

Preface to the Revised Second Edition

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In the first edition of *Sahasasia*, I presented comprehensive evidence for the first-origins of social violence and war within the large desert belt of the Old World, starting around c.4000 BCE or a bit earlier. The arguments were founded upon a very robust global cross-cultural and geographical evaluation of anthropological data, with many world maps of social and behavior variables, revealing a heretofore unknown geographical pattern in human behavior. The mapped patterns were traced back in time, using historical and archaeological materials, strongly suggesting the genesis of emotional armoring and violence with the appearance of harsh desert conditions across Saharasia. My study drew upon archaeology, anthropology, history, psychology and the health sciences. It was both a solid discovery of a geographical dimension to human behavior and warfare, and a larger body of theory which attempted to explain the geographical discovery, founded primarily upon the controversial findings of the late Wilhelm Reich.

Since that publication, in 1998, additional new information has come to my attention, clarifying and adding support to the findings and conclusions. In 2002, I published the article "Update on Saharasia"¹ which brought much of this new evidence together; an expanded version of the article appears in this second printing as the new Appendix B. Also, the 9-11 attacks by Islamofascists upon the USA prompted a renewed interest in my findings, and my own review of the first edition with "fresh eyes" and new insights into the dynamics of modern-day violence around the world.

A weakness in the first edition, by my own self-criticism, is that too-little attention was placed upon 1400 years of Islamic despotism as the major force by which the Saharasian patterns emerged on my world maps. New books by various scholars have clarified the enslaved situations of once-independent but now conquered and subordinated "dhimmi" populations of non-Muslims within Islamic Saharasia.² This finding prompted a re-evaluation and correction of some paragraphs and sentences in the first edition which were, in retrospect, too harshly critical of contemporary Western and American society, and too lenient and overlooking of the more extreme patrist and totalitarian cultures and empires dominating Saharasia and Saharasian-border regions in the modern times. For example: My original analysis, which ended at c.1900, clearly demonstrated the pre-Columbian New World cultures of the "American Indian" were *generally* more peaceful and social than were the Old World cultures — and the new Appendix provides even more evidence on this point. However, as "politically incorrect" as it may be, *this same general contrast between the Old and New World cultures holds true for modern times — the present-day inhabitants of Oceania and the Americas appear generally less-armored, less-patristic and less-violent as compared to Old World cultures, especially those within Islamic Saharasia.* One only has to consider the strutting blood-soaked dictators, the genocides and gigantic wars across Europe, Africa and Asia during the 20th Century, and into which nations of the New World were drawn only reluctantly, or not at all. Or more dramatically, to consider how Islamic Saharasia continues to harbor the most abundant extreme-patrist behaviors as documented in this work, which is not the case for the contemporary New World nation-states.³

This latter point is of considerable importance in understanding and confronting violence in the modern-day world. Islamic Saharasia today has become a fountainhead of international terrorism, targeting "infidel" captives and civilians for the most foul murder — slow beheadings, mass-

1. J. DeMeo, "Update on *Sahasasia*: Ambiguities and Uncertainties about War Before Civilization", in *Heretic's Notebook (Pulse of the Planet #5)*, 2002, p.15-44. A revised and expanded version appears in Appendix B, page 423.

2. Ye'or, B., *The Dhimmi: Jews and Christians Under Islam*, Fairleigh Dickinson Univ. Press, 1985; Ye'or, B., *Islam and Dhimmitude: Where Civilizations Collide*, Fairleigh Dickinson Univ. Press, 2002; Bostom, A., *The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims*, Prometheus Books, NY 2005; Spencer, R.: *The Politically Incorrect Guide to Islam (and the Crusades)*, Regnery Pub., Washington, DC, 2005.

3. North-Western Europe and a few other regions within the Old World always had a more matristic, lesser-armored cultural makeup, in part due to geographical distance from Saharasia. Southern and Eastern Europe after World War II and the defeat of Nazism and Fascism has likewise softened as compared to the situation during the mid-20th Century. However, Europe is once again being challenged by an expansionist wave of new immigrants from Saharasia, who bring with them their more hardened character structures, a reduced and often nearly-enslaved status for women, and various extreme sex-negative, life-negative social institutions. In a 2004 interview with the German press, Middle-East scholar Bernard Lewis commented: "Europe will be part of the Arab west, the Maghreb. Migration and demography indicate this. Europeans marry late and have few or no children. But there's strong immigration: Turks in Germany, Arabs in France and Pakistanis in England. They marry early and have many children. Following current trends, Europe will have Muslim majorities in the population by the end of the 21st century at the latest." ("Europa wird am Ende des Jahrhunderts islamisch sein," *Die Welt*, July 28, 2004). Also see: Ye'or, B., *Eurabia: The Euro-Arab Axis*, Fairleigh Dickinson Univ. Press, 2005.

murder, poison-gas attacks directed at civilian populations, etc. — equal to the butchery of any ancient “god-King” one might mention, and even using their own young people as “bomb delivery systems” — something which is most rationally understood in the context of *human sacrifice*, comparable to the *child-sacrifice* of ancient Carthage. Such butchery, directed against both infidels and fellow Muslims, has unfortunately become a “fingerprint” of fully Islamic societies, either through the active role of Jihad-warriors, or indirectly by ordinary Muslims who support Jihad butchery by silent agreement or actively donating money, and often by literally “dancing in the streets” at the news of the latest atrocities.⁴ This book has exposed, in glaring detail, the deeply anti-sexual foundations of such social violence and chaos, formed via cruel child-rearing practices, and hateful attitudes regarding homosexuality and females.

These same character traits, laden with sadistic impulses, have not merely been isolated to Muslims, however. They have overflowed into the Saharasian borderlands over the centuries, leaving tracks into modern times as seen in the bloody regimes of the Nazis, the Soviet Union, Red Chinese, North Koreans, Imperial Japanese, Southeast Asian Reds, and spilling into sub-Saharan Africa as well. *Nothing within modern New World history gets anywhere close to what the 20th Century records for the Old World.* One must dig back to the ancient Aztec or other bloody Meso-American empires, or to the era of black slavery, a foul practice which was brought to the New World by Europeans starting with Columbus, but which was ended more than 140 years ago — often in wars of liberation led by the lesser-armored descendants of those same Europeans. The World Wars I and II, the Korean and Vietnam wars, the Cold War, and now the war against Islamo-fascism, may be viewed in a similar historical perspective — all were and are expressions of the lesser-armored, freedom-aspiring peoples of the world fighting back against the outward-directed expansionist invasions and attacks of the dominant totalitarian Saharasian empires, and their more hardened character structures and ideologies (Islamism, Communism, Nazism, Fascism).

Primarily in Appendix B, this second edition addresses both the newer archaeological findings on ancient peace and violence, and the above-mentioned sentence-changes on “*Saharasia Since 1900*”, which will demand an entirely new volume to do the subject justice. Some of this material was already included in Chapter 7 on “Expressions of Saharasia in Contemporary Demography”, and in Chapter 11 on “Saharasia Today”, both of which appeared in the original first edition. Where a few changes or additions have been made, I have placed the notation **New Material** into the margin, or **Note 2005** to identify those parts, to assist the reader who is already familiar with the first edition.

Also, to allow for the new “Update on Saharasia” in Appendix B, I have removed the Appendix giving criticism of the HIV theory of AIDS,⁵ not because I have changed my views on that subject, but merely for space considerations, and also because it has been published elsewhere, with many excellent books on this subject available. They are cited where appropriate.

Aside from these considerations, the present edition remains unchanged from the original.

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4. Mainstream news media do not make any significant reporting on the daily death tolls and terror incidents as carried out by what appears to be an accelerating Islamic Jihad directed against the rest of the world, as well as against less-extreme Muslim elements within Saharasia — including the awful spectacle of in-the-street “honor murders” of young women and girls. Global Islamic conquest, “cleansing Islam” of the “evil and dirty” Western influences, making the Islamic world *Judenrein* (cleansed of Jews, similar to Nazi goals), and restoration of a singular Islamic Caliphate — as with the bloody and despotic Ottoman Caliphate — these are their openly-stated goals. The reader who makes a periodic review of those websites which closely track Islamo-fascist attacks will get quite an education on materials which ordinary news-media rarely touch, possibly for reasons of “political correctness”, but also due to political biases and even emotional alliances with the anti-sexual, anti-female and anti-freedom ideology of the Saharasian Islamist plague. The reader who doubts the accuracy of my statement is challenged to review the following websites every day for a month, and then to explain why only a small fraction of this material ever appears within mainstream news outlets:

www.thereligionofpeace.com
www.jihadwatch.org
www.dhimmiwatch.org
www.memri.org
www.camera.org
www.honestreporting.com

5. See the “articles” section of the author’s website: www.jamesdemeo.org

New Material