapiens" groups. In the same vein, in a previous article (*The Original Man and the Beginning of the Paradisiacal Age*), I recalled the Hamsa race, which Evola also considered to be 'prior to any subsequent differentiation', as well as the theme of the twins Romulus and Remus who, although antithetical (the former devoted to male, celestial and solar deities, the latter to female, chthonic and lunar), can represent a key to interpreting 'human origins' themselves, as they were both born of the same she-wolf. And it is precisely from the symbolic involutory path of this animal – which went from being luminous to infernal – that, on closer inspection, we can find other references of a 'unitary' nature if we consider that Evola significantly highlighted how the same luminous principle of the golden age could fall into dark and savage forms, a paradigm of telluric civilisations which, under the sign of the Mothers or Titans (but in my opinion to be understood above all as 'Giants', we will see the meaning of this distinction later), nevertheless represent the regressive result of a cycle that 'no longer' knows the original Hyperborean ideal. A similar approach could also be applied, for example, to the theme of the origins of the Fomor, a mythical 'substrate' people mentioned in the Irish cycle (and not coincidentally associated by Evola with the Giants), who, representing a materialisation/degradation of the original forces, are ultimately traced back to *the same northern origin as the divine races* such as the 'Tuatha De Danann'. The same origin that, in addition to the Indo-European races, other authors (such as Felice Vinci and Silvano Lorenzoni) have explicitly hypothesised – perhaps emerging at very different times from the Arctic regions – for many other populations as well: for example, the Mediterranean, Egyptians, Caucasians, Semites, Sumerians, Indonesians, various Pygmies, Ainu, northern and southern Amerindians, and who knows how many others. In the Mediterranean basin, it has been hypothesised that the Pelasgians, Arcadians and Aborigines also had more or less direct links with the northern world; in fact, a disputed etymology by Lycophron renders the term 'aboriginal' – understood as an element of primary

Italic substrate – derived from 'a-boreigoni', meaning 'northern men', 'men of the North', whereas for Evola these represented a 'telluric' stratification that was completely incompatible with the subsequent Aryan one.

Another concept often used by Julius Evola and consistent with his essentially dualistic approach is that of the so-called 'races of nature' ('naturvolker'), which are contrasted with those that are bearers of a culture ('kulturvolker') or a tradition. For Evola, the 'races of nature' are fundamentally those in which the forces of instinct and heredity constitute the main energies that shape life, and whose most representative cultural expressions would at most consist of the aforementioned totemism. Apart from the fact that the very definition of "naturvolker", probably dating back to an embryonic stage of ethnological research, can be misleading in that it seems to presuppose the existence of human groups living in a semi-animal state and almost completely devoid of any cultural superstructure (a case that has practically never been encountered), it must also be said that this label has very often been attributed by Western anthropologists to peoples who, as seen above, have rich sacred-cultural aspects that have completely escaped them or have at least been underestimated. Moreover, the question of *the actual origin* of these elusive 'races of nature' also seems rather ambiguous: in fact, Guenon rightly disputes the existence of 'natural' peoples devoid of tradition from the outset, since all races originally have one, even if it is clear that they can subsequently degenerate and lose it more or less completely. The Frenchman points out that the many customs observed among today's 'savages' cannot be explained if they have always lived in the same way as they do today, but only by assuming that they represent the degenerating remnants of other civilisations. Today, certain concepts survive only at the level of 'superstition', empty repetitions and customs, without their higher, metaphysical meaning being fully understood.

The significance of these living, involuted and regressed populations, which are absolutely not still in the so-called 'primitive' state according to the erroneous evolutionary-progressive perspective, is therefore beyond question here: they are not 'living fossils' that have remained at a 'backward' level compared to ours (of which the above-mentioned analogy with the 'prelogism' typical of infantile minds), except in terms of technical and material culture, which certainly cannot exhaust – reductively, as Evola also admits in 'Indirizzi per un'educazione razziale' (Guidelines for Racial Education) – the entire expressive spectrum of the human phenomenon. Today's observation of these populations cannot therefore tell us much about the most archaic humanity, nor under the distorting interpretation of the *primordial horde*, 'not yet' completely freed from animality (perhaps based on the study of a few isolated tribes that practise cannibalism and on an undue extension of these aspects, which are in truth very specific), nor under the only apparently opposite but similarly distorted view linked to the myth of the 'noble savage'. This myth should certainly be revised, as there are examples, albeit sporadic and exceptional when compared to the average of archaic civilisations, of destructive behaviour even among populations at an 'ethnological level' well before they came into contact with the destabilising European, technological and 'Faustian' civilisation: for example, the natives of Easter Island almost destroyed their natural habitat in ancient times, as did the Neolithic colonisers of Malta. However, these were cases of unbridled instinctuality and cultures that were clearly deviant from the norm.

However, alongside the idea of a clear, irreducible dichotomy between "kulturvolker" and "naturvolker" (which in some ways may recall that between "Northern Light" and "Southern Light"), Evola, perhaps contradictorily, in some passages seems instead to approach Guenon's more 'unitarian' position, when, for example, he notes that the so-called 'savages' represent the last degree of regression of 'certain scattered strains' of a very different spiritual stature, and in any case show a much higher degree of continuity than one might believe between the 'true' humanity of the origins and that of the great traditional civilisations. Elsewhere, he notes that 'traditional wisdom has been dispersed and fragmented throughout all civilisations, Eastern and Western, living or extinct, *even in involutive and nocturnal forms, as is the case with beliefs often preserved among savage populations themselves*' (my italics), and where we know that in another passage Evola defines black, Austral and African races as 'nocturnal' as well as 'telluric'; races that elsewhere (article "Preistoria libica" [Libyan Prehistory] of 22/2/1936 in the "Corriere Padano") are not considered "primitive" in the sense of original, but as remnants of extreme degeneration of lost branches of ancient civilisations. This, on closer inspection, may well accompany the observations of some authors on the fact that African tradition has undoubtedly been affected by the strong cultural disorientation resulting from the tragedy of slavery that it had to endure from the 16th century onwards, or the notes of Leo Frobenius, who recalls the observations of the first European navigators of the late Middle Ages on the civilisations of Black Africa, which were certainly not yet 'savage'; or even, again in Frobenius, the decisive denial that African life is based on fetishes and that so-called low 'fetishism' obscures much purer and higher concepts. For Giovanni Monasta, it is therefore very likely that Evola's documentary sources were rather incomplete with regard to African races, which led him to ignore Marcel Griaule's fundamental ethnological studies, which provided important evidence in support of the remarkable complexity and coherence of the spiritual conceptions of at least some sub-Saharan populations.

In any case, another fundamental point is that the loss of one's tradition is an event, as Guenon significantly points out, that concerns not only the so-called 'savages', but also modern Westerners.

So where does the real, profound difference between the 'civilised' and the 'savages' lie, if we all ultimately derive from a single spiritual 'Fall'? It is a question to which, as has been rightly noted, Evola does not give a clear answer. But, I wonder, is it a difference that can be drawn so clearly? In this regard, Guenon, for example, points out that, in relation to the specific aspect of the representation of posthumous survival, certain conceptions found among some of today's 'primitives' do not differ greatly from other similar beliefs found (in truth, less and less so, in the wake of globalisation)

galloping...) among the peasants of many countries in civilised Europe. However, while Joseph De Maistre believed that man had fallen but that 'savages' had fallen even lower – thus posing a question of 'quantitative' difference in involution – in my opinion, the idea that *qualitatively different modes* of regression have manifested themselves between modern humanity and savage populations is more convincing, multiple downward directions which, according to Martin Lings, have become widely divergent over the millennia, channelling the 'peoples of nature' along paths profoundly different from those established in the West. Some fundamental elements of material culture may also have been lost along the way, as seems to be the case with the Tasmanians, who appear to have originally possessed relatively advanced technologies that were lost around 10,000 years ago when rising sea levels separated them from the Australians; or knowledge may have been deliberately abandoned, as may have been the case for human groups that today do not know how to light a fire (e.g. Asian Pygmies and some African groups). In one way or another, whether by force or by choice, 'uncivilised' populations have thus perpetuated their culture, especially on levels other than material development, creating 'non-developmental societies' which, ultimately, have been preserved from that particular and specific form of decadence that has instead reached its peak in modern Western civilisation, and whose rate of decline can be said to have increased since the end of the Middle Ages. This technological 'hypertrophy' did not even impact 'major' civilisations such as those of the Arabs, Chinese and Indians, who certainly possessed the basic knowledge to achieve a level of development similar to that of Europe, but evidently chose not to go further, as they were not interested in abnormally expanding the technological sphere at the expense of others.

I think it is appropriate to conclude this article with two statements that René Guénon and Julius Evola might agree on: the former said that one should never speak of superiority or inferiority *in absolute terms* between different civilisations, while the latter stated that the right to dominion must have *spiritual, not material, superiority* as a necessary prerequisite.

In the next article, as mentioned at the beginning, we will try to resume our analysis of the more purely mythical aspects of human genesis, starting from the beginning of the Second Great Year of Manvantara.

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Human unity, duality and multiplicity



which can be investigated mainly through the tools of Symbol and Myth; but obviously there is also a lower and now earthly level, which can be explored through today's analysis tools and which, compared to the former, appears to be posterior in logical terms and, I believe, also – as a reflection of temporality – from a chronological point of view.

In the higher 'pre-material' level, the 'unitary' theme appears in the forms that have already been briefly mentioned in previous articles (the Platonic Androgyne, the single Hamsa caste, etc.), while the 'dualistic' theme is linked, as we shall see later, to the fundamental event of the polarisation of Being into Male and Female elements. However, I would say that, due to the logical anteriority of the 'pre-material' level with respect to the earthly one, there is an effect which, in temporal terms, seems to manifest a 'shift' between the two planes – almost an image of 'successive cascades' – whereby the act of androgynous division appears *synchronous* with human materialisation on the lower level, which is initially unitary (because, as far as possible in its sphere, it is analogous to the previous androgynous and undivided phase), but which will soon become dichotomised itself, dividing further from then on.

These are concepts that we will have the opportunity to explore in more depth in future articles, returning to the episode of androgynous division, its correlation with the earthbound nature of Man and the analogy between his first material form and the even earlier state, incorporeal and connected to the element 'Ether'; For the moment, let us remain on a lower level to make a few more considerations on the genesis and evolution of the human phenomenon, both from a unitary and a dualistic point of view (the latter developed mainly in the analyses of Julius Evola).

Starting from the unitary perspective, we have already seen in previous articles how, in my opinion, this is based on elements that consist of the widespread diffusion of a certain type of racial characteristics ('archaic Caucasoid') and pigmentation ('reddish' and connected to 'rutilism'), but there are further points that I believe go in this same direction, noted by traditionalist and non-traditionalist authors alike.

Meanwhile, it has been noted that nowhere in the world are there traditions that explicitly deny a monophyletic origin, affirming instead human polyphyletism (i.e., descent from groups that were clearly separate from the outset). In even more general terms, René Guenon points out that duality can ultimately only be produced by a fundamental unity and that no absolute irreducibility is conceivable, not even between the first of all dichotomies, i.e. the one that polarises the Universal Being into 'Essence' and 'Substance', even if, following this first act, a multiplicity begins that will increasingly tend to emphasise the separative and 'individual' aspects of manifestation. In my opinion, the same basic concept is also highlighted by A.K. Coomaraswamy when he points out that two classes of entities as different and cosmologically opposite in function as Gods and Titans are ultimately all children of one Father.

In more specifically anthropological terms, Titus Burckhardt emphasises how the various subgroups of Homo Sapiens represent nothing more than 'reflections' of the single, inseparable essential form that is their common archetype, just as the branches depend on the single trunk of the tree. Similarly, in Leopold Ziegler's view, all human races have their primary source in the androgynous Adam created in the first chapter of Genesis, which, in my opinion, recalls the 'Urmensch' already encountered, hypothesised by Edgard Dacqué. For his part, Frithjof Schuon observes how all the varieties of the single human species each represent a particular and legitimate aspect, each involving a different mode of existence, while contesting that their profound *raison d'être* can be attributed to mere chance or to the sole action of the environment (which, however, is not entirely denied). Furthermore, for Schuon, the fact that the various human races do not seem to be separated from each other by watertight partitions does not mean that there are no 'purer' ones alongside more heterogeneous ethnic groups, meaning by 'pure' simply those closest to their respective initial archetype, consisting of a particular cosmic element (an aspect we will return to in future articles).

But of course, the multiplicity of the human race and its traceability to a monophyletic origin has also been investigated from a more strictly scientific point of view. In biological terms, the main argument lies in the total mutual interfertility of all the various groups and, with that, the evidence that they do not represent the incipient beginning of different species. Moving on to the linguistic point of view, the aforementioned Alfredo Trombetti was a staunch supporter of a common source for all the language families on the planet, while, more recently, Merritt Ruhlen has noted that all of the more than 5,000 languages scattered around the world share more or less the same degree of complexity, which would be inconsistent with a polyphyletic origin. In general, today's researchers observe that all the world's languages are based on a combination of phonemes ranging from a maximum of 40 to a minimum of 14, numbers which, despite their

relative distance, belong to the same order of magnitude, testifying to an origin that is almost certainly not independent.

However, significant common features at a global level can certainly also be found on a cultural level.

For example, on the artistic side, Leroi-Gourhan points out that the rock art of the South African Bushmen is marked by graphic aspects typical of shamanic painting, revealing clear connections with that of Native Americans and, surprisingly, also with certain Palaeolithic paintings from Western Europe. Furthermore, among the Bushmen, surprising similarities have emerged with certain Peruvian tribes that are difficult to explain by mere chance, as, in their respective conceptions, the same stars in the sky preside over and protect the same animal species. In general, it is quite clear that Palaeolithic art – both figurative and abstract – which reached its peak in the European Magdalenian period (approximately 17,000 to 10,000 years ago), features forms and symbols that are identical to those found in Tanzania, Brazil and Australia, but also in non-Palaeolithic contexts, such as Egypt, China and Mesopotamia (thus denoting an undoubted cultural continuity with earlier periods). This vast area of dispersion cannot fail to impress and also struck the ethnologist Leo Frobenius, especially with regard to the precise Euro-African Palaeolithic correspondences. Moreover, it is an impressive corpus of signs and graphics whose repetitiveness and different associations allude to complex underlying concepts, thus refuting interpretations based on improper comparisons with children's artistic expressions; an approach deriving from an overt evolutionary-progressive prejudice towards 'savage' populations, which, from this perspective, would inevitably be dominated by a 'prelogism' typical of minds that are not yet adult.

From a more mythical-sacred perspective, I already mentioned (in the article *The Pole, Incorporeality, the Androgyne*) Mircea Eliade's illuminating analysis of that "nostalgia for origins" which is widespread among the most diverse peoples of the earth, regardless of race, geographical location, culture and religion, and which refers to a now lost initial paradisiacal moment, common to the entire human ecumene. A similar spread on a planetary scale (America, Polynesia, South Asia, the Mediterranean, Africa) is also noted for the idea that attributes to the Moon the function of a central symbol of becoming, not without a certain relationship with the advent of human mortality in *illo tempore*; According to Adolf Jensen, certain very specific aspects of the lunar mythologem would unite archaic Hellenic conceptions with precise cult elements attested among the Wemali population of the island of Ceram in Indonesia, all originating, in his opinion, from an ancient corpus once widely spread across the planet, not incompatible with the strong differences observable from the point of view of material culture. However, Eliade highlights further common aspects of great temporal depth in the numerous similarities noted between Siberian and Australian shamanic rites, but also between those of the Amerindian and Scandinavian populations (particularly among the Lapps) which, as they can be traced as far as South America, are unlikely to be due to a recent Eurasian influence rather than a much more likely common ancestral source. A source that should coincide with the area where Eliade believes he has identified the most ancient traces of shamanic structures, namely the eastern end of Siberia, practically in the heart of ancient Beringia (mentioned above all in the previous article *The Hyperborean Paradise*); I therefore believe it is of considerable interest that Guenon himself considered the presence and extreme diffusion of its fundamental elements – the Hyperborean symbolism of the Swan, the Pole, the ascent along the Tree as an analogy of the ascent along the Axis of manifestation – so significant as to link shamanism, at least in its early stages, directly to the source of the Primordial Tradition. Frithjof Schuon, who investigated the mythical world of Native Americans in even greater detail, also clearly identified 'Hyperborean shamanism' as a direct traditional derivation, undoubtedly originating in the most distant prehistory and still preserving something primal and pure; later traditional offshoots would instead be those of Mexico and Peru, probably more closely linked to the Atlantic world. The shamanic phenomenon is therefore one of the oldest and most widespread cultural stratifications of humankind, if it is true that, according to Eliade, the shaman's trance seeks to directly recreate the existential condition of Primordial Man, when he was not yet separated from the gods but rather communicated with them by climbing a mountain, a tree or a vine to reach the heavenly heights. ecstasy (which often consists of a death-resurrection experience as in Christianity) is therefore linked to the rediscovery of the Earthly Paradise, which is not therefore the preserve of the Judeo-Christian tradition alone, but represents a certainly universal human fact. Eliade also notes how certain photic experiences of the shaman are practically identical to the visions described by the great historical mystics (Indian, Christian, etc.), while for Coomaraswamy, Filippini Ronconi and also for René Guenon, other elements are certainly comparable to certain Vedic rites (such as climbing trees). again in the vast Indian context, the hypothesis has been put forward that Shaivism itself represents a 'scholarly' and revised reworking of ancestral shamanism. In more general terms, it has been noted that ecstatic phenomena of an unquestionably shamanic nature, for example connected with the use of sacred drugs, have also been experienced in the Indo-European sphere, without the need to trace them back to influences from contemporary external populations, but rather from an undoubtedly internal but phylogenetically earlier origin. For example, in Iranian Zoroastrianism, it is likely that residual shamanic concepts and magical-totemic values were adopted and reinterpreted, as perhaps in the case of transformation into a bird, concepts that also seem to be well rooted in the vast Hellenic corpus. Nuccio D'Anna traces the numerous group of pre-Olympian divine beings with 'aquatic' characteristics, as well as the figures of Hephaestus and Apollo himself, and with them a whole series of semi-mythical characters considered to be his most devoted worshippers, back to a type of shamanic spirituality, but not necessarily foreign to the Indo-European world. For example, Eliade recalls the Hyperborean Abaris, who was endowed with oracular and magical powers; similar legends speak of bilocation, descents into the underworld, and ecstasy of other Greek characters, all of which are fairly clear connections with the Siberian phenomenon and in general.

between the Apollonian and shamanic vocations. A vocation that seems to have also affected the Norse corpus, if it is true that Massimo Centini finds surprising connections with some of Odin's functions.

In any case, for Schuon, shamanism may also contain significant traces of 'ambiguity', a possible deviation which, according to Guenon, must have occurred when the particular union between shaman and animal became too close, identifying it as a potential form of psychic possession; or in any case where animal symbolism began to denote substantial changes from the original ones or to acquire a preponderant importance in relation to the general context. This is the point at which a shift towards 'totemic' forms of worship can be observed: Hyperborean symbols such as the Swan, which among the Finno-Ugric peoples regresses and becomes a Duck, signifying the decline of the original Olympic theme and a solarity that is no longer pure light but subject to changeability and associated with 'life' and fertility. A similar line of totemic decline often affects another animal strongly linked to the idea of light and boreal primordially, namely the Bear, in relation to which various peoples emphasise an almost bloodline connection, such as the Ainu and the Lapps (who call it 'man', with a significant analogy to the customs of certain African populations towards the gorilla or, as also reported by Frobenius, towards the feline); the bear is reserved a cult that Eliade (together with Frazer and other authors) considers to be among the oldest and most widespread of all, being attested in the 'usual' Siberia (Ghiliaki, Uralics, Paleoasiatic), among the Ainu, the Basques, the Moroccans, various Amerindians and probably other peoples as well (who, moreover, often identify it *tout court* with the North Star), and this is probably not unrelated to Emanuel Anati's hypothesis of a unified religious form on a global scale dating back perhaps 40,000 years. The 'totemising' direction, which Evola points out, to a certain extent, was also known in the context of Aryan-Roman sacredness with the figures of the lares and penates, therefore seems to be a particular regressive possibility that also appears to have enjoyed considerable widespread diffusion, if it is true that it has been observed that there are two main mythological strands in the world that narrate the origin of humanity: one that resorts to a totem, animal or vegetable, and another based on the 'shaping' of a pre-existing raw material. It could be said that the Bible contains both the totemic version and the 'shaper-potter' version, since Genesis presents, as is well known, two distinct versions of creation.

But even through a deviated, convoluted or indirect form, all these populations still show an undoubted connection with the Primordial Tradition, whose polar symbolism (for example, with the frequent presence of the swastika) seems rather eloquent. Moreover, the connection to the Primordial Tradition of populations without a history and lying in the so-called 'ethnological state' is also made clear by a careful analysis of their cosmological conceptions, an operation that is almost always very problematic for academic ethnology, which lacks true spiritual references. Thus, as Guenon points out, certain 'operative' practices of Native Americans, for example, are hastily classified as 'low magic', while the fact that the perfect mastery of that energy field defined as 'orenda' (corresponding to the Hindu 'prana' and the Far Eastern 'ki') – intermediate between the spiritual and the material – is the result of highly advanced knowledge that has now been lost in the West. In this way, every phenomenologically obtained result is the incidental and 'superfluous' consequence of an action carried out from above, on an authentically spiritual plane, in the only way possible to avoid the dangers of the multifaceted, labyrinthine and ambivalent psychic universe. A Primordial Tradition that also shows its influence among various populations of West Africa, in particular the Dogon of Mali, among whom there are unsuspected analogies even with the Platonic conception of the nature of reality or with Hindu cosmology on the number of worlds – 14, precisely like the Manvantaras in a Kalpa – stacked along a vertical axis, a representation very similar to Guenon's theory of the multiple states of being; or with the perfect awareness of belonging to a world that must be rectified, as it has fallen from a previous situation far higher than the current one.

On the basis of all these elements, the considerations of Seyyed Hossein Nasr and Ananda Kentish Coomaraswamy appear justified, according to whom, in general terms, the 'Philosophia Perennis' – that is, the Primordial Tradition – is also authentically 'universalis', or a heritage common to all humankind without exception: thus decisively orienting the cultural current of integral Traditionalism towards a fundamentally monophyletic view of human origins, both linguistic and racial.

However, within this current, Julius Evola's thinking shows a certain autonomy on this specific issue. It should not be forgotten that Evola himself wrote in his autobiography how his interpretation of history was developed through a synthesis of the views of Renè Guenon, Herman Wirth and Johann Jakob Bachofen. The latter author, as is well known, expressed in his substantial work, especially *Das Mutterrecht*, the concept that the fundamental key to the historical dynamics of all civilisations lay mainly in the alternation, and often opposition, of matriarchal and patriarchal phases of domination.

However, various scholars in the traditional field have pointed out that the undoubtedly considerable influence that Bachofen's categories exerted on Julius Evola's work represents a fairly isolated element among authors who approached the study of traditional doctrines, with some even emphasising that, from this point of view, these categories cannot be supported by any real doctrinal authority. But it is precisely from these categories that Evola received an approach that several researchers have defined as 'dualistic', and which Di Vona compares to the conceptions of Plato and Parmenides regarding the 'doctrine of the two natures': a view which, by accepting in practice the concept of a clear division between the earthly world and the heavenly realm, seems to prevail even over the traditional tripartite division of man (Spirit, Soul, Body). This approach led the Roman thinker to emphasise, in every field, and therefore also in the historical field that interests us most here, the aspects of separation rather than those of unity.

and to contrast elements that, with a different interpretative approach, could have been read as certainly diverse but still traceable to a single underlying reality. This led to the somewhat paradoxical situation in which Evola, while theoretically admitting the existence of a 'Primordial Tradition', postulated two 'great and opposing formulations' in 1930 in La Torre, one linked to the North and then to the West, the other linked to the South and then to the East. In 1931, Di Vona also reported on a speech in which Evola questioned the transcendent unity of Tradition and wondered whether an 'original differentiation' was conceivable within the spirituality that 'forms the backdrop' to every traditional civilisation. Evola – following Bachofen – continues to correspond this differentiation with the dichotomy between the priestly type (southern traditions) and the heroic type (north-western traditions), thus placing our camp on the side of the values of action, albeit in materialistic forms that are certainly to be condemned; However, according to Evola, this condemnation must not lead us to fall into forms of anti-Western spirituality, of a contemplative-ascetic type, among which he also includes that of the Vedas (which 'is not our tradition') or, as he emphasises in Rivolta, into extreme Eastern forms of a shamanic type, which he considers to be of inferior spiritual stature, thus disagreeing with what has been stated above.

While it is true that the following year Evola changed his position somewhat, coming to conceive of the Golden Age as a time when royalty and priesthood coincided, it is nevertheless undeniable that the Roman thinker never renounced his belief in a clear distinction between an Olympian, solar 'Light of the North' and a contrasting, disruptive 'Light of the South', 'Light of the South', as reflections of civilisations that would seem to be incompatible with each other and well separated since the earliest origins. In my opinion, however, it should be noted that for Evola, the context that would have accompanied the 'Light of the North' would be cosmologically linked to the adverse climatic conditions that arose in the habitat of the primordial northern races, leading them to develop particular attitudes of cultural dynamism and spiritual 'virility': a phase that is certainly not without foundation, but probably relates to a context that is no longer auroral in human history, as it contrasts with the Edenic conditions of 'Eternal Spring' that mythically marked the authentic, primordial, Paradisiacal Age.

This dualistic tendency, which is more or less constantly present in Evola's thinking, marks a clear conceptual difference from Guenon. The Frenchman never agreed with such a spiritual opposition between North and South, whose doctrinal inconsistency he wrote about, considering it inappropriate, in his review of "Revolt", the use of the concept of the South in connection with Atlantis (in truth, for Evola, it is from an even deeper South – a hypothetical Lemuria – that the themes of the Mother and the Earth would have drawn their first origin, which then, under the influence of the 'Light of the South', would have only *infiltrated* the Atlantic sphere; this too, in my opinion, is a widely accepted hypothesis); in any case, the Frenchman considered this contrast to be erroneous and, in fact, equivalent to the position of those who deny the original existence of a unified Primordial Tradition, and which, moreover, underestimates the possibility that the decline of a race always and in any case begins with an internal spiritual fall, not with an exogenous influence.

Yet, despite his tendency towards dualism and his apparently non-monophyletic approach to human origins, on closer inspection, even in Evola we can find some sporadic references to a unified view which, in my opinion, is not incompatible, but simply must be placed before the first radical human dichotomy (to which we will return later).

In fact, it seems significant that, in a brief reference, the Roman thinker clearly separates the Neanderthal race, whose characteristics would not be recognisable 'even among the most primitive Australian savages', from the Homo Sapiens type, or 'the stock of present-day humanity', thus admitting a human "perimeter" within which all current races would be relatively closer to each other than they are to "non-Sapiens" groups. In the same vein, in a previous article (*The Original Man and the Beginning of the Paradisiacal Age*), I recalled the Hamsa race, which Evola also considered to be 'prior to any subsequent differentiation', as well as the theme of the twins Romulus and Remus who, although antithetical (the former devoted to male, celestial and solar deities, the latter to female, chthonic and lunar), can represent a key to interpreting 'human origins' themselves, as they were both born of the same she-wolf. And it is precisely from the symbolic involutory path of this animal – which went from being luminous to infernal – that, on closer inspection, we can find other references of a 'unitary' nature if we consider that Evola significantly highlighted how the same luminous principle of the golden age could fall into dark and savage forms, a paradigm of telluric civilisations which, under the sign of the Mothers or Titans (but in my opinion to be understood above all as 'Giants', we will see the meaning of this distinction later), nevertheless represent the regressive result of a cycle that 'no longer' knows the original Hyperborean ideal. A similar approach could also be applied, for example, to the theme of the origins of the Fomori, a mythical 'substrate' people mentioned in the Irish cycle (and not coincidentally likened by Evola to the Giants), who, representing a materialisation/degradation of the original forces, are ultimately traced back to the *same northern origin as the divine races* such as the 'Tuatha De Danann'. The same origin that, in addition to the Indo-European races, other authors (such as Felice Vinci and Silvano Lorenzoni) have explicitly hypothesised – perhaps emerging at very different times from the Arctic regions – for many other populations as well: for example, the Mediterranean, Egyptians, Caucasians, Semites, Sumerians, Indonesians, various Pygmies, Ainu, northern and southern Amerindians, and who knows how many others. In the Mediterranean basin, it has been hypothesised that the Pelasgians, Arcadians and Aborigines also had more or less direct links with the northern world; in fact, a disputed etymology by Lycophon renders the term 'aboriginal' – understood as an element of the first Italic substrate – as a derivation from 'a-boreigonoioi', meaning 'northern men', 'men of the North', while for Evola, on the other hand, these would represent a 'telluric' stratification that was absolutely impossible to assimilate into the subsequent Aryan one.

Another concept often used by Julius Evola and consistent with his essentially dualistic approach is that of the so-called 'races of nature' ('naturvolker'), which are contrasted with those that are bearers of a culture ('kulturvolker') or tradition. For Evola, the "races of nature" are basically those in which the forces of instinct and heredity constitute the main energies that shape life, and whose most representative cultural expressions would consist, at most, of the aforementioned totemism. Apart from the fact that the very definition of "naturvolker", probably dating back to an embryonic stage of ethnological research, can be misleading in that it seems to presuppose the existence of human groups living in a semi-animal state and almost completely devoid of any cultural superstructure (a case that has practically never been encountered), it must also be said that this label has very often been attributed by Western anthropologists to peoples who, as seen above, have rich sacred-cultural aspects that have completely escaped them or have at least been underestimated. Moreover, the question of the actual *origin* of these elusive 'races of nature' also seems rather ambiguous: in fact, Guenon rightly disputes the existence of 'natural' peoples devoid of tradition from the outset, since all races originally have one, even if it is clear that they can subsequently degenerate and lose it more or less completely. The Frenchman points out that the many customs observed among today's 'savages' cannot be explained if they have always lived in the same way as they do today, but only by assuming that they represent the degenerating remnants of other civilisations. Today, certain concepts survive only at the level of 'superstition', empty repetitions and customs, without their higher, metaphysical meaning being fully understood.

The significance of these living, involuted and regressed populations, which are absolutely not still in the so-called 'primitive' state according to the erroneous evolutionary-progressive perspective, is therefore beyond question here: they are not 'living fossils' that have remained at a 'backward' level compared to ours (of which the above-mentioned analogy with the 'prelogism' typical of infantile minds), except in terms of technical and material culture, which certainly cannot exhaust – reductively, as Evola also admits in 'Indirizzi per un'educazione razziale' (Guidelines for Racial Education) – the entire expressive spectrum of the human phenomenon. Today's observation of these populations cannot therefore tell us much about the most archaic humanity, nor under the distorting interpretation of the *primordial horde*, 'not yet' completely freed from animality (perhaps based on the study of a few isolated tribes that practise cannibalism and on an undue extension of these aspects, which are in truth very specific), nor under the only apparently opposite but similarly distorted view linked to the myth of the 'noble savage'. This myth should certainly be revised, as there are examples, albeit sporadic and exceptional when compared to the average of archaic civilisations, of destructive behaviour even among populations at an 'ethnological level' well before they came into contact with the destabilising European, technological and 'Faustian' civilisation: for example, the natives of Easter Island almost destroyed their natural habitat in ancient times, as did the Neolithic colonisers of Malta. However, these were cases of unbridled instinctuality and cultures that were clearly deviant from the norm.

However, alongside the idea of a clear, irreducible dichotomy between "kulturvolker" and "naturvolker" (which in some ways may recall that between "Northern Light" and "Southern Light"), Evola, perhaps contradictorily, in some passages seems instead to approach Guenon's more 'unitarian' position, when, for example, he notes that the so-called 'savages' represent the last degree of regression of 'certain scattered strains' of a very different spiritual stature, and in any case show a much higher degree of continuity than one might believe between the 'true' humanity of the origins and that of the great traditional civilisations. Elsewhere, he notes that 'traditional wisdom has been dispersed and fragmented throughout all civilisations, Eastern and Western, living or extinct, *even in involutive and nocturnal forms, as is the case with beliefs often preserved among savage populations themselves*' (my italics), and where we know that in another passage Evola defines black, Austral and African races as 'nocturnal' as well as 'telluric'; races that elsewhere (article "Preistoria libica" [Libyan Prehistory] of 22/2/1936 in the "Corriere Padano") are not considered "primitive" in the sense of original, but as remnants of extreme degeneration of lost branches of ancient civilisations. This, on closer inspection, may well accompany the observations of some authors on the fact that African tradition has undoubtedly been affected by the strong cultural disorientation resulting from the tragedy of slavery that it had to endure from the 16th century onwards, or the notes of Leo Frobenius, who recalls the observations of the first European navigators of the late Middle Ages on the civilisations of Black Africa, which were certainly not yet 'savage'; or even, again in Frobenius, the decisive denial that African life is a religious life based on fetishes and that so-called low 'fetishism' constitutes an obscuring of much purer and higher conceptions. For Giovanni Monasta, it is therefore very likely that Evola's documentary sources were rather incomplete with regard to African races, which led him to ignore Marcel Griaule's fundamental ethnological studies, which provided important evidence in support of the remarkable complexity and coherence of the spiritual conceptions of at least some sub-Saharan populations.

In any case, another fundamental point is that the loss of one's tradition is an event, as Guenon significantly points out, that concerns not only the so-called 'savages', but also modern Westerners.

So where does the real, profound difference between the 'civilised' and the 'savages' lie, if we all ultimately derive from a single spiritual 'Fall'?

It is a question to which, as has been rightly noted, Evola does not give a clear answer. But, I wonder, is it a difference that can be traced so clearly? In this regard, Guenon, for example, points out that, in relation to the specific aspect of the representation of posthumous survival, certain concepts found among some of today's 'primitives' are not so different from other similar beliefs found (admittedly less and less so, in the wake of rampant globalisation...) among farmers in many countries of civilised Europe. However, if Joseph De Maistre believed that man had fallen but that 'savages' had fallen even lower – thus raising the question of a 'quantitative' difference

involution – in my opinion, it is more convincing to think that *qualitatively different forms* of regression manifested themselves among modern humanity and savage populations, multiple downward paths which, according to Martin Lings, became widely divergent over the millennia, channelling the 'peoples of nature' along paths that were profoundly different from those established in the West. Some fundamental elements of material culture may also have been lost along the way, as seems to be the case with the Tasmanians, who appear to have originally possessed relatively advanced technologies that were lost around 10,000 years ago when rising sea levels separated them from the Australians; or knowledge may have been deliberately abandoned, as may have been the case for human groups that today do not know how to light a fire (e.g. Asian Pygmies and some African groups). In one way or another, whether by force or by choice, 'uncivilised' populations have thus perpetuated their culture, especially on levels other than material development, creating 'non-developmental societies' which, ultimately, have been preserved from that particular and specific form of decadence that has instead reached its peak in modern Western civilisation, and whose rate of decline can be said to have increased since the end of the Middle Ages. This technological 'hypertrophy' did not even impact 'major' civilisations such as those of the Arabs, Chinese and Indians, who certainly possessed the basic knowledge to achieve a level of development similar to that of Europe, but evidently chose not to go further, as they were not interested in abnormally expanding the technological sphere at the expense of others.

I think it is appropriate to conclude this article with two statements that René Guénon and Julius Evola might agree on: the former said that one should never speak of superiority or inferiority in *absolute terms* between different civilisations, while the latter stated that the right to dominion must have *spiritual, not material, superiority* as a necessary prerequisite.

In the next article, as mentioned at the beginning, we will try to resume our analysis of the more purely mythical aspects of human genesis, starting from the beginning of the Second Great Year of Manvantara.

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The second half of the Paradisiacal Age: some preliminary concepts

After the more general writings devoted to evolutionism, Afrocentric theories, primordial human characteristics, etc., we now return to analyse more precisely the Paradise Age (between 65,000 and 39,000 years ago) from where we left off in the article *The Demiurge and the positive possibility: plasmation,* which concluded with the end of the First Great Year of our Manvantara, approximately 52,000 years ago. If René Guénon recalls how each cycle, in turn, can be further subdivided, primarily into two halves, this applies even more so to the Satya Yuga, which consists of exactly two 'Great Years' (precessional semi-periods of approximately 13,000 years each).



The first of these two, we recall, was marked by the manifestation of a 'more than human' form whose corporeality had not yet consolidated and therefore could not be found in any type of artefact (ref. *'Discontinuity in our Prehistory'*) and emblematised in Myth by figures such as the Platonic Androgyne, the first immortal race of Hesiod, the formless humanity Promethean, the biblical Adam still undivided, the enigmatic God Janus, the original super-caste Hamsa, regal and golden, linked to the element of Ether: all united by the traits

of absolute primordality. But from this auroral situation,

prototypical and unified situation, the Second Great Year (from about 52,000 to 39,000 years ago) will lead to male-female duality, a crucial transition which, as we shall see, will involve rather complex events that, in my opinion, can be interpreted using different keys.

We can begin with some macrocosmic considerations, while further on we will look at some more strictly methodological points.

First of all, as a general rule, it has been noted that the end of each Great Year and the simultaneous beginning of the next is always marked by a violent cataclysm, a traumatic event which, for the Satya (or Krita) Yuga, must have taken place halfway through, approximately 52,000 years ago. This moment must have involved significant and sudden changes in the boreal structure, probably confirmed by some Arctic ice core samples that would highlight major climatic changes that occurred in a very short period, perhaps only 3-5 years. Furthermore, based on considerations related to Vishnu's 'avatar cycle' (which divides the total Manvantara into ten parts of 6,500 years, each referring to a new 'descent' of the Principle for the re-establishment of divine law), the same event is linked to the transition from the second Avatara (Kurma – the Turtle) to the third (Varahi – the Boar), to a new northern location established following a shift from the Pole to a north-eastern Eurasian area (the already encountered Beringia?) and, as hypothesised by Gaston Georgel, to a very early wave of migration out of the Arctic by a part of that Humanity that had just come into embodiment.

For Guenon, Varahi – 'Land of the Boar' – was the 'paradisical' and hyperborean seat of the primordial spiritual centre of this Manvantara, with markedly solar characteristics and, as has been noted, connected to Saturn (which takes over from Janus): However, the association of this land not with the first but with the third Avatara of Vishnu should more correctly place Varahi not in the auroral and indistinct, truly initial phase of our human cycle, but precisely in the Second Great Year.

From the 'superhuman' and incorporeal form of the First Great Year (ref. *'The Pole, Incorporeality, the Androgyne'*), we then moved, according to the paths we will see later, to a human type similar to today's, which in fact, as already noted (*'Discontinuity...'*), already from around 50-52,000 began to be well attested in different areas of the planet, both in the form of bone finds and in terms of stone artefacts; consequently, it is clear that the climatic characteristics of this northern Eden must have been suitable for human settlement according to current biological standards (ref. *'The Hyperborean Paradise'*; please excuse these constant references to my previous articles, but, having to pick up the threads of a coherent discourse, I think it appropriate to provide as many references as possible to those who have the patience to read these notes).

To my knowledge, there is insufficient evidence to support, contrary to other high-latitude areas, the hypothesis of deglaciation of *the specific polar point*, also due to the fact that the question of whether or not this has undergone shifts in relation to the Earth's crust over time is highly controversial. Therefore, taking the current scientific approach for granted, namely that of its total glaciation, it follows that the position of the 'cradle', located at a high latitude, which was home to the first human form similar to ours, must necessarily have been eccentric or circumpolar. In my opinion, however, the question remains open: even admitting a perfect 'polarity' – ontological, existential and, consequently, also geographical – of the Androgyne during the First Great Year without this implying a contradiction in terms of the probably adverse geoclimatic conditions (given the total lack of influence of these on a Being not yet incarnated), it must also be said that, in traditional literature, there are some references that would seem to endorse the idea of a non-perfect 'centring' of the Hyperborean earth with respect to the earth's axis (of which the Tree of Life is clearly the symbol), which is therefore compatible with a physicalised human phase immediately following the incorporeal one. In fact, a careful interpretation of the words of the Bible has revealed that the primordial garden located in the eastern part of the larger region called 'Eden' – which is described as an immense and arid steppe – is therefore a sub-area within a much larger and rather inhospitable area (the vast Arctic tundra? The glacial margin?).

Furthermore, according to Babylonian myth, the trees of life and knowledge were not located precisely at the centre of the primordial earth, but rather at its eastern threshold, where the sun rises; and even in the biblical text itself, the indication *'in the middle'* of Eden, as regards the position of the trees themselves, according to some scholars, would represent an imprecise quotation, better translated with a more generic *'in'*.

If we move from geographical aspects to those related to temporality, Plato's reference in *'The Statesman'* seems rather significant, where he describes a condition of the cosmos, ruled by Kronos, whose passage was so slow that it seemed almost motionless, a condition which, moreover, may be analogous to the perception of time 'always equal to itself' that Herman Wirth also hypothesises for the primordial Arctic location. In my opinion, a possible interpretation of

This Platonic step is that the extreme "slowness" felt in the Second Great Year could correspond to the first onset of the precessional phenomenon, perhaps arising precisely because of the geoclimatic upheavals that occurred at its beginning and of which the advent of Kronos would represent the symbolisation. It must be clarified immediately that, strictly speaking, we cannot refer to the well-known 'precession of the equinoxes' in the strict sense because, given the coincidence between the Earth's equator and the plane of the ecliptic, seasonal rhythms did not yet exist, and in this sense Guénon's and Evola's references are supported by various traditional data, for example handed down to us by the Hindu Puranas and the Latin Ovid, but also confirmed by ancient plant findings that do not show any winter stasis. All this, however, does not eliminate the possibility that the very slow conical movement of the axis around itself (whose complete cycle is almost 26,000 years, twice a 'Great Year') may have begun even before its inclination relative to the plane of the ecliptic occurred; This may perhaps be confirmed by the connection, highlighted by some authors, between various symbols related to the phenomenon of precession and the turtle Kurma, the second avatar of Vishnu, whose 'descent' took place well within the Satya Yuga and therefore before the 'Fall of Man' (and of the axis).

Furthermore, the passage 52,000 years ago may perhaps refer to the spiritual discontinuity, also recalled by Julius Evola, that occurred between an initial polar phase, purely Uranian, immutable and sidereal, like the light of the fixed stars, and a subsequent phase, in which the place of Heaven is now taken by the Sun: our star is always a source of light, but this is no longer perceived in itself, but in *relation* to its manifested, lower reflection. It seems to me that this is an image which, on a cosmological level, can well symbolise the male-female polarisation, the latter traditionally associated with the Moon, which in fact, in relation to the Sun, is clearly a lower body (and moreover reflects its light). The male-female separation is therefore the fundamental point around which the events of the Second Great Year will intersect: it is both the cause and effect of the advent of a certain type of consciousness (analogous to Mount Olympus), which in the previous androgynous state encompassed everything, while now it is polarised in the dual condition established between the observing subject and the observed object. The same duality in which the Zohar indicates that the history of humanity began, namely when God took a rib from Adam.

According to another analogy at the cosmological level, the transition from androgynous unity to male-female duality may be consistent with the shift from a perfectly central position, always illuminated and with the Sun rotating, never setting, at 360 degrees along the entire horizon, to one subject to the alternation of day and night, characteristic of a location which, although still at a high latitude, no longer corresponds precisely to the North Pole.

However, despite its seemingly simple formulation, we will see that the event of male-female separation will imply a series of rather complex implications, in my opinion closely connected to the fact that, as Julius Evola rightly pointed out, traditional symbols are intrinsically polyvalent and therefore *subject to a plurality of possible interpretations*. This is the necessary premise for the analysis of the methodological points that we will now examine. These points are inherent to the entire discussion, which, including in future articles, will concern the Second Great Year. They will be applicable at every level and must always be kept in mind in order to interpret the various concepts that we will encounter in the right light.

Specifically, in my opinion, there are basically four general themes that need to be highlighted first.

The first, already touched upon previously, relates to the multiplication of meanings of the same name (for example, 'Adam'), or even to the pluralisation, with various names, of the same figure; all of this, however, is then applied on different levels. For example, we recall how Gnostic myths mention three 'Adams': the pneumatic Adam, the psychic Adam and the earthly Adam, where the first could perhaps correspond to the direct androgynous image, the second to the 'subtle' part of the 'formal' (or 'individual') manifestation, and the third to the now completely physicalised man. In probable analogy to the Gnostic tripartition, Guénon reminds us that in the Jewish tradition there are also three different aspects of man, defined as Adam, Aish and Enosh: here, perhaps, Adam could be considered as the Universal Man and the vertical axis connecting all the centres of all the different degrees of existence, while the other two – for whom, unlike Adam, can be more properly described as purely 'human' aspects and which, from a 'geometric' point of view, are both on the horizontal plane – correspond respectively to the 'intellectual' man and the 'corporeal' man. The Jewish tradition also mentions three different wives of Adam (specifically, Naamah, Hawwa and Lilith), perhaps in some way related to the aforementioned ternary division of the male, where one wife could be hypothesised to correspond to what in Hindu tradition is Prakriti in relation to Purusha (thus with the Prakriti-Purusha couple analogous to the Universal Man), another wife could be analogous to the psycho-physical whole (precisely, the formal or individual manifestation) in relation to the male seen as a universal and a-formal element but nevertheless already manifested in the Principle, while finally the last wife could be the corporeal side in relation to man now seen as a subtle element, interpreted in its essential aspect. In passing, we also note how in Greek mythology the primordial female human appears instead as a single figure, Pandora, who as the 'first' woman was simultaneously likened to both Lilith (Adam's first companion) and Eve, while for Adam an analogy was proposed with the split entity constituted by the brothers Prometheus and Epimetheus. To conclude this first point, we should finally remember that the male-female polarisation has been likened, in the Hindu context, to the emergence, starting from the primordial supercaste Hamsa, of the two subsequent castes Brahmana / Kshatriya; in the present perspective of the pluralisation of meanings, the specific analogy proposed for this event with the polarisation of the gunas Sattva / Rajas, could, in my opinion, place it on the level of Adam understood in his highest meaning – the 'pneumatic' one, according to the Gnostic view – even if there is, of course, the possibility of interpreting, as we shall see, the polarisation of the castes on a lower level as well.

A second point that I have consistently noticed, and which could be a consequence of the semantic and level pluralisation described above, is the frequent interchangeability of meaning between the concepts of 'masculine' and 'feminine', which therefore very often take on a value that is not absolute, but entirely relative. Starting from the top and working down to corporeality, we can say that Evola had already noted how the term 'Spirit' often had undefined characteristics, in that in Christianity it does not appear feminine when it hovers over the waters (Old Testament) or when it impregnates the Virgin, whereas in Hebrew and Aramaic, understood as 'Ruach', it is feminine; even in the Greek term for Spirit there is a correspondence to the Hindu Prana in the sense of vital force, which would therefore be more immediately connoted here in a feminine sense. On the soul level (in this case, probably connected to the aforementioned psychic Adam, also on the basis of what Paul said, for example, that Adam is 'living psyché') Guenon significantly pointed out, in general terms, how this sphere can take on, depending on the point of view from which it is considered, the attributes of essence or those of substance, which gives it a semblance of dual nature; and, to attempt an analogy, we recall that, for example, in Gnostic myths, the psychic Adam is also called Eve or Aphrodite. Even in the interpretation of some aspects of the Hindu tradition, we can find cases of such male/female interchangeability: for example, in the myth of the two soul entities symbolised by the two birds on the tree, namely Jivatma, passive and tied to the body, and Atma, active and detached, according to Michel Valsan, both would be male, including Jivatma, while other authors, such as Jakob Bohme (who emphasises the masculinity of fire and the femininity of water), seem to consider it, directly or indirectly, female because it is watery and lunar. However, the possibility of such male/female interchangeability also seems to apply at the lowest material level if, for example, it is true that Enosh, the 'corporeal' man mentioned above in Jewish tradition, is very significantly associated with 'Life', an aspect that normally accompanies Eve (who is 'the Living One').

A third point that seemed to me to represent a significant constant in light of which to interpret important aspects of the events we will see was that relating to a 'dual mode' of *unfolding* the feminine. In this regard, Julius Evola reminds us that the mercurial, feminine force underlying the laws of the sublunary world of change and becoming is a principle of identification and empathy which, disconnected from the centre and left to its own devices, would be a blind impulse to fall downwards. He also points out that the first phase of manifestation is characterised by the uncontrolled release of reawakened feminine power – a descending or emanative phase – a moment that will proceed to a limit marked by a point of equilibrium. Consequently, given that the mercurial element mentioned by Evola can be related to the concept of expansion and, in general, to Raja Guna (we have already encountered the Hindu theory of the three Gunas, the constitutive qualities of the Cosmos), my interpretation is that the emanative phase may correspond, on the basis of certain elements that we will discuss later, to the figure of Adam's first companion, Lilith; on the other hand, the phase in which the female appears more stable and 'anchored' to the masculine principle could be likened to Eve. In my opinion, this female 'duality' could have a certain, partial connection with the reference made by Philo of Alexandria, who defined as 'masculine' the realm completely devoid of sexual differentiation (Nous, Logos, God himself), while defining the underlying material realm as 'female', which, however, bears in itself the male-female polarity; these latter concepts should therefore be relativised, as already pointed out in the previous point. But female duality perhaps finds an even closer analogy with that put forward by the demiurgic figure, already mentioned above and, as we shall see, classifiable on several levels. Jakob Bohme himself touches on the subject, significantly emphasising the ambivalence of the Serpent, which can be seen both as a heavenly virgin and as a symbol of evil femininity; Guenon recalls that the Serpent is one of the best-known symbols of the soul or intermediate level, whose 'dual' nature and simultaneously essential and substantial aspects (we could therefore say, as mentioned above, 'relatively' masculine and feminine or, using other images, as a symbol of *both* light and darkness, or finally as an element that separates but at the same time connects Spirit and Matter).

And even the Iranian myth perhaps bears a similar trace, if it is said that the primordial man Gayomart had two opposing queens as wives, one 'white' and one 'black'. Ultimately, in my opinion, this dual dynamic can theoretically be applied to the feminine on every level and in every situation in which it is considered, bearing in mind, however, that the aspects that can be schematically defined – in general terms – as 'Eve' or 'Lilith' on a given level do not necessarily have to coincide with those of another female entity inherent in a different plane.

A fourth and final point of complexity concerns the *relationship* that is established between male and female, in the sense that this seemed to me to be expressed in two ways that do not entirely coincide. One perspective is what I would conventionally define as 'vertical/principal', in which the male appears to be ontologically superior to the female, thus emphasising the latter's dependence on the former. The other perspective, which can be defined as 'horizontal/correlative', is one in which the male seems to place himself almost on the same level as the female, making himself 'complementary' to her, but also representing, on a lower level, the higher principle common to both. The vertical/principal view is the one that seems to emerge, for example, when it is pointed out that woman was made in the image of man, just as man was made in the image of God. On the other hand, a more correlative perspective seems to be proposed when, for example, the male and female are made to correspond respectively to the Sun and the Moon, represented in a way that would seem almost 'equal', despite their respective functional differences. Paradoxically, a single image may perhaps further illustrate both perspectives, namely that of the 'initiatory triangle' mentioned by Guenon, with its different functions.

linked to its geometric components: the Brahatma, which represents its apex, the Mahanga its base, and the Mahatma the space in between, as cosmic vitality and the 'Anima Mundi' of the Hermetics. The Brahatma possesses the fullness of the two powers, priestly and royal, in an undifferentiated state, which are then distinguished as Mahatma (corresponding to priestly power and the Brahmin caste) and Mahanga (corresponding to royal power and the Kshatriya caste). If we focus on the Mahatma (Brahmana caste), in the vertical view we know that the psychic realm is in some way 'principal', and therefore 'relatively' masculine, compared to the underlying bodily level pertaining to the Mahanga and the Kshatriya caste; on the other hand, however, we must not forget that the Anima Mundi, in hermetic/alchemical terms, is always associated with the mercurial principle, which is known to acquire a dual characterisation, namely watery-feminine when in motion and under the sign of the Moon, or ignited and masculine when fixed and under the sign of the Sun, elements that therefore seem to be geometrically on the same plane, the intermediate one. Finally, we should remember that Evola also points out the 'double sign' of mercury, understood as Ruach or breath, and also how this is often depicted in the form of a tree, which, in various European sagas, often splits in two – seemingly 'horizontally' – into a tree of the Sun, eastern and masculine, and a tree of the Moon, western and feminine.

In conclusion, we have seen how the four themes presented may appear rather controversial and introduce elements that seem contradictory; however, I believe that these points of contrast are ultimately only apparent and should rather be elaborated according to an approach that attempts to integrate them into a single global framework. As far as the events of the Second Great Year are concerned, we will begin to address this attempt more specifically in the next article, always bearing in mind the general aspects mentioned here.

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Sexual bipolarisation, the 'feminine' and the advent of human corporeality

As I mentioned in my previous article, *'The Second Half of the Paradisiacal Age: Some Preliminary Concepts'*, after the conclusion of the androgynous, incorporeal and undifferentiated phase relating to the First Great Year (65,000 to 52,000 years ago) of our Manvantara, the separation between male and female is the fundamental point around which the events of the Second Great Year (from 52,000 to 39,000 years ago) will revolve. It is therefore appropriate to now consider the cosmological-traditional meaning of the two sexes, as well as the modalities and consequences related to their differentiation, with particular regard to the human plane.

Earlier, among other general elements, I pointed out the important and, in some ways, paradoxical note by Philo of Alexandria, who advocated a significant 'asymmetrical' view of the two genders, connoting as 'male' the realm completely devoid of sexual differentiation (depending on the various perspectives, the Nous, the Logos, God himself) and the material realm as 'female'; a female which, however, according to Philo, bears within itself – *in turn and once again* – the male-female polarity, thus highlighting a clear duality of aspect strongly inherent in it.

Starting from this surprising hint, if we first try to understand the meaning of 'male' according to the Alexandrian philosopher, we will see that, for example, in the Greek context, Nous corresponds to an element of quality, spiritual, divine and archetypal, while in Hebrew it is defined as Neshimah, intellectual intuition: a transcendent faculty that surpasses man and 'reason' itself, as it is still of a psychic nature and therefore subject to the changeability and uncertainty inherent in that sphere. This 'male', in the manifested aspects of the Divine, can be approached to the 'intelligible world' and therefore to the plane of informal manifestation ('Buddhi' in Hindu terms); all this according to a perspective that does not see it 'correlating' with the female on a more or less 'horizontal' line. Consequently, it corresponds to the still polar Androgyne, and from this perspective we can recall, for example, how Adam is likened by St. Ambrose to the Nous, or by A.K. Coomaraswamy to the Spirit.

We know, however, that at this stage, the 'female' still appears to be 'contained' within the 'male' as mere potentiality, as a possible substantial and lower body that depends on him, as his immediate principle. According to this view, the female can therefore find correspondence in the potential whole of that part of manifestation which no longer responds to a 'supra-individual' value but which, according to the terms set out by Guenon, is subject to 'form': namely, the 'formal' or 'individual' manifestation, in turn composed of a 'subtle' and a 'coarse' level, from which, in fact, the widespread traditional conceptions according to which the whole of the corporeal-mental world has a passive and feminine nature derive. In this regard, it is worth remembering that many Church Fathers consider Eve, the female par excellence who 'comes out' of Adam, to be a symbol of the soul-body, while for Origen, the feminine represents the creature rooted in manifestation. Coomaraswamy moves in the same direction when he points out that the 'Self', which is born directly from the divine bosom, corresponds to the inner Man and constitutes the true, supra-individual Person, while what he calls the outer Man – that is, the psychic-physical aggregate – originates from woman; it follows that the outer individuality of a human being (*whether male or female*) is always feminine in nature with respect to the inner Self, the authentically masculine part of the composite. According to Jakob Bohme, too, what is below ultimately represents the body or the female (or the bride) of what is above.

Julius Evola, however, points out that the feminine corresponds to the unstable, the changeable, the sub-lunar, and is the animating substance, psyche, life force; Furthermore, this life force of the eternal Being, when manifestation proceeds from the One, practically 'chronifies' it, that is, it develops this being, which is immutable in itself, in the temporal dimension, hence the clear connection between the feminine 'in action' and the symbol of time, the titan Kronos, who now enters the scene. It is also significant that the Arabic term 'El-Hayah', meaning life, is very similar to that of the serpent (El-hayah), while in Hebrew hayah means both life and animal, thus highlighting how close the relationship is between the Serpent and Eve, the 'living one' (but, as we shall see below, not only Eve).

Taking up other references by Evola, in particular on the 'demonism' of the feminine element, I also believe it is plausible to link the latter to the demiurgic function already described in the events that took place previously; to the extent that it finds, as is obvious, its place in the global context of the cosmic design, a parallel can be established with the angel Lucifer who, being originally the brightest, also participated in his own way in the totality, from which, however, at a certain point he wanted to abstract himself. Evola already recalled how, in Gnosticism, the feminine nature was considered the 'world of the demiurge'; characteristics that can be personified, from time to time and in different ways, by figures such as Kronos, Lilith and Prometheus. It is obvious that the feminine aspect is more clearly recognisable in Lilith, Adam's first companion according to Mesopotamian mythology, while it is less so in Prometheus and Kronos, but the two titans, as we shall see later, betray undeniable 'lunar' and therefore indirectly feminine aspects in their actions. Consequently, from a cosmological perspective, the 'female' obviously represents a specific part of the overall design, but one cannot escape her ontological subordination to the male element, which Evola often emphasised. The very biblical image of the creation of Eve, which required the use of a part of Adam, can also be read as the recourse to a model, an initial prototype, which must be taken as a reference. For Paul, in fact, just as man is the image of God, woman is the image of man, while, in more general terms, it has been noted that the creation of woman from a fraction of the male body has numerous parallels in various myths of origins around the world. At this level, the interpretation of the male as an exemplary cause can therefore confirm our view of him in terms of his supra-formal aspects in relation to the underlying 'feminine' aspects, which are individualised and psychically coarse; an area which, however, according to Philo of Alexandria's initial reference, *will in turn become polarised* and therefore, paradoxically, contain within itself the aforementioned psychic Adam (not coincidentally also referred to as Eve or Aphrodite). All this highlights once again, as Evola points out, the general concept of the strong polyvalence of traditional symbolism, with a remarkable transience in the names adopted and the functional characteristics attributed to the various mythical figures.

In any case, in the phase in which there has not yet been an actual polarisation/separation between the male and female elements, the latter cannot yet fully express all its possibilities of manifestation: therefore, during the First Great Year of the Manvantara, remaining within the sphere of the superior androgynous unity, it must limit its contribution to the subtle corporeality of the first humanity, substantiated by Ether, and whose plastic potentiality in fact represents the 'principle' of the subsequent elements that will unfold only later.

However, with the Second Great Year, the separation of the sexes actually took place, which, as we shall see, had rather complex implications. This was a crucial event in human history, which thinkers from different eras (e.g. Honorius of Regensburg, Jakob Bohme, Leopold Ziegler, Martin Lings) have already considered as a first 'fall' – lowering the person to the biological-sexual level for reproduction – and thus redefining the biblical episode of the apple and the Serpent only as the inevitable final act of a much broader overall process; thus elaborating, albeit with different sensibilities and emphases, the general idea of a spiritual collapse that occurred not in a single step but 'in stages', from the previous divine level to the simply human post-Edenic one.

In the various mythological corpora, there were different ways in which the event of sexual division was remembered.

For example, in Greek mythology, it is the titan Kronos who appears on the scene (as seen above, in analogy with the dynamisation of the feminine), cutting off the genitals of his father Uranus, separating him from his mother Gaia and thus interrupting the primordial and indistinct phase: this act irremediably divides Heaven from Earth (which, it has been noted, are kept separate by the Titan Atlas), but at the same time ensures a complementary union between the two principles, since, in some

way, the mutual proximity/distance between them is balanced. As mentioned, the Saturnine figure, who here intervenes demiurgically as a 'separator', has also been effectively likened to Prometheus and Lucifer; Karoly Kerényi also points out how, in his action, Kronos significantly uses the sickle, a tool linked to the Moon, and in fact the lunar sphere here may well represent the complex of formal or individual manifestation, which, in this way, seems to actively distinguish itself, to sub-specify itself, with respect to the superior and all-encompassing universal/supra-individual sphere. A similar image is also reported by A.K. Coomaraswamy, with the myth of the bisection of the Serpent, which can certainly be compared to the general theme of the separation between Heaven and Earth, and also to the consequent creation of an intermediate realm ('antariksha', 'akasha'), necessary for formal identification according to 'name and form' ("nama-rupa"), to which we will return below.

In Hindu tradition, the separation between male and female seems to overlap with the theme of the polarisation of the two higher gunas, Sattva and Rajas, but in order to fully develop this point, I believe we must bear in mind Philo of Alexandria's note on the 'double' event that this act implies. There is, in fact, a more general reference to the separation, starting from the unitary entity Hamsa, into the two castes that seem to correspond to the two higher gunas, respectively the Brahmanas (priests) and the Kshatriyas (warriors); for example, there is the story of the dispute that arose in Hamsa between the priest Vashista and the warrior Visvamitra, while another similar reference can be found in the episode recounted in the Naradapurana, which reports the misdeeds, probably emphasising them, of a hunter named Gulika, who was arrogant, violent and a killer of Brahmins, in the Krita Yuga. However, some further information comes to us from other authors who, especially in relation to the aforementioned intermediate realm, have pointed out that this should be placed above all in correspondence with the prerogatives of the Brahmana caste, which corresponds to the aspect of the 'Mahatma' in the image of the initiatory triangle referred to by René Guénon; the other two functions of the figure are represented by the Brahatma, which constitutes its apex (and symbolises the primordial unitary phase, therefore androgynous and prior to male-female polarisation), and the Mahanga, which instead is its base (and alludes to the royal function of the Kshatriyas, close to the earthly world). The Mahatma, which occupies the middle space of the triangle, is associated with cosmic vitality and the 'Anima Mundi' of the Hermetics and, according to the perspective that we have previously defined as 'vertical/principal' for convenience, to the psychic Adam (who, as mentioned, is also significantly called Eve or Aphrodite, hence the relationship with bisexuality as a dual being): Paul can probably be interpreted in the same way, since he defines Adam as 'living psyche'. It should be remembered that Coomaraswamy attributes a decidedly masculine character to the priestly function, insofar as it is contemplative and self-centred, while reserving – contrary to what one might initially think – the characteristics of femininity to the warrior function, given the presence in it of undoubted emotional-passionate elements (Schoon rightly points out that 'passion' is a drive towards individuation). It is no coincidence, as other scholars have noted, that the importance in the Kshatriya caste of symbolism very often centred on female figures, such as the Bear, is also significant. If, therefore, we attribute to the Kshatriyas the now established 'earthiness' and to the Brahmins the intermediate ('subtle' but already formal sphere of manifestation), it follows that the most appropriate placement of the two upper castes is that, more reduced, of the 'relative' male and female within the broader 'feminine' sphere constituted by the whole of formal manifestation.

This is a paradoxical logical duplicity – that of the female polarising itself with respect to the 'absolute' male (the universal supra-formal and supra-individual plane) and which simultaneously 're-polarises' itself into a 'relative' male and female – which probably agrees with Julius Evola's observation that the concept of 'binary', i.e. 'two', is an element inextricably linked to the deepest root of the feminine principle.

However, I believe it should be emphasised that the female represents a single entity in itself, even though she appears in such varied forms. In Greek mythology, she corresponds to the single figure of Pandora, while elsewhere she is likened, as the 'first' woman, to both Lilith and Eve (in Jewish tradition, Adam's companions in two different phases). Pandora arrives immediately after the pact ending coexistence between men and gods: it is therefore reasonable to assume that the human race actually corresponds to the first race mentioned by Hesiod, that is, the primordial and golden race, which, prior to the advent of women, lived in a state of serenity and abundance. As we have seen, in Jewish mythology, women appear in the dual figures of the 'rebellious' Lilith and the 'compliant' Eve, but a probable element supporting their fundamental uniqueness can be provided by the contemporary analogy that has been proposed by many between both of them and the Serpent (often seen as a female entity of attraction towards individual existence, chained to an indefinite multiplicity): a fact that would therefore lead us to frame the two women as two aspects which, although different, nevertheless belong to the same being.

This hypothesis introduces another general observation of particular importance, already mentioned in the previous article, namely that relating to the manifestation of the feminine according to a 'dual mode' of action. This dual dynamic may perhaps constitute a different way of presenting the same paradoxical event mentioned by Philo (polarisation/repolarisation) and which, incidentally – reasoning in analogical terms – I would not exclude from applying to the female understood in both of the above-mentioned meanings, i.e. the broader and the narrower ones.

As mentioned, Evola reminds us that mercurial, feminine power is a blind tendency towards identification and that, separated from the centre and left to its own devices, it initially coincides with an expansive-emanative impulse to fall downwards; but this movement pushes itself to the limit marked by a point of equilibrium with the masculine principle, a new phase in which the feminine force now appears to be harnessed, more anchored to the virile element. Incidentally, I note that this dual dynamic could perhaps also be explained by the hypothesis, as we shall see, of a corresponding 'dual state' of the masculine figure, initially 'latent' and subsequently 'reawakened' to a new

consciousness. Consequently, given that the mercurial element referred to by Evola can be correlated with the predominant and 'expansive' action of Raja Guna (which he recalls as 'the mode of dynamism and becoming, of transformation or mutation...energy, life, activity'), the promanative phase of the feminine could correspond to what I would conventionally define as the 'Lilith aspect' of this plane, while the subsequent phase in which the female appears more 'stabilised' and anchored to the masculine principle could correspond to the so-called 'Eve aspect'. In my opinion, it is noteworthy that the idea of 'female duality' can also be found in Jakob Bohme, who, through the concept of the ambivalence of the Serpent, outlines the dual possibility of the 'celestial virgin' or 'malignant femininity'; and, as we know, the Serpent (associated with both women) is, for René Guénon, one of the most characteristic symbols of the Anima Mundi and the intermediate realm, emphasising here too its dual nature, which can be, depending on the point of view, both 'essential' and 'substantial', if not sometimes appearing in even more explicit images, such as in the case of the double serpent of the caduceus.

Therefore, the actualisation of the female, or rather the formal manifestation in a binary mode, could also be interpreted in cosmological terms as being exercised simultaneously on the two planes inherent to it, namely the subtle and the physical-gross. This interpretation is quite consistent with the actions carried out by the demiurgic powers according to the interpretation given by Gnostic currents: powers which, in this cultural context, as mentioned above, are considered to be of feminine origin and would in fact have entered into the mechanism of formation of both gross corporeality and subtle and psychic-soul form. All this, in fact, through the full activation of the Raja guna in particular, since it is reasonable to imagine that the tamasic component had already been separated as a result of an even earlier demiurgic 'fall', mentioned in previous articles, which must have led to the generation of inferior 'parodic' and subhuman forms. Guénon, in fact, connects man to Rajas and recalls how it is precisely through it that the expansion of being to the level of individuality is produced, while Evola adds that this guna also corresponds to the 'feminine seed'. On a purely hypothetical note, I would not rule out another possible analogical interpretation, not necessarily alternative to the previous one: a parallel, perhaps on a different scale, between the dual mode of deployment of the 'female' and the dual dynamic of the Demiurge described in the two previously published articles, relating the 'fall' of the latter (from which the whole wide and chaotic range of matter was born) to the 'expansive/emanative' phase of the woman, and 'shaping' to an action carried out on a higher psychic plane, for example on a cultural level according to the ethological function of the 'mythical ancestor'. This is a topic that I will only touch on here, but which I will try to explore in more depth in the future.

In any case, all these events that took place in the Second Great Year and concern the plane of gross manifestation seem to be confirmed by other references of various kinds, which in different ways are directly linked to the general concept of human embodiment.

In broader terms, Gaston Georgel places the birth of the first embodied race of man at the end of the First Great Year and at the advent of woman, although it must be said that, in his historical-traditional reconstruction, this would correspond to the Yellow Race, with which I cannot agree due to the too recent age of the oriental morphological characteristics, as seen above.

On the other hand, Evola points out that the idea of 'I am' is closely related to the presence of a body, thus highlighting the radical change in perspective that is induced in this phase by physical materialisation on human consciousness; a consciousness, moreover, defined in Hindu terms as 'Ahamkara' and which realises itself as a particular 'I', where, not surprisingly, Rajas is always the predominant guna. The Roman thinker also points out that the feminine constitutes, ontologically, the principle of matter and therefore it is in relation to the state of sleep in which Adam is placed (which we will return to in the next article) that the reflective and dual psyche is determined; this gives rise to the distinctive knowledge that is related to the substantialisation-individualisation determined by what will ultimately be Eve, the image of the vitalisation of the finite physical form.

In the context of biblical narrative, some authors have emphasised how the bone from which woman was created is not affected by decomposition and is therefore implicitly linked to the idea of a certain solidity. Leopold Ziegler also believes that this corresponds to the definitive manifestation of today's physical characteristics, while according to Origen, Adam's companion represents the sensitive part of the human composite, to the extent that he believes that every creature of our species, regardless of gender, is originally female. For Gregory of Nyssa, who follows an interpretative line similar to that of the Alexandrian philosophers, there are two anthropogenetic events: the first is the unitary one 'in the image of God' in the highest and incorporeal part of the human composite, while the second is the sexually diversified one that operates on the lowest physical level, as for 'passionate and irrational' beings. And, not surprisingly, as a correlate of human corporeality, we again find the concept of 'passion' that Frithjof Schuon associates with the Raja guna mentioned above.

Outside the biblical sphere, we recall that in Gnostic mythology, too, woman represents the material element, while in Greek mythology there is Pandora, whom we have already mentioned, but who is now important to frame in her close 'punitive' connection with the theme of human embodiment, so much so that Evola places her in clear connection with Prometheus's chaining to matter. In more general terms, Karoly Kerényi significantly notes how the connection between woman and the punishment received by man seems to be a primordial experience, at the moment when the female is conceived in particular in her 'animalistic aspect and in a single unity with the animal world'.

But the advent of material corporeality is inevitably also connected to that of physical mortality.

It is undeniable that the latter, in various traditional conceptions, is linked to the division between the sexes. For example, traces of this can be found in Aristophanes, in the Gospel of Philip (which is among the apocryphal gospels), and in Gregory of Nyssa; Duns Scotus also touches on a similar point when he notes that, even in the Garden of Eden, man was still a mortal being. The 'sleep of Adam', which for Jakob Bohme already represents a first fall, therefore corresponds to his 'earthbound' state because, by abusing his freedom, he detached himself from the divine world and 'lost' himself in nature: the inevitable consequence was that, with the appearance of distinct sexes, came the death of the body. For his part, Julius Evola ultimately emphasises how sexual differentiation is characteristic of a being that is now transitory and impermanent, a dual state of those who no longer have Life within themselves, but now in something else. Along similar lines, Meister Eckhart points out that the psychic realm (understood, in my opinion, above all in its privileged relationship with the corporeal and the sensible, in the illusion of becoming independent from the spiritual plane) represents evil, non-being, and cannot account for itself by incessantly referring to something else.

When Evola recalls the ancient myth of Gilgamesh, who in his quest manages to reach the land of the king of the primordial state and take possession of the herb of immortality, it is significant that the Sumerian hero loses it precisely while he is in a state of sleep; from this perspective, therefore, the connections with the biblical torpor of Adam and the relative mortality that comes at this precise moment seem quite obvious, while, on the other hand, it is interesting to note how the mysterious 'Watchers' may represent those entities that are not yet mortal precisely because of their continuous state of wakefulness.

After these more general notes on human corporeality and the polarisation of the sexes, the crucial episode of 'Adam's sleep' will therefore be the starting point for the next article, in which we will propose some even more specific anthropogenetic considerations.

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The Element Air, Lilith and the Initial Red Race

I concluded the previous article, '*Sexual bipolarisation, the 'feminine' and the advent of human corporeality*', by referring to that particularly significant episode in the second chapter of Genesis, concerning the 'torpor' that overtakes Adam at a certain point, before the appearance of woman.

In fact, this event already seems to take on the meaning of an early 'fall', a first sign of discontinuity with respect to the previous androgynous and unified moment. It is no coincidence that Honorius of Regensburg considers this numbness, rather than being induced by God (as indicated in the biblical text), to be induced by the 'separating' devil, further confirming how very blurred the distinctions of role can be in the narratives of the dawn of time. Jakob Bohme interprets Adam's sleep as an initial weakening of consciousness, preceding the definitive one linked to the episode of the apple and the Serpent, which ultimately led to the 'Fall of Man' and the loss of Eden. References in this same direction can also be found in Leopold Ziegler and Mircea Eliade. Gregory of Nyssa goes so far as to hypothesise a sort of *timeless precession* of 'original sin', linked to the end of the Paradisiacal Age, and the sexual division that occurred during sleep, in practice establishing a paradoxical relationship of simultaneous cause and effect between the two events.

In essentially similar terms, we can also consider the division of the Androgyne into two distinct halves, mentioned in Plato's Symposium and recalled by Julius Evola as a punitive and 'depowering' mutilation of the primordial Man, who until then had been feared even by the Gods themselves. We will see what paths will ultimately lead to a new meaning of the figure of Adam compared to the initial one shaped from 'fine' dust: for now, it suffices to bear in mind, as already pointed out by various biblical exegetes, that Adam effectively 'becomes human' when, after awakening from sleep, he directly experiences duality and otherness, and it is therefore thanks to the creation of woman that he is transformed from a genderless being into a man. It will now be the same, numb human condition (with obvious reference to the sleep brought down upon Adam) that will make him a being of this world, subject to all the conditions proper to our plane of existence, including the bodily ones.

In the previous article, we mentioned the action of Rajas and the work of 'dynamisation' that it exercises in the anthropocosmic sphere (also alternately stimulating the other two gunas, Sattwa and Tamas). Frithjof Schuon recalls how it corresponds to the emotional-passionate element, which, however, also constitutes one of the major spiritual impediments. However, while 'centrifugal' passion leads man to prefer the world to God, there is another obstacle, pride, which instead pushes him to put himself first, even to the point of rising up against God, and this is clearly much more serious. We will return to this latter aspect later, but in the meantime it is useful to recall René Guenon's note, which, in my opinion, outlines a similar distinction between Luciferianism and Satanism: the former merely refuses to recognise a higher authority, while the latter effectuates a veritable reversal of normal hierarchical relationships and the regular order.

That said, I would therefore say that a parallel between rajasic action and the advent of Adam's sleep is certainly appropriate. In relation to the demiurgic function already analysed in previous articles, I had hypothesised a parallel between the dynamics referable to Raja guna and the even earlier phase in which Lucifer, by falling, led to the creation of the entire wide range of matter, from its starting point, which is extremely 'subtle', namely the Ether (corresponding to Adam of the First Great Year), to the lowest and coarsest (related to the emergence of 'subhuman' races). Now, however, it is reasonable to assume that the 'field of variation' of the forms that are similarly coming to light at this moment will be within much narrower limits; this is both because the starting point of the expansive-descending movement is still constituted by the subtle and androgynous Adam – entirely conforming to the divine image – and because, as already mentioned, in this phase it is reasonable to assume that the influence of Tamas is relatively limited. The concept of an early separation of the lower guna is in fact mentioned by several authors: Evola recalls the 'animal potentialities' that early man would have somehow 'left behind', while Guenon remarks, in more general terms, on the predominance of Tamas at the dawn of each cycle, as if, in my opinion, the need to give way, before all others, to the lowest modes of manifestation, thus exhausting them to a large extent, were to respond to a certain cosmic logic. I believe that Mircea Eliade is also on the same line when he points out that, in the Hellenic corpus, the forms generated by Uranus in primordial times were characterised by a certain fluidity and monstrosity, as well as Frithjof Schuon, who points to those Native American myths in which the 'Great Spirit' gave rise, in the interval between two cycles of creation, to predominantly 'tamasic' and teratomorphic species, which he then had to destroy.

In its birth, therefore, Humanity now seems to occupy a cosmologically 'horizontal' space, in accordance with the rajasic tendency which, as Guenon reminds us, corresponds precisely to the 'world of man' (manava loka) and which, as we shall see later, clearly predominates in the Kshatriya caste. Furthermore, to continue reasoning in geometric terms, it is also the concept of 'peripherality' that, in various sources, finds some confirmation as a representation of the individual sphere: a field located in an 'external' position and subject to cosmic elements, with respect to the innermost and 'principal' core of the human aggregate.

It is no coincidence that Guenon points out that in the Taoist view, Yin, the feminine, is placed on the outside, while Yang, the masculine, is placed on the inside; Evola also notes that in ordinary man, the Yin principle (also called the 'lower soul') tends to subjugate the Yang principle (also called the 'higher soul'), forcing it to serve it and exercising an

an action of extroversion. Similarly, Meister Eckhart points out that outside the intellectual there is the sensible, outside the spirit there is the flesh, outside the male there is the female. Coomaraswamy also makes similar observations when he significantly links Eve's lateral origin from Adam to that of Buddha born from his mother's side, placing this, in turn, in relation to the appearance of the anthropomorphic image. Furthermore, as already seen in the previous article, the Indian scholar recalls that the 'Self', arising from the divine bosom, corresponds to the inner Man and constitutes the true, supra-individual Person, while what he calls the outer Man – that is, the psychic-physical aggregate – is born of woman. It can be noted that here the outer corresponds to the female interpreted in its broadest sense, that is, the whole of formal manifestation; but, even more so, the analogy may seem valid even according to a more limited reading, namely with the subtle understood as 'psychic' and placed within, and the purely corporeal situated outside.

Furthermore, it should not be forgotten that similar considerations could also be developed in relation to the Hebrew word translated as 'rib', from which Eve was then created, as the term is semantically quite vague and can also be translated as 'side' or 'flank' (for example, of a mountain): since in the biblical narrative Eve originates from Adam's rib/side, at this point I believe we can hypothesise that this has relevance to the birth of physicalised humanity in a cosmologically decentralised position with respect to its Adam, or rather the subtle and more 'internal' principle. Moreover, I would not rule out a connection between the geographical location of this area and the interesting episode, taken from the Buddhist context, reported by Coomaraswamy: under the axial pivot of the world, the Bodhisattva tries to find a suitable position to the north, south and west of the Central Tree, but each time the Great Earth fails to maintain cosmic balance, which is only achieved when he stands to the east of the Tree. The Bodhisattva, therefore, sits in that position (Coomaraswamy also points out that the east – apparently in contradiction with the notion of 'centre' – instead implies the north, the zenith and the 'inside' as the centre of consciousness and life), thus turning his back on the Tree; it is at this point that he will have to endure the attacks of Mara, who embodies the 'Desire for Life' and will claim the throne, making futile use of all the psychic weapons at his disposal.

With regard to the cosmic elements involved in this important anthropogenic transformation, we should bear in mind that this 'centrifugal' action, from the inside outwards, takes as its starting point the polar and androgynous Adam, substantiated by Ether, and ultimately affects the level of gross and sensible manifestation, to which these (the 'Bhutas' in Hindu terms) actually belong.

René Guénon points out that at this point the element Air is produced, which with Ether can in fact present a certain analogy on a lower plane and in which Rajas is the clearly predominant guna. The French metaphysician also recalls how Ether potentially contains all bodies and its very homogeneity makes it capable of receiving all possible forms in their various modifications; Air is also, in a certain sense, a neutral element and therefore corresponds to a state of lesser differentiation than the others, which is why, in logical terms, it represents the first 'physicalised' production deriving from the fifth central element. It cannot therefore be ruled out that there may also be a certain analogy of plasticity between this and Air, albeit at a lower level, which is now clearly the gross level: Guénon points out that, in the physical realm, Air corresponds precisely to what is defined in the Bible as Ruach, i.e. the 'breath' of God.

But even if now situated in the solidified manifestation, it is significant that the main characteristic of Air is certainly that of extreme mobility, of locomotion in space, of which perhaps the saying 'Krita travels and wanders' is a distant memory; moreover, it is important to note that it is only from this that all the subsequent elements will be produced. In relation to this, Guénon recalls how Air will then polarise into an active element, Fire, and a passive element, Water; this is an aspect that, in some ways, can make it analogous to the general concept of the 'feminine' which, according to Philo of Alexandria, as we have already seen, in turn contains within itself the 'relative' male-female polarity. Air manifests itself precisely in the Second Great Year of Manvantara, leaving the development of the subsequent elements Fire-Water-Earth to the eras following the 'Fall' of Man. Furthermore, in my opinion, such an interpretation of the element Air can find indirect confirmation in the analogous recognition, as a symbol of a definite feminine sign, of the rhomboidal figure of the 'lozenge'; the correspondence between Air and the rhombus seems very likely, since the latter geometrically combines a triangle with its apex pointing upwards and one with its apex pointing downwards (joined at their respective bases), which are respectively the traditional symbols of Fire and Water, potentially contained in Air and from which they will then originate. I would also add that the rhombus, understood as a musical instrument (the 'bullroarer', of Palaeolithic origin, already used in some Greek mysteries and still widespread among indigenous populations on every continent), produces its characteristic deep hum through rapid rotation in the element of Air.

Furthermore, according to various authors, the Kshatriyas are also connected to Air (in fact, Raja guna predominates in both) and to the volitional/active part of the human aggregate. In this context, as already mentioned, the warrior caste should, in my opinion, be interpreted in a more limited and specific way as 'female', corresponding to the eminently corporeal part of man. René Guénon, however, points out another fundamental point, namely that it is always the Kshatriya caste that is associated with one of the four traditional races, namely the Red Race, some of whose bio-anthropological characteristics we began to see in the article *The colour of the skin* and which we will explore further from other points of view later on. But Air finds an even more direct and specific connection with the warrior caste through its main symbol, the Bear (often female), which is significantly present in Vedic India, for example, in the particular figures of certain bear deities associated with winds and storms. The plantigrade is also the bearer of

other interesting elements: according to various authors (Frazer, Eliade, etc.), we have seen that its cult seems to be the oldest currently in existence and is widespread among populations around the world, such as the Ainu, Ghiliaki, Basques, Moroccans, Amerindians, many Paleoasiatic and Uralic peoples. All this, in indirect terms, could therefore confirm the temporal anteriority of the Red Race over all others. This point is probably reinforced by the fact that, for example, among the Lapps and the Ainu, the figure of the Bear is significantly assimilated to that of a distant ancestor, to the point of becoming an object of 'totemic' worship; among the Nenets, of Uralic stock, the sacred figure of the bear is always understood in a feminine sense and defined as 'old woman', 'mother' or 'grandmother'. In any case, the plantigrade is perceived as having a particularly close relationship with human beings, revealing characteristics very similar to those of our species (including, unlike other animals, its bipedalism).

It should be noted that the element Air also highlights a particular relationship with Adam's first companion, Lilith (who, as already mentioned, represents 'the feminine of the feminine', and therefore the drive towards full human embodiment) in that, according to some, her name derives from the Sumerian 'Lil', meaning 'wind', or from the Assyrian-Babylonian 'Lilitu', which more precisely identifies the 'spirit of the wind'; in other interpretations, the Sumerian term is rendered as 'owl', which is also an animal belonging to the air, and appears consistent with depictions where Lilith is endowed with bird's feet and powerful wings that she used to fly away from Eden after her irreconcilable conflict with Adam. Lilith has also been likened to the Harpies, creatures from Greek mythology often associated with bird-women from other Eastern myths, as well as to the Sirens. It is interesting to note that they were hunted down by the sons of Boreas, which could be related to a more specific meaning of Lilith, but we will analyse this in the next article. In other traditions, Lilith is seen as a messenger of the gods, and therefore associated with Hermes; but it has been noted that the latter is related to the wind and can therefore carry out his mission in heaven, on earth and in the underworld – a fact also suggested by his nickname 'Three-Headed' – acting mainly in the intermediate, atmospheric world.

In any case, Lilith, in addition to her relationship with the element of Air, also seems to have marked chthonic characteristics: a coexistence often found in various myths around the world, for example in the Chinese dragon, and which I believe further reinforces the concept of the contemporaneity between the unfolding of the element of Air and the advent of human corporeality. It has been observed that Lilith denotes a strong connection with the corporeal-material bond and, in my opinion, the mythical data that would see her shaped by God using sediments and 'waste' materials, as opposed to the light and 'pure' dust used for Adam, could be interpreted in this direction. Lilith is therefore a symbol of a certain mode of manifestation, now irremediably coarse, transitory and individualised, reinforced by another idea of Sumerian origin, in which she is also represented as the queen of Death. It has also been observed that the waning phase of the Moon and the consequent progressive darkening of the light until the Black Moon (of which Lilith is notoriously the symbol) implies the total cessation of light reflection, thus indicating an existential mode of complete subjection to the body, considered as 'raw matter'. In Jewish tradition, Lilith corresponds to the tenth sephirah, Malkuth – the lowest of the spheres – and is placed below Yesod, a descending and involutive path that literally nails man to the cross of the four elements and to the sad imprisonment of materiality. In the same interpretative vein, another analogy has been proposed for Lilith, namely that which relates her to Nephesh, the lowest soul element, which cannot exist unless united with the body (while, in this view, Adam would correspond to Ruach): as in the flame of a candle, Lilith represents the lower part, which remains clinging to the physicality of the wick, while Adam is the upper white part.

However, the element Air, the figure of Lilith (in a broader sense) and the Kshatriya caste (in a narrower sense) therefore allude to the materialisation of the first unified human race, an event that occurred during 'Adam's sleep'; my interpretation is that this first group, from which all others would later be born, may therefore correspond to the Red Race, and this is due to a series of elements (now more mythical-traditional than bio-anthropological in nature) that we will see below, starting with some general considerations related precisely to the colour attributed to it.

The best-known connection is that constituted by the name Adam itself, in which the root 'adam' means 'red', by analogy with the colour of the earth from whose dust he was moulded. Significantly, this connection is not limited to the biblical sphere but also appears elsewhere: for example, among the Maidu of California, for whom the supreme god created the first pair of human beings using red earth, but also among the Quiché, whose book, the Popol Vuh, speaks more generally of the creation of man from red earth, as well as among various North American tribes. As Julius Evola and Titus Burckhardt remind us, red is linked to the guna Rajas (while black is related to Tamas and white to Sattwa), a guna that we have already seen to be of central importance for human embodiment. Another not very explicit but nevertheless rather interesting reference comes from the Zohar, which points out that it is the colour of fire (red, in fact?) that descends into the world and divides in many directions, also specifying that the part coming from the female side seems to be connected to war (a reference, I believe, that is quite evident to the role played, in terms of castes, by the Kshatriyas). Evola also establishes a connection between the colour red and not only the Raja guna but, more specifically, the element Air (through the blood fluid).

The theme of the connection between the four traditional races and the four elements is rather controversial, as various 'perennialist' authors have proposed conflicting correspondences, in some cases even highlighting differences in the number of human groups to be taken as a reference. I would therefore prefer not to enter into such an unstable topic, limiting myself to quoting Frithjof Schuon's note, which seems to me to be the most acceptable, with his hypothesised correspondence between the White, Yellow and Black Races and the elements Fire, Water and Earth respectively. It is therefore quite significant

that Schuon does not mention either the Red Race or the element Air, so, if not explicitly then at least by deduction, I would consider that these two terms could indeed be linked.

Julius Evola also recalls how the "lineage of Kronos" would have mixed in ancient times, in a northern land, with that of Heracles; the latter is probably attributable to a "heroic" and relatively less ancient phase, while the lineage of the titan Kronos, according to Evola, is explicitly that which remains from the primordial cycle. René Guenon mentions a partly similar fact that is hinted at in the story of the Avatar Parashu Rama, namely the fusion that would have taken place at a certain point between the Red Race and the White Race; since it seems more appropriate to correlate the titanic figures with the Red Race (also, for example, in the episode of the Titanomachy, where some researchers have seen it represented by Atlas, leader of his faction in the war against Zeus), this would indirectly confirm its primordiality. A further clue in this regard can also be found in the Greek myth of the flood linked to Deucalion and Pyrrha which, although perhaps situated in an even more recent phase of human history, is likely to reproduce on a smaller chronological scale events that occurred in much earlier periods (through a mechanism of temporal transposition already mentioned above); in this light, I find it particularly interesting that the name Pyrrha means 'the red one'.

The Red Race, however, seems to constitute an anthropological group that is not easy to define and this, in my opinion, is precisely because of its connection with the extreme mobility and plasticity typical of the Air element and also with the intrinsic qualities of the Raja guna; Julius Evola, in fact, reminds us that Rajas represents the mode of dynamism and becoming, of transformation and mutation, the continuous drive towards marked heterogenisation. It follows that some consider the Red Race to have been, in itself, a not very homogeneous group, with wide margins of 'primary' morphological variation, i.e. not explainable by interbreeding with other human groups (which did not yet exist at the time); hence the difficulty today in defining it precisely. In this regard, I previously mentioned the hypotheses of the geneticist Vavilov and the theory of 'cosmolysis' formulated by the palaeontologist Alberto Carlo Blanc.

Furthermore, what I believe to be another salient feature, namely its strong ecumenical nature (remember the previous article, 'Krita travels and wanders'), has led to the emergence, almost everywhere in the world, of those 'substrate' anthropological elements already mentioned in the previous article "[The most ancient racial characteristics](#)", with the result that the Red Race was not understood as a true grouping in its own right compared to the white-yellow-black races, which were more specialised and therefore recognised with greater certainty by classical anthropology. However, it can be deduced that the elusive typological specificities that would have characterised the Red Race, apart from the generically 'archaic Caucasoid' characteristics, should have been chromatically related to skin pigmentation (which would therefore be slightly more intense than that of the current Nordic peoples), and also with the phenomenon of rutilism (a residual trait which, however, nowadays seems to be associated mainly with less pronounced skin colouring, probably due to a subsequent process of depigmentation). In relation to this last point, it seems noteworthy that, in the myth, Lilith is represented with red hair.

A Lilith who, in addition to this broader interpretation – that is, a symbol of human embodiment in a general sense – nevertheless presents several elements that can also be framed in a more specific and limited perspective, as we will see in the next article.

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North-South: the first human dichotomy and the separation of the southern branch

In previous articles, I mentioned the concept of the 'double phase' of female unfolding; a cosmological and anthropological concept which, we recall, involves an initially 'free', emanative/expansive moment, followed by a more stable, 'restrained' moment, anchored to the masculine element. Well, the starting hypothesis is that this 'double phase' could be linked to a parallel and corresponding 'double state' of the Male; a theme probably related to the mythical episode of 'Adam's sleep', which takes place at the beginning of the Second Great

Year of our Manvantara. Following this line of thought, we could now imagine Adam in a similar dual role, that is, at the beginning – during his 'sleep' – in a 'latent' state, and subsequently 'awakened' to a new consciousness.

The first phase – which we will analyse more specifically in this article, leaving the second to the next – would therefore present itself in a 'nocturnal' mode and connected to the birth of Lilith, here having a more general meaning (i.e., as we have seen, all human materiality); a mode that also seems to present itself quite clearly, given the clear mythical references that connect it to the night, to nightmares and, above all, to its symbolic association with the Moon, particularly with its 'black' phase.

In more general terms, it can be said that the Moon notoriously personifies the female being, especially in its perennial aspect of changeability and variability; a conception that seems to be attested in different areas of the world (America, the Pacific, South Asia, the Mediterranean, Africa), especially in the idea that the lunar star represents the fundamental symbol of cosmic becoming. The most obvious manifestation of this is the continuous alternation of the lunar phases with the incessant movement from the black moon to the full moon: a visible manifestation of the time factor, which not coincidentally now involves the entry into the field of its best-known personification, Kronos, the titan with the sickle, a very clear lunar symbol.

If the black moon in myth is associated with Lilith, on the other hand, it seems natural to relate Eve to the full moon: a phase, at least initially, of agreement with Adam, who in this perspective can be correlated with the sun (as we will see in the next article) and from which she receives and reflects light to its maximum extent. Hence the possibility that the two women can also be considered in a chronological sequence, an aspect that indeed transpires when Lilith is remembered as Adam's first companion, preceding Eve herself. Moreover, it is interesting to note that, in Iranian mythology, the Primordial Man Gayomart unites with two queens with opposite characteristics, one White and one Black; in the context of a possible multiple interpretation of traditional symbols (already emphasised several times above), in my opinion, everything depends on the meaning we attribute to the Primordial Man, from which will follow the meaning to be assigned to the white queen (Eve) and the black queen (Lilith). In particular, the latter may represent, as we have seen, the broader concept of human physicalisation (and, for example, Eve the 'subtle' part of individual manifestation, as a paradoxical synonym for the psychic Adam); but, on a more restricted interpretative level, I believe that Lilith can also symbolise – notably as the 'black queen', analogous to the Moon that 'flees' from the sky and *becomes dark* – only a fraction of embodied humanity, namely the 'southern' and tendentially 'melanodermic' part. This even extends, as we shall see, to a specific branch of this.

In my opinion, this is precisely the point at which the first, radical human dichotomy – the North-South one – comes into play, an event that has been emphasised above all in the interpretative approach adopted by Julius Evola, who, not surprisingly, defines black races as 'nocturnal'.

With regard to Lilith's 'southern' meaning, certain mythical references seem rather eloquent, such as, for example, the comparison made with the Harpies, creatures which – a very important detail – in Greek mythology are attacked and hunted down by the sons of *Boreas*. In Jewish tradition, Lilith refuses to submit to Adam and therefore soon comes into conflict with him: she then pronounces the name of God, obtains wings to leave the Garden of Eden and heads, albeit with regret for the irreversible loss of Eden, towards the shores of the Red Sea (other parts of the myth place her as far as sub-Saharan Africa). A further Arab-Jewish element directly associates Lilith with the Queen of Sheba, a figure who, according to some traditions, is connected to the lineage of the 'Jinn', the 'Genies', beings of the psychic world who will establish an ambivalent relationship with ordinary humanity (and who will be the subject of one of the next articles). It is nevertheless extremely significant that the Queen of Sheba was often considered a symbol of the extreme south and called the 'Queen of the South'. Furthermore, in apocryphal Jewish tradition, she is also described as having webbed feet like a goose, a sign considered demonic and connected to an animal which, as already seen in [the previous article 'Unity, duality and human multiplicity'](#), represents a 'totemising' regression of the same Hyperborean symbol of the Swan, as a darkening of pure Olympian luminosity with the prevalence of the mutable, vital theme linked to inexhaustible generative fertility. But it does not seem unreasonable to me to compare Lilith to the figure of the enraged Bear, given that in various narratives, the latter appears as the animalistic transformation of a woman who once *rejected her role* by turning away all suitors. The Bear's behaviour bears remarkable similarities to that of Lilith, who in Jewish myth does not accept her subordinate role to Adam, perhaps symbolising the rebellion of an early fringe of kshatriyas against the higher priestly authority, thus creating the conditions for her early departure from the northern seat.

I also believe that the part of humanity that can be likened to the figure of Lilith can also be compared to the story of Hephaestus, the Greek god who was expelled from heaven in ancient times but who, despite being lame and deformed, is also considered the civiliser of humanity, almost signifying the intervention of a very early cultural stratification. Hephaestus is believed to have demiurgic powers, and various elements would highlight traces of archaic shamanic-ecstatic forms; but the aspect that I find particularly interesting is that the god is often referred to as a *dwarf*, and also that some versions of the myth seem to allude to his deformities as being caused precisely by his fall from Olympus.

In my opinion, these latter points could refer to the first emergence of that particular branch of humanity that can be generically defined as 'equatorial' and to the emergence of specific 'pygmoid' physical characteristics; characteristics which, as we shall see, are considered by various anthropologists to be 'protomorphic', i.e. of the utmost antiquity, and therefore, all things considered, consistent with that mythical aspect in which Lilith seems to be prior to Eve. It is likely that the pygmoid branch will enjoy, on a global scale, a period of numerical and cultural predominance a little later, i.e. immediately after the end of the Satya Yuga and for a certain part of the Treta Yuga (as we shall see in a future article), a phase marked by the arrival of the fifth Avatar, Krishna.

cultural dominance on a global scale a little later, i.e. immediately after the end of the Satya Yuga and for a certain part of the Treta Yuga (as we shall see in a future article), a phase marked by the arrival of the fifth Avatara of Vishnu, Vamana, who significantly also appears in the form of a 'dwarf'; However, this does not detract from the fact that, in my opinion, there may be a certain time lag between the first emergence of a given form and the phase in which it will come to exercise temporary hegemony over the others (as may also be the case for the Giants, to whom we will return in the future).

In any case, various anthropologists hypothesize that the forms that can probably be considered the oldest branches separated from the common human trunk are now represented by the Pygmy, Bushman and Proto-Australoid populations, although it must be said that the relationships between these groups are not entirely clear: for example, several authors consider the Bushmen to be a subset of the Pygmies, while according to Coon, all Pygmies themselves contain significant Australoid elements.

In any case, it is the Pygmy peoples who are often credited with being the first to populate vast areas of the planet, such as the African continent, Indonesia and Australia, in the latter case perhaps associated with populations similar to the current Tapiroids of New Guinea; subsequently, the more markedly Australoid characteristics observable today would have taken over, arriving from East Asia with Veddoid populations. The Veddoids, however, are considered by some authors to be part of the pygmoid group or closely related to it; Coon, and some other scholars, consider them to be small and primitive Caucasoids, while others classify them as proto-Australoids. In any case, while today the Veddoids are mainly concentrated on the island of Ceylon, it is likely that in ancient times they also occupied more distant areas, such as south-eastern Arabia, the Mesopotamian area, and perhaps even south-eastern Africa.

However, the attribution of this 'equatorial' branch, or its most important part, to the pygmoid type is supported by several references in anthropological literature, which frequently reports the hypotheses of the holist Montandon, according to whom humanity would have differentiated itself through successive dichotomies; the first fission, in fact, would have separated the pygmoids early on from the common progenitor stock of all other races. In his reconstruction, Montandon brings together all African, Asian and steatopygid pygmies into a single large race of its own, which he keeps well separated from the Negroid race proper. In fact, isolated pygmy groups are now scattered across a rather large area: to cite a few examples, they include populations such as the Yali of Indonesia, the Australian Barrineans (of northern Queensland, who also closely resemble the Tasmanians), the Malaysian Semang, the Aeta of the Philippines, and the Andamanese of the Bay of Bengal. More or less all of these 'negrilli' show a good degree of racial affinity with African Pygmies (the inhabitants of the Andaman Islands, in particular, also due to their steatopygia) rather than with the 'classic' and more recent Negroid peoples. From this perspective, therefore, the idea that all the pygmies of the world are the residual survivors of what was once a single group, extending continuously from the Atlantic coast of Africa to the southern shore of the Mediterranean, as far as India and the Pacific Ocean, seems to be reinforced, a hypothesis that is perhaps more plausible than the alternative one, which interprets them as the result of adaptive responses to particular environmental conditions, developed in more recent times by different lineages of normal stature and separately from each other (therefore, improbably, on more than one occasion and arriving at phenotypically very similar results).

In addition to the racial point of view, other authors have highlighted the fact that all pygmies around the world also share similar cultural traits. In particular, Alain Daniélou highlights surprising similarities between the culture of African pygmies and that of the Munda people of north-western India (an area which, according to some authors, played an important role in the initial genesis of black races). On the other hand, this does not detract from the fact that these populations – from a monophyletic perspective – despite having left the northern Eden very early on, still retain some particularly significant ancestral memories. Mircea Eliade, for example, points out that the same primordial symbolism of the Axis Mundi is found among them, citing specifically the Semang of the Malacca Peninsula, who pass down the idea that in mythical times there was an immense rock at the centre of the world: in this regard, René Guenon also confirms that the lithic symbol can certainly be interpreted as a clear image of the planetary axis. Several other aspects of the spiritual life of pygmy populations do not appear to be as poor and elementary as one might mistakenly assume from a reductive evolutionary-progressive perspective: for example, the Pygmies of Africa are monotheists, an element which, according to Frithjof Schuon, is primordial and more ancient than other religious forms.

Even the most external cultural expressions – from artistic aspects to those more closely linked to material techniques – may seem very sparse and basic in pygmoids, but this does not necessarily imply a crudeness that is also transposed onto the spiritual plane. On the contrary, the error generally committed by certain classical anthropology has been pointed out, which interprets the lack of complexity of cultural elements as synonymous with backwardness and 'evolutionary delay'; on the other hand, the opposite possibility is not considered, namely the idea that the more sober the material symbol appears, the purer, more original and, indeed, more articulate the theme to which it alludes must be. In this regard, Guenon pointed out that the assumption of 'primitive simplicity', understood as the conceptual elementary nature of minds that are not yet 'evolved', is completely gratuitous and unprovable. We could also place the ethnologist Leo Frobenius on the same line, for whom '*spirit and eye are always complementary*': that is, where forms of expression multiply (a phenomenon we could define as a sort of '*Baroque ante litteram*'), it is precisely there that the spirit necessarily tends to become impoverished, emptied of 'high' meanings. At the extreme, we may see the phenomenon of *the loss* of the highest part of a certain sacred corpus (the metaphysical part, Guenon would say) and the often hypertrophic preservation of knowledge pertaining to the 'cosmological' and 'soul' planes; but, in fact, this is a 'loss' of something that was once possessed, not a 'failure to achieve' a certain level of knowledge. In any case, peoples almost totally devoid of material techniques, such as the Pygmies, retain a background of rather complex religious structures, which are by no means crude and elementary,

which have not passed through the stage of 'primitive totemism', assumed by certain evolutionary cultural anthropology as one of the *obligatory stages* of a hypothetical progressive development. Categories which, therefore, except for the narrow and very specific field of technological achievements, do not support the idea of an 'ascending' cultural/cognitive process of humanity, moving from the first 'pre-logical' babblings of a reason still considered infantile to the more complex conceptions of the great, 'adult' civilisations historically attested. A.K. Coomaraswamy himself significantly notes, as a general concept, that the 'primitive' or 'geometric' art of certain 'historyless' populations that still survive today at the 'ethnological level' is formally abstract, precisely because it must essentially express abstract, incorporeal meanings that cannot be supported by anything immediate and material.

More specifically, with regard to Africa, it seems useful here to recall the studies of the ethnologist Leo Frobenius, who identified cultural elements that led him to hypothesise an ancient migration from Iceland and Greenland to the southern border of the inhabited earth; a Hyperborean civilisation to which Frobenius linked in particular the Bushmen but also the Pygmies themselves, and whose traces could be found in the close connection he seemed to discern between the rituals, albeit clearly more northern, of the European Upper Palaeolithic and those of Africa.

But, in addition to this, there are several researchers who have postulated that the Pygmy populations of the African continent were clearly earlier than all the others.

Against a view that interprets pygmies as merely a recent (and independent, arising in various areas of the world) 'specialisation' of other populations of normal height, authors such as, among others, Carleton Coon, who formulated the complex but stimulating idea of African Pygmies as partial progenitors of modern Negroid peoples as a result of their re-interbreeding with the remnants of the same ancestral stock from which they originated through differentiation; of this ancestral stock, Pygmies currently represent the most archaic survival, in contrast to the more recent Negroid peoples. According to other researchers, the latter are instead the result of direct hybridisation between Pygmies and populations that were already clearly differentiated in a Euroloid sense. In any case, it follows that sub-Saharan Negroid peoples, regardless of the various theories on how they were formed, should generally be interpreted as more recent overall than Pygmy populations (see previous reference *'Mother Africa?'*). In this regard, there are in fact many scholars who believe that Pygmies were once much more widespread geographically than they are today, having formed a large prehistoric African substratum – extending between the Sahara, the eastern highlands and the Atlantic Ocean to the west – a substratum that predated the emergence of the classic 'Black' type (with which subsequent partial re-crossbreeding could also have taken place). This hypothesis seems to be confirmed by more recent genetic analyses, according to which, in detail, Pygmies appear to have mitochondrial and Y-chromosome lines that are considered extremely ancient, typical of one of the earliest African groups, and in any case certainly more archaic than those of the classic Negroid races. Cavalli Sforza himself points out the very high frequency of numerous typically African markers among the Pygmies, such as to make them the most direct remnant of the original 'Proto-Africans' today, admitting that in ancient times they were probably more widespread than they are today. Other genetic studies seem to indicate that three of the oldest peoples in the world today are the Biaka Pygmies of the Central African Republic, the Mbuti Pygmies of Congo and the !Kung San of South Africa.

However, in addition to genetic data, there are also certain linguistic and cultural elements that could be interpreted in the same way. For example, the original language of the Pygmies of equatorial Africa has now practically disappeared following the adoption of the languages of neighbouring populations, but it was originally very similar to the language of the South African Khoisan peoples (Bushmen and Hottentots), with the characteristic presence of particular phonemes such as the famous 'clicks'. according to some linguistic theories, this substrate also formed the basis from which the Bantu and Sudanese languages, which are now the majority, arose. As for the mythical world, I had previously mentioned that the current Negroid peoples often refer to the enigmatic 'Red Men' – not without a direct connection to the current Pygmies – who were a pre-existing people characterised by their small stature. It is interesting to note that Mircea Eliade also mentions a similar myth among the Dogon of Mali, according to whom the first legendary inhabitants of their region were the Negrillos – small negroes – tireless blacksmiths who have now disappeared underground and been transformed into *genies* (an interesting concept, that of the destination 'hypoctonia', to which we will return later).

In other cases, the relationship between Pygmies and Negroid peoples, although expressed in different ways, always tends to frame the latter as culturally superior and temporally more recent: in fact, there are many customs and traditions that Pygmy populations are said to have acquired from Negroid peoples, and the economic and functional link established with them (for example, the Pygmies presenting themselves as an inferior 'caste' at the service of their neighbouring farmers) could be a further indication of a certain anteriority of the Pygmies with respect to the latter, since it is normally the indigenous populations subjugated by new arrivals that are employed in lower-level occupations.

On the contrary, from a genetic point of view, the relationship would seem to be clearly reversed. In fact, both Coon and Cavalli Sforza point out that the pattern of interbreeding between the two groups is such that the flow always appears to be from the Pygmies to the Negroid peoples and almost never vice versa; this is the result of the fact that it is always Negroid males who unite with Pygmy women, while the opposite is practically never the case, and the offspring are always cared for in the higher economic and social sphere, i.e. agriculture. As a result, Pygmy tribes remain genetically intact and at a basic cultural level (hunting and gathering), while mitochondrial DNA, which is transmitted exclusively through the female line and is of Pygmy origin, invariably flows towards farming populations.

All the above-mentioned elements gathered on pygmy populations could, in my opinion, support a further hypothesis: although undoubtedly belonging to the same species *Homo sapiens*, the particular phylogenetic position of these peoples in

relation to others – a consequence of their early departure from the central nucleus of humanity, which had just become physical – may have significantly reduced the scope for consolidation of the biological and cultural characteristics they had achieved, making them a group particularly exposed to all kinds of involutive dangers.

It is significant that, even from an evolutionary-progressive perspective, Giuffrida-Ruggeri has mentioned the hypothesis that today's pygmies may be the descendants of those men who, having just reached an upright posture, decided to 'return to the forest' to readapt to it (while the Bushmen represent those pygmies who then left the bush again for more open habitats); also significant is the observation that, in the few human groups that still do not possess the techniques of lighting and controlling fire (for example, the Andamanese and some African populations), this deficiency may be due not so much to methods never possessed, but rather to a subsequent renunciation of their use, or to the accidental loss of such knowledge that was once normally mastered.

A regression, therefore, which in some cases occurred only at the cultural level and has stopped there for the moment, but which in certain other more serious or prolonged cases cannot be ruled out as having also (or only) affected the biological level.

This is not an anti-scientific idea, if we recall, for example, the hypotheses formulated by the researchers themselves around the controversial Romanian finds at Pesteră Cu Oase, mentioned in the previous article *'What Evolution?'*. From a similar involutive perspective, I would not rule out the possibility that the recent finds on the island of Flores in Indonesia, considered incongruous with normal 'Sapiens' standards and renamed 'Hobbits' due to their small skeletal and brain size, could also be interpreted in this way. As they do not bear any particular resemblance to *Homo erectus*, 'Hobbits' have been anthropologically named *Homo floresiensis*, but, above all, they have surprised the scientific community due to their very recent dating – perhaps only 15-18,000 years old – in relation to their morphological characteristics. There is still debate as to whether these characteristics are due to the emergence of a new species within the Homo genus, or whether they are attributable to some (involutive?) pathology that affected a local Sapiens population, given the relative similarity with today's pygmy populations in the area. In any case, the hypothetical regressive process that affected the 'Hobbits' could, paradoxically, have occurred more on a biological than a cultural level, since they appear to be associated with artefacts whose level, elsewhere, is attributed only to *Homo Sapiens*.

These finds can probably be linked to those already mentioned by Coon himself, who refers to the discovery in Indonesia of two skeletons of small stature, possibly 'Negritos', dating back to around 30-40,000 years ago. The American anthropologist also hypothesises possible pygmy migrations from Africa to Southeast Asia or vice versa: in light of the latest evidence presented above, it might perhaps be more plausible to suggest a direct route of advancement *towards* Africa, which would have 'left behind' the pygmoids or those who were culturally or biologically less dynamic (with the later Asian finds from Flores bearing witness to the regression that had taken place) and brought only the most vital elements to the African continent: elements that would thus have had the strength to imprint on the current African populations – or even some others in the southern hemisphere – those peculiar characteristics, genetically heterogeneous and statistically 'aberrant', which today are instead interpreted in a completely opposite light, i.e. most often in an Afrocentric key according to the lines of the aforementioned 'Out of Africa' theory. A theory which, in any case, increasingly admits the hypothesis of substantial 'refluxes' into the black continent (but which, from our point of view, would instead be genuine first entries), which would be in line with various mythological-folkloric, anthropological and linguistic elements already discussed in the previous article *'Mother Africa?'*.

All this, in short, is a quick summary of what concerns the development of the 'southern' branch of our species: a branch which, not surprisingly, today has different populations which, even in geographical terms, give an idea of their early departure from the central nucleus, having taken refuge in those peripheral 'cul-de-sacs' that are the archipelagos and southern peninsulas (Patagonia, South Africa, southern Deccan, Indonesia, Australia) of the emerged lands. In the next article, we will return to the North and try to frame the early events of the 'boreal' branch of man, which in the meantime remained close to the places where it had just come into physical existence.

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The northern branch of humankind between the north-east and north-west

In the previous article ("[North-South: the first human dichotomy and the separation of the southern branch](#)"), we saw how, almost immediately after the physicalisation of man, a first substantial wave of migration towards the south must have taken place from the Hyperborean headquarters, with the consequent beginning of the process of racial differentiation that would affect the southernmost groups. Meanwhile, the rest of humanity remained immersed in the 'sleep of Adam' in some limited northern *enclave*, which probably corresponded to Varahi, the mythical 'Land of the Boar' that arose at the beginning of the Second Great Year of our Manvantara. This northern branch must have constituted, even within the general context of a certain initial heterogeneity – the initial Red Race – a component perhaps less exposed than the southern one to 'centrifugal' and involutive forces, probably as a result of the fact that several millennia of 'stasis' and isolation had the effect of further stabilising the bio-anthropological characteristics that had just been achieved. It is nevertheless clear that the northern branch of humanity had to leave *this refuge* and migrate in turn, to form that large layer of North Eurasian Caucasoid populations which, without interruption, connected our continent to the Far East in ancient times, where, for example, a particular residual form is represented by the Japanese Ainu.

In order to reconstruct the first steps of this branch of humanity, I believe it is necessary to begin with some mythical-traditional considerations, examine some elements related to sacred geography and finally arrive at the data of anthropology, genetics and paleolinguistics in order to try to form as integrated a picture as possible of these events.

Let us begin, then, by returning to the 'dual mode' of female dynamisation that we encountered earlier, especially in relation to the parallel and corresponding 'dual state' of the Male.

The first state would correspond to the phase of his 'sleep' and to the night-time moment connected with the birth of Lilith, which, in my opinion, can be interpreted both in more comprehensive and general terms – the entire human embodiment – and in more specific terms – the particular 'austral' branch: Adam here seems to be 'latent', with almost no autonomous and vigilant existence.

The second state, on the other hand, would be the one in which Adam 'returns', but no longer in the androgynous, unified and all-encompassing guise of the First Great Year, but rather awakening to a new, albeit 'partial', form of wakefulness. I would venture to say that Adam now becomes *aware of himself through this new modality precisely by means of the relationship he establishes with the Feminine*: a Feminine that no longer expresses itself according to the dark ways of Lilith. This phase, if we want to call it more 'diurnal' in nature, would represent the achievement, after the initial 'unconscious-promanative' impulse, of that 'point of equilibrium' which, as Julius Evola reminds us, at a certain moment intervenes in the *reciprocal relationship that now arises between the two principles*: it could therefore be contextual to the manifestation of Eve – a figure who, at least at the beginning, appears less sinister than Lilith – and above all to her 'recognition' by Adam (which, one might say, is also a self-recognition of his own separate identity in the new ontological situation).

It seems to me, therefore, that it is crucially important to try to understand the paths that lead to Eve and her reciprocal 'mirroring' in Adam.

At this point, several elements suggest the need to integrate the aforementioned 'vertical/principal' perspective of male-female re-bipolarisation (mentioned in the previous article [The Second Half of the Paradisiacal Age: some preliminary concepts](#)), and used mainly up to this point) with a further perspective, which I would conventionally define as 'horizontal/correlative'; This is a view that seems to me to apply particularly well to the theme of the dual lunar/solar valorisation implicit in the subtle manifestation, which alludes to the idea of the 'duplication of the Centre' and therefore, in anthropogenetic terms, to the establishment of the Adam/Eve 'couple'.

In hermetic/alchemical terms, the Anima Mundi is associated with the mercurial principle, which is known to have a dual characterisation: aquatic-feminine when in motion and under the sign of the Moon, or ignified and masculine when fixed and under the sign of the Sun. Julius Evola also reminds us of the 'double sign' of mercury, understood as 'Ruach' or breath, pointing out that it is often depicted in the form of a tree which, in various European sagas, often splits into a tree of the Sun, in the East, and a tree of the Moon, in the West. Similarly, from a perspective of complementarity between the sexes, Michel Valsan generally corresponds the masculine to the East and the feminine to the West, a concept that could, however, be read in parallel with the image, present in the Hindu tradition, of a similar tree with two birds on top representing the two soul entities: Jivatma, passive and tied to the body, on the left branch, and Atma, active and detached, on the right branch. It seems interesting to note that in Valsan's interpretation – and here we return once again to the clear polyvalence and 'relativity' of traditional symbols – these two figures are both masculine, whereas in other authors, such as Bohme (for whom fire is clearly masculine, while water is feminine), Jivatma is considered feminine. This is as if, we hypothesise, it alluded to the fact that the lunar-western 'pole' may appear 'feminine' in relation to the solar-eastern one, but 'masculine' in relation to the lower and darker Earth; thus an analogy, on a different scale, of the possible dual essential/substantial valorisation of the animic principle mentioned by René Guenon.

Mercurial duplication has also been likened to that inherent in the Tree of the Knowledge of Good and Evil, which Schuon reminds us represents manifesting or cosmogonic power; in this respect, therefore, the mythical plant would seem to be entirely feminine (I believe, in the same way that the 'psychic' Adam is paradoxically also called Eve), but whose dual nature seems evident in the name itself. Its function, it has been noted, is also represented in the symbol of the Ladder, in the form of two vertical stages, *neither of which is truly axial* but unified by the steps, comparable to the central column (and to the previous phase, which was still unitary and androgynous); this also emerges from another extremely significant symbolic representation handed down to us by Kabbalah, namely the two columns of the Sephirothic tree. In fact, if we observe it carefully and consider the sephirah Tiphereth, which represents the central core analogous to the Sun (but, in my opinion, the primordial and unifying one, towards which, in fact, the undifferentiated element Ether converges), we see that this sephirah splits into two other elements, Daath (Awareness) and Yesod (Psychism-sense of objectivity, linked to the sublunary world and cerebrality); we know that the consciousness of ordinary man cannot follow Daath and is dragged down by Yesod, thus remaining entangled in formal psychism and believing that this is where it assumes its true identity. Daath, however, is closely linked to the Centre-Tiphereth, takes on solar characteristics and, in fact, it is precisely *through* Daath that the transcendent is revealed; in some way this sephirah is connected to the concept of fire ('sacred fire', 'fire of Vesta') and 'Vigil', a term that significantly brings us back to the 'Vigilants' we have already encountered, the enigmatic entities of the intermediate world which in this case can be interpreted in a solar and 'positive' light. In this way, from a circle centred on Tiphereth, an ellipse with two foci (Daath at the top and Yesod at the bottom) is created, a representation which, I would note in passing, was also used by Jakob Bohme, who imagined the living God not as a normal circle, but precisely as a bicentric ellipse, and precisely for this reason ambivalent and bipolar; for Bohme, the two foci refer respectively to a 'will of the Spirit' (paternal side) and a 'will of Nature' (maternal side). But even if we want to keep the symbol of the circle, Coomaraswamy significantly points out that the simple wheel, whose centre corresponds to Essence and whose circumference corresponds to Nature, still leaves a middle zone between the two – Antariksha, Akasha – where pairs of opposites (good-evil, light-shadow, birth-death...) find space, referring to the concept of a fundamental ambivalence, an idea that in the ellipse is suggested by the presence of the double fire. The doubling of Tiphereth is related to the analogous duplication of human consciousness, a passage that in the Hindu tradition is expressed by the image of Ida and Pingala, the two psychic channels (female and male respectively) that are lateral in relation to the central Axis Mundi. René Guénon reminds us that Ida corresponds to the Moon, Pingala to the Sun, and both represent the two eyes of Vaishwanara, an entity analogous to the Universal Man, while the median channel, Sushumna, corresponds to the frontal eye of Shiva, identical to that of the two-faced Janus.

But the duplication of the primordial Centre seems to me to be suggested by several other images as well. We recall, for example, in Hindu mythology, the *triple* central pivot (nabhi) mentioned by Coomaraswamy as the hub of the wheel of the solar chariot, also understood as the circle of life and the world. Mountain symbolism gives us Mashu, 'the mountain of the Twins', which appears in the saga of the Mesopotamian hero Gilgamesh, perhaps with some similarities to the story of Hermaphroditus (the child of Hermes and Aphrodite), which is associated with Parnassus, the mountain with 'two peaks', through which the axis of the world passes. A double summit that cannot fail to recall 'the two peaks of the world', consisting of Mount Otri, home of the Titans, and Mount Olympus, home of Zeus and his entourage. Mythical-geographical ideas and representations that probably remained 'under the surface' until very recently, if we interpret Zeno's map of 1380 in this way, which, in addition to indicating a large island east of Greenland (which, however, does not correspond to Iceland), highlights some cartographic inconsistencies which, it has been noted, can only be explained by considering the presence of *two different geographical norths*.

And again in the Greek corpus, along the same lines, the pair of siblings Apollo and Artemis could be interpreted as symbols of the solar-masculine and lunar-feminine centres respectively; according to tradition, their mother was Latona, or Leto, referred to in certain passages as the first woman in the world (and therefore comparable to Eve, insofar as she overlaps with the psychic Adam?) and who, significantly, was said to have been born in Hyperborea. While the solar-Apollonian connections are evident, it must be said that those relating Apollo to the Eurasian and Siberian East are also significant, as Mircea Eliade clearly shows in the shamanic characteristics that the god highlights directly or indirectly: in the latter case, for example, among the semi-mythical characters considered to be among his most devoted worshippers, there are stories of oracular and magical powers, or events related to bilocation, descents into the underworld and ecstatic crises. As for Artemis, her interesting connection with the crescent moon has been appropriately highlighted, but also with the figure of the Bear (Artemis of Arcadia is transformed into a bear and a bear dance is performed in honour of Artemis Brauronia) and with night hunting, often of wild boar: symbols and functions that bring her markedly closer to the warrior caste.

The very concept of the differentiation between the first two castes, a topic already touched upon previously from a more 'vertical/principal' perspective, in relation to the present theme of the splitting of the Centre, could now be read from a different point of view.

In this direction, it can be noted that Adam, awakening from sleep and placed before Eve, almost mirrors himself in her and recognises her as his image – as mentioned above – in the sense of his equal. This perspective betrays the establishment of a new dynamic between the two, defined as 'horizontal/correlative', in which the Male now redefines himself on the same ontological plane as the Female, yet 'representing' the overarching principle at this lower level, as Evola also points out. In relation to the androgynous being of the First Great Year, shaped/substantiated by

'fine' dust, a new meaning is now proposed: as pointed out by various biblical exegetes, Adam becomes fully 'humanised' when, after sleep, he experiences duality, otherness (i.e., in effect, in front of Eve) and it is precisely thanks to the creation of woman that he is transformed from a genderless being into a man in the modern sense, embodied. It has been noted that it is now Adam's own numb condition (with obvious reference to the sleep previously brought upon him) that makes him a being of this world, subject to all the conditions of our plane of existence, including those of a new type of 'ordinary' consciousness. On the other hand, on the 'subtle' side, it has been observed that, in conjunction with this ontological leap, Adam passes – now reasoning in 'theistic' terms – from a situation in which he was 'in' God, to another phase in which he appears only 'in front of' the higher Principle: a position therefore no longer assumed in the first person but only in indirect terms, which nevertheless gives him the status of mediator with the superhuman forces in their eminently solar aspect and substantiated by direct light, unlike the lunar entities living on mere 'reflected light'. This is why now, on the physical plane, it may be appropriate to superimpose Adam on the Brahmana caste (priestly and, indeed, mediating with the Divine), both obviously understood – in this new interpretation – according to a different meaning than the previous, 'subtle' one attributed to them (I recall that the Brahmins, in Guénon's initiatory triangle, were placed in correspondence with the function of the 'Mahatma' and at the psychic-intermediate level).

Consequently, the 'lunar' centre, which arose in relation to the new phase reached between male and female, would correspond to the figure of Eve, in a situation not of opposition to the solar principle but, at least initially, of harmonious complementarity, to use the words of Gaston Georgel. On the other hand, the solar function now performed by *what Adam became* after awakening from sleep would in some ways recall the concept of "waking" and therefore perhaps a certain relationship with the related entities of the "Watchers" relating to the intermediate world, together with some repercussions on the physical plane that we will explore further below. Even the image of the two opposing mountains, Otri and Olympus, present in Hellenic mythology, in my opinion clearly relates the latter to a now 'diurnal' consciousness, connected to the dazzling sunlight, albeit at a lower existential level than the previous androgynous one.

Moving on to a more precise geographical discussion, I believe that this chain of concepts may find some relevance in the fact that traditional centres of direct Hyperborean derivation were archaically established on the Eurasian continent independently of the Atlantean one; Evola himself relates Atlantis to the female, but it is no coincidence that he recalls how the male counterpart is now constituted by Adam, who is no longer pure spirit (or, as I interpret it, is no longer univocally 'polar'). Hindu tradition refers to the solar aspect of Vishnu as expressing the archetype of bodily manifestation, and places it temporally in relation to the descent of his third avatar and geographically in correspondence with the northern seat of Varahi, the 'Land of the Boar'. This is an area which, together with the aforementioned reference to the position of the solar-masculine tree and ignified mercury, indicates an eastern – or rather north-eastern – location for this centre, the northern *enclave* mentioned at the beginning of the article. Perhaps a further element in this same direction comes to us from Hindu mythology, in the idea that Indra's seat is located in the north-east. In my opinion, this area coincided with Beringia, which, according to current scientific research, seems to have played a very important role in human prehistory, as already mentioned in the article [The Hyperborean Paradise](#) and the recent formulation of the 'Out of Beringia' model; an area that even previously – although generically defined as 'northeastern Asia' – had been indicated as a probable 'cradle' which, squeezed between glacial sheets and the sea coast, would have favoured the settlement and temporary isolation of a substantial Sapiens population.

Instead, the north-westernmost centre, aquatic-mercurial-feminine and gravitating around the 'lunar' tree, would have been related, as mentioned by Evola, to the early dawn of Atlantis; It is certainly worth noting the important point made by René Guénon, according to whom 'northern Atlantis itself had nothing Hyperborean about it', but perhaps the primordial Arctic continent should be understood in a broader sense than that of the individual sacred 'centres' contained within it. This broader interpretation could perhaps also justify Ugo Bianchi's interesting observation that Adam and Eve lived in *two distinct parts* of the Garden of Eden. It has been observed that the vast Hyperborean land must have been very extensive both in latitude (from the North Pole to what, after the advent of the seasons, would become the Arctic Circle) and in longitude (from Greenland to the entire northern portion of Eurasia, thus reaching Beringia); it probably covered a territory that was not even geographically continuous, perhaps partly overlapping an archipelago consisting of the 'four islands to the north of the world' plus a fifth axial land located in the centre, i.e. the true Hyperborean Tula. In Greek mythology, a fundamental misunderstanding developed around Tula – or Tule – which Guénon explained by attributing the name of the first land, literally polar, to a second land that came later and was located in the north-west (a misunderstanding that, for example, would also have involved the Toltecs in the naming of their homeland of origin, located in the north Atlantic). According to Eratosthenes of Cyrene, in fact, the latitude of the latter would have been 66° North, while other authors explicitly associated it with the island of Ogygia, located at slightly lower latitudes, about halfway between Scotland and Iceland (therefore near the Faroe Islands or even the islet of Rockall); For Plutarch of Chaeronea, Ogygia was located even further south, just west of Britannia. For René Guénon in Homer, however, the distinction between the North Atlantic and Hyperborean locations appears clear when he states that 'primitive Syria', the land where 'the revolutions of the sun' take place, is located 'beyond Ogygia' and therefore necessarily does not coincide with it. It should be noted, however, that the French metaphysician – as kindly pointed out to me by Prof. Ernesto Roli, whom I thank – must have been misled by the similarity between the name 'Ogygia' and 'Ortigia', which is the real place name indicated in the relevant Homeric passage, namely in the *Odyssey*, book XV, 403–406 (dialogue between Telemachus and the shepherd Eumaeus).

In any case, in addition to the myth of Thule with its various and ambiguous locations, as is well known, the Hellenic corpus also includes the myth of the land of the Hyperboreans, which De Anna keeps well separate from the former and places rather in a north Eurasian area, but whose presence in any case contributes to further complicating the overall picture (as, for example, in Jean Richer, who connects Hyperborea to the north-west, thus overlapping it with Thule).

Similar problems are also evident in the analysis of Hindu mythology, which, among the various lands that have alternated in the north over time, recalls Ilavrita (polar-Arctic and certainly primordial), the aforementioned Varahi (northeastern) and another, Uttarakuru (generically 'northern land', but which is simply boreal and linked rather to the north-west); as in the Hellenic case, it cannot be ruled out that, over time, the characteristics of all these have been subject to numerous mutual overlaps. In my opinion, Ilavrita, like the polar Tule, could be linked to the First Great Year of the Manvantara, hence its meaning of 'hidden land', a term that seems to me to suggest, by analogy, the phase of human embodiment that has not yet taken place; during the Second Great Year, I would not rule out the possibility that a more strictly 'circumpolar' moment may have taken place with the predominance of Varahi and perhaps the first Western dawn of Uttarakuru, followed, after the end of the Satya Yuga – but not necessarily *immediately* afterwards – by a period marked by the existence, in the North, of only the latter (a hypothesis which, however, it must be acknowledged, does not seem to fit well with Giuseppe Acerbi's analysis, which places it much later, in the Fifth Great Year). In any case, the north-western location of Uttarakuru – therefore in the North Atlantic area – seems at least fairly certain, an area which Evola points out was not occupied by the Hyperborean populations immediately, at the time of the very first migration from the North, but only after some time: an estimate that therefore seems consistent with our assumption. In Evola's chronological framework, however, it is not clear whether this arrival took place before or after the end of the Paradisiacal Age, given that in some places he seems to link the North Atlantic phase, which necessarily followed this influx, to the moment of Adam's 'solarisation', which followed the previous purely Uranian and sidereal phase linked to the Androgynae; therefore, in our interpretation, indirectly placing it still in the Krita Yuga. In a few other sporadic passages, the Roman thinker also points to a 'second cycle' of the same primordial age, in which he highlights the emergence of two different spiritual-anthropological components, one boreal and one Atlantic. This is a point that seems to me to agree significantly with the hypothesis formulated by Gaston Georgel of a sacred 'pole' that arose in the North Atlantic-southern Greenland area as early as about 43,000 years ago and which could testify to the first concentration in that area of populations related to the figure of Eve as early as the second half of the Second Great Year (i.e., in the last quarter of the Satya Yuga). According to Hermann Wirth, as early as about 42,000 years ago, the 'Pre-Norse' people previously encountered (article 'The Colour of Skin') had settled in a quadrant between Greenland, Iceland and Spitzbergen, those 'Pre-Norse' people mentioned earlier (article '[The colour of skin](#)') who, for him, constitute the primary Hyperborean root, but in my opinion placing it in too recent a time (in the present view, the embodiment of our humanity dates back about 52,000 years) and locating it too exclusively in the west; in fact, the 'pre-Nordics' could rather represent only the western branch of the unified boreal branch which, more or less at that time, had begun to emerge *from the refugium* of north-eastern Varahi, taking advantage of improved environmental conditions.

In fact, from a palaeoclimatological point of view, reference had already been made to the Peyrards phase, which occurred between 42,000 and 44,000 years ago, which seems to correspond to the Laufen thermal oscillation (Grahame Clark, in broader terms, cites the Laufen/Gottweig interstadial period between 40,000 and 50,000 years ago), an interval that may have favoured the circulation of populations belonging to the boreal branch in areas that were still above sea level (because we are still in the Wurm, and therefore in the presence of vast polar ice caps that kept sea levels low) but probably no longer glaciated (because it was a relatively temperate interstadial). This branch perhaps coincided with the 'Palaeartic' race hypothesised by Wiklund which, being characterised by the presence of both Palaeo-Asian and Palaeo-European features, should consequently represent a broader anthropological entity than Wirth's 'Pre-Nordics', encompassing them within it; however, only a few residual populations of these Palaeo-Arctic people remain today, such as the Lapps and the Uralics. It is interesting to note that several anthropologists (e.g. Virchow) hypothesised at the time that, before the arrival of the Indo-Europeans, there was an ancient Lapp-like population in Europe, considered similar to the Sardinian-Ligurian stock; A related theory suggests that the current 'Sami' (who, significantly, have a certain frequency of red hair, probably one of the oldest characteristics) are the last survivors of a prehistoric trunk that would have given rise to both today's white and yellow races. Similarly, Montandon interpreted the Lapps as a branch that differentiated early from an archaic lineage, from which the Europeans would instead represent a late derivation. Perhaps very similar conclusions are being drawn from the most recent genetic analyses conducted on European populations, which have identified an ancestral North Eurasian Palaeolithic group at the root of all the current peoples of our continent; this group is probably older than another population, western and indirectly linked to the African continent (to which we will return in the future), whose genes, however, do not seem to be present among north-eastern Europeans. (finally, a third founding group, but much more recent than the other two – the first Neolithic farmers – would also owe about half of its genetic heritage to the previous North Eurasian groups). The genetic distance between the North Eurasian and Western groups may also be evident from the distribution of the second European 'main component', developed from Cavalli Sforza's analyses, which identifies two opposite poles on our continent, one among the Lapps and one among the Basques. the particular language of the latter, as we shall see below, probably originates from the same primary founding group, but in genetic terms, the relative population must instead have acquired (as we shall see in a couple of articles) a certain amount of elements of African origin, which would constitute the main reason for the distance highlighted by this 'main component'.

These 'North Eurasians' recently identified by genetics would therefore correspond to our northern branch, or perhaps its westernmost branch (Eva), which would have migrated from eastern Siberia almost like the mythical 'rib' taken from the male; a branch that was probably very extensive in an east-west direction, occupying an intermediate position between the north-eastern Adam and the more southern populations that had separated from the common trunk a few millennia earlier. My interpretation is that this 'rib' is now represented by the fragmented remnants of the 'Sino-Denê-Caucasian' linguistic superfamily mentioned by Merritt Ruhlen (which, incidentally, also includes the enigmatic Basque language) and which, according to geneticist Cavalli Sforza, also originated in East Eurasia. a superfamily which, in the phylogenetic trees proposed by the macro-comparative linguist, appears precisely as a branch that broke away early from that large group of almost all other Eurasian (including Indo-European) and Amerindian language families, whose ancestral common form has been defined as "Nostratic" mainly by Russian linguists (Illich Svitych, Shevuroshkin, Starostin; significantly, Dolgopolsky preferred the term 'Boreal' to 'Nostratic', just as Ivanov referred to a distinctly North Eurasian framework). However, remote traces of the common origin between the Nostratic and Sino-Denê-Caucasian groups – that is, within our Boreal branch – may still remain, for example, in certain parallels that Georgiev believed he had identified in the primordial-formative phase of Indo-European languages with Chinese. But also in the deeper genetic affinities found between the Lapps, Caucasians and Basques in some lower-order European 'main components' (the fifth and sixth) which, at this level, evidently 'skim off' the African contribution of Western Palaeolithic peoples, which is quantitatively more significant (and which in fact emerges in a higher-order CP, the second) but which nevertheless does not go so far as to completely overwhelm the evidence of the more remote common boreal origin.

In any case, the 'Sino-Denê-Caucasian' superfamily spread throughout Eurasia and America, representing an important element in the population of both the 'Old' and 'New' Worlds, and in this context it was mainly the North Atlantic peoples who probably played an intermediary/mediating role between the North and the South: this was due to their relative racial proximity to the more 'nostratic-solar-northern' groups (having separated from them in less remote times than the southerners) and, at the same time, from a spiritual background not too dissimilar from that of the southern populations, with whom they shared a predominantly lunar matrix of 'subtle' reference (albeit to varying degrees, as the modes/phases of lunar manifestation are evidently different). In macrocosmic and evolutionary terms, this could be a possible explanation for the penetration of the 'Light of the South' towards the North, which infiltrated mainly through the Atlantic 'corridor'; in microcosmic and Christian terms, this perhaps appears in the interpretation of Eve as the 'weak side' of humanity, the side from which Satan attacks Adam.

It is no coincidence that the western titan Atlas is remembered as the one who 'held heaven and earth apart': 'heaven' and 'earth' which, in an interpretation that is more geographical-anthropological than cosmological (but, as we know, the two interpretations can coexist very well), in my opinion also symbolise the North and South of the world and of Humanity. Atlas, moreover, would later lead the Titan faction in the war against Zeus (the famous episode of the 'Titanomachy'), but for now, let us focus our attention on the events relating to the emergence of the north-western centre, probably symbolised by Mount Otri, which stood as a counterpoint to Mount Olympus (with its Adamic-masculine, north-eastern and solar characteristics).

Greek memory emphasises the sovereignty attributed to the Titan Atlas, of the seven planetary powers, precisely over the lunar one. But even aside from the specific figure of Atlas, a certain general connection has been noted between the Moon and the class of Titans, such as, for example, their very white, 'lunar' faces, when in the Hellenic myth of Dilanian the divine child.

In general terms, as Titus Burckhardt reminds us, lunar forces represent the vital element most closely connected to the body (especially the 'involuntary' aspect linked to the body's automatic mechanisms, and therefore more 'existential' than 'intellectual' in nature), thus relating to powers which, although belonging to the intermediate manifestation, interact closely with the physical plane; corporeality which, from an opposite point of view, can also be seen as a powerful magnet that attracts, and partly conditions, the closest subtle energies. Furthermore, the Moon is traditionally connected to the water element, as the Sun is to the fire element: it therefore seems to be a direct consequence of what happened on the subtle plane and mentioned above (i.e., the bipolarisation of mercury and the birth of the eastern and western trees), the analogous separation which, as Guenon points out, is now beginning to manifest itself, even on the material level, between the two elements of Water and Fire that depart from Air. The correspondence of the latter to the primordial and unified humanity of the Red Race leads me to hypothesise that, in relation to the two new elements that have come to light, it was now possible to begin to specify some more precise racial characteristics, or at least the broad areas within which these, from an embryonic level, would later have the opportunity to develop and acquire a certain importance. Moreover, from a cosmological point of view, the birth of the Water element could, in my opinion, also be related to the crossing of the Earth's equator by the southern populations who had meanwhile moved further south, due to the fact that now, on the guna level, the action of Tamas gradually began to make its presence felt alongside Rajas, which in any case would remain prevalent until the end of the Krita Yuga.

In my opinion, it cannot be ruled out that this polarisation presented a certain analogy with the birth of the 'Sons of God' and the 'daughters of men', actors who, however, should not now be understood on the 'subtle' plane of immaterial entities (in the two articles dedicated to the Demiurge, the possibility of interpreting these figures on a *double ontological level* had already been expressed), as in the case of the 'Watchers' and/or the 'Fallen Angels'; the reference framework would now be the material one in the guise of distinct human races, in relation to which the former would then have

corresponding to the boreal and 'palaeartic' branch that remained in the north, while the latter corresponded to the southern-equatorial branch, tending towards a predominantly pygmoid direction and moving southwards at an early stage. Later on, we will see that this argument actually implies somewhat more complex events, but for now it is sufficient to note that, at the end of the Satya Yuga, the encounter between these different components led to the generation of those who, in Myth, are the Giants; who, in this specific context, correspond to a particular form of Homo Sapiens, to which we will return.

However, it is not only on the biological-racial level that a first tendency towards human diversification begins to take shape, but this also occurs – and perhaps above all – at the level of the multiform 'subtle' forces with which the various groups decide to relate preferentially (or which their 'nature' leads them to do): forces from which it is indeed likely that some phenotypic characteristics they received were derived *as a consequence*. If, for example, the north-eastern part of humanity has in some way embodied 'Adam' on the physical plane, representing an anthropological component that is even more stable and closer to the higher principle, this is probably due to the maintenance of a life-giving contact with the Solar Centre and the related superhuman presences to which it corresponded on a lower level. This is different from other populations which, *to varying degrees*, remained in greater communion with energies and entities of a more purely lunar nature, which are, however, as changeable and mutable as the lunar star and the entire complex of the intermediate world, from which we will take our cue to begin the next article.

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Titans, Mythical Ancestors and Cultural Heroes

The psychic-intermediate world, which was mentioned at the end of the previous article ("*The northern branch of Man between the North-East and North-West*"), is an extremely complex, ambivalent and multifaceted dimension.

In many traditions, it is described as a realm that is neither material nor entirely transcendent: changeable, connected to the watery emotional world, to blood fluid (which Evola associates with the element of Air), to the fire of will, and decidedly ambiguous, as it is the seat of both passions and reason; a realm with an intrinsically dual nature, as represented, for example, by the two snakes of the caduceus. Probably one of the common threads running through this complex web is the guna Rajas, which Guenon reminds us is predominant in the element Air, but which is also present, and in my opinion in somewhat symmetrical terms, in both the element Fire (in the form of its 'heat' component, while Sattwa corresponds to the 'light' part) and in the element of Water (in its component of expansive fluidity, while Tamas corresponds to that of heaviness and falling).

With this composite and multifaceted world, the various human groups that had just materialised were quick to enter into relationship with each other, aided by the strong 'permeability' of the cosmic environment that Schuon emphasises for the primordial era and which allowed for mutual contact and interference. Perhaps even more fitting is the image of a 'subtle' level entirely parallel to the earthly one, where the entities present there seem to perform an almost 'mirror-like' function with respect to the lower one. This perspective is similar to the vision of Scotus Eriugena, who hypothesised the coexistence of two heterogeneous onto-existential states corresponding to two stages of the anthropogenetic process; a dual condition that would therefore presuppose the idea of a 'double physicality' of early Man.

In confirmation of this, we can recall Jakob Bohme's reference to Adam being created with two bodies, one of which is that of the angel – i.e. the 'celestial body' – while the other, at least virtually, is that of the earthly man: the latter, however,

does not manifest itself immediately at the moment of creation but only at a later stage, and in fact this is also the case in the present interpretation, i.e. in conjunction with the male-female bipolarisation at the beginning of the Second Great Year of Manvantara. In fact, Bohme adds that the earthly body can only be conceived in the duality of the sexes, just as the heavenly body is lost with the final Fall and the loss of the Earthly Paradise (i.e. at the end of the Satya Yuga). Perhaps a similar memory, here perhaps to be interpreted in the context of a more specifically northern location and from a 'theistic' perspective, is the aforementioned reference that now describes Adam no longer 'in' God but only 'in front' of him, or at his side as he walks in the Garden of Eden.

In my opinion, similar references can also be found in Henry Corbin, who identifies Prometheus (who, we recall, is a Titan) with Phos – the archetype of the 'men of light' in certain Gnostic and Hermetic-alchemical texts – as the representative of the hidden spiritual man; This is contrasted, as the opposite pole, by the earthly Adam, the external, carnal man, who in this case clearly corresponds to the 'female' understood in a broader sense (which, as we have seen in 'Sexual bipolarisation, the feminine and the advent of human corporeality', externalises itself and takes on a material form). The earthly Adam is subject to the elements, planetary influences and Destiny. He is the archetype of materialised men and analogous to Epimetheus who, not surprisingly, recklessly accepts Pandora, the first woman, sent to him 'punitively' by Zeus (a Zeus who, in truth, as has been pointed out, is often mentioned in generic and temporally incongruous terms, since his actual reign will only begin after that of Kronos). However, in the end, Prometheus-Phos is tricked into being bound to Adam-Epimetheus, thus losing his primordial state of innocence: an episode clearly parallel to that which, in the best-known myth, hands down to us the punishment of the Titan with the image of him being chained to the rock, a clear symbol of the densest and most compact materiality. And again in relation to the Promethean myth, it can also be inferred from Ugo Bianchi's notes that humanity, which can be correlated with Epimetheus, now possesses that 'acting individuality' which 'pre-humanity' seems to have lacked, golden, indistinct and prototypical (comparable to the First Great Year of Manvantara) which in previous times had found itself in Mecone with the Gods.

In the same vein of contemporary dual corporeality, Hesiod could also be interpreted in this way, in my opinion. The first of his five races, namely the golden one, blessed and immortal (already analogous to the unified supercaste Hamsa), at the end of its time was transformed into a group of Epictonian demons, figures that should not, however, be interpreted in the exclusively negative sense conveyed to us by Christianity, given that in ancient Greece the term 'demon' represented rather an entity with ambivalent characteristics; These presences became invisible to men of subsequent eras – but were not forced to dwell underground – and are described, from a certain point of view, as benign and, in some ways, 'protective' towards humanity with its more ordinary characteristics. Julius Evola identifies these entities with the Veglianti we have already encountered, evidently also considered not in their 'infernal' aspect, but in their positive one (the logical connection between the concept of 'vigilance' and the solar aspect of the subtle plane had already been mentioned previously). A fundamentally similar memory is also found among the Dogon of Mali, who recount that in primordial times, humans did not die, but at the end of their earthly cycle, they fell asleep (as in Greek mythology) and transformed into 'serpent-genies'; a dimension, that of the 'genies', which Burckhardt effectively identifies with the psychic-intermediate dimension and which Guenon, more specifically, attributes precisely to the enigmatic Watchers.

Consequently, these Epictonian demons, who were born between the end of the First and the beginning of the Second Great Year, could well represent the incorporeal entity that now *qualifies itself precisely in its relationship with a humanity that has meanwhile manifested itself on the material plane*: 'Numis' who, in my opinion, can be identified with what in Hesiod's myth is precisely the second race, that is, the silver generation. While it is true that Hesiod does not explicitly state that this race descends from the golden race, it has been noted that he does not exclude it either, either in the specific episode or in the general story of the succession of the various races. Ugo Bianchi observes that an example of genetic continuity between one lineage and the next can be found in the case of Deucalion, who survived the previous phase and gave rise to a new humanity. In this sense, the considerations of Vernant, who develops an analysis of Hesiod's races 'in pairs', i.e. linking the golden race more closely to the silver race (and similarly, as we shall see in the future, the bronze race to the heroes), also seem particularly significant: in particular, the gold/silver pair would express the function of sovereignty considered in its dual aspect, positive/gold and negative/silver. It has been noted that the characteristics of the silver race cannot be considered human in the embodied and modern sense, so much so that at the end of its cycle it will be pushed underground, in the same way as the Titans, thus inaugurating the second lineage of demons, the Hypocontians. However, the simultaneous presence of a material humanity and a host of entities on a subtle level can also be inferred from the notes of Mircea Eliade, who points out that under the reign of Kronos, the two categories – men and 'gods' – now appeared clearly distinct, while also recalling Hesiod's definition of the gods as the 'powerful brothers' of men: a difference that would therefore not seem to be irreducibly ontological, but rather linked to the different modes of manifestation of the same anthropogenetic impulse, which, starting from the Second Great Year, is expressed simultaneously on a double plane.

One such entity is undoubtedly the titan Kronos, the primordial ruler par excellence, who also displays clearly ambivalent characteristics typical of certain figures in the intermediate realm. We have already seen that various references have highlighted the connection between the manifestation of the female and the emergence of the temporal element, of which Kronos is notoriously the symbolic figure; it has also been observed that the very existence of time is closely linked to that of the psychic dimension, which would confirm the connection between the Saturnine entity

and the multifaceted world of subtle manifestation. This idea would also seem to transpire from the significant image, present in Indian mythology, which represents time in the form of the dragon Rahu devouring himself, as well as in another, similar image, recalled in a Hellenic theogony that Athenagoras attributes to Orpheus, in which Kronos appears in the form of a winged serpent: in both cases, it cannot be overlooked that the reptile clearly represents one of the symbols of *the intermundia* placed between the 'spiritual' plane of pure ideas and that of low matter. The connection between the psychic realm and Kronos finds, in my opinion, further confirmation in the 'tortuous thoughts' attributed to the Titan in the myth, which René Guénon relates to the subtle realm where that element so characteristic of human individuality, 'manas', or 'the mental', whose root 'men' is indicative of this relationship.

From the above elements, in my opinion, the possibility emerges of partially modifying the classic attribution of the Hesiodic races to the various periods of our Manvantara: according to the present interpretation, the first race, the golden race, may not cover the entire Krita Yuga but only half of it, namely the First Great Year, while the subsequent races, similarly, should correspond to each of the following four great years, thus following a quinary rather than a quaternary perspective linked to the Yugas. In fact, it can be said that a certain inconsistency between mythical ages and Hesiodic races can already be seen in their number, since there are four ages (Krita-Treta-Dvapara-Kali), while there are five races; Hesiod, in fact, places a fourth race between the bronze and iron races, that of the heroes (a race that Robert Graves also places in the Bronze Age, thus highlighting a certain inconsistency between the two concepts).

We can therefore try to make some general considerations based on a five-part division, bearing in mind that, in addition to Hesiod, there are other traditions that refer to this: Julius Evola, for example, points out that in Aztec myths, instead of a division into four ages, the emphasis is placed on the succession of five solar cycles in human history.

First of all, in order to better define the chronological position of the silver race and before going into its specific characteristics in depth, I believe that some interesting insights can be provided by the analysis and a more precise temporal location of the subsequent bronze race. It seems significant to me that, as Ugo Bianchi points out, in Hesiod's myth, while the first two races – gold and silver – were both created by the gods, only the third is explicitly said to have been produced by Zeus, and this clearly places it in the period of his full dominion. Since Zeus's reign was established only after that of Kronos (therefore no longer in the Krita, but in the Treta Yuga), it could therefore follow that the silver race still belongs to the first age and not the second.

Furthermore, Julius Evola also provides some interesting insights into what should correspond to the bronze race. The Roman thinker points out that, from the point of view of spiritual degeneration, there was a moment in early prehistory when the phenomenon of the materialisation of the masculine was matched by the feminisation of the spiritual: in my opinion, the materialisation of the masculine should imply a warrior caste now in open discord with the priestly element and therefore, due to the characteristics highlighted, identify with Hesiod's bronze race. It would not seem appropriate to place this event in the Krita Yuga, because here the two castes are polarised but do not yet appear to be in clear conflict with each other (as we shall see, this will only happen at the end), while the 'spiritually feminine' moment recalled by Evola would clearly be attributable to the second age, the Treta Yuga. This fact, therefore, could establish a logical connection between the advent of the bronze race and the beginning of the age of the Mother.

Other useful indications come from the controversial lineage – for which I had already hypothesised the possibility of multiple interpretations – of the mythical Giants, to whom we will return later. Born from the union between celestial beings and earthly women, according to Evola, they arose at the moment when spirituality passed from its origins to the age of the Mother (therefore, clearly the second age again): if in this context it seems possible to establish a connection between the Giants and the bronze race, it follows, here too, that Hesiod's previous silver race should still fall within the Krita Yuga.

On the other hand, Ugo Bianchi points out that Proclus attributes to the 'theologian Orpheus' a reworking of Hesiod's myth of the five human races in which the golden race, devoted to the intelligible and preceding the silver race, lived under Phanes, a god who in Orphic cosmogony has hermaphroditic characteristics: it is clear how this aspect connects this entity, and consequently the golden race that lived under his rule, to the primordial androgynous-bisexual moment, which we had previously placed in the First Great Year of the Manvantara. Proclus continues and also confirms the creation of the third race by Zeus from the ashes of the Titans (i.e. after the conclusion of the Titanomachy), but what seems particularly significant for our purposes is that the second race, the silver race 'devoted to the divine', appears to be connected to Kronos. It is also noted that it is precisely the 'silver' type of life, turned in on itself and therefore egocentric, that is inspired by Kronos; the same metal, silver, in Plato's 'Republic' is associated with warriors, whose caste we have already seen what significance it had in relation to the polarisation of the Androgyne and human embodiment in the transition between the First and Second Great Years. Silver is also the key symbolically possessed by the Emperor (which over time will become a sceptre, as a sign of royalty) and significantly called the 'Earthly Paradise', thus testifying to its direct relationship with the first age – at least with part of it – rather than with the second, the Treta Yuga. There are also other authors who have linked the silver race to the generation of the Titans, of whom Kronos is one of the most prominent representatives, also because of the common underground dwelling to which they are driven at the end of their cycle of existence.

The hypotonic destination of the second Hesiodic race is, in fact, a further element that can provide useful food for thought, in relation to which Evola points out, in Celtic and Iranian mythology, two significant examples of figures that could be associated with it. In Celtic mythology, there are the Tuatha de Danann (a race that I believe can be interpreted in different contexts and on different levels), the mysterious people who, at the end of their time, withdrew partly to the island of

Avallon and partly to underground dwellings; Iranian mythology, on the other hand, recalls King Yima, who was also forced to hide in a refuge in the depths of the earth due to the advent of new cosmic conditions, and it is also significant that he played the role of sovereign in the first age.

The hypotonic descent of subtle entities at the end of the Satya Yuga could also be related to the loss of the 'celestial body' which, from a Christian perspective, according to Bohme, had been possessed by Adam since his creation, leaving him with only his earthly body after the Fall. The biblical 'original sin', the Fall of Man, the loss of the Earthly Paradise and the end of the first age represent a chain of events similar to the punishment suffered by the silver race at the hands of Zeus for their 'hubris'. Several authors (Bianchi, Vernant, Graves) have in fact emphasised how it is in particular the second Hesiodic humanity that, unlike the others, will later be burdened with a 'fault' that will arouse divine wrath and irrevocably transform its existence. It should be added, however, that the new hypotonic home of these entities does not necessarily imply their re-evaluation in exclusively negative terms, an idea transmitted above all by Christianity. Lorenzoni rightly reminds us that, for example, North-Central Asian shamanism recognises contacts with various entities of the underworld that do not have the sinister connotations of the Devil.

In any case, during their epic cycle of existence, these 'subtle' entities soon enter into close contact with humanity, which in the meantime has become corporeal according to the paths already described, and they do so in a way that, significantly, can be understood in ambivalent terms; This, moreover, seems consistent and consequential with the dual valorisation that, as we have seen, can be attributed to the intermediate realm to which, in macrocosmic terms, they belong, and which on a microcosmic scale finds a correspondence in the division between the 'lower soul', feminine and lunar, and the 'higher soul', masculine and solar.

The ambiguity of these figures is evident in the fact that they can, from time to time and with varying emphases, play a dual role, that of divine 'regents' of the paradisiacal age, but also that of the first civilisers or founders of human cultures, and often also of a specific ethnic group: a coexistence/opposition already noted by Kerenyi, who in fact distinguishes between a 'trickster-god' and a 'trickster-hero'.

From the perspective of the 'regency of the paradisiacal age', the view may appear more static, luminous and based mainly on the theme of the blissful existence of early humanity, which still partly takes place in a mythical dimension, as it is in close contact with superhuman forces perceived as benevolent and protective: a perspective that seems to intuitively imply their valorisation in a 'solar' key.

On the other hand, from the perspective that tends to emphasise the role defined, in ethnological terms, as 'cultural hero/ Mythical Ancestor', the perspective seems to express itself in a perhaps more dynamic and articulated way, through characters who provide humanity, albeit still in primordial times, with the first rudiments of an existence that is nevertheless already moving away from the divine plane to turn to the earthly one, often also giving rise to the lineage that remembers them; it is a view that seems predominantly connected to the 'lunar' valorisation of the subtle plane.

This dual aspect, in some ways, may appear similar to that highlighted by the figure of the Demiurge, which we had already encountered in the two dedicated articles. Now, however, this ambivalence is expressed on a different level from the previous one, namely in relation to an already corporealised humanity which, after coming into being, is precisely 'shaped': but, in my opinion, no longer in a morphological sense, but rather in a primarily cultural sense, that is, by completing and enriching it with all the cognitive elements necessary to guarantee, on this plane, a 'worthy' life, distinct from low animality.

We therefore encounter mythical figures who, due to this dual perspective, can be viewed in diametrically opposed ways, such as the aforementioned Tuatha de Danann, whom a Celtic source defines as both 'gods and false gods', while other Christianised texts do not hesitate to label them as 'demons'. However, this interpretation, in more general terms – and stripped of moral overtones – must also be analysed in the light of what Ugo Bianchi points out, namely that in ethnology, the figure who plays the role of 'demiurge-trickster' should not necessarily be confused or reduced to the level of a merely negative, destructive and diabolical entity, but rather, net of the various processes of 'demonisation' (which he often undergoes from subsequent cultural layers), is a figure who presents rather complex 'Promethean-Epimethean' aspects, to which we will return.

In their mainly sunny and positive mode (which, however, as we said, is not the only one possible), the biblical tradition, for example, hands down to us figures such as the 'sons of God' or 'sons of Elohim'; in this interpretative context, certain Syriac-Hebrew literature also identifies them with the enigmatic 'Watchers', whom Evola links to the silver race, while elsewhere he relates them to those who were formerly 'glorious men', interpreting this 'glorious' phase as the golden-androgynous one and thus confirming their direct descent from the authentically indistinct and primordial moment (the first half of the Satya Yuga). From this perspective, in Greek mythology, it is the figure of Kronos in particular who stands out clearly, appearing in the guise of the primordial ruler par excellence, the undisputed deity of serenity and abundance.

However, as mentioned above in more general terms, even in the specific case of Kronos, it has been noted that he betrays a problematic relationship of opposition-identity with the Sun; the incorporation into the same figure of the dual role of heavenly regent and cultural hero/civiliser constitutes a rather obvious functional contradiction, which tends to arise in various mythical contexts (for example, Giuseppe Acerbi mentions a similar phenomenon in the corresponding figure of the Indian Kala). It is clear that the paradox appears unsolvable only if we assume that one role must necessarily exclude the other. In this light, it is noteworthy that the common root 'sat' is found in the words Saturn, Satan and Satya Yuga, and also the clear similarity that has been pointed out between Kronos and other 'demonic' figures, such as the Norse Loki, the Greek Prometheus and the Christian Lucifer. However, Guenon rightly points out that it is incorrect to emphasise the apparently negative elements in Kronos, as it is very likely that his

'malevolent' side is also a consequence of the disappearance of the Hyperborean world, of which he was sovereign, by virtue of the phenomenon of semantic inversion that generally transforms every 'land of the Gods' that cosmic circumstances lead to concealment into a 'land of the dead'; along the same lines, it has also been noted that the North itself has, over time, represented in various traditions the cardinal sign linked to evil and spiritual negativity, as the place where Lucifer/Satan proclaimed his rebellion against God.

However, aspects have also been found in the Saturnine entity which, in addition to the fiery/solar ones, actually place it in a certain relationship with the Moon itself – as Kerenyi pointed out for its use of the sickle – going so far as to draw an analogy with its darkest phase, the 'Black Moon'. Lilith (which, in Jewish Kabbalah, as mentioned above, corresponds to the tenth and lowest Sephirah, or Malkuth).

Therefore, the figures that, in ethnological terms, can be defined as 'mythical ancestors' or 'cultural heroes' are entities whose memory is present in archaic cultures everywhere and which, as Mircea Eliade points out, most often appear in the form of an animal connected with the moon.

In fact, it has been noted that almost everywhere in the world, the Moon represents the 'first dead', in its aspect as a celestial body that lives on mere reflected light, thus reminding man of his now perishable and decayed condition. It is no coincidence that the bear, symbol of the Kshatriya caste, is also considered a 'lunar animal' because, as Eliade points out, it periodically disappears and reappears according to its lethargic cycle. In particular in Celtic tradition, the bear god Artaios has characteristics that bring him very close to Hermes, whom we know to move mainly in the intermediate world, where many of the multiform influences released there are precisely of a selenic nature. In Greek myths, the titan Prometheus, who some scholars have noted has traits in common with Lilith, appears to be suspended between heaven and earth, even though he is chained to the rock of materiality, as if to symbolise the manifestation of a more subtle order. He is therefore an entity that, in this context, has clear selenic characteristics, not least because he is subject, like the various phases of our satellite, to continuous growth and consumption (remember that his liver is perpetually regenerated and then gnawed by the eagle), as well as to the fact that he is continuously exposed to the fire of the sun, in a condition that causes him to reflect the light he receives. Moreover, it seems rather significant that the name Prometheus means 'he who reflects' and, in this regard, Guenon aptly points out that 'reflection' can be interpreted as 'thought' but also as the propagation of a luminosity not produced autonomously.

These kinds of figures, even if there may be different emphases and accents in the various traditions, fundamentally contribute to identifying a single functional strand: 'Demiurge – Mythical Ancestor – Cultural Hero – Trickster'.

In various mythologies, such as the Magyar one, the 'formative' demiurge also explicitly assumes the simultaneous function of primordial ancestor and cultural hero, while what for the Turkish peoples is above all the ancestral cultural hero corresponds precisely to the trickster of North American mythologies (who, for example, in some Californian myths, is represented by Coyote, who, like Prometheus, steals fire). A demiurgic role is also played by the 'great raven' of the eastern Siberian myths of the Koryaks, who, as has been noted, seems to be a figure with typically Promethean-Saturnine characteristics. In fact, there are traces of a certain association between Kronos and Prometheus in various elements scattered throughout Hellenic mythology, as well as in similar figures present in the myths of some Amerindian populations of British Columbia: but it is the entire Titanic lineage in general which, as Julius Evola points out, in numerous references in traditional texts seems to play a civilising role in relation to ordinary humanity, thus assuming a typically 'cultural hero' role.

Proclus, a late antique Neoplatonic philosopher, also mentions the substantial identity between Demons, Ancestors and Titans, with Kronos who, even in his interpretation, undoubtedly assumes the role of demiurge. Remaining in the Hellenic area, we recall that the Pelasgians considered themselves distant descendants of Ophion, also known as Boreas, a mythical giant serpent who also had demiurgic aspects in both Hebrew and Egyptian mythology (and elsewhere was considered to be of the lineage of the Titans), in addition to the name, with its obvious Nordic references, it seems extremely significant that Borea is counted as the progenitor of a people who are not traditionally considered Indo-European but belong to the earlier pre-Aryan Mediterranean substratum.

Moving to a much more distant context, among the Australian Aborigines, Mircea Eliade recalls the myths that tell of a primordial Dreamtime, during which the 'mythical ancestors' roamed the earth, performing a clear civilising function and, as we have already seen, a human 'shaping' or demiurgic function. Perhaps in relation to this, we can recall a tradition of the Western Loritja (Central Australia) that mentions a superhuman and civilising figure who arrived in primordial times from an undefined 'north' to teach the first cultural rudiments. In any case, most often, these enigmatic entities remembered by the Australian natives disappeared underground at the end of their time, significantly in the same way as the Titans after their defeat by Zeus and also the silver race described by Hesiod. A similar fate is remembered in some African myths, where an ancient pygmy race preceding the Negroid populations (see previous article [*North-South: the first human dichotomy and the separation of the southern branch*](#)) hid in the depths of the earth at the end of their time, becoming a race of chthonic genies.

Ultimately, in my opinion, it could therefore be plausible to consider Kronos, or the ambivalent figures that can be interpreted in a similar way, simultaneously as the solar regent of the 'Adamic' peoples who remained in the more 'nuclear' area to the north, and as the cultural hero with a lunar appearance of the 'feminine' peoples who migrated at different times and in different ways from the northern Eden to the south and west: that is, of that whole part of humanity included in the interval between the two extreme lunar phases, full moon and new moon, personified respectively by Adam's two companions, Eve and Lilith. Perhaps this is what Evola refers to when

he mentions the state of knowledge that during the primordial age was 'if not of man in general, at least of certain elites of the origins': the relationship with the subtle forces in their mainly igneous aspect, maintained in a privileged way by the human groups that remained in the primary northern *Urheimat*, so much so that Guenon recalls how Kronos was identified with 'the god of the Hyperboreans'.

Whether he represents the Solar Sovereign for some or plays the part of the Selenic cultural hero for others, Kronos and his host now have such a relationship with embodied man that they can only be described as 'the powerful brothers of men'; compared to the primordial androgynous moment, we are now at a lower level of consciousness, which is no longer able to unify, to 'grasp *from within* without mediation', the meaning of the Whole through that 'intellect' where, in theistic terms, the 'image and likeness' of God resides.

As a prelude to the coming Fall, the loss of the Earthly Paradise and the end of the Satya Yuga, man's gaze is now veiled by the subject-object dynamic and, inevitably, he operates, separately, a distinction of planes and roles: *projecting outward forces and gods with whom he maintains a relationship of 'proximity' because he is no longer able to identify with them.*

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After the Fall: the Age of the Mother and the Light of the South

In the series of various writings that I have proposed so far to EreticaMente, this article should be preceded not by the last one (['Titans, Mythical Ancestors and Cultural Heroes'](#)) but by the first one that appeared on the site, namely ['The End of the Primordial Age and the Fall](#) of Man', which I sent to the editorial staff at the time because it was the one that was ready at the moment; Subsequently came all the others with which I wanted to start from the beginning of our Manvantara, or which touched on more general themes such as evolutionism, the 'Out of Africa' theory, basic racial characteristics, etc. So now let us pick up the thread of events and return with our analysis to the period immediately following the 'Fall of Man' and the end of the Paradisiacal Age – the Satya Yuga in Hindu terms – an episode that occurred about 39,000 years ago and marked the beginning of the next era, the Treta Yuga or 'Age of the Mother'.

Traditionally, it is reported that, on a macrocosmic level, this fundamental break was linked to the loss of the perpendicularity of the Earth's axis with respect to the ecliptic plane, which tilted by about 23°, resulting in the beginning of seasonal periodicity. The particular drama of this transition was also due to the fact that the transition between the two Yugas coincided with that between two Great Years, the Second and the Third, a discontinuity that Gaston Georgel recalls as always being marked by a huge cataclysm. Furthermore, I would add that while the Second Great Year was dominated by the element of Air, the next one, inaugurated by an upheaval that can be hypothesised as

being primarily geological in nature, it had to be linked to the element that is diametrically opposed to Air, namely Earth (just as Fire and Water are antithetical, which in the future will lead to some similar considerations regarding the Flood, which submerged Atlantis between the end of the Fourth Great Year and the beginning of the Fifth). Reasoning on a quinary basis – that is, hypothesising a correspondence between the five Hesiodic races and the five Great Years of the Manvantara (and, moreover, between these and the five cosmic Elements) – we have already seen in the previous ['Titans, Mythical Ancestors and Cultural Heroes'](#) how useful insights can be drawn by considering these races in homogeneous pairs (i.e., Gold/Silver on one side and [Bronze/Heroes on the other](#)), where the first element is in some way 'at the root' of the second; it is therefore reasonable to [assume that, in the passages within the pairs, the division between the Great Years is in some way 'at the root' of the Great Years themselves](#). Silver on the one hand and Bronze / Heroes on the other), where the first element is in some way 'at the root' of the second; it is therefore reasonable to assume that, in the passages within the pairs, the division between the Great Years must have manifested itself in a perhaps less traumatic way than the liminal ones.

In this specific case, the 'Fall of Man' cosmologically implied the point of overcoming the dominance of the guna Tamas over the guna Rajas and a decisive acceleration of the impulse towards downward precipitation: a turning point which, in migratory terms, would be reflected in the complete abandonment of the primordial northern settlements, including north-eastern Varahi, even by the populations that had remained further north, and for longer, than all the others who had already moved to other areas.

Julius Evola recalls how it was from this precise moment that the sign of the South became prevalent with its themes of Earth and Mother; in fact, in addition to Myth, this also seems to be confirmed by concrete archaeological evidence that would suggest a certain cultural predominance of the feminine element. Significant, for example, are the statuettes known as 'Palaeolithic Venuses', among which the 'Venus of Hohle Fels', found in south-western Germany and dating back at least 35,000 years, is certainly of considerable interest and represents one of the earliest examples of figurative art in the world. The image in this article is the even more famous 'Venus of Willendorf', which, however, at 22-24,000 years old, is less ancient (but still falls within the Treta Yuga) and should be placed in the 'Gravettian' period, which we will encounter in the next article.

In any case, the symbolic prevalence of the South also corresponded to the actual presence of a continent possibly located in the Indian Ocean, which Evola believed to be the mythical Lemuria, Gaston Georgel Gondwana, but which is probably the Gokarna mentioned in the Puranas and recalled by Giuseppe Acerbi. According to Guenon, however, the period in which this land flourished must have been entirely located in the Treta Yuga, and it may have disappeared as early as the end of the Third Great Year. The spiritual and, as we shall see, ethnic influence exerted by this southern centre led Evola to formulate the concept of the 'Light of the South', which would also come to influence the Atlantic sphere, so much so that he called the prehistoric phase immediately following the end of the Paradisiacal Age the '*southern* Atlantic cycle': This was also consistent with Guenon's observation that the western continent had a northern part that was quite distinct from the southern part. All this was not unrelated to the fact that in the period close to the 'Fall', the northernmost sector of Atlantis (which the article ['The Boreal Branch of Man between the North-East and North-West'](#)) probably saw its habitability deteriorate, as it began to suffer – like other high-latitude areas – the effects of a harsher climate and the beginning of the submersion of the transoceanic bridge (a process that would only end a few millennia ago, as we shall see in the future).

In terms of ethnicity, the backbone of this southern influence must have been mainly made up of pygmoid populations, already mentioned in the previous article ['North-South: the first human dichotomy and the separation of the southern branch'](#), which we have linked to Lilith in her more specific aspect related to the South. It is not unreasonable to think that at least some of these peoples experienced – or at least did so before others – a certain cultural and perhaps even biological proximity to some non-Sapiens forms, dominated by Tamas guna and 'parodistically' arising at the beginning of the Manvantara as an effect related to the Luciferic fall. In Asia, for example, we find the 'Denisovans' (a group, quite distinct from both Neanderthals and contemporary Erectus populations, of which some small remains have recently been discovered in southern Siberia), who appear to be the origin of about 6% of the DNA of today's Melanesians, inhabitants of Oceania and Papua New Guinea. In Africa, similar genetic intersections are emerging which, in some sub-Saharan ethnic groups, would indicate an ancient crossbreeding with earlier hominids not belonging to our species, the extent of which, however, has not yet been precisely quantified.

Therefore, already at the end of the Krita Yuga, some pygmy groups must have arrived from the east on the west coast of central-northern Africa and thus came into easy contact with the more typically Atlantic populations, 'intermediate' between the north and south of the world, connected to the figure of Eve. As mentioned above, according to an interesting interpretation of the biblical scriptures, Adam's second companion had 'left' the more northern Eden and thus found herself exposed to the 'tempting' action of the Serpent, who, in another significant tradition, is identified with Lilith. On the 'Eve' populations, this contact had a spiritually disintegrating and 'darkening' effect, as dark and obscure as the Black Moon, of which Lilith is notoriously the symbol: an influence that soon passed from the Atlantic groups to the even more northern ones, corresponding to Adam/Varahi. This gave rise to the Hellenic myth of Atalanta who, as Guenon recalls, was *the first* to strike the Boar: the first but obviously not the only one, and therefore it is conceivable that the attack on Adam was also carried out from other positions. The probable result was that the 'Adamic-Nostratic' linguistic unity became disjointed in various areas of its extension, but primarily in the West, where the group that broke away first perhaps corresponded to the Hamitic group; it was gradually followed by others (Kartvelian-South Caucasian, Elamite-Dravidian, Sumerian), leaving only the 'Eurasian' sub-grouping, which includes the Indo-European family among others, still cohesive for a certain period of time. We will return to all these points in future articles.

In any case, the initial action taken by the pygmy populations marked, at least in the early part of the Treta Yuga, the beginning of a period of dominance symbolised by the advent of Vishnu's fifth avatar, Vamana, who in biblical terms was likened to Cain and in Hinduism is significantly represented as a dwarf. It should be added that the Pygmies would have represented the very first founding nucleus of the Black Race – remember that for Coon, the Pygmies are the true basic Negroids – but they should not be confused with 'classic' Negroids, who would appear in Africa only later, and in such an enigmatic and sudden manner that it suggests, in my opinion, that their genesis may have taken place in an oceanic area that is now submerged (we will see this later). The Black Race, therefore, even in the specific and embryonic form of the 'primary' Pygmoids, seems to have exercised a certain dominance in the Third Great Year of the Manvantara, like the element Earth that was attributed to it by Frithjof Schuon, as well as by various references by Evola to the 'tellurism' of the Austral populations.

In addition to the spiritual plane, the aforementioned disruptive action must also and above all have manifested itself through a complex series of hybridisations, as we said primarily in the Atlantic area and corresponding, in Myth, to the aforementioned biblical memory of the union between celestial beings and earthly women, which also appears to be in good agreement with Plato's note on the excessive mixing of the two natures and the consequent fall of primitive Humanity. Evola recalls that this union gave rise to the generation of Giants – whose lineage we will see below – an event that, significantly, took place at the moment when 'the spirituality of the origins was replaced by that of the Age of the Mother', i.e. the second, the Treta Yuga. It can therefore be deduced that the Giants were born rather early, but their direct impact on human history probably did not manifest itself immediately; this was perhaps because, at the beginning, this progeny was strongly influenced by the predominant cycle of the Dwarves represented by the Austral Pygmies and, through them, spiritually subjugated by the Mother and the Light of the South. A situation of dependence and subordination probably summarised by the image found in various myths in which the boar is opposed by a male god *who, however, depends on a female entity*: thus perhaps attesting to a debt owed by the Giants which, in addition to being spiritual, was also cultural-linguistic through the adoption of the forms of expression typical of the 'Mothers' Lilith-Eve, therefore Sino-Dene-Caucasian or even more southern.

Evola's position on this point and in relation to the meaning of the Giants is, however, somewhat different. For Evola, in fact, the Giants represented a form of 'reaction' against the Mother and the related spiritual form, univocally oriented in a 'lunar' sense; an interpretation linked to the particular conceptions he developed on the Silver and Bronze civilisations using the categories outlined by Bachofen, which, however, would differ from what is reported by the various spiritual traditions of humanity. If, as Evola himself points out, 'Titanism' (for him, a synonymous term) constitutes a 'degenerate' form of the Light of the North, in my opinion it is *precisely as such* that it should manifest its decline and dependence on the opposite Light of the South; instead, an effective form of *reaction* to the latter would rather be attributable to the later heroic period, which I would consider appropriate to correspond to the Fourth Great Year (between 26,000 and 13,000 years ago), since it would have represented a last remnant, albeit partially obscured, of the primordial Light of the North, as we shall see in the future. Some further hints, proposed by Evola himself, would all point in this interpretative direction: for example, when he recalls the legend of the Giants of Tiuhuanac, whose sky knew only the Moon, a clear symbol of feminine influence pushed to the point of completely obscuring the solar-masculine element. In Evola's thinking, however, there always remains a certain underlying misunderstanding regarding the relationship between Giants – Mother – Atlantis, especially when, at times, the latter is understood in its northernmost version through the frequent use of the term 'North Atlantic': a phase whose unambiguously feminine character could be agreed upon, but which, as we shall see, represents a later moment, distinct from the properly Atlantic-southern one. Evola recognises that almost exclusively female idols are found in the wake of the oceanic colonisers, associates Western Atlantic civilisation with the female statuettes from the Brassempouy cave dating back to the Gravettian period (approximately between 26,000 and 20,000 years ago) and recalls Herman Wirth's hypotheses on Mo-Uru, 'Land of the Mother': nevertheless, he always retained the idea that the Giants, traditionally of Western origin, should not be equated with this cycle, but rather represent a 'titanic' opposition to it.

It is precisely in relation to this latter term and its continuous overlap with the class of Giants that I believe a further problematic point arises, since in Greek mythology the Titans and Giants are presented as two distinct generations. In fact, we saw in the previous article [Titans, Mythical Ancestors and Cultural Heroes](#) that the Titanic entities should rather be related to the second Hesiodic race and therefore, like the first golden generation, should not be considered on a human level; on the other hand, the class of Giants, identifiable with the lineage drawn from the ash trees and the bronze race, should in all respects be placed on our level, not unlike the subsequent races, namely the race of heroes and the iron race.

This passage prompts us to shift our focus from the mythical-traditional plane to the bio-anthropological one.

Just as the race of dwarves can be quite intuitively associated with pygmy populations, these 'giants', born from the union between the 'sons of God' and the 'daughters of men', have been linked by various authors to a specific human form: the Cro-Magnon race. This is certainly due to their tall stature, as evidenced by various findings (averaging over 1.80 m), but another possible confirmation of this identification can be provided by quite a few researchers who, even in academic circles, have indicated that the Cro-Magnon type is the result of various crossbreeding between earlier populations with heterogeneous physical characteristics. However, several authors traditionally consider Cro-Magnon to belong to the Red Race, which in my opinion is perhaps the most complete and stable expression of this ancestral and ecumenical nucleus, which was already quite multifaceted from the outset (aspects already discussed in the articles [Skin colour](#) and [The element Air, Lilith and](#)

[the initial Red Race](#)) and which predominated in the second half of the Satya Yuga, at the very end of which it was born. It should also be said that, originating from the encounter of forms that nevertheless derived, albeit in different ways, from a single initial group that had arisen not many millennia ago, in my opinion Cro-Magnon took on the guise of a "new synthesis" within the Red Race, whose extreme vitality allowed it to populate different areas of the planet: in addition to various areas of Europe (which Guenon reports was anciently called 'Land of the Bull', although, as we shall see, it was not the only race that settled here), especially the Atlantic coast of North America, southern Africa, perhaps even before the Bushmen (given the recent analysis of the Hofmeyr skull, which dates it to 36,000 years ago), Iran in Hotu and southern Siberia (but of recent date, no longer Palaeolithic), and as far as the Far East, with finds near Beijing and in Tsukumo, Japan.

The Cro-Magnon form, characterised by a certain 'gigantism', probably represented an intrinsic human possibility almost symmetrical to that of the opposite direction, 'pygmoid', and I would venture to say that it was precisely the pygmoid element that constituted part of the components that gave rise to it: a fraction of those mythical 'daughters of men' who were the symbolic representation of one of the racial elements that came into play in the mixing. The dynamics were probably quite complex and perhaps involved a *triple hybrid* (as Birdsell hypothesised for Australian Aborigines, for example), a concept also mentioned by Evola in the process of 'mistovariation' of the original group and present in the hypotheses of Hermann Wirth, who imagined the intervention of three factors in the Cro-Magnon genesis: the boreal 'Prenordics', the Australoid Negroid and the Eurasian 'Finns'. In our hypothesis, the presence of Pygmoids in place of Wirth's Negroids should come as no surprise, since the latter, as already pointed out above, had not yet formed, being a rather recent racial grouping; on the other hand, a contribution from pygmoid genes, although relatively low in quantity, did not necessarily constitute an obstacle to the achievement of the tall stature of the Cro-Magnons, but could, paradoxically, have contributed significantly to it if we consider the phenomenon known as 'heterosis' or 'hybrid vigour', i.e. the emergence of a new trait, such as tall stature, which occurs when the offspring of tall and short people become even more imposing than their taller parent.

The other two components that likely contributed to the formation of Cro-Magnon may have been, genotypically and phenotypically, much closer to each other and therefore determined, in the final result, a clear predominance over the pygmoid contribution: these must have been the two branches, western and eastern, of the boreal branch of humanity and respectively corresponding (as per the previous article [The boreal branch of man between the North-East and North-West](#)) to Eve and Adam, and in linguistic terms to the Sino-Dene-Caucasian and Nostratic superfamilies, or to important sections of these. In the aforementioned article, we saw how these two branches – which presumably arrived in the Atlantic area at different times and along different routes – together constituted the 'pre-Europoid' race, ancestral to the more recent Europoids and Mongoloids (the latter having differentiated even later), which has been defined as 'Palaeartic' by Wiklund and which, according to recent genetic studies, perhaps corresponds to one of the founding groups of today's Europeans, the 'North Eurasians'. Despite its name, this would be a population that could have spread as far as rather low latitudes if, for example, we remember that the Toda (alongside the Lapps and the Uralics as an archaic 'pre-Europoid' remnant) are currently found in south-western India; as well as the fact that about half of the genetic heritage of the first Neolithic farmers – of Anatolian origin, therefore relatively southern – would seem to be due precisely to the contribution of these 'North Eurasians'. We have also formulated the hypothesis that, from a linguistic point of view, the most north-eastern branch of these Palaeo-Artic-North Eurasian peoples was constituted by the 'Nostratic' sub-group and, we might add, was perhaps already subject to a first degree of mild depigmentation, without however yet reaching the pronounced blondism that, as we shall see, would manifest itself later; whereas the southwesternmost branch of the Palaeo-Artic-North Eurasian peoples must have corresponded to the Sino-Dene-Caucasian linguistic superfamily, which probably arrived in Europe before all the other Sapiens populations. In more strictly racial terms, I would hypothesise that both were based on what Evola, but also several other researchers, believe to be the oldest 'anatomically modern man' in Europe – preceding and distinct from Cro-Magnon – namely Homo Aurignacensis (as defined by Klaatsch): that is, the 'Combe-Capelle', perhaps in slightly different variants and types, which nevertheless seems to have populated Europe widely at various latitudes, if it is true that several specialists have considered him to be both a Palaeo-Mediterranean (and, according to Biasutti, a bearer of 'southern' influences) but also at the root of decidedly more northern populations such as the Lapps, if not the Eskimos (groups which, it must be said, do not show particularly high levels of blondism). The latter would in fact seem to be linked to the particular Chancelade variant of the late Palaeolithic age and, proceeding even further east, Homo Aurignacensis would seem to be comparable to the Sicilian finds at San Teodoro (traces of a probable 'Pelasgian' type), perhaps to the German finds at Oberkassel and Ofnet (Maddalenian and Mesolithic respectively) and even to the much older finds at Brunn or Brno (Moravia) and Pavlov (European Russia).

According to Evola, however, due to the fact that they had been present on European soil for longer than Cro-Magnon man, the Combe-Capelle people would have been exposed to greater proximity with the 'inferior' races already settled there, notably the Neanderthals and the Grimaldi people, although it should be remembered that, in the case of the latter, we have already seen how the 'subhuman' and/or 'Negroid' characteristics previously attributed to them appear to be completely unfounded, leading us to classify the Ligurian finds from the 'Balzi Rossi' as a fundamentally Cro-Magnon variant (and therefore also more recent). With regard to the Neanderthals, however, the situation is different. First of all, I find it significant that recent analyses have brought forward the date of their disappearance from European soil compared to previous estimates, now placing it between 42,000 and 39,000 years ago, very close to the end of the Satya Yuga: almost as if to signify the drastic reduction in living space that

would have suffered as a result of the growing influx of Sapiens populations from the north fleeing a rapidly cooling Eden. However, before their extinction, there would have been several millennia of coexistence between Neanderthals and Homo Aurignacensis, during which the intermingling mentioned by Evola could have taken place: in fact, recent genetic analyses seem to confirm a certain amount of interbreeding with Eurasian Sapiens, whose DNA owes around 2% to Neanderthal DNA. On the other hand, it is also interesting to consider the possibility that there was a cultural transition from Neanderthals to the first 'anatomically modern' Europeans, a hypothesis that has also been recently reinforced by the discovery of rather sophisticated bone tools dating back to a time certainly prior to Sapiens, as well as some ornamental objects found in a Castelperronian context. In this regard, it is perhaps no coincidence that, for the early stages of the European Upper Palaeolithic (around 38-40,000 years ago: Castelperronian in France, Uluzzian in Italy, Szeletian in Hungary, Jerzmanovician in Poland), a certain connection is hypothesised between the last Neanderthal populations and the Castelperronian culture, which is also often linked to the Combe-Capelle groups. More precisely, Peyrony attributes to these groups the unified complex he defined as 'Perigordian', i.e. the combination of the Castelperronian and the Upper Aurignacian, while the Cro-Magnons are believed to have been the creators of the 'typical' Aurignacian: a culture, therefore, that arose later, and parallel to, the Castelperronian/Perigordian and which, moreover, presented great stylistic homogeneity in the area between the Atlantic coast and the Carpathians (or at most the Don), suggesting the idea of a certain intrusiveness in Europe. It follows that the Cro-Magnons would seem to be much more anchored to a western sector, while the Combe-Capelle people (at least according to Ferembach) to a current of eastern origin; Evola himself, in fact, recalls the area of settlement that stretched from Bohemia to Siberia.

Therefore, after the more ancient Combe-Capelle, other European Sapiens finds are also discovered on our continent during this phase (for example: the already known Romanian finds from Peștera cu Oase dating back 35,000 years, from Velika Pecina in Croatia dating back over 34,000 years ago, Mladeč in Moravia and Vogleherd in Germany, both dating back to around 34,000 years ago, and Predmost in Moravia, dating back to 30,000 years ago) it was the 'classic' Cro-Magnons who increasingly began to take centre stage, roughly from the middle of the Treta Yuga, as we will continue to see in the next article.

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Giants, Heroes, White Race

As I concluded in my previous article ([‘After the Fall: the Age of the Mother and the Light of the South’](#)), it is from around the middle of the Treta Yuga – or “Age of the Mother”, given the cultural and spiritual prevalence of the feminine element – that human remains attributable to the Cro-Magnon type begin to become increasingly numerous, and for which identification with the mythical lineage of the Giants had been proposed.

However, these traces do not completely exhaust the range of Palaeolithic finds, because in Europe there is also a parallel ‘Combe-Capelle’ line (referring to the Aurignac/Combe-Capelle type), which is phenotypically lighter and, as we have seen, probably older than the ‘Cro-Magnon’ type. In any case, let us not forget that, beyond the actual chronological level of the actual Cro-Magnon and Combe-Capelle finds (which, in themselves, may be even younger than previously estimated), they should nevertheless be considered, if not as the initial progenitors, at least as the most representative forms of these two lines, which already appear to be quite distinct since pre-Mesolithic times.

Furthermore, it is also around the middle of the Treta Yuga that we enter the central period of the Upper Palaeolithic which, after the Castelperronian and Aurignacian dawn and before the later Solutrean and Magdalenian phases, can be equated with the Gravettian culture; a culture characterised by the strong presence, in the area between the Atlantic and Siberia, of female idols and statuettes – the famous ‘Palaeolithic Venuses’ – with minimal features and no significant stylistic differences between geographically distant areas. Of particular interest and refinement is, for example, the one from Brassempouy (in the image accompanying this article), which dates back to around 25,000 years ago; it is also mentioned by Julius Evola, who associates it with the Aurignacian man and the Atlantic-Western civilisation, especially in its Demeter-priestly aspects, probably to be interpreted in the context of a certain cultural staidity that would have characterised this phase for several millennia. In fact, the Gravettian seems to convey the idea of a moment of ‘fusion’ and unity, whose human type could correspond to both Combe-Capelle and Cro-Magnon, bearing in mind, however, that it appears to overlap to a large extent with the period of greatest expansion of the latter.

It is likely that at this stage the most traumatic echoes of the “Fall” and the end of the Paradise Age (about 39,000 years ago) had by now faded, even if the long-lasting effects remained in the cultural and sacred predominance – conveyed by the “Light of the South” – of the southern world compared to the northern one: in this sub-cycle, it is therefore conceivable that the Cro-Magnon populations were, to a certain extent, still absorbed in their ‘maternal’ ethnic contexts, hence the possibility that, from a linguistic point of view, they were carriers of ‘Sino-Dene-Caucasian’ or even more southern forms. If we return to the myth of the union between the ‘sons of God’ and the ‘daughters of men’ according to Evola’s particular interpretation, namely that of a fall caused by the ‘lust’ for ‘feminine’ power, we can gather the impression that the resulting offspring – the ‘Nephelin’, or the race of Giants – represent the tangible fruit of a ‘subjugation’ of the masculine element to its opposite. This is perhaps the phase in which the mythical ‘Land of the Bull’, which several authors identify as Europe, is also remembered as being massively populated by the Red Race: a significant fact given that we are well aware of the feminine-lunar symbolic value of the bull, suggested above all by its imposing curved horns, which have always conveyed the idea of the lunar sickle.

The Gravettian therefore seems to convey a sense of great cultural and stylistic uniformity in Eurasia – a homogeneity that would only begin to break down later, with the glacial maximum of 18-20,000 years ago – and it is likely that this can also be attributed to a rather stable climate, not shaken by particularly intense Würm episodes; in fact, from at least 30,000 to 22-24,000 years ago, there was a relatively warm period, corresponding to an ‘interglacial’ phase between the two Würm maxima and roughly corresponding to what has been defined as ‘isotopic stage 3’. Similar evidence can also be found in areas at rather high latitudes, such as Baffin Island, which about 30,000 years ago does not appear to have been covered by any ice cap, and also Lewis Island (off the north-west coast of Scotland), which shows a similar temperate situation between 37,000 and

23,000 years ago. Further east, there is the Kharga interglacial period, between 36,000 and 22,000 years ago, which separated the two Würm glaciations of Siberia (the Zyrianka and the Sartan); specific traces of human occupation in the North Eurasian area can be found at Ejantsy, Ust-Mil, Ikhine in the Aldan basin and, according to Klein, date back roughly to the interval between 35,000 and

20,000 years ago. In even more eastern Siberia, the Berelekh site, located at 70° latitude, dates back to 30,000 years ago, highlighting how the Yama River delta at the time must have been significantly warmer than today, with vegetation capable of supporting large herbivores and, consequently, humans as well. However, according to analyses by Saks, Belov and Lapina, the entire Arctic Ocean basin generally experienced a relatively temperate phase between 32,000 and 18,000 years ago.

Within this 'interglacial' period, at the transition from the Third to the Fourth Great Year, which took place about 26,000 years ago, an important event must have occurred, namely the end of the mythical southern continent that was located in the area of the present-day Indian Ocean. the cataclysmic event, which always accompanies the transition from one Great Year to another, was relatively limited, or at least less traumatic than the one that occurred at the Fall of Man, if it is true that this did not mark the transition to another spiritual era – the Treta Yuga, in fact, it still remains – and that the incoming Fourth Great Year was marked by a cosmic element not antithetical to the Earth, predominant in the Third, namely Fire (in turn, the Fourth Great Year will in fact end with the Flood of biblical memory, which will unleash the element of Water precisely to extinguish the excess of fire).

In any case, with the collapse of its most important centre of influence, one effect of this transition was the weakening of southern influence towards the north and the beginning of a cultural and spiritual process of rebalancing which, in my opinion, as reflected on an anthropological level, led to the beginning of a differentiation towards less pigmented forms for some of the Cro-Magnon giants. It should be noted that the basic Cro-Magnon type most likely did not have a completely 'light' appearance at the outset, which is entirely compatible with a hypothesis of non-tropical origin (according to Afrocentric theories), but rather a temperate-boreal origin as proposed here, albeit through the hybridisation of various slightly older components, as discussed in the previous article. Moreover, this level of intermediate pigmentation should be chromatically consistent with its association with the Red Race and the Hesiodic 'Bronze Race', i.e. the third race. This division of Cro-Magnons into a brown and a blond type is supported, for example, by Paudler, and Poesche also believes that they would have presented a semi-albino variety, constituting with it the ancestral group of the more recent dolicho-blond type; a perspective rather similar to that advanced by Wilser and recalled by Evola, according to which, at a certain point, the Cro-Magnons migrated to Scandinavia to escape a heat wave (Evola dates this to the end of the glacial period, but I would not rule out that it could also be placed in the interglacial period, before the Würmian peak of about 20,000 years ago) and here gave rise to the Nordic race as we know it today.

The beginning of the formation of a more depigmented type could indicate, with the start of the Fourth Great Year, the birth of Hesiod's 'Heroic Race' according to the quinary perspective already illustrated in the previous '[Titans, Mythical Ancestors and Cultural Heroes](#)'. In fact, we have already mentioned the interesting possibility of an analysis, with Vernant, of the Hesiodic races 'in pairs', i.e. according to the concept that, after the particular link identified between the golden and silver races, there could also be a certain continuity between the bronze and heroic races; in this case too, Evola provides some confirmation of this hypothesis in the idea that Heroes and Titans (but, as mentioned above, this should refer more precisely to the generation of Giants) are basically two variants of the same stock. This concept is not foreign to Celtic mythology either, if we interpret in this sense the complex and intricate events of the legendary races that, in various waves, colonised Ireland (to be understood, however, in a broad sense, not exactly corresponding to the current island, but as a symbolic representation of a much broader context); in particular, the two peoples of the Fir Bolg and the Tuatha de Danann lend themselves to this analogy. Evola points out that the former had a particular relationship with the pre-existing 'Fomorian' substratum and with the figures of the Giants, while the latter had a relationship with the cycle of Heroes. In some other references, the Roman thinker correlates the Tuatha de Danann with the Cro-Magnons, but given their 'heroic' significance, we could hypothesise that they were mainly their less pigmented subtype. However, it seems of considerable interest that the Fir Bolg and the Tuatha de Danann – not coincidentally appearing in this chronological order – both originate from the survivors of the previous Nemedians, the second mythical civilisers of Ireland and, according to Evola, corresponding to the authentically primordial cycle, i.e. in Hellenic terms to Kronos (as the Tuatha de Danann would be in relation to Heracles, or the heroic lineage); thus demonstrating – Fir Bolg and Tuatha de Danann – that they are two strains united by their common Nemedian ancestry, exactly like the two Cro-Magnon types, the first dark-skinned and the second depigmented.

However, the latter would not constitute *tout court* the direct ancestors of what is now commonly referred to as the Nordic race (with 'leptomorphic' characteristics, i.e. tall stature but also a thin and slender build), but would only represent a particular component of it: in all likelihood, they would be the predominant ancestors of the 'Dalic' variety, characterised by more imposing and massive features (and not coincidentally also referred to as 'heavy blond'). It cannot be ruled out that depigmented Cro-Magnons can be identified with that ancient root that Montandon called 'Proto-Nordic': a lineage he postulated to explain the frequent blondism of Caucasian populations, rejecting, however, a direct relationship with the more recent Northern Europeans, leaning instead towards a common descent, albeit through different and asymmetrical paths, from a single ancestral stock.

In fact, it is likely that a less robust element linked to the lighter 'combecapelloid' line, which has always been present in Europe, also played a role in the genesis of the 'classic' Northern Europeans. Kossinna hypothesised that the recent dolichocephalic Nordic race, attested in the post-glacial Mesolithic period, originated from a cross between Cro-Magnon and Aurignac-Chancelade humans that took place around 22,000 years ago. Some finds of similar dating – for example, those from the

Paglicci Cave in Gargano and Arene Candide in Liguria – would seem to directly highlight the coexistence of characteristics attributable to both human types, especially in association with Gravettian cultural elements. Therefore, for the origin of the leptomorphic Nordics, the hypothesis of a union between the two different lines would seem more plausible than the different theory of pure and simple depigmentation which, only in the last few millennia, would have affected a fundamentally Mediterranean population arriving from the south. This hypothesis is not too far removed from the analysis of Carleton Coon, who also theorises a mixing between the Palaeolithic (proto)Nordics linked to the Cro-Magnons and a stock of more slender Mediterraneans. For the latter, however, he envisages a certain degree of direct depigmentation and in any case dates them to a more recent period in European history, as he believes them to be linked to the arrival of Neolithic farmers from the Middle East (therefore, in his interpretation, not considering the presence of the 'combecapellid' line of Palaeolithic depth).

This cross between the two components, one phenotypically heavier and one lighter, appears to be consistent with the 'fusional' character of the Gravettian and Treta Yuga (which, as I said, still persists despite the fact that we are already in the first half of the Fourth Great Year), could perhaps also correspond to that phase of coexistence and mixing which, precisely in Scandinavia, cited by Evola as the *refugium* of the Cro-Magnons, Celtic myth recalls having occurred between the Tuatha de Danann and the Fomorians themselves, with whom there also seem to have been common ancestors; the not entirely human characteristics of the latter could be confined to the possibility of much earlier and sporadic hybridisation with Neanderthal populations, as Evola had hypothesised for the man of Aurignac/Combe-Capelle. Furthermore, the kinship between the Fomorians and the Tuatha de Danann and, as seen above, between the Tuatha and the Nemedians, would also indirectly imply a remote connection between the two oldest races; in this regard, we should not forget that the previous defeat suffered by the Nemedians at the hands of the Fomorians is described by Evola as the fall of the former into a phase of involution, an event very similar to that which, at the end of the Satya Yuga, affected the 'Adamic' populations precisely in their contact with the varied group of 'Eve-Lilithian' peoples. The Nemedians and Fomorians, therefore, are to be understood roughly as synonyms for the two 'paleo-Arctic' branches already encountered in the article ['The boreal branch of Man between the North-East and North-West'](#), an idea that I believe can be further confirmed in a couple of ways.

The first would lie in the fact that Evola also recalls the same primordial point of origin for the Fomorian people as for other mythical lineages, pointing out, however, that in their specific case, a primordial group fell into a form of titanic materialisation, and already in the article cited, the titanic, lunar and north-western paths related to the figure of Eve (ethno-linguistically 'Sino-Dene-Caucasian') had been highlighted, as opposed to the Olympian, solar and north-eastern paths represented by Adam (ethno-linguistically 'Nostratic'). The second confirmation would lie in the connection that has been proposed between the Fomorians, at a different biblical level, and the figure of Ham, son of the patriarch Noah, as would also be the case with the Nemedians, corresponding to Japheth (although together with the Partholons, another mythical colonising race that remained without descendants). In my opinion, the identification of the Fomorians with Ham – and therefore, by extension, with the Hamitic language family – does not contradict the above proposal regarding the southwestern branch of the 'Paleo-Arctic' peoples, who spoke the very different Sino-Denno-Caucasian languages. In fact, as anticipated in the previous article, ['After the Fall: the Age of the Mother and the Light of the South'](#), in relation to the contacts that took place mainly in the Atlantic area with the Proto-Basque populations, it was probably the Hamitic group that separated first, or that in the far west found itself in a more peripheral situation with respect to the Nostratic unity (more or less mirroring what would happen in the east with the Sumerian group: we will see this in the next article), to the extent that for several millennia they shared the same areas of settlement as the earlier Sino-Dene-Caucasian peoples: thus arriving at that degree of linguistic similarity which, significantly, was noted by Alfredo Trombetti, albeit in his opinion rather due to genetic kinship, and particularly visible in the southern Hamitic branches such as the Nilotic and Cushitic. It is interesting to note, however, that, precisely for the Cushitic languages, Trombetti also pointed out a particular similarity with the Bushman-Hottentot languages, a fact that I believe could find a possible explanation in the entry of Caucasoid populations from Western Europe into Africa via Gibraltar about 30,000 years ago (or perhaps a few millennia later), as also admitted by Cavalli Sforza; these would have been a few scattered groups of Cro-Magnons, evidenced by the later finds at Mechta-el-Arbi and the Iberomaurusian culture, perhaps already representing a very early fringe of Hesiod's 'Heroic Race' that would fall prematurely (Evola recalls, in fact, how, from a spiritual point of view, not all heroes become immortal and escape Hades: hubris and arrogance are always latent potentials and will later lead to the end of their cycle). This migration would have produced the current anthropological evidence among the Berbers and the past evidence among the Guanches, an ancient people of the Canary Islands who, culturally, seem to have had a social structure based on matriarchy and, physically, had light eyes and reddish-blond hair, perhaps testifying to a transition phase between the most archaic rutilism and incipient depigmentation; in any case, this movement would have brought the first Hamitic languages, or more generally 'Afro-Asiatic' languages, to the Maghreb, leading to an encounter further east with the Khoisanid pygmy peoples who had penetrated Africa from the Middle East, from whom they would have acquired some peculiar linguistic and perhaps even genetic characteristics.

The connection between the Fomorians and the Camites is extremely interesting if we consider that it has been noted that the Camites somehow follow paths similar to those of the previous 'cursed' lineage of Cain, who, after killing Abel, lost the 'face' of Yahweh and was banished from paradise. Giuseppe Acerbi compares Cain to Vamana, the fifth avatar of Vishnu, who appears as a dwarf and is therefore also visibly identified with the pygmy populations, for whom, in ['North-South: the first human dichotomy and the separation of the southern branch'](#), I proposed a correlation with the figure of Lilith, in her narrowest, 'southern' meaning, returning to the Celtic myth of primordial colonisations,

to the Cain-Vamana-Lilith-Pygmy (or 'australoid' in a broader sense) chain, I believe this could correspond to the lineage of Cesair, Noah's illegitimate son and predecessor even to the Fomorians, for whom he represents a sort of 'model' in the negative dynamic of a fall diverging from the central human nucleus (according to the aforementioned Cain/Cam relationship, but also the analogous Lilith/Eve relationship in their subversive action with respect to Adam).

In any case, the temporary union between the Tuatha de Danann and the Fomorians (but which, in my opinion, could be interpreted, as we have seen, also in the guise of the Nemedians who had fallen at the end of the Satya Yuga) could be compared to the passage by Evola which, quoting Plutarch, pointed to the union between the 'heroic' lineage of Heracles and the 'primordial' lineage of Kronos, which took place in ancient times in a 'northern land'; thus, perhaps, an early white and 'proto-Nordic' nucleus, to quote Montandon, mixed to varying degrees with some of the multiform offshoots of the more ancient Red Race (the Combacelloids?) in a phase of harmony which, however, as we shall see in the next article, was soon followed by another of conflict between the two lineages. All this, however, before their *new and definitive* fusion, which will take place in a post-glacial, post-Atlantic moment, directly in the less boreal European land, according to the complex overall lines which, to use Evola's own words in *Revolt Against the Modern World*, would have involved '*ebbs and flows, crossings and clashes with aboriginal races, or races that were already mixed, or otherwise derived from the same stock*'. As the final result of all these repeated intertwining, fissions and fusions, Europe will become, according to Cavalli Sforza's analysis, the most genetically homogeneous continent of all, given also – and this is certainly not a minor aspect – that the mixtures must have involved lineages that were not very dissimilar to each other at the outset.

The 'boreal land' where this – or one of these – first unions between Whites and Reds took place could perhaps correspond to the Scandinavian area mentioned above, for example that on the Kola Peninsula, where Valerij Diomin made discoveries in 1997 dating back to around 20,000 years ago; However, I do not believe that we can rule out a priori locations that are not too far away, such as the sites of similar age mentioned by Klein in the north-eastern corner of Europe at the Arctic Circle, up to that of Byzovaya on the Pechora River (northern Urals area), although a little older, dating back to around 25-26,000 years ago. But even aside from human remains, from an environmental point of view and based on what can be observed from the analysis of the soil, paleovegetation and fauna present, it would seem to be confirmed that areas potentially suitable for settlement, and therefore also for the aforementioned mixed variations, could consist of all those high-latitude areas that do not appear to have ever been glaciated, even during the most acute phases of the Würm glaciation; a situation that, surprisingly, seems to have affected even northern Greenland and, in north-western Siberia, the Yamal Peninsula and much of the Taimyr Peninsula. Furthermore, even further north than these areas, mammoth tusks dating back to between 25,000 and 19,000 years ago have been found, a clear indication of climatic conditions that allowed large herbivores to thrive and be hunted by humans.

High-latitude areas in a favourable environmental situation, even if on the edge of glacial regions, would therefore have led, through depigmentation and remelting among the various Europoid components, to the ultimate formation of the Nordic type; an event that becomes emblematic for the genesis of the entire White Race, which must now, however, be understood in a more specific and limited sense than the broader and more generic one defined by the term 'Caucasoid'. If, in fact, some authors hypothesise the formation of 'leucoderms' in Siberia, it is likely that, at this point in the cycle, already far from its origins, we should think primarily in terms of the dolichic-blond type, to be interpreted precisely as the prototypical reference element of the so-called 'Whites'. This concept appears rather vague today, both because of the 'archaic Caucasoid' starting point, which in ancient times would have been common to many populations around the world (see article [The most ancient racial characteristics](#)), and also because of the repeated exchanges and intermingling that subsequently took place with the various remnants of the primordial Red Race: so much so that the latter can no longer be considered a separate entity, but simply a variety incorporated into the 'Whites', understood in a broader sense.

So, when Herman Wirth refers to that 'great unified white race' of around 22,000 years ago that migrated from more northern areas to Europe, America and Atlantis (which we will see in the next article), he is perhaps referring to these early depigmented and/or remigrated forms in the 'boreal lands' with some remnants of the archaic Reds during the Gravettian period, i.e. before the aforementioned definitive fusion between the two groups that took place at the end of the Fourth Great Year and reshuffled everything again; a north-south migration which, on closer inspection, is not ruled out a priori even by today's research, if it is true that some researchers admit the possibility, roughly in the period indicated by Wirth – i.e. at the time of the second Würm glaciation – that already depigmented and northern populations, driven by worsening climatic conditions, moved southwards, where they encountered other populations with darker skin and pushed them elsewhere. Subsequently, when the ice began to retreat at the end of the Pleistocene, these northerners would have *returned* north, reoccupying the areas they had previously abandoned, but thus leading some researchers to adopt a more limited view of northern European population, i.e. not considering the possibility that depigmented types could have originated earlier in those same regions; thus setting the theme of the genesis of the Nordic race in a narrower, post-glacial and practically Mesolithic framework. However, as we have seen, there are several authors who instead place the first roots of the light-skinned Nordic populations as early as the Upper Palaeolithic, although this must have occurred in its second half and therefore – let us remember, to avoid falling into the diametrically opposite error – still about 25-30,000 years after the moment that saw the first human embodiment. It should not be forgotten that, as already pointed out above, some anthropologists have assessed the classic blond type with light eyes to be a highly specialised and not very 'primitive' form, in the sense that it represents a more 'differentiated' physiognomy than many others; its genesis would therefore be relatively recent – in any case consistent with the Palaeolithic hypotheses outlined above – or more or less contemporary with that of other highly specialised forms.

such as the sub-Saharan Negroid and the Eastern Mongoloid (or, at most, somewhere between these two, but in any case within a fairly limited time frame). From this point of view, therefore, precisely because of this marked differentiation, one could hypothesise a rather precise correspondence between these lineages and the three respective cosmic elements of Earth-Fire-Water that Frithjof Schuon had already proposed. Moreover, I believe that the idea of the blond-depigmented type as a type that was born and remained homogeneous throughout its history is partially misleading: while it seems plausible that their first and unified root was the 'light' version of Cro-Magnon man, it cannot be ruled out that there may also have been different locations in which this first basic nucleus developed, in turn, sub-types that were not entirely homologous to each other. In fact, fair skin and eyes, like blond hair, are characteristics generally associated with cold, glacial regions with low levels of ultraviolet rays, as mentioned, it is likely that the margins and ravines near the ice reproduced these environmental conditions quite extensively, thus affecting various areas that were touched by the Würm glaciation, and consequently not only those strictly Scandinavian but also, for example, the Ukrainian or northern Uralic areas. This means that there may have been multiple points and related modes of sub-differentiation/depigmentation and/or mixing between the Cro-Magnon and Comb-Crested strains, thus leading in different ways to the formation of multiple blonde types, as Paudler hypothesises, postulating one Indo-European and one non-Indo-European type (we will return to our linguistic family later). The result that has come down to us would therefore consist of forms that are not completely superimposable on each other, such as the aforementioned 'Dalic' – perhaps more directly Cromagnon in origin – but also, further east, the 'Baltic' people, and even further east, a blond dolichocephalic type that some Soviet scientists once hypothesised had populated the Siberian area in the Neolithic period, probably connected to Proto-Uralic ethnic groups. Of all these depigmented North Eurasian groups, which are not too dissimilar from each other in terms of phenotype, the westernmost branch would consist precisely of the 'classic' leptomorphic Nordic race, which Gunther also hypothesises to have originated in north-western Europe at least 10,000 years ago, although his interpretation emphasises above all the origin by depigmentation of a previous human group that would have been very similar to the 'Western' race (basically of Mediterranean stock), thus minimising the more 'significant' and ancient Cro-Magnon contribution.

In any case, the complex relationship between Bianchi and Rossi – Heroes and Giants – will still be a central factor in the tumultuous events that will end the Gravettian 'stasis' and the Age of the Mother; about 20,000 years ago, a new Wurmian resurgence (the second pleniglacial) will trigger a series of wide-ranging migrations, in which the North Atlantic area will play an important role, which we will try to explore in more depth in the next article.

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What 'Evolution'?

With regard to the main theme of my previous articles (which focused on historical aspects of a mainly mythical and traditional nature, which I intend to return to later), I would now like to make a small detour, taking my cue from the recent publication of articles by my friend Fabio Calabrese dedicated to the 'home-made Ahnenerbe', in which he mentions me and recalls those informal meetings in Trieste where I had the pleasure of meeting him.

These were meetings that allowed us to listen to Fabio's thoughts on various interesting topics (the cultural independence of European civilisation, the



the subtle re-examination of our Neolithic roots over our Neolithic ones, the denial of the Middle Eastern origin of the Indo-Europeans, the rejection of the 'African origin' of human races, the criticism of the idea of an African origin of our ancestors, etc.): all arguments of the most part. For some of these, I would now like to offer a few reflections from my point of view, if possible because Fabio and I always said that 'our Weltanschauung does not require Stalinist-style totalitarianism' and therefore allows for more of a diverse ideas and contributions. The following notes obviously do not claim to represent anything more than my personal thoughts, which have been formed mainly by authors close to so-called 'integral traditionalism' and therefore along paths that may not entirely coincide with those of Fabio.

As Gianfranco De Turreis points out – and to clear up any possible misunderstanding right away – I would first of all say that the

so-called 'traditional method' of investigation does not in any way neglect the results of scientific research, but rather uses them according to other parameters and points of view; This is because my previous writings may have given the impression of a certain imbalance in the sources used, perhaps due to the analysis of the bibliography cited (which I began to include starting with my third article, not to show off any non-existent academic erudition, but to meet the request of a reader to have more precise references). So, while palaeontologist Roberto Fondi points out that there can be no real conflict between the assertions of modern science and those of traditional cosmology, it is also true that Giovanni Monastra and geneticist Giuseppe Sermonti remind us that scientific objectivity is ultimately a chimera, since two researchers can often arrive at different conclusions from the same starting material, even if both are true, perhaps containing different measures of truth. Furthermore, it must be said that no inescapable law dictates that the scientific explanation of nature must be made only through the 'mechanistic' paradigm; mechanistic thinking does not coincide with science as a whole, but is only one particular way of interpreting phenomena. For example, while maintaining a firm logical rigour, starting from the same data, it is possible to provide perfectly coherent explanations of certain processes even in a framework that we could define as 'holistic'. In my opinion, therefore, scientific data cannot be ignored (we would be out of touch with our times if we did so), but neither can it be absolutised; rather, it should be read in the light of other elements – 'illuminated', as Evola would say... – such as the more or less direct testimonies of those who were 'in the field' to see how things actually went: the peoples with their myths and traditions, of which they are, to a greater or lesser extent, the bearers.

And I believe it is significant that these myths, albeit confusingly, very often refer to concepts linked, in historical terms, to an idea of cyclicity and temporal discontinuity rather than linear 'progressivity', in geographical terms to a distant northern origin rather than an African one, and in anthropogenetic terms to mythical superhuman rather than subhuman origins.

These are points on which I will try, in this and future articles, to offer some further insight, starting with the latter.

As far as the theme of divine origins is concerned, I do not wish to bore the reader with unnecessary repetitions and would like to refer them to what I have already expressed in previous writings. Instead, I prefer to focus on what, in my opinion, are the most problematic aspects of evolutionary theory; a theory that, from a 'perennialist' point of view, is absolutely not accepted, both by the various 'interpreters' of Tradition (Evola, Guenon, etc.) and by the analyses proposed by scholars outside this current, who point out that one of its main distinctive features is precisely its decisive rejection of evolutionism.

First, however, it is essential to agree on what is meant by the word 'evolution'.

Geneticist Giuseppe Sermonti significantly points out that there are three meanings: progressive improvement, adaptation to external conditions, and simple change.

The latter meaning is probably the one that most closely approximates the original etymology which, as I mentioned earlier, derives from the Latin 'volvere', meaning to unroll or unfold, and which therefore should express the concept of the unfolding of the possibilities of existence of a certain entity, already contained 'in nuce' a priori; in practice, it is more or less the narration of the 'history' of a certain subject and, in these terms, I believe that evolution can be accepted as a factual reality. I would also say that such a concept in some way presupposes the idea of a relative 'plasticity' of the entity in question, without which there could be no 'history' to follow if it were endowed with completely fixed and immutable characteristics.

This is a point to which we will return, as well as the interpretation of evolution in terms of 'adaptation'.

It is, however, in its now more commonly understood meaning, namely that of a general 'progressive' and ascending process that leads from 'less' to 'more', that evolution is rejected as logically untenable from a traditionalist perspective.

As Fabio Calabrese also points out, Darwin himself warned against the possible confusion between the idea of evolution and that of progress, since for him the central principle was rather 'natural selection', which in itself did not necessarily imply the concept of continuous improvement; a selective pressure that over time would act on a series of organic variations generated by entirely random events and, for the first living beings (whose mechanisms of genetic transmission were not yet well understood at the time), gradually selecting the most suitable and leading to the extinction of the least suitable. However, it is well known, as Darwin himself recounted in his autobiography, that the idea of selection and the struggle for existence was inspired by the reverend and economist Thomas Malthus (who also independently influenced Wallace): scourges such as famine and poverty were interpreted as a beneficial 'divine spur' for the purification of the unfit and the development of humanity, so, on this basis, it could be rather easy to structure an idea in an ascending perspective. This is what actually happened, if not by Darwin, then at least by the early evolutionists, who were quick to overlap and inexorably confuse the concepts of 'evolution' and 'progress'. This perspective became increasingly ubiquitous and led Haeckel, for example, to formulate the famous concept that 'ontogeny recapitulates phylogeny', i.e. that the stages of embryonic growth retrace the moments through which the development of the species would have passed (but in this he found opposition from the great German embryologist von Baer, who instead believed that organisms developed 'from the general to the particular', and that it was therefore solely for this reason that the most basic characteristics appeared in the embryo before the specific ones); but it was 'the spirit of the times' and everything had to start 'from the bottom' and go 'upwards', even at the cost of a few minor retouches that Haeckel seems to have made to the images of embryos to reinforce their similarity in the early stages of development....

The concept of an upward trend became the distorting lens through which even the beginning of life itself was interpreted, starting from inorganic matter, based on nothing more than entirely random events: a transition that, inevitably, could not fail – then as now – to provoke major logical reservations, and not only on the part of those who do not want to give up the idea of a deity or a 'creative' or 'organising' intelligence, more or less transcendent or 'personal' – very challenging arguments that go beyond the scope of these notes – but also on the part of an important sector of the scientific world itself. Among many others, Adolf Portmann contests the use, and abuse, of the concept of 'chance' whenever we are faced with an incomprehensible fact, while the academic Sergio Carrà astutely observes that 'it is not necessary to be a fundamentalist Catholic to wonder how such a complex organism as a human being can be merely the result of a succession of random events'. For some philosophers of science, progressive evolution – since it cannot be replicated and observed experimentally in the laboratory – does not even meet the scientific requirements that should establish its justified authority. Along the same lines, various researchers have also questioned whether this theory is incompatible with one of the fundamental laws of physics, namely the second law of thermodynamics (or Carnot's principle), also known as the 'law of entropy', according to which all systems left to themselves inevitably tend to degrade towards disorder until destruction, and certainly not to improve according to continuous perfection.

Other scholars have also sought to subject the evolutionary hypothesis to statistical verification, arriving at results that are eloquent to say the least. Let us bear in mind, as a first reference point, that the number of years that are supposed to have passed since the dawn of the 'primordial soup' to the present day is equal to 10 to the power of 9 (one billion years). Well, physicist Bogdanov estimated a much longer period, namely at least 10 to the power of 15 (one million billion years) for the formation, by pure chance, of an RNA molecule from its component nucleotides. Mathematician Guye calculated that, theoretically having an even higher number of years available, namely 10 to the power of 243, the probability of a 'simple' protein forming by pure chance would be 1 in 10 to the power of 161 (i.e. 1 followed by 161 zeros). For his part, Lecomte du Nouy estimated that 1 followed by 252 zeros was the number of years necessary for pure chance to generate the formation of a single asymmetric macromolecule (the basic element of organic matter). It should be noted that in 1953 Stanley Miller had only managed to produce a simple amino acid in the laboratory, certainly not a protein, let alone anything living, without considering that the conditions of his experiment were anything but 'random' but deliberately and 'teleologically' oriented towards a specific goal.

An unconscious demiurgic action, then...

And yet, let us always remember that we are not yet talking about living beings.

Even if we backtrack the starting point to the Big Bang and consider that all the seconds that have passed from that moment until today are less than 10 to the power of 18, for mathematician Chandra Wickramasinghe, the single probability that life arose from inert matter is equal to the number 1 followed by 40,000 zeros! According to Salet, there is not even a one in a hundred billion billion chance that random series of mutations could have formed a single metazoan from protozoa. In all the examples cited, therefore, the estimated age of our entire universe is immeasurably lower than that theoretically necessary; mathematicians speak of 'statistical inflation', i.e. numbers so infinitesimal that – one in a billion, one in hundreds of thousands of billions, it matters little – they express a probability that is practically zero. In fact, even the evolutionist Jacques Monod could not help but admit – bless him! – that life, according to evolutionary standards, is the result of a veritable 'statistical miracle'. Such a sequence of negative elements led Albert Einstein to declare in 1950: '*consider the evolutionary doctrines of Darwin, Haeckel and Huxley to be hopelessly outdated*'.

The need for an upstream design in order to achieve a predetermined end result has also been expressed through the effective concept of 'irreducible complexity', which highlights how it is not possible for extremely sophisticated and 'complete' biological mechanisms to have arisen through the slow and gradual accumulation of random variations: along the path that would have led them to the final result, they would not have been able to perform their task even partially and therefore, proving unsuitable for the function, they would have had to be discarded by natural selection well before reaching the goal.

However, another aspect that is contested in evolutionary-progressive theories is that the assumption of greater primitive simplicity is not supported by either biochemical evidence or paleontological evidence from fossil material.

For example, in genetic terms, the complexity of a microorganism is in no way inferior to that of a plant or animal: from amoeba to humans, genes are fundamentally the same, not only in terms of functionality but also in number, and it therefore follows that the reason for the morphological difference between the various living species does not lie in their chemical constituents. The mere fact of proceeding, dimensionally speaking, from 'small' to 'large' is not in itself an indicator of progressive development, not least because it would not explain, for example, the gigantism of the dinosaurs that became extinct 65 million years ago and were followed by much smaller species.

Instead, we observe a substantial succession of various types of organisms, of 'types' in equilibrium; but in order to constitute proof of progressive evolution, it would be necessary to demonstrate an actual filiation between these successive forms. It is for this reason that evolutionists trace 'lines of descent' between the various species and postulate 'common ancestors', which are, however, entirely hypothetical and completely unproven. If they were right, we should observe an initial phase of very similar forms, followed gradually by their progressive differentiation, alongside a

a gradual and uninterrupted succession of transitional forms: even incomplete organisms, 'connecting links' between species and species, and hypothetical forms that should find their place at the theoretical bifurcations of the family tree. However, none of this is ever found.

Instead, there are many well-separated species, many of which are extinct, which were quickly replaced by others, some of which were radically different. A striking example is the Cambrian biological 'explosion' which, even according to evolutionist Richard Dawkins, involved fully formed creatures that (for them) inexplicably appeared suddenly, with no evolutionary history behind them.

Darwin himself admitted that the absence of any gradual chain between the various forms that lived in the past, denoting a large number of species that seemed to have neither precursors nor successors, constituted 'the most obvious and serious objection that can be made to the theory of evolution'. Now, even though we are faced with the significant number of approximately 250,000 fossil species, the evidence supporting a progressive transition of living beings continues to be completely lacking.

Furthermore, over time, the total number of species has not multiplied, as the 'dogma' would have required: from the Ordovician period to the present day (i.e. over a period of about half a billion years), no new organic phylum has appeared, and the same is true for the individual classes of each phylum.

On the other hand, phyletic evolution is in stark contrast to the existence of many species that have remained virtually unchanged since the Mesozoic or even the Cambrian period to the present day, considering that the environment has changed significantly many times over; these are species that should have become extinct long ago (such as the coelacanth, from the Cretaceous period), to be overtaken by others 'better suited' to the environment, but instead they have miraculously managed to remain unscathed by the almighty pressure of natural selection. But evidently the role of this pressure is not so essential because, if, from an evolutionary point of view, it should have brought out and maintained only those characteristics that are essential for living beings, it is also true that in nature there are characteristics that do not seem to have any purpose (colours, scents, shapes, etc.) that Darwin himself was never able to explain, admitting that they cannot be explained by anything necessary. According to Kaufman, 'the living world is embellished by an overabundance of order' that seems to have a reason in itself that is completely different from utilitarianism.

From a non-Darwinian perspective, natural selection is nevertheless a process whose existence has never been denied by any biologist (if anything, its incidence) and which, however, seems to have a dual role; in any case, it is never 'improving'. Either it is a conservative function and tends, by eliminating abnormal individuals, to maintain the status quo (e.g., a uniform situation or even a polymorphic equilibrium); or it may also tend, as hypothesised by the geneticist Vavilov, to push towards a marked 'adaptation' of subtypes, but at the cost of a high degree of specialisation that almost always leads to biological impoverishment compared to the general form. Vavilov believes that this event generally develops in border areas or 'niches' of the species' original range, as a consequence of the progressive deactivation of certain genes with the associated emergence of recessive traits and the prevalence of homozygosity (whereas, on the contrary, at the centre of origin, where the species is not subject to selective pressure, there is greater richness of forms and maximum variability; this may be an interesting point to consider when, in future articles, we return to the topic of human origins).

However, in addition to natural selection, Giuseppe Sermoni reminds us that there are two other important mechanisms of organic evolution, which are also incapable of ensuring a 'progressive' development of living beings, as they are fundamentally conservative, or even potentially degenerative: sexual exchange (which promotes the continuous mixing of genetic material in order to prevent it from becoming too differentiated) and random genetic mutation (which, on a general scale, tends to create homogeneity or, at most, but only locally, a certain degree of diversification). The latter, according to evolutionary-progressive theories, should lead to an increase in genotype information, thus representing an advantageous and improving element, to then be 'exalted', fixed and spread by selective pressure: except for the negligible fact that mutations of this type have never been observed. Instead, it has almost always been found that genetic mutations are of a very different type: either degenerative, causing a real regressive path, such as at the origin of the phenomenon of parasitism (and perhaps even more visible forms of morphological modification and functional atrophy with the 'dismissal' of organs until their total disappearance – not to be interpreted, therefore, as 'rudimentary' elements in the process of formation – such as the legs of snakes, which are thought to have evolved from lizards) or, at most, of an absolutely 'neutral' type for the survival of the species and therefore completely indifferent to natural selection (a position taken by the 'neo-classical' school headed by Japanese geneticists M. Kimura and T. Ohta). It therefore seems clear that the phenomenon of genetic mutation has been invested with an importance that it does not seem to deserve, not only in 'functional-qualitative' terms, for the reasons expressed above, but also in 'numerical-quantitative' terms: it has in fact been found that a precise 'calibration' of that 'molecular clock' (a device – which we will return to when we address the issue of the alleged African origins of man – which seeks to estimate the dating of the various living species on the assumption that they were generated solely according to the 'mutation-natural selection' mechanism) is somewhat problematic, since, according to its hypothetical estimates, many phyla should theoretically have appeared hundreds of millions of years earlier than what has actually been found by palaeontology. A similar downsizing of the impact of the mechanism of genetic mutation, albeit in the more limited context of human origins, can also be inferred from Pierre Grassé's research on mutations observed in many

generations of bacteria, which multiply at a rate 400,000 times faster than humans, correspond to an evolutionary period that for us would be millions of years; nevertheless, the researcher found no quantitatively significant change. Furthermore, about sixty years ago, geneticist J.B.S. Haldane noted that certain categories of organisms in particular could not have 'evolved' within the time frame available to them, as the rate of mutations hypothesised would have had to be accompanied by a reproduction rate of the species which, for mammals for example, is far too high and therefore completely unrealistic. This is a problem that has never been resolved. Today, however, there seems to be broad consensus around the idea that the main mechanism underlying the formation of species is rather geographical or reproductive isolation, factors that can lead to significant diversification, especially through the mechanism of 'genetic drift' – which is also random, but does not involve an error in the transcription of the DNA transmitted, as is the case with 'mutation' – a mechanism in which it is important to note that natural selection plays a modest or perhaps no role at all.

However, looking even further afield, not even the range of mechanisms that can impact DNA in various ways (mutation, selection, sexuality, drift, etc.) seems to provide a convincing reason for the great morphological variety of all living species: after all, DNA is nothing more than a 'protein factory', similar to the brick industry that supplies building materials, which are essentially very similar across all living forms, but which have very little influence in determining the final architecture of what will be built: this is not a matter for the purely biochemical level – where, in fact, no morphologically specific factor has been found – but for a different level that still eludes us. It is precisely on this level that the ultimate reason for the difference between humans and chimpanzees, for example, lies, even though they share 98-99% of their genetic material, a percentage that should therefore come as no surprise.

If, within the same biological-scientific environment, increasingly stringent reservations are being expressed about the Darwinian pairing of 'genetic mutation-natural selection' as the main cause of the major morphological and functional differences between species – so-called 'macroevolution' – this does not in any way imply that possible variations of a much lesser order are being denied: this is 'microevolution' (which often has an involutive character), a phenomenon comparable, for example, to the activity of breeders in selecting different dog breeds.

Here, however, the issue becomes a little more nuanced and problematic, in my opinion, as it would be necessary to understand precisely what the limits are beyond which 'microevolution' cannot go (also considering that breeding is certainly not a natural and spontaneous activity in the environment) and how much weight the concept of species 'stability' actually carries: in my opinion, we must be careful to maintain a balance between two opposing views. On the one hand, the total 'fluidity' of forms envisaged by Darwin (who never saw individual types, which he considered to be merely conventional entities, but whose hypothesis is not supported by any palaeontological evidence) is unacceptable. On the other hand, a rigid 'fixism' of species, of creationist origin, based on a biblical literalism that we are happy to leave to the Anglo-Saxon world and the USA in particular, does not seem sustainable either. More convincing, perhaps, is the concept of a relative 'plasticity' of living beings, which would have declined through a limited range of possible 'variations on the theme' around the main 'types', elaborations and sketches that must have been inspired by certain basic forms but without ever going beyond, as has been rightly pointed out, the taxonomic boundaries of the 'family' (which for us corresponds to that of 'Hominids').

A certain degree of 'plasticity' that we must necessarily admit if – and here we come to Man – we postulate that the current apes, and also the extinct hominids, originated from a form very similar, if not almost identical, to ours. I have already written a few brief notes on this specific topic in my previous article, 'Early Man and the beginning of the paradisiacal age', so I will not bore the reader with unnecessary repetitions, but will only try to add a few more references that I believe point in the same direction.

We said that the human form is extremely generic and not very specialised, appearing so not only in comparison with current apes, but also in relation to those that were probably its ancestors through 'involution', such as, in various ways and to varying degrees, Australopithecus, Erectus, Habilis, Neanderthal, etc.: all lines more or less lateral to the central one, our own. The 'Sapiens' line, therefore, as clearly highlighted by the important study by Cremo and Thompson (and which is perhaps also timidly emerging from recent Israeli findings in Qesem), is also much older than current palaeoanthropology claims; an assumption that would not encounter any obstacles from the point of view of the amount of DNA required, given that humans could very well have appeared in the ancient Cambrian period over half a billion years ago, since, as we have seen, there was no primitive 'simplicity' from a biochemical point of view at that time. Genetic studies conducted independently by several researchers (Morris Goodman and A.R. Templeton) have revealed a much slower evolutionary rate in the human line than in chimpanzees (belonging to our own Hominidae family), thus highlighting a common ancestor much more similar to modern humans than to apes. For Sermonti, however, the transition from early man to ape must not have occurred for genetic reasons, but much more rapidly, like a sudden collapse, and that it was a metamorphosis similar, for example, to that of a butterfly from a caterpillar, or a frog from a tadpole; only later, between the two species thus separated, would the mitochondrial differences detected have accumulated, but at very different rates (34 mutations in chimpanzees compared to only 13 in humans, relative to the common ancestor).

Moving on to more recent times, and without dwelling too much on actual 'pro-evolution' frauds, whether proven (the elusive 'Pitdown Man') or merely probable (the *Pithecanthropus erectus* discovered in Java by Eugene Dubois, which

could be called into question by subsequent discoveries revealing that the femur attributed to the same individual as the very archaic skull cap actually belongs to another, much more modern individual), we arrive at that particular human form represented by our Neanderthal 'cousins'. It is interesting to note that, even in these, traces of this inexorable involutive process seem to be recognisable, if it is true that, as Vittorio Marcozzi points out, the findings at Saccopastore (about 80-60,000 years ago) seem to present more attenuated Neanderthal characteristics (mixed with those of Sapiens) than other more recent ones, dating back about 40,000 years. Piveteau also notes the same regressive phenomenon, originating from a Sapiens stock, observing decidedly more marked characteristics among the more recent Neanderthals, from 33,000 years ago, compared to those from 38-40,000 years ago. This process seems to have represented a continuous and ever-present 'drift', perhaps recently confirmed by the analysis of Romanian finds from Pestera Cu Oase (dated to around 35,000 years ago, and whose skull strangely presents both morphological traits of *Homo sapiens* and *Homo neanderthalensis*), for which the same research team has significantly advanced, among various hypotheses, that of biological involution with the re-emergence of characteristics considered more archaic; obviously, following a 'non-evolutionary' perspective here, the case in question, rather than re-manifesting elements of greater antiquity (as if they were due to a sort of 'backward step' with the re-proposal of non-existent previous morphological-evolutionary stages), would rather denote the development of incipient 'subhuman' characteristics initiated in particular towards the Neanderthal form but which, well before the Romanian finds, had already completely overwhelmed many other groups in Western Eurasia, crystallising as a race in its own right – *Homo Neanderthalensis* – over a period of at least 100-150,000 years (thus largely originating, in an already decayed form, from Manvantaras prior to ours). Moreover, the probable presence in our genetic heritage of residual Neanderthal and Denisovan segments (Homo Denisova is another hominid recently discovered in the Altai Mountains in Siberia) – a point rightly pointed out by Fabio Calabrese – would confirm their position, not ancestral, but 'lateral' to ours: forms more or less close to us but necessarily contemporary in order to produce the hypothesised interbreeding, and therefore certainly not groups from which the Sapiens population would have 'evolved', leaving them behind.

Homo sapiens is also notable for another peculiarity, namely the possession of a fully articulated language; a faculty that other forms of the genus Homo may have lost along the way (for example, the endocranial impressions in *Homo habilis* specimens in the Broca and Wernicke areas, responsible for language, seem far from certain) and which scholars such as Tattersall relate solely to our species and to prehistoric forms dating back to the Upper Palaeolithic. It is also significant that linguistic ability represents a real challenge for evolutionary biology. Noam Chomsky, considering all the experiments carried out so far on animals, from monkeys to parrots, to teach them to speak, concludes that the progressive evolutionary theory, rigidly linked to the mechanisms of natural selection, is a completely insufficient hypothesis to explain the origin of human language and the properties of complex structures such as those of the brain, because it does not take into account the infinite diversity – in some ways qualitative, not merely quantitative – in the way animals communicate and the typically human way of communicating. Hence his hypothesis of a 'language module', an innate 'package', complete a priori and specific to our species, which cannot be assumed to have been constructed gradually, with slow 'progressive' additions. Moreover, even according to Wallace, the mechanism of natural selection would not have been sufficient to explain the emergence of the higher faculties of intellect and consciousness.

I would like to conclude with one last brief reflection.

A perspective that, as Fabio rightly points out, none of us wants to adopt according to the canons of 'progressivity', must therefore not evaluate forms according to the chronological order of their manifestation, estimating the older ones as 'inferior' and the more recent ones as 'superior' in 'evolutionary' terms; personally, I believe that this criterion should also be borne in mind with regard to human races. This is also because, paradoxically, in chronological terms, the Nordic and sub-Saharan Negroid races seem to have appeared almost simultaneously, both being rather recent phenotypes and, in the opinion of various anthropologists, highly 'specialised'. So, based on the above, would both be particularly exposed to the dangers of involution? And in the same way?

I believe that it is very difficult to give an answer at this point because it is clear that the two entities are extremely different and have certainly not 'adapted' in the same way. Perhaps their position within our human cycle and their current significance also have some bearing (for example: are they 'primary subjects' or rather 'secondary derivations' of an older original root? And how far away is this possible root from them?).

A working hypothesis that still needs to be developed and that perhaps, further down the line, could be outlined in a slightly less vague manner.

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